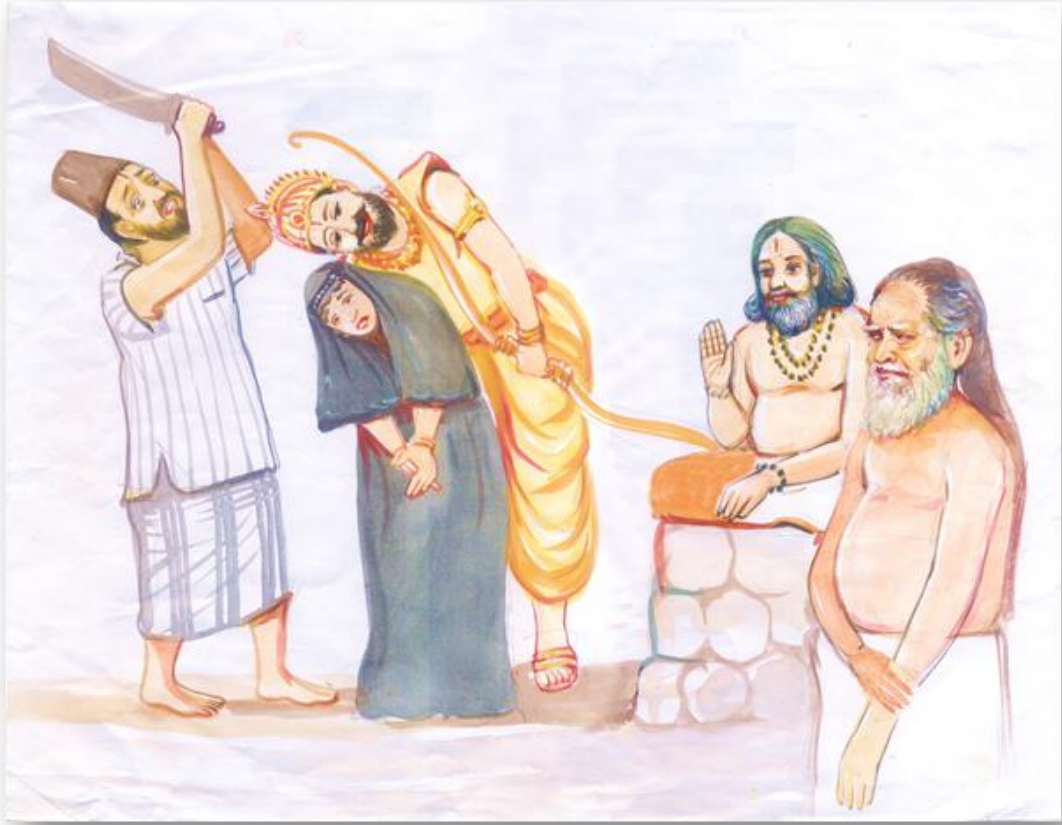


# Foot Prints of Saints



Pujya Sri Satguru  
Thuli Baba



Refuge at the holy feet of Sri Satguru!

# Footprints Of Saints

*Thuli Baba*

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Speak the truth.                      Om                      Share the words divinity.  
Control the tongue.    Be compassionate.

### Words of Truth

Righteousness will be established, if you speak the truth.

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

“Neither this world, nor deities nor individual souls exist”!!!

Oh, Ours children of Knowledge and Abodes of truth!

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You are everything!





## INTRODUCTION

Oh children of love!

In the last three epochs, the Lord appeared in visible form to people. So, those ages were conducive to spiritual sadhana. However, the evils in this epoch of Kali have hidden the Lord. Therefore, it becomes necessary to choose a deity, an Ishta in this era for progressing on the spiritual path. A spiritual aspirant can choose, for his sadhana, any form of God, be it Allah, Jesus or any one of the Hindu Gods, having Sattvic quality.

If we perform our karmas by surrendering ourselves totally to the chosen God with the attitude that the Deity is everything, everything belongs to Him and all are His actions, then the results of our karmas will not bind us, the Jivas. Only the destined karma [Prarabdha karma] will be performed and thus get exhausted. New karmas will not accrue. This truth has been propounded by our ancestors and saints through word of mouth or writing on leaves and also borne out in the lives of devotees. [These truths still exist in space as sound waves of the Brahman]. The eternal message of Truth of the sages outshines the passage of time. However, if we perform our sadhana according to the stubborn proclivities of the mind without heeding their immortal teachings, our sadhana will not be successful.

Everything in the phenomenal world belongs to the Lord. All are the Lord's actions. Without the Lord, even an atom cannot move. This is the

truth. So, there is no separate existence for us [for the Jiva]. Nothing belongs to us and no action is ours.

Now, a question may arise in you: If everything belongs to the Lord, why this attitude that 'I exist', 'these are my possessions', 'I can do everything and everything is done by me' etc. arises in the mind?

Now, let us look into this problem.

The 'I' as ego and the attitude, 'all actions are done by me' as authority and domination come together and create the attachment that these possessions are one's own. This is how a separate individual Jiva is created by the mind.

Our ancestors, the great saints, devotees and enlightened beings have never attributed 'I'-ness, and 'mine'-ness to their thoughts, words and deeds. They had no ego problem. It was easy for them to perform Nishkama karma [actions done without expecting any rewards] and practice Nishkama Bhakti [devotion to the Lord without demanding anything from Him]. Therefore, the strong impure mental tendencies did not appear and get attached in their minds. There was no burden of doership or expectation of the fruits of action in their mind. Thus, the mind remained light and pure and with this pure mind they easily attained the state of Jivan Mukti, the state of no birth and death, the realization that the Jivatma [assuming oneself to be an individual soul due to ignorance], Paramatma [Lord's state, Witness State] and the timeless ParaBrahmam - all the three, are ONE.

This poor madcap also followed this simple path, destroyed ~~Itself~~ [annihilated ~~Its~~ ego]. If all the sadhakas travel on this path, then the realization of Truth will be very easy for them.

In this book, **We** present, briefly, the life and teachings of five great sages who lived in the Jivan Mukti state. Read them, taste them and absorb the essence of their lives and teachings.

Become the Pure Consciousness, the Self and Paramatma [the Lord's state, the Witness State] and ultimately become ParaBrahmam [the undivided, unbounded state of Brahmam] which is the Jivan Mukti state where there is no birth and death. **We** bestow **Ours** blessings on you to attain the Jivan Mukti state.

### A humble request of this Baba

1. Give up the sense of I, by me, mine, ego, authority and attachments.
2. Surrender yourself totally with the attitude that everything is God and everything is done by Him and everything belongs to Him.
3. Accept all the happenings of karmas with great patience in the attitude that everything is for good, everything is for good, and everything is for good alone. Then everything will turn out to be good.
4. With this outlook that everything is for good, the mind becomes peaceful and silent. **We** bestow **Ours** blessings on all of you to attain Brahmananda [bliss of Brahmam] with the realization that all is one and all is blissful silence and That We are and We are That.

All is one. That is auspiciousness. That **We** are. That you are.

This is truth. This is truth. This is truth.



A handwritten signature in black ink, featuring a long horizontal line with a stylized 'S' or 'B' character above it, followed by several loops and the word 'Thuli' written in a cursive script.

(Thuli Baba)

You are everything!





## CHUDALA

O Children of Jnana!

In ancient time, there was a king named Sikhidwaja. (This incident happened in the epoch of Treta. In that epoch, the life span of people used to be in the range of eighty thousand to one hundred thousand years. This is the experience of great saints.) The king had a wife by name Chudala. The king was ruling his country with divine feelings, which were obtained through devotion and earnestness.

The king had total faith in Divinity. Therefore, he had a strong dispassion and a deep longing to attain Self-realization. He courteously invited many great saints to his court, from whom he learned about meditation, yoga, mantras, dispassion and Self-Knowledge and was involved in logic, discussion, argument and unfair argument in spiritual subjects.

1. Through logic, discussion, arguments and debates, one can become a **scholar**. However, one cannot attain Self-Knowledge. Through scholarship, one can defeat the others in debates. One can even dominate and rule the whole world. Yet one will not be able to control oneself. However, by controlling others, one can attain name and fame, but they will soon be lost. It seems that the king had imbibed these qualities.

2. If a person remains peaceful within, then everything will be under control and everything will be contained in him and he can shine forth as That. In this state, the vain scholarship will not exist in him. In all his words and actions, he will remain humble like the **reed**. He will not be argumentative or obstinate. This is the quality of an enlightened being.

The king had acquired only scholarship about Self-Knowledge from the saints who visited his court. Therefore, though many years passed like this, he had not attained Realization.

The queen Chudala used to render **service** to the saints who accompanied her husband to the inner court for taking their food and **massage their holy feet** after while they rested. She did not desire anything for herself. Whatever teachings they gave on their own accord, she received with humility and earnestness, practised them and thus attained the experience of Self-Knowledge. The experienced words of the great saints are: If you are desirous of receiving the teaching or experience of the saints and solicit the same from them, it means you are still not mature. If they impart some teaching or experience on their own accord and you assimilate them, it indicates that you have attained maturity.

O dear children!

One day, the king and the queen were discussing about the treasure of Self-Knowledge. During their discussion, the king was not able to accept Chudala's peaceful explanation about the experience of the Self.

The king replied:

O Our virtuous wife!

This wisdom of the Self is not meant for women. We have been ruling this kingdom for nearly twenty thousand years. We have been initiated into the mantras by so many saints for thousands of years. In addition, We have been practising several kinds of yogas and Pranayama

(control of breath) in various conditions. We have been performing holy ablution and the worship of Lord Siva and chanting either 108 or 1008 salutations to the Lord. As instructed by the saints, We have been practising all these sadhanas, putting forth great efforts. We have done almost all sadhanas. Even though We have tried hard, We have not yet attained Self-realization. However, you have taken birth as a woman, which is considered to be sinful and inferior. Now, are you trying to teach Us this Knowledge? We take pity on your state. King Sikhidwaja ridiculed Chudala through these words and insulted her.

The words of Chudala:

Lord of Our life!

Self-Knowledge (Jnana) cannot be obtained through any karmas. But before the attainment of Jnana, one cannot renounce the karma. Jnana is a higher state. Sat karmas or Nishkamyas are only steps, which take us towards the state of Jnana. For attaining Jnana, one has to give up the attraction for the world and leave aside the fear of God. The body consciousness must be merged in the Witness consciousness (Witness State, Divine State). The Witness State must be merged in the Undivided State (Universal consciousness/ Akanda Viruthi), boundless, limitless state of Brahman. The Undivided State should dissolve in the boundless essence (Akandaika Rasam). This is Jivan Mukti (Liberation). One has to renounce all karmas. Jnana cannot be obtained through any karma.

These statements of Chudala were not acceptable to the king. He could not accept the truth that the deities are only illusory (our imagination) just like the appearance of silver in the mother of pearl and that Brahman is the substratum of all. He was deluded by the beautiful appearances and great powers of the deities. He was afraid that if he gave up the deities, it would be a disrespectful act and they might punish him. However, the king did not disclose his opinion to the queen.

He further said:

O Our good wife!

You have expressed views which are disrespectful and unsuitable. You have proved that women have poor intelligence. We have been married and ruling over this kingdom for more than twenty thousand years. You are a capable woman. Now, you take care of this kingdom. I will retire to the forest and perform austerity for attaining Self-Knowledge.

Having spoken thus, the king renounced the kingdom, became a mendicant and went to the forest to live a life of austerity.

O ~~Our~~ supreme children!

Five hundred years had passed since the king renounced and left the kingdom. One day Chudala thought, 'Five hundred years have passed since the king retired to the forest. What is the king doing in the forest? Let Us go and see'. Chudala came to the forest where the king was performing austerity.

The king had built a small hut in the dense forest and installed a small Sivalinga in the hut. He spent his time in regular worship according to the scriptural injunctions. Chudala witnessed the scene. By using the occult power, which she had learned from the saints, she adopted the form of a Maharishi (great sage) and went inside the king's hut.

As soon as the king saw the Maharishi, he fell down at his holy feet like a rootless tree and prostrated at his feet.

**King:** Hey Maharaj! Lord of Lords! Who are you? Where have you come from?

**Maharishi:** O child! Our name is Kumba Muni. We are the mind-born child of Lord Brahma. We performed austerity in the Himalayas for a long time, and obtained the Darshan of many great saints and now We have come to this forest. We saw this hut and noticed you inside. Who are you? What are you doing here?

- King:** O great Lord! We are a king. Nearly five hundred years have passed since We came to this forest in order to attain Self-realization. We are spending Our time in austerity, Puja, chanting of mantras, singing of divine songs, chanting of the Lord's names and in so many other good karmas. Nevertheless, We have attained no benefit. We remain in the same state as in the beginning. There is no progress; We have had no divine experience. Thoughts about Our country, palace, wife and children etc. keep assailing Our mind.
- Kumba Muni:** O king! Performing austerity in the forest is **only a way of spending time in vain**. By this austerity, only time will pass and you cannot attain the treasure of the Self, the limitless Bliss. You cannot attain the Self through any karmas. All karmas are **bondages**, obstacles to Jnana. (Looking sharply at the king) It seems that you are caught in a huge bondage.
- King:** O Lord! Are We bound? We have renounced Our country, kingdom, palace, wife and children. We have renounced everything. Now you are saying that We are trapped in a big bondage.
- Kumba Muni:** (laughing) O king! You have not renounced anything; you are only mouthing the words that you have renounced everything.
- King:** Surely, We have renounced everything. If this is not renunciation, what else is renunciation? What else is left to renounce? Now, the things, which appear like bondage to you, are the Sivalinga inside the hut, Our Rudraksha garland, the yoga danda (a staff used by yogis

for supporting the neck to keep their head erect), the Kamandalu (water pot), a deerskin and all the Puja vessels. These things appear like bondage for Us. Now, We will abandon these things as well.

(So saying, the king took the Sivalinga, all the Puja vessels, Rudraksha garland, yoga danda and Kamandalu and threw all of them in the nearby water channel. Then he danced happily, feeling that all bondages have left him.)

**Kumba Muni:** (laughing) You have not renounced anything at all. All the desires are within you.

**King:** (with amazement) You mean to say that We have not yet got rid of all bondage! Alright, then We will give up this hut as well.

(Resolving thus, he came out of the hut and set fire to it. With this act, he claimed that he was alone; nothing more was left with him and he was free from all bondage.)

**Kumba Muni:** (laughing) Still you have not renounced anything. All the desires still reside in you.

**King:** O Lord! What is still left with Us? We have already renounced everything. (Looking around) Oh..o! Now only this loincloth and the string worn around the waist are left with Us. Is this the reason for Our bondage? (With this remark, he removed both and threw them into the water channel.) All Our bondage is gone. Now, We have become a naked mendicant (Avadhut). We own nothing. Now, We are relieved of all bondage.



**Kumba Muni:** (laughing loudly) O Our child! You have not renounced anything. All the desires are still within you.

(The king was stunned to hear this. He looked at himself and his surroundings.)

**King:** O Lord! Now this gross body alone remains with Us. Now We will abandon this gross body also. If anything exists as bondage, then only this mass of muscle is left. We will destroy this also.

(Having said this, he climbed up a nearby hill and tried to destroy his body by jumping down from the hill.) He declared, 'Let this last bondage also come to an end'.

Sri Gurudeva, Kumba Muni, understood the critical situation and immediately restrained the king from jumping from the hill and said, "Hey fool! What harm did this gross body do to you? Why are you trying to destroy this body? This will not relieve you from bondage. Even at this moment, all the desires are within you.

**King:** O Gurudeva! Ocean of compassion! Merciful being! We don't understand what bondage is or what freedom from bondage is. We renounced everything. Finally, We tried to throw away this body also. However, you have stopped Our attempt. Please explain clearly, so that We can understand.

**Kumba Muni:** O ignorant child! Listen carefully. You consider your country, palace, kingdom, wife and children as your possessions. However, all these are only **inert objects**.

They have no consciousness. The mind gets attached to the inert objects and claims 'these are mine' (The mind has the attitude, 'I, done by me and mine'). You just have to renounce this **mindset**. The illusory mind transforms everything in life into pleasure or pain. Just renounce this illusory mind.

**King:** You are instructing Us not to bother about the worldly objects, which are visible to the eyes, but to renounce the mind, which is not visible to the eyes. Please tell Us how to renounce this mind? How did this mind appear? How does the mind exist? What is the basis of the mind and how does it function? What is the form of this mind? How does one get free from the bondage of the mind?

**Kumba Muni:** O ignorant child! The structure of the mind is made of Vasanas (acquired habits/impressions). This mind appears only through identifying with the gross body and gross objects with names and forms. If we give up the artificial names and forms, and train the mind to remain in the natural state, the impressions, which are called **Gunas**, will definitely die gradually.

**King:** Satgurudeva! You have told Us that the structure of the mind is made of impressions. How do the impressions function? What are the imprints of the mind? How can We recognize them?

**Kumba Muni:** Our supreme child! Seeing and listening are the two seeds for the mind. The manure for the seeds which enter the mind through seeing and listening, is the ego, which claims 'I' and 'done by me'. The sense of possessiveness called 'mine' is the water.

The tree of mind, which is formed through the impurities of numerous lives, cannot be uprooted without cutting its branches. Only after cutting the branches, can we pull out the tree from the earth and throw it away.

**King:** Our Lord! Compassionate one! Please bless the way for Us to cut the branches of the tree, the mind.

**Kumba Muni:** O Our child! Listen carefully. Cutting the branches of the mind tree is called **Gownam**. It means, the **bhavanas** (illusory attitudes) and **desires should die**. One who is able to look at all happenings in great Silence will **achieve victory over his mind**.

**1. Bhavanas (illusory attitudes) should die:**

Considering someone as husband, wife, child or relative - this illusory attitude should be given up. The right attitude - that the Lord is present in everybody and everybody is functioning perfectly without violating the divine order according to their karmic proportions of merits and demerits - should be developed. Possessiveness generates bondage, bondage creates relationship, relationship causes attachment and attachment creates virtue and sinful karma - all these wrong attitudes should die.

All inert objects of the world, their names and forms and all the materials, which we use and enjoy in this world, are only **earth**. Nothing is apart from earth. With this right attitude, our false attitude towards names and forms should die.

**2. Desires should die:**

This includes the three states of desires. Initially, insignificant desires arise and through the wavering mind, they expand into huge desires. Many doubts will arise through these desires.

First, small desires appear in the mind, and then they expand into huge unfulfilled passions. Then, they become strong impure qualities of the mind. Through these **strong impure qualities**, a Jiva accumulates virtuous and sinful karmas. Due to these karmas, the birth and death cycle continues for the Jivas. Therefore, the desires, the reason for birth and death, must die.

1. Small desires
2. Small desires grow into big desires.
3. Doubt.

Doubt arises as to whether this desire will be fulfilled or not. Doubt creates a conflict in the mind. To fulfil these desires, a Jiva needs to take many many lives. The frayed end of the thread cannot enter the eye of a needle. The mind of a Jiva who is in the state of desires and doubt becomes like a split thread.

**3. Whatever happens in front of you, look at it with a silent mind. Only those who are able to do this can achieve victory over the mind.**

The statement of enlightened beings from their own experience is: An enlightened being,

who is established in his natural state, **wanders** like a dead person even while being alive. Here the great silence means:

1. *Even though he has eyes, he behaves like a blind man:*

His eyes simply see the world but there are no impure images of names and forms and qualities appearing in his mind while seeing. First, he views everything as the Lord's belonging. Secondly, he views everything as the Lord Himself. In the third state, he is aware that everything is himself, and feels that everything is beneficent and peaceful. So, there is no doubt, confusion, impurities, sorrow or fear.

2. *Even though he has ears, he behaves like a deaf man:*

His ears simply listen to the sound waves and words. There are no impure imaginary thoughts, faultfinding attitude and perverted thoughts arising in his mind while listening. He listens to all the sound waves peacefully and silently with the feeling that all words are the words of the Lord and that they are coming from the Jivas according to their Prarabdha karma. There is no negative reaction (emotions) and he abides in true consciousness. So, there will be no doubts,

confusion, impurities, sorrow or fear in his mind while listening. He remains simply blissful.

3. *Even though he has a tongue, he acts like a dumb person:*

Words may ensue from his lips. According to the mental state and place of Jivas, only sweet, peaceful, moderate, nectar-like, God related words will leave his mouth. Strong, harsh, hot, mischievous language and words of ridicule, which hurt the minds of others, would never proceed from him.

In a similar state, a sadhaka should remain absorbed in himself, and not attempt to control others. Only those sadhakas who practise the above three sadhanas, can accept everything that happens in front of them blissfully. They are the **beings of Great Silence**. Those who remain peaceful in all the above three states alone have gained victory over their minds.

Chudala, in the form of Kumba Muni, imparted all these great precepts to Sikhidwaja. The king listened to these teachings attentively, with tears flowing from his eyes. His body was perspiring and shaking with intense love and, his hair stood on end overpowered by love, his words were faltering, as he uttered the following words:



O precious Lord! Form of Truth! Words of Truth! Satguruvarya (Satguru, the ocean)! Supreme Satguru! Master of silence! Self-luminous light! Guru of Jnana! We are lowly like a worm. We are lower than a dog. Yet, you came to Us like a mother of Jnana and father of Jnana, nourishing Us with Jnana, instructing Us on the path of Jnana and dispelling Our darkness of ignorance.

We have received and absorbed all your teachings with gratitude. We cherish them in Our heart. We remember some past incidents. Please do not mistake Us. Some six hundred years back, We had a wife called Chudala. When We were living together, We used to engage ourself in talks of devotion, Sat-karma, observances like chanting of mantras, Puja and Japa. In those days, out of ignorance, We had mistaken these practices for the experience of the Self.

Our wife Chudala used to impress upon Us the same lessons that you are imparting now. However, We, being impure, would straight away reject her words. We had the bigoted notion that a woman could not attain devotion or Jnana. At that time, Our prejudice had blocked Our understanding. **Now, We are able to comprehend better the state of Chudala** and her teachings. So saying, a continuous stream of tears flowed from his eyes.

Chudala, in the form of Kumba Muni, said with laughter: O king! **A fruit becomes ripe only at the right time.** Now, just understand that the same Supreme Being, that revealed the Truth to you through your wife in those days, is now revealing the Truth in this form. Unless the right time and proper maturity come together, no benefit will result.

In this way Chudala came in the form of Kumba Muni, imparted the knowledge of the Self to the king on several occasions and transformed him into a steady enlightened soul.

After a few hundred years, Chudala, in the form of Kumba Muni, planned to enact a drama. She wanted to test the king to see if he still had any vestige of desire for wealth, property and women or craving for any other enjoyment left in his mind.

By yogic powers, Kumba Muni initiated an illusory act. To support this drama, Indra, the chief of demi-gods as well as the chief of heaven, Indrani, his consort, the gods of eight directions, the heavenly damsels such as Ramba, Urvasi, Thilothama and Menaka, celestial women from the world of Gandharva, and thousands of demi-gods appeared in front of the king and prostrated to him. Then, Indra humbly uttered these words with folded hands.

“O great king, who have attained dignity, power and Jnana together! The heaven is waiting for you. The celestial women from heaven and the Gandharva world are waiting to grant you many pleasures. The treasures of Lord Kubera (god of wealth) and of heaven are yours. Iravatham, the celestial white coloured elephant is waiting to take you to heaven.”

In reply, the wise king Sikhidwaja said:

O king of heaven!

What exists here exists there also. There is no difference. Everything is the play of puppets. All come from earth and nothing is apart from earth. Everything belongs to Us. Nothing is apart from Ourselves. If there is anything apart from Ourselves, then desire, sadness, passion, fear, sorrow and existence or non-existence of objects will arise. All is bliss. If you have any karma, you carry on. You can return to heaven now.

The steadfast Jnani-king Sikhidwaja uttered these words with equanimity and sent Indra away. The king emerged victorious in the first test set by Kumba Muni.

Satguru Kumba Muni followed up with the second test. He abstained from visiting the king for some years. Then one day, he appeared before the king with a sad face.

**Kumba Muni:** O king, how are you?

**King:** O Satguruvarya! Form of truth! Form of peace! All is well. (He looked keenly at the face of Sri Gurudeva.) Then he asked, “O Lord! Why do you look so sad?”

**Kumba Muni:** There is no serious problem. However, when We visited the heaven last time, We poked light fun at the great saint Durvasa, which took a serious turn. As a result, he cursed Us to become a woman at night times. Now, We don’t know how to solve this problem.

(As he talked he was full of sorrow.)

**King:** (first, he was shocked. Then he composed himself and talked with a clear mind) The curse is only for your gross body. You are not the gross body. Whatever problem may come to the body, why are you worried? You are not the body (The king was in a peaceful state).

**Kumba Muni:** (showing anger) It is easier for you to say so, but you will understand Our predicament only when you come to face such a curse. It doesn’t hurt your tongue to lisp smooth wisdom, for you know not how much We suffer when We change into a woman at night.

**King:** O Lord! Please excuse Us. It is easy to be wise at the plane of Jnana; but when the mind is tossed by the sufferings of the body, all words of Jnana are only verbal talk. Gurudeva! There is no use in talking about what has already happened. Let us consider what we have to do now.

**Kumba Muni:** O child! We were cursed to be a woman only during the night. So, only during that time, We need the company of a man. Only you can render this help to Us.

**King:** Our Satgurudeva! What do We have to do now? Please order Us. We are ready to do anything.

**Kumba Muni:** Our good child! There is only one way. You should marry Us. That is the protection, you have to give Us. You be Our husband at night and Our loving child during the day. This is Our loving order.

**King:** (He was stupefied at first. Then regaining his equipoise by Guru's grace, he said) O Lord! We will obey your orders. It doesn't matter in what mode this gross body appears at any place. This seems to be destined. There is a proverb which says, 'The intellect moves according to one's destiny.' However, this destiny (karma) and intellect, which depends on destiny, are connected with the body, which is composed of five elements and the world. On the other hand, We are not the destiny or the intellect and We are not this body. We are the Self. We are the **Consciousness**.

**Kumba Muni:** O dispassionate child! We appreciate your decision. Do not entertain any confusion, impurity or fear. You do not have even a trace of desires or doubts, which are the root cause of everything. May you live in the bliss of the Self. (Kumba Muni bestowed all his blessings on the king).

O dear children!

Whatever this madcap is narrating, do not take it lightly as a story, an essay, a novel, or mere imagination. Understand the essence through intuition.

When the Satguru, Kumba Muni changed into a woman at night, her name was **Mathanika**.

Chudala is Kumba Muni, Kumba Muni is Mathanika.

Both of them (Sikhidwaja and Mathanika) lived together but they did not become slaves to the **demands of the physical body**. All the time, they were absorbed in their **true consciousness**.

#### **Demands of the physical body:**

If one acquires desire, anger, haste, speed, craving or throbbing through the five senses (eyes, ears, nose, tongue and the touch of genital organs) and becomes a slave to them, these are the **demands of the physical body**.

#### **Consciousness:**

In the beginning, one has to adopt the attitude that everything belongs to the Lord. In the next stage, through experience, one should obtain the attitude that everything is the Lord. In the last stage, through one's own experience (That We are, We are That) he will realize that he is the Timeless One. Be absorbed in this **limitless consciousness of the Self**.

They lived together in this manner for a few years. Then Kumba Muni prepared his last test.

One day, as usual, at 4 o' clock, in the early hours of the morning, the king got up and went to the river, accomplished his morning duties and was on his way back to his hut. While passing through the flower garden, the king found his wife, Kumba Muni in the form of Mathanika, engaged in amorous play with a handsome young man. But his mind was not disturbed by the scene, nor did he tremble with any impure desires. He did not behold them with any agitation. No changes, no adverse reaction, no faultfinding and no blaming or sinful feelings were aroused in his mind.

He said:

Enjoy the Prarabdha karma blissfully and finish it off. Attain bliss! Attain well-being. Everything is good and fine. After uttering these words, he did not stop there and create any disturbance to them. He simply walked away and on reaching his hut, he sat down and became absorbed in the bliss of Brahman.

The king's wife Mathanika arranged her dishevelled dress in order and came to the king. She pretended to be ashamed even to look at the king's face. With a posture of love and humility, appearing contrite with remorse and with tears in her eyes, she said:

Swami! Lord of Our life! Parameswara in the form of Our husband! We have committed a grave error, which cannot be put into words. We behaved this way due to the **force of Our lust**. Only now, We realize Our mistake. Lust is nine times more powerful for women than for men. You know this. However, Our behaviour is deplorable. You can punish Us in any way for Our lapse. You can curse Us. We will accept it humbly.

While saying these words, Mathanika observed the **subtle feelings** of her husband, the king, by watching his face.

O ~~Our~~ loving children!

While reading this story, a mind afflicted by the tendencies of the Kali era may produce impure thoughts or a faultfinding attitude. One may think this story is morally wrong and may not feel inclined to proceed further.

But,

In the past three epochs, the pure mind always dwelled either in the **Witness State** or in the **Undivided State** and enjoyed great bliss or limitless Bliss respectively.



Those who don't have the experience of Jnana alone see **lapses**.

Those established in Self-Knowledge experience **equal vision**.

Seeing differences is a mistake. Seeing no differences is the fulfilment of bliss.

This explanation is sufficient.

Now we come back to the story.

After listening to Mathanika, the king said:

O foremost among women! Chaste wife! **Whatever action you did is well done, whatever words you uttered are also well said.**

The puppet show of this gross body is taking place in accordance with one's Prarabdha karma. The show takes place perfectly without violating the destiny according to the proportions of karma, without any partiality. The puppets of this world and their belongings appear, exist, change and disappear in proper order. We see no faults in your behaviour, which arise out of biased vision. Did you expect Us to lose Our temper or curse you?

A seed put in the sky may sprout. Worms and insects may come out from the burning fire. An idiot without any education may count the water drops in the ocean. But, anger or a curse will never rise in Us as We are absorbed in **the Undivided State**. At all times, We exist as Brahman.

Everything appears from within Us, exists within Us and disappears within Us. There is nothing which is apart from Ourselves.

If there is anything apart from Ourselves, only then will impure qualities, confusion, doubt, sorrow or fear occur. All deities are also Ourselves. So, there is no suffering due to Maya.

Countless Jivas and universes appear within Us like a dream and exist for a while and disappear within Us. No impure qualities appear, exist and disappear. Some time back the world appeared as real. Now, the world has disappeared. It seems as if someone has stolen this world.

At all times, We exist as the eternal, true Being.

The king further said:

O Gurudeva!

We are neither able to see nor feel you as someone different from Ourselves.

O Supreme Master!

We utter the following only for the sake of verbal expression, though it is not the actual truth:

A puppet called Chudala existed. That puppet appeared in the form of Satguru Kumba Muni. Then this puppet appeared again in a Maya form as a woman puppet called Mathanika and tested the Self-experience of Sikhidwaja. This woman puppet tried to create differences and agitation in the mind of the king who was established in the Undivided State, which is beyond all, thus challenging the state of the king. The efforts of the woman puppet did not succeed. Like a salt doll, which came from the ocean, dissolved in the ocean and became one with the ocean, the puppet called Mathanika dissolved within Us, in the ocean of limitless bliss and became one with It.

Therefore, everything is One! Here, you are Us and We are you.

Thus, the king concluded his conversation.

You are everything!



## Biased vision

O blessed children!

You are all divine children. Let Us narrate a short story to you, as you enjoy listening to stories. Listen to this narrative attentively.

Sri Janardan was the Satguru of Sri Eknath. **Sri Dattatreya (Datta)** was the Satguru of Sri Janardan. (Sri Datta was the Paramaguru of Sri Eknath).

In Sri Janardan's ashram (Gurukulam), Sri Eknath lived as a disciple and rendered service to the master for about twenty years. Sri Janardan was very pleased with his disciple's service. Before the completion of his Gurukula life, Janardan wanted to take this supreme disciple Eknath to the Darshan of his Guru Sri Datta. With this intention, he called Eknath.

**Sri Satguru:** Dear child! Tomorrow morning, we both will set out for the Darshan of Sri Datta.  
(Janardan)

**Eknath:** O Supreme Master! Satguruvarya! For Us, your divine form comprises of all gods, goddesses and all the great saints. So, there is no need for the Darshan of another name and form, O Lord!

- Sri Satguru:** Don't utter such words! There may be innumerable gurus and great saints. However, nobody is equal to your Paramaguru Datta who was born with qualities of the Trinity of gods.
- Eknath:** Our Lord! Even the Trinity of gods or the foremost of gods are not equal to Our **Satguru!** Please do not think that We fail to appreciate the greatness of Our Paramaguru. Kindly forgive Us. One's **Satguru** alone is everything for a true disciple. We have obtained this understanding only through your grace. Perhaps, you are testing Our steadfastness! If you wish, you can go and have the Darshan of your Satguru.
- Sri Satguru:** Our child Eknath! We understand your **deep** love and devotion for your Satguru. However, We would like you to be well grounded in the **Advaitic** doctrine. For this sadhana, your Paramaguru's Darshan is very important. Moreover, you will not be going by yourself. We will be taking you to him.

Without any further discussion, Eknath complied with his guru's words and accompanied him, though on his part, he had no interest in meeting anyone.

They reached a huge tree in a dense forest. Under the tree, there were two rocks, a small and a big rock positioned next to each other. The place was surrounded by grassland. Spreading his Asan (cloth or wooden seat used for sitting purpose) on the small rock, Janardan sat on it. Then, he sang a song of five verses in praise of Sri Guru, and prayed for the Darshan of his Guru. Responding to his prayer, the great saint Satguru Datta arrived there.

In Janardan's vision, Sri Datta appeared to be manifesting from behind a bush in his divine form with the three heads and six hands of the Trinity of gods. He was holding a sacred book of the Veda-s in one hand, a garland of Rudraksha in another hand, a trident in the third, a skull in the fourth and a lotus in the fifth hand. He held his palm of the sixth hand as a gesture of blessing and refuge. The celestial **COW** Kamadhenu was following him.

Dear children!

Even if a sadhaka studies all the scriptures, chants the four Veda-s and countless mantras, the biased vision does not leave him easily, unless he *experiences the non-dual realization*, '**all is one**'. Unless these differences leave him, he cannot attain one-pointed devotion or **experience of the Self**.

The obstacles are:

1. The feeling of **I, by me and mine**, ego, authority and attachments. They should die at the roots.
2. Faultfinding tendency.
3. Likes and dislikes.
4. Biased vision.

These four are the obstacles in the path of **devotion** and **Knowledge** (Jnana). If a person does not have devotion or Knowledge, his birth is wasted, a life lived in vain.

O ~~Our~~ loving children!

Even after twenty years of service, our Eknath was not able to overcome these obstacles **completely**. So, Satguru Janardan felt that his Paramaguru Datta alone could help Eknath in getting rid of these tendencies. Therefore, as a *last effort*, he brought Eknath to the **Paramaguru**.

(A real Satguru should sacrifice **himself** for the sake of his disciple. Here, his disciple should rise in his **experience**. The experience of the Satguru should merge in the **supreme disciple**. *He should reside in him.*)

Now let us come back to the story.

Eknath was not spiritually mature. So, in his limited vision, Paramaguru Datta appeared like this:

He looked like a young Muslim fakir with a cap on his head, a beard and a moustache, and a dirty mouth due to the chewing of betel leaves and areca nut. He was wearing a long robe and a coloured dhoti around his waist, the trident looking like a long stick in his hand. In the place of the celestial cow, Kamadhenu, a dirty dog appeared to his eyes. He seemed to chew betel leaves and areca nut, spitting out the juice at each step. Thus, Dattatreya appeared in a *very ugly form*.

When Eknath saw Datta in this revolting form, he became very disturbed. Sri Janardan prostrated at the holy feet of Sri Datta and asked his disciple Eknath also to prostrate. Eknath prostrated for the sake of courtesy just to please his Satguru. Sri Paramaguru Datta sat on the top rock. Sri Janardan sat down on the grassland. For sometime, Sri Datta and Sri Janardan held discussions on various things. Eknath did not pay any attention.

Eknath thought, ‘O Lord! Is this Muslim fakir, the guru of Our Satguru? *Okay, this may be alright with Our guru.* However, this is **not suitable for Us.**’ With this thought, Eknath became quiet.

After sometime, they both started to take their food. For Eknath, the food looked like **non-vegetarian** food. Paramaguru and Satguru enjoyed the food. Each one was feeding into the mouth of the other. Both gave and took the food from each other’s mouth and seemed to have fun

with each other. Janardan felt that his disciple was not able to enjoy the food because he was still **immature**. Therefore, he tried to bring about the maturity **forcibly**.

**Sri Satguru:** O Gurudeva! The purpose for which we sought your presence here is not yet fulfilled.

**Paramaguru:** O precious child! We are always absorbed in the Source (Cause). So, We are not able to understand what karma (Effect) has brought you here.

**Sri Satguru:** O Lord! If you condescend to step down a little to Our state, then you will understand.

**Paramaguru:** Dear child! Our state is beyond words. So, We do not understand the situation. However, you can help Us to understand the karma.

**Sri Satguru:** O compassionate one! Please deign to give your **Uchishtam** Prasad to Eknath. We have come here only for this purpose.

**Paramaguru:** (*laughing loudly*) Oh..o..., that is it! (He looked at Eknath sideways through the corner of his eyes. Then, he spat out a little of the food into the hands of Sri Janardan and asked him to give this Uchishtam to Eknath)

Sri Janardan received the Uchishtam with great humility and reverence, beckoned his disciple Eknath and gave this **supreme Prasad** in his hands, intimating him of its supreme nature.

Eknath's thoughts ran like this: O Lord Ramachandra! Our guru is partaking of non-vegetarian food with this low caste Muslim. *This may be acceptable to him*, but this food is **not suitable for Us**. Though he

was fuming inside thus, he remained silent outwardly. In spite of his Guru's advice that it was a supreme Prasad, he felt very disgusted to receive the same. However, without showing his disapproval, he received the supreme Prasad humbly and then flung it into a nearby bush and remained quiet as if he had not done anything offensive.

Though Paramaguru Sri Datta had noticed this act of Eknath, he appeared unaware of it and left the place with a quiet smile.

After Sri Datta left, Sri Satguru glanced at his disciple and asked him, "O Our child! Did you eat the supreme Prasad?"

**Oux** Eknath prostrated at the holy feet of Sri Satguru, clasped his holy feet, and crying loudly said, "Our Lord! O Supreme Master! Compassionate one! Please forgive this wretched fellow. Our Paramaguru appeared like a low caste person to Us. The food, which both of you ate, looked like meat. We felt repulsion at seeing it and therefore, We did not consume it. We threw it in the bush. **Please forgive Us.**"

The supreme disciple, Eknath wept loudly.

**Oux** dear children!

Sri Satguru Janardan did not abuse his disciple. He did not scold or behave harshly or mete out any punishment, nor did he show disgust on his face. No harsh or hot words ensued from him towards Eknath.

Satguru said in a serene voice, "It seems you are not yet **mature**. This is also **good**. Let the **right** time come. *Until that time, we will both have to wait.*" So, saying he remained peaceful without doing anything.

There is a great truth here in Sri Janardan's act. On seeing the faults and errors of a disciple, if the Satguru behaves **harshly** towards him, or **punishes** him, the disciple will not absorb the **lesson**. He will beget only **fear**.



However, harsh behaviour and punishment are the Dharma of the Kali era. This is needed for the Kali Age. Nobody can change, refuse, or reject this condition.

What can be achieved through **love** can never be accomplished through **authority or egoistic directive**. Triumph through **love** alone will endure. Those who are doing **sadhana** for devotion and Jnana can definitely achieve everything through love. Here, the Lord and the Satguru join together and guide the sadhaka.

Years passed and the time became ripe. Eknath had attained greater **maturity**. One day, Sri Satguru Janardan took his disciple Eknath and once again went to the forest to meet his Guru.

This time also, they met the Paramaguru at the same place, under the same tree, near the same rock and grassland. He appeared in the same manner and the same events took place.

This time also, they took the same food. However, Sri Satguru did not ask for Uchishtam from the Paramaguru. Paramaguru also did not give his Uchishtam. Sri Satguru folded the betel leaves with areca nuts and gave them to his Guru who chewed them blissfully.

When Sri Paramaguru tasted the betel leaves containing areca nuts, Sri Satguru said in a **sweet humble voice** with tears in his eyes, “O Lord! Can you shower your grace?”

**The tree cannot bear fruit except at the proper time!**

**The truth cannot be realized without proper maturity!**

Sri Satguru requested the Paramaguru in a most compassionate voice.

*1. The tree cannot give fruit except at the proper time:*

Each one of the fruit bearing trees growing on the earth has a particular season to bear fruit.

Likewise, the scriptures of Knowledge can bestow benefit on the sadhakas only in accordance with their state of maturity. However, the Knowledge of the Self (the fruit of Knowledge) can be achieved only through the combination of the following five fortunate conditions:

1. The meritorious karmas of previous births.
  2. The grace of the Lord.
  3. The blessings of great saints and sages.
  4. The training of the experience of the Self, given by Sri Satguru.
  5. The **earnestness** of the disciple.
2. *The truth cannot be given without proper maturity:*

The above-mentioned five fortunes can reach fruition only at the right time, i.e. time of maturity. A Satguru has to give **himself** (the Self) to the disciple who becomes ripe. A Satguru is like an iron with magnetic power. If a supreme disciple (who is like an iron piece) becomes mature at the right time, a Satguru becomes the magnet for such a ripe disciple attracting him through his magnetic power, and passes all his magnetic power to him and transforms him (iron piece) into a **magnet**.

As soon as the disciple becomes like a magnet, the Satguru will become like an **iron piece**, *attracted by the magnetic power of the disciple*. Due to this reason, the great saints state that the Truth cannot be given without proper maturity. It can be given only at the right time.

To enable the supreme disciple Eknath to imbibe truth and cast off falsehood, Sri Satguru Janardan requested Sri Paramaguru Datta to give his Uchishtam.

Sri Paramaguru felt that the time is ripe and Eknath had matured. So, he uttered “**Um**”, a sign of approval through his graceful mouth.

Sri Satguru blissfully exclaimed, “**Aha! “Aha!”** and received the Uchishtam of betel leaves happily with both hands from the mouth of Sri Paramaguru.

Sri Paramaguru was sitting on the huge rock. Sri Satguru sat happily on the nearby small rock with the Uchishtam of the Paramaguru and glanced at his beloved disciple.

The supreme disciple Eknath, sitting in the grassland, watched both the masters in bewilderment.

Now look at it with attention!

Sri Paramaguru was observing the situation from the **Witness State**. Sri Satguru, in the **compassionate state**, stepped down from the rock and walked slowly towards his *favourite disciple*, Eknath with Paramaguru’s supreme Prasad. He sat near Eknath and looked at him with great love as if beholding an innocent child.

Like a **devotee** who thinks, ‘what is the Lord going to do to me? What is He going to give me?,’ Eknath was observing Sri Satguru. With his confused mind he wondered, what his Guru was going to do. Sri Satguru had the supreme Prasad in his right hand. He lifted his disciple gently with his left hand, placed him on his lap, and made him lie down in his lap like an infant. Opening the mouth of his disciple with his left hand and uttering “**O Gurudeva**” Sri Satguru fed the supreme Prasad with his right hand into his disciple’s mouth, just like administering medicine to an infant.

Eknath swallowed the supreme Prasad as there was **no other choice**. Thus, Eknath attained perfection by the grace of the guru and compassion of That, as there was **no other choice**.

Through this story of Eknath, the teachings you have to learn are:

1. Do not see faults in others. Drop the tendency of seeing and feeling differences. Do not have likes and dislikes in your mind.
2. If faults and mistakes appear in your mind, realizing that they are arising from within you, remove them from your mind.
3. Do not behave **harshly** towards others or impose any **punishment** on others. You may exhibit some anger outwardly according to the situation, but do not use harsh words (like a cobra which hisses but bites not). To tackle the situation, you may show a little anger but without letting it disturb your mind or that of the other person. Practise to gradually reduce this anger also and finally stop it completely.
4. Everything is happening in the world in perfect order. All Jivas are giving and receiving their karmas perfectly without favour or prejudice. Faults and mistakes arise because of our anger, haste, tension and frenzy.
5. The mind is always wavering because the remembrance of the Lord and the remembrance of Guru are not **constant**.
6. When attention flows towards others, one's mind is externalised and the attention towards oneself (inward attention) disappears.
7. Teaching alone will not help. Our sadhana (living) alone can become a teaching (lesson) to others to get the experience of the Self.
8. One should have **deep trust** in the Lord and Guru. One should have the **dispassion** to negate the body and the world since they are not real. Deep trust and dispassion are your two hands.

9. The attitude of I, by me and mine (ego, authority and attachment respectively) must be destroyed and replaced by the affirmation, 'All is You, all is happening through You and everything is Yours.' One should get established in this certitude.
10. **We** (water in the cup), **the Lord** (water in the pot) and **Brahmam** (the ocean) are one. This real feeling should continuously be enhanced.

O **Oux** blessed children!

Sri Eknath understood the state of his Satguru after partaking of the great Prasad of Paramaguru. He also grasped the state of the Paramaguru. He became all and everything. A Satguru should get absorbed within himself, include everything within himself, see himself in all, and become the motionless Brahmam, the all-pervasive Brahmam.

**We** are giving **Oux** blessing to you for attaining this state of limitless Bliss.

All is one! That is good! That is peace! That **We** are! That you are!

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

You are everything!



## **Dialogue between Sri Jayadeva and the King of Krounjagiri**

Beloved children!

Sri Jayadeva was born with the qualities of sage Veda Vyas. On one occasion, in his previous incarnation as Vyas, he displayed in front of many saints and sages, a strong prejudice against all forms of God except Lord Narayana. He made a declaration that Lord Narayana was the sole ultimate deity and that other deities were not equal to Him. Standing in knee deep water in the river Ganga at that time, he poured the Ganga water with both hands, while making this assertion. The water was flowing down both his hands, down the lower arm, and dripping from his elbows. Since he made this bigoted statement against the deities with water, his legs from the knees down to the toes and his arms from the elbows down to the fingers became contaminated with sin. Therefore, when he incarnated as Sri Jayadeva, his legs at the knees and his arms at the elbows were severed by the six thieves.

When the King of Krounjagiri found Sri Jayadeva lying helpless in the forest, he took him to his palace, applied balm to his wounds and healed his body. He gave him the status of a royal court guru in his palace. The king also permitted Sri Jayadeva's wife, who was in the village, to join him. Padmavathi, wife of Sri Jayadeva was shocked to see her husband's condition and writhed in anguish like a worm thrown in burning fire.

- Padmavathi:** O Lord of my life! Why this cruelty of fate? How could such a thing happen to you, who never harmed even a worm? You are a compassionate being. Why was such a brutality inflicted on you?
- Sri Jayadeva:** Mother Padma! (It is a custom in India to address or refer to women with a prefix or suffix 'mother'.) Why do you suffer such an agony over Our miserable state? We lost Our limbs because of Our fate. Why do you attach such an undue importance to this?
- Padmavathi:** If this is fate, who created this unjust fate? What crime did you commit in the past that you had to submit yourself to this act of violence?
- Sri Jayadeva:** Oh woman! Do not be angry. Fate is very powerful. Even the Trinity of gods cannot escape its clutches. With this understanding, remain in peace.
- Padmavathi:** Who are the cruel fellows that brought you to this state?
- Sri Jayadeva:** Mother Padma! Please compose yourself. Anger destroys one's balance. While the person who shot the arrow is responsible, why do you accuse the arrow?
- Padmavathi:** Who attacked you in the form of an arrow?
- Sri Jayadeva:** The Lord Himself in the form of a rich man gifted Us, in spite of Our refusal, with gold and money, which are verily the killers of one's life. While gifting them, He also said that those riches might not be needed by Us, but they would be useful for mother Padmavathi to feed the sadhus. According to Our fate, the Lord Himself came in the disguise of thieves, robbed Us of all the things, cut off Our arms and legs and threw Our body

into a pit and left. Then, the same Lord came to the forest in the form of the king of this country and lifted Our body from the pit, applied balm and cured the wounds and is still taking care of Us. The same Lord has brought you here to Us so that you need not live alone.

**Padmavathi:** That is alright. However, you are not less than any enlightened soul. How can the thieves be looked upon as the Lord after injuring you like this? The Lord is compassionate indeed! Those cruel thieves were greedy for wealth. It is not justice that some ruthless thieves should have been so malicious towards a great enlightened soul. If there had been any righteousness in the world, they would have been reduced to ashes then and there or their eyes would have become blind, the moment they touched you with evil intentions.

**Sri Jayadeva:** (immediately leaned forward and closed her mouth with his stumps): O, the supreme among chaste women! Does it befit you to utter such unkind and harsh words? You are a supreme soul. Worldly people can talk like this because they are ignorant. But You are a woman of discrimination, a chaste woman and verily a goddess (Mahalakshmi)! Therefore, do not speak like common people hereafter.

**Padmavathi:** Swami! Lord of my life! Please forgive me. After beholding your state, any woman, in her right mind, would wail like me. Let the thieves take your gold and money, but why should they reduce you to such a state? I am puzzled about how they were able to touch you!



**Sri Jayadeva:** Dear Padma! Your observation is wrong. Let Us put a question to you. Please think about it carefully and answer. How do you regard Us?

**Padmavathi:** I revere you as the beloved devotee of Lord Sri Jagannath of Puri and also as an enlightened soul who has realized his true Self.

**Sri Jayadeva:** If truly, this is your conviction, then **how can any ordinary person touch the physical body** of a real devotee or an enlightened soul? Think deeply about it. The physical body of an enlightened soul can be touched only by persons who have the similar propensities. How can you, then, regard them as ordinary people or thieves? **Only the physical body was punished according to its previous karma.** That means: Whichever creature you have killed, they had already killed you in the past or will kill you in the future! Whatever (flesh of) creatures you have eaten, they had already eaten you or will eat you! From whomsoever you have received, they had already received from you or will receive from you. The world is a place where all the Jivas **settle the accounts** of their karmas. This transaction of giving and taking (credit and debit) goes on eternally. When we attain full Knowledge of the Self, this karma of credit and debit, will come to an end.

After some days, by the grace of the Lord, the same thieves who had severed Sri Jayadeva's limbs disguised themselves as sadhus and came to the royal court to receive gifts from the king. Though Sri Jayadeva recognized them, he did not disclose it to anybody. **He advised the king to revere them as great saints and perform worship to**

**their holy feet.** While performing the worship, the king observed their faces. Whatever thoughts passed through their minds were reflected on their faces. After the Puja to those impostors was completed, they retired for rest. Then the king said to Sri Jayadeva.

**King:** O Satgurunatha! O Lord! Do you really think that these fellows are real sadhus?

**Sri Jayadeva:** Why do you have such doubts about them?

**King:** It could be observed from their expression that they are thieves, my Lord. They are not genuine sadhus.

**Sri Jayadeva:** Our child! People used to say, "In the eyes of a terrified person, every object in the dark appears like a ghost." Likewise, for a person who is affected by jaundice, everything appears yellow. Similarly, you are used to dealing with criminals in the court everyday and this impression is strongly embedded in your mind. That is why, you are not able to distinguish a sadhu from a thief.

**King:** O Lord! Whatever you may say, these fellows are not true sadhus.

**Sri Jayadeva:** (tactfully diverting the attention of the king) You have not seen yogis, therefore, you talk like this. The eyes of the yogis always have a penetrating look.

**King:** Alright. Who am I to argue with you? I am definitely not wiser than you. I am an ignorant fellow. How impertinent I am to dispute your opinion? The elders have said that the Guru's words are the ultimate. The impure habits developed in the court have produced this attitude in me. Therefore, please forgive me for the offence.

After saying this, the king retired to the inner chamber. Next day, when the fake sadhus were leaving, they asked for golden ornaments, coins, Kashmir shawls and silk clothes from the king much more than their requirements. Noticing their greedy behaviour, the king's doubts were confirmed.

**King:** (whispering to the Guru) Gurudeva! What a perversity? They are demanding gold, diamonds and ornaments. Generally, yogis look upon gold and money as destructive and stay away from them. But, these sadhus want more and more and they are **immersed in desires**. They do not look like genuine sadhus.

**Sri Jayadeva:** Dear child! Only if you give them wholeheartedly, can they accept your sins and burn them.

**King:** Can these fellows really burn my sins? They are so much possessed by avarice that will multiply their own sins and contaminate themselves. Then, how can they burn my sins?

**Sri Jayadeva:** Our precious child! They are great yogis and men of great austerity. They will go to the forest and perform religious worship. These silk clothes will be used as an offering for Yagna, the fire sacrifice. They need gold coins, ornaments and shawls to offer to the Brahmin priests who perform the Yagna and also to other guests of honour. You are not aware of these things. They will burn your karmas by using these things for the Yagna and for charity.

**King:** Gurudeva! Please forgive me. I don't know when my faultfinding tendency and impure habits will leave

me. I surrender everything at your holy feet. Please forgive me. So saying, the king, who was pure and innocent like a child, gave whatever things those sadhus wanted and sent them away.

**Our** children of austerity!

After receiving these things, the thieves reached their dwelling, which was in the middle of the forest. On the way, they misbehaved towards the soldiers who had escorted them to their place in a chariot along with their gifts, by shouting at them and talking harshly. They said, “O fools! You, your people and your king are being cheated by Jayadeva. Your king’s guru Jayadeva is a fraud, a liar, a squanderer and a trickster. Earlier, when we were in the service of another king, this Jayadeva was the royal guru of that kingdom. During that time, he connived to rob the king.

One day, he entered the apartment of the queen and stole the precious gems of nine varieties and ornaments. He was caught red-handed with the stolen articles. When our king realized that he was a fake, he pronounced the death sentence on him and ordered us to execute him. We took him to the forest, but taking pity on him as he was a Brahmin, we severed his arms and legs instead of beheading him and then threw him into a ruined well. Now it is a pity that your king has accepted this wicked fellow, as his guru. He may cause great harm to the king.”

The Mother earth, who had remained a mute witness to the heinous crime committed on Sri Jayadev by the thieves earlier, could not bear this blasphemy against the innocent and exalted saint. All of a sudden, the earth split open and sucked all the six thieves into the crack, covering their bodies with mud up to their necks causing suffocation. The thieves were not able to bear the pain and started howling.

The king's soldiers who were standing there became frightened and ran away. They reached the palace fast and reported the incident to the king in the presence of Sri Jayadeva. The king was shocked to hear the whole episode. In order to divert the attention of the king and correct his mind, Sri Jayadeva started to talk in this way.

**Sri Jayadeva:** How can such misfortune befall great saints?

**King:** Saints? You mean those fellows? Those thieves? You consider those rascals as great saints? It is like treating all white coloured liquids as milk. Even the all-compassionate Lord could not bear their allegations against you. Therefore, the Mother earth devoured them as a punishment.

**Sri Jayadeva:** O ignorant child! Do not blame the great saints. If you blame them, it will cause you to go to a dangerous hell. Just trust Our words.

**King:** Gurudeva! Please do not speak like this repeatedly, trying to persuade me to see them in a better light. Hereafter, I will be firm in my decision. Thieves are nothing but thieves. Why do you try to hide this fact and attempt to save them?

**Sri Jayadeva:** O ignorant child! Still you do not understand them. You recognize Us as an enlightened soul. Then why are you incapable of recognizing them as yogis? The state of an enlightened soul is different from that of a yogi. There are differences in expression and actions between them.

An enlightened being possesses peace, silence, patience, contentment, compassion and unbiased

attitude. The enlightened souls do not display supernatural powers.

Yogis possess haste, anger and ego to a certain extent. They are even unscrupulous in achieving their goal. They are discontented, biased and display supernatural powers.

You consider them as thieves based on their above-mentioned qualities. You are not familiar with the characteristics of yogis. If one desires the power of mantras, yogic practices and occult powers, he comes to possess all these. This is not a crime. Their path of yoga is like this. It is not possible to see the good qualities of an enlightened soul in a yogi.

**King:** Gurudeva! Whatever peaceful and consoling words you may say, my mind is not able to accept your view. What is the reason? Even though I have the Darshan of your holy feet and have accepted and experienced the essence of your teaching so far, why is the mind disturbed now?

**Sri Jayadeva:** Precious child!! Though you listen to Our teaching of Self-Knowledge with inner feeling, you go to the court everyday to perform the duties of a king. Therefore, old habits (words and actions) are arising in your mind now and then and disconcerting you. What is the nature of activities in the king's court? They include finding out the offences of others and dealing with them harshly and punishing them.

Recently, you have started imbibing Sattva Guna. When peaceful tendencies rise higher, your faultfinding tendencies will decline automatically. After some time, even when you make the effort, the faultfinding tendencies will not arise. You will not even think about them. Peaceful tendencies and anger arise alternately in human mind. Wherever the mind dwells, that tendency becomes dominant. Other tendencies lose their strength gradually and die away.

**King:** If these fellows are not criminals, why are they suffering now? Why has such a tragedy occurred, preventing them from performing the Yagna?

**Sri Jayadeva:** Apple of Our eyes! Pitiabile child! Your worldly habits have conditioned you to see them like this. You just have to change your mindset and view them through a higher vision.

Dear child! Since they are great yogis, Mother earth has showered her compassion with this view, ‘O children! You have performed enough austerity. Your worship is sufficient. Your devotion is sufficient. Your wandering in order to perform good karmas is adequate. We will now take you back into Our fold with great love.’

Now Mother earth has accepted them and they will remain in the **state of Mahasamadhi**. Mother earth has blessed them with this great state. (Through the great fortune of touching the body of Sri Jayadeva and worshipping him with words of abuse, they obtained the blessings of the Mother **quickly**).

Our child! Please observe this very carefully. You rendered service to Us for all these years, yet you have not attained this Samadhi state. Even this lowly fellow (Jayadeva), in spite of performing the sadhana of devotion and service to the Lord as well as service to the devotees for the past fifty years, has not attained this Samadhi state. They are fortunate souls! They are great yogis and performers of great austerity!

After saying this, Jayadeva clapped his stumps together and danced in bliss. Then he resumed: Our loving child! Don't think that they are undergoing suffering. They are immersed in great bliss. Their worship was not obstructed. Their worship was fulfilled. You have become a fortunate soul by giving charity to them. We have also become a fortunate soul by having you as Our child.

O ~~Our~~ loving children who are listening to Jayadev's story!

You have to ponder over the above incident through your intuition. So long as your eyes are conditioned to see the faults of others, ears are conditioned to listen to the faults of others, and the mind superimposes its imagination on the scenes and words and interacts through worldly impressions, you cannot change your outlook nor undergo transformation and the **differences will persist.**

**Without gaining undifferentiated transcendental vision,  
attainment of Jnana is not possible.**

It is appropriate here to listen to the two cardinal teachings of the great woman-saint Avvai:

1. Do not see faults in others.
2. Do not associate with evil-doers - thieves and murderers.



Let us look deeply into these teachings.

**Do not see faults in others:**

She conveyed the same teaching in different words: “If you see only mistakes and faults in others, you will be left with no relatives or friends.” It means, you are not seeing God everywhere, you are seeing only imperfection and faults. We have to understand this teaching clearly. **The world, body, relationships and other things are only names and forms.** This world is only a play of names and forms. In this play if we see faults and mistakes, it is because of our impure mind, which is full of imperfection and faults. So we have to remove the wrong attitude of the mind through the same mind. There is no other way. The way is to see everything as the belongings or possessions of God and to see all happenings as God’s act. If we do not have this unitive vision, no form will appear as the form of the Lord. Instead, all will appear as attachments and relationships.

Next teaching:

**Do not associate with evil-doers - thieves and murderers.**

Here, murderer does not mean one who kills a person or a creature. It means, those who have forgotten (kill) the Truth, remain devoid of devotion and yearning for Self-Knowledge, are the murderers. Do not associate with such people. Similarly, theft does not mean stealing the wealth of others but being drowned in passions. Only due to passions, a person becomes greedy and accumulates more than his needs. He, who keeps more than his needs, is a thief who steals. When your greed increases, thoughts of amassing wealth by foul means possess your mind. The teaching you have to learn from this is: You are conditioned to see the faults of others. Now change this attitude. **See all happenings as God’s act; See all things as God’s possessions.** If you practise this attitude, faults of others will never appear in your mind.

You are everything!



## **Kabirdas and his guru Sri Ramananda Swami**

O children!

The birth of the great saint Kabir was extraordinary; he did not dwell in the womb of a woman. He incarnated on the earth as an aspect of the great sage Suka Brahmam, to fulfil the wish of the Lord which was to redeem His devotees. Sri Kabir's foster parents belonged to Mohammedan community. His father's name was Niru (Thamal) and his mother's name was Nima (Jijabibi). The ancestral profession of the family was weaving silk manually on the loom.

The Lord Himself came to Kabir in the form of a Brahmin and instructed him to meditate on the Lord and also initiated him into the mantra, "Jaya Sita Ram". This incident prompted Kabir to search for a Satguru. After some time, in accordance with his mental maturity, the Lord showed him a Satguru by name Sri Ramananda.

The ideal mental state of a disciple is:

Faith is devotion to the Satguru.

Faith is devotion to the Lord.

*Firm faith will lead to the supreme state!*

Let **Us** illustrate this with an example.

Once, Sivaji, the great king of Maharashtra, during his travel, went to meet his Satguru Swami Samarth Ramdas, escorted by about one hundred cavalymen on their horses. As he approached the cottage of his Gurudev, he left the cavalry behind, far away from the hut and walked alone. On entering the hut, he prostrated to his Gurudev. After spending sometime with his Satguru, the king begged permission to return to his palace. However, Gurudev insisted that before leaving, he should take food. The king said, "I can't eat alone since one hundred horsemen and their horses have accompanied me." Gurudev replied, "All of them can have food here." When the king agreed, Sri Gurudev gave one measure (approximately 1.6 Kg) of wheat flour to the king.

Here, the disciple harboured no doubts as to whether one measure of flour would suffice to feed the entire cavalry, horses and himself. He implicitly accepted the words of Gurudev and surrendered himself totally at his lotus feet. Such was the unshakable trust of the king in his Satguru.

O children!

If you get even a shade of doubt as to how this is possible or how this can happen, then definitely it will not be possible and it will not happen.

Stacks and stacks of rotis were made out of just one measure of flour and the hunger of the entire retinue including the horses was appeased, thanks to the staunch faith of the supreme disciple, Sivaji.

Don't read it as a story; understand the true essence!

Once, a king went to a forest for hunting, accompanied by his cavalry. While returning from the forest, the sun had already set and darkness had descended. On the way, a jungle river, in flood, was obstructing his journey. Gushing water had broken the banks of the river. By divine grace, he

happened to meet his Gurudev in the forest. The king prostrated at his holy feet and requested him to show him a way to cross the river.

Laughingly Sri Gurudev reached down for a piece of paper, which was lying on the ground by divine grace. He made a paper ship out of it and handing it to the king, said, “O child! Make your journey on this ship and reach the other bank safely.”

The disciple-king did not display any surprise, doubt, perplexity or fear on hearing this. With great love and humility and with tears in his eyes, he received the paper ship with both hands. With an attitude of complete trust and dispassion, he placed the paper ship on the surface of the water. Hailing the Guru by uttering, “Jai Gurudev”, with tears in his eyes, he entered the ship. All his cavalymen and their horses entered the paper ship and reached the other side of the river.

This is not a tale but a real happening.

Through these two stories, what you have to understand is:

1. Do not let your imagination create doubts in your mind about the credibility of sages or judge them by their external mode of behaviour, dress etc.
2. The results will be in accordance with the extent of your trust in them.
3. Even a slight wavering of your mind will bring everything to nought.

A mind that is elevated does not come down.

A mind that is at lower plane does not rise.

A ruffled mind brings on sorrow.

A serene mind brings forth bliss (Ananda).

Dear children!

Sorrow, which arises on account of a wavering mind, causes harm only to you; others do not lose anything. Our Kabir **accepted Sri Ramananda as his Satguru** with an unruffled mind and great faith.

Here, we have to realize an important aspect!

1. Sri Ramananda belonged to Brahmin community, a higher caste; Kabir was a Muslim, an alien caste.
2. The Brahmin community worships the cow, while the Muslim community kills the cow.
3. The Brahmin community chants the Veda-s, while the Mohammedan community recites the Koran.

There was much dissimilarity between these two communities.

Further,

1. Sri Ramananda had never seen or talked to Kabir before.
2. But, as soon as Kabir, the supreme disciple, set his eyes for the first time on Swami Ramananda at Varanasi on the bank of the river Ganga, he resolved that Ramananda was his Satguru.

According to our scriptures:

The disciple must go in search of the guru. On meeting him, the guru will enquire from the disciple about his caste, family, lineage, etc. and if he is satisfied, he will accept him as a disciple. Sometimes, a guru may go in search of a supreme disciple, which is a very rare occurrence and it is a great secret.

Further, the scriptures ordain that one has to live in accordance with the guidance of his mother, father, guru and the Lord. But, our Kabir stuck to his decision of accepting a Brahmin guru which was contrary to the

advice of his parents. They cautioned him thus: O Kabir! Our caste is different from his caste. We recite the Koran, whereas he chants the Veda-s. He is a Hindu and we are Muslims. They worship the cow as a goddess, but we kill the cows for our food. Thus, our customs and life style are incompatible with theirs. So, do not accept him as your Guide. Though they tried to dissuade him, he did not swerve from his decision.

From this incident, what we have to understand is: community, family, lineage and other things cannot obstruct an earnest spiritual seeker who is moving towards Truth with a firm resolve. Here, the seeker must have a steady, deep and unshakable faith in his sadhana.

Trust is his friend.

Dispassion is his weapon!!!

We have to recognise the truth:

‘Worldly Dharma and divine Dharma are at variance.’

Sri Ramananda and his disciples refused to accept Kabir. But, Kabir went to Sri Ramananda’s ashram three times. On each occasion, he was beaten up and humiliated by Sri Ramananda’s disciples.

On the third occasion of Kabir’s visit, they tied him to a pillar and beat him up so severely that blood started oozing from his wounds. Then a miracle happened. The Lord Himself came and untied the ropes and took Kabir back to his home. But at the same time, the Lord did not console him or suggest any alternatives to him.

What is the significance of this incident?

Even though Kabir experienced these miseries, he did not harbour any ill-will or malice towards the disciples nor did he indulge in harmful acts against them. Kabir remained humble, peaceful and blissful in the

remembrance of the Lord and Guru. His parents said, “O Kabir! We have our own religious teachers. Why don’t you go to our Mullah, (learned Mohammedan teacher) or Hajji (a Muslim who has made the pilgrimage to Mecca) and seek their guidance for your progress? By repeatedly going to Swami Ramananda and his disciples, we are sure that you are going to die at their hands.” Their words were tinged with sorrow, but Kabir did not listen to them.

Kabir’s feeling:

‘Come what may, if only We can get one word of acceptance from Sri Satguru, it will fulfil Our life. Afterwards, all the grace of the guru will flow towards Us automatically.’ Feeling this way, he decided to make contact with the Guru. He learnt that Sri Ramananda was in the habit of going to the river Ganga in the early morning at about 4 o’ clock for his bath.

One day, by divine grace, Kabir had his bath in Ganga at 3 o’ clock in the morning and then laid himself down on the steps leading to the river, the path usually taken by Sri Ramananda while going for his bath. Kabir was dressed in a loincloth and his chest was facing the sky. It was still dark when Sri Ramananda came down the steps. As a result, he could not see Kabir stretched out on the steps and unknowingly he planted his right foot firmly on Kabir’s chest.

Immediately, he realized that he had trodden on a Jiva. So, with the exclamation, “Hare Ram Hare Ram” to protect the Jiva, he jumped on to the next step and then turning, looked back. By then, Kabir sprang to his feet, touched the holy feet of Sri Ramananda, prostrated and disappeared fast.

O children!

In this way, Kabir received his initiation through touch of the holy feet of the saint into the Maha-mantra ‘Hare Ram’.

If a spiritual seeker possesses a similar intensity, earnestness, dispassion, discrimination and one-pointedness, he can attain real devotion (Bhakti) and Self-realization. One's caste, religion and language are of no consequence. One's inner feeling is more important.

The day after initiation, Kabir went to Sri Ramananda's ashram at sunrise with fruits and flowers on a plate as offerings. Informing Sri Ramananda's disciples of his initiation, he begged permission to have his Darshan. Sri Ramananda was sitting inside on his seat at a small distance. Kabir waited at the entrance.

Sri Ramananda's disciples in the ashram did not believe Kabir's words. The disciples enquired of Kabir as to how he got the initiation through the touch of the holy feet of Sri Ramananda into the mantra. On hearing these claims, a terrible anger arose in Sri Ramananda. He shouted angrily, "Where is Kabir?" The disciples pointed to Kabir who was standing at the entrance.

There is a proverb, 'Anger cannot foresee the sins, which follow in its wake.' Like this proverb, Sri Ramananda became furious like the Rudra (Siva). He removed one of his wooden sandals, and flung it towards Kabir fiercely.

Kabir was an incarnation of sage Suka.

Ramananda was an incarnation of sage Narada.

Suka was the son of sage Vyasa.

Narada was the son of Lord Brahma.

Kabir was the creator through his look.

Brahma is the chief of creation.

Kabir used to give strength through his look.



Brahma used to give strength through actions.

One is not less than the other.

Kabir's quality is patience.

Brahma's quality appears to be ego.

Here, ego is testing the patience. After this test, the ego disappears and merges in patience.

The strength (result) of patience is as radiant as the experience of Knowledge.

The strength of ego subsides out of fear and becomes one with patience.

Whatever is narrated above is the exposition of Truth.

Now, **We** will follow up with an explanation of the experience of Truth. When a story is narrated or explained, its essence should lead us towards the experience of the Self.

The wooden sandal, which was thrown by Sri Ramananda, hit Kabir's forehead, at the Ajna chakra (third eye point, the junction of nose and forehead) and caused blood to flow from there. At the same time, his third eye (eye of wisdom) was opened. Kabir pressed the wooden sandal of Sri Ramananda to the third eye point with both hands. He did not feel unhappy at all. All differences were eradicated and biased vision was rooted out of him.

How was Kabir's state of mind?

He realized everything as the Self. Soon after, he realized all as Paramatma (the Witnessing State, the state of deities) and then, he realized everything as Brahmam.

O children!

From what is related above, do you feel that the status of the guru is belittled and the status of the disciple is exaggerated? Are you surprised?

Realize the import:

Ordinary gurus (Gurus who possess power) enter into more activities (Pravrithi) to gain power, fame, to fulfil their needs and to empower their disciples.

Divine guru is the one who leads the disciple to divinity. He lives in Sattva Guna peacefully with the intention that his fame and that of his disciples should last in this world. He is a guru of renunciation of karmas (Nivrithi).

A Satguru raises the state of his disciples, but he himself remains humble, effaces himself completely and becomes one with That. He shows the path to divinity and uplifts the disciples to the ultimate state of liberation. He functions like a ladder for his disciples to reach the ultimate state of liberation. (Ladder remains on the ground without itself climbing to the top). He is beyond time!

Let us try to understand our Satguru Sri Ramananda.

There was caste prejudice and also pride of learning in the mind of Sri Ramananda. In addition, he adhered to the rites and rituals (purity of the body) according to the scriptures. These qualities were non-existent in Kabir's mind.

However, Kabir had fear. Though fear is only a thought, whatever one fears strongly becomes real.

On one occasion, Kabir was spinning silk thread on the bank of the river Ganga. He saw Sri Ramananda Swami passing by, surrounded by his disciples. Though he saw him three more times, Sri Ramananda did not

see him. As soon as he beheld Swami Ramananda, he felt a strong attraction towards him.

At the same time, an impure thought also crossed his mind. It was: This guru is a Brahmin but We are a Muslim. He is a Hindu, proficient in the Veda-s, but We read only the Koran. He observes the rules of scriptures, but We have no such code of conduct. How can We become a disciple of this supreme saint? Will he accept Us? Will his disciples accept Us? Thus, Kabir's mind entertained this biased view.

The reason is:

He lived with people of the alien community with different customs and practices. Even though he was eating only vegetarian food, he lived with meat eaters. His habits and actions had the association of low caste people. Those who belong to an alien culture commit sinful acts like cow-slaughter. A wicked person is one who commits the five heinous sins as a pastime.

Kabir was not born from the womb of a woman. He was an aspect of sage Suka. This great sage took the form of an infant and was found floating on the river Ganga, in Varanasi, on a lotus leaf. As the infant had complete Awareness, the Lord immersed the child in the water to impress worldly impressions on it. **The child choked and drank a lot of water and struggled for breath. In this struggle, he lost the Awareness, love and devotion for the Lord and was caught in the illusion of the pains and pleasures of the body.** A Muslim by name Thamal saw this infant floating in the river and rescued it.

These are the reasons, why Kabir had an impure thought while meeting Swami Ramananda.

Later, the Lord entered into Kabir's life, restrained his worldliness and brought him to the path of divinity. The Lord came in the disguise of

a Brahmin and initiated him into the mantra. Then, Kabir gained confidence that he could become the disciple of Swami Ramananda. He developed faith and was determined to attain the goal. Though his dispassion had arrested further proliferation of thought activity and distortion, the impurity already imprinted in his mind was not erased completely. The insults and assaults by Sri Ramananda's disciples dealt a blow to Kabir's ego and wiped out the impurities.

**Sri Satguru admonished him with harsh words and spat on him in anger. These actions developed a conscious devotion in Kabir for the Satguru with a real understanding of the state of Sri Satguru.**

**Through the touch of the holy feet of Satguru, he obtained experiential knowledge of the Self.**

**When his third eye centre was hit by the wooden sandal, thereby opening his eye of wisdom and giving him the experience of the Self, he became firmly established in the Self.**

O children!

Whatever acts are performed by a Satguru, there exists a reason behind it which may be revealed in the future. The secret of these acts can be comprehended only by THAT, not by the common mass of people. Even the Trinity of gods cannot understand it. Since THAT has no mind to know or the intellect to recognize, one may doubt: How is it possible? It is just like the sudden appearance of a whirlwind in an empty space. It is like the seed of the banyan tree which is of the size of a mustard seed, and which apparently has no resemblance of a tree, yet gives rise to the huge tree.

In the Ultimate State, actions appear from moment to moment, subside and become one with That. Our mind cannot reach there; our intellect cannot penetrate into that state.

Nobody can understand the mysterious attitude of Sri Ramananda (a Satguru) towards Kabir.

1. Gautama, the great sage made his supreme disciple, Jabala Sathyakama to tend his cows for twenty years.
2. The same Jabala Sathyakama, later in his life, punished his supreme disciple, Upakosa by denying him food or nourishment from all sources.
3. One Satguru extracted work from an ignorant disciple without imparting any teaching to him. After the Mahasamadhi of the Satguru, the disciple was made to serve a young woman for six years and only after this, he was enabled to realize the Truth.
4. One Satguru allowed a disciple to serve him for fifteen years. Later, in his old age, the Satguru was afflicted by leprosy, became blind and lost the use of one of his legs. Though his body was in a deplorable condition, the disciple sincerely served him with faith. On the contrary, the Satguru insulted him with harsh words, spat on him and kicked him with his foot. After inflicting all these hardships, he blessed him with the ultimate experience much later.

O children!

We can write pages about the mysterious Guru-disciple relationship. The apparent ill-treatment and unjust behaviour of the Guru serve the purpose of i) imparting mental strength to the disciple, ii) enabling him to get rid of attachment, notions of honour, dishonour, shyness, shame, sensitivity, ill-temper, etc., and thereby destroying the mind and iii) making his gross body exhaust the karma of merits and demerits so that he can become pure. These are the teachings for getting the experience of the Self.

Sri Ramananda tested his supreme disciple Kabir in some other ways also.

On one occasion, a Siddha named Gorak, who used to exhibit supernatural powers, came to the city of Varanasi to defeat Swami Ramananda in debate and displaying his occult powers. By divine grace, Kabir, who happened to arrive there, understood the situation. After forcefully placing his guru's hand on his head as a gesture of blessing, Kabir defeated Gorak.

Afterwards, the following dialogue took place between Swami Ramananda and Kabir. **We** are narrating it in the form of a drama. It is very beautiful. Please understand it.

**Sri Ramananda:** O Kabir! Our honour is still in tact, thanks to you. If you had not come here in time, this Gorak would have shredded Our reputation to pieces and reduced Us and the city of Kasi (Varanasi) to ashes through his powers.

**Kabir:** O Satguruvarya! Lord of lords! What is this test? How can this lowly fellow defeat Gorak? You are the doer and this is only an instrument! You used this as a weapon to destroy that ego.

**Sri Ramananda:** It is not so, Kabir. We were under the impression that you, a low caste fellow, had strayed away from virtue, eating the meat of cows and therefore rejected you. You, without minding Our rejection, saved Our life and honour at the right moment. Without your timely help, how could We have survived this attack from Gorak?

**Kabir:** O Lord! Surely, you are mocking at Us to obliterate Our ego. What great compassion you have for this poor fellow! (Saying this, Kabir clasped the feet of Sri Ramananda and washed his sacred feet with his tears.)

**Sri Ramananda:** (Lifting Kabir, he embraced him and kissed the top of his head affectionately.) O apple of Our eye! Our pleasing child! How can We praise you enough? Of what avail are these one hundred disciples around Us who are like a group of crows? You alone are enough for establishing righteousness in the world. We chased you away repeatedly due to the misunderstanding that you belonged to low caste and one who had strayed from virtue. Can you forgive Us? (Sri Ramananda voice melted with love and tenderness.)

**Kabir:** (with choked voice, clasping the feet of Sri Ramananda) O Lord! Our Lord! What a shower of compassion you rain on this fellow who is lower than a dog? (Rising to his feet) O Satgurunatha! How beautifully and skillfully you are acting as if you don't know anything. The thousand headed serpent Adhishesha, nay, even the Lord Vishnu who is lying on it cannot understand your actions. It is difficult to understand the sport of the Lord who deludes the universe with His illusory power! But your mysterious ways surpass even that of the Lord. Remaining invisible, the Lord guides and deluding the Jivas, carries on His sport. Whereas you came as a visible guide and through your magnetic power, you gave a push and drew Us towards you, when We were spinning silk thread on the bank of the river Ganga.

You remained within Us and revealed your greatness. We existed only as an instrument. You guided Us with all your powers from within.

Gorak exhibited eight supernatural powers.

However, you defeated all his powers through the power of Knowledge! Through your humility, his ego died.

He was showing off his scholarship.

However, you conquered him through your Self-experience.

Gorak displayed only occult power which is nothing but trash.

However, you revealed the art of Self-Knowledge.

Therefore, **an enlightened master alone can act skillfully.**

Others assert their 'I', and 'mine', clash with each other and perish.

What we have to realize is:

There is no special divine power or ability within a supreme disciple. Everything within the disciple belongs to the Satguru.

### **Kabir's marriage**

O Children of Jnana!

The parents of Kabir decided to arrange for Kabir's marriage. By the Lord's grace, they found a suitable girl in their community. Her name was Sundara Bai. They conveyed this information to Kabir.

Kabir told his parents firmly, "O Our mother and father! Even though We grew up as a Muslim, We have more inclination to follow the Hindu Dharma of life. We cannot accept the tradition of Islam and lead a life of a Muslim householder." On hearing Kabir's reply, his parents became very sad. They prayed to God. As "God is one" who is all-pervading, He responded to their prayers.

~~Our~~ Lord Rama took the form of a fakir and went to the bride's house. He requested Sundara's parents to give their daughter in marriage to Kabir. When they declined, our Lord inquired into the reason for their refusal. They said, "The ceremony of circumcision was not performed on Kabir." Our Lord told them, "Let us go to the mosque and find out whether Kabir was initiated into Islam or not." He took them to the mosque. On checking



the registers in the mosque, they found the records stating that Kabir was a Muslim and he had undergone the ritual (this was an illusory act of our Lord, the Deluder). The bride's family was convinced of the matter and agreed to the marriage.

Then, the illusory fakir went to Kabir's house and urged Kabir's parents thus: Sundara's family has accepted the proposal. Now, it is your turn to say yes. Then We can go ahead with the preparations. When Kabir's family sought his approval, he replied firmly, "Dear parents and elders! We agree to the marriage on the condition that Our Guru Sri Ramananda, who is a Brahmin, should attend the marriage and bless Us personally. Without his consent, this marriage will not take place."

All of them were shocked because Swami Ramananda was a Brahmin and he would not even come near their street. Then how to consider the question of his attending the wedding ceremony? The fakir laughed and said, "Don't worry. Ramananda and We **were classmates**. We will bring him to the function." After saying this, the illusory fakir departed. The Lord played two roles at the same time in different disguises.

O ~~Our~~ loving children!

**Those who trust Him totally, will never be abandoned.**

(This is ~~Our~~ own experience.)

On the day of the wedding, ~~Our~~ Lord took two forms, one as Swami Ramananda and the other as the Muslim fakir and entered the house of Kabir.

O ~~Our~~ children!

Realize one truth here. The Veda-s declare, "The Lord will come in the form of human beings to relieve the distress of devotees", and the words of Veda-s never prove to be false.

The Lord is subtle. To function in the physical world, a gross body is needed. So, He assumes an appropriate form, accomplishes the work for which He comes and then disappears. **But we have to wait with great patience.** This madcap has experienced this many times.

Appearing in two forms, ~~Our~~ Lord conducted Kabir's marriage in a grand manner. The Lord, the Puppeteer, who came in the form a Brahmin, Satguru Ramananda attended the marriage, blissfully ate the Uchishtam of Kabir and Sundara and also He **fed** His Uchishtam into the **mouths** of Kabir and Sundara and happily passed the day in their house. He embraced both of them and blessed them with these words: O dear children! You will be blessed with a son, possessing Our qualities. Give him the name **Kamal**. He will become a very learned person and an enlightened being.

(Note: Kamal was born as an aspect of Lord Subramanya. At the age of ten in his boyhood, Kamal went on a pilgrimage for a year and defeated all the scholars, who challenged him in debate. He rendered service to many saints with humility and lived as a worthy son of Kabir (Suka Brahmanam.)

Next day, both Kabir and Sundara got ready in the morning and went to their Satguru for his blessings. Swami Ramananda noticed the arrival of Kabir accompanied by a woman. As he was unaware of the drama enacted by the Lord, he wondered why Kabir had come to visit him with a woman so early in the day. While he was musing thus, Kabir and Sundara prostrated at his feet. Sri Ramananda blessed them with all auspiciousness, saying 'Attain well-being'.

**Sri Ramananda:** Well, Kabir, who is this woman?

**Kabir:** (shocked) O Gurudev! What a question? This woman became Our wife in the wedding ceremony yesterday, in your august presence.

- Sri Ramananda:** You got married in Our presence! Are you in fantasy land?
- Kabir:** Are We living in fantasy land? Our marriage took place yesterday in your very presence. Swami, We are puzzled by your bewilderment.
- Sri Ramananda:** You mean that We came to your house and solemnized your marriage? What kind of tale is this? We are a Brahmin and you belong to a low caste. We don't even approach the street of low caste people who slaughter cows! What kind of profane assertions you are making! We had reposed great faith in you as a supreme disciple, but now you have belied Our trust.
- Kabir:** (Trembling) We are not lying. Initially, We did not agree to this marriage. Only on your assurance that Sundara was born for Us, We accepted this match and became united with her in matrimony. Now, you seem to deny your words as well as your presence at Our wedding. Is this justice?
- Sri Ramananda:** (in amazement, directing his question to Sundara) O young lady! Who is this man? What is the relationship between you both? Is it true that a marriage took place between you and him in Our presence? You appear to be an intelligent woman. Tell Us the truth.
- Sundara:** O Swami! Our Lord! Why such searching questions? We have never uttered a lie in Our life. You came to Our wedding yesterday. But today, you seem to be unaware of everything (Sundara started to weep loudly).

**Sri Ramananda:** You both are deceitful. You must have fallen in love with each other. In order to fulfill your desire and to have a proper sanction for your union, you are concocting these stories.

**Kabir:** O Gurudev! This is indeed a disgrace to Us. How can We remain alive after hearing these allegations of falsehood and **deceit**? A disciple, after being called a liar by his Guru, is not fit to live in the body anymore.

With these words, Kabir rushed to the kitchen and seizing a long curved sickle said to Sundara, "O woman! First We will end your life with this sickle and then put an end to Our life and join you." Then he bent Sundara's head down with one hand and prepared to behead her with the sickle.

At this critical moment, **Our Lord** - who rushes to answer the heart-rending call of devotees, becomes visible to the devotees, and assures to protect those who surrender to Him completely from all dangers by showing His right hand - appeared there. The Lord stood **beside Sundara, bending His head over her neck**, adorned with the crown of nine gems, ready to receive the raised sickle.

The Lord spoke these compassionate words: Child Kabir! Mother Sundara! We made both of you appear as liars. We are to be punished. O Kabir! Bring down the sickle on Our neck! The Lord, the Thief, the Deluder said these words with great love.

The scene of Kabir, holding the sickle in his hand, **Our Lord** bending His crowned head over Sundara's neck and looking at **Us** (this madcap) through the corner of His eyes with a mild smile and compassion, and Sri Ramananda looking astonished, was the culmination of a series of miraculous events.

**We are enjoying this divine scene even now.** You too can enjoy. Those who read this story also can enjoy!

The Lord is the scene! He is the witness! He is everything!

Our blessed Lord said:

O Our loving child! O Ramananda! Please forgive Us. You certainly cannot approach the settlement of low caste people. Considering your status, you should not go to such places. But in Our state, We can go anywhere, stay in any place, take food in any place, and relate to any one. That is alright for Us. However, this is not possible for you since you have to observe a certain code of conduct according to the scriptures to protect the religious Dharma. Since you cannot go to Kabir's place, We presented Ourselves at the wedding of Kabir in your form, on your behalf. Anyhow, We can assume only an illusory form (Mayavi - the Deluder), while you have the form which is Prathyaksha (visible to the eyes). Therefore, We sent Kabir and Sundara to you to get your blessings.

### **Kabir, Sundara and Kamal**

O ~~Our~~ blessed children!

One day, Lord Mahavishnu, accompanied by great beings such as Narada Maharishi, numbering about one hundred persons, arrived at Sri Mahan Kabirdas's house as **guests** in the disguise of sadhus. Kabir received them cordially and they started performing Bhajans.

Kabir called his wife, Sundara and sought her advice about arranging food for the devotees. She said, "O Lord! Presently we have no rice, grocery items, flour or any other provisions to prepare their food. We do not have any money either and there is no possibility of borrowing money from others. However, we should feed the devotees. Please let Us know what the Lord wishes through your intuition." Kabir again asked for her suggestion.

**Sundara:** Our Lord! We don't have any big items in the house. Had there been any valuable items, we could have raised money by pledging them. But, Our loving husband! There are **two big** vessels in our house, out of which **one** can be utilized immediately to get some money and tide over the situation. The other vessel cannot be used **now**.

**Kabir:** Dear lady! Which are those vessels? Please give Us the details.

**Sundara:** Dear Lord! One vessel is your gross body which cannot be used right now. The other vessel is Our gross body and it can be put to use to manage the present situation.

**Kabir:** Noble lady! You have got this excellent idea at the appropriate time! You are a **gracious woman!** You are a **good wife**, indeed! You are a **chaste wife** and you are the **ideal wife**, always in tune with the thoughts of your husband! You have rightly said that Our body cannot be used at this juncture. Please tell Us quickly and briefly, the way of utilizing your body.

**Sundara:** Swami! Every day when We return from the river with the water pot after taking bath, a grocery merchant makes passes at Us. We have guessed through his look and thought that he **desires** this body. There is nothing wrong in pledging this body which is but a **mass of flesh and blood** and will **decay** after death. This can

be used for getting the **necessary** grocery items for feeding the sadhus. Please pardon Us if We have suggested anything inappropriate.

**Kabir:** O woman! You are a righteous wife, suitable for her husband. A good wife is a brilliant minister to her husband. Let Us set about the task immediately.

(Kabir, holding his wife's hand, lovingly took her to the house of the grocer. The grocer was pleased to see Kabir and his wife.)

**Kabir:** Sir! We understand that you cherish a desire for the body of this woman. This body is yours for the night! Please give Us enough rice, pulse, flour and other grocery items enough to feed one hundred persons, in exchange for this woman's company.

**Merchant:** (Full of lustful thoughts) Swami! I will give you all the grocery items required to feed one thousand people for a week, if she stays with me for a day.

**Kabir:** Sir! We don't want such a large quantity. Let us always hold in mind the words of great beings: 'One who saves **more than** his wants, or one who desires **more than** he needs is verily a **thief.**' Therefore, now, by the grace of the Lord, what we need is sufficient grocery items to feed one hundred devotees for a day. Sir, this woman will now accompany Us home to prepare the meals and will return to you at 9 PM.

Kabir and his wife returned home with the grocery items and prepared the food for the devotees. True to his words, Kabir took his wife back to the grocer and said, "O Our good wife! **You are the property**

**of the merchant** for the whole night! Your behaviour should not displease him. Abide by his wishes, while uttering **Hare Ram** ceaselessly and dwelling in God remembrance!”

The inner meaning of these words:

**The gross body is for the merchant!**

**The heart is for Sriram (for the Lord)!**

Sundara prostrated at the feet of her husband. Saying to herself, **‘Nothing moves without His Will’**, Sundara, a woman of unparalleled excellence, bade farewell to her husband and entered the room, which was fully decorated and sat on the cot.

O ~~Ox~~ children of Jnana and true devotee!

The merchant, **devotee of devotees**, who was playing the roll of a lustful person, fastened the door and started walking towards Sundara to sit near her. At this moment, he heard a knock on the door. On opening the door, he found no one outside. He once again bolted the door and came near the cot. Again, he heard a loud rap on the door and became upset.

Before he could reach the door, it came off its hinges and fell down with a loud crash. The local policeman, looking fierce, (like Lord Narasimha), was standing near the fallen door with a stick in his hand. He beat the merchant mercilessly and scolded him: You rascal! Follower of evil ways! Betrayer! Lustful dog! Fool, you cannot distinguish between a mother and a wife! O blind man! What a dreadful act you were about to commit? Overcome by fear and pain, the merchant fainted.

The policeman looked at Sundara and admonished her: O young lady! Don’t you have any sense of shyness, shame or disgrace? How could you



submit to this act even if your senseless husband brought you here? The merchant **will go to hell because of your act. Are you a chaste wife or a prostitute?** Thus censuring her, the policeman dragged her by her hand and leaving her in front of her home, he departed.

Sundara wept and peeped into the house. The Bhajan was going on in full swing and the group was fully immersed in a flood of bliss. The Lord, the Deluder who was sitting amidst the crowd, smiled to Himself. When Kabir saw his wife, he became displeased with what he thought as an act of **non-compliance**. He came out of the house and looked at her in anger.

**Sundara:** O Lord of Our vital force! Lord Supreme! There is no fault on Our part. The merchant was also not at fault. The policeman of the town is responsible. He suddenly appeared on the scene, thrashed the merchant until he fainted, dragged Us home and leaving Us here, he vanished. (Thus, she explained the incident with remorse.)

O ~~Our~~ blissful children! Embodiments of love!

Kabir, carrying a heavy stick in one hand and holding his wife by the other hand, reached the house of the policeman and knocked sharply at the door. The innocent policeman, who was unaware of the incident, dragged himself out of bed and came to the door sleepily. On seeing Kabir, he prostrated to him and asked, “Swami! What has brought you here at this hour? Why do you look so ferocious? What has happened?”

**Kabir:** We left Our wife in the custody of the merchant on Our own accord. Why did you interfere with Our action, beating the merchant and bringing back Our wife to Our house? You have disturbed **Our righteous act**. Did you act this way, though with good intention, without being aware of Our decision?

The policeman said, “Swami! I went to bed at nine and was asleep till you came and woke me up. I don’t know what you are talking about.” When Sundara confirmed that the same policeman had come to the merchant’s house, Kabir took him along to the house of the grocer. By then, the merchant had regained consciousness. He was groaning with unbearable pain and feeling remorse for his sinful act.

When the merchant saw Kabir, holding a stick in his hand accompanied by his wife and the policeman, he got frightened and wailed aloud: Sir! Please pardon me. Policeman! O Lord! Swami! Please pardon me. O **mother**, who is in the form of my own **mother**. please pardon me. The life force will depart from my body, if you, once again, beat me. I don’t want to prolong this life. As I had this sinful intention, I want to die. Saying thus, he wept uncontrollably.

Kabir looked at the policeman and said, “Now, how are you going to defend yourself? It is proved beyond doubt that you alone came here and beat the merchant. We will not spare you. We will not tolerate whoever disturbs Our **righteous act**, not even **the Lord**. We will punish Him too.” Sri Kabir wielded the stick over the head of the policeman.

At this moment, **Oax** Lord - lover of devotees, saviour of the wretched, compassionate Lord of the wretched, relative of the poor, protector of the devotees in danger, support of the orphans, **all-pervading refuge** of the fearful, succour of those in distress - appeared on the scene. The Lord placed His **head**, which was adorned with a **crown of nine gems**, above the head of the policeman.

The Lord said, “O Kabir! Rain the blows on Our head with your stick. We are the culprit. We overruled your righteous act. You feel that your act (sending the wife to the merchant’s house) is a **righteous one!** What We are doing now is **Our righteous act** (accepting the beating on behalf of the policeman)!”

**Kabir:** (throwing away the stick) O Lotus-eyed Lord!! O Ramachandra! What is this strange act? Is it right to place Your head to receive the blow? Why don't You hit Us with the same stick that You used on the merchant in the form of policeman? Are We, Your devotee, not worthy of this privilege? Swami! In the worldly level, one has to **give something** in **exchange** for food, clothes and shelter or one has to work for one's needs. This is the proclamation of the scriptures. Nobody can go against this law; no one should overrule this fact. The merchant provided us with the necessary **grocery items**. We offered **a body** in exchange. That is all. There is nothing wrong in it. He did not ask for anything in excess, nor did we give him anything not required by him. The great beings call this body, 'a filthy object, a vessel which gives off a bad odour, etc'. One day, this body will become food for dogs, foxes, crows or vultures. Why should one have undue concern for such a body? Who cares if it undergoes any change? O Lord! If there is anything wrong with Our words, please correct Us and bless Us!

**The beloved Lord said:**

Kabir! You are incomparable! From the **standpoint of Jivas** (individual souls), We accept your righteous act. It suits you. From Our standpoint, from the Divine State, it is not a righteous act.

1. Your righteous act (**Swaya Dharma**) : It is related to the **mind**, merits and demerits. But, if an activity is done in total surrender, only merits will be left behind. This merit, in due course of time, changes into **Dharma** (righteousness), enabling one to obtain the grace of the Satguru and finally bestows liberation.

2. Our righteous act (**Sudharma**) : It is done from the **Witness State**. It is related to **wisdom**. In Our case, there is no mind. Our act is to protect the individual souls, to shield the devotee after **assessing the situation** i.e., according to the ripeness of karma etc.

Our child Kabir!

Every human being, who possesses a mind, should follow his righteous act (Swaya Dharma). If he follows the righteousness, it will protect him. Our **illusory act** will intervene and protect your Dharma. In order to uphold your duty towards sadhus (Swaya Dharma), you turned your wife into an object. She could have performed **some work** for the merchant without becoming a **prey** to his lust. Due to his evil act, the merchant would have had to accept sin, either taking an evil birth or going to hell.

1. The merchant helped you in a critical situation by providing **grocery items**. You are a good devotee and you have the yearning to realize the Knowledge.
2. He provided **food** for the devotees of the Lord.
3. He had the **Darshan** of you and your wife who are divine incarnations and thus gained merits. Is it all right if such a person goes to hell or gets an evil birth?

Therefore, We intervened and saved him. Please pardon Us, if We have erred. The Lord showered His blessings on all and disappeared. Everyone was in bliss.

Sundara said to her husband, Sri Kabir, “O Our Lord! Though, initially the merchant approached Us with a **sinful intention**, he has accepted Us now as his **mother**. Therefore, please accept this child (merchant).” Kabir agreed to her request and took him in his fold.

Sri Kabir, by the grace of the Lord, became the father of a male child. The child was named **Kamal**. Kamal, at the age of ten, went on a pilgrimage for one year. One day the Lord came to the house of Sri Kabir in disguise, with about one hundred devotees as on an earlier occasion. The Lord and His devotees started performing Bhajans. On this day also, there were neither grains nor money in the house. Sri Kabir, his wife and their son Kamal discussed about the means of feeding the devotees. Kamal suggested a plan.

“O Father! There is a big grocery shop in the neighbouring street. As it is nearly midnight, the owner of the shop must have retired to sleep. The house and the shop are in the same building. We can enter the shop from the backside by making a hole in the wall and bring the necessary grocery items required to prepare food for the group. This act is **neither a sin nor a theft**.

For, one who saves more than one's requirement is a thief. Stealing someone's property without his knowledge is a **theft**. But, it is not a theft if the stolen property is utilized for a **charitable purpose** without using even a single grain for one's selfish ends. Such an act is **Dharma**. Moreover, the world belongs to the Lord; everything is His. Everything is His action. We will not be responsible for our act, if we act without the attitude: I, by me and mine. If we do anything with the attitude: ‘The Lord is giving the possession of the Lord to the Lord’, there is no merit or demerit attached to the act. Then, it becomes a righteous act, **Dharma**.”

**Our** blissful children!

Sri Kabir agreed to his son's suggestion. They went to the grocery shop and made a big hole in the wall of the shop. The **omnipresent** Lord who was engaged in performing Bhajan in Kabir's house smiled. Kamal entered the shop and took sufficient quantities of grocery items required

to feed one hundred persons. Sri Kabir walked back and forth to deposit the items in the house. Before leaving the place, Kamal alerted the grocer about the theft and told him to catch the thief. Thus he acted in a righteous way.

Kamal ran swiftly to escape through the hole. Unfortunately, only his head could pass through the hole; the body got stuck. By the Lord's Will (**compassion of punishment**), the size of the hole had become smaller. The head of Kamal was sticking out and the body was inside the shop. Kamal said, "Father! It appears that We will not be able to come out. People should not identify Our face; otherwise, sadhu feeding will be obstructed. Therefore, cut off Our head and bury it somewhere. The feeding of sadhus, the **Dharma of devotees**, should not be disturbed." Thus, he hastened his father. Sri Kabir, who was devoid of any **feeling of body and world**, immediately severed the head of his son, buried it in the bushes and returned to his house. He participated in the Bhajan, without any **oscillation** of the mind, and became immersed in great bliss.

The grocer handed over the body of Kamal to the king. The king ordered his soldiers to hang the body upside down from a banyan tree in the outskirts of town and appointed soldiers to watch it. The Lord understood the turn of events and said, "O Kabir! The sun is about to rise in the east. Let us sing Bhajans in the streets and **circumambulate the town.**" In the course of Bhajan, the group reached the banyan tree where Kamal's body was hanging upside down. The Lord saw the headless body.

**Lord :** (in disguise) O Kabir! You have a son! Where has he gone? Has he gone to some other town?

**Kabir:** Swamiji! We do not know! But, **He knows!**

**Lord:** O Kabir! Can you tell Us, to whom this headless body belongs?

**Kabir:** We don't know! But, **He knows!**

The Bhajan group, immersed in divine ecstasy started beating the time on their cymbals and other instruments loudly with a fast rhythm. The devotees cheerfully danced. Due to the rising waves of bliss, the headless body also started **clapping its hands** and swaying. The Lord too danced blissfully. The Lord enquired, "Kabir! Can you tell Us, to whom this body belongs?"

**Kabir:** Swami! We are all **puppets dancing by His grace**, is it not? Likewise, this headless body is also dancing. When His names are chanted, the trees, herbs and creepers also start dancing. Even the mountains, earth, rocks too dance blissfully. Why, even inert things will dance. Then, is it a miracle that this **headless body** has started dancing and clapping its hands? (Sri Kabir replied, while dancing blissfully.)

By the grace of the Lord, the head of the body, which was buried somewhere else, reunited itself again with the body. **Kamal** joined the group and started dancing.

**Lord :** (Pretending anger) O Kabir! You tried to cheat Us and other devotees by your words: We don't know; He knows. Now, tell Us. **Who is he** (Kamal)?

**Kabir:** (laughing blissfully) What a question? Even this body is not Ours. How can We claim someone's body as Ours? The gross bodies of Jivas appear in this world according to their karmas and after **exhausting their karmas**, they blend in the earth. **The delusive mind**, which appears in the middle, is binding us with other bodies, relations and objects. It creates relationship, leading

to bondage, affection and **attachment** and thus increases merits and demerits. **To exchange the karmas, the bodies appear, exist, change and disappear.** So, how can one tell that he is so and so or to whom he is related etc.

**Lord:** (looking at Kamal) O Kamal! (pointing at Kabir) Who is the person standing here?

**Kamal:** He is Our Sri Gurudev.

**Lord:** We know that. He is not only your guru, he is the guru for all assembled here. We mean, who is he in physical, biological relationship?

**Kamal:** O Swami! What kind of question is this? For the sake of giving and receiving a few things according to our karma in the market place of the world, we interact with others for a few minutes or a few hours. How can we call this short contact a relationship? He came yesterday, now he is here, tomorrow he will go away. We too are in the same state. So, how can we call this a relationship?

**Lord:** (Stunned initially, then regaining His poise) O Kamal! We know these teachings of Vedanta. It is easier to talk of Vedanta, but we cannot translate them into practice. Now, be careful about what you are saying. By talking loftily about the crowd in the market of the world and its relationships etc., you cannot evade Our question. O Kabir! How can your son also talk like this? How can you tolerate this kind of behaviour? Can you not beat him and put some sense into his head? How can you



deny the fact that you are the father who gave birth to him? How can the relationship of a son who was born to you change? It is ridiculous. How can he, to whom you gave birth, deny you? Kamal states that you are not his father and your relationship with him is like a relationship between buyers and sellers in the market. Why don't you give him a sound thrashing? Why are you shaking with laughter?

**Kabir:** O Lord! Everything is Your illusory play, is it not? Who is related to whom? All the puppets are made of earth and they are not different from earth. These puppets act in Your illusory play exhaust their karmas and become earth again. If there is no karma, You cannot activate these puppets with Your illusory power. However, You, being unattached, are in a **Witness State**. Even though You are the support of all without any partiality, You are in a **blissful state**. You are the **Puppeteer, Deceitful One!** However, by Your grace We are Your child, a **sly Thief!** Are You playing a game with Your child? Enough of Your play!

**Kamal:** O Deluder! All these are Your tricks. By the grace of Our Sri Gurudev We understand the play. Our bodies are directed to act according to our karmas through the subtle thread of Your Maya. However, through Your grace and the grace of Sri Gurudeva, We recognize Your Leelas.

O Lotus eyed one! When Sahadeva bound You, You appeared as thousands of Krishnas. Apart from Your one form, how can these thousands of appearances

manifest? **That was only through Your illusory power.** When You as Rama fought with Ravana, towards the end of the battle Ravana's illusory army rushed out in multitudes like hordes of insects from an anthill. You appeared as thousands of Ramas in front of them and destroyed this army. Apart from Your one form as Rama, how can these thousands of appearances manifest? **That was only through Your illusory power.** Srimad Bhagavatham says that in Gokulam when You played with the Gopi-s in the river Yamuna, You assumed several forms and appeared besides each Gopi. How can hundreds of Krishnas appear except by Your power of grand **illusion?**

Deluding the Jivas is Your pastime. Our mind associated with karma, gets deluded by You due to our ignorance (inattention). Unless You Yourself, looking into our helpless condition, have compassion for us and release us from this dream of life, how can we escape from this Maya? However, Your illusion cannot delude real devotees and realized beings who defeat the sport of Maya as they have rent the veil of Illusion (while writing this, **We** are getting the divine vision. You also can see through your mental eye and enjoy it).....  
 .....

When Kamal was glorifying the Lord thus with a melting heart and tears welling in his eyes and Kabir was dancing blissfully, the Lord's illusory form as a sadhu disappeared just as an object automatically falls from the hand of a sleeping person. He appeared as Sri Krishna and Sri Rama alternately in characteristic attire with mace, disc, etc. Other devotees

appeared in their original form as great beings and sages and blessed them with Darshan.

The Maya, the illusive power of the Lord becomes ineffective for those who realize Him by His grace. This was what happened on this occasion in the case of ~~Our~~ Sri Kabir and Sri Kamal!

**Kabir:**           **O Raghurama! O Ramachandra! O Parandhama!  
O Paramatma!** O Madhava! Govinda! Gopala!  
Panduranga! Pandarinatha! Hari Hari Vittal! Jaya Jaya  
Rama! Jaya Hari Rama! Kothanda Hastha (Having bow,  
Kothanda, in the hand)! O Sarangapani (Having bow in  
the hand)! Son of Dasaratha! Supreme Purusha!  
Purushothama! Without Your grace, we cannot cross this  
ocean of transmigration. However, through the  
remembrance of Your holy name, this ocean of  
transmigration will become like a small puddle of water  
that collects in the **imprint of the hoof of a cow**  
in the mud, which can be crossed over effortlessly. This  
is the experience of great saints.

Kabir uttered this prayer with tender devotion and  
became one with That!

**Kamal:**           O Rama, son of Kousalya! Sita Rama! Jaya Jaya Rama!  
Jaya Hari Rama! Janaki Rama! O Rama wielding the bow  
Kothanda! Purushothama! Lotus eyed one! Protector of  
the helpless! Relative of the poor! Through Your grace,  
Suka Brahman, the glorious son of sage Veda Vyasa, has  
incarnated as Our father Sri Kabirdas. A divine woman  
descended from heaven and became Our mother, Sri  
Sundara Bai. Six bodies became one in Lord

Subramanya. We are the aspect of Lord Subramanya. You are Lord Sri Krishna who imparted the great teaching of Bhagavad Gita to Sri Arjuna. All those who have accompanied You are sage Narada and other saints and sages. You have created a drama and directed it skillfully. Without the grace of the Timeless One, such happenings are not possible.

The dust of the Holy Feet concludes here the story of the sublime role played by of Sundara and Kamal in the divine life of Sri Kabir.

O ~~Oux~~ children of love!

What we have to learn from the stories of Kabir, Sundara and Kamal is, in this epoch of Kali, a devotee should remain engaged in chanting the Lord's holy name from the beginning. He should have one-pointed, heart-melting love for His Name and render **service** (service to devotees) by looking upon everybody as the Lord. Only through these good karmas, deep and mature devotion will arise and lead one to the ultimate realization. This is the experience of great saints. This is the **personal experience** of this useless madcap.

### Kabir and Gopanna

O children!

Once, Kabir was walking on bank of the river Tungabhadra. At that time, a devotee by name Gopanna was sitting on the bank, preparing for worship. He took out the idols of Lord Rama, Lakshmana, Bharatha, Shatrugna, Sita and Hanuman from a box and started performing the Puja. These idols had been worshipped in his family by his ancestors. After completing the holy ablution (Abhisheka) and worship of the deities, Gopanna closed his eyes and entered into deep meditation.

Kabir found Gopanna sitting with closed eyes. He laughed and gathered all the idols along with the box and threw them into the river.

Then Kabir stood in a corner and kept a watch on Gopanna. After sometime, Gopanna came out of his meditation and opened his eyes. He could not find the idols or the box, which were his ancestral property. First, he was shocked. Soon, he started weeping loudly: O Lord Ramachandra! Lord of Our life! Life of Our life, O Rama! What is this mishap? Where have You disappeared? Don't You like to stay with Us? Is that the reason You have left Us? How can We remain alive after losing You? We are going to give up Our life now.

In this vein, Gopanna was lamenting in great agony, with tears flowing down his cheeks. Kabir approached Gopanna and pretending to be a passer-by, enquired why Gopanna was grief-stricken.

**Kabir:** Sir! You are lamenting like a person who has lost something valuable. You are wailing, searching and then looking helpless. Have you lost anything very important? If you confide your problem, perhaps We can help you.

**Gopanna:** (Looking at Kabir and recognizing him as a Muslim) This matter cannot be disclosed to you. You won't be able to help Us. Please go your own way, without interfering in this.

**Kabir:** If you talk so rudely, what can We do? It is divine behaviour, if human beings help each other. It is not right that you should suffer this grief all alone without seeking help.

**Gopanna:** Sir! Please do not disturb Us. It is not a matter for you to resolve. Don't make Us angry unnecessarily. Please mind your own business and be on your way.

**Kabir:** Don't you know that anger destroys wisdom? Even though you are a Brahmin, you are possessed by annoyance, haste and anger. If this is your mental state, how are you going to see your Lord Rama again?

- Gopanna:** (How are you going to see your Lord Rama again - these words hit Gopanna with a force) O sir! How do you know about Our Lord Rama? You are a Muslim and you slaughter cows. How can you even utter the holy name of Rama? (Gopanna looked closely at Kabir's face. On seeing the Namam, the insignia worn by devotees of Lord Vishnu, on his forehead, he was surprised.) You are not only a Muslim but also a Hindu. How can you live in two states at the same time? Which is your real religion?
- Kabir:** (laughing) All religions are acceptable to Us. We do not belong to any particular caste or religion. Anyhow, why this problem of caste and religion now? Let us look into what is to be done now for you? Please share with Us the reason for your fear and anguish.
- Gopanna:** We observe very strictly the code of physical purity, pollution etc. as enjoined in the scriptures. Though your appearance shows that you don't have such observances of ceremonial purity, yet your words indicate great wisdom.
- Kabir:** Why all these awkward questions? Now, let Us put this question to you: Is your Lord Rama a **stickler** (Achara Seelar) to the code of ceremonial purity or not?
- Gopanna:** (feeling shocked) Our Lord Rama is a Kshatriya (warrior). Though He was a great warrior, He adhered to truth and followed Dharma (righteousness). How can you even sound doubtful about His observances of purity?

- Kabir:** If this is your contention, then you are neither a Brahmin adhering to the scriptural injunctions of purity, nor have you read the epic Ramayana, the story of Rama. Therefore, there is no sense in talking to you. Rama **did not follow these observances** because He partook of the food containing uncooked fish served by the hunter Guha. Rama was in too much of a **hurry** to have the fish cooked. In addition, He also ate the jujube fruits which were half-bitten and tasted by the old woman, Sabari. How can you call your Rama, a **stickler** of the code of purity?
- Gopanna:** (thinking to himself: This man knows Ramayana in great detail) Sir! Please excuse Us. You know so much about Lord Rama. You cannot be an ordinary person.
- (Saying this Gopanna bent down, touched the earth, and prostrated to Kabir without touching his holy feet. Then he narrated to Kabir with sorrow about the sudden disappearance of his ancestral property of the idols with the Puja box, which are his very life.)
- Kabir:** (laughing loudly) The Namam which you are wearing on your body in twelve places shows that you are a great devotee of Lord Rama. Even though you are a great devotee of Rama, your sorrow at the loss of idols does not seem to spring from the **depth of your soul**. You are merely looking for the idols as if searching for some worldly objects. You are not searching with inner feeling.
- Gopanna:** We don't understand your words. What do you mean by inner feeling? We keep chanting the name of Rama always. What more can We do to get the inner feeling?

**Kabir:** By chanting the name of Rama, you can get back the Puja box with idols. If you chant the divine name with an inner feeling, Sita Rama cannot ever leave you.

Gopanna started chanting with greater force aloud, 'Jai Sita Rama, Jai Sita Rama, Jai Sita Rama' repeatedly. However the idols and the Puja box did not reappear.

**Kabir:** Sir! You have more force and speed, but your discrimination is not sufficient. The intense desire of the heart and inner yearning are the discrimination. Anger and haste are expressed through force and speed. There is **no need of force and speed**. However, **discrimination is needed**. You have the devotion which is not expectation-oriented (business orientated) or publicity-inclined or superficial. Yet, **it** does not have the **fire** of intense yearning in it.

**Gopanna:** Sir! So far, no one had tended this kind of advice to Us. Will you please elaborate on this?

**Kabir:** Sir! If your head catches fire, what will be your reaction? If somebody pushes your head under water, what will be your state or **feeling?** The state of mind in these dangerous situations is called **discrimination, inner yearning** or intense craving of the heart.

If your head catches fire, you cannot wait even for a moment and you will rush towards water. If your head is pushed under water, you cannot wait to raise it above water.

Similarly, a real devotee should have a burning desire, eagerness and intense yearning for the Lord's Darshan. This craving must fill the devotee's entire being, squeezing the heart with its urgency. Tears of anguish should



gush forth from his eyes like a cascade. He should feel that without the Lord’s Darshan, he would not be able to hold on to the life in the body any more. With **one-pointedness** and mellowed heart, he should burn with the yearning for the Lord. Until he gets the Darshan of the Lord, his sadhana should continue ceaselessly with the same intensity.....  
 .....  
 .....

**Our** treasure! Nectar of Knowledge!

After listening to Kabir’s words, Gopanna forgot himself; his ego was destroyed and he merged in the Lord. Coming back to the outer consciousness, he wailed loudly: Jai Sita Rama! Jai Sita Rama! Hare Ram! Hare Ram! O Lord! Ocean of compassion! Relative of the poor humble devotees! O Ram! Hare Ram! If You delay now, Our life force will not stay in this body. O ocean of grace! Ocean of compassion! Bestower of boons!

When Gopanna cried and called loudly like this, the Puja box along with the idols of Lord Rama, Lakshmana, Bharatha, Shatrugna, Sita and Hanuman rose out of the river, and reached near Kabir’s feet.

The great saints proclaim from their experience:

The stomach of the child who cries and calls for the mother incessantly will be filled with food.

The Lord blesses the devotees who worship Him sincerely through their heart.

Kabir revealed the glory of Lord Rama’s name through this incident. Gopanna then accepted Kabir as his Satguru. He also built a temple for Lord Rama on the bank of the river Tungabhadra. He came to be later known as Bhadrachala Ramdas.

Note:

### Kabir's statement

Lord Rama was an observer of code of purity:

1. **Guha**, the hunter wished to give something to Rama to eat. Though he desired to bring fruits and roots from the forest, he had no time to search for them in the forest. Therefore, he placed his hands in the river and prayed, "May two ripe souls who can become the food for Our Lord Rama reach Our hands." Immediately, a pair of big fish (ripe souls) floated into the hands of Guha. He offered them to Rama in the raw condition, as he did not want to cook and give trouble to them. As soon as Rama touched those fish, they merged in Him and attained liberation. His hunger was also appeased.
2. **Sabari**, the old woman devotee, desired to offer only ripe jujube fruits to Rama. She treated **Lord Rama as her child**. Hence, she **bit** into each fruit to check the ripeness, softness and sweetness and gave Him only the ripe fruits and rejected the unripe and sour fruits. If you treat the Lord as your child, you can make progress on the path of devotion; otherwise you may be overtaken by awe. Lord Rama ate the fleshy part of the bitten fruits and rejected the seeds. Sabari ate the left over fleshy part sticking to the seeds. Both Rama and Sabari took the **Uchishtam** of each other.

Therefore, it is incorrect to say that Lord Rama neglected the observances of purity. Human beings, whose rational mind interferes with the discriminative faculty, cannot understand His Divine Play. He sets about maturing the karma and mind of the devotees meticulously. His only aim is **protection of the devotees**. He comes to their aid, when they undergo suffering due to their past karmas.

### **Kabir checks the cowdung cakes made by two women**

**Our** dear children!

On one occasion, the great sage Kabirdas was travelling through villages. One morning, when he was passing through a small hamlet, he noticed two women making cowdung cakes which are used as fuel and drying them under the sun. Of these two, one was an ambitious type (Rajasic) and the other was a peaceful type (Sattvic). The active woman was working with speed. She was also singing some folk songs with a fast beat while making the dung cakes. The other peaceful woman was chanting, with a melting heart the Lord's names, "Hare Rama, Hare Rama, Rama Rama Hare Hare, Hare Krishna, Hare Krishna Krishna, Krishna Hare Hare, Jaya Jaya Vittal, Jaya Hari Vittal, Vittal, Vittal." Kabirdas looked at both of the women and laughed silently.

In the evening, on his return, Kabirdas was passing through the same village. He happened to witness an interesting scene near the place where the two women were making the cowdung cakes in the morning. It seems that there had been a strong wind during the day which had blown the cowdung cakes hither and thither. As a result, the dung cakes of both women which were drying in the sun got mixed up. This had caused a dispute among them in separating their cakes. The ambitious woman who seemed quarrelsome had apportioned to herself a larger number as her share. The peaceful woman contended that some of those cakes were made by her and therefore rightfully belonged to her. However the quarrelsome woman refused to part with the extra cakes.

Kabirdas standing in a corner watched the scene. Then he approached them to make peace. All the cowdung cakes were looking alike. It was impossible to determine the ownership. Kabir said, "O children! Please don't bicker among yourselves. We will examine your cowdung cakes

and divide them between you impartially.” Both of them looked at Kabir and as his saintly look appealed to them, they accepted his arbitration. They said: “Swami! We will abide by your decision.”

O ~~Ours~~ children of Sattva Guna!

Kabirdas took each cowdung cake one by one, placed it near his ear and listened attentively. He felt a monotonous hum in the cakes made by the woman who sang folk songs while making the cakes. He heard a subtle melting sound, ‘Vittal, Vittal, Vittal, Vittal’ from the cowdung cakes made with the chanting of the Lord’s name. This enabled him to divide the cakes between the two women without favour or prejudice.

Now, let us see the essence of this story.

O ~~Ours~~ children who are immersed in truth!

1. The world, gross bodies and objects are inert and dull.
  2. The Lord is our mental imaginary form. That means the Lord is subtle. But,
  3. The chanted names of the Lord are **extremely subtle!**
1. Inert and dull: There is no consciousness. All gross items are not apart from earth.
  2. Subtle: The imaginary forms are not visible to our gross eyes but appear in the mental screen.
  3. Extremely subtle: The waves of sound are not visible but can be felt. We can recognize whether they belong to the names and forms of the gross plane or to the names and forms of the subtle plane.

**Note:**

The sound waves of the gross plane are associated with the attributes of Rajas and Tamas, giving rise to virtuous and sinful karmas and perpetual cycle of birth and death.

Subtle and extremely subtle waves are related to action (effect) and the source of action (cause) respectively. Sound waves are generated from the cause for the purpose of effect. Source is very subtle and action is also subtle. Even inert objects, touched by a person whose mind is merged in Divine Consciousness while chanting the name, will receive the impression of subtle sound waves. These waves can be grasped only by great souls who have the power of **Self-awareness**. Ordinary people cannot grasp these sound waves. This is **Oux** own experience.

O **Oux** children who are full and perfect!

Kabirdas had attained the high state of Self-awareness. So, when he put the cowdung cakes to his ears and listened, he felt that the cakes made by the quarrelsome woman had the quality of inertia and dullness, whereas those made while chanting the Lord's names (sound waves related to the divine name) were vibrating with the sound of 'Vittal', 'Vittal'.

This can be understood only by sages like Kabir. Others cannot understand it.

The teaching we learn from this incident is: Whatever karma we do according to our Prarabdha (destiny), if we perform these karmas with the remembrance of Lord's name, **it will purify the karmas** as well as **the mind**.

You are everything!



## PATTINATHAR

**Our** blissful children!

Thiruvankadan was the name given by the family to Saint Pattinathar in his pre monastic life. He was a merchant dealing in precious gems. He was a multimillionaire and he was equal in status to a chieftain. His merits from past life were nearing fruition and the time had become ripe for exhausting his karma to live as a householder leading a worldly life and to become a renunciate. Therefore, **Our** Lord had not bestowed any child on him and his loving wife **Sivakalai**.

**Our** Lord Himself took the form of the child of a poverty-stricken couple, who were highly devoted to Him. As willed by Him, Thiruvankadan adopted the child by giving in exchange a bag of gold equal to the weight of the child to the couple. Our Lord thus removed the poverty of the devoted couple and at the same time blessed the childless couple with a divine child. The child was named **Maruthuvanan**. Thiruvankadan and his wife brought up the child with great affection. Now the **attachment to wealth** coupled with **attachment to the child** created a strong bondage for Thiruvankadan. To release him from this bondage, the son went to a foreign land on family business where he spent all the money and returned with sacks of dry **cowdung cakes** for his father.

O ~~Our~~ blissful children!

The divine child Maruthuvanan handed over all the sacks along with a small box to his father. Then he went to his loving mother Sivakalai and gave her another small box. Having completed the work for which He had come in the form of the son, the Lord then disappeared.

Thiruvankadan opened the small box and looked inside. There were three dry cowdung cakes in that box. He was not able to understand his son's act. He called his manager Sendhanar and showing the box to him said **excitedly**: One of these pieces is for Us, the second cake is for Our wife and the third is for Our loving mother.

Then he dropped all these cakes on the floor. They broke into pieces and nine kinds of precious gems fell out and scattered on the floor. By divine Will, this incident removed, in a flash, Thiruvankadan's ignorance and desire for **wealth**. Now he was imbued with bliss and yearning of devotion. He ran towards his house in search of his son like a man, whose head had caught fire, running in search of water. He did not find his son Maruthuvanan anywhere. His wife Sivakalai reported that her son had given her a small box and handed over the same to him.

When Thiruvankadan received this box, a thought appeared in his mind, 'When We opened the first box the **ghost in the form of desire for money** which had haunted Us for so long was driven out. Now, We wonder what great secret is hidden in this box and what effect it will have on Us.'

This feeling of anticipation coupled with eagerness squeezed his heart like a wet cloth and tears overflowed from his eyes in a cascade. He opened the box and found three boxes one within the other. Finally when he opened the third box he found inside a palmyra leaf and a needle with a broken eye, pinned to the leaf. Holding the needle in his left hand and the palmyra leaf in his right hand, he noticed some words written on the

leaf. The moment his eyes fell on the writing, he realized the inner meaning and was immediately absorbed in a divine state.

The words on the leaf were:

**Even a broken needle cannot  
Accompany you after death.**

These are words of truth and he realized the essence of it. On reading this, **his deep attachment for his son** left him. His relationships with worldly things, bondage created by these relationships, deep attachment caused due to bondage and the karma produced as a result of attachment, started leaving his mind one by one. In addition, the unavoidable, inescapable, unexplainable, perilous, strange and inimical **mental qualities** which are interwoven in these relationships also departed from his mind one after the other. He walked away from the vast wealth without further thought. Wearing only a piece of cloth around his waist, he left his home in a state of perfect contentment.

Having renounced everything, he was completely alone, with only the sky as his roof, the earth as his bed, his hands as a bowl for food, a piece of rag for raiment and the cremation ground for his dwelling place. The waterhole quenched his thirst. His lips were always uttering the Lord's names. All the Jivas became his relatives. Thiruvankadan who came to be known as **Pattinathar** after renunciation, wandered around weeping, begging and yearning for the Lord's grace.

### **Pattinathar and the king**

**Oax** blissful children!

The chief of the Chola kingdom was curious about the happenings in Pattinathar's life. He couldn't understand the saint's behaviour. On one occasion, Pattinathar was staying in a cremation ground and teaching about



devotion, dispassion and Self-Knowledge to the devotees who had assembled there. The king was standing in a corner and watching him while listening to his words. After the people who had gathered there left, the king came near the saint and started a conversation as follows:

**King:** Sir! What a privileged life you had led before and what a poor life you are living now! Earlier you led a more prestigious life than mine; you were more famous than me. You lived like an emperor, now you are living as a beggar, like an orphan with a single piece of cloth. You are passing your days in the cremation ground. My mind is not able to tolerate your state. What benefit have **you** attained through this renunciation? What happiness have you gained?

**Pattinathar:** **You, the king, are standing humbly in front of Us and We, the poor wretch, are sitting** and replying to your question. You are a monarch, ruling this country, yet you are standing reverently in Our presence while We are sitting peacefully, everything having merged in Us. Is it not a wonder? Do you still think that We have gained nothing?

### **Pattinathar's dispassion**

**Our** toddlers of love!

Once, Pattinathar felt very hungry. He was walking in the street and by divine grace he looked at a house. The house was open. Suddenly he entered the house and walked towards the kitchen directly. He took a vessel and helped himself to a sufficient quantity of rice and Sambar. Mixing everything together, he started to eat the food leisurely. The house owner who had gone out returned in a while and saw him by divine grace. He

thought that a thief had entered and was helping himself to the food. He got very angry and starting beating Pattinathar heavily with a stick.

Pattinathar did not stop him from beating nor did he run away. He did not stop eating either. He finished his meal completely, cleaned his hands with the cloth on his waist and went out of the house. While coming out he repeated these words:

**O mind accept, accept! O mind accept, accept!**

You enjoyed the food with great relish.

Likewise, now enjoy the sufferings also happily.

He laughed loudly and started to leave. When he stepped into the daylight, the house owner looked at him and recognized him. He started crying and asked for forgiveness from Pattinathar.

The saint replied, “Father! You did not commit any crime. In this situation, who is to forgive whom? The body, bound by the laws of karma, ate the food due to hunger **without toiling for it**, which is a crime. So, another body punished this body for this crime. What is wrong in it? However, **you** and **We** both are the children of the Lord.” Having said this, he walked away blissfully.

### **Pattinathar and Bhadragiri**

**Ours** blissful children!

One day Sri Pattinathar was sitting in the temple of Lord Ganesha, fully absorbed in the Lord. Some thieves who had planned to steal some valuables from the palace had come to this temple earlier and prayed to the Lord to bless them with His grace for success in their endeavour. They also promised to offer a gift in return for His help. On that particular day, they had succeeded in their venture. While they were running away from the palace with their booty on their way back, they threw a pearl necklace

from the stolen articles towards Lord Ganesh's neck. In accordance with fate, the pearl garland fell around the neck of Pattinathar.

The soldiers from the palace came in search of the thieves. They found the pearl necklace on Pattinathar who was sitting there without body consciousness. Concluding that he was the thief, they brought him to the king and said, "O King! We have apprehended the thief along with the stolen article." That king tried in several ways to make the saint confess his crime. However, Pattinathar kept laughing like a mad man all the while, without giving any reply. This infuriated the king. Blinded by anger, he lost his wisdom and without proper enquiry ordered his soldiers to impale Pattinathar's body on the stake. The soldiers brought Pattinathar to the stake. He searched his mind to see if any evil karma of the past was the cause for this and also wondered if the death sentence for the crime through impaling was justice. He found out that there was no evil karma from the past. Then looking at the stake he said, '**You are not needed.**' The stake caught fire and burnt into ashes.

When the king heard about this incident, he realized that he had committed a mistake. He rushed to the spot in panic and wept uncontrollably before Pattinathar, begging his forgiveness. Sri Pattinathar said, "You have not done anything wrong. Whatever is destined to happen will happen. Give up your sorrow and fear." By then, the king had undergone a complete transformation. He renounced his kingdom, became a monk and wanted to follow saint Pattinathar. However, Pattinathar asked the king to meet him in Lord Siva's temple in Thiruvudaimarudur. The king's wife saw her husband's state. Heart broken, she died immediately.

The king who had renounced his kingdom and become a monk was called **Bhadragiri**. Pattinathar reached the Siva temple in Thiruvudaimarudur. Bhadragiri joined him later. Pattinathar sat at the entrance of the eastern temple tower and Bhadragiri sat at the entrance of the western temple tower. Both spent their days in God-remembrance.

The king's wife had observed the Dharma of a chaste woman. At the time of death, her mind was fixed on her husband with a **longing** to live with him. As a consequence, after her death she took birth as a dog in the same temple town and came to stay near Bhadraviri. She remained with him all the time. The king was totally unaware of the dog's past life. In his monastic life, Bhadraviri possessed a bowl made of the shell of a gourd. In this bowl he received alms, ate, and fed the dog also with the left over food. He used this bowl for storing some food. That dog never left him; it was always around him.

Our Pattinathar was using his **palms as a bowl** for receiving alms and taking his food. He did not use even a coconut shell for keeping food or eating from. To make Bhadraviri realize the true state of total renunciation, one day the Lord in the form of a beggar approached Pattinathar and asked for alms. Pattinathar laughed and said, "**We don't have anything with Us except Ourselves**. However, a **Samsari (householder)** is staying at the entrance of the western tower. If you ask him, you may get something." He sent him to Bhadraviri. The mischievous beggar who was none other than Siva Himself, enjoying the fun approached Bhadraviri and said, "Swami! A monk who is sitting at the eastern tower told Us that a householder is staying here and We may receive some alms from him. Are you that householder? If so, please be kind enough to give some food to this beggar."

Our Bhadraviri was shocked and pained to hear this. He contemplated deeply and attained clarity. **He recognized the truth**. He said to himself, 'O Satgurudeva! Satguruvarya! Form of Truth! Now We have come to Our senses. This **bowl** We use for **storing food**, and Our **relationship** with this **dog** are also **bondage**.' Possessed by extreme renunciation, he threw the bowl at the dog. Instantly, the bowl was broken and at the same time, the dog also died.

This dog was his wife in the previous birth. It had been eating the Uchishtam (left over food taken as Prasad) from the monk Bhadrageiri's bowl every day. Due to this good karma, the dog took birth as the daughter of the King of Kasi (Varanasi). When the daughter attained puberty, she told her father that she would marry only the **sadhu** who was staying at the entrance of the western tower of the temple at Thiruvudaimarudur. The old impressions of the previous birth were still fresh in her. So the king took his daughter to the temple and handed her over to Bhadrageiri. The monk thought in anguish, 'O Lord, what a trial, what a calamity!' Then he took them to his Satguru Sri Pattinathar and narrated his problem to him and wept.

Pattinathar understood everything and said, "Dear child! Your wife took birth as a dog because of the past karma and attachment. You killed that dog out of frustration. That is why, the karma is continuing through this king's daughter. **The Lord is responsible for all happenings.**" He pointed towards the Lord i.e. towards the sanctum of the temple.

Our Bhadrageiri held the feet of Pattinathar and washed his **lotus feet** with his tears. By this act, all the **impure karmas**, which he had accumulated so far due to ignorance, were washed away. Then he started crying loudly and chanted the Lord's names, 'Hara Hara Mahadeva! Sadasiva! Sambasiva!' and ran into the temple. Since their karmas were still connected, the girl also started crying and followed him shouting, 'Swami, Swami, Swami'. Inside the temple, **Our** compassionate Lord showered His grace, accepted both the souls and granted them temporary liberation as their **karmas of this birth** were **exhausted**.

As **Our Pattinathar's karma** was not yet finished, he felt sad that he couldn't drop the body. He left the town and wandered around the land.

## Pattinathar and two women

**Our** embodiment of love!

The harvesting was over in the countryside and the fields had been cleared of crops and the ground had turned dry. Once, Saint Pattinathar was sleeping in the fields. He was reclining in the posture of Lord Ranganatha. He had turned his body to one side and placed his right hand under his head like a pillow. He was in a blissful state of sleepless sleep, absorbed in the Lord. At that time, two women were passing that way with sickles and ropes for cutting and carrying grass. One was a believer in God, whereas the other woman was an atheist. They were making small talk and walking. Listen to their conversation; then understand **where you have reached in your spiritual life** and **how you should live in future** and perform your **sadhana** accordingly.

**Theist:** O, look here! We are getting the Darshan of a great saint very easily. Once he was a very wealthy man, more powerful than a king. To redeem him and bless him, the Lord Himself came in the form of a child of a poor couple devoted to Him. Then he prompted the millionaire (Saint Pattinathar) to adopt the child from the couple in exchange for a bag of gold. Later, the Lord instructed him with words of **Knowledge**, made him **renounce all** his possessions, become a mendicant and depend totally on the Lord. Now he has become a renowned saint and he roams around in this world, lost in God-consciousness.

We won't find a great soul like him, even if we search the whole world. Don't you see the beautiful way in which he is reclining like Lord Ranganatha? We can behold him till eternity. We are fortunate to get the

Darshan of an enlightened soul like him. Without the Darshan of such great beings like him, there is no meaning in our life. The world is functioning only due to the grace of enlightened souls like him. Even though there are many great saints in the world, to find a **desireless** sadhu like him who is indifferent to the **world** is very rare.

**Atheist:**

O, you are a mad woman! You are foolish indeed! You believe that all white liquids are milk. You don't know the whole story of this man. If you call this fellow a great saint, the very word 'saint' will stand contaminated. Is he a sadhu? He is an impostor. He has put on a disguise! He is a rogue, **a womaniser**. Don't you know how he harmed his wife and mother? He accumulated riches through foul means and became a multimillionaire! He purchased women from other countries and sold them for wrong purposes. He is mad about women. He came to be cursed by women. Therefore, the Lord did not bless him with a son to light his funeral pyre which would have redeemed him from hell.

To cover his sins, he adopted a child, who was born to an unknown street woman by giving gold equal to the weight of the child. How can the sins committed by him leave him in peace? His adopted son was also mad after women like him. He went to a foreign city and squandered all the money and returned empty handed. This fellow became sad that his adopted son turned out to be a bad choice. All the money was lost, all the fame was lost, prestige was lost and honour was lost.

Everything was lost. So he threw out the useless adopted son.

To cover his old sins and to atone for them, he has put on the disguise of a monk and is wandering here and there. His motive is to cheat innocent women like us. Do not trust him. Look at him, how he is placing one hand like a pillow for his head. **Does an enlightened soul seek pleasure and comfort to sleep?**

(Pattinathar was absorbed in the sleepless sleep state with half closed eyes.)

The atheist looked at his half closed eyes and criticized further: See! He is looking through **half closed eyes**. He is pretending to sleep. Come on! Let us go! Even if we look at him or stand near him for a few more moments, **we will be ruined**. Even if one drinks milk under the palmyra tree, others will think that he is drinking **toddy** and no one will accept that he is drinking milk. Even if we stand near this kind of **lustful person**, our mind will start getting **similar** thoughts of lust.

After making these caustic comments about Pattinathar, the ignorant woman held the hand of the other woman and dragged her away from that place.

O ~~Our~~ precious children of austerity and noble virtues!

Our Pattinathar listened to the words of both women but did not judge them as good or bad! He prayed to the Lord with a mellowed heart: O Lord! Ocean of compassion! You are testing Us earnestly through these women as to whether this lowly fellow has any traces of heat (anger), hatred, shame, shyness, sensitivity and self-respect. To teach Us the lessons



of **Knowledge**, You appear in many forms. You are using different languages and making such great efforts. How much love You have for Your child! You have shown great compassion to Your child through different names and forms and **protect** Us (You possessed Us and destroyed Our karma) as an **invisible helper**. How can We praise You enough? After pouring out his heart, Pattinathar remained in silence with tears flowing down from his eyes. Soon he became **absorbed in Him**.

After the women had left, Pattinathar turned on his back facing the sky and placed both hands on his chest and enjoyed the silence of vast space while keeping his mind in God-thought. After a few hours, the two women returned by the same way with bundles of grass.

They found Pattinathar remaining in the same place. The theist cried suddenly: Look there! You insulted him in the morning. Now, see, he has given up using even his hand as a pillow. He has removed his hand from his head and is absorbed in meditation blissfully. You insulted such a great saint. You are evil-minded. You will suffer the consequences. The sin of insulting a great saint will not allow you to live in peace. Saying this, she closed her eyes, folding her palms in reverence in his direction.

However, the atheist was not so easily convinced. She stuck to her guns, making disparaging remarks: Indeed, you have no brain! How can any one be so stupid? At least listen to me when I try to point out something to you. Believe me when I say this fellow is a fraud. Look at him carefully. He is trying to fool us into believing that he is a monk. Only for this purpose, he is posing like this. He is a lascivious person. Do you see his half closed eyes?

If he is really an enlightened soul, **why should he listen to the words** of a passer-by and react to what was said about him. After hearing me say that an enlightened soul does not look for any pleasure or comfort under any condition, he has changed the position of his hand. It shows

that he is still **sensitive** to praise and criticism; he distinguishes between good and bad; he can still see the difference between a man and woman. He acts according to the situation. I assure you he is a **fake sadhu**. Thus saying, she pulled away the other woman by hand and left the place hurriedly.

Dear children!

Don't attribute atheism or any such qualities to the woman. It is the Lord who came in the **form of a sceptic** and taught the truth.

After the women left, Sri Pattinathar prayed with tears in his eyes thus: O Lord of all! O Supreme Lord! Lord of Kailash! Lord of Goddess Uma! Lord with matted hair, holding the crescent moon on His head! One who holds the river Ganga in His locks! One who is pleased with Goddess Gowri! What great compassion You have! What unbounded love You have for devotees! How gracious You are! You come in different forms at different times, remove Our ignorance from time to time and impart **beneficial teachings** like a loving mother feeding her sleeping child. In what way can We show Our gratitude to You? Holding on to Your holy feet is Our duty. Making Us mature fit for salvation is Your beneficence.

After saying this humble prayer, Pattinathar remained in silence blissfully.

O ~~Our~~ form of love and humility!

These episodes in Pattinathar's life have imparted valuable lessons to you.

1. **An enlightened soul** is the one who has renounced all desire for earth, gold (wealth) and attraction to the opposite sex.
2. **An enlightened soul** is the one who has renounced his "I", "done by me" and "mine" (ego, authority and attachments).

3. **An enlightened soul** is the one who does not see the faults and defects of others.
4. **An enlightened soul** is one who does not experience differences while seeing, hearing and feeling.
5. **An enlightened soul** is one who does not have any likes and dislikes.
6. **An enlightened soul** is one who does not look at the attitudes of other spiritual seekers.
7. **An enlightened soul** is one whose attention is on the Self!
8. **An enlightened soul** does not pay attention to external happenings or circumstances.
9. **An enlightened being** does not get attracted by honour, status, fame and prestige.
10. **An enlightened being's** life is **simple**. His words are **sweet**. He has **total trust** in the Lord's name. His **trust** and **dispassion** in the words of Sri Satguru are firm and unshakable like the great Himalayas.

O ~~Ours~~ children whose sole purpose in life is to serve the Satguru!

Do not look at others. Look only at yourself. Don't indulge in thoughts about the past. Do not imagine your future. Live in the present with **total contentment** and accept everything peacefully and blissfully.

#### Teachings of Pattinathar

1. **Understand that God is one who is within you.** He exists in all and everywhere. Have a **Lord** with a name and a form as your Chosen Deity. Trust Him and have firm faith that He alone exists as various deities.

2. **Charity without any expectation and speaking the truth** are essential.
3. Be content with whatever you possess, whatever you get and whatever happens and live with the understanding that whatever is destined for you will happen.
4. The Lord and Satguru are one and the same. The Lord acts but the Satguru does not act. Have total trust in them.
5. Feed hungry people.
6. Realize that **property** and **wealth** which you consider as important are impermanent. Have a firm conviction that all names and forms of this world are nothing but dust of the earth.
7. Realize that **relatives** are like the crowd you meet in the market-place, where people come together for the transaction of buying and selling (causing joy and sorrow).
8. This **bodily life** is a mere puppet show.
9. Understand that this **life** is short like the distance travelled by the flow of water from a pot, which is turned upside down.
10. **Keep your attention always on that One.** The world is unreal and Brahman alone is real. Have the certitude, 'We are That; That We are.'

All is one! That is beneficence! That is bliss! That **We** are! That you are!

This is the Truth, Truth, Truth!

You are everything!





## GLOSSARY

### **Advaita**

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

### **Atma**

See Self.

### **Avadhut**

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

### **Bhagavatham**

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

### **Bhajan**

Devotional songs.

### **Bhakta Vijayam**

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

### **Bhakti**

Devotion.

**Bhava**

Attitude, emotional state, a state of absorption.

**Brahmam**

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

**Brahmin**

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

**Darshan**

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

**Dharma**

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

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

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

**1. Dharma of a family:**

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

**Dharma of women:**

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

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

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

**Dharma of men:**

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



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

## **2. Dharma of a wife:**

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

## **3. Dharma of a devotee:**

- a. Constant remembrance of God in all situations; giving food and clothes to the devotees; not finding faults with anyone and accepting everything with patience, God-remembrance and the faith that everything is happening by God's Will.
- b. Whatever we give to others, we should have the attitude that the person who gives, the person who receives and the object given are God. It should be done with the attitude that 'He is everything'.
- c. Composure is the best charity. At any place and in any situation if you humble yourself, your mind will be peaceful.
- d. In the initial stage of sadhana, external symbols (like wearing sacred ash or Namam on the forehead) is necessary. It will strengthen your

inner feeling towards God. People wearing these symbols should be treated as divine. The presence of God in them will be felt by you, if you do so.

- e. Every moment, your tongue should repeat God's name or any verses from scriptures.
- f. If the attitude that 'everything is His property', 'everything is His action' becomes established in one's mind, 'everything is He' will also be established in one's mind. Then faults will not appear in the world.
- g. Casting aside caste, religion, nationality and the sense of I and mine, you must develop the attitude that all are God's children, we are also His children, all are our form and We are That.

### **Eknath**

A fifteenth century poet-saint of Maharashtra, a devotee of Lord Panduranga.

### **Gokulam**

The village near Mathura where Lord Krishna spent His early life.

### **Gopi-s**

The milkmaids who lived in the village of Gokulam and Brindavan. They were contemporaries of Krishna and were deeply devoted to Him.

### **Guna-s**

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

### **Jivan Mukti**

Liberation while living; Self-realization.

### **Jiva-s**

Individual souls.

**Jivatva**

Sheath of individual soul; sense of individuality.

**Jnana**

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

**Jnani**

Enlightened being.

**Kabir**

A great mystic who lived in Varanasi in the fifteenth century. His 'Doha-s' i.e. verses of spiritual wisdom in Hindi are well known.

**Kali Yuga**

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

**Karma**

Karma means actions as well as the results of actions.

There are three types of karmas namely sanchita, prarabdha and aagaamia.

**Sanchita:** residue of the results of acts in previous life.

**Prarabdha/destiny:** that which has begun to give its results.

**Aagaamia:** result of acts during present life.

**Leela**

Divine play.

**Lord Narasimha**

An incarnation of Lord Vishnu appearing as half human and half lion to kill the demon Hiranyakasipu.

**Maharaj**

A great king; a form of address indicating reverence.

**Mahan**

Great being.

**Mahasamadhi**

Final merger in the Absolute.

**Mantra**

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

**Maya**

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

**Namam**

A religious mark of triple stripe of white clay or sandal paste worn on the forehead by devotees of Lord Vishnu.

**Om / Omkar**

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

**Organs of action**

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

**Organs of knowledge**

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

**Pattinathar**

A great Avadhut belonging to tenth or eleventh century and a devotee of Lord Siva.

**Prasad**

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

**Puja**

Worship.

**Purushothama**

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

**Rajas**

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

**Roti-s**

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

**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.

**Sadhaka**

Spiritual seeker.

**Sadhana**

Spiritual practices; means of spiritual enlightenment.

**Sadhu(ji)**

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

**Samadhi**

Absorption in meditation, Superconscious state.

**Satguru**

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

**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.

**Sattva**

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

**Self**

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

**Siddha-s**

Mystics.

**Siddhi-s**

Mystical or supernatural powers.

**Sivalingam/ Lingam**

The monolithic symbol used in the worship of Lord Siva.

**Sri**

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

**Swami(ji)**

A term of respectful address for elders and holy persons.

**Tamas**

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

**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.

**Transmigration**

Movement of soul from one body to another after the demise of the body is known as transmigration. The unending cycle of birth and death is called as ocean of transmigration.

**Trinity of gods**

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

**Uchishtam**

Left over food of saints and sadhus; it is considered sacred to partake of it.

**Vedanta**

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

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

**Veda-s**

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

**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 Vasishtha**

This Sanskrit work on Advaita contains the teachings of Sage Vasishtha to Lord Rama in the form of questions and answers.

**Yogi**

One who practises Yoga.

**Yuga**

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

You are everything!





Anbin Kudil  
Ellam Nee!