

VISHNU MOHAN'S
SWARNA
JAYANTHI
2 0 0 7

❀ *He lives, He guides, He shines* ❀



 *He lives, He guides, He shines* 

Acknowledgements

Firstly we thank Sri Sathguru, "but for whose Grace this would have been impossible."

We thank Sri Vishnu Mohan for his life and deeds, a life filled with deeds that have inspired all of us to create this volume.

Raj and I thank Sri B.Sankaran for his preface and the kindly guidance he has favoured us with.

Raj and I thank my sisters, Sushri Nalini Padmakumar, Sushri Padmini Paliath and Sushri Kamalini Achan Priyadev for giving us all the photos they have of Sri Vishnu Mohan. We also thank Sushri Nalini for her note expressing their feelings.

As to how difficult it is for them to write on Sri Vishnu.

We would like to thank all our contributors for sharing with us the treasure house of their memories and understanding of Sri Vishnu.

Raj and I thank the Sri Peetam devotees for helping in proofreading, editing and collecting all the articles.

We thank Rakesh Mishra and the staff of Vishnu Mohan's Sutras for working day and night to bring out this volume successfully

We thank Narendra,Venkat,Srinivas and the team of Pragati Art Printers for printing it so well at such almost impossible speeds for us.

Sri Sathgurarpanamastu!

Raj and Shrihari

Vishnu Mohan Jayanthi 19th January 2007

Published in 2007,
by Sri Gnana Advaita Peetam,
Chennai, India.

This publication is being brought out on the occasion of the
Swarna Jayanthi of Sri Vishnu Mohan.

This publication is for private circulation only.

All material in this publication is protected by copyright laws.

He lives, He guides, He shines

VISHNU MOHAN'S
SWARNA
JAYANTHI
2 0 0 7





They say everyday he places a flower
at the feet of his Guru
Some see him, some experience him
and a few get guided by him
His life a timeless example
He was guru bhakthi personified
For him Guru came first and last
All belonged to the Guru

He lives yesterday, today and tomorrow
in the eternal light of saranagathi





My eyes search

for the only thing that I want and know-
my mother, my Ma.

Gently she looks at me making me feel
she is always around...





One thing I can safely say.

The happiest moment of my life would have been when,
I opened my eyes and looked straight into the face of Gnani.

Is there any thing better that one could wish for?
She is the best navigator in the universe to take us to
our destination across this ocean of Samsara.

Vishnu Mohan





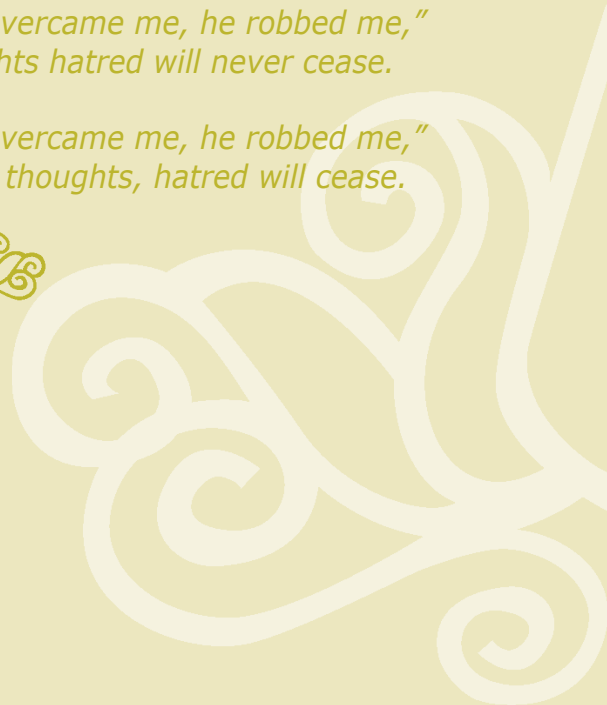
Sri Sri Sri Vishnu Mohan

an ideal disciple placed everything before me,
whatever reactions he received whether they were
good or bad or indifferent and forgot about it afterwards.
He did not think it was done to him. Once he placed it
before me, he forgot it and so he was always happy,
peaceful and calm. The happiness which comes from
worldly things is not really happiness – it can
be spoilt easily and then becomes pain. But other people,
they feel that good and evil is being done to them.
Since their concentration is on themselves –they cannot
offer it to God and so they run around
in circles alternately being happy and sorrowful.

*Sri Sathguru said this on the morning of Vaikunta Ekadasi, 2003
while teaching the following verses (chapter 1 verses 3-4) of the Dhammapada:*

*"He abused me, he struck me, he overcame me, he robbed me,"
in those who harbour such thoughts hatred will never cease.*

*"He abused me, he struck me, he overcame me, he robbed me,"
In those who do not harbour such thoughts, hatred will cease.*





Contents

• Preface- Sri B. Sankaran	1
• Yasya deve tatha Guru-Sri Sathguru on Vishnu Mohan	1
• I knew him all his life –Nalini	1
• A million suns rise to greet Him	1
• Articles by Sri Vishnu Mohan	
Random thoughts on Ma	1
Catastrophes & Calamities	1
The Divine Authority	1
Nama Japa	1
• God lay in details for Him	1
• Tasmai Sri Guruve Namaha - Shrihari	1
• Articles by devotees	1



Om Namo Narayanaya

Om Sri Sathguruvey Namaha

"Diamonds are rare, a rarer diamond is even more difficult to find", wrote an ardent devotee of Sri Peetam and a silent worshipper of Sri Sri Sri Vishnu Mohan. These words pithily sum up the feelings of many a devotee of Sri Peetam towards Sri Vishnu Mohan. He was the rarest of the rare.

Sri Vishnu Mohan (earlier known as MohanChandran) was born at Madras on 30th January 1957 as the third child of Smt Sarasvathi Amma (as Sri Sathguru was known in her Poorvashrama) and Sri Paliath Divakaran Achan. On the occasion of His Swarna Jayanthi, Gurubhai Srihariprasad conceived the idea of bringing out the souvenir with the blessings of Her Holiness Sri Sathguru. This idea was given concrete shape by Gurubhai Sri Raj Mohan and the result of their labour of love and adoration is this souvenir in your hands.

This booklet is an authentic record of Sri Vishnu's multi-faceted life.

His inspired thoughts and visionary writings, rare photographs lovingly preserved as a treasure by his adoring sisters, impressions left by Sri Vishnu on the minds of numerous devotees and sevarthis (volunteers) and His sterling qualities of head and heart revealed through His actions on innumerable occasions are faithfully brought out in articles by writers of varying age groups.

After glancing through this souvenir one aspect of His character stands out as the bedrock of his all too short existence on this terra firma: **His unswerving and single minded devotion to his Guru.** Total surrender due to His Bakthi for his Guru was his raison d'être and gave meaning to His life. As some of the writers refer, He had not seen God, but saw His Guru as Sriman Narayana. He





nor will of His own but firmly believed that He had been born to serve His Guru and carry out Her commands. This unshakable faith is brought out through several incidents narrated by different writers.

Another aspect of His character, which stands out in these articles, is His sense of total Discipline in day-to-day life, leading to Order, Peace and Tranquility. Meticulous attention to smallest details, unquenchable thirst for perfection in all matters-mundane and spiritual, life as an exciting journey, to be enjoyed with all creatures small and big are the other facets of His character, which strike the reader. It is this Discipline and Dedication, which gave Him astounding intellectual capacity to observe and absorb all that He saw and heard and achieve mastery over everything He touched. He verily exemplified the saying 'Brevity is the soul of the Wit', as He never uttered anything superfluous. He was a personification of self-effacing humility and total detachment, arising out of annihilation of ego.

On the occasion of the Swarna Jayanthi of the first and foremost Devotee of Sri Peetam this souvenir dedicated to His memory, is placed at the Lotus Feet of Her Holiness Sri Gnanananda Sarasvathi Swamiji. This is what Sri Vishnu Mohan would have done and what He would want us to do.

We sincerely pray that the reader of this souvenir would absorb the ideas and ideals of Sri Vishnu Mohan highlighted herein and strive ceaselessly to reach the highest standards set by Him in His life.

B.Sankaran
Managing Trustee
Sri Gnana Advaita Peetam





Yasya deve tatha Guru.
That was Vishnu,
a different person indeed

Om Sri Sathgurave Namaha

Today (31 Dec 2006), after darshan, Sri Sathguru was sitting in the North sit out. She told the sevarthis some incidents about Sri Sri Sri Vishnu Mohan. When darshan was over and as Sri Sathguru was going inside, She asked one of the Sevarthis to write about these incidents and that this should form part of the publication, which was being prepared.





Om Sri Sathgurave Namaha

Vishnu's loyalty was total. At Annanagar, he told a devotee, "If you don't want Sathguru to know please don't tell us, because we have nothing hidden or held back from Sathguru, understand that."

You must see what a humorous fellow he was. Very humorous. Full of humour in spite of that handicap. Always happy,

always smiling. Other people would have been depressed or down but he was not like that. There were many mosquitoes there. I asked him "Are there mosquitoes?" And his reply was "Yes. More than enough!"

When he had to go out to the bank or elsewhere, he used to go by bus. We were in Annanagar at that time. I used to tell him to take an auto because it was very hot. "Sri Peetam cannot afford it" he used to say. That's how he built it up.

When I took Sanyasa, he was only about seventeen or eighteen. I asked him if he wanted to study... He looked at me in a quizzical manner and said "You know that's impossible. I'll never leave you. I'll sink or swim with you." Kamal was going to school. These two boys were not. Someone asked why I don't send them to school. I reminded them of the quotation, which says that in universities, pebbles are polished but diamonds are dimmed.

There was nothing that he was not able to do. He was eager to learn. He had learnt to read and write Tamil and Hindi in school. You know, he did not know to write Malayalam. So I bought

a book. I would write down the alphabet "A AA E EE" and all that, and he would copy it down. He wanted to learn it! He did not want to know more than the basics, no desire to become a great scholar. In his last days he was planning to learn Telugu and had asked Shrihari to get him the books for that.

I was sitting in the dining room and a lizard fell down on the floor. There was a loud noise. It

was running around and suddenly fell down. It was in a state of shock. So I called him and said "Vishnu, a lizard has fallen down. Take it and put it outside." He took a broom and came and looked at it. Then he slowly tapped the ground and it started moving. Then he tapped the ground again and it continued to move. He didn't touch it. He didn't frighten it either. Finally it reached the door and it was waiting there. I was reading something. I saw him standing there waiting by the door with the broom in his hand. I asked him "Why don't you take it and put it out" and he said "No Ma. I'll wait a little. Poor thing! Its heart is beating so fast with shock. Let it calm down. Then I'll put it outside."

He was very careless about himself. If his jibba was torn, he didn't bother. You know what he would do? He would take a bit of cloth and stick it with fevicol! (laughs) and wear it. He didn't bother about getting another and stitching another. That's all. He stuck it with fevicol!

He was always at his work. He could tell you how much was





received, about the savings accounts, how many cheques had been received, when it had been cashed – everything. He would sit and pore over it. He looked after Kamal and Shrihari like a father, guiding them, looking after them. What Sri Peetam is today is mainly due to him.

He did all his work, sometimes if I was in samadhi, I would awake to find him sitting next to me, working.

You may have seen the “lavender lady” picture. In those days I used to do a lot of painting. I wanted to paint it but it was very small. So I went to Vishnu and showed him this and asked him “Can you enlarge this for me?” He was writing his accounts at that time. He put his pen down, looked at me, and then asked, “How big do you want it to be? He enlarged it to such a big size – I wonder how he enlarged it so much – keeping every detail. Every detail. He did it with his hand!

He used to have a big drawing book. He would draw many things. For example: a deer playing in the forest. He would draw scenes like this. And I would paint it.

He was good at chess. When a small boy, he went to the room



where my father (he knew chess) was playing. They asked him "Do you know how to play chess?" And he replied, "Yes". Later my father told me "Do you know? He is playing very well". I said I don't know anything about chess. My father was very fond of him, and respected him also. When he was four, I took him with me when I went to show the newborn Shrihari to my father. At that time I asked him to recite a poem for my father. He was only four years old, but he recited it so well, with the correct expressions and intonation – my father was so pleased.

It Couldn't Be Done



By Edgar Albert Guest

*Somebody said that it couldn't be done
But he with a chuckle replied
That "maybe it couldn't," but he would be one
Who wouldn't say so till he tried.
So he buckled right in with the trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it!
Somebody scoffed: "Oh, you'll never do that;
At least no one ever has done it;"
But he took off his coat and he took off his hat
And the first thing we knew he'd begun it.
With a lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done, and he did it.
There are thousands to tell you it cannot be done,
There are thousands to prophesy failure,
There are thousands to point out to you one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Just take off your coat and go to it;
Just start in to sing as you tackle the thing
That "cannot be done," and you'll do it.*

I liked the spirit shown in the poem and so did he. He recited it seriously even though there was just one person to listen. That

was something, which was characteristic of him. Whatever he did he did it thoroughly. I had to teach came naturally.

When he was just around two years old, we went to Nagarjuna sagar where the dam was being was being built. The archaeologists led by the well-known T.N.Ramachandran were digging there. When we went there it was rather early in the morning and we were directed to his house to ask for permission to visit the site. He was in his *puja* and we were asked to wait. He came out and offered to take us around himself. He showed us the whole site. It must have been a wonderful place. Both of us and the children were going around with him. The girls were running around and playing with each other. The servant Kumaraswamy was carrying Vishnu. Suddenly Dr Ramachandran said to the girls, "Can you follow what I am saying?"

The children burst into laughter; they hadn't been listening at all they were busy playing!

But from behind us a small voice piped up, "I can follow, I can follow!"
Sri Sathguru in the Srisailem temple. Vishnu is sitting on the wall- a very small boy.



It was Vishnu!

Nobody noticed him! He was in the background being carried by the servant but he was afraid that Dr Ramachandran would stop. So he said he could follow!

Dr Ramachandran turned to us and asked Vishnu's age, he also saw his leg and asked about it. Then he said to me, "Mark my words, this boy will grow up to be a great man and a great support to you."

A very humble person. When he was small, he was wearing calipers from when he was five. It was very hard. He also a sort of thing over his chest but after some time they took it off. The calipers where there. I used to put it on for him. At the time he was six, I was told to ask him whether he wanted it. He said "No, Ma. I would prefer not to wear it." I said, "See, you will have a limp like some children". His prompt reply was "I'll be one of them. I'll limp like them". At that age he says it. What a bent of mind !

I wanted to learn French and he bought me a cassette and the books for it. . Anything he thought I wanted he would get for me. He bought me an easel and used to say, "Just daub some paint it's bound to come out well." I used to take these coloured carry bags and cut them and make them into flowers. He used to put them in a wire arrangement and it used to look like a tree. I think Shrihari has one of them. He used to say why do you use these bags, I can get you fine paper which will look much better. "

He was very thoughtful, of everybody, he always thought of them and tried to help them in every way. But he was so unobtrusive about it and no one knew about it.

Some years ago, at 1 o'clock at night Kamal was sitting on the bed. Suddenly there was a bright light, and the curtains parted and Vishnu Mohan was standing there. These two (Kamalini and Shrihariprasad) were looked by him like a father would look after them, not like an elder brother.

He would call her by full name "Kamalini Achan". She called him "Monchen" for "Mohan Chetan". She asked "Is that you Monchen ? What are you doing and where are you ?" And he replied "I was in a wonderful place. I came down to this gutter water only because Ma is here and because Ma has got work to do."

"I'll be with Her throughout. Whatever work She is doing even if She is giving darshan I'll be with Her by Her side." Those that have great faith can still see him. As if there's a white flash near by. As if a figure just went by. Even recently I saw him – first I thought it was Shrihari.

Ananth and someone else saw him going into this room (the N-E room). They thought it was Shrihari and called him. Shrihari came from another room. They were shocked. Like that you can see him. He said "I've come back here." How true. How many times Rajmohan has seen him! Rajmohan has got so many experiences.

Extremely kind. Extremely cordial and caring for other people. Sympathetic. When it came to principles he was very strict.

I used to teach the children "You must be respectful to elders". I used to teach children in a very different way. Things were written and stuck on the walls. For example "A place for everything and everything in its place." They had to keep everything in the place.

Some of the food I used to cook was nourishing but not tasty. They would not want to eat it. So I wrote a note "Poison is not

served in this house". It was written and kept on the table.

I remember, once my brother-in-law (he was then in Trichy and is now in Bangalore) had come for 2 days. He came into the room. Vishnu was sitting and reading. He got up and said "Uncle take your seat". He was then 4 years old!

He would read poems and stories. Sometimes it was beyond him but he would catch up so fast.

Once a devotee was telling him a lot of things. He said to write to Sathguru but the devotee emphatically said "I won't write to Sathguru. I won't write to Sathguru." And to this his reply was simple "Then it is useless to tell me."

After he came from hospital, he had lost a lot of weight. He would never complain. He was sitting at the table and writing. Someone came and said "You're just a bag of bones." He was writing. He put his pen down looked at that person and said "I've just come back from hospital, do you expect me to be roly-poly?"

The masters liked him a lot in school. Once in school there was a fight between the boys. When the teacher came to enquire, each boy had a version of his as to the fight. The teacher finally said they would ask Mohan (Vishnu Mohan) since "Mohan will tell the truth." Even at that young age they had the respect for one so young.

Two days after he was born, the sister there (St Isabel's hospital) came and said "You have a gentleman for a son." I asked her why and she said that all other children were crying and screaming loudly. "This fellow wont cry unless he was hungry."

When he got the stroke, I brought him to Madras to get treated. We were in Trichy. The doctor there, a well-known man, said he



would not survive the journey. But God said to bring him here and he became better. Generally the stroke has a straight-impact but this was a cross-stroke which is very rare. They had put some sort of cover across his chest and calipers on his leg. We were sitting there and with the left hand he was playing with blocks. Quite unaffected. He used to listen when I played the *veena* with such happiness.

The doctors first said, "whether this boy will sit up is your guess or mine". But he recovered very fast. Then the doctors said that he will spend all his life in a wheel chair. God said to me, "This boy will run". He accompanied me on all my *padayatras*.

So many people were writing articles. I asked him also to write but he didn't want to. Then I insisted, so he wrote "Random thoughts on Ma". He wrote it at the end. Very short but very pithy. "Divine Authority" he has written – it must be republished. And also "Catastrophes and Calamities".

When I gave a discourse, he would sit, not in the hall but a little away, and write down in small, neat handwriting. Anything I see or know, which would flash on my mind he was able to see and understand it. He was able to understand it. He used to say, "You know Ma. As I see it, your mind is like a huge TV". He was the only one able to understand it like that. "The past future and present flash on it." That's why you are getting all this knowledge.

That's true you know. He was able to have that unshakeable faith and loyalty. Because of that belief things were revealed to him. "Yasya deve tatha Guru". One who thinks about his Guru as God and God as Guru. For him there was no difference you know. Unquestioning obedience to whatever was said. That comes only from trust. Absolute trust. Only then can you do

all that.

He said once "You know how I see Ma? It's like that song which says 'Engine Engine number nine running on a silver line'. Like that, Ma, you go first and all of us follow. You are like the engine and we are the carriages."

He worked till the last. He was so thin and lying down. Till the end he was working. Till the last minute he was serving me. The day before he asked me "shall I massage your shoulder?" He was sick and I didn't want to strain him but he insisted and, you know his hands still had the strength it used to have and gave me such relief in a few minutes. The greatest sacrifice was what he told Kamal "I was in a wonderful place. It is only for Ma that I left all that and came back to this gutter water."





I knew him all his life

You wanted me to write an article on Vishnu. I knew him all his life. None would have awaited his arrival into this world as I did. Waiting to see what the little blue cradle held at the hospital. I already had a younger sister. This would be a brother I loved with all my heart. While we were small kids, we often teased him for being very serious, while saying his prayers clad in a wet towel. As we grew up we would often argue about many things, but his sane answers always helped me form my opinion about many of my problems. It sometimes never occurred to me that I was older by 8 years. He always gave me respect as an elder sister, always was there for me. I can say no more for as I write, memories keep pounding my brain.



Sweet, sad — always longingly sad. If I could have gone instead of letting him go !! If only he were here —but nothing, nothing will bring him back to us, except our memories. So then let them be personal. I just cannot share them, they are too precious. God would have granted him eternal peace I am sure of that. With love to all,

Nalini

Shivudu



*A million suns
rise to greet Him
Every shaft of light
gets brighter with His touch
A small glance of His is enough
for souls to dance in liberation
Ask Him who Revered Sri Sathguru is,
with a smile and arms up in veneration
He will say, a 'Gnani' sent by the Lord
For mortals He is Vishnu Mohan
For the seekers of Narayana He is God's son
He is in our midst
He will be with us
Like a lotus amongst weeds
Like the smell of sweet earth after a rain
He is there to remind us
Janmam is for the Guru
Gnanam is for the Guru
He is Sri Sri Sri Vishnu Mohan
Souls like Him
take aeons to come, aeons...*







Random thoughts on Ma

It has taken place, is taking place and will take place as this small, unassuming yet irresistibly powerful modern saint goes about the fantastic and seemingly impossible Divine Mission entrusted to Her by the "power that spins the universe". To mention but a few of these instances will take up volumes. I have had so many experiences in the short time I have been in this world, that it is well-nigh impossible to relate a couple. One ponders—shall I relate this one or is that better? One is at a loss where to begin. One thing I can safely say. The happiest moment of my life would have been when, after I had taken the jump from the other world to this world, I opened my eyes and looked straight into the face of a Gnani. Is there anything better that one could wish for? She is the best navigator in the universe to take us to our destination across this ocean of Samsara. And as she drove, she taught us

to drive and finally when she left our little six seater to captain and navigate an infinitely great ocean liner, we were extremely sorry (?) but understood that for the sake of the world and the unprecedented great Divine Mission we had to make a heart breaking sacrifice, yet a relatively small one, one-millionth of what Ma made during Her Life.

Though She went through hell on earth. She remained untouched. *"It's easy enough to be pleasant when life flows along like a song, but a man worthwhile is a man who can smile when everything goes dead wrong".*

*The Messiah with Her Ark,
Sri Gnana Advaita Peetam,
has come, and. like the
postage stamp's usefulness
depending upon its ability to
stick, our salvation depends
upon our ability to stick like a
limpet to it.*

Random thoughts on Ma



Catastrophes, Calamities

We reproduce here an article written by Sri Sri Sri Vishnu Mohan which first appeared in the Dec. 1st, 1993 issue of the Voice Divine, the monthly magazine of Sri Gnana Advaita Peetam. What He wrote then is what we are experiencing today. Catastrophes, calamities have become daily occurrences. Grim reminders of what the future holds for us? But then He, as His true nature was, enlightened us with the path revered Sri Sathguru wants God-loving mortals to choose.



Catastrophes, Calamities These have become common words nowadays. There is nothing but this in the newspapers that one unfolds everyday. These words will never take the devotees of Her Holiness Shri Sathguru Swami Gnanananda Sarasvathi by surprise as Shri Sathguru has been warning them for the past two decades.

From the crowded forums like the Bharithiya Vidya Bhavan etc., to the privacy of individual Dharshans at Shri Peetam,

Shri Sathguru has warned of impending catastrophes and calamities. Asked by some news reporters at the Bharithiya Vidya Bhavan to clarify the words catastrophes and calamities Shri Sathguru said that they would be both natural and man-made, could be war, said Shri Sathguru, but I would not like to elaborate for obvious reasons. International borders might change, said Shri Sathguru, countries existing now may disappear and new ones rise up. Land above the seas may sink and new lands rise from the waves.

These were all said by Shri Sathguru towards the end of the year 1975.

Take a look around us today and what do we see. Who would have dreamt the mighty USSR would have been dismembered and fighting for its very survival! And many other European nations too. And as for catastrophes and calamities one cannot forget the earthquakes at Armenia and in our own country at Latur etc. And as Shri Sathguru says, this is only the tip of the iceberg!



Catastrophes, Calamities



After taking sanyasa diksha in 1975, Shri Sathguru stepped into the limelight from the privacy of poorvashrama. But after that came alternating periods of outward activity and intense solitude. As Shri Sathguru has said to many a devotee, these periods of seeming inactivity were actually the more strenuous ones for Shri Sathguru. Evil in this kali yuga has permeated to the material sphere only after taking over the astral spheres.

Therefore Shri Sathguru for many years, in deepest seclusion, battled it out for the release of humanity from the thralldom of prevailing evil, battling it out on every level of the astral spheres, taking the recoil on Shri Sathguru's own body if necessary, until, a few years ago, Shri Sathguru announced that the evil forces had been vanquished on the astral spheres and, shortly, the battle would be joined on the material level. After that, in September 1989, Shri Sathguru undertook a tour of Thiruvananthapuram, the first official tour that Shri Sathguru

accepted since sanyasa diksha.

Swami Abhedhananda, a true bhaktha of Shri Krishna, had in his lifetime great respect and reverence for our Revered Shri Sathguru, and expressed his desire that Shri Sathguru should bless his ashram by staying there. At that time, Shri Sathguru being in the midst of ghora thapas, gave the assurance that some day it would take place.

Shriman Narayana always keeps His Word and despite the fact that the Swami had discarded his mortal coil, Shri Sathguru stayed at the Abhedhashram while at Thiruvananthapuram.

Special Udayasthamana Poojas were conducted at the Swami

DIGRESSION

Shri Sathguru always used to warn that the evil forces were only next to God in their strength and that man was no match for the asuras and rakshasas. "Without the help of God," said Shri Sathguru, "men will fall like nine pins before the evil forces. But with God on your side they will flee from you!" "How do you get God on your side?", asked Shri Sathguru. "The answer is simple!", says Shri Sathguru, "Yatho Dharmas Thatho Krishnah, Yatho Krishnas Thatho Jaya"! Where there is Dharma, there is Krishna, and where there is Krishna victory is certain.

Ananthapadmanabha Swami Kshethram as Shri Sathguru was received by the devasthanam with full temple honours, Shri Sathguru also gave an upanyasa in Malayalam for the local devotees. Shri Sathguru also visited Suchindiram and Kanya Kumari where Shri Sathguru spent a few days before returning to Madras. This was a unique experience for the few Madras devotees who had accompanied Shri Sathguru, to be treasured for life as Shri Sathguru had moved closely with them and had given advice and gnana to last a lifetime.

Shri Sathguru, even from childhood, never settled down long in any one place, and used to be referred to as living a "gypsy life" by many poorvashrama relations. A Sanyasi at heart from childhood, nay, even a Sanyasi born was Shri Sathguru and used to answer the question, "Where are You from?", with the answer, "Swadhesho Bhvanathrayam!"... I am a native of the three worlds! This underlines Shri Sathguru's total detachment from anything material, even place. Devotees

need not be reminded of the story from Shri Sathguru's childhood, when the Divine Vision of a beckoning Muralidhara prompted Shri Sathguru to write out a will, (on silver paper, as Shri Sathguru in all childlike innocence thought it would be more legal!), bequeathing all Shri Sathguru's "possessions" to Shri Sathguru's sisters, brothers and parents! Renunciation came naturally to Shri Sathguru and sanyasa diksha in 1975 was only an outward recognition. Even recently a devotee told Shri Sathguru, *"I have everything in life that I want, wealth, health, children, etc., but I still don't have peace of mind! I want absolute peace of mind."* Shri Sathguru's answer was simple. *"Absolute peace," said Shri Sathguru, "comes from absolute renunciation!"*

Shri Sathguru shifted residence from Annanagar to the present address at Mylapore. Dharshans resumed and recently Shri Sathguru gave a few discourses with the by now well known and coveted question and answer sessions at the



Catastrophes, Calamities



end of each. Many a devotee coming with a muddled and confused head, full of doubts and despair, unable to find a panacea anywhere, have found themselves straightened out, comforted and have left, with a better understanding, after a Dharshan. Such is the Power of Dharshan. The late Prof. J M Hondius, a disciple of philosopher Carl Jung, had put forth a scientific explanation of the power of Shri Sathguru's Dharshan in an earlier issue of "VOICE DIVINE."

On hearing of the plight of many ancient temples, especially the one in Mylapore, the Shri Madhavaperumal Koil where the utsava murthy of Shri Mahalakshmi is placed on a wooden stool for want of funds, Shri Sathguru decided to start a personal fund for the renovation and help to such temples. The first project, as per Shri Sathguru's desire, is to make a silver padma peetam for Shri Mahalakshmi. Contributions have poured in.

Shri Sathguru has oft repeated that Shri Sathguru's Divine

Mission is not as simple as setting up ashrams, orphanages, homes for the aged et al. These objects will all be there too, but the main thrust will be, as Shri Sathguru used to quote, "*Parithranaaya Sadhunaam Vinaashaya Cha Dhuskritham.*"

As mentioned earlier, Shri Sathguru has said that the battle has now reached the material or earthly sphere. This is evident from the violent situations we see around us in every field of life, even those hitherto untouched. The battle field, Rana Bhumi, is here and now and Kurukshethra, amplified by the age of Kali is about to take place. Shri Sathguru has always warned that the Divine Mission is a dangerous and hazardous one but with a glorious Divine Victory at the end.

We pray that we may serve Shri Sathguru steadfastly, courageously, faithfully, sincerely, earnestly and with the single-pointed devotion of obeying Shri Sathguru in thought, word, deed and spirit and for no other greater reward than to earn Shri

Sathguru's Divine Pleasure.

Where there is Shri Sathguru
there will be the Rana Bhumi. And
where there is the Rana Bhumi
evil will be vanquished and there
will be salvation and
peace on earth at last.

Om Shanthi Shanthi Shanthih.

Placed at the Divine Lotus Feet of

our Revered Shri Sathguru, who is
Shriman Narayana
with humble pranaams and
deepest reverence.

Vishnu Mohan December 1993



The Divine Authority

“Every word that Shri Sathguru said is etched in my memory”, said a devotee. “It is something I will never forget.”

What makes the discourses of Shri Sathguru different? In fact the word ‘discourses’ is too weak a description; so is the word ‘upanyasam’, or speech etc. How would one describe the Bhagavad Gita? The English language contains no word powerful enough. We have to fall back upon Sanskrit.

Thousands of years and many, many yugas ago, the ancient sages, after centuries of thapas, were said to have heard the word of God. This came down to us first by word of mouth, then through palm leaf manuscripts, and now in the printed book and audio cassettes. These are the eternal Vedas. They are different from other religious texts as they have come directly from the Supreme Adi Purusha. As they were revealed to the rishis during their meditations, they were called Shruthis or *“that which was heard.”*

The best possible word that

can describe Shri Sathguru’s discourses is ‘Shruthis’, as no other word will do full justice. And why so?

The first thing that strikes you is the Divine, Supreme Authority of the All-knowing, All-pervading Shriman Narayana shining through the form of our Revered Shri Sathguru. Every word has the stamp of that Divine Authority, the originator of the Vedas. This authority was manifest in Shri Sathguru at a very early age, may be even from avathara unnoticed by those close by.

As the years rolled by this Divine Authority became more evident. More and more people came to Shri Sathguru for rulings and advice, and interpretations of various spiritual laws. As one devotee put it simply, *“We are asking Shri Sathguru only because Shri Sathguru will say correctly”* (sic). The devotees have this confidence that whatever Shri Sathguru says is the ultimate ruling, the shruthi, for, who can be a better bhashyakara than the law-maker Himself!

The Divine Authority



How much you gain from listening to Shri Sathguru's discourses depends on how much faith and trust you have and how receptive your mind is. But even the shallow, materialistic minded come away with a vivid impression of the power of Shri Sathguru's Divine Personality. The seed of change has been sowed in them and will sprout and grow at the right time.

To emphasize and underline a specific point Shri Sathguru uses quotations and anecdotes. Laced with humour, these anecdotes, drawn from Shri Sathguru's own life and experiences, or from the puranas, or from history, or even from current affairs, leap to life as Shri Sathguru relates them. There is pin-drop silence in the Darshan hall. All the devotees, both young and old, sit enthralled with a dreamy look in their eyes as in their minds they relive the story. Then Shri Sathguru draws the moral from the story and creates a vivid impression in the minds of even those who are inclined to be skeptical. *"Those who came to scoff remained*

to pray" has happened many a time as many a hard headed, materialistic person, after hearing Shri Sathguru's discourse, has resolved to lead a better life.

Shri Sathguru rarely announces a subject for the discourses. As Shri Sathguru says, *"I look at the faces of the devotees and I then know their doubts and what advice and guidance they need and I speak accordingly"*. This again has struck many a devotee who says, *"Shri Sathguru's speech was essentially for me- all the doubts I had was cleared and confusion has left me."*

The true Jagathguru is one who can authoritatively explain, expound and guide from the rarefied heights of pure philosophy to the smoggy, mundane levels, stretching to the high and the low as necessary, clearing the doubts of those who have renounced the world as the simple doubts of school children. Such a Jagathguru comes once in a yuga maybe and can only be the Adhi Purusha, Shriman Narayana in human form. Bhagawan Shri Krishna was one.

And as a devotee put it, *"All*



other disciples are required to think of their Guru as God, but who except us can really declare that we have God as our Guru!" Who indeed!

Despite the printed word being a pale reflection of the power of Shri Sathguru's discourses, we hope to share with the non-Madras devotees extracts from the question and answer sessions. Part one begins from this issue with the gracious permission of Shri Sathguru.

Placed at the Divine Lotus Feet of our Revered Shri Sathguru without whose Divine Grace and Blessings this would have been impossible.

The Divine Authority



Nama Japa

*I*n all major religions the practice of Nama Japa, in some form or other has a place. By Nama Japa we mean not merely the recitation of God's name, but the contemplation of His qualities and His nature that those words mean. A prayer may not merely be God's names arranged in a versified form but also includes references to Sri Bhagavan's heroic exploits on this earth as an Avatara. Often the poet or the seer of the mantra (Mantra Drashta) would add his own prayer for help, either for himself or for humanity. If such a seer was a great bhakta of considerable psychic power, the word of the mantra would be charged with his shakti, which would help the seeker using the mantra created by him, in his progression towards Sri Bhagavan. (see supra chap 4 "Adrishta")

So while the prayer has the shakthi of its creator and that of the seeker reciting it, arising out of the seeker's sincerity, strength of his abhyasa, love of Guru and God, and mumukshatwa, the

power of the mantra increases a million fold when given by a Guru who is anchored in Brahman. Just as when a piece of paper printed with appropriate designs and words become a currency note having a certain value because it is backed by the resources and authority of the central government, so the mantra receives the strength and of the Maha Guru, the Sathguru who authorises its use...

Most of the devotees of Shri Sathguru have received from Shri Sathguru some form of upadesha and have felt the flow of Divine Grace. In hard times a source of strength and a refuge, in good times a source of joy and in times of despair, a beacon of hope, the upadesham has always played a major part in the lives of Sri Peetam devotees.

How does Shri Sathguru give Upadesham? On the surface it seems very easy. Shri Sathguru tells a particular devotee to recite a particular prayer, go to a certain temple, and fast on a certain day. But in reality Shri Sathguru



Nama Japa

goes deep into the devotee's consciousness, finds out the nature of his samskaras and vasanas, his istadevam in his previous birth, progress made then, the nature of his prarabdha karma, his balance of paapa and punya karma and above all his nature and capacity for sadhana and self improvement.

Comparison are odious, especially to one cast in Sathguruvian mould, yet we make the following observations not as a mere comparison but merely to shed light on our Guru that those who follow in those Divine footsteps will understand Who went first, and how easy the path has been made for us to follow.

In a book on the Holy Mother, it was pointed out that while the Direct Disciples of her husband, a great saint needed to meditate for $\frac{1}{2}$ hour before giving Upadesham in order to know the Purva Janma Samskaras of the aspirant, the holy Mother knew these by meditating for just 10 minutes. We have often seen Shri Sathguru referring to traits and samskaras of persons whom Shri Sathguru

has never seen and upadesham has often been given indirectly through sishyas. To illustrate this we give an instance:

Once when Shri Sathguru was discussing the freedom movement with some sishyas, one sishya waxed eloquent about a certain freedom fighter who was practically unknown at his time (he died circa 1950). Shri Sathguru said that he must have been an Upasaka of a particular Devata. *"His actions and ideas all show this"*. Subsequently the sishya found out that the freedom fighter referred to, had consecrated his whole life to the Devata Shri Sathguru had mentioned in his 16th year and not many persons outside of his immediate family knew of this.

Shri Sathguru often says *"from the Sahasranamam one proceeds to the Astotram, from Astotram to the Astakam, from Astakam to the mantra, from Mantra to the Pranava (Om) and from that to total Absorption."*

For as Sri Bhagavan says I am easily attainable by that ever steadfast yogi who remembers me daily and constantly to the exclusion of everything else.





God
lay in
details
for Him

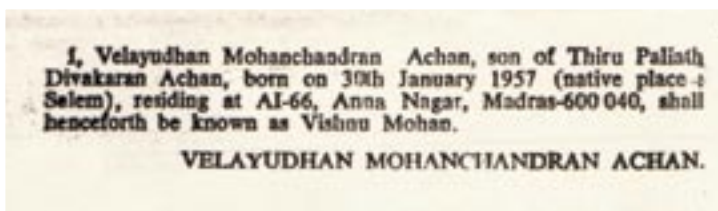
God lay in details for Him





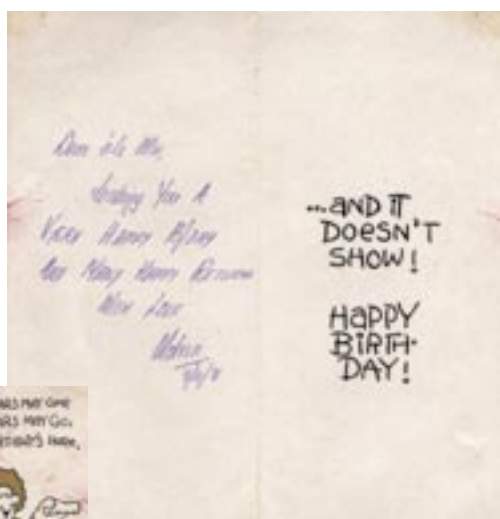
He became Vishnu Mohan. As time would see the one and only. Like a million sunbeams he shone across time and creation.

Simple, forceful, painstaking efforts. From the writing to composing to printing...



Old' man time walked out of his pencil one day!

Greetings were a shower of affection



Even a simple letter was an expression of genuine warmth.

[illegible]

DEVIKA NARAYANA SWAMI HARE
 PRIYA LOCA BHUKTAYA HARE
 BHAKTAYA KUTUMBA PRIYA HARE
 SRI SHYAMA BHAKTAYA VITALE HARE

 VASUDEVA

 Oo Namo Bhagavate Vasudevaya
 " " " " " "
 Itta Devaya Vasudevaya
 " " " " " "
 Om Namo

 I BHAKTA BHUKTAYA BHAKTAYANA
 YAJATA BHAKTA CINTA PRANAYANA
 BHAKTAYA BHAKTAYANA PRIYA HARE
 KRM PRANAYANA BHAKTAYANA

C4C4B

DTC

SRI GNANA ADVATHA PEETAM

DEBIT Amal / Prasad

Amal, Gnan
Chak. Madhavi

Amal and Gnan saving for
in Kailash

No.	Pr.
240	
241	
242	

PEETAM

Date 2/6/82

5570

[illegible]

5 Dec. 1861

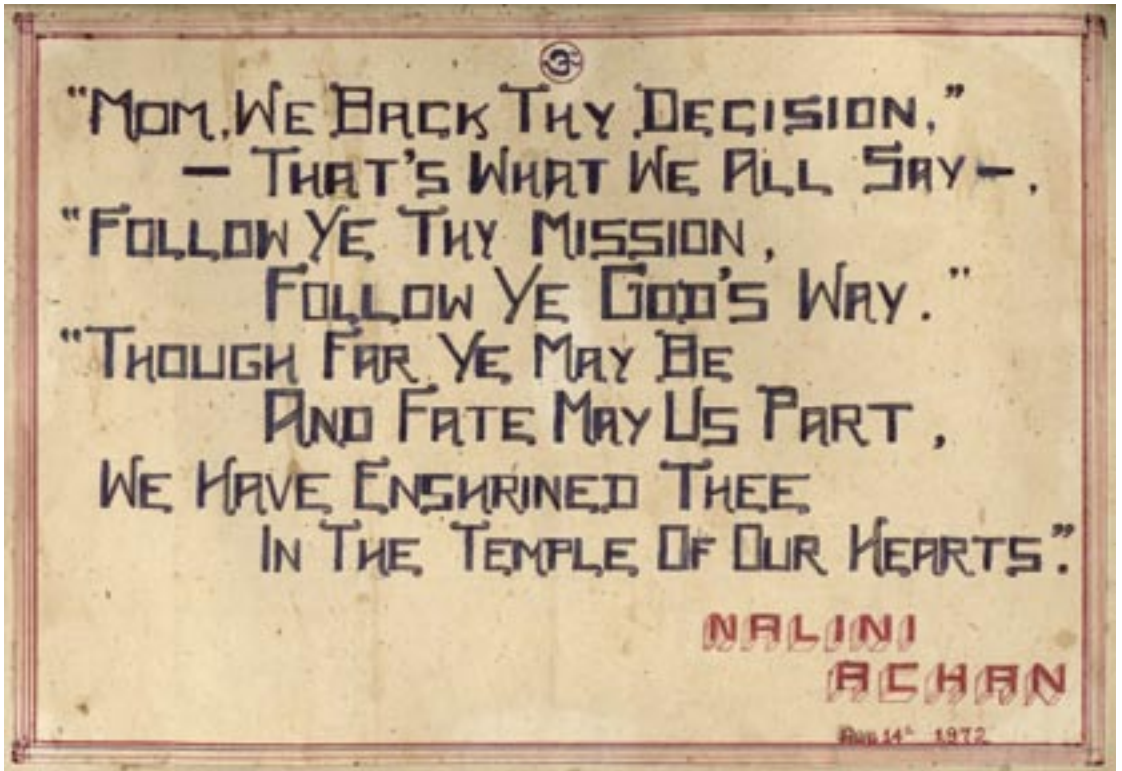
Page 34 only

1	2
3	4
5	6
7	8
9	10

587

Every rupee
accounted, every
receipt imprinted
with detail.

Behind the decision, awaiting the Jagathguru. Put up in his workplace, before Sri Sathguru took up sanyasa.

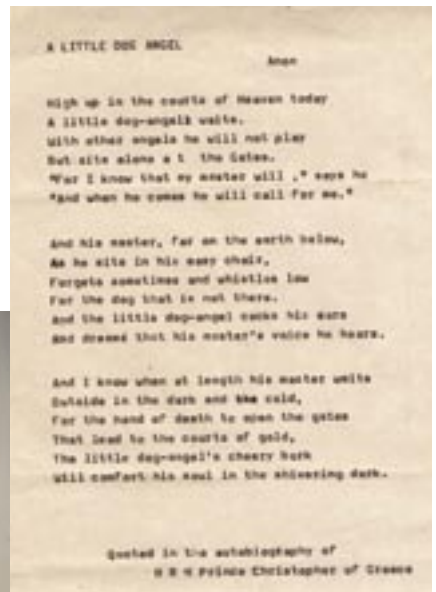


A book index with a manual typewriter. No mistakes, no shortcuts!



101	118	121	131	141	151	161	171	181	191	201	211	221	231	241	251	261	000
102	112	122	132	142	152	162	172	182	192	202	212	222	232	242	252	262	000
103	113	123	133	143	153	163	173	183	193	203	213	223	233	243	253	263	000
104	114	124	134	144	154	164	174	184	194	204	214	224	234	244	254	264	000
105	115	125	135	145	155	165	175	185	195	205	215	225	235	245	255	265	000
106	116	126	136	146	156	166	176	186	196	206	216	226	236	246	256	266	000
107	117	127	137	147	157	167	177	187	197	207	217	227	237	247	257	267	000
108	118	128	138	148	158	168	178	188	198	208	218	228	238	248	258	268	000
109	119	129	139	149	159	169	179	189	199	209	219	229	239	249	259	269	000
110	120	130	140	150	160	170	180	190	200	210	220	230	240	250	260	270	000

A poem which kept him company on the instruction of His Guru



101	118	121	131	141	151	161	171	181	191	201	211	221	231	241	251	261	000
102	112	122	132	142	152	162	172	182	192	202	212	222	232	242	252	262	000
103	113	123	133	143	153	163	173	183	193	203	213	223	233	243	253	263	000
104	114	124	134	144	154	164	174	184	194	204	214	224	234	244	254	264	000
105	115	125	135	145	155	165	175	185	195	205	215	225	235	245	255	265	000
106	116	126	136	146	156	166	176	186	196	206	216	226	236	246	256	266	000
107	117	127	137	147	157	167	177	187	197	207	217	227	237	247	257	267	000
108	118	128	138	148	158	168	178	188	198	208	218	228	238	248	258	268	000
109	119	129	139	149	159	169	179	189	199	209	219	229	239	249	259	269	000
110	120	130	140	150	160	170	180	190	200	210	220	230	240	250	260	270	000

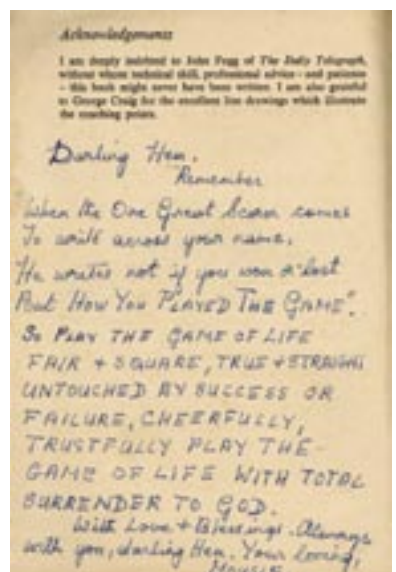
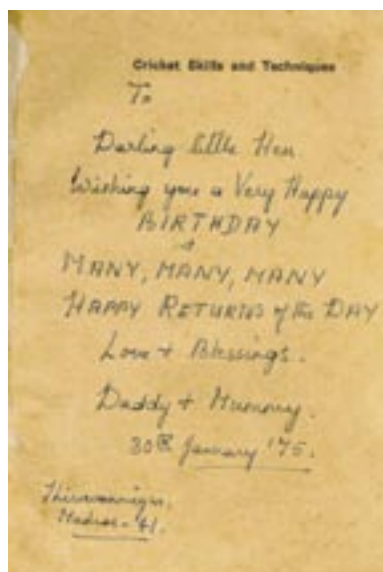
Prasadams, receipts all organized with an efficient reporting system.



Lavendar lady has a story to tell of detail. A small picture was blown up with details and love for His Guru to paint.



Cricket, or for that matter life's game, He was always ready for the pitch. A gift on his Birthday (the last one from his parents before Sri Sathguru took sanyasa).



He loved
His Ma. He
revered His
Guru. She
came first,
he second.



105	15
193	15
183	10
184	100
207	50
188	25
206	25

Jan 31st 1988

Unseen he would take down every word of Sri Sathguru. A complete discourse written in a 7.5cms width.



Every life is a spirit - in diff. way only. All life is a spirit. Death is one part & Tanu is another. Your progress cannot be judged. Because there is layers & layers of darkness. But for you have understood you have seen in how perfectly you do your duty, without looking to the results. You maintain the vegetables & rice etc. You have to make the self effort to cook it & eat it. Beyond that you have to leave it to God. You cannot control it any further. You can get into the train - you can't speed it up. That is where your effort stops & Grace takes over. Every field needs a teacher. Even more this. You cannot guide you through you become an illumination. Presence of God: He's within & without. Actually you have to continually tell you self this. Suddenly & slowly the affliction comes. Inside you He is the higher presence. It's your lower presence that controls your lower passions. When you are depicted a real you, on a field it puts you down. Companion with very much that he able to stand up to those who discourage you. That be strong to face them off. There will be many who are immersed in things. You must not let them impose upon you. That is when the affliction comes. You are worn down and when you suffer you suffer alone. Even your family or friends will not share it. The deal is always alone. There may be like minded souls of course. They will help you up - the link of gold because there is only the thought of God and only uplifting talk. The others are only making you forget God & even down all the sleep you have checked. So long strength that would be developed.

Divine Grace is irresistible. Sometimes it comes suddenly. When looking out your Karma is the lower spiritual life. At that time it is difficult to even think of God in your thoughts & thoughts leading to wrong reasoning - there is no God - my suffering etc. This makes it worse. Qualifies wrong doing - others get away. But watch them to be and you will see. From this Karma to Reason: I do wrong, misdeeds do how great I am. Don't alone & punish myself etc. With humility, since the next stage will not come. He will wait until you humbly and with all your heart. When all your Karma is cleared off you then the life starts. Gaudha, Vikramaditya. As soon as the first is over it drops down. He takes to the life of a human. He dies to water. He's in. Great souls with all the soul become a low material and before the change. The lower presence is very difficult. It works only when you are devoid of ego - devoid of ego. As long as you have the wrong I'm doing in you, you think you are better than another and you still have a lot of reasons coming to you. There are two ways of learning your lessons: *Kanda padu - Kanda padu*.

Tamil Nadu is going into flames. All what I told you you can expect now. 25th will be coming. Veda - always used to be in because about 20 linked with it. South India clearly - already entering fire. Repeated And India's forces have surrounded India. It's only a matter of time. Kaba army looking. Divine Grace wants maximum in India. It is not that India is better than other countries but that this is the spot from which the message is spread to the world. Great Grace to be seen here. So those around developing spiritually come here. The forces of Kaliyuga have to a great extent surrounded India and so everyone has to move as if the mind is changed. Suddenly how we hope. When this country gets overwhelmed by evil images what will happen - another Mahabharata - the greatest war nucleus - in which 1/2 or 3/4 of the pop. were killed. Mahabharata is the most bitter war ever known in entire world.



Tasmai Sri Guruve Namaha

Shrihari

We are gathered here today in grateful remembrance of
Sri Vishnu Mohan, for His teachings
which came to us through his life.

Most of us remember him,
humble, unassuming, powerful,
firm and devoted to
Sri Sathguru.



I remember you, Vishnu Mohan, in a hundred thousand ways



My first memory is of both Sri Sathguru and him. I think it must have been around 1964 when we were in Salem. We had a wonderful garden, my parents were very fond of gardening and we were both playing there. We had asked the gardener to do something for us and he had refused. He was an old man and had little time for small boys. We went to Sri Sathguru, I can still remember the scene as though it was yesterday. It

was a large kitchen and she was cooking something on the electric stove. Vishnu made our complaint. Sri Sathguru answered, *"Why do you want to stand on the gardener's feet? Stand on your own feet. If you want something done, then do it yourself."* I didn't know what standing on the gardener's feet meant and went and looked at his feet. They were large, mine were small and I wondered if it meant I could stamp him!!

The first memory is of the first lesson.

And all my memories for the first thirty-three years of my life are in one way or the other connected with *him*.

I remember him pushing Kamal in her pram. I remember standing in the garden with him and looking at the rail track, watching the trains go by. He pointed out which were the passenger trains and which were the goods trains. I remember him talking with me and keeping me quiet when my parents had gone to the club, I remember him looking at the clock and telling me when they would come back and we would climb on the window and look out for their returning figures in the night. I remember him showing me Mr. Zachariah's dark room and telling me we

shouldn't go in. I remember him telling me not to go into the drawing room when visitors came. I remember him explaining to me why cloudy nights are warmer than clear nights. I remember him teaching me to play cricket, to spin tops and gilli danda. I remember him in the evening glow of the sun reading out to me from Rajaji's translation of the Mahabharata and Ramayana. I remember how he reread the chapter in which Rama sent Ravana back and told him to come the next day to fight. I remember traveling in the lorry with him when we shifted house. I remember him at school, a quiet favourite of his teachers, with only a few friends but the undisputed leader of his group. I remember the principal saying when there was a disturbance. *"I don't want to hear what you boys say. I will ask Mohan. Mohan will tell the truth"* and it reminds me of Drona asking for Yudhistira to confirm news of Asvathaman's death.

I remember him singing and dusting the curios in the drawing room, gently dissuading me from dusting glass pieces with the enthusiasm of a five- year- old. I remember him teaching Kamal and me to make sand castles at the beach. I remember him teaching me not to push a shopkeeper too much when bargaining. I remember him fanning Sathguru throughout the night and

fanning us also. I remember him refusing me to fan him when there was no power, as *"I don't want to accept service from anyone"*. I remember him dividing sweets between the five of us and managing to put some extra in Kamal's share and mine, keeping only a few for himself. I remember him, listening adoringly when Sri Sathguru sang songs like *Jagan mohana muralidhara* and *Natanam adinar*. I remember him helping Sathguru to sugar the doughnuts, which we later took to Mrs. Abraham's house.

I remember him walking in the hot beach sands to put *nirmalyam* in the sea not taking the road because it would be longer for me to walk, not considering the

fact that his feet sank into the sea sand and I reproach myself that I wore slippers while he didn't.

I remember him on our ordination day, solemn and silent. I remember him in the Sri Parthasarathy temple on that day and a few weeks before his last day. He spent only a few minutes in prayer there but if there were an earthquake or an explosion it wouldn't have disturbed him.

I remember him in Apollo Hospitals, the ventilator in his mouth, overjoyed when Sri Sathguru came to see him. *"My day is made when you come,"* he wrote

on the pad we gave him. I remember him raising his hands above his head when Sri Sathguru said She was leaving. He couldn't speak - the ventilator was in his mouth. When we recited this morning

namo namastestu sahasra krtva

I remembered that. *That* was a real namaskaram.

I remember him in bed in his room, clearing up the table next to him, when he heard the sound of door open and he knew that Sri Sathguru had come down from darshan.

I remember you, Vishnu Mohan, in a hundred thousand ways!

May I serve Sri Sathguru in such a way that you will remember me also. And with pride.



How did Vishnu relate to Sri Sathguru?



Speaking of the Highest Wisdom, the Gita says

Tadviddhi pranipatena pariprasnena Sevaya
Know that from the sages who have known the truth by prostration, questions and service.

Govindarajan mentioned this morning how **Vishnu prostrated before Sri Sathguru.**

Ravi has also mentioned in his piece about how the word heroic could be appropriately used to describe him. Vishnu fell sick in Dec 1991.

Three months before our uncle who was in his forties had passed away in a sudden heart attack Vishnu was breathless for a couple of nights but it did not really affect him. He walked about 2 km to get milk from a better place for Sri Sathguru and continued with his routine work. When it became unbearable, he mentioned it to Sri Sathguru, he was then sitting up and resting in the night, as it was impossible for him to lie down. Govindan and Mani began treatment immediately but also decided to take him to a Cardiologist. Our sisters also desired admission to a hospital. Sri Sathguru said that Vishnu must decide for himself. Vishnu like the Upanishadic King

Pratardana refused to choose for himself.

He said, *"If Sathguru wants me to be in the hospital I will go there. If Sathguru wishes that I remain here, I will remain here. But all decisions for me are taken by Sathguru."*

That our uncle had passed away three months ago and that he was diagnosed with a heart

problem did not deter Vishnu; He stuck to his principles. Then Sri Sathguru advised him to go to the hospital.

Before he left he did namaskaram four times. He was extremely breathless, his blood pressure was raised but he did do that namaskaram before he left.

Then by questions. Vishnu's questions to Sathguru were never foolish doubts. Never asked for the sake of asking and generally related to what God wanted him to do. I have heard Sri Sathguru talking of questions of the reality of the world, Maya etc only with Vishnu. Now I understand only he had the adhikaratvam to understand it. Dattatreya says that man is qualified for Nirguna Upasana who even when he is placed on his funeral pyre can remain unmoved. We have seen from the incident of his refusal to decide the nature of his treatment for himself that this is an apt description of him.

But the most common question would be, "What's God saying? What does He want us to do?"

Vishnu worked till the every end. The last person he met was Srikumar, 36 hours before when he discussed the purchase of a desktop computer for Sri Peetam. The day before he filled in challans for cheques to be deposited in the bank. Even on that very day he wished to renew some deposits for the Sri Peetam but Sri Sathguru asked him not to go to the bank but to remain in Sri Peetam.

For us this was like Casabianca; for those with *alpamedhasa* it appeared as though he would not let go till the end. But this was not so.

This was a high level of commitment not seen in ordinary human beings to hold on to your spiritual belief and to your duty even in the valley of the shadow of death is something which is not given to many people and it was given to him in fullest measure.

His attitude to God did not change despite his illness and the impending prospect of the dissolution of his body. At no time did he ask Sri Sathguru, "*Will I get better? Will God cure me?*" He was closest to Sri Sathguru, that Prarthana Kamadhenu, yet at no time did he ask for anything for himself. He said, "*God can't go against his own laws.*" He was breathless for long periods; in order to compel him to go for a transplant and to increase the number of dialysis's, the hospital workers added Potassium chloride to make him breathless. He was unable to lie down or

sleep. But he did not complain or bemoan his lot. He worked in the night. He would ask for his laptop or go to his desk and write receipts, the cashbook or articles for Voice Divine.

A lady hearing from Sathguru that he was working late into the night mentioned that her son had commented that it reminded of his college days- working late in the night and sleeping in the day. But there was no sleep for Vishnu but he did not worry. He had a femoral catheter implanted in him but that did not stop him from walking or doing what he needed. Even two weeks before, he went to the kitchen and cooked for Sri Sathguru. He went to North Madras to buy a cordless telephone for Sri Sathguru, paying for it himself. The roads were not good and each time the auto rickshaw bumped it must have caused him excruciating pain. He told me, "*Shrihari, do you think it is easy for me to go in an auto and do all these things? But I am going to make the most of the time that is remaining and do the most I can for Sathguru.*" Two weeks before this happened to him he went to the Adyar Library and picked up some books for me and then went to a place where he heard that home made mango jam was being made. He was not allowed to touch mangoes, in fact many of the fruits, which he loved were now taboo to him. But he bought the jam brought it back and mixing it with milk made a mango drink for Sri Sathguru. A drink, which she used to make for us when, we were children.

But it must not be thought that he was clinging on to life, to things that he had to his position as editor of Voice Divine or as Treasurer. Once he said, *"It will be so nice to be able to go home."* Sri Sathguru said, *"But you re now at home"* He said, *"No, I am talking about the real home."*

Speaking of some sevarthis who were unwilling to do meditation or sadhana and desired activity, he said, *"How foolish they are! They don't understand how wonderful life is when all burdens are set aside. I, for one, would like nothing more than do a life of meditation and sadhana."* But that was not given him; because it is a rare soul who can combine activity that is physical service with an inner meditative state. Otherwise people either pretend to do sadhana when all they are doing is lazing around or in the guise of service they indulge in frenzied egotistic activity.

In Sri Peetam we have a tradition, which is followed even now. At the end of the day, the person who is in charge meets Sri Sathguru and details all that has happened in the day the people who came, the requests made and gets the replies if Sri Sathguru gives any. Sri Vishnu did it, Sri Sankaran does it now. All that happens which is of importance in Sri Peetam is told to Sri Sathguru and her responses and instructions sought. This ensures that everything that is done is done in the Light of Her instructions. Now during the eighties I was most of the time

in seclusion. But sometimes Sri Sathguru would ask Sri Vishnu to go into seclusion. At that time we would talk very little even with each other and spend most of the time in meditation. Sri Sathguru would ask me to go to the temple but this was rare in Vishnu's case as he knew no temple other than Sri Peetam. In those times I would perform his duties external ones that is. When in the evening I used to make the report, he used to be sitting with Sri Sathguru, but when I started to make my report he would get up and walk out. When SriSathguru asked him why he did not stay, he said *"This is not my duty. I should not involve myself in anything, which does concern me. If there is anything which I should know you will call and tell me later."* Only people who have this ability to drop everything at God's call and work incessantly for Him when He calls can truly claim to serve Him. All what other people do is not Service of God or Guru but just self service.

It was because of his vairagya that he was able to have a high level of commitment. What is vairagya? It is the total absence of desire - raga is desire, preference, wish for and any sort of partiality for any object. Patanjali mentions it as one of the five afflictions of man.

Raga dvesha avidya asmita abhinivesha klesah.

It does not mean any sort of hatred or distaste for the sense objects. It is a lack of

Sathguru was always first, "me" was always a poor second. God and Guru came first, self and the body and all the worries and happiness and sorrows that come with it is second.

desire. Because of this vairagya can exist in a high level in people who are not sanyasins even.

Sri Krishna says in the Gita

*raga dvesha viyuktaistu vishayan indriyas charan
atmavashevidheyatma prasadam adhigachati.*

A person disaffiliated from raga and dvesha self controlled and a freed being though moving among sense objects attains tranquility.

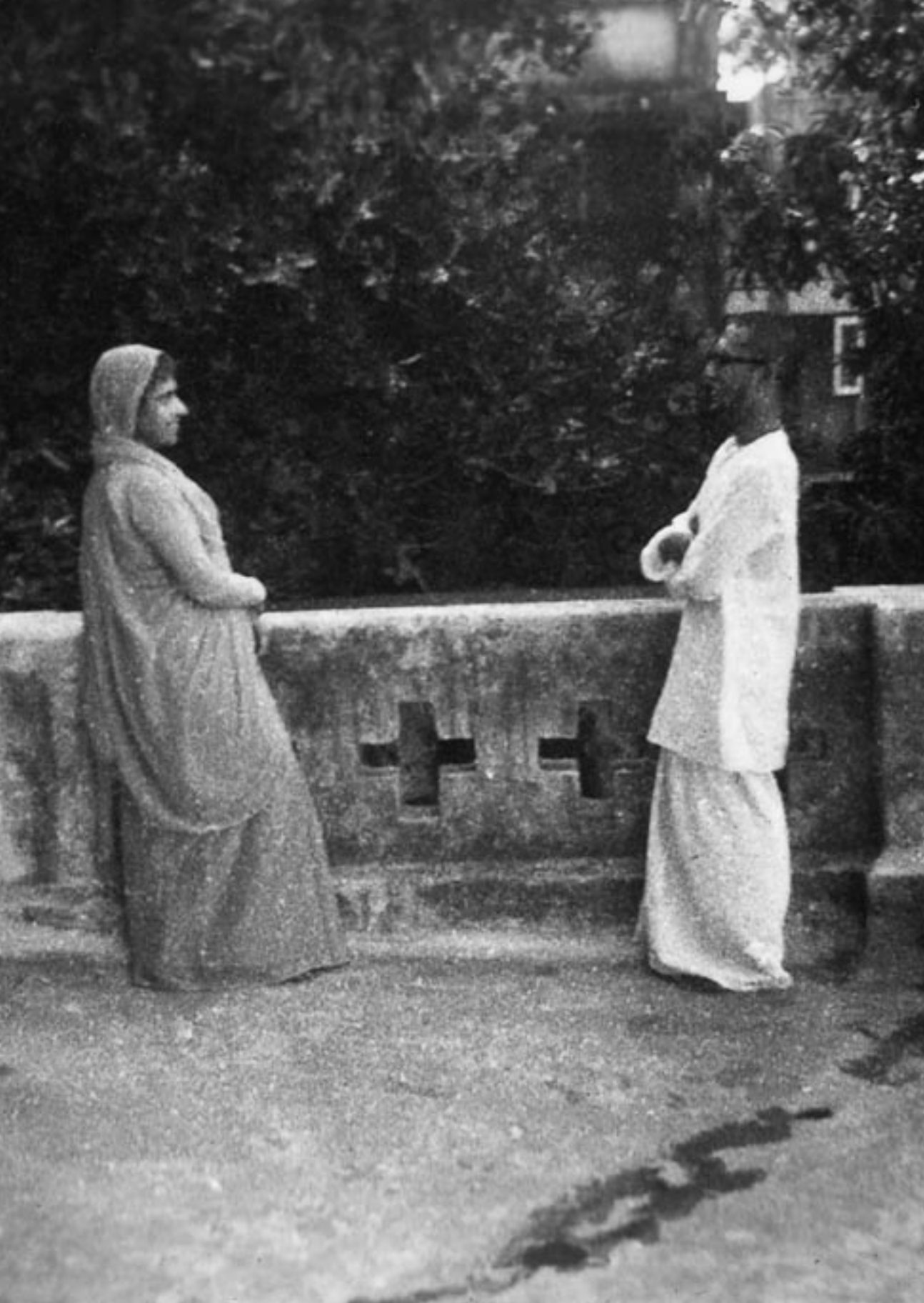
It does not mean that a person who has vairagya has disgust or hatred for the whole world. It is just a lack of attachment. The difference between a person with Vairagya and a person without vairagya is the difference between a healthy man and a diseased man.

There are four instances which can help us understand the highest type of vairagya. Adi Sankara, conscious of His Divine Mission, left home at the age of seven to take Sanyasa, promising his mother to come to her when she was dying. Knowing through his divya

drishti that her time was near, he prayed to his Ista Deva Sri Krishna to appear before her and comfort her in her last hours. His mother, greatly pleased to see the Lord, asked to see her son. Sri Krishna commanded Sankara to attend on his mother. How he attended on her and cremated her body in the teeth of opposition is now legendary. People think of it as his sense of filial duty. Which is foolish to say the least. Can a sage who wrote the Vivekachudamani which is filled with Gurubhakthi, be devoid of love for his mother? Sri Bhagavan is described as Pritivardhanah, the increaser of Love and His Consort is called Priti Pushkarini, the Lake of Love. Vairagya is not lack of Love but lack of selfish attachment. A person with vairagya will love his or her children but will not expect anything from them. Their love is not desire-based. As Yajnavalkya said, it is not for the sake of the wife that the wife is beloved but for the sake of the Self that the wife is beloved.

Yajnavalkya was leaving his family to take Sanyasa. When his wife Maitreyi asked him to give her spiritual knowledge instead of worldly wealth, he replied. "*You were always beloved of me and now you speak words that are most pleasing to me*". Even though he is about to leave the worlds he is not ashamed of his love for his family. It is not that he loves Caesar less but that he loves Rome more.

Sri Rama told Sita Devi, "I may have killed Ravana, I may have brought you back to me successfully. But for ten months I missed you.



You were away from me. I can never get that back." The Lord Himself is full of Love and is not ashamed of His love for us.

Sri Mahaprabhu Chaitanya was a successful teacher he had his own school and was wealthy and something of a dandy, he was happily married and continued in this life until one day He met Iswara Puri and became a Vaishnava. He continued teaching in his school but he was not teaching grammar and logic! He was teaching Bhagavatam.

One day he woke to reality and asked the children what he was teaching. They told him. He said, "I constantly see a little black boy in front of me. I cannot think of anything else. You had all better look for other teachers." With that he closed his school.

For us there is an incident, which will be very interesting. Sri Sathguru once told me "I saw my mother this morning." I asked, "How was she looking?" Sri Sathguru said "Very happy." I asked Sri Sathguru, "Can you see her whenever you want?" Sri Sathguru said, "Yes." "Then you must see her every day after all you are so attached to her." Sri Sathguru who was then about 60 years old said, "I miss my mother very much. Especially when something nice happens I wish she was here to see it. But I won't keep asking her to come to see me. Her time in this world is over and she is now in another place. I can't break all the rules of nature just because I want to see my mother."

There is no egotistic attachment, no sense of

I and mine. The relationships exist but shine in the light of God. Selfish love has no place for the other person. All is for self. While the person who has vairagya has love but there is no self in it.

When there is vairagya one is able to work and yet able not to work. Because all work is being done for God and not for oneself.

Brahmarpanam Brahma havis.....When all actions are offered to Him as an offering then all our actions are sanctified and are a means to attain God rather than a source of bondage. Vishnu used to say that the mental attitude behind Guruseva was more important than the amount of Guru seva that was actually done. He used to laughingly refer to a devotee who was hyperactive as a "Kainkarya Siromani." When I asked him why he replied, "Because he has to go about doing things for people all the time. They may not want his help they may want to do things in their own way but because he cannot remain still he has to go and do things for them even if they resent it. And the saddest part is that he expects them to be grateful and obliged to him!!"

When all actions are done out of love of God or Guru then they are pure even if they are incorrectly done. Such actions strengthen the bond between Guru and sishya. These three streams of Guru related activities that Sri Krishna mentions in the fourth chapter namely *prostration, respectful questions and service* are the only ways we can attain Guru's Grace.

These are the ways we relate to Guru. All these could be seen in Vishnu's actions and more than his actions, his attitude and general behaviour. The most important part is the mental attitude. The Amrtabindu Upanishad says,

Mana eva manushyaaam kaaranam bandha mokshayoh

Bandhayaah vishayaasaktam mukthaye nirvishayam smrtam.

The mind is the cause of the bondage or liberation of the human race; it is bound when it is attached to sense objects and liberated when it does not remember them.

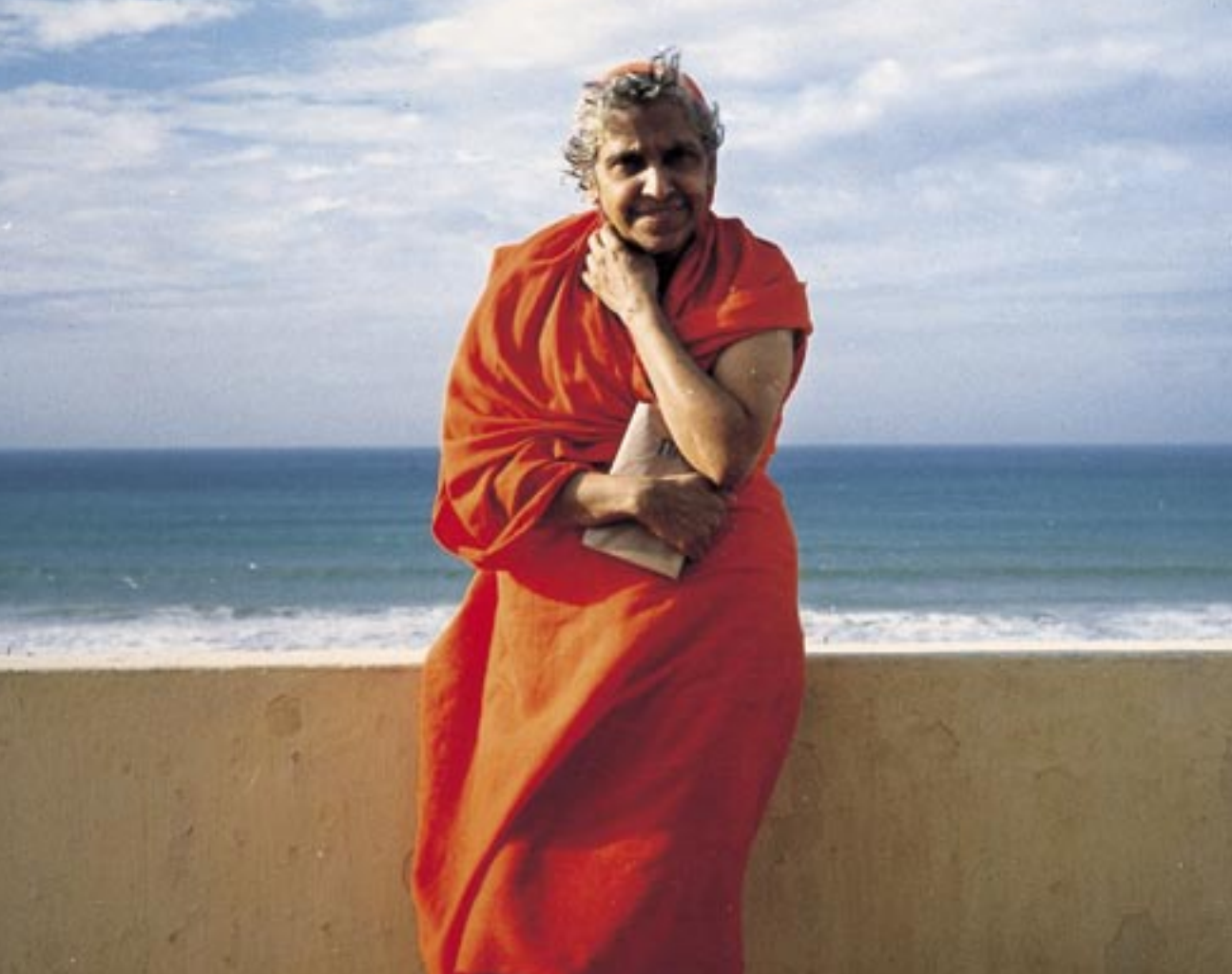
We have seen how he would do namaskaram even when he was seriously ill; and most of us who remember him will also remember his humble demeanour when he was before Sri Sathguru. And his questions to Sri Sathguru also reflected his humility and surrender as well as his common sense approach to philosophical matters. He had no interest in dry hair-splitting discussions and looked down upon people who indulged in them. He felt that something was lacking in them that they had to rely on dry words instead of their own experience and their Guru's teachings. But the question that reflected his mental attitude, his philosophical approach and spiritual elevation was, "What's God saying?" This was what he asked whenever there was any discussion about anything in Sri Peetam, whether it related to matters of day to day administration, its finances, its

future, or even with our personal matters. For Him God's word in its form as Sri Sathguru's utterances was final, the *Veda Vaak*. Other things just did not matter; they were not relevant; they were side issues which would just drag us away from the main object which was following and fulfilling God's will which came to us in Sri Sathguru's instructions.

These are the first two limbs (angams) of surrender, aanukulasya samkalpam and praatikulasya varjanam. The first is accepting God's will and doing what is pleasing to Him and the second is giving up what is pleasing to us, our own samkalpam, our own desires, plans and expectations.

These two existed in Him not as a qualities cultivated consciously but were expressions of His inner consciousness. His service was expressed in every action of His. After Vishnu was relieved of the burden of His body, Ashok's mother (who was also my father's cousin) told him, "*Don't think that what has happened to Sathguru is merely the loss of a son. He always was a disciple serving Her even as a small boy I remember Him keeping Her slippers for Her and doing various other services for Her.*"

When He was eleven months old, He had an attack of poliomyelitis, which affected his left arm and right leg. He was in a cast for many months but with that cast He used to drag Himself and pick up Sathguru's slippers from the rack and place them before Her. There was a particular Hindi song which Sathguru



was very fond of and whenever it would be played on the radio, he would call out to Her, "Mummy, song, song!"

When He was admitted in hospital in December 1991 with cardiac, renal and breathing problems it was after He was ill with these problems for more than two days. We had thought that it was perhaps better if He was treated at Sri Peetam as stay in a hospital would not suit His lifestyle. He could not lie flat because of His breathlessness. Later long after when his diaries were given to me, I found that He had written on that day, the previous day to His admission to the hospital, "SS unwell. Me too." SS is the short form for Sri Sathguru that we use. Sathguru

merely had fever and consequent loss of appetite. He had a blood pressure reading of 240/180 when he was admitted the renal parameters were raised and the cardiologist said that if He had not come to the hospital when He did, He would have suffered a heart attack.

But for Him Sathguru came first. "**SS unwell**" that was what mattered "**me too**" showed the priorities in His life. Sathguru was always first, "me" was always a poor second. God and Guru came first, self and the body and all the worries and happiness and sorrows that come with it is second. Service of the Guru caring for the Guru, feeling for the

Guru came first, that He was seriously and possibly fatally sick did not matter.

Sathguru asked me now, "What are you writing?"

I replied, "I am writing about Vishnu"

Sathguru said, "Haven't you finished?"

I replied, "Sathguru, If I was to write all that I remember which is a fraction of what happened, then I could write a bhashya not only on the Bhagavad Gita but also on the Guru Gita, relating incidents and words of His which explain the verses."

But it is not always possible for us to do all that we want, to do all that we can so I will end this section with one incident.

When He was in hospital, Sathguru asked me to go to the Sri Audi Kesava Perumal Temple in Mylapore and take teertha prasadam from there to Him. He was very happy to receive it, and drank the teertham gratefully. On seeing this, I said, " *Shall I bring you teertham every day? It is not out of my way I can bring it to you everyday if you like it so much.*"

He replied, "Do nothing of the sort! If this teertham refreshes me so much it is because Sri Sathguru has asked me to bring it to me. It is Her Grace that has refreshed me."

This incident can either be considered as a commentary on the verse of Kabir's which says, "To whom shall I offer obeisance if Guru and God appear before me? To Guru for He has shown me God."

Or to the last verse of the Svetasvetara

Upanishad,

Yasya deve para bhaktir yatha deve tatha gurau

Tasyaiti kathitaa hyarthaaha prakasante mahatmanaha, prakasante mahatamana.

To that great soul, one who has supreme devotion to God and regards His Guru as God, to such a great being do the meaning of these truths reveal themselves, they indeed reveal themselves.

The truths are the Upanishadic teaching. And the words *prakasate mahatmana* are repeated so as to emphasise the glory of the disciple who has such Bhakti.

How did Vishnu Mohan relate to other devotees?

There is a verse in Sri Chaitanya Mahaprabhu's Sikshastakam, which describes a true devotee of Mahavishnu and it is most appropriate in this context.

Trinadapi sanuchaina tarorapi sahishnuna

amaani maanadena sadaa kirtaniya hari

Humbler than a leaf of grass,

more forbearing than a tree,

never seeking honour



Humbler than a blade of grass



Sri Vishnu Mohan's Birthday - 7th February
2005

Pranams to Sri Sathguru. My pranams to
Vishnu Mohan

Sri Sathguru taught me all that I know; Vishnu
guided me at every point of my life, the first
thirty three years of my life.

The Mahabharatha says:

*"Dharmasya tathvam nihitham guhaayaam
Mahajanah yena gatha as panthaha."*

The secrets, the truths of Dharma, are hidden
in mystery. They are enveloped in mystery
and that path followed by the great people,
that is the path we should follow. The way
that they went, that is the path that we
should follow.

Sathguru's favourite quotation, even as a
child was –

*"Lives of great men all remind us
We can make our life sublime.
And departing leave behind us
Footprints on the sands of time."*

So we have gathered here, as we gathered
last year also, remembering Vishnu Mohan,
remembering his life, his deeds, how he made
changes in our lives, which ways he helped

us, which ways he guided us as he continues to guide us and help us even today.

There are devotees in India and outside India who have felt his grace, who have felt his help at times when they needed his help, who have seen him, who have seen him here in the presence of Sri Sathguru, who have seen him in the privacy of their houses also. But to understand him is not possible. But there are facts, thinking of which would help us greatly.

This morning I was talking to some devotees. I told them that today I would talk about how he related to other devotees. Not how he related to Sathguru, but how he related to other devotees, seeing them as a mirror image of Sathguru.

And I was saying the other day there are so many instances in his life, I was telling Sri Sathguru, that taking these instances from his life, one can write a Bhashya on the Gita. For each sloka of the Gita, there is an incident from his life. For each sloka of the Guru Gita, there is an incident from his life. So all these are there. But I am confining myself to how he related to other devotees, including myself.

In "SIKSHASHTAKAM", Sri Chaitanya Mahaprabu, he describes what a devotee of Lord Maha Vishnu would be like. He says: Trinad api sunichena taror iva sahishnuna Amanina manadena kirtaniya sada harih (Sikshashtakam 3)

"One should always chant the holy name of

Hari (Krishna) in a state of great humility, feeling oneself more insignificant than a blade of grass, being more tolerant than a tree, never expecting any honour from anyone and always honouring every living entity.

Trinadhapi unichena : humbler than a blade of grass

Tharorapi sahishnuna : more fore-bearing than a tree. Amaani maanadenaa : always refusing honour, but always offering Honour, respect and consideration to others

Sadaa keerthaneeya Hari : always engaged in contemplation, In the singing of the glory of Sri Hari

So, these are the lakshanas of a devotee of Sri Maha Vishnu. So when we consider Vishnu, we can see how he was humbler than a blade of grass.

Most of us, would be familiar with Aesop's fable of the "Reed and the Oak."

There was an oak which was very proud and it used to always look down upon the reed, because the reed bent with every gust of breeze. The reed was trampled upon by people who stood under the oak. It was very proud, that oak. It always looked down upon the reed.

But then there came a day when there was a great storm and the reed bent in the storm. It did not stand firm and the oak laughed at it. But the storm grew greater and the reed, it bent again. It bent to this side, it bent to that side, it was buffeted by the breeze, but it

did not break. The oak stood firm and proud. It could not stand the force of the breeze, it broke and fell down.

This is the story we have heard from Aesop's fables, but actually the origin is in the Raja Dharma Parva of the Shanthi Parva of Mahabharatha. Bhishma teaches this to Yudhistira.

A, a blade of grass is always regarded as the lowest. When we see in the sastras the expression from Brahma to a blade of grass that everything is pervaded by Brahman, we think of the leaf or a blade of grass as the lowest in creation. But not necessarily. The leaf or a blade of grass can do a whole lot of things which the great tree can not. Using blades of grass, Drona removed the ball from the well. We have reed mats. We have so many things which are made out of grass. Grass is the basis for food. But it is humble and it is flexible.

This word "*flexible*" is most important in sadhana, especially for those who are following Sri Sathguru's path of Saranagathi. When our egos are in full bloom, we become hard, we become arrogant, we become like the oak.

And then when the troubles come, we grieve. Sathguru has always told us that we should adapt to circumstances, not expect circumstances to adapt to us. But the person who is flexible, he does not have any sorrow. He who is willing to move alongside the circumstances, who is willing to do what

the Guru tells him to do, he flourishes. He may not flourish in a worldly sense. For example, Sanatkumara says to Narada in Chandogyopanishad, "*Here in this world, people think that having many cows, having many servants, having enormous property, having power they think of it as glory. But I do not think that is glory. I think knowing the Self is glory.*"

Similarly, a blade of grass. When one person is as flexible as the blade of grass, he may be humble, he may not be seen to be powerful, he may not be seen to be a repository of knowledge or power, or sakthi, but he is there. And God is there with him. And when bad times come, he is able to - because he is humble - he is able to understand that if this has happened to him, it is because of his own bad times. It is because it is good for him, which is why God is allowing this to happen to him. So when such things happen, he is not perturbed. When good things happen, he is not overly elated also because he is flexible. Today he is placed in a position of power, because God feels this is the position in which he can do maximum service. It is not that he thinks that he is worthy of it, that he is a great man, that he has all the qualification for it, but it is just that "*here is where God has placed me and here is where God wants me to be*" and he is happy to be there.

We have seen Vishnu. I have seen him in periods of activity; I have seen him in periods of inactivity - that is to say, sadhana. I have

seen him doing small works for Sri Sathguru, I have seen him doing everything that had to be done in Sri Peetam. But the only thing, which he wanted, was Sri Sathguru's pleasure. The only thing he was working towards was to pleasing Sri Sathguru, even if it is a small thing like arranging a mat, such as making Her tea in the morning - even if it was something small - it was to be done with perfection, because he was doing it for the sake of Sri Sathguru. And when Sathguru told him not to do anything, then also he was happy. This is what the Jewish theologian Moses Maimonides called "The Presence of a King". He said that if you are in the presence of a king you would mind your behaviour, be very careful how you deal with people. Now you are constantly in the Presence of God, who is the King of Kings, should you not be careful how you act?

Then when he was sick, the doctors came to him and urged him, *"Let us have a transplant. What do you think your life, your future is going to be? Are you going to have a transplant? Or, are you going to be tied to a machine for the rest of your life?"* At that time he told them, "How many days God has

given me," - I think Mani will remember this, Mani was present there - *"How many days God has given me here to serve Him here, I will serve Him here. And after that, I will go to wherever He wants me to go and I will continue serving Him there."* So you see, that flexibility comes out of confidence - it comes out of a confidence that God is going to do what is good for us. It comes out of a confidence that God is there to look after us. This is what is called Saranagathi.

Rakshasya ithi visvasah - A firm faith that God will protect.

But the person who is flexible, he does not have any sorrow. He who is willing to move alongside the circumstances, who is willing to do what the Guru tells him to do, he flourishes.

This is said to be one of the six limbs of saranagati. So what happens is when you are flexible, you do not fall down. You may not climb to great heights in worldly ways, but you

are secure. You attain God's pleasure because you are flexible. You don't ask for anything. You take what God gives you.

All these qualities which is mentioned by Sri Chaitanya Maha Prabu are all qualities based on gnanam. I think all bhakthi, all right conduct, is based on knowledge. It is not based on blind faith, because blind faith would not survive long. Based on either deep knowledge or it is just based on the faith that "God will protect; that Guru will not tell me anything which is not in my interest; that

Guru is there to look after me." - on that firm faith such knowledge proceeds, when all bhakthi, all devotional service, proceeds from that firm faith.

So, then Chaitanya Mahaprabhu says: *Tharorapi sahishnuna*. He says: "*Forbearing as a tree*". Normally, what do they say? They say the tree gives shade to anybody, even to the woodcutter who is going to cut it down, even to the animal, which eats its leaves. You throw stones upon it- it rains fruits upon you! We use every part of the tree, even up to its roots we use it. That is the conventional meaning of "*as forbearing as a tree*."

Then how is the servant of God forbearing? He is forbearing because, he knows that people act because they are acting according to the best of their beliefs. However wrong their belief systems may be, they are acting according to - they are doing what they consider to be right. The French say : "*To understand is to pardon*", and we say: (jnaanam abheda darshanam). Once we know, then we say everything clearly. So what happens is then, when we see clearly, then we know that, what happens is for our good. We know that God has allowed it, or in Vishnu Mohan's case, Sathguru has allowed it, because it is good for him, it is good for everybody else.

When he is able to see the reasons why people do wrong, and he is indifferent to it. So then what happens is he continues to be like a blade of grass. Even if you tread upon

a blade of grass, it goes on with its life; it doesn't care. It continues fulfilling its mission in its life.

Once Sri Sathguru had sent Vishnu with some other devotees to see the Pushpagiri Acharya and give him some books. There was no road there. They had to go up the hilly path, which was full of stones. Vishnu, as you know, has a leg affected by the stroke which he had as a boy. So he found the going a little difficult. Of those two persons (who were accompanying Vishnu), one had an asurik nature. The person with the human nature told the asura, "*Let us wait a little. It is getting late, but let us wait.*" The other person said, "*If such lame persons are brought, it will be like this only. Everything will get delayed.*" Vishnu heard that. Then when he came back, he mentioned that to Sri Sathguru. This happened in 1976. I did not know of this until 1999, when Sri Sathguru casually mentioned it. Sri Sathguru was saying about somebody else. "*They just make heavy weather of whatever happens to them. It happened to Vishnu, he didn't even mention it to you, did he?*" I said, "*No, I didn't know of it.*" And I said, "*I know this man is asura, that he always did speak like this, but Vishnu never mentioned it to me.*" Then later, when Sri Sathguru was discussing the first verse of Dhammapada, at that time Sri Sathguru said - and I think Raj Mohan has also printed it in one of the booklets -

"Vishnu was an ideal devotee. Whatever happened, he came and left it before me."

Like when a brahmachari goes and takes biksha - in the olden days they used to subsist on biksha - they used to go and leave it before the Guru, and the Guru used to give them what they should take.

Similarly with Vishnu. Whatever happened in his life, he just mentioned it to Sri Sathguru and he put it aside.

Now, I found it shocking when I heard that this person had spoken like this to Vishnu 23 years before I had known of it, because Vishnu never showed it in his behaviour to him. He had to deal with him - he had to give him his receipts, he had to give him his instructions - of course, that man did a lot of service at that time - and he used to take his messages to him, everything. Vishnu dealt with him just like any other devotee. He did not show any antagonism to him, any ill feelings towards him, nor did he try to go and be friends with him or anything. He was indifferent. *"Sri Sathguru has asked me to do it and I am doing it."* So like that blade of grass, which is trodden upon but stands up after the person goes on his way, similarly, he just went on his way. He did his service to Sri Sathguru and if he dealt with other people, it was in relation to them through Sri Sathguru. Because Sathguru asked him to talk to them, he talked to them. If Sri Sathguru did not ask him to talk to them, he would not have talked to them. He did not know anything but Sri Sathguru.

Meerabhai says, *"Mere to Giridhar Gopal, doosra na koi."* For her, that was the

only relevant reality. The Rana may have existed, the poison may have existed, all the difficulties may have existed, all the praises may have existed, Akbar may have come and seen her; but, for her, all that was not relevant. Only Giridhar Gopal was relevant. Similarly for Vishnu, only Sri Sathguru was relevant.

Tharorapi sahishtnuna - he was as forbearing as the tree. But his forbearing grew from his knowledge that people behave because they are people like that. So he did not have any expectations of them. He did not feel that *"Why did they behave like this to me?"* Because he did not expect them to behave well, he did not expect them to behave badly. *"They are like that, so let them be. My concern is only with Sri Sathguru."*

I recollect another incident. There was one devotee. He was very egoistic and he was very self-minded. And Sri Sathguru is not a person who can be told what to do. Sathguru, like how Vishnu knows only Sri Sathguru, Sathguru knows only Sriman Narayana. Whatever the Divine Command is, that is what Sri Sathguru is going to follow. So this person likes to manipulate things, likes to have things his way and Sri Sathguru used to tell him off and tell him that this cannot be done or that cannot be done. So he used to rage with anger, but he could not say anything because Sri Sathguru is the Guru here - he could not say anything about Sri Sathguru. And Sriman Narayana escaped, because he didn't know anything



about Sriman Narayana, though he said he knew about Sriman Narayana ! So what he used to say is, "Vishnu has gone and told Sri Sathguru something, that is why Sathguru is saying like this." So I used to get angry. I said, "This man has not got the courage. If he had the moral courage, he should say 'Sri Sathguru is doing this to me'. He shouldn't be angry with you." Then Sathguru was talking with us. Then Vishnu explained the whole thing. Vishnu explained it, looking from the evil-doer's point of view.

He said,

"Sri Sathguru, when You go out and see the devotees, when You go out to see sevarthis, they are very happy. They are filled with bhakthi. Their evil qualities recede into the background when they see You. And when they see You, they feel happy and they want

to serve You. Seeing that bhakthi at that moment, even though if it is momentary, Sri Sathguru rewards them and tells them to do something. But when they go out of Sri Sathguru's presence, their old samskaras reassert themselves. And they resume business, as the Americans say, at the old stand ! They continue with their evil nature. So what happens is, when they see Sri Sathguru, Sri Sathguru tells them, 'You can do this, you can do that.' Sathguru grants them many blessings, many favours. But when they go out and they behave in an evil manner, Sathguru withdraws Her countenance from them. She withdraws Her pleasure. She does not tell them to do anything. Sathguru turns Her face away from them. But for them, Sri Sathguru, they don't know that this is a reflection of what is in their hearts. They think that, 'When

we spoke with Sathguru, Sri Sathguru was very nice. Sathguru went inside and sends a harsh message through these people. That is why they blame us. It is not because of this, they think that somebody is playing games in between, it appears like that to them because of their ignorance."

So he was able to look at it from their point of view. So this is why, you can see, he is more forbearing than a tree.

Similarly, Sathguru does not like verbal messages going to Her, though they increase by the day. Sri Sathguru says, always people should, if they have a problem, write to Sri Sathguru. Because what happens is then, when we write to Sri Sathguru, we put in a certain more effort than when we say, give a verbal message. It does not go through any other channel, it goes directly to Sri Sathguru. So a certain portion of the inner being reaches out to Sri Sathguru. And it becomes easier for Sri Sathguru to shower Her Grace.

Now, there was an old man who was exceedingly cranky. And his grand daughter was sick. So he was all upset and angry. *"How can this happen to me? This is my grand daughter, born to my child after so many years, and she has fallen sick."* He was demanding that Sri Sathguru should do something. Sri Sathguru was receiving his messages through Vishnu. Then Sri Sathguru said, *"Why can't this man write to Me? Why do you have to keep carrying these verbal*

messages always? Why can't he write to Me?" Sathguru told Vishnu that. Vishnu went down and said, *"Sri Sathguru says you should write to Sri Sathguru. You should not keep sending these verbal messages."* He said, *"No, I will not write to Sri Sathguru. Whatever happens, I will not write to Sri Sathguru."* So like this for many days it went on, Vishnu insisting he should write to Sri Sathguru and he, in his egoism, in his stubbornness, insisting he will not write to Sri Sathguru. Then, in due course of time, the child became better. But what this old man felt in his heart, because of his avidya, because of his asmitha and ahankara, was that Vishnu was being egoistic! *"He would not take my messages. My grand daughter was sick, yet he would not take my messages to Sri Sathguru."* Then, subsequently, Vishnu Mohan fell sick. After coming back from hospital Vishnu Mohan was meeting devotees. When he was meeting devotees, this man went up to him. He said, *"Look, you are looking just like a bag of bones"*, he said, *"You are nothing but a bag of bones,"* he said. Any other person would have got angry. Vishnu just laughed and turned to Mohan - he was there - and said, *"You don't expect me to be roly-poly when I come out of the hospital, do you?"* he said. He didn't say anything more. He just made it a joke and laughed. Then Mohan burst into laughter. I was standing at a distance and I saw this. I knew this man has got an extremely vicious tongue and he will speak harshly. In the night, I asked Vishnu *"What did he say? What did you say that made Mohan laugh like this?"*

He said this is what had happened.

Subsequently, that man also behaved very viciously to Vishnu, every time coming and pointing out, *"You are looking very sick, you are looking very sick."* At no time did Vishnu express any anger to him. At no time did he say, *"Look at this man. He is behaving so cheaply. When I am sick, he is coming and jeering at me."* He didn't. He said, *"He is mad. He is mad with anger, because he thought I don't want to take his messages to Sri Sathguru. Now he is gloating because he thinks this is God's way of punishing me. So, if it is making him happy, what does it matter to us?"* he told me at that time.

"Look, this is not the way in which this person should be behaving." He said, *"Sri Sathguru will correct her, you don't worry. What you have to do is to see that they behave properly with Sri Sathguru. What they do to us, is irrelevant; if they go beyond limits when they ill treat other devotees, you should point it out to Sri Sathguru, you should correct them. But what they do to us, to you and to me, does not matter. You just see if they behave properly to Sri Sathguru and they don't do any harm to Sri Peetam. Beyond that, you need not go at all."* This is just a few months before he was relieved of the burden of his body. But he had no anger against this person. He said, *"He is a person like that. It doesn't matter to us. What matters is that the services to Sri Sathguru should go on."* He was totally indifferent to this man. Every time he went out, this man would speak

badly. Every time this man spoke badly, you could see the distaste on his face; he would turn away, but nothing more than that. There was no anger in him. He was forbearing like a tree.

And when this man did want help, he did go and ask him also. He had no qualms about asking him. In fact there was another person who said *"Vishnu goes and tells Sri Sathguru something. That is why Sri Sathguru has said like this. (Vishnu Sathguru kitta yatho solirukarar adhainal than Sathguru ippidi soligirar)"* Even that person, after Vishnu Mohan passed away, I found that the person came and told me, *"Now what will I do now? He used to choose my investments for me."*

To that extent, he was looking after people who came to him. Whom he related to, he was doing so much help for them. To one of the sevathis, he told him how to fix a cap for the petrol tank of his bike so people would not (pilfer petrol). All this I came to know only much later. He never mentioned it. He just did it. It was his nature to do it.

Adi Sankara says:

*shAntAmahAntho Nivashanthi Santho
vasntavat lokahitam charantaha
Saints are great and peaceful. They do
good to others like spring, because it was
their nature to do it.*

So like that, it was his nature to help people; it was his nature not to hurt other people. So

he did what he did. It was just an expression of his inner nature.

And the third characteristic is Amaani maanadenaa : Very few people have done namaskaram to Vishnu in his life. I did namaskaram to him once and he walked away (Laughs). He didn't allow me to complete the namaskaram, he walked away! When I got up after doing namaskaram, I found the room empty! Rajesh and Lakshmi, they did namaskaram to him when they were very small. And he came upstairs and told Sri Sathguru, *"It is embarrassing. Both those children came and did namaskaram to me. Their mother made them do namaskaram to me and I felt so embarrassed that I felt like going to the ground. And seeing that, there was another person who had come along with them, he also did namaskaram to me. I didn't know where to look"*, he said.

Any form of praise, anything, made him feel intensely embarrassed. He acknowledged it to Sri Sathguru but he felt very embarrassed about it. Which is why, I remember, during the time of his "varushabdi", Hyma Mami had written to Sri Sathguru and Sri Sathguru was pleased to read that sentence to me. It said, *"If I see him today, I will do namaskaram to him. But I know very well that he will not allow me do namaskaram to him, he would insist that namaskaram be done only to Sri Sathguru."* At no time did he allow any credit for anything that he has done to be given to him. But always did he show respect to other people; always did he give them credit for

what they have done. If some sevarthi, some devotee, had done something good, Vishnu always managed to point that out to Sri Sathguru, whenever that was possible. If they have done something wrong, he mentioned it to Sri Sathguru in such a way that as though they have done something good. He managed to pass over it, went over the motive to show that they wanted to do something good. He always showed respect, and that was based on his knowledge.

Krishna says in Gita - it is a matter, which I discussed with Sri Sathguru many times also. HE says:

ajo.api sannavyayaatmaa

*bhuutaanaamiishvaro.api san.h . prakR^iti.
n svaamadhishhThaaya saMbhavaamyatm
amaayayaa .*

(Bhagavad Gita, IV - 6)

HE says: *"Even though I am unborn, of changeless essence (sannavyatma), bhutanam iswaropi san - I am always the Lord of the beings."* So even if HE is born, even if HE dies, HE is always the Lord of beings. Ignorance does not become part of HIS consciousness at any time. Then how is HE born? How does HE get a human body which is made up of the five elements, which is also influenced by avidya ? HE says, *"prakruthim svamadhishtya"* - by putting down Nature.

Nature is that ignorance's part; the process of creation as we see it, but that does not apply in HIS case and that does not apply in the case



of those who relate to the avatar. Because of that, anybody who comes into contact with an avatar, which we believe Sri Sathguru is - even if it is the security guard - there is something special in his karma, and there is a gap in his karma, there is something which is by God's will there, which is not karma created by action.

When Vishnu Mohan fell sick, many people came and asked Sri Sathguru, "*Sri Sathguru, You said he has no karma. Then how this is happening to him?*" That is because they had alpa-buddhi they were little minded. They didn't understand things properly. You must

have a expansive mind. They say, "*Namostu te vyasa visala buddhe*". As long as we are tormented by ideas of "*myself*", of raga, dwesha, asmita and powered by avidya, then we will keep thinking in terms of he, me, I, her, all these things. But when we have, like Vyasa, visala buddhi, a broad expansive intellect, then we see things in their wholeness. Then we see those who are born, who have connections with an avatara, or those who have connections with a great saint, there is something different in them, even if they are evil people - even if they are Kamsa. In

the Amsavatara Parva of Mahabharatha, they point out who Duryodhana was, who Arjuna was and all these. They are all beings who are born specifically for the purpose of the Kurukshetra war.

They say there are various beings who have come down and in the Mausala Parva after, they say what is the future of people like Karna. Karna was born of Surya Bhagavan. He did good, he did bad. What happens to them? At that time, Vyasa says, they exist. As long as the karma, which they have created in this world, exists, they exist. After that they disappear and merge with beings from whom they have emanated. It is like the sound of a bell. The bell rings and that sound exists in space. It exists for a long time, then it fades, then it disappears. It goes back to its source.

Similarly, all persons, any of us here, who is related to Sathguru in any way, because by that relation with Sri Sathguru, that part of our lives, there is no karma. The other parts of our karma may influence our relationship with Sri Sathguru, but there is something special about anybody who has a relationship with Sri Sathguru. So, seeing that, understanding that, Vishnu always showed respect to all devotees. He never used the singular (ekavachanam) when he spoke to anybody, even to Prasad who was a teenager then. He showered his affection on him and guided him, but he always said, when he spoke with him, he never spoke in singular; he always spoke with respect.

So, "*Amaani maanadenaa*" - he always showed respect to others and he never contradicted people even if they were talking nonsense. He always pointed out to them alternate lines of thinking, but if they persisted in their ways, he let them be. He said, "*The person is like that.*" And he respected the other person's right to think and he allowed him to think the way he wanted, though he differed. He was never offensive when he differed.

And finally Mahaprabhu says: *Sadhaa keerthaneeya Hari*

Sri Sathguru has often told us about Vishnu's mantra siddhi, how he was unconscious of the fact that he had mantra siddhi. Sri Sathguru told him once, "*I hope you are always saying the mantra.*" Dr. Shubha had written in her article in the Jayanthi souvenir, how when she was a child, Sri Sathguru used to ask her, '*Are saying your prayers every evening?*' and Sri Sathguru even now asks them, '*Are you saying your prayers?*' Sathguru continues asking them the same thing! In the same way, Sri Sathguru asked him, "*Are you saying your mantra at all times?*" He said, "*I don't have to say it, it keeps going on in my mind always. Isn't this how it is for everybody?*" He thought this was a natural condition for everybody, but it isn't that. We have to make an effort to remember God. But for him, it was natural. Everything reminded him of God, and the mantra was constantly being chanted in his mind. So it was Sadhaa keerthaneeya

Hari.

And what is the other meaning of "kirtana"?
It is singing the glory. They say,

"sravanam, kirtanam, Vishnu's smaranam, pada sevanam, archanam, vandanam, dasyam, sakyam, atma nivedanam."

They say that by sravanam or hearing the Lord's glories, Parikshit attained moksha. By singing HIS glories, Sukha attained moksha. Vishnu smaranam - Prahlada attained Bhagavan's Lotus Feet by constantly remembering Mahavishnu. Pada sevanam, is how Lakshmi serves HIM. Archana - is how Gajendra attained moksha. Dasyam - is how Hanuman attained moksha. Sakyam - is how Arjuna attained. Atma nivedanam - is how Maha Bali attained moksha.

So, kirtana is also singing the glory, speaking of God. It does not mean that - we all know that he did join in bhajans, he was an integral part of the bhajan group, all that we know - but that is not what is meant by kirtana. Kirtana means thinking of God, speaking of God, and delighting in HIS glory. Now, Vishnu didn't formally teach - he explained things to us and all that, but he won't speak of God and teach us - he found it embarrassing. I remember when he came back and he had just had a heart attack and life was - I mean, everyone was thinking he was counting the days and all that - it didn't make any difference to him. But, at that time he told me, laid back in the bed, gave a very shy and embarrassed smile, he said, "You know, Sri

Hari, God will not try us too much. HE would not make us do more than we can. I never knew how much pain I could stand, I never knew I could stand so much pain but I know that I can stand it, that is why HE allowed that to happen. But if I could not stand it, HE would not have allowed it to happen. HE looks after us like that", he said. He was very shy and embarrassed to say that, but he was happy to say that. "And as I told you earlier" he said, *"how many days God wants me serve HIM, I will serve HIM."* So, every action was an expression of his gratitude, an expression of love to God. He always was happy, with any situation. He was always happy and he always felt that God was doing something for him. All his actions were an offering of praise to God. By his actions, he showed how much he was grateful to Sri Sathguru. In small, small things he would advise me, he would advise other sevarthis also. He joined with them in any work which they did. And he showed them by his example how they should work.

There was one incident which I mentioned in another article about him, but which I will repeat again. When he was in the hospital, Sri Sathguru asked me to take 'theertha prasadam' from Adi Kesava Perumal temple in Mylapore and give it to him. So I gave it to him. He sat up, he took it, he drank it, splashed it on his eyes, he splashed it on his head. He was very happy. He said he was very refreshed. I said, *"Vishnu, it is not very much out of my way, I can get it for you everyday."*

He said, *"Don't talk like this. Do you think it is the 'theertham', which is refreshing me? Do you think that the 'theertham' is making me happy? It is because Sri Sathguru asked you to bring this 'theertham', that this 'theertham' is doing so much for me",* he said.

So this is what the Rishi Swethasvathara meant when he said in his, the last of Upanishads.

He says: *yasya deve para bhakthi yatha deve thathaa gurau.*

"He who has the highest devotion to the Lord and who regards his God and who has an equal amount of devotion to Guru, to such a person, all these things which I have taught

Every action was an expression of his gratitude, an expression of love to God. He always was happy, with any situation. He always felt that God was doing something for him.



Bear and forbear



Bear all that nature does to you,
the good and the bad.
And forbear,
forgive all that your fellow men do to you.

March 94

Vishnu Mohan fell sick only in the last days of his life. All his life after his stroke he enjoyed robust health. Apart from ordinary colds etc that everyone got, he was very healthy. He had a muscular body with the V shape, which most men yearn for. All this was without any exercise, bodybuilding and the like. His right leg was afflicted by polio; his left leg was like a tree trunk.

When he fell sick, his attitude to it was characteristic. He regarded the whole thing as an experiment, he took a greatest interest in what treatment was given and how it acted. He had no false notions of prestige; there were no unnecessary heroics - as always he was practical. He knew that his stores of energy were low. Then if he could, he would ask me to get him a wheel chair so that he could save that extra energy. When he was in hospital, the physician who believed in transplants asked a well-known urologist to "convince " Vishnu who didn't believe in transplants. The man was a persuasive talker and a great charmer. When Vishnu went and spoke with him he asked some details, Vishnu outlined his

case with the problems to him. He made an examination and kept a flow of small talk. After that he and his assistant came to me and said, *"Your brother is such a wonderful person, such knowledge. What was he before he joined the ashram?"* I replied that he was in the ashram since his teens. He went to Vishnu and said, *"You are wonderful, sir, such knowledge, such humility. All the corruption in the world, all the evil that may be there is balanced by a person like you."*

Vishnu was silent with embarrassment. The doctor referred to a Sangam poem (which I will discuss later) and said, *"If you need any treatment please call us. If you can't come to see us we will come to you."* The doctors turned to me to learn more about him, Vishnu was untouched. He called the ward boy and had himself wheeled to the casualty where he had his weight taken and went to the reception to pay his bill and wait for me.

He didn't have the slightest show about him and spoke softly but firmly. But people who had seen him even once had great respect for him. Once when I was unwell I arranged for a special nurse to look after him when I could not attend on him personally. When I went there next time. Two angry nurses confronted me. *"We heard that you have arranged a special nurse to look after your*



elder brother?" I said yes. "Are we all not here? Will we not look after him?" I explained that they have their duties and I wanted continuous attention for him, suppose he did need something and there wasn't anyone close by? That provoked a fresh storm of indignation, "Of all people shouldn't you know that there is a God above who won't let down those who have kept aside their lives for His service?" I was marched off to the matron and made to change the arrangements for a special nurse. The four nurses on that floor, (two of whom were Christians) took very good care of him throughout his stay in the hospital visiting his room every 20 minutes to see if he needed anything.

Once when he was ill and had been admitted in hospital, I asked the doctor, "When can he

do some work?" The doctor replied coldly, "Please understand that your brother is a very sick man. He cannot think of working now." I explained that Vishnu didn't like to lie in bed. He didn't remain in bed. Like a blooming flower attracts bees people were attracted to him. The canteen owner came and saw him. (If he came to Vishnu and asked him what he needed for lunch, the day went better for him and his wife!). A nurse whose father was sick and was therefore depressed, asked Vishnu to talk with him. The old man felt much better.

He took the keyboard with him to while away the time. A child whose mother was ill came and sat with him asking him to play various songs for the child. Hearing that, an old

Malayali nurse came out of the station and asked him to play a song from Chemeen.

All the thanks that people gave embarrassed him; they sensed it and didn't stay long. And the doctor called me a few days later in the evening and said, *"give him his books, let him work; this man will not stay in bed."* And so devotees in 1992 and 1993 received receipts, which were often written in a hospital bed where he had gone for observation. He wrote them in his neat hand, addressed the covers and made the relevant entries in the monthly donors register. And the doctor found that he was happier and had improved. The doctor himself told him, *"when you build an ashram build a clinic there and I will come and work there*

free as a donation to your ashram."

But things were not always smooth and there were many difficulties, some of which were created by bad luck and some by human error. The dialysis technician made a mistake which caused his hand to swell up as the blood which went into his vein went into the tissues. The doctor wished to have action taken against the technician but Vishnu said, *"No. I don't want revenge. If Khaled is punished and dismissed he will go to a smaller hospital and because he doesn't understand what he has done he will do the mistake again. While if he is corrected and stays here then he will be so glad that he isn't being punished that he will be more careful."* I have always thought of Vishnu as a Stoic. The New York times referred to Morarji Desai as



a person who was a Gandhian before he met Gandhi. Similarly Vishnu was a person who followed Sathguru's ideals naturally without having to be taught by Her. Their ideals, their ways of working their ways of dealing with people all converged. When Vishnu left his body, Sathguru lost not merely a son or disciple but a part of Herself, such was the coordination between them.

A Dowager Rani of a princely state who knew Sathguru from her childhood and whose sister was of support to Sathguru when Vishnu was in hospital, told me that it was Vishnu's illness that turned Sathguru God ward. But that is a superficial assessment. What happened when Vishnu was born was that one great river was joined by another forming a sangam which expressed itself as Sathguru's actively teaching people the way to God.

One of the things that Vishnu shared with Sathguru was a Stoic approach to life. The stoics were philosophers who lived in Greece and Rome. They taught endurance and surrender to God. Since their discussion were held seated on the pial or stoa of the founder Zeno, they were known as Stoics. One of the most famous Stoics was Epictetus. He summed up his teachings in two words. *Bear and Forbear*. Bear all that nature does to you, the good and the bad. And forbear, forgive all that your fellow men do to you.

We saw this when Vishnu was in hospital. And especially after he was discharged. Most

people's attitude to him had changed. It was as though they were waiting for him to go and why was he taking so long about it? People who read only books like Tuglak and Kumudam now read books about dialysis to know how long he would last.

People taunted him about his health, people who were fawning on him just a few weeks before. People whom he had considered close to him, made fun of his illness and showed they were waiting for him to go. If he was hurt he did not show it. He forbore. He bore patiently all the problems arising out of his illness

In the days of his illness he confined his attention on to what he could do. He did not think of what might be or regret what had happened. So the despair that comes to persons did not stay in his heart and he was happy and able to make all around him happy. From his hospital bed he used to call up and ask if Sathguru was comfortable. He would check on the progress of any work, write those powerful articles for Voice Divine that we find is relevant even today. He did all the layout himself. He convinced Sri Sathguru that she should get her eyes tested and got her spectacles.

When he had come back from the hospital, a sanyasi who lived close by came to see him. Since there was some other chores to be done I went in. This man immediately started talking to Vishnu *"What happened to your teeth? How many times do you have dialysis? It must be very difficult for you, is it*

very painful?" I am excluding his more hurtful statements. These things don't bear thinking of. I hear the end of the conversation and came and sat by Vishnu. The man left soon after. He was brave enough to taunt a sick man but not to talk with him thus when Vishnu had support. Then Vishnu said, *"You know, Shrihari, you shouldn't have left me with him alone that's why he spoke like that."* But surprisingly he had no anger against him : just indifference. He knew that there were people who were bitterly disappointed that he tided over the crisis and the heart problem of July 1993 and that they sang with joy when they heard that he was in the hospital in a critical state. They were the people who had received the greatest help from him. But he regarded them with indifference. He had gauged them earlier and since he knew their nature he did not expect any better behaviour from them. So he was indifferent to them.

When I think of his last days I am reminded of the last entries in the diary of that great Roman Emperor Marcus Aurelius.

"As you lie dying consider the feelings of all those around you. There will be some who genuinely grieve for you. There will be those who are glad that this man with his school masterish way of correcting us is gone. There will be those who lament the loss of patronage which will follow your death, those

who will be waiting to take their new places once you go."

"A healthy contempt of death is what we need. Lamenting death is like the behaviour of an actor who refuses to leave the stage when his role doesn't require him to be there. He may say, How can I leave ? My part requires me to be on stage for only three acts while the play is not yet over? But for you the play consists only of those three acts and with that the play is over. Now to set a certain time to every man's acting, belongs unto Him only, who as first He was of your composition, so is now the cause of your dissolution. As for yourself; you had to do with neither. Go then well pleased and contented, smiling: under the smile of Him who bids you go..

All his energies were concentrated on his work and Sathguru.

"Short life, Kamalini Achan, but I'll do as much as I can." "You're right, Shrihari, I mustn't try and avoid any karma. I must finish off as much as I can so that I won't have to come back. Or it will follow me."

His was a steely determination, not corroded by the acid of self-pity. He felt it keenly when people hurt him but he just put it and them out of his mind and concentrated on what was within his control.

The last five months of his life were very

difficult as the staff of the hospital were pushing towards a transplant and to attain that aim were adding potassium chloride to the material used for dialysis. The femoral catheter was not put in correctly so he had a lot of pain.

Robert G Ingersoll said to Swami Vivekananda, *"You should squeeze the orange of life dry."* Swami replied, *"This is the way I squeeze the orange."* Likewise, Vishnu squeezed the orange dry. He said, *"Don't think it is easy for me to go about with this catheter in like this. Each time I move the pain is tremendous. But I am going to do as much as I can."*

He lived a normal life until the last day. Meeting devotees, going to the bank, changing books for me at the Library, buying food from outside when I could not cook; cooking himself. It was just how life was all the years we had lived together.

The only difference was that he had to go to dialysis and we needed to take some more care of him.

His acceptance was remarkable. My sister had come with her family to see him. He wanted very much to spend time with them. But there were some complications, which required that he spend some time in the hospital. But he was cheerful as ever.

After his passing my elder sister asked an astrologer to do a prasna to know what he was feeling and how he was. The reply was that, *"Your brother is sitting on the right hand side of Mahavishnu. Have no worry about him."*

And why wouldn't he be there? That's where he lived all His life.

A journey of bhakthi love and saranagathi



How does one view Vishnu and His life?
His work and His teachings? A life of such
complete dedication can only be viewed in the
light of Sri Bhagavan's words in the Gita.

Tasmat sarveshu kaleshu maam

anusmara yudhya cha

Maya arpita mano buddhi

maamevaishjyasi asamshaya.

Therefore at all times

remember me and fight.

With mind and intellect

offered to me you will,

have no doubt on this, come to Me.

Vishnu once discussed this sloka with me. He pointed out that Krishna makes no promise of victory to Arjuna, He tells him even that if he dies, he will come to Krishna! Another point, which we thought worthy of notice, was that a life of continuous action was in no way different from or opposed to, the contemplative life.

But the sloka also describes Vishnu's life.

I remember, It must have been in September 1963 (I would have been around two years old then.) I was hanging around Sathguru. She was in the kitchen opening a biscuit

tin. Threptin (protein biscuits). I received a couple of biscuits and moved away. That's why I was there. Later Vishnu took me aside and said. Mummy is getting a baby, because she is not well the Doctor has asked her to have this. It is not a biscuit but a medicine to make mummy and the baby strong. I nodded uncomprehendingly but refused the next biscuit. But I got one all the same.

All his life he looked after Her interests and taught us to do the same. His life was wrapped up around Her. Raj is including two pictures of Sathguru in this because Vishnu told a devotee, "See how nice she looks in this picture." They are pictures of Sathguru as a young sumangali taken in the late fifties. This was the period when Vishnu was alone with Sathguru. My father was working outside the town and came home only on weekends. Vishnu was wrapped up in Sathguru and she in him. He would wait outside every evening and when the flower vendor came he used to take the flowers and give it to Sathguru saying pookari, pookari. He would have been around three years old then.

In the beginning days the schooling was at home, later he shifted to St Joseph's. To ensure respect Sathguru would enter the



room from one door and he would enter from another door. She enjoyed teaching him; he enjoyed learning especially from her and when he joined regular school he was far above all the children. When he did very well, the principal told Sathguru, "*St Joseph's did nothing for him my girl, it was all your work.*"

Sathguru made a scrapbook for him when he was small. He used to write his alphabet everyday and it was understood that if he completed a certain amount of homework, Sathguru would stick one page of pictures in his scrapbook. He would call out to her when he was writing. "*Mummy cut away, I am writing here*". By the time he finished, Sathguru would have cut as many pictures as were required. It was a large one filled

with the most wonderful pictures.

He always had this feeling that he must look after Sathguru. When I was nine years old, Sathguru was going to buy a new sari. I was going with her because if I stayed at home I would fight with Kamal. (I got to go out quite a bit because of that one reason!!!) Vishnu called me aside. He told me, "*When Ma goes to the shop she will choose some saris from which she will then choose the one which she will take. Tell her you want to choose it and then out of what she has chosen take the best one. Otherwise she will buy the cheaper one.*" We went to Bhavani Silk House by the Vinayaka temple in the middle of town (Salem). Sathguru looked through the saris and took two from which one would be chosen. I then stepped in and said what I was taught to say, Everyone laughed and allowed me to choose it. I knew only one way to choose. I opened the saris looked at the price tags and chose the more expensive one. It was a peacock blue sari with a gold border and can be seen in all the pictures taken in Thiruvannamipur before she took Sanyasa.

Vishnu was happy wherever he was. This is a great blessing of God's and not given to everyone. If that is there then everything is there in a person's life. Devotees will remember him sitting down with the sevathis, during darshan.

I think I mentioned before that I felt that he was a stoic. His touchstone for everything

was Sathguru. I remember how once I hit him, he turned to Sathguru and asked, "Now what do you want me to do?" I was reminded of this when I read a story of Epictetus who was being tortured. He told the torturer, "If you twist my leg anymore it will break." Thinking his detachment was a pose, the torturer twisted some more and the leg broke. Epictetus calmly said, "I told you it would break."

The Roman Emperor Marcus Aurelius who was a Stoic wrote in his Meditations, *"Do unsavoury body odours and bad breath annoy you? Understand that given the bodies and mouths that people have it is bound to smell like this. Try to take the persons aside and correct them otherwise, remember that given their bodies and minds what else could be the result?"*

This attitude of showing a person the folly of his ways and leaving it to them to decide was how Vishnu functioned. Once two devotees came to Sri Peetam, one of them was boasting how his landlady who was taking cookery class had a wonderful catch - a minister's wife had joined her class. The other an equally worldly person said, *"Now she can do anything. She is really lucky to get such a student":*

Vishnu tried to correct them subtly, *"Can she cross over samsara because of this? Will it give her happiness?"* The devotee said, *"She can do anything, she will have so much of*

influence." Vishnu once again pointed out, *"But what will it give her? What can she attain with it? Will she find it easier to attain God"* Vishnu was gently trying to realign their thought processes and direct their minds to God and show them what are ultimately the only abiding values in life. However despite their claims to be sadhakas, they resolutely refused to give up their worldly values and got angry with him. The devotee whose landlady had been blessed by the visitation

of the minister's wife, said, *"don't keep trying to explain to him. He is talking about something else. Don't waste your time."*

I think Epictetus would have been proud of Vishnu. In any situation he would put his





intellect and reason into action and find something to do while being detached from the situation he was in. I remember an endless summer afternoon, hot, with nothing to do. I couldn't fight with Kamal - she was sleeping. Vishnu was sitting in the verandah. We could see the main road from our house. He was watching the road. He was counting the cars, which went past. He had all details - the cars were divided primarily into those that went from left to right and vice versa. Then the cars were divided into Ambassadors, Fiats and Heralds. Impalas, Studebakers and Mercedes. There was a similar table for the Lorries but they were sorted according to their make, Tata, Leyland and Ford.

Buses were divided into two : town buses and private long-distance buses. All these calculations were done in his mind. There was no pen and paper used. And his face was glowing with the joy of doing this.

But whatever he did he did it enthusiastically throwing himself into it. He enjoyed doing it. He had understood that whatever we do we must be part of the process but not emotionally attached to it. Then if it is not suitable we can change the process without loss of time and find a new one. Most of us need to do anything a few times before we can get a perfect result. There may be exceptions but to be successful in everything

at the first attempt is very rare. It happened in his case because he analysed first what had to be done, why it has to be done in that particular way and what has to be done if something goes wrong.

I remember when we were children he was 8 and I was 4, he made a lantern. He took a Brooke Bond tea carton, neatly cut holes in the side and the top and put a small candle in it. Please note, a small candle. He threaded a piece of steel wire through the top. Seeing this, I took a Surf box borrowed a kitchen knife cut a hole in one side (with no hole on top) put a large candle in it brought it before everyone only to see the box catch fire in a minute. I watched in dismay as everyone had a nice time putting the fire out. The difference is clear.

There was thought before the action in what he did, he cut a hole for the hot air to go out and prevent fires. He used a small candle and cut holes on all four sides to prevent the box from getting too hot and later catching fire.

In all matters he worked like that. When he made badusha for the first time, he kept the flame at a low level, ensuring that the oil did not smoke. The badusha came out in layers and soaked the syrup beautifully. His apple pie was also perfect even when he made it in the first attempt.. Since he planned everything in advance, he

was prepared. Since he was not attached to the idea, it was possible to change it at anytime. When he bound a book he measured the paper planned all that he needed before he sat down to work. Before he began doing carpentry in a big way he used to buy just what he needed. As his experience increased and he was confident in using the tools he had, he bought new ones.

There was this joy in whatever he did. Persons who function like this don't need practice to become perfect. Whatever he did, he threw himself into it fully and enjoyed doing it.

I remember when after the first time we celebrated Sathguru's Jayanthi in Kanchipuram, he was in charge of getting all the prasadam and receipts ready for

the donors. One person had collected a lot of donations from many people in Shaw Wallace. He folded all the receipts and stapled them with the prasadam packets. He put all the receipts: which were to go to Shaw Wallace: together, packed them in brown paper and drew the Shaw Wallace logo on it. Even though it was done with a ball pen it looked like as though had been printed. The devotee who

received it said admiringly, "*Mohan's work has a certain something, which cannot be found elsewhere.*"

Muhil has referred to how he kept an account of photos sold and distributed. Vishnu also



had statistics as to which picture sold the most in which month. He delighted in figures.

Now when we come to think of it, his reading was considerable, At ten years he was reading and enjoying P.G.Wodehouse, I remember him reading Stalky & Co to me with great enjoyment that year. I didn't understand much. But he enjoyed it greatly. . Besides the usual Billy Bunter, Enid Blyton, Lone Pine Five etc, he had by the time he was thirteen read the Gospel of Sri Ramakrishna, the Rubaiyat of Omar Khayyam, the life of Swami Vivekananda and Swami Ramadas' books and all the Ramana literature. Plus all the science periodicals, which my father subscribed to.

When Voice Divine was running, he found that the printer, though a sincere man, had labour problems. Vishnu arranged a composing unit. A compositor was hired and he came every day and composed the matter. It was checked and proofed and then locked and sent to the press.

The doctor earlier mentioned had referred to a Sangam Poem when he was expressing his appreciation of Vishnu. The Poem which is one of the Anthology known as the Purananuru was written by a person known as Ilam Peruvaluti, a young man who made a great name for himself and died tragically at sea when quite young. He wrote,

This World Lives Because

This world lives

Because

Some men

do not eat alone

not even when they get

the sweet ambrosia of the gods

they've no anger in them,

they fear evils other men fear

but never sleep over them:

give their lives for honour,

will not touch a gift of whole worlds

if tainted

there's no faintness in their hearts

and they do not strive

for themselves.

Because such men are,

This world is.

Even though he had known Vishnu for a few minutes only, the doctor correctly said that this poem aptly describes him.

Vishnu never kept anything for himself especially food. Whatever was with him was to be shared. When we were kids, and he used to divide sweets or anything else amongst else he would divide it among all of us and from his share give something extra to us. And it wasn't food only, though he liked to give presents at the time when they would have the best effect. Parashuraman has mentioned about the watch. I remember once Sathguru had asked me to spend time with a person who was notoriously manipulative and spoke very harshly. He was depressed and Sathguru felt he needed cheering up. The way this man dealt with his depression was by scolding me and insulting me in front of the

others. I was prepared for this as Sathguru had warned me and told me to treat all his behaviour as a play of the gunas.

When I returned I told Sathguru that the man was okay now. Sathguru said, *"I know that. He doesn't like you and if he gets a chance to shout at you then he will feel better."*

I suggested that the person concerned receive appropriate treatment as people like me wont always be available to be a punching bag for him. *"anyhow"*, I added *"I will go and bathe and wash off his influences."* After I bathed and prayed, when I went to my table, I found a new Tintin comic waiting for me. He didn't say a word of support to me but just made a gesture that was more to me than a million words.

*they've no anger in them,
they fear evils other men fear
but never sleep over them:*

During the Emergency, Vishnu and I were waiting for the bus. When the bus came even though it was the afternoon and there was no big crowd at the bus stand, a man pushed Vishnu and myself aside to climb in. Vishnu lost his balance and would have fallen down if I hadn't held him. I was angry and said to Vishnu *"how dare he push you like this? Shall I give it to him?"*

Vishnu said, *"No don't make a scene. He may have been in a hurry, he may not have done it deliberately."* What we did not notice was that the man had turned and was watching us with great interest. I gave him a dirty look and

went and sat in the front while Vishnu sat in the middle. A short while later this man came and sat next to him. He said, *"The advice you gave your brother was good. It wouldn't have done for him to give anything to me! I am a police officer. But you were right, I was in a hurry and didn't notice your leg or I wouldn't have pushed. I'm sorry."*

The line *"they fear evil other men fear but never sleep over them"* is very apt.

I remember when he was recovering after he fell ill and making rapid progress, I was very happy and went trumpeting out to everyone. He called me and said, *"Shrihari, I know you are happy that I am making progress and so you are telling everyone but you must remember that certain people are rakshasas and if they know of anything their evil vibrations will harm the object of their thought."*

He knew that there were ill wishers who were waiting for his death but he didn't waste his time thinking about them though he took all precautions.

The next line is
*give their lives for honour,
will not touch a gift of whole worlds
if tainted*

This is exactly what happened. The dialysis technician felt that since so much money was being spent on dialysis, a percentage should be paid to him. Vishnu refused point blank, so they added potassium chloride to his blood during dialysis to make him breathless. This

resulted in a high level of potassium after dialysis (it should have been normal) and caused his departure from the body.

Vishnu strongly disliked accepting gifts and was very strict about it. Once a close devotee brought him a Diary for the New Year, Vishnu told him that all samarpanam should be made before Sathguru.

But that was nothing to his reaction to something, which was offered with wrong intentions. Once a few trustees of a large ashram in North madras came to meet Sathguru. Since there was no darshan at that time, Vishnu and I spoke with them. They said that there was no proper administration of the ashram and that they wanted Sathguru to become the head of the ashram. The teaching there was Advaita Vedanta so there should be no problem. They had spoken to the Minister for Hindu Religious and Charitable Endowments showing him Sathguru's picture and he was willing to make all the arrangements. Vishnu replied that Sri Sathguru had not given darshan for more than a year and was not likely to be regularly giving darshan in the foreseeable future. Such being the case it would not be possible for Sathguru to accept the position of a mathathipathi. The trustees huddled together and with an ingratiating smile the eldest trustee approached Vishnu and said, *"we are very keen that Sathguru should accept the position. The ashram has a large income and grounds. We can come to an*

arrangement. Sathguru can remain here. Your brother can stay here to look. You will be elected a Trustee and can run the ashram.

" Vishnu got up and said, *"I don't think we can even consider it. "*

there's no faintness in their hearts
and they do not strive
for themselves.

Once Vishnu was going in a bus and spotted a pickpocket. He was hanging around a person who was obviously from a village and carrying a large rexine bag. The pickpocket was trying to position himself close to his victim. Vishnu bent and looked at him in an ostentatious manner, which caught the attention of the victim. Alerted the victim told the pickpocket, *"There's plenty of place in the bus. Don't crush me and hold the bar above you with both hands."* Since he was over six feet in height and well built, the pickpocket hurriedly obeyed him. The victim thanked Vishnu and moved away. The pickpocket glared at him; Vishnu gave him a friendly smile. The pickpocket said, *"I know where you come from"*. Vishnu said, *"I'll be waiting for you."* Normally people do not expose pickpockets as they operate as a gang and should anyone point them out they wreak vengeance later so that other people also get scared. But when Vishnu was so calm and untouched, the pickpocket got nervous and just went away. Many people advised Vishnu to avoid that area but Vishnu continued to go there and was never troubled by the pickpockets.

When Vishnu did all this it was just an

expression of his personality - he couldn't help it. But his actions were all directed to Sathguru. All his striving was for Her and none other. When asked why he had left the world, his answer was simple and to the point, *"I just wanted to be near Sathguru and help Her in any way I could."*

It is a pity his letters to Sathguru are not here today, though he would have been very embarrassed by the idea of anyone reading them. In one of them he said, *"all the strength in my hands have come from massaging your feet."* *"They say that it is in the end-stage. I am not interested but I wish they would discharge me and send me home soon."* He told me, his large eyes full of sorrow, *"Do you know it is eighteen days since I saw Ma?"*

Everything was within the framework of Sathguru. That was his reference point.

Thinking of how he adored her as a child, I am reminded of what Sir Winston Churchill said about his mother, *"She was the Evening Star of my life."* But for Vishnu, Sathguru was not the Pole star by which he navigated his life, but the sun, moon, earth and the whole universe. Thirty six hours before he was relieved of the burden of his body, he had a busy evening, there was darshan going on upstairs, he spoke about a new computer system with Srikumar and spoke with my elder sister about a marriage proposal for Kamal. In between he came to know that I had sent a pamphlet about Sathguru to a person in Kerala. He immediately asked me,

"Did you get permission from Sathguru? Remember that everything here belongs to Her." This was not only His devotion to Sathguru but also the strength and devotion to truth and astheya equal to that of the ancient Rishis Sankha and Likhita.

That last morning he rose early and I assisted him in his bath. He was a bit annoyed since he felt that the fistula was not working well. After his bath I gave him a new set of clothes. He said, *"Why? I'll wear something ordinary."*

I said, *"It'll make Ma happy."*

He said *"then I'll wear it."*

After his passing people who did not know of his departure from the body saw him walking around the Sri Peetam and in the Sri Parthasarathy Temple. It is hardly surprising because this is where he belonged.

Tasmat sarveshu kaleshu maam anusmara yudhya cha

Maya arpita mano buddhi maamevaishjyasi asamshaya.

Therefore at all times remember me and fight. Have no doubt on this - with mind and intellect offered to me you will come to Me.

The first and second sections consisting of the memories and how Vishnu related to Sathguru was written for the 2004 Jayanthi. The third is the text of my talk at the 2005 Jayanthi. The section on Vishnu's last days and the overview of his life were written for the Swarna Jayanthi.





Always by our side-our Vishnu

Thoughts, emotions, stories, untold paths, experiences, outpourings, gentle nudges, firm stances, timeless advice, pure love- all and more as some of us recollect the Vishnu we knew.

Perhaps with a fond hope that with every sunrise we recollect an unforgettable nuance which reminds us that saranagathi personified was/is Vishnu.

And for mortals like us a fervent prayer and a offering to ask Vishnu to be by our side.

From this life to another... and another...



Felicitations to Brahmachari Vishnu Mohan

Swami Sadasiva Giri

*O*n the occasion of his 50th Jayanti Celebrations

Brahmachari Vishnu Mohan's memory is fresh and green in my mind, even after a gap of over a decade of his physical disappearance from this mortal world. When I met Sathguru Her Holiness Sri Gnanananda Sarasvathi for the first time, in May, 1977, Vishnu Mohan had just become twenty years old. But his inner person and the wisdom he possessed never matched his external appearance. He was physically frail and handicapped in right leg due to polio. Despite these defects he never looked worried. He ever remained cheerful, calm and unassuming. He was the editor of *VOICE DIVINE*, the journal published from Sri Gnana Advaita Peetam. He was also the leading figure in Sri Peetam Bhajans and Nama-Sankeertans with his harmonium providing mellifluous tunes.

In the sixth chapter of Bhagavad Gita, Bhagavan Krishna tells Arjuna in the form of a rejoinder, the state of *Yoga-Bhrashta*.

praapya puNyakR^itaa.n lokaanushhitvaa shaashvatiH samaaH. shuchiinaa.n shriimataa.n gehe yogabhrashhTo.abhijaayate .. 6\41

Bhagavad Gita Chapter 6. Shloka 41.)

Vishnu Mohan matched that description of Yoga-Bhrashta in letter and spirit. He was born in an aristocratic family. Over and above this, he was given birth by a self-realized person, none other than our revered Sathguru and brought up in a highly *sAtvic* environment. Vishnu Mohan came to this empirical world with a definite mission. Even though the duration of his mission was short it was rich with substance. He was always mentally alert never giving room to idle thoughts and day dreams and his state matched the state of a great Karma Yogi. His sight was always fixed at his eternal goal of *Kaivalya*.

In the thirteenth chapter of Bhagavad Gita, twenty special virtues are mentioned. These are the essential pre-requisites for the attainment of the spiritual knowledge. They are now mentioned serially.



1. *amAnitvam* = modesty, humility.
2. *adambhitvam* = devoid of ostentation & hypocrisy.
3. *ahimsa* = not hurting others with thought word and deed.
4. *kshAnti* = patience, forbearance, forgiveness.
5. *AARJAVAM* = straightforwardness & honesty in thought, word & deed.
6. *AACHAARYOPAASANAM* = waiting on the Guru, being ever ready to do any required service.
7. *SHAUCHAM* = ablutions and remaining clean by washing of Karmendriyas - the organs of action.
8. *STHAIRYAM* = fortitude, mental toughness.
9. *AATMA-VINIGRAHA* = control over mind and senses.
10. *INDRIYAARTHESHU VAIRAGYAM* = aversion to experiences of pleasure.
11. *ANAHANKAARA* = being devoid of egotism.
12. *JANMA-MRITYU-JARAA-VYAADHI-DUHKHA-DOSHAANUDARSHANAM* = reflecting on the miseries of transmigration and its effects - decrepitude, disease, etc.
- 13 & 14. *ASAKTI ANABHISHWANGA PUTRA-DAARA-GRUHAADISHU* = being devoid of blind attachment to sons, wife and properties and a deep identification with them.
15. *NITYAM CHA SAMACHITTATVAM ISHTAANISHTOPAPATTISHU* = maintenance of steadfast mental equipoise in favourable and unfavourable situations.
16. *MAYI CHA ANANYAYOGENA BHAKTI AVYABHICHAARINEE* = unshakable Bhakti in God and the conviction that God's dispositions are always right.
17. *VIVIKTA-DESA-SEVITVAM* = the habit of remaining in solitude.
18. *ARATIRJANASAMSADI* = aversion to remain in the view of the worldly people and to show off oneself in the midst of them.
19. *ADDHYAATMA-GNAANA-NITYATVAM* = remaining steadfast in the spiritual knowledge shown by the scriptures.
20. *TATVA-GNAANAARTHA-DARSHANAM* = the firm conviction that liberation is possible only through the knowledge shown by the Upanishads.

Vishnu Mohan had these virtues in an abundant measure. His Guru Bhakti was so total and steadfast .For him Sathguru's command was the first and the last word. I possess the vivid memory of one such incident. That time Sathguru was residing in Avvai Shanmugam Road, Royapettah, Chennai. It was winter, early morning, when Sathguru commanded some Brahmacharis of Sri Peetam to go to Nanganallur Rajarajeswari Temple and have Darshan. A taxi cab was to be brought to Sri Peetam from a Travel Agency. That time Sri Peetam didn't have a telephone even. Srihari anticipating Sathguru's command, got ready putting on a great coat to go out in the misty condition. Contrary to everyone's expectation Sathguru commanded that Vishnu Mohan alone should go to get the taxi. For Vishnu Mohan the Guru's command was supreme. He believed that unswerving faith and obedience to the Guru gave him the strength to manage life and overcome difficulties. He walked up to the Travel Agency and returned in the same manner. Nothing stopped him for obeying the Guru's commands, not even physical disabilities.

Vishnu Mohan's virtues were so many that in a felicitation statement like this it is impossible to add more than this. The articles in Sri Peetam Magazine, VOICE DIVINE, reflected Vishnu Mohan's wisdom and command of language. Whatever he did had a stamp of perfection in it. He remains a role model for all Sri Peetam

P.V.K Achan

I knew Sri Vishnu Mohan from the day he was born, as his parents were related to us. His father who was a chemical engineering graduate from the Benaras Hindu University was working in Dalmia Cements, Dalmiapuram, near Tiruchirapalli. When he was a small child he suffered an attack of polio. As he was immediately treated in a good hospital in Tiruchi and was given good medical attention later on, at Chennai (where I was employed in the Railways), his physical disability was not serious.

Later his parents shifted to Salem where his father started working in another cement factory. During this period, I joined BHEL and we shifted to Tiruchirapalli. We were fortunate for the opportunity we got to motor down to Salem almost every weekend and have Darshan of Sri Sathguru and family. During this period, Sathguru was going through long periods of '*Samadhi*'. Even though it was a trying period for the family, it was also a learning period for the family and all of us. For Vishnu Mohan, along with the Mother-Son relationship, the '*Guru-Sishya*' relationship also blossomed leading to his journey towards spiritual enlightenment.

Soon after, the Sri Gnana Advaita Peetam was founded and Sri Sathguru took up '*Sanyasashramam*'. Every day more and more new devotees started to come for Sathguru's Darshan leading to a total of more than a hundred devotees. The management of a Peetam, is a tough task for anyone. From my own experience I could see that Sri Vishnu Mohan was doing a splendid job, in spite of his physical disability. In addition to the hard work of looking after Sathguru's needs, he also had the task of making proper and efficient arrangements for Sathguru's Darshan involving hundreds of devotees, with the help of the devoted Sevarthis. He achieved all this with hard and devoted work using a disciplined and systematic approach, with a calm and smiling face. This, I feel, also greatly helped Sri Sathguru's '*Divine Mission*'.

During this period Sri Peetam started publishing a magazine called '*Voice Divine*'. Sri Vishnu Mohan took up the sole responsibility of its editorship, in addition to the time consuming work of its publication. Even though he did not have high 'School education', his mastery of the English language and his articles containing



thought-provoking ideas on spiritual matters used to astonish me.

His untimely passing away a decade ago, left a great void in the lives of all devotees, who remember him to this day. He also left behind the difficult task for Sri Hari, Vishnu Mohan's assistant, and I am sure it is in efficient hands now.

Sri Sri Vishnu Mohan is a '*Role Model*' for all, particularly Sri Sathguru's devotees, to follow in their journey towards spiritual enlightenment.

With my Pranams to Sri Sathguru.

N.Kannan

*P*ranams to Sri Sathguru

I consider it a privilege and grasp this opportunity to pen a few words about Vishnu Mohan on the occasion of his 50th (birthday) anniversary.

Mohan is the middle child among five, balancing the centre of gravity. During my conversations within Sri Sathguru, I was given to understand how steadfastly he withstood the agony and pain when affected with polio. He had undergone the trauma with perseverance and equanimity.

I have a lingering feeling that the polio was the result of his absorption of the attack of evil forces aimed at his mother-unknowingly shielding the Avatar. He had never been apologetic or conscious of his impairment. He had never made excuses over his inability – never felt unease – and lived like any other normal person. Mohan's life is part and parcel of entire family, guided by the commands of the Divine voice and lived accordingly. No member of the family had the freedom of independent activity. Food, dress are not their choice. Articles of fruits, biscuits, flowers or any presents were left untouched. Even letters were left unopened. The discipline enforced on them moulded them into an exceptional coherent family – rarest of rare kind never to be seen elsewhere. No treatment was taken for illness. Many things which normal children of their age enjoyed were denied to them. All of them silently and willingly accepted the way of life pointed at them. They had no friends, play mates and companions. Their visit to other places was few and far between. They have never felt having missed these things. They never felt uncomfortable about their way of life. They took it as their normal life. More or less they lived as in an isolated island denying themselves voluntarily and willingly. The contact and communication suffice it to slip with generalisation-emotions, individual instances, which may enlarge this size of the article are avoided.

Since their children being special souls – to protect them from the attack of evil forces – they never had regular curriculum. They were in and out of the school never knowing how long they will attend school. Their school days will end abruptly without notice. Though denied of systematic and regular education – these children never lagged behind in their intellectual acumen and capacity



to understand men and matters. They were well compensated with acquisition of spiritual knowledge. Their subordination of their self –willingness to submit to the dictates of the Divine made them different. Discharging the duties with devotion and dedication - unquestioned total surrender to Almighty are qualities never found in normal individuals systematically bright and groomed in the conventional stream.

The inherent talent and hidden skills never failed to blossom in Mohan's life. To this Ashram he was the fulcrum. To Sathguru, a pillar of strength. His managerial skills manifested in the administration of the Ashram. He was the hub of all activities connected with the Ashram. The design and execution of the Peetam is proof for his excellence in brain and brawn. The purpose of his birth and existence with a mission was fully achieved and he shines as a fragrant flower in the string of immortal spiritual masters. He has left a void with no substitute to don his mantle.

Mohan was interested in chess and cricket. I taught the rules of the games and how to play. Quickly he grasped - designed his own board and coins – and proved a worthy player. Hari challenged him for a mock fight to which Mohan replied, *"I don't like fighting and don't want to fight."* His docile nature never allowed him to be otherwise.

In the 60's Sathguru and family were residing in the Martin Burn & Co. Quarters, Salem, a place fifty kms away from my place – Thiruchengode. I was seeking guidance for my troubled life. Unannounced – as a total stranger I knocked the doors. It was opened by none other than Mohan. He asked me to wait at the reception and returned after few minutes with a cup of tea. I was amazed by the courtesy and reverence shown by a boy of eight. He retired to the back portion. Mother – Sathguru – arrived; without hesitation. I fell at her feet. Sathguru greeted with words. *"I am expecting you. I have been asked to help and guide you"*. And I am enjoying the benefits of this blessing through out this four decades and more.

To sum up, He was endowed with an amiable attitude – ability to respond to pain and pleasure – acute memory, courteous behaviour – cool temperament, cautious approach, dedication and devotion to duty, extraordinary talent, unassuming, respect for elders, inquiring mind, intellectual brilliance, managerial

skill, smooth interaction with people, total surrender to Almighty, finding peace within himself – all these factors rolled in one person – Vishnu Mohan.
A Karmayogi.

Pranams to Sathguru.

Ananth Vaidyanathan

*F*or me Sathguru has always been just Mother. Knowing Sathguru from her Purvashrama avatar was special. And I still try to pretend that Sathguru is my mother and not everybody's. And also very, very special to me is Srihari who will always be my own younger brother even if he joins the leagues of the most ascended masters who have relinquished all relationships.

The one missing though is the bearded guy who came to fetch me from Loyala college in late 1974 to go and meet his mother. My eyes are beginning to smart as I write this. He was Mohan, the elder son. Thin, darker than Sri, long triangular face, long, hippie-like hair. His most striking features were his eyes – bright, brimming over with an enthusiasm that met his radiant and wide smile. Mohan was just a few months older than me in time, but in maturity, poise, wisdom and sheer presence he was eons older than me. I think of him and continue to be awed. A natural spiritual presence, capturing the wisdom and tapas of many lives. Sathguru said many times – these children are no ordinary children. They are special beings.

Mohan's English was fluid and impeccable. Oh, the whole lot of children were so intimidating in that they were so proper, so confident, so focused and so much at peace with their destiny. Mohan was the most prominent of the group. Almost like a leader, I choose to think.

After the establishment of Sri Peetam, there were those months of settling down through '75 and '76. And gradually, to the dismay of some of us, Sathguru's Darshans dwindled and I got lost in the torrents of my own mind. I made a final attempt to connect at the Ashram at Adyar on the first floor. I lived in the North at that time, had no contacts with anybody. Inquired at the Post Office and traced the Peetam. As I climbed the stairs, Mohan suddenly opened the door and hurried out. To stop me from going further, he quickly came half way down the stairs. He could sense my desperate need to rush up. But he had a duty to perform. Sathguru was completely in solitude. No meeting. That is the last memory I have of him. There was compassion in his eyes but not pity. He recognized a person who was way down on the spiritual and emotional ladder, in a sea of torment. But he knew that the pain was not to be made much of. It was all part of a



process. I remember the look on his face – kindness, fondness, concern, and yet a distance. And that was the last I saw of him as I said 'bye'.

Years later, in 1996, I reconnected and heard about his passing. From Srihari and from Sathguru. It was a fascinating account from Sathguru as she spoke of the mysterious world of beings – benign and malevolent goddesses, yakshis, and Narayana. She spoke of her struggles at the metaphysical level, of forces that were out to vanquish her, kill her, even in the Purvashrama days.

Mohan was lost to the forces. So I heard. Such is the world of great spiritual beings. They live to protect us ordinary mortals.

It was a great privilege to know him.

Mohan becoming Vishnu

Bhanumathi Neelakantan

A young lovable, simple, humble and quiet person is no more. Then you are told that he is a *SELF REALISED SOUL*. That was *Mohan who became Vishnu Mohan*.

In 1974 first I met him in the Thiruvannamiyur house – an unusual set up- A young woman full of spiritual glory, Mohan, Baba in their teens having long hair, Mina beautiful in her twenties and sweet Kamal below 10 and Sri Achan, a tall thin simple person- all leading a life centered around God only and the husband and children devoted to Sri Sathguru only. A person of few words, he was a voracious reader, walking all the way to leading libraries, gathering knowledge – Aparā Vidya. Side by side with Sri Sathguru's training, he was accumulating Paravidya. He would be all the time repeating the Rajeshwari mantra to ward off the evil spirits.

Sri Sathguru took up Sanyasa in Kanchipuram and stayed there for a while. I had the good fortune to stay there. Mohan would do all the hard work and took great care of Baba and Kamal. Sri Sathguru's words and action were the ultimate for him. He would handle visitors who used to come to have darshan very well and Sri Sathguru would very often be in samadhi. Playing the Harmonium, he would make others join in singing.

Later as he grew, I always remember his bewitching smile; within the black beard were his sparkling teeth, his smile radiating kindness and concern. I thought he beautifully managed his handicap.

When Sri Peetam was in Lloyd's Road Sri Sathguru had walked bare foot to Triplicane. She had blisters and pain in the legs. I was lucky to spend that night there. That night Sri Vishnu had seen Goddess Lakshmi and Saraswathi massaging Sri Sathguru's legs! She was worshipped by the devotees as Sri Raja Rajeshwari in those days. It was exhilarating to listen to Mohan's experience.

During the Veda classes at Sri Peetam, Mohan used to learn by heart, sometimes even the very next day, the Upanishads, Purusha Suktam, etc. that were taught there. He handled the computer well and prepared the bulletins himself. Each one was a gem indeed

Sri Sathguru announced about changing the names Vishnu Mohan and



Srihariprasad. Sri Sathguru's voice would be full of kindness when She used to call '*Vishnu*'. Now I know why – He had attained *Vishnutvam*! When this happened we did not know it!

As I was living away I did not see him suffer his illness. But Sri Sathguru said that as a true Self Realized Person he just ignored his body's pathetic condition. How lucky are we in Sri Peetam who could move with such a great personality, a type of person so rare to find!

When Sri Sathguru informed us that he had attained *Gnananandam* when he was in his twenties at Anna Nagar, I was amazed. The simplicity, the humility and the quiet ways of which he had are an example indeed! I salute him who

The First True Disciple of Sri Sathguru

Chandra Baalu

*H*umble Pranams at the Divine Lotus Feet of Sri Sathguru

I am one of the very fortunate souls to claim that I had been acquainted with Sri Sri Sri Vishnu Mohan. I am hesitant to use the term 'known' – how can I, a finite one claim to KNOW an infinite one. When I think back now, I realize what a rare and precious an opportunity it was, to have spoken with him, even though I am sure I held dumb and irrelevant conversations. Always, always he spoke and answered patiently with a smile, a smile that was full of compassion and warmth.

I do not possess the capacity to convey in my inadequate attempt at writing, the unique, invincible, humble, loving personality of Sri Sri Sri Vishnu Mohan. I have read books, which enumerate in great detail the qualities of a true Sishya, though I have never lived a life of one. So, how can I in all truth write about a Maha Purusha, the First True Disciple of Sri Sathguru, who was to Sri Sathguru as Sri PadmaPada was to Sri Adi Sankaracharya, as Sri Vivekananda was to Sri Ramakrishna? Yet, I make my feeble attempt at writing.

Sri Sri Sri Vishnu Mohan dedicated his body, mind and prana to Sri Sathguru. I still remember, once we were visiting Madras during Pongal time and Sri Sathguru asked us to extend our stay. We did and Sri Sathguru wanted us to extend it again. Sri Sri Sri Vishnu Mohan talked to my husband and tried to aid us in receiving more of Sri Sathguru's Divine Grace because he knew that we would need it sorely, as much as we can possibly get. I guess, our karma was too strong and we did not extend our stay a second time. After we got back, in a few months time, devastating events took place in our life. The picture of Sri Sri Sri Vishnu Mohan talking with my husband is still fresh in my mind, an image that will never be erased. It will be very remiss of me if I do not mention at this point that through all that dreadful time, Sri Sathguru's Divine Grace flowed relentlessly, in abundance that we were submerged in the ocean of Sri Sathguru's Divine Grace, which pulled us through the nightmarish period. It is amazing to me that a lowly soul like myself has been accorded with so wonderful, so immense a blessing to call myself a Guru Bhai and be protected and guided by the same Divine Guru as Sri Sri Sri Vishnu Mohan.



I pray most humbly at the Divine Lotus Feet of Sri Sathguru to enable us all Gurubhais to walk in the same path tread by Sri Sri Sri Vishnu Mohan, the path shown by Sri Sathguru, God's PATH.

Pranams at the Divine Lotus Feet of Sri Sathguru.

Humble Gurubhai



Vishnu often found it annoying

when children said that they were bored. He said it showed a lack of intelligence or just laziness. "When we went to visit our grand parents he said, we didn't find any entertainment laid on but we managed to find something to do." (He did, that is, I merely tagged along following him!) He was insistent that I should find my own way. He would teach whatever was absolutely necessary but then I would have to find it myself.

When our nieces and nephews visited us, he always found time in the afternoons to play with them, the games differing according to their ages. He would play ball, cricket, cards, chess, and hide and seek with them. He taught them to solve. He taught them to solve crosswords and Jumble puzzles, to draw and paint. However when they said that they were bored, that they wanted "something " to play with he would get annoyed. He said that the joy of playing lay in one's imagination and that with a few things a game could be devised.

Once my nephew Jithendra was asking his mother repeatedly to buy him a toy car. She was unwilling because any toy car given to him was promptly dismantled to discover it's working. But he continued to beg for them.

Vishnu got annoyed and said "Why do you keep asking for asking for a car? Why can't you make one for yourself?" The child said, "How can I make it for myself?" Vishnu said, "Wait, I will show you this afternoon ."

That afternoon, Vishnu sculpted a car for him out of thermocol and gave it to him. Since it was done out of thermocol with a kitchen knife it wasn't great but it was enough for a seven year old to play with.

Two things can be learnt from this,

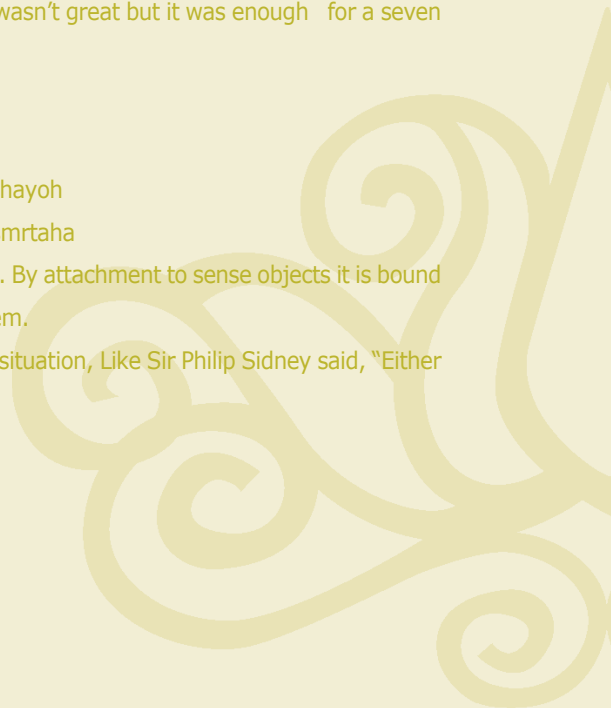
One is the power of the mind,

Mana eva manushyanAm kAraNam bandha mokshayoh

Bandhaya vishayasaktam muktaye nirvishayam smrtaha

The mind is the cause of our bondage or liberation. By attachment to sense objects it is bound and it is liberation by not thinking longingly of them.

The second is the ability to make the most of any situation, Like Sir Philip Sidney said, "Either I will find a way or I will make one."



Dayanand

“The happiest moment of my life would have been when, after I had taken the jump from the other world to this world, I opened my eyes and looked straight into the face of a Gnani. Is there anything better that one could wish for? She is the best navigator in the universe to take us to our destination across this ocean of Samsara.” That was what Sri Vishnu Mohan felt so deeply in his heart of hearts.

There is a story in the Mahabharatha about Yudhishtra being asked by a spirit as to what is the greatest miracle. The answer he gave is as true now as it was then. Men witness the deaths of other people but each man never thinks of Death coming to him at any moment. If I were asked what is the greatest miracle, I would say that very few people know and feel the real greatness of our Revered Sathguru. It was Sri Vishnu Mohan who stood as a beacon and indicated to us what a great Gnani our Sathguru is! In fact, Sri Vishnu Mohan has the honour of being Sri Sathguru's first devotee and sevathi.

In a short span of life, like Swami Vivekananda, he achieved much, inspired by his Guru and mother. He looked upon his mother more as a Guru than as a mother. His spiritual insight was so well developed that he looked upon his Guru as God. Our Revered Sathguru was an embodiment of Sriman Narayana to him.

It had been my great privilege to be associated with Sri Vishnu Mohan from 1978 when I came for the first time to Sri Peetam to get Sathguru's Darshan.

I came to know about Sathguru's teachings mainly through "Voice Divine" magazines published by Sri Peetam. The editor of this spiritual magazine was Sri Vishnu Mohan. I am a student of English literature and I could not but admire the style and eloquence with which the editorial was presented.

The style is the man, say the critics.

If one were to judge Vishnu by that standard, than what mattered was the message not the messenger. This was something that he imbibed from our Revered Sathguru. He was very spiritual in his outlook and held Sathguru in great reverence, a living God. He was a young man and yet wisdom sat on his shoulders.



I hardly knew the other devotees in Sri Peetam and was a total stranger then. However, Sri Vishnu Mohan made me feel at home and talked to me like an old friend. His kindness and friendliness spoke volumes about his character. His value system shocked and stunned me at first. I hadn't talked so closely with any spiritual person till then. Everything had a spiritual significance to him. He expressed his unhappiness to me in the way people burst crackers with the picture of Mahalakshmi on it. Till then it was only "*Lakshmi Vedi*" to others and to me. This was a new angle and it opened my eyes. Since then I am scared to carry bags with pictures of Gods and Goddesses because without knowing I would be disrespecting them by throwing them on the floor or handling them carelessly, just as a cloth bag or just as another plastic carry-bag.

The end of the seventies saw India embrace the world of computers. I was very fascinated by this new technology. Somehow, Sri Vishnu Mohan talked about computers and I listened with rapt attention. He knew what he was talking about. He revealed his knowledge about computers to me because I was interested in the subject and not because he wanted to boast about his knowledge. He just shared his knowledge with me. That's all.

Sri Vishnu Mohan's devotion to Sri Sathguru was silent and deep. It manifested itself when he organized anything for Sathguru. His brother, Shrihari also helped a great deal but was for the most part behind the scenes. I was amazed with the zeal and energy with which Vishnu Mohan moved, swiftly like the wind, to make way for Sathguru's Pada Yatra in West Mambalam, many years ago.

Regarding Sri Sathguru, there was no compromise.

Sri Sathguru's safety and well-being was most important in his heart and mind. He was like a general giving orders to his soldiers. The sevarthis carried out his orders meticulously. Again his firmness and gentleness indicated the strength of his character. The Murugasramam office bearers invited Sri Sathguru into their headquarters. Sathguru accepted their invitation and went in. However, there was a problem. The Samajam members wanted Sri Peetam sevarthi to remove their jupas and come in barebodied which was the custom practised there.

Sri Vishnu Mohan assessed the situation rightly and overruled the objection of the Samajam office bearers and ordered Sri Peetam sevarthi to escort our Revered Sri Sathguru as usual. Sri Vishnu Mohan told me that they (the

Samajam people) should have informed us earlier of their intention to invite Sri Sathguru. On short notice, it was not possible for Sri Peetam sevarthis to remove their jubas because Sri Sathguru had already walked into their headquarters on their sudden request.

Sathguru asked Sri Vishnu Mohan to recite his Mantra when traveling in a bus. Sri Vishnu 's mind was automatically chanting the Mantra. He had attained the state of Mantra Siddhi. The bus met with an accident and all the passengers and conductor jumped out of bus except the driver and Sri Vishnu Mohan.

Sri Vishnu Mohan accepted his karma calmly and endured any suffering with a philosophical bent of mind. Whenever he had severe headache he never swallowed pills to mitigate the pain. He stoically endured the pain. Had he wanted it, our Sri Revered Sathguru could have helped him out of any pain and suffering. But never did he seek such aid. Only a great soul could have acted like that. Lesser mortals pray to be relieved when there is the slightest suffering or pain.

Sri Vishnu Mohan practiced what Sri Sathguru taught about Sharangathi. *"Easy to say but difficult to practice"*, says Mahalakshmi. His advice to some sevarthis is a fine example of Sarangathi. The mechanic knows what tool or tools he has to use. Keep thinking of God and when God wills it, be ready to serve Him.

That willingness to surrender to the will of God marked Sri Vishnu Mohan as one of the humblest and great servants of God.

In the service of our Revered Sathguru.

First, best and incomparable disciple of Sri Sathguru

Govindan

*S*ri Sathguruve Namaha

Sri Sathguru had told us long back that the children born to Sri Sathguru were specifically born to help Sri Sathguru.

Sri Sathguru told us the first, best and incomparable disciple of Sri Sathguru is Sri Vishnu Mohan. Sri Sathguru also told us he has not passed away; still he is with Sri Sathguru and helping in every aspect.

We were blessed with the association of Sri Vishnu Mohan. We sincerely thank God for our association with Sri Vishnu Mohan. Lot of incidents happened with the association of Sri Vishnu Mohan. I am going to narrate the experiences we had with Sri Vishnu Mohan.

Gurubhakthi

I have never seen any other Gurubhakthi like Sri Vishnu Mohan's. He is incomparable and the best example of the disciple to the Guru.

During darshan in Anna Nagar, he used to sit on the staircase listening to the discourse, and some time Sri Sathguru used to call Sri Vishnu Mohan, and then within seconds he will be in front of Sri Sathguru even though his legs were affected with polio. Even with normal people it takes some time to reach upstairs. He took three steps at a time to reach Sri Sathguru.

Sri Sathguru told us he was the person who was looking after the accounts. He used to write the accounts. If Sri Sathguru calls him, then he will have no hesitation and within seconds he will be there in front of Sri Sathguru. He would not even bother about closing the pen.

The best part of his life is only being in association with Sri Sathguru. Sri Sathguru has done a lot of *Tapas* while Sri Sathguru was in Salem. At that time Sri Vishnu Mohan used to look after Sri Sathguru. At that time Sri Sathguru told him that Sri Sathguru's path is full of thorns. It is very difficult to follow the path. It is a dangerous path. But Vishnu steadfastly said that he would serve Sathguru.

Later when it was suggested that he should relocate from Sri Peetam and pursue higher studies, Sri Vishnu Mohan immediately replied. "I will swim with Sri Sathguru or sink with Her. I will never leave Sri Sathguru." That was the Gurubhakthi which Sri Vishnu Mohan had towards Sri Sathguru.



Once a devotee came to Anna Nagar and began to tell Sri Vishnu Mohan about his family problem. Sri Vishnu Mohan asked him to write to Sri Sathguru. The devotee told him that he won't write a letter. Immediately, Sri Vishnu Mohan replied that if he is not writing the letter to Sri Sathguru then he won't listen and it is a waste of time telling him. Even if there is a slight insult to Sri Sathguru he wouldn't tolerate it.

Once, Sri Vishnu Mohan was admitted in the hospital. Sri Sathguru asked us to shift Sri Vishnu Mohan to another hospital. He was having severe breathing difficulty. At that time Sri Vishnu Mohan wrote a letter to Sri Sathguru requesting to come to Sri Peetam and do *namaskaram* to Sri Sathguru and then proceed to another hospital in spite of that difficult condition.

When asked about Sriman Narayana. Sri Vishnu Mohan replied immediately Sri Sathguru is Sriman Narayana to me and nobody else. That was the Gurubhakthi he having for Sri Sathguru.

He used to sit on the steps while the darshan was going on. If Sri Sathguru was giving discourse, then he used to take the notes while he was sitting downstairs without missing even one word. Some of those speeches were those that came in Voice Divine.

When Sri Vishnu Mohan was in the hospital he had a vision. It was a vision of the Highest level of Brahman the details of which we cannot discuss. When we told Sathguru about it Sathguru said these were experiences which Sathguru had earlier in her life.

Once, Sri Sathguru was telling us about various bhakthas of Sriman Narayana. Sri Sathguru was narrating the story of Sri Prahalada and the various difficulties he had undergone with his father. Sri Sathguru likened Sri Vishnu Mohan's dedicated bhakthi to that of Sri Prahalada.

Sincerity

Sri Vishnu Mohan is perfect in his work. Whatever he did he did sincerely and will be absolutely perfect. Sri Vishnu Mohan was the editor of Voice Divine. Old devotees may have the editions of Voice Divine. That book is the brain child of Sri Vishnu Mohan. He worked very hard to bring the Voice Divine. He did the editing work with full perfection. Everybody appreciated the Voice Divine.

About the account, we have the accounts in Sri Peetam from the time Sri Peetam had started. That is because of Sri Vishnu Mohan was maintaining the accounts to perfection. One incident I want to tell the devotees. One day Sri Vishnu Mohan was writing accounts and Sri Sathguru called him. While he was away, a devotee took one rupee from the box and kept silent about it. After Sri Sathguru, Sri Vishnu came back and noticed that one rupee was missing. He did not close the accounts and kept the accounts book opened. Late in the evening, the devotee asked why he was not closing the accounts. Immediately Sri Vishnu Mohan replied, "If you give me one rupee which you are hiding then I will close the account." Every time he used to say that even one paisa belongs to Sri Peetam and we must maintain it perfectly.

The Sri Peetam archives consisting of photos, newspaper reports, speech recording and what we have now is all because of Sri Vishnu Mohan. He took interest in recording in video, audio the speeches of Sri Sathguru at various functions. Sri Vishnu Mohan safeguarded everything about Sri Sathguru that came in the newspapers or magazines. Still we have the records in the office.

When Sri Sathguru's travelled, even on a short visit, Sri Vishnu Mohan arranged the tour program to perfection. Whatever Sri Sathguru wants, Sri Vishnu Mohan did it with full perfection.

Once, Sri Sathguru liked the picture in a book. Sri Sathguru asked him to enlarge the picture. Immediately Sri Vishnu Mohan asked about the size of painting need and in no time had drawn the picture better than what it was originally.

Sri Vishnu Mohan was using only one pen and that was about ten years old. Sri Sathguru was just asking why he doesn't change the pen. Sri Vishnu Mohan explained that the pen is writing nicely and should not waste money of Sri Peetam.

Sri Vishnu Mohan buys those items that are useful for Sri Sathguru. Even now Sri Sathguru is using most of the things, which Sri Vishnu Mohan had bought.

Simplicity

Sri Vishnu Mohan was leading a very simple life. Sri Vishnu Mohan used to buy only one set of *dhotis* every year and that too if Sri Sathguru commanded. If it is torn then he will stitch the *dhoti* or *kurta* himself. We used to find about 4 to 5 torn areas which were stitched in each *dhoti* or *kurta*.

We were lucky to see the money purse of Sri Vishnu Mohan. It was made of rough paper with tapes stuck over it. Each time it was torn Sri Vishnu Mohan stuck the tapes over it. He used to keep even the bus tickets and file it with the accounts. Even one paisa he has not missed in accounts. As Sri Vishnu Mohan was afflicted by Poliomyelitis he was having difficulty in walking. With the polio affected leg he used to walk miles per day for Sri Peetam work. He used to go without slippers. In summer, it was very hot to walk in the tar road but he was regularly walking in the road without slippers. Sri Sathguru was asking him to wear slippers but he was refusing to use the slippers. Such was the strength of Sri Vishnu Mohan's mind.

Sri Vishnu Mohan liked simple food. He liked tender coconut. Harbours (water melon), Banana, Mango and curd rice with samba. Sri Sathguru avoided certain foods after Sri Vishnu Mohan left this world materially. That shows Sri Vishnu Mohan's Gurubhakthi towards his Guru. I learned to eat curd rice with sambar after Sri Vishnu Mohan's advice. It is delicious to eat this combination of food.

Sri Vishnu Mohan moved with the devotees with full affection and respect. Even a small boy can approach him easily and he would deal with him with the same manner he would use with a grown up.

Self respect

When Sri Vishnu Mohan was hospitalised each and every paisa he was spending was from his money. Not even one paisa was taken from Sri Peetam. Sri Vishnu Mohan was shifting from one hospital to another. He was then writing a letter to Sri Sathguru saying that he will pay the money for taxi for coming to see Sri Sathguru. Sri Vishnu Mohan looked after sevarthis very well. Every evening Sri Vishnu Mohan taught us about worldly things like history, science, cooking, carpentry, painting, politics, agriculture and every aspect of human life.

Once, an auto driver insulted one of the sevarthis in front of Sri Peetam. At that time Sri Vishnu Mohan was sitting in the *thinnai* and had seen this. At once he jumped down from the *thinnai* and shouted at the auto driver, which we never expected.

Sri Vishnu Mohan never talked ill of any other person. Everything he said positively. When Sri Vishnu Mohan was young, Sri Sathguru at that time cured

a person who had poliomyelitis. Sri Sathguru asked him whether Sri Sathguru can cure him. He refused it and informed that it is his karma to suffer. "I don't want to break the nature's law".

Affection

I cannot say in words to explain Sri Vishnu Mohan had towards his Guru. Sri Sathguru will definitely say about Sri Vishnu Mohan's affection towards Sri Sathguru. The amount of affection Sri Vishnu Mohan had for his sisters and brother-Sri Hari is not known to everyone. Sri Hari knows the affection definitely.

Sri Vishnu Mohan had great affection towards the other souls also. Once, he came down from the upstairs and immediately the ducks in the next house came running towards him and started playing with him. The stray dogs showed great affection towards him. Once he came out of the house and the dogs ran towards him and they will go with Sri Vishnu Mohan like bodyguards to the end of the street. They will also accompany him when Sri Vishnu Mohan returns.

An incident narrated by Sri Sathguru. One day a lizard fell from the ceiling and it remained on the floor. Sri Sathguru had asked it to push it outside. Sri Vishnu replied that the lizard's heart beat was very high and it was having breathing difficulty and once it had settled down and come to normal would remove it. He had that much of affection towards other suffering souls.

Sri Vishnu Mohan would not hurt any living things. Once, we were talking in the ground floor and the red ants had bitten a sevarthi. The sevarthi was about to kill the ant. Sri Vishnu Mohan stopped him and advised him not to kill the living things.

Efficiency

Sri Vishnu is efficient in doing work of any nature.

1. Sri Vishnu Mohan was very efficient in maintaining the accounts of Sri Peetam
2. He was very efficient in editing the Voice Divine Magazine.
3. He was very good in carpentry work. Sri Sathguru is still using the table made by Sri Vishnu Mohan.
4. Nobody taught him about type writing but Sri Vishnu Mohan typed very fast with neatness.

5. Sri Vishnu is very good in playing harmonium and ragas. He used to teach Smt. Kamalini and other sevarthis.
6. He is very good in painting. Sri Sathguru gave permission to paint the house in Anna Nagar. Sri Vishnu Mohan guided us in painting the Anna Nagar house.
7. Sri Vishnu was very good in Computers. With the old computer he was doing tremendous work.

Once a computer engineer had come to Sri Peetam to repair the computer. Sri Vishnu Mohan was telling about the circuits and how to repair it. The engineer was amazed and he was telling that even he did not know so much about the circuits.

Once Sri Vishnu Mohan was in the hospital and a famous urologist visited him and talked with him. After his meeting with Sri Vishnu Mohan he said, "One person like you can balance all the evil in the whole world".

Sri Sathguru tells always that Sri Vishnu is living with Sri Sathguru. Sri Hari also feels the presence of Sri Vishnu Mohan personally. Sometimes Sri Sathguru says of the physical presence of some person crossing over Sri Sathguru. Then Sri Sathguru at that time told us that Sri Vishnu Mohan is crossing now.

Raj Mohan who looks after the publications of Sri Peetam has a very good experience of the guiding force of Sri Vishnu Mohan in guiding the printing of Sri Peetam books.

To sum up ,I definitely believe that whatever Sri Vishnu did or continues to do directly or indirectly it is in the interest of Sri Sathguru. We have never seen or heard about the level of bhakthi Sri Vishnu Mohan showed towards his Guru by any other devotees or other avatars. We must follow the footsteps of Sri Vishnu Mohan in serving Sri Sathguru, who is Sriman Narayana...

Loved to have a brother like him

Harini Shankarnarayan

I remember him from the recess of my mind—a smiling figure who did not speak much. It was perhaps my age or just lack of perception that I failed to recognize the substance of the person in front of me. It was to be many years later that I could, to certain extent, understand the impact a person could have on me without even exchanging many words.

To me all of six or seven years, Sri Vishnu Mohan was Sri Sathguru's *purvashrama* son who would sit with a fat notebook filled with little words and numbers and then pick up the harmonium and accompany the people singing bhajans. That was all! I was after all here at Sri Peetam to collect my prasadam from Sri Sathguru and escape from the drudgery of homework.

As I grew in years, so did my perception of what was happening around me. I remember the first article I wrote for '*Voice Divine*'. Sathguru asked me to hand it over to the editor (Sri Vishnu Mohan was then the editor of the publication). To me then it sounded like a really big and important job and as I handed over the five sentence article, I wondered if like my English teacher, he would jump at all my spelling errors. To my delight none of this happened and my first writing attempt was actually published with very little changes.

Over the years, Sri Sathguru has told us many stories about Sri Vishnu Mohan many of which have only deepened my admiration. As children we all have this need to accumulate stationary, pen, pencils, crayons, sketch pens in various hues and shades irrespective of whether we have actual use for it or not. Many years ago, Sri Sathguru bought both Sri Vishnu Mohan and Sri Hari Prasad a pen each for their use and told them it was theirs to keep. Sri Vishnu Mohan, at once handed the pen back to Sri Sathguru, telling her that he did not need the pen since he already had one. He had no need to 'own' or 'possess' a pen. He only needed a pen to use and he already had one.

To me this was a whole new perspective on '*ownership*'. Suddenly, all the things we longed to own seemed pointless. Surely, most material things that we seek to buy and fill our lives with are all there to serve a specific purpose. Once the purpose is served the 'thing' is no longer required. Surely, it is more important what you write with the pen than the pen itself. So consumed are we in pursuit



of possessing things that we forget the true purpose of our journey.

All of Sri Vishnu Mohan's attention was focused on his Guru's word and the task set out for him. So great was his Gurubhakti that the remarks of other people hardly mattered to him. Since he had surrendered to his Guru, he placed everything at the feet of his guru. Hence he did not carry the burden of others' criticism. Everyday we get upset because someone has not been very complimentary with their opinion about us. Should we really let it affect us? Sri Vishnu Mohan's attitude made me think. Sri Sathguru has repeatedly told us, criticism should make us reflect. If there is any truth in it, we need to make an effort to correct it. If not, just let it pass. With surrender, we place everything at God's feet, both the insults and the compliments. The simple task of surrender was made more real and practical to me with the example set by Sri Vishnu Mohan.

Sri Sathguru often told us that that as a baby, Sri Vishnu Mohan hardly cried much to the surprise of everyone else around. To myself I thought, why would he? In his own words *"The happiest moment of my life would have been when, after I had taken a jump from the other world to this world, I opened my eyes and looked straight into the face of a Gnani. Is there anything better that one could wish for?"*

Time and again my attention was drawn to Sri Vishnu Mohan's attention to details and his eye for perfection. I was reminded only recently about how I once handed over a letter for Sri Sathguru without an envelope. Sri Vishnu Mohan gently persuaded me to get an envelope for the letter, as it would be more respectful to hand over the letter that way. I was also told that since then everyone has been encouraged to handover their letters in an addressed envelope.

Sometimes, I wish I had the opportunity to know him better. I would have loved to have a brother like him, to teach in simple ways how to live my life better; or at least a friend, to guide and encourage me. Surely, I had a lot to learn. Since that was not possible, I now have his example to emulate—his patience, sense of humour and a practical way to approach any problem. And above all his unconditional faith and surrender. Right through, I was told that he never complained or even asked for his medical problems to be set right. His approach to this was like his attitude to everything else in life. If this was how

God wanted him to be, this is how he would be. His acceptance and courage was tempered with strength which can only be an outcome of his unshakeable faith and surrender.

When Sri Vishnu Mohan passed away, somewhere within me, I knew there would be a vacuum in this physical sphere. Somehow, I also knew that the divine mission needed him to work on a different level. And for this his corporeal body was unnecessary. Certain tasks are better accomplished without the burden of the physical body. So there was Sri Vishnu Mohan, in a different dimension still working and guiding all those who saw in him qualities to emulate.

No one could have encapsulated all this better than Longfellow in his poem '*Psalm of Life*'. He says . . .

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sand of time;
Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.
Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

ஹைமாவதி சங்கரநாராயணன்

ஓம் ஸ்ரீ ஸத்குரு ஸ்வாமி ஞானானந்த ஸரஸ்வத்யை நம:

ஸ்ரீ விஷ்ணு மோஹனைப் பற்றி எழுத எனக்கு எந்த விதமான தகுதியும் கிடையாது. யானையும் குருட்களும் கதைமாத்திரிதான் என்னுடையதும். அவரை முழுமையாக புரிந்துகொண்டிருப்பவர் உண்டென்றால் அது நமது ஸ்ரீ ஸத்குருதான். ஆகையால் முதலில் ஸ்ரீ ஸத்குருவின் பாதாரவிந்தங்களில் அடிபணிந்து வணங்கி இக்கட்டுரைகளை முறையாகவும், என் சிற்றறிவுக்கு எட்டினவரை, புரிந்தவரை சரியாகவும், தெளிவாகவும் எழுத அருள் பாலிக்குமாறு கேட்டுக்கொள்கிறேன்.

கில சமயங்களில் ஸ்ரீ ஸத்குரு பூர்வாசிரம நிகழ்ச்சிகளைப் பற்றி கூறும்போது, ஸ்ரீ விஷ்ணு மோஹனைப் பற்றியும் கூறிபுள்ளார். மேலும் ஓரிரு சமயம் வேலைகள் நிமித்தமாக அவர் கூறுவதை கேட்கும் வாய்ப்பும் கிடைத்துள்ளது. அவர் "வாயஸ் மனைவன்" பத்திரிகையில் எழுதிய கட்டுரைகள் மூலமாகவும், ஸ்ரீ பீடம் பக்தர்கள் மூலமாக அவரைப் பற்றி நான் அறிந்துகொண்டதும், இவைகளையெல்லாம் மனதில்கொண்டு எனக்கு புரிந்தவரை எழுதுகிறேன். குற்றம் குறைகள் இருந்தால் மன்னிக்கவும்.

முதன் முதலில் நான் ஸ்ரீ ஸ்ரீ விஷ்ணுமோஹன் அவர்களை ஸ்ரீ ஸத்குருவின் ஸன்யாச ஸ்வீகாண தினத்தன்றும், அதற்கு முன் தினம் நடந்த பஜனையின்போதும் பார்த்தது. அப்போது அவருக்கு வயது 17 இருக்கும். தன்னுடைய தாய் ஸன்னியாசம் வாங்கினால் தன்னைவிட்டு நிரந்தரமாக பிரிந்து வாழப்போகிறார் என்று தெரிந்தும் முகத்தில் எந்தவிதமான சலனமும் இல்லாமல் அவர் சந்தோஷமாக ஓடி ஓடி அந்த விசேஷ தெய்வீக திருவிழா நன்றாக நடக்க வேலை செய்துகொண்டிருந்தார். (இதிலிருந்து அவருடைய தியாக புத்தியும், குரு பத்தியும் விளங்குகிறது).

பிறகு ஸ்ரீ ஸத்குரு காஞ்சீரம் சாலைத் தெருவில் இருந்தபோது ஒரு முறையும், பிறகு " எட்வர்ட் எல்லியட்ஸ் ரோடு" வந்த பிறகு அவ்வப்போது ஸ்ரீ ஸத்குருவின் தரிசனம் இருக்கும்போதெல்லாம் பார்த்தது. அப்போதெல்லாம் அவரிடம் நான் ரொம்ப பேசி பழகினது கிடையாது. நான் ஸ்ரீ பீடத்தில் நுழையும்போது அவரைப் பார்த்து லேசாக சிரித்தால், அவரும் தலையை லேசாக ஆட்டி புன்சிரிப்பு சிரிப்பார். அதில் ஆயிரம் வார்த்தைகள் பேசாமல் பேசும்.

அதில் அவருடைய தன்னடக்கம், நம்மை புரிந்துகொண்ட பாவம், முகத்தில் அமைதியுடன் கூடிய தெய்வீகத்தன்மை, எதையும் தாங்கும் இதயம், எந்த விஷயத்திலும் நிதானம் போன்றவை தெள்ளென தெரியும். நேர்நோக்கு பார்வை, யார் எது சொன்னாலும் அதை நிதானமாகக் கேட்டு சிறிதும் படபடப்பில்லாமல் எது சரியோ,



எது உண்மையே! அதை அவர்கள் மனம் புண்படாமல் பக்குவமாக எடுத்து சொல்லும் குணம் அவருக்கே உரியது.

**“யஸ்ய தேவே பராபக்திர் யதா தேவே ததா குரௌ
தஸ்யதே கதித வரி அர்த்தா: பராகாஸந்தே மஹாத்மன:”**

என்ற உபநிஷுவாக்கியம் ஸ்ரீ ஸ்ரீ விஷ்ணுமோஹனுக்கு மிகப் பொருத்தமானது. அவர், அவருடைய அன்னைமைய, தன் தாய் என்பதைவிட தன் மனதாலே தன் குருவாகத்தான் ஏற்றுக்கொண்டிருந்தார். அவர் சிறு பையனாக இருந்தபோதே ஸ்ரீ ஸத்குரு என்ன நினைத்து சொல்கிறாரோ அதை ஸ்ரீ ஸ்ரீ விஷ்ணுமோஹன் குறிப்பிட்டு அவ்வேலையை திறன்பட செய்து முடிப்பார். அவர் ஸ்ரீ ஸத்குருவிடத்தில் பரிபூரணமான பக்தியும், திடமான நம்பிக்கையும் கொண்டிருந்தார். எஞ்சலில்லாத புத்தியுடன் அவர் இட்ட கட்டளையை சிரமேற்கொண்டு செய்து முடிப்பார். ஸ்ரீ ஸத்குரு எப்படி தன்னுடைய தெய்வீகக்குரல் சொன்னபடி மிகச் சிறிய விஷயங்களிலிருந்து மிகப் பெரிய விஷயங்கள்வரை நடந்தாரோ, அதேபோல், ஸ்ரீ ஸ்ரீ விஷ்ணுமோஹனும் ஸ்ரீ ஸத்குரு காட்டிய பாதையில் மறுபேச்சில்லாமல் அதில் எள்ளளவும் சந்தேகம் இல்லாமல் அப்படியே ஏற்றுக்கொண்டு அவ்வழியில் நடந்தார். அன்றாக நடப்புகள் எல்லாமே ஸ்ரீ ஸத்குருவின் கட்டளைப்படியே நடத்தி வந்தார், அவருக்கு ஸ்ரீ ஸத்குருவின் வாக்குதான் மந்திரம், வேதம் எல்லாம். ஸ்ரீ ஸத்குருவின் வாயிலிருந்து காரணகாரியமில்லாமல், அவசியமில்லாமல் வர்த்தைகள் வெளிவரது என்பது அவருடைய திடமான நம்பிக்கை. அவர் தனக்காக வாழவில்லை, ஸ்ரீ ஸத்குருவிற்காக வாழ்ந்தார்.

யுதிஷ்டிராருக்கு தருமத்தின் வழி தடப்பது அவருடைய கபாவம், அவரால் அதைவிட்டு வேறு வழியில் செல்ல இயலாது, ஸ்ரீ ஸ்ரீ விஷ்ணுமோஹனும், யுதிஷ்டிராரைப்போல் தர்மத்தின் உறைவிடமான ஸ்ரீ ஸத்குரு காட்டுகிற வழியைவிட்டு வேறு வழியில் செல்லமாட்டார். அவர் ஸ்ரீ ஸத்குருவின் ஒரு பாகம். ஆகையால் அவரால் வேறுவிதமாக இருக்க முடியாது. இங்கே அவருடைய இஷ்டம் என்பதே தனியாகக் கிடையாது. அவருடைய மனம், வாக்கு, சாரம் எல்லாவற்றிலும் ஸ்ரீ ஸத்குருதான் நிரம்பியிருந்தார். ஸ்ரீ ஸ்ரீ விஷ்ணுமோஹன் உள்ளிலும், வெளியிலும் எல்லாவற்றிலும் ஸ்ரீ ஸத்குருவின் கைதன்யத்தைதான் பார்த்தார்.

ஸ்ரீ ஸத்குருவின் சாதனா காலங்களிலும், ஸன்யாச ஸங்கிரஹம் செய்தபிறகும் எத்தனையோ கஷ்டங்களும், வேலை செய்வதில் எத்தனையோ தடங்கல்களும் வந்தபோதிலும், அவர் எதைக்கண்டும் கலங்காமல் மன உறுதியோடு ஸ்ரீ ஸத்குரு செய்யப்போகும் மஹத்தான ஆன்மீகப்பணிக்கு உறுதுணையாக இருந்தார். தியாகம் என்பது அவருடன் கூடப்பிறந்தது. இப்படியாக அவர் குருபக்திக்கு இலக்கணமாகத் திகழ்ந்தார், மற்றவர்களுக்கு வழிகாட்டியாகவும் விளங்கினார்.

அவருடைய வினயமும், தன்னடக்கமும் கண்டு வியக்காமல் இருக்க முடியாது. அவர் எல்லா சித்திகளும் வரப் பெற்றவர். எல்லா

மந்திர சித்திகளையும் அடையப் பெற்றவர். தன்னிடம் அத்தனை சக்திகள் இருந்தபோதிலும் அவைகளை தனியாக ஒதுக்கி தள்ளி வைத்து, சாதாரண சாசனி மனிதனைப்போல் மற்றவர்களிடம் வளையவந்தார். ஒருமுறை ஸ்ரீ ஸத்குரு பூர்வாசிரமத்தில் இருந்தபோது, ஸ்ரீ ஸ்ரீ விஷ்ணுமோஹன் வெளியே செல்லவேண்டிய அவசியம் ஏற்பட்டதாம். வெளியில் செல்லும்போது அவருக்கு அபத்து ஏற்படும் என்பதை உணர்ந்த ஸ்ரீ ஸத்குரு அவரை ஒரு தனிப்பட்ட மந்திரத்தை சொல்லிக்கொண்டிருக்கச் சொன்னாராம். அதற்கு அவர், "அந்த மந்திரம் என்னுள் சதாசங்காலமும் ஓடிக்கொண்டிருக்கிறதே" என்றாராம்.

சமையல்கலை, சங்கீதக்கலை முதல் தச்சவேலை, கணினி பழுது பார்ப்பது வரை எல்லாமே அவருக்கு கையாலாகவே இருந்தது. இவைகளையெல்லாம் அவர் யாரிடமும் சம்பிரதாயப்படி கற்றுக்கொள்வதில்லை. இவைகளெல்லாம் அவரிடம் தானாகவே வந்தன.

ஒருமுறை ஸ்ரீ ஸத்குரு பாரதிய வித்ய பவனில் (1975) உரையாற்றும்போது கூறினார்: "உள்நாட்டு உலவரம், வெளிநாடுகளின் எதிர்ப்பு, அதே சமயம் இயற்கையின் சீற்றங்களை எதிர்நோக்க வேண்டியிருக்கும் பாரத நாடு. அதனால் குழப்பங்களும், உயிர் சேதமும், பொருள் சேதமும் ஏராளமாக இருக்கும். கடை சிமில் பாரத தேசம்தான் வெற்றி பெறும். மற்றவர்கள் பாரத தேசத்தை குருவாக ஏற்றுக்கொள்வார்கள். இதை நடத்திச் செல்லவேண்டியவர் ஏற்கனவே பிறந்துவிட்டார்." என்று. இதைப்பற்றி விவரமாக ஸ்ரீ ஸ்ரீ விஷ்ணுமோஹன், "வாய்ஸ் டிசுவன்" பத்திரிகையில் "Catastrophies, Calamities" என்ற ஒரு கட்டுரையை எழுதியுள்ளார். "தீய சக்திகள் அதிக பலம் பெற்றவை, சாதாரண மனிதர்களால் ஒன்றும் செய்யமுடியாது. கடவுளின் அருளாலும் ஆசியாலும்தான் தீய சக்தியை வெல்ல முடியும்" என்கிறார் ஸ்ரீ ஸ்ரீ விஷ்ணுமோஹன். அவர் கூறுகிறார் "எங்கு ஸ்ரீ ஸத்குரு இருக்கிறாரோ அங்கு ரண்டிமி இருக்கும். எங்கு ரண்டிமி உள்ளதோ அங்கு தீய சக்திகள் அழிக்கப்படும். இறுதியில் தீயவைகளிலிருந்து காப்பாற்றப்பட்டு எங்கும் உலகில் அமைதி நிலவும். ஒம் சாந்தி, ஒம் சாந்தி, ஒம் சாந்தி." என்று முடிக்கிறார்.

ஸ்ரீ ஸ்ரீ விஷ்ணுமோஹன், ஸ்ரீ ஸத்குருவை 'ஜகத்குரு' என்பார். "சாதாரணமாக எல்லா ஆசிரமங்களிலும் குருவின் பிறந்ததாளையோ அல்லது குரு மஹாசமாதி அடைந்த தாளையோ கொண்டாடுவார்கள். ஆனால் ஸ்ரீ பீடத்தில் உள்ளவர்கள் குருவின் சங்கராச ஸ்ரீகரண தாளை கொண்டாடும் பாக்கியம் பெற்றவர்கள். நம்முடைய நூல்களில் 'விவிதிச ஸன்னியாசம்', 'வித்வத் ஸன்னியாசம்' என இரண்டு முறைகள் உள்ளன, 'விவிதிச ஸன்னியாசம்' என்பது கடவுளை (பரப்பிரம்மனை) அடைய விரும்பும் ஒருவர் உலகை துறந்து துறவரம் மேற்கொள்வது. புத்தர், விவேகானந்தர் போன்றவர்கள் பிறவித்தளையிலிருந்து விடுதலைப் பெறுவதற்காக (liberation) துறவரம் மேற்கொண்டனர்.

துறவரம் என்பது மனம், வாக்கு, செயல்களில் இருக்க வேண்டும். உபநிஷதில் கூறப்படும் ரிஷி யாகுவல்க்யர் ஏற்கனவே தன்னை உணர்ந்து ஞானஒளி பெற்றிருந்தாலும், வெளி உலகிற்கு நம்பிக்கையும், உறுதியும் அளிப்பதற்காக வித்வத் ஸன்னியாசத்தை ஏற்றார். அவர்களது உள்ளம், ஆத்மா எல்லாமே துறவரத்தில் நினைத்து மூழ்கி, பேரின்பத்தில் இருக்கும்போது அவர்களுக்கு தனியாக துறவரம் ஏற்கவேண்டிய அவசியம் இல்லை, ஆனாலும் மக்களை கடவுளை அடையும் வழியில் அழைத்துச் செல்லவும், பிறவித்தலையிலிருந்து காப்பாற்றவும், உலகை உய்விப்பதற்கும் (லோக ஸங்க்ரஹம்), 'வசதைவ குடும்பகம்' என்னவென்பதை உலகிற்கு உணர்த்தவும் வெளி துறவரம் அவசியமாகிறது. இப்படிப்பட்டதான இந்த வித்வத் ஸன்னியாசத்தைதான் ஸ்ரீ ஸத்குரு ஏற்றுக்கொண்டுள்ளார் என்று ஸ்ரீ ஸ்ரீ விஷ்ணுமோஹன் கூறுகிறார்.

ஸ்ரீ ஸத்குரு நடத்தப்போகும் தர்மத்தைக் காத்து அதர்மத்தை அழிக்கும் இந்த மகத்தான குருசேஷ்திர யுகத்திற்கு ஸ்ரீ ஸ்ரீ விஷ்ணுமோஹன் சேனாதிபதியாக இருக்கப் போகிறார். எப்படி ஸ்ரீ முருகன் சேனாதிபதியாக இருந்து பல தீய சக்திகளை அழித்தாரோ அதேபோல் இப்போது ஸ்ரீ ஸ்ரீ விஷ்ணுமோஹன் அதைவிட மிகப் பிரம்மாண்டமான போரில் தீய சக்திகளை அழிப்பதற்கு ஸ்ரீ ஸத்குருவிற்கு உதவியாக இருப்பார்.

தெய்வீகமான அவர் மனிதப்பிறவி எடுத்தது ஆன்மீகப்பணி செய்வதற்கு ஸ்ரீ ஸத்குருவிற்கு உதவியாக இருப்பதற்காக, அவருடைய மனம், வாக்கு, செயல் எல்லாமே ஸ்ரீ ஸத்குருவினிடத்தில் வயித்துவிட்டதால் அவருக்கு தன்னைப்பற்றிய எண்ணமே உண்டானது இல்லை. அவர் ஸ்ரீமன் நாராயண ஸ்வரூபமான ஸ்ரீ ஸத்குருவை எல்லாவற்றிலும், எல்லா இடங்களிலும் கண்டார். தன் உள்ளிலும் வெளியிலும் கண்டார். சொல்லப்போனால், அவர் ஸ்ரீ ஸத்குருவின் கண்ணால் எல்லாவற்றையும் பார்த்தார். அவருடைய (ஸ்ரீ ஸத்குருவின்) சக்தியினால் எல்லாவற்றையும் செய்தார். எந்த திசையிலும் தான் செய்ததாக அவர் எண்ணவில்லை. பகவான் அவர் எந்தொதிரி எந்த அளவு ஸ்ரீ ஸத்குருவிற்கு கைங்கர்யம் செய்யவேண்டும் என்று விரும்பினாரோ, அதை தன்னுடைய கடைசி வினாடிவரை செய்து முடித்தார். இவை தன்னவம் கருதாமல் லோகசேஷமத்திற்காக செய்யப்பட்டது. இப்பூமியில் இருந்துகொண்டு செய்யும் வேலைகள் முடிந்ததும், ஸ்ரீ ஸத்குருவின் இச்சைப்படி அவருடைய பூத உடலை நம் மானிடக்கண்கள் மூண்ணால் மறைத்து, பல்வேறு உலகங்கள், பல்வேறு பரிணாமங்களிலிருந்து ஸ்ரீ ஸத்குருவின் மகத்தான பணிக்கு சேவை புரிவதற்காக சென்றுள்ளார். ஸ்ரீ ஸத்குருவிற்குமட்டுமல்லாமல், ஸ்ரீ ஸத்குருவிடம் நம்பிக்கையும் பக்தியும் உள்ளவர்களுக்கு பலவிதமான உதவிகளைச் செய்தும், அவர்களுக்கு வழிகாட்டியாகவும் இருந்து வருகிறார். இலையெல்லாம் நம் மனதிற்கும் புத்திக்கும் அப்பாற்பட்ட விஷயம். அவர் நம் ஊனக்கண்களுக்கு தெரியும்படியாக நம்முன் வந்தாலும் வரலாம்.

ஏதோ எனக்கு தெரிந்தவரை எழுதியுள்ளேன். குற்றங்குறைகள் இருந்தால் மன்னிக்கவும். இதை ஸ்ரீ ஸத்குருவின்

பாத்தகமலங்களில் வைத்து என்னுடைய அனந்தகோடி
நமஸ்காரங்களையும் திரு பாதாவிந்தங்களில் ஸமர்ப்பிக்கிறேன்.

English synopsis

Traits of Sri Vishnumohan

(Hymavathi Sankaranarayanan)

The author has composed this article based on what has been gleaned from writings of Sri Vishnu Mohan, information gathered from other sevarthis of Sri Peetam, her own interaction with Sri Vishnu Mohan and dialogues with Sri Sathguru Himself.

Observing Sri Vishnu Mohan on various occasions, the author informs that Sri Vishnu Mohan was very humble and compassionate. Divine at heart, he was patient and would listen to people calmly and understand their problems. He was forthright in his replies, not hiding the truth, but at the same time careful not to cause any hurt.

Sri Vishnu Mohan considered Sri Sathguru as his guru and not as his mother. Therefore he considered Sri Sathguru as God, Sriman Narayana Himself. He listened to the commands of his Guru and executed them flawlessly, not getting perturbed ever. He had total faith and trust in and total devotion to Sri Sathguru. The words and commands of Sri Sathgru was gospel for him. Sri Vishnu Mohan did not live for himself, he lived for Sri Sathguru, to serve Sri Sathguru.

Sri Vishnu Mohan was very skilled in any craft, be it administration, computers, cooking, music, carpentry, etc., though he did not have a formal education in any of these.

In a speech delivered at Bhartiya Vidya Bavan, Cheenai in 1975, Her Holiness Sri Sathguru had predicted that India as a country would have to face plenty on internal disturbances, external opposition and natural calamities that will cause huge material and monetary losses, but India would emerge winner ultimately, overcoming all evil forces. The world would accept India as the guru. Sri Vishnu Mohan would, from whichever plane he may be now, help Sri Sathguru annihilate the evil forces, as ahs been told to author.

Sri Vishnu Mohan had written in detail on this in "Voice Divine". He said then that evil forces are very strong and can be overcome only through the help of God. He went on to write that where there is Sri Sathguru, the evil forces present there would be destroyed ultimately.

Sri Vishnu Mohan has said that Sri Sathguru has taken to VIDVAT SANYASA to lead mankind towards God and Liberation. Sri Vishnu Mohan, a divine personality, had taken birth as a mortal in this world only to serve Sri Sathguru, says the author. Sri Vishnu Mohan considered Sri Sathguru as Sriman Narayana Himself and carried out the commands of most faithfully till his last breath in this world. From the higher planes also he continues to serve Sri Sathguru and guide and help all devotees of Sri Sathguru.



There was a middle aged gentleman

who used to come for darshan. His wife was quite eccentric. He told Vishnu how his wife was very aggressive even opening his mail and checking it out. The next day he told Shrihari that he wanted his prasadam to be sent to his office as his neighbour was a Muslim and he didn't want a Muslim to handle his prasadam. He had forgotten his earlier conversation.

When Shrihari informed Vishnu about his request, Vishnu laughed and said, "I think his wife has become a Muslim!!"

Not a person who could be easily taken in, but at the same time Able to look at things compassionately and with humour.



ஸஹமாவதி சங்கரநாராயணன்

ஓம் ஸ்ரீ ஸத்குரு ஸ்வாமி ஞானானந்த ஸரஸ்வத்யை நம:

"ஸ்ரீ ஸத்குரு அற்புதங்கள் செய்வாரா?" என்றுசிலர் கேட்பதுண்டு. அதற்கு ஸ்ரீ விஷ்ணுமோஹன் கூறுகிறார்: "ஆனால், ஸ்ரீ ஸத்குரு ஒரு நாத்திகனை ஆஸ்திகனாக மாற்றுவார். ஆனால் சுயநலம்கொண்ட இவ்வுலகம் இதை வெண்டும் என்று கேட்பதில்லை."

"ஒருவர் செய்த செயல் உலகை மூன்றுமுறை சுற்றி பலமுடங்கு சக்தியோடு செய்தவரையே திரும்பி வந்ததையும் என்று ஸ்ரீ ஸத்குரு கூறுகிறாரே, இதன் காரணம் என்ன" என்று சிலர் ஸ்ரீ விஷ்ணுமோஹனிடம் கேட்டனர்.

அதற்கு அவர் கூறுகிறார்: ஒருவர் செய்யும் செயலானது மூன்றுவிதமான பாதிப்புகளை ஏற்படுத்துகிறது. நற்செயல் செய்தவனை மேலும் நல்லவனாக ஆக்குகிறது. யருக்காக செயல்பட்டானோ, அவனும் சந்தோஷமடைகிறான். துர்துணத்தால் ஒருவன் தீயதை செய்ய அவனை அத்தச் செயல் மேலும் கீழ்நிலைக்கு எடுத்துச் சென்றுவிடுகிறது. யாரின் பொருட்டு செய்யப்பட்டதோ அவனும் தீயவனாக ஆகிறான். ஒருவனுடைய செயல்பாடு அவனுடைய குணங்களை உருவாக்குகிறது.

உதாரணமாக ஒருவன் மற்றவர்களின்மேலுள்ள கோபத்தினால் செயல்பட்டால், அவன் நிதானத்தையும் இழந்து சுய கட்டுப்பாட்டையும் இழக்கிறான். அது மட்டுமல்லாது; தனக்கு தீமை செய்தவன்மேல் கோபம் கொண்டு மனகாரத்தினால் வெறி கொண்டு அவனுக்கு பல தீமைகளை செய்கிறான். திரும்பவும் அவன் இவனுக்கு அதேமாதிரி பதிலடி கொடுக்கிறான். இவர்களுடைய இந்த மாதிரி ஆணவமும், கோவமும், பொறாமையும் அவர்களை சுற்றியுள்ளவர்களை பாதித்துகடைசியில் ஒரு ஜன சமூகத்தையே பாதிக்கிறது. கடைசியில் ஒரு நாட்டையே நாசமாக்குகிறது. நாட்டுக்கு நன்மை பயக்கும் செயல்களில் இவர்கள் மனது ஈடுபடுவதில்லை. இன்று இதை இவ்வுலகில் கண்கூடாக பார்க்கிறோம்.

ஆனால் சுயநலமில்லாமல், உண்மையிலேயே உதவி தேவைப்பட்டவர்களுக்கு செய்யப்படும் உதவியானது அதை செய்தவனுக்கு மன நிறைவை கொடுக்கிறது. உதவியை பெற்றவனும் உதவி செய்த அவரின் தன்னலமற்ற உதவி செய்யும் குணத்தை எண்ணி கடினமான உழைப்பிற்கு முயற்சி செய்கிறான். மனிதர்களுடைய நற்பண்புகளில் நம்பிக்கை வைக்கிறான். கடவுளிடம் நன்றியுள்ளவனாக ஆகிறான். ஆன்மீக சக்தி பெற்ற அவதார புருஷர்கள் எதையும் எதிர்பார்க்காமல் மற்ற பாபா ஜனங்களுக்காக செய்யும் நியாகமும், அன்புடனும் ஆசியுடனும்



செய்யும் உதவிகளும் பெரிய ஜனசமுதாயத்தையே மாற்றுகிறது. அவரிடமிருந்து வெளிப்படும் நற்குணங்களும் தாம் சிந்தனைகளும் ஆன்மீகச் சக்திகளின் வெளிப்பாடும் அவருடைய சக்தியினால் ஒரு தேசம்மட்டுமல்லாமல் உலகம் முழுவதும் பரவி எல்லோருடைய சிந்தனைகளையும் கடவுள் பக்கம் இழுக்கிறது.

நாம் செய்யும் செயல்களின் விளைவுகளை கண்ணுக்கு தெரிவது, கண்ணுக்கு புலப்படாதது என இரண்டு வகைகளாக பிரிக்கலாம்.

உதாரணமாக, ஒருவர் அவருடைய சமய நம்பிக்கை கூறுகிறபடி நன்மையின் பொருட்டோ, தீமையின் பொருட்டோ ஹோமம் செய்கிறார் என்று வைத்துக்கொள்வோம். அந்த ஹோமத்தின் அக்னியிலிருந்து வரும் புகை முதலில் ஹோமம் செய்தவரை பற்றுகிறது. மேலும் அதன் விளைவுகள் கண்ணுக்கு புலனாகாத நுண்ணுணர்வு (subtle form) உள்ளதாக ஹோமம் செய்யப்பட்ட இடத்தில் வியாபித்திருக்கும்.

உதாரணமாக பேயால் நகரை விஷவாயு தாக்கியபோது அனேகம்பேர் அந்த விஷ வாயுவினால் பாதிக்கப்பட்டனர். ஆனால் அக்னிஹோத்திரம் செய்த வீடுகளிலோ அந்த அளவுக்கு பாதிப்பு எதுவும் ஏற்படவில்லை. இந்த பூலோகம் மட்டுமல்லாமல் மற்ற லோகங்களிலும் இந்த ஹோமங்களின் பாதிப்பு இருக்கும்.

இப்படி கண்ணுக்குப் புலப்படாத கொடிய தீய விளைவுகள் இருக்கும் பளகத்தில் அதனுடைய சக்தியானது நலிந்த மன தடுமாற்றம் கொண்ட மக்களை அடைந்து, அவர்களை தூண்டி பல தவறுகளை செய்யவைக்கிறது. மேலும் மது, மனதை நிலை தடுமாற வைக்கும் சில மருந்துகள் இவைகளை சாப்பிடுபவர்கள் எதையும் சீர்தூக்கிப் பார்க்கும் நிலையில் இல்லாததால், தீயது செய்வது கலப்பமாகவும், மனத்திற்கு பிடித்தமாதிரியும் தோன்றுவதாலும், தீய செயல்களை நல்ல செயல்கள்தான் என்று தனக்குத் தானே சமாதானம் செய்துகொண்டு, தீயதையே செய்ய முற்படுகிறார்கள். இப்படிப்பட்டவர்களுக்கு பகவானிடத்தில் பக்தியோ, நம்பிக்கையோ இருக்காது. அவர்களிடம் தான் என்ற அகங்காரம்தான் இருக்கும்.

ஆகையால் ஒருவர் செய்யும் செயலின் விளைவுகளை பகவானின் பாதத்தில் அர்ப்பணிக்காவிட்டால், அதனுடைய விளைவு பலமடங்கு தீவிரம் பெற்று அவர்களை அடையும் என்று கூறுகிறார். பிறவித்தனையிலிருந்து விடுதலை பெறுவதற்கு பதிலாக மேலும் மேலும் மாயையில் சிக்கி உழலுவார்கள் என்கிறார் ஸ்ரீ விஷ்ணுமோஹன்.

(Hymavathi Sankaranarayanan)

Answering a question as to how a deed performed by someone goes thrice around the world and comes back to the performer with greater impact, Sri Vishnu Mohan explained in detail the methodology.

He said that each action has three types of effects. A good deed makes the doer a better person, besides making the beneficiary of the deed also a happier person. An evil act performed takes the doer further down and the victim of the act turns in to a bad man. Acts performed by a person moulds his qualities.

A person acting in anger loses his calmness and control. Getting annoyed through his ego, he performs evil deeds towards the doer. The receiver now retaliates and the cycle builds up. Starting with individuals, the evil acts performed affects the whole community, finally destroying the country itself. Such evil people never consider doing anything good for the country.

On the contrary, a self-less act performed to help a person in need of that help, benefits the doer and the beneficiary of the act. The person receiving the help develops faith in good character of people and begins to work hard and sincerely for helping others. Such good acts change an entire community for the better and fosters faith in God, making everyone God-conscious.

The effect of an act may either be visible or invisible. For example, when a homam is performed, the smoke from the fire engulfs the place of homam. Its effects occupy the place in a subtle form.

When Bhopal was affected by the leakage of poisonous gas years ago, many homes and families were affected severely, but in houses where oblations were being regularly offered to Fire-God, the effect was far less. The effect of the homam is not only present in this world but also in other planes.

When evil deeds are done, the effect will greatly influence persons with a weaker mind and those addicted to drinks and drugs. In that weak state of mind, they not only are not aware of their misdeeds, but they also begin to think that their deeds are good in nature. They then continue to perform evil deeds, fuelled by their ego.

If one does not offer the fruits of their actions at the feet of God, those effects come back to the doer with a much greater impact, explained Sri Vishnu

ஹைமாவதி சங்கரநாராயணன்

ஓம் ஸ்ரீ ஸத்குரு ஸ்வாமி ஞானானந்த ஸரஸ்வத்யை நம:

தன்னுடைய குருவினிடத்தில் தாய்மையான பக்தியும், பரிபூர்ண சரணாகதியையும் சிறு வயதிலிருந்தே கடைப்பிடித்துவந்த ஸ்ரீ விஷ்ணுமோஹன், ஸ்ரீ பீடம் வரும் "குருபாய்"களும் இந்த ஸ்ரீ பீட ஒழுக்கத்தை கடைப்பிடிக்க வேண்டுமென்று விரும்பினார். "ஸ்ரீ பீடம் வழக்கம்" வழக்கம் என்றால் என்ன? மற்ற சமயப்பணிக் குழுக்களைவிட, எப்படி வேறுபட்டது, இதனுடைய தனித்தன்மை என்ன என்பதையெல்லாம் அவர்களுக்கு விளையாட்டாகவும், அதே சமயம் அவர்கள் புரிந்துகொள்ளும் அளவுக்கு விவரமாகவும் சொல்லி, அவர்களை கடைப்பிடிக்கவும் வைத்தார்.

அவர் கூறியதிலிருந்தும், மற்ற குருபாய்கள் சொன்னதிலிருந்தும் நான் தெரிந்துகொண்ட அளவிற்கு இதை எழுதுகிறேன்.

ஸ்ரீ பீடம் ஒழுக்கத்தை (Sri Peetam) கடைப்பிடிக்க குருபக்தியும் சரணாகதியும் அவசியம் என்கிறார். அவதார பருஷன் பல காரணங்களை முன்னிட்டு ஒரு சில வேலைகள் செய்வார்கள், இது மற்றவர்கள் செய்வதிலிருந்து மாறுபட்டிருக்கும், நாம் அவைகளுக்கு காரணம் கேட்கக்கூடாது. அவர் காரணத்தைக் கூறினாலும் நம்மால் புரிந்துகொள்ள முடியாது, சிலகாலம் பொருத்து அவர் ஏன் அப்படி சொன்னார் என்று தெரிய வரும். தெரிந்துகொண்டுதான் செயல்படுவேன் என்றால் அதற்குள் காலம் கடந்துவிடும். நஷ்டம் நமக்குதான்.

இங்கு செய்யும் ஒவ்வொரு சிறிய வேலை முதல் பெரிய வேலை வரை எல்லாமே ஸ்ரீ ஸத்குருவின் ஆன்மீகக்குரலின் கட்டளைப்படியே நடக்கும். இங்கு எல்லோரும் சமம். இங்கு அவர்களுடைய பூர்வஜன்ம ஸம்ஸ்காரங்கள், அவர்களுடைய பக்தி, சரணாகதி முதலியவற்றைப் பொருத்து எதுவானாலும் கொடுக்கப்படும், செய்யப்படும். இதனால் மற்றவர்கள் என்ன செய்கிறார்கள், எப்படி செய்கிறார்கள் என்று கவலைப்படாமல், தனக்கு இட்ட கட்டளையை ஒழுங்காக முடிந்தவரை சரியாகச் செய்யவேண்டும்.

சில நேரங்களில் சிலரை திடீரென்று கவனிக்காமலும், அவர்களிடம் பேசுவதைத் தவிர்த்தும் வருவார். இதுவும் அவர்களுடைய நன்மைக்காகத்தான், 'நாக்கென்று ஒரு சக்தியும் கிடையாது. நாம் கடவுளின் ஒரு கருவிதான்' என்பதை அவர்களுக்கு உணர்த்தவும் மேலும் அவர்களுக்கு கர்வம் உண்டாகாமல் இருக்கவும் இப்படிச் செய்வார். இம்மாதிரி சமயங்களில் ஸ்ரீ ஸத்குருவினிடம் இன்னும் தீவிரபக்தி செலுத்தவேண்டும். அகாவது, சரணாகதி வேண்டும், யார் எப்படி இருந்தாலும் ஸ்ரீ ஸத்குரு இடும் பணியை



அவருடைய அனுகூலத்தால் பக்தியோடும், சிரந்தையோடும் நம்மால் முடிந்தவரை செவ்வனே செய்து அதை அவரது பாதங்களில் வைத்துவிட்டால் அதைத்தான் சரணாகதி என்று கூறுகிறார்.

ஸ்ரீ ஸத்குரு நல்லதைத்தான் செய்வார் என்ற தீவிர சஞ்சலமில்லாத நம்பிக்கை வேண்டும். அனேக சோதனைகள் எந்தாலும் அவையெல்லாம் நம்முடைய நன்மைக்கே என்று புரிந்துகொள்ளவேண்டும். டாக்டர் நோயை குணப்படுத்துவதற்கு கசப்பான மருந்து கொடுத்தும் கடும் பத்தியமும் வைக்கிறார். அதேபோல் ஸ்ரீ ஸத்குருவுக்கும் நம்முடைய கர்மவினைகள் அழிந்து மேலும் ஆன்மீகத்தில் நாம் வளர்ச்சி அடைய இந்த முறை தேவைப்பட்டு வருகிறது. ஆகையால், குருவினமேல் நம்பிக்கை வைத்து மறுபேச்சில்லாமல் ஸ்ரீ ஸத்குரு சொற்படி நடந்தால் அதுவே ஸ்ரீ பீடத்தின் ஒழுங்கு முறையாகும். இந்த ஒழுக்கத்தை கடைப்பிடித்தால் பகவானுக்கும் சந்தோஷமாக இருக்கும். நாமும் ஆன்மீக பாதையில் முன்னேறமுடியும்.

இப்படியாக ஸ்ரீ விஷ்ணுமோஹன் குருபக்தியின் அவசியத்தைப் பற்றிக் கூறுகிறார். சிறந்த தூய்மையான குருபக்தியிருந்தால் அங்கு பரிபூரணமான சரணாகதியிருக்கும். சரணாகதி இருக்கும் இடத்தில் தூய்மையிருக்கும். தூய்மை அடைய அடைய அந்த அளவுக்கு தூய்மையே உருவான பகவானருகில் - ஸத்குருவின் அருகில் - செல்லமுடியும்.

இப்படியாக குருபாய்களின் உள்ளத்தில் ஸ்ரீ பீடத்தின் ஒழுக்கத்தை பதிய வைத்து அதன்படி அவர்களை நடந்துகொள்ளவும் வைத்தார்.

Sri Vishnumohan's Gurubakthi

English synopsis

(Hymavathi Sankaranarayanan)

Sri Vishnu Mohan, from his childhood days, had developed pure bakthi for Sri Sathguru and surrendered totally to Her Holiness. He desired that all devotees develop the same traits.

The practice in Sri Peetam is different from the practice in other similar institutions. To follow this practice, it is essential a devotee develops pure bhathi ad totally surrender at the Feet of Sri Sathguru.

Every act in and of Sri Peetam is performed as per the commands received from Sriman Narayana by Sri Sathguru. All are equal in Sri Peetam. Sri Sathguru assigns specific work to a devotee, after considering the devotee's bhakthi, surrender, samskara of the previous birth, etc. The devotee is expected to carry out the assignment without comparing with the work assigned to others.

It is possible that Sri Sathguru may not look at a devotee or even avoid speaking to him/her. The devotee has to understand that it is for his good only and surrender more to Sri Sathguru, with greater devotion.

To make a devotee work out his / her bad karma, Sri Sathguru does things which may not be to the liking of the devotee. Sri Sathguru does everything only for the benefit of the devotee. An unwavering faith to this effect is most essential. One has to carry out whatever command is issued by Sri Sathguru without questioning or doubting.

Sri Vishnu Mohan wanted all devotees to develop above traits and follow the discipline of Sri Peetam. This will please God and also help a devotee advance spiritually. He stressed that one can surrender completely only if the devotee has total bhakthi for the Guru.

Sri Vishnu Mohan used to teach the above to all devotees.

The devotee has to develop unwavering faith in Sri Sathguru and get understand that whatever Sri Sathguru does is for his / her good only.

ஹைமாவதி சங்கரநாராயணன்

ஓம் ஸத்தகுருஸ்வாயி ஸ்ரீ ஞானானந்த ஸரஸ்வத்யை நம:

ஸ்ரீ விஷ்ணுமோஹனிடம் நான் அதிகம் பேசினது கிடையாது. ஆனாலும் சிலசமயம் மனம் தடுமாறும்போது சரியான சமயத்தில் நேரிலோ, கணவிலோ வந்து என் தேவைக்கேற்ப பதிலளிப்பார் அல்லது செய்கையில் வேளிப்படுத்துவார். இந்த மாதிரி அனேக சிறிய சிறிய அனுபவங்கள் இருந்தாலும் அவற்றில் சிலவற்றை எழுதுகிறேன்.

ஒருமுறை ஸ்ரீ ஸத்தகுரு மஹாசிவராத்திரியன்று உமா மஹேஸ்வரர் பூஜையைய மிகக் கோலாகலமாகச் செய்தார். அச்சமயம் என்னுடைய சகோதரிக்கு குழைந்தை பிறந்து மருத்துவமனையில் இருந்தாள். மேலும் வீட்டிற்குவேறு விருந்தாளிகள் வந்திருந்தார்கள். என்னால் பூஜையில் அரை மணிக்கு நேரத்துக்குமேல் இருக்க முடியவில்லை. மேலும் என்னால் அந்த பூஜைக்காக எந்தவிதமான கைங்கர்யமும் செய்யமுடியவில்லை. அதனால் எனக்கு மிகவும் வருத்தமாக இருந்தது. ஸ்ரீ விஷ்ணுமோஹன் வெளியில் நின்றுகொண்டிருந்தார். அவரிடம் "எனக்கு சீக்கிரம் போகவேண்டும், விருந்தாளிகள் வந்திருக்கிறார்கள். என்னால் முழுநேரமும் இருக்க முடியவில்லை. ஒருவித கைங்கர்யமும் செய்யமுடியவில்லை" என்று அவரிடம் வருத்தப்பட்டுக்கொண்டேன். எனக்கு துக்கம் தெஞ்சை அடைத்தது. அதற்கு அவர், "வருத்தப்படாதீர்கள், இப்பொழுது இல்லையென்றால் கட்டாயம் இன்னொருமுறை ஸ்ரீ ஸத்தகுரு உங்களுக்கு வாய்ப்பு கொடுப்பார். கவலைப் படாதீர்கள்" என்று கூறினார்.

அவருடைய வாக்கு வீண்போகவில்லை. அடுத்த சில மாதங்களில் வந்த சாவித்திரி நோன்பு பூஜையை ஸ்ரீ ஸத்தகுரு குருகுலத்தில் அதே உமா மஹேஸ்வர் படத்தை வைத்து பூஜை செய்தார். அந்த பூஜைக்கு நிவேத்தியம் தயாரிப்பதிலிருந்து பல சில்லரை வேலைகள் செய்வதற்கும் ஸ்ரீ ஸத்தகுருவின் அனுமோஹம் கிடைத்தது. அந்த பூஜைக்கு ஆரம்ப முதல் கடைசிவரை இருந்தேன் என்பது குறிப்பிடத்தக்கது.

ஸ்ரீ பீடத்திற்கு என்னால் வரமுடிந்த அளவிற்கு என் கணவரால் வா முடியவில்லையே என்று எனக்கு வருத்தமாக இருந்தது. ஒரு நாள் அவர் "அங்கிள் வரவில்லையா" என்றார். நான் அவர் பீடம் வாழுடியாததன் காரணங்களை கூறினேன். அதற்கு அவர் கூறினார் "Uncle has a golden heart", கடுகளவு ஒருவரிடம் தூய்மை இருந்தால்கூட போதும், அவர்களை ஸ்ரீ ஸத்தகுரு ஒருபோதும் கைவிட மாட்டார்" என்று கூறி அகருக்கே உரித்தான லேசான புன்முறுவல் பூத்தார். அப்போது அவர் அடிக்கடி கூறும் "எல்லாவற்றிற்கும் நேரம் காலம் அவசியம்" என்றது; என் நினைவுக்கு வந்தது.



நேரில்மட்டும் அல்லாமல் கணவிலும் வந்து எனக்கு ஆறுதல் கூறியுள்ளார். அந்த சமயம் ஸ்ரீ பீடத்தில் தரிசனம் இல்லை. மேலும், தரிசனம் இருந்த நாட்களிலும் என்னால் பல காரணங்களால் போக முடியவில்லை. இதனால் நான் யிசுவும் நொந்து போனேன். என்னால் போக முடியவில்லையே என்று வருத்தமாக இருந்தது. அந்த சமயத்தில் அவர் என் கணவில் வந்தார்.

அவர் என்வீட்டு பின்பக்க வாசற்படி பக்கம் நின்றுகொண்டிருந்தார். அவரை பார்த்தவுடன் எனக்கு ரொம்ப சந்தோஷ ஏற்பட்டது. அவரிடம் "ஸ்ரீ ஸ்தூருவை பார்க்க முடியவில்லையே என்று ரொம்ப வருத்தமாக இருந்தது. இப்போது உங்களை பார்த்தது ரொம்ப சந்தோஷமாக இருக்கிறது. என்னால் ஸ்ரீ பீடம் வரவே முடியவில்லை" என்றேன். அதற்கு அவர் "அம்மா இங்குதானே இருக்கிறார்" என்றார். ஆவலோடு "எங்கே, எங்கே" என்று கேட்டேன். அதற்கு அவர் "அதே எரும்பு சாறையாக போய்க்கொண்டிருக்கிறதே, அது போகும் வழியில் போய்ப்பாருங்கள்" என்றார். உடனே தானும் எரும்பு போகும் வழியே போனேன். அது ஸ்ரீ ஸ்தூரு படம் இருக்கும் இடம் போய் நின்றது. அப்போதுதான் நான் உணர்ந்தேன். படத்தை வெறும் படம் என்று எண்ணக்கூடாது. அதில் ஸ்தூருவை பார்க்கவேண்டும் என்று. அப்போதுதான் அவர் என்னோடு எப்போதும் இருக்கிறார் என்பதை அறிந்துகொண்டேன்.

மற்றொருமுறை எங்கள் வீட்டின் கீழும் மாடியிலுமாக சில மாறுதல்கள் செய்துகொண்டிருந்தோம். அதில் சில இடங்கள் திறந்தவேளியாக இருந்தது. கொல்லத்துக்காரர் அதை சரி செய்து தருவதாக சொல்லி 12 குடிக்கச் சென்றவர் வரவில்லை. ஆகையால் ஏதோ நாங்களே கட்டையால் அட்டம் கொடுத்து செங்கல்களை அடுக்கி வைத்தோம். பலமாக தட்டினால் விழுந்துவிடும் நிலையில் இருந்தது. வேறுவழியில்லாமல் ஸ்ரீ ஸ்தூருவை வேண்டிக்கொண்டு அவர் விட்ட வழி என்று படுத்து தூங்கிவிட்டோம்.

அன்று இரவு ஸ்ரீ விஷ்ணுமோஹன் கணவில் வந்தார். எந்த இடத்தில் பத்திரம் சுமமி என்று நினைத்தோமோ, அந்த இடத்தில் அவர் அங்கும் இங்குமாக நடந்துகொண்டிருந்தார். அவரை பார்த்தவுடன் நான் அவரை வரவேற்பு அறையில் வந்து அமரச் சொன்னேன். அவர் நின்றுகொண்டிருந்த இடமோ காற்று இல்லாமல் தும்பும் சுறகளும் நிறைந்ததாக இருந்தது. ஆனால் அவர் வரவேற்பு அறையில் அமர சம்மதிக்கவில்லை. "அம்மா இங்குதான் இருக்கச் சொன்னார்கள்" என்று கூறினார். பிறகு நான் நாற்காலியை எடுத்துப்போட்டு "இதில் உட்காருங்கள்" என்றேன். பிறகு அந்த நாற்காலியில் உட்கார்ந்துகொண்டார். நான் கண் விழித்துவிட்டேன்.

மற்றொருமுறை நவம்பர் மாதம் எங்கள் முன்னோர்களுக்கு சிராத்தம் செய்வதற்காக வாராணசி போனோம். என் கணவருக்கு 'அலர்ஜி ப்ராப்ளம்' உண்டு. நல்ல குளிர் வேறு. தொண்டை பாதிப்பு ஏற்பட்டால் அவருடைய காதையும் பாதிக்கும். மேலும் காய்ச்சலும் வரும். சிராத்த காரியங்கள் என்றால் அடிக்கடி குளித்து நரத்துணியுடன் இருப்பது எல்லாம் அவரை பாதிக்கப்போகிறதே

என்று எனக்கு உள்ளூர கவலையாக இருந்தது. ஸ்ரீ ஸத்தருவின் அனுகூலத்தை வேண்டி பார்த்தனை செய்துவிட்டு கிளம்பினோம்.

வாராணசியை அடைந்த ஆன்று இரவு ஸ்ரீ விஷ்ணுமோஹன் கனவில் வந்தார்.

நாங்கள் ஒரு மாட்டுவண்டியில் பேய்கொண்டிருந்தோம். வண்டியின் பின்னால் ஸ்ரீ விஷ்ணுமோஹன் நடந்து வந்து கொண்டிருந்தார். நான் அவரை வண்டியில் ஏறிக்கொள்ளச் சொன்னேன். "அவர் பரவாயில்லை, நடந்தே வருகிறேன்" என்றார். நாம் வண்டியில் வர அவர் நடந்து வருவதா என்று என் மனம் கஷ்டப்பட்டது. ஏன் இந்த நிலை என்று பகவானை வேண்டினேன். ஒரு நிமிடத்தில் அவர் ஓடி வந்து வண்டியிலுள்ள கொக்கியை எடுத்துவிட்டு வண்டியில் ஏறி அமர்ந்தார். நானும் விழித்துக்கொண்டேன். பிறகு அவர் எங்களுக்கு பாதுகாப்பாக இருப்பதாக உணர்ந்தேன். நாங்கள் வாராணசியில் எல்ல காரியங்களையும் தன்றாக செய்துமுடித்து செளக்கியமாக சென்னை திரும்பினோம்.

இப்படியாக பல முறை என் கனவிலும் தோரிலும் சொல்லாமல் சொல்லிய ஆறுதல் மொழிகளும், அவர் எங்களுக்கு கொடுத்த நம்பிக்கையும் இன்னும் மனதிலே மருந்தாக இருக்கிறது.

Helping Nature of Sri Vishnumohan

English synopsis

(Hymavathi Sankaranarayanan)

The devotee mentions a few instances when Sri Vishnu Mohan solved the devotee's problems through counselling in person or through appearing in dreams.

Once the devotee could not participate fully in a pooja conducted on Maha Sivarathri Day, due to pressing domestic requirements. The devotee attended the pooja only briefly and mentioned to Sri Vishnu Mohan about the sadness felt. Sri Vishnu Mohan consoled the devotee that another opportunity would definitely be provided by Sri Sathguru for serving. Within a few months Sri Sathguru performed "Savithri Nonbhu" and the devotee could participate in the function completely and also be of service.

Once the devotee dreamt that Sri Vishnu Mohan was standing near the back door of the house. The devotee was feeling sad that visits to Sri Peetam were irregular and mentioned to Sri Vishnu Mohan. He replied that Sri Sathguru was there in the house of the devotee. The devotee asked where and Sri Vishnu Mohan advised the devotee to follow a row of ants. The devotee did so only to

find that the ants stopped at a picture of Sri Sathguru hung on the wall. The devotee realised that wherever there is a picture of Sri Sathguru is kept, Sri Sathguru is present there.

On one occasion, repair work was going on in the house of the devotee. As it grew dark, there were openings which had been left unprotected. The devotee prayed to Sri Sathguru, established some protection and slept. The devotee dreamt that Sri Vishnu Mohan was standing near those openings and guarding them. When invited to come and sit in the room, he declined saying that it was the command of Sri Sathguru that protection be offered.

Once the devotee and family members went to Varanasi to perform "sraddham" for ancestors. The leading member of the family was not keeping good health and the devotee was worried that travelling to Varanasi in the cold month of November would affect the health more. The devotee prayed to Sri Sathguru and started on the trip.

On the night of reaching Varanasi, the devotee dreamt that Sri Vishnu Mohan was accompanying them. The family could perform all the ceremonies at Varanasi without any problem and returned in good health.

Thus the devotee had received help from Sri Vishnu Mohan on many

Lata Ramadas

*S*ri Sathgurave Namaha

In the year 1985 Sri Sathguru had moved from Chetpet to Anna Nagar. In the same year my father, my brother and myself had undertaken a journey to Chennai from an obscure place in Central India. We were directed to Sri Gnana Advaita Peetam by a devotee of Sri Sathguru. It was the first week of November and it rained cats and dogs in Chennai on that particular day. With great difficulty we reached Sri Peetam totally drenched. As we waited a gentleman came out and enquired about us. His voice was soft and gentle; there was an aura of austerity and determination about him, which I found very much akin to a Yogi just out of deep contemplation. That was the first impression I had of revered Gurubhai Sri Vishnu Mohan – one of the most worthy disciples of Sri Sathguru. I was to know more about him in the days to come.

My visits to Sri Peetam started increasing. Every time I went to Sri Peetam for Darshan, Gurubhai Sri Vishnu Mohan's unobtrusive presence was felt everywhere. Gurubhai himself was seen very rarely. One hardly heard his voice. But his unmistakable presence was felt everywhere – right from the time one entered the precincts of Sri Peetam – from the orderly arrangement of devotees' footwear to the clock-like precision and discipline with which the activities were conducted, one could feel his hand.

Outstation devotees received prasadam from Sri Peetam regularly. The manner in which the Vibhuti and Kumkum packets were packed in amazingly small papers sheets neatly and intricately folded was itself a marvel – he was an example for perfection in infinite forms. I have never hence seen such perfectly folded small packets anywhere. I have heard of his skills in carpentry, in music – all hidden beneath the calm exterior.

When I moved to New Delhi to live with my husband we regularly received letters from Sri Peetam typed and signed by Gurubhai Sri Vishnu Mohan. The letters were precise and brief – sometimes informing us about Sri Sathguru's outstation visits or merely as a reply to our own letters written to Sri Sathguru. These letters filled us with great joy as though we were actually at Sri Peetam.

I learnt more about Gurubhai through his writings in Voice Divine. His articles



– especially the editorials were always forceful and thought provoking. We have all seen how his article on Catastrophes and Calamities is relevant even today. His writings are always steeped in Guru bhakthi and kindled the same amount of devotion in the minds of readers also.

What struck me most was the deep love and bhakthi he had for Sri Sathguru and at the same time with a certain degree of detachment. For a newcomer like me this idea seemed amazing and unbelievable. Gurubhai Sri Vishnu Mohan's devotion to Sri Sathguru can be better appreciated when we compare it with the situation in Sri Bhagavad Gita. In the Chapter 11 – (Verses 41 and 42) Arjuna is overwhelmed by Sri Krishna's Vishvaroop. Arjuna begs Sri Krishna's forgiveness for having regarded Him merely as a friend, unconscious of his greatness and that he might have been disrespectful to Him while walking, reposing, and sitting or at meals, when alone with Him or in company. But Gurubhai had transcended the worldly attachment of a mother-son relationship and had truly accepted Sri Sathguru as his Guru and God. Only an evolved soul like Gurubhai Sri Vishnu Mohan could have reached that exalted state.

We have heard about stories where Sri Sanandana had rushed across the river unmindful of the depths immediately on hearing the call of Sri Sankara; who was at the other bank of the river; and wherever he placed his feet he was supported by a lotus – hence he came to be called as Padma Pada. We have not seen Sri Padma Pada – but it is indeed our great fortune that we have seen and experienced Guru Bhakthi in highest form through Gurubhai Sri Vishnu Mohan.

He has shown us a path – he has remained all through as an ideal sishya. In him I see a perfect role model for total surrender and Guru bhakthi that each one of us can emulate and follow. I am sure he is just around here guiding each one of



When Vishnu was a four year old,

his elder sister Mina, used to tease him calling him Mohini, singing the song, *Yaardinee mohini* to him. Vishnu answered after some time, You can call me Mohan or Mohini, or boy or girl, but that is only referring to the body, the soul doesn't have all these things. And that's what I am.



Lakshmi Sivaraman

“These highest truths will flash upon that Mahatma who has the highest devotion to God and regards his Guru as God”.

A sloka from the Upanishad, which Her Holiness Shri Sathguru often explains to the devotees.

Any examples? As far as my knowledge goes it is Sri Sri Sri Vishnu Mohan. By the grace of Shri Sathguru I had the rare privilege of moving closely.

In September 1975, as soon as we came to know about Shri Sathguru shifting to Chennai from Conjeevaram, we went for darshan at Edward Elliot's road. Shri Sathguru welcomed us with a broad smile as though Shri Sathguru knew us since ages. After sometime we were asked to have a look at the publications of Sri Peetam "*Gnana malar*" and "*Divine Descent*".

When we entered the adjacent room we saw Sri Sri Sri Vishnu Mohan sitting and talking with another devotee. The moment he saw us, he got up from his seat with a friendly smile and explained about the books. That smile, warmth and the tone of his speech were inborn in him and it remained the same till the end.

Sri Vishnu's Guru Bhakti and surrender were evident even in the smallest day-to-day activities. His sister Smt. Padmini Paliath once told us that on one particular day Shri Sathguru asked about the availability of vegetables in the kitchen and Sri Vishnu Mohan replied "*Ma, there is only 1 bitter gourd*". Shri Sathguru said "*Why don't you cut it and put it in the dhal*". Without a second thought about the taste he cut it and put it in the dhal and Smt. Padmini said "*they are so obedient*".

Sri Vishnu Mohan liked bhajans very much and learnt to play the harmonium on his own. The sound of his playing the jalra during the bhajan session still rings in my ears. He was a great source of strength for the bhajan group. His power of grasping was so great that he mastered the Vedas and the Upanishads in no time when they were taught in Sri Peetam.

By the grace of Shri Sathguru I had the privilege of spending a few days with Sri Vishnu and dear Kamal at Kozikode in Smt. Padmini's house. All of them including Dr. Ashok Paliath were very kind to me and accepted me as a family member, the reason being I was sent by Shri Sathguru. They showered their love upon



me and I was in total control of the kitchen. Sri Vishnu's level of appreciation was very high. He would compliment whatever dish I prepared and ask for the recipe. One afternoon I prepared lime juice with a pinch of salt and was under the impression that no one will find out the difference in taste. But Sri Vishnu did find out and insisted upon my showing him the exact amount of salt that I added for one glass of juice. A person of perfection even for small matters. He would insist upon my taking rest in the afternoon but he would not. Just for fun he bought the game "Spellofun" from the shop and we used to play in the afternoons. Though I was familiar with the game, it was new to him. Simple and always willing to learn, he was keen on learning the tricks and he mastered it in no time.

On the day that Sri Vishnu and dear Kamal left Kozikode for Chennai, Sri Vishnu was keen on carrying home-made food for the journey, whereas Kamal wanted to taste the canteen food. Being a person who valued the desires of others, he told Kamal apart from the home cooked food, he would buy food from the canteen also, at Shoranur. In that way both of them were happy. Sri Vishnu always preferred kanji at night with some chutney. His smiling face appears in front of me as I write these lines. Till today I cherish my stay with the children at Kozhikode and I thank Lord Almighty for giving me such a wonderful chance.

I feel sad when I think of his illness but I admire the way he faced it. Once in a way he used to come and sit in the verandah. Though he was very weak, his smile was intact. Sri Vishnu has written so much and I often read his *"Random thoughts on Ma"*.

"The messiah with the ark, "Sri Gnana Advaita Peetam" has come and like the postage stamps usefulness depending upon his ability to stick, our own salvation depends upon our ability to stick like a limpet to it."

By the grace of Shri Sathguru, may I be worthy of the privilege that I received, of knowing Sri Vishnu.

Pranams to Shri Sathguru.

In the service of Shri Sathguru.

An unmatched disciple with great humility

S.K.P.Mani

*S*ri Vishnu Mohan is one of the greatest and rarest yogis and a great human being that we had the good fortune to know and be associated with him. He had such great qualities that made him stand out among the millions. His greatest asset was his unwavering guru bhakthi and absolute dedication to his duty -that was serving SRI SATHGURU. I can recollect a few instances, which highlight the highest standards of Guru bhakthi, and integrity that he practiced.

During the most difficult phase of his life, which he was going through, he was telling us, *"Instead of being a help to Sri Sathguru I have become a burden to Her"*. Such was the standard of his Guru Bhakthi. Just compare this with us, who criticise God at the first sign of difficulty.

His integrity was unmatched. Even ten paise bus tickets that were spent from Sri Peetam were stuck on the books and stored carefully. I have seen him walking barefoot to the bank, which was more than a kilometer from Sri Peetam and refused any kind of help offered by anyone known or unknown. That was his integrity and sense of great self-respect.

He was an unmatched disciple with great humility. When we were taken as sevathis at Sri Peetam he never gave us a formal lecture of how you should be and what you should do to show us that he was the leader. He never commanded any of us. He did everything by himself and showed us the way. No job was small for him. When we made mistakes, which were often the case, he never frowned upon us. Rather he would smile and correct us through gestures when people were around us. He never hurt anyone. Such is the quality of leadership he had.

He was the greatest personification of Sri Sathguru's teachings. His greatest ambition was to serve Sri Sathguru. He used to say: *"Let me serve Sri Sathguru as long as She wants."* Such was his sense of self-surrender to the Lord and that which Sri Sathguru expects every one of us to do.

With Pranams to Sri Sathguru.



R. Mukhil

Though many people come to a Guru to seek emancipation, few stay with the Guru to do service. Sri Vishnu Mohan was an example of selfless service to a Guru and stood as a model for others to copy.

From very early days in Sri Peetam, Vishnu Mohan took charge of all happenings and tirelessly helped others to make their service useful in all activities.

When Sri Sathguru Swami moved from Kanchipuram to Chennai and founded Sri Gnana Advaita Peetam, a Bhajan group was formed in Sri Peetam. Sri Vishnu Mohan was good at playing a mouth-organ. So when he first wanted to try to play the harmonium, an old instrument was purchased for accompanying the bhajan singers. Sri Vishnu started playing the harmonium like an adept and was very fluent and precise. So Sri Peetam bought a double reed harmonium made by a specialist in the trade, Kannan, in Chennai. Sri Vishnu not only played the instrument well but also guided the bhajan group. When he was not playing the harmonium, he set a convenient *sruthi* for the bhajan group to sing and used to play the *tala* instruments and thus conducted the bhajans. In a short period he gathered good bhajan singers and also added *Tabala*, *Mridangam* and *Dholak* players. In course of time, he also added *Jalras* and other musical instruments. His knowledge of music was good and he always gave a good support to singers.

When various bhajan groups came from outside to sing, he arranged them in order and many were given a chance to sing before Sri Sathguru Swami during darshan times.

Sri Vishnu showed special interest in decorating the hall for all darshan days and also helped all devotees to receive prasadam from Sri Sathguru Swami.

When huge crowds gathered on certain Darshan days, he got the Sevarthi to control and arrange those gathered in such a way that all those who came for darshan were presented to Sri Sathguru Swami without fail. As Vishnu was a leader par excellence, with a kind word to every one, all darshan days were enjoyable and satisfactory to all. Though he was busy supporting all in their services, his mind was always centred on Sri Sathguru Swami and on many darshan days nearing the end of darshan, Sri Sathguru Swami used to move



into Samadhi state . Sri Vishnu would call some sevarthis to go and talk to Sri Sathguru Swami and would hurriedly end darshan and clear the hall of the devotees.

During Sri Sathguru Swami's visit to several places from and during the Pada Yatra, Sri Vishnu sent sevarthis in advance to prepare and informed the local people to be ready to receive Sri Sathguru Swami. Because of his foresight and guidance most of these visits helped the people of the locality to gather in large numbers and happily receive Sri Sathguru Swami's blessings.

In Sri Peetam many poojas were also conducted in the early days like poojas to Sri Sathguru Swami's *Paduka*, *Villakku Puja* etc. All necessary *pooja driviya*s(articles) were collected and were made available at all times. Sri Vishnu grouped the best sevarthis for the work and managed the events excellently. In all these occasions he never looked tired and always appeared fresh and composed.

Sri Sathguru Swami's photos were purchased by devotees who came to Sri Peetam. Sri Vishnu used to keep a good record of all available photos in different sizes ready for sale. Everyday he used to write down the account of all photos sold and also order fresh copies well in advance. He was in the habit of finishing all the accounts daily and only then rest. As far as I knew, he was a poor eater and it's a wonder where he got the energy to attend to all the jobs so perfectly. A major achievement of Vishnu's services in Sri Peetam was the publication of Voice Divine, a monthly magazine. When the format was designed and approved by Sri Sathguru Swami, he went into the detailed planning of each issue. *The editorial and the English part of the journal was completely written by him* and like an experienced editor he divided the magazine into several headings. Sri Vishnu decided the number of pages that may be required and also the quantity of paper to be purchased for each issue. The cover was always in art paper and the other pages in printing glaze. I happened to accompany him for buying the paper. In the market he was quick to decide the shop to buy the paper and to my surprise, we always got good quality material at considerably cheap rate. The number of sheets bought were fully used and there was never any waste. He meticulously arrived at the quantity of materials and was always correct. We also went in for fresh blocks for each issue and these were duly collected from the press after printing. Generally, the cover for each issue was in double

colour and for special issues in three colours. For important occasions the size of the magazine used to be large with three colour cover pages. The pictures of Sri Sathguru Swami used in the cover and in all the inner pages were approved by Sri Sathguru Swami. He carefully decided the combination for two colour cover pages and the results used to be stunning. For all these efforts the budgeting was always very economical. Since I had to work with Sri Vishnu on these projects, I always admired his advance planning which avoided needless waste. When it was decided to have our own type-setting in Sri Peetam Sri Vishnu was a natural and experienced composer and was pretty fast in his work. Any kind of work he took upon himself, he mastered easily and the results turned to be the best.

Sri Vishnu was also in charge of finance and accounting of Sri Peetam from the beginning and he did this work perfectly. Whenever the sevarthis assisted him, his supervision tended to be thorough.

When there was no Darshan in Sri Peetam some of us used to gather around him and admired the ease with which he was dealing with any subject we discussed. For all his closeness to all the Gurubhais he was very strict and instilled a high sense of discipline in all.

The non-darshan days in Anna Nagar was spent by Sri Vishnu to produce and carve some excellent woodwork needed for Sri Peetam.

Sri Vishnu was alert, alive always to assist everyone in Sri Peetam. His love and care for animals became known when he continuously attended to puppies in Anna Nagar.

In my associations with Sri Vishnu I enjoyed a lot of good guidance when I got the chance to record all Sri Peetam activities in 16 mm colour and black- and-white movie films. Those were before the Video era. Important occasions in Sri Peetam were filmed and edited with titles and projected in Sri Peetam whenever Sri Vishnu obtained permission from Sri Sathguru Swami. I was often called to give a running commentary as all the films produced were silent movies. There was at that time no facility in India to add sound to 16mm films. Sri Vishnu always stayed with me during projection and continuously prompted important dates and places where the films were shot since my memory always failed me. Once when we projected the films in Kerala I was repeatedly saying

"Chennai". Sri Vishnu corrected me to say, "Madras" as the name Chennai was not known to people outside Tamilnadu and especially in Kerala at that time. He stayed with me to instruct the order in which the films were to be joined and made ready for projection. In this work he was producer and director and sat also in editing the films. He always took special care to store these movies in good condition.

The day before he passed away I met him in Sri Peetam and Sri Vishnu talked to me cheerfully. When I heard the news that we cannot meet Sri Vishnu in person any more in Sri Peetam I stayed away from Sri Peetam for six months and there was no darshan for four months in Sri Peetam.

In Sri Vishnu we saw a person of wonderful capabilities and achievements, spending his short life in exemplary and dedicated service to Sri Peetam with very great understanding.

He is with us always as a true devotee lives forever.

Note: Can it be real when I say I feel Sri Vishnu is standing by my side when

R. Mukhil

1. In the early days in Sri Peetam Sri Sathguru Swami used to visit temples. During a visit to Vadapalani temple Sri Vishnu suggested we make arrangements to have the temple umbrellas and other articles of festivity that accompany Utsava Murthis when taken in processions be got ready when Sri Sathguru arrives at the temple. Though the visit was very early in the morning the two large umbrellas and other thoranams with temple nadaswaram where there along with Poorna Kumbham. Many people who came to the temple joined the procession inside the temple. When Sri Sathguru went around as was planned by Sri Vishnu, Sri Sathguru Swami gave darshan in the hall of the temple for all the people who assembled.

2. During Sri Sathguru Swami's first Sanyasa Ashrama day celebrated in Kancheepuram in a girl school hall Sri Sathguru was taken in a procession to the avenue with temple umbrellas and nadaswaram. On Sri Vishnu's suggestion the temple elephant from VaradaRaja Perumal temple also joined the procession in the front. Sri Sathguru Swami gave Prasadam to the children of the school. The rest of the darshan time was spent in devotees reporting through mike as to how they happened to come to Sri Peetam. The individual talk started with the male devotees, to the people assembled and Sri Vishnu prompted the ladies also to join which they all did with great interest. The day ended in the hall when everyone was fed. Sri Sathguru's return procession from the hall became very interesting as all the devotees joined willingly. As the day reaching the noon became very hot and since Sri Sathguru walked very fast, the elephant had to run leading the crowd. Sri Vishnu guided the male devotees to spread their upper cloth on the road for Sri Sathguru Swami to walk over them. This is called mada Pavadai.

3. On another visit to temple by Sri Sathguru Swami in Chennai (Madras) copies of 'Voice Divine' was displayed for sale and two sevarthis were attending to the people who came to buy them. A temple attendant who represented the HREB (Hindu Religious Endowment Board) saw this arrangement and came to stop the sale in the temple hall, saying such sale is not permitted in the temple. The sevarthis tried to explain to the attendant but failed to make him allow the display. The result was that voices were raised in argument by both and



when Sri Vishnu saw this disturbance he instructed me to invite the attendant to come and receive prasadam from Sri Sathguru Swami. The attendant was duly brought to Sri Sathguru Swami and he received the prasadam. Sri Vishnu pointed out to the attendant that this was the first time that such sale in the temple was said to be not in order, and due notice will be taken in future. Sri Vishnu also praised the attendant for controlling the crowd in an orderly way. Very much pleased the attendant went ahead of Sri Sathguru Swami around the temple switching on the electric lights on the way wherever it was dark. The attendant of the temple stayed with the procession till it reached the Gopuram out of the temple.

4. Sri Sathguru Swami's visit to Sri Sai Baba temple in Mylapore was once arranged. The Sri Peetam ladies went ahead to decorate the hall with kolam and flowers. A big Kuthuvillaku was taken to be kept in the centre of the hall before Sri Sathguru Swami's seat. It was decided that Sri Sathguru Swami will reach the hall at 4 pm in the evening. I reported to Sri Peetam to receive last minute instructions, if any, when Sri Vishnu told me to proceed urgently to the hall and inform the devotees not to light the villaku before Sri Sathguru Swami's arrival in the temple. When I reached the temple the devotees were about to light the villaku. I requested them to stop it and told them the order that they should wait for Sri Sathguru's arrival. I was very surprised at Sri Vishnu's timely warning that saved an awkward incident that day. Sri Sathguru gave darshan and the Sai Baba temple people were requested to keep the hall locked for few days and all were allowed to view the hall through grill doors.

5. Very eager devotees were competing with each other to serve better than others. Though the attempt is laudable; it generally created a crisis. Not being able to adjust with others these people many times ended in creating a cause for disturbances. Since all of them worked under Sri Vishnu, they always reached him with their grievances and complaints. Sri Vishnu was compelled to mediate and settle their quarrels. Having been trained by Sri Sathguru Swami from childhood Sri Vishnu exhibited extraordinary restraint and composure when he brought about a better understanding among the jealous devotees. He used to direct them to other more important works and always taught them better disciplined way of service. He calmly moved them towards cohesive joint efforts and in closer friendship among them. When Sri Vishnu was handling such ego clashes

among devotees he looked strong and well at ease. His understanding of each and every devotee was so complete and deep that he met them with confidence and pacified them very easily. He showed talent of a top level leadership and his crisis management was so perfect and timely. He shouldered this responsibility in Sri Peetam at all times and brought about peace among all.

6. For a special coverage of 'Voice Divine' journal of Sri Peetam a three colour design was prepared with a picture of Sri Sathguru Swami wearing a huge garland specially prepared and offered by the students of Kanchipuram when Sri Sathguru came in a procession from Kanchi to Madras (Chennai). In those days three primary colour blocks were made for printing a multicolour design and they were yellow, magenta and cyan colours. These blocks are printed on art paper one over the other three times. So very good printing skill and good machines are needed. When printed in an ordinary machine the three colours may not set one over the other in perfect registration. When this cover page was printed in an ordinary press, proper registration was not achieved. Some people in Sri Peetam who are aware of this difficulty blamed me, the photographer and designing artist. Sri Vishnu calmly sent the result to me through a devotee advising him that I will set it right. I took the devotee who came with the original blocks to a better printer who had an automatic German press. The printer who was well experienced in colour work made some copies with total and complete registration and gave us some proof copies the same evening. As some people were making negative remarks on the design and blaming me, the devotee gave the finely printed cover page to Sri Vishnu who submitted the resultant copies to Sri Sathguru Swami and got the cover page approved. From that time cover pages in art paper were printed in the same press. When two-colour cover page was printed Sri Vishnu decided the colour combination.

7. Sri Vishnu paid very great attention in maintaining the Sri Peetam clean. The hall where the devotees paid homage to Sri Sathguru Swami was washed properly daily and maintained very neatly. Before and after darshan the hall was attended to so as to keep it fresh always. Sri Vishnu kept all the places very neat.

C.V.Narasimhan

Divine Holiness Sri Sathguru Maharaj!

Infinite Pranams to the Lotus Feet of Sri Sathguru.

Desire for Excellence

Inquiring to know each and every aspect

Very much detached from material things

Interested in Devotees welfare

Non Violent to the core

Eager to Learn

Pure minded

Embodiment of virtues

Remembering Sri Sathguru's teachings

Surrender to Sri Sathguru

Oneness with God

Not affected by pairs of opposites

Truly He is a Divine Person.

Let me offer my Pranams to Sri Vishnu Mohan.

Once again I offer My Infinite Pranams to the Lotus Feet of Sri Sathguru !





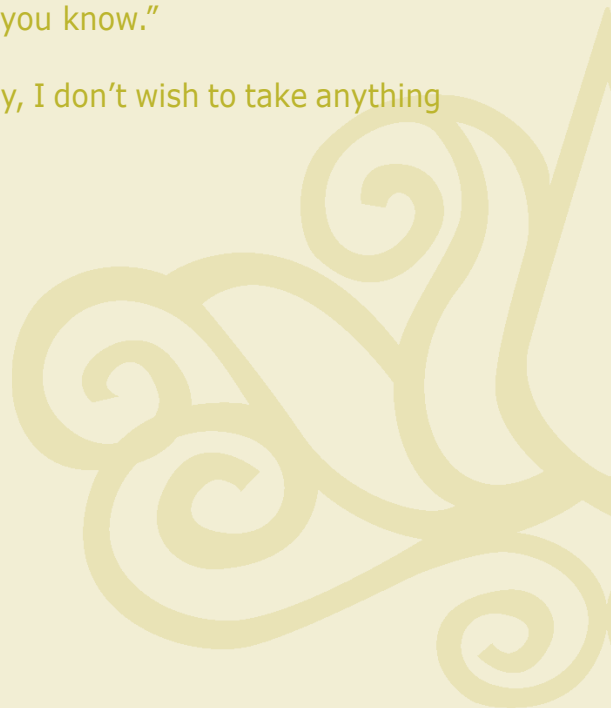
Once when Vishnu

and me were returning from the temple, a few months before Sathguru took sanyasa, a person approached us. He was a typical politician clad in a white dhoti and shirt. Vishnu ,always wary of strangers, was very cold to him. He came up to him and said patronisingly, "Do you know the State government gives a dole to people like you who have a disability? Give me all your details, I will arrange everything for you ."

Vishnu's face became hard as stone, and he said coldly, "My father and mother look after me, they give me all I want I don't need anything more."

The politician turned and went away. I asked, "Vishnu why did you say no? You have a right to it, you know."

"I don't want anything from anybody, I don't wish to take anything



A.Parasuraman

*O*m Sri Gurubhyo Namaha

It was in 1976 at Edward Elliot's road during my first darshan of SRI SATHGURU I got introduced to SRI VISHNU MOHAN (at that time he was called MONCHAN). On seeing him, I could feel a brotherly touch in him. I was not a serious spiritual aspirant unlike others who came to see SRI SATHGURU.

I joined as a volunteer and my relationship with SRI VISHNU MOHAN was more a brotherly bond than a spiritual one.

There was a good young volunteer team at that time at SRI PEETAM. SRI VISHNU MOHAN had the ability to assess each one's capability and used to guide us in carrying out SRI SATHGURU'S instructions. Those days I was a CA (Chartered Accountant) student and was advised to help SRI VISHNU MOHAN in maintenance of SRI PEETAM'S accounts. To my surprise He used to keep the accounts perfectly with out any help from me in spite of his various commitments.

He was a master of all subjects and used to discuss in length all topics relating to spiritual, sports, political and science with volunteers and devotees. His service and surrender to SRI SATHGURU and SRI PEETAM was boundless and infinite.

In spite of his physical disability, he used to walk barefoot in the hot sun. He was a lover of animals. I can recollect those days at Annanagar, he used to feed the dogs and they used to follow him whenever he went out. He used to laugh and say that they were his bodyguards.

His passion for music was excellent and he used to play on the Harmonium very well. He used to guide us in singing bhajans.

He was the backbone of SRI PEETAM and had a vision to take SRI PEETAM to great heights and carry out SRI SATHGURU'S Divine Mission.

I want to share one of my personal experiences.

Once SRI VISHNU MOHAN enquired as to why I was not wearing my watch. I told him, I discarded it since it was not in good condition. However I was badly need of a watch and intended to buy a new one immediately. In the evening, I told SRI VISHNU MOHAN that I was going to buy a Titan watch. He smiled



and went inside asking me to wait. After sometime he came with a small gift pack and asked me to open it .To my great surprise I opened to see a new Titan watch. He said it was for me, which he bought just on the same afternoon with SRISATHGURU'S permission. I was greatly moved by the incident and wondered about the affection SRI VISHNU MOHAN had for me. This was a real coincidence which I would never forget all my life.

The more I associated with SRI VISHNU MOHAN I could feel the divinity in Him more and more and my respect for Him increased multifold.

I left Chennai in 1987 and settled in Kerala and my visits to SRI PEETAM became limited. When He was physically ill I did get an opportunity to see him in the hospital. In spite of all his physical sufferings he was undergoing, he smiled at me. It was a smile that conveyed me a lot of things. His sudden demise after recovery was a shock to each one of us and it took a long time for me to reconcile myself to the loss. Though He has physically left us forever, I can still feel His presence at SRI PEETAM.

SRI VISHNU MOHAN is now a guiding spirit behind SRI SHRIHARI who has taken the responsibility of carrying on the divine work left incomplete by Him.

Let us pray to SRI SATHGURU and help SRI SHRIHARI to fulfill the vision of SRI VISHNU MOHAN and make His dreams come true.

OM NAMO NARAYANAYA.

Priya Balakrishnan

Om Sri Sathgurave Namaha

Sri Sri Sri Vishnu Mohan is an integral part of the Sri Peetam even today and the celebration of this Janma Nakshatram is a fitting recognition of His Benign Presence.

I would like to draw attention to the way Sri Sri Sri Vishnu Mohan shared His Guru with all of us. Shri Sathguru was not only His "Ma" but His Guru who was God. This privileged relationship He did not keep all for himself, but taught one and all, how to forge the bond with Shri Sathguru. In *"Random Thoughts on Ma"*, he cheerfully acknowledges how Shri Sathguru moves on to steer the Ocean Liner after guiding them alone in the initial years. This is recognition of Shri Sathguru's Mission and a thanksgiving for the privilege of serving Shri Sathguru. If nothing else, we can learn from Shri Vishnu Mohan how to see Shri Sathguru as the Universal Mother and to unselfishly share Her with everyone.

He was soft spoken and ever- courteous.

I invariably used to ring the Sri Peetam doorbell in the middle of the afternoon and at Annanagar he had to come down to answer the door. When I apologized, he answered in such a way as to soothe my distress. His service to Shri Sathguru extended to helping His Gurubhais.

Another memory is his meticulous script in the receipts. It brings to mind a picture of Shri Vishnu Mohan sitting and writing at his table. We can only guess the self-sacrifice and Bhakti which went into His service to Shri Sathguru.

As Shri Vishnu Mohan's Gurubhais we pray that we are able to emulate His Guru bhakti and perform all sevas' in a spirit of cheerful surrender like him: we pray to Shri Sathguru to grant us the Divine Grace to serve Her always.

Om Namo Narayana.



An 'elder brother' who was always around

Radhika

*M*y early memories of childhood, which remain vivid in my mind, are those spent with my cousins in Salem and later on in Chennai. While playing with Shri Vishnu Mohan's younger siblings I remember an '*elder brother*' who was always around. He would be there for us and was at hand to sort out any trivial 'problems', which seemed so serious for us at that time! The patience, the calm disposition and the broad smile were there at all times. I treasure these memories and I know I am truly blessed to have spent so many happy hours with this unique family.

As years went by, I came to admire and tried to understand the qualities in Shri Vishnu Mohan. To choose a path not easy to tread and to follow Sathguru's teachings implicitly was 'Guru Bhakti' personified. What a better example, then Shri Vishnu Mohan who demonstrated this every step of the way with his devotion and Saranagathi.

As a humble devotee of Shri Sathguru striving to better oneself, it is with reverence one remembers our Guru Bhai. He met challenges, physical or otherwise, with his classic smiling demeanour. He is a shining example to all of us as to what the Guru Sishya relationship is all about.

With humble pranams to Shri Sathguru.



Raj Mohan Tella

*O*ne lucky day, life changed for me forever.

I met a man who gave my soul a gentle jolt. A spat of power and reflection under whose spell I am under in this life and perhaps the coming ones.

How it happened I do not know. Karma, destiny, divine coincidence or anything you may say or infer is fine by me. All I know is that my life and my memory has been imprinted with some of the finest experiences one can have. They are not those profound philosophical treatises, nor are they some new discoveries of old sutras. They are simple conversations which told me, *"I can be a better person, a more giving person, a less selfish person, a more loving person and a better disciple. Shall I say a person who is worthy of receiving the Guru's grace in abundance."*

But you know the interesting angle to this is that these conversations or samvadas are 14 to 21 years old. My last conversations with this man were 14 years ago. It only seems like yesterday when he said, *"Come, sit, are you in a hurry? Tell me what is happening at your work place. The last time you came you just did Pranam and went away. You should have rung the bell. You are not a disturbance to me,"* while saying this he would take measured steps and settle down on a stone platform nearby. When I decide to sit I ensure I am adequately far from him, out of respect. He smiles and says, *"Come closer"*.

This dear friend was the pattern. One, which is etched in my memory. The man would humble you, welcome you and be a listener par excellence to all the things I spoke. From all the meaningless trivia to personal issues. As if it mattered to him. He made you feel that you are the most important thing that could have happened to him that day.

Amidst all those conversations, suddenly he would throw a beamer at me. For instance say, *"You don't need to ask God or Guru for anything, it will come to you if it is time and you are deserving..."* These types of statements and dialogues were part of those eternally gratifying samvadas you may say. Talk, listen and then unknowingly add value to your life. Give it that gentle jolt. And if you were lucky, his calm serene face would break into a faint smile and the message would be home.



I look back into my life's diary and think how I rediscovered the great laws of life through his conversations. When I heard them then it was so simple and matter of fact. Even now those timeless statements such as "*you know Raj, patience helps*" or something like "*always write to your Guru.*" After expounding these deep truths the conversation would veer around to other topics .As if the intent were to listen to me only. Never did I hear this man make comparisons and contrast one person with another. Or for that matter one situation with another. Absolute statements of depth and relevance. Now I think that this man could be so self-assured because he knew it all.

Slowly yet surely the man held sway. I wanted to hear more from him.

I wanted to see him more and more. Get those undisturbed, meandering meetings on the stone platform. Sometimes I would just come away from work to sort out some really irrelevant issue. (How much of self-importance we give our issues in this grand Lila of time?!). But when you saw him, the man made you feel very cared for and the problem or issue was worth a hearing. No judgment of the person or the issue. You felt he was telling you, that *every minute in life has to be heard, experienced and then judged. No pre- conceived notions?*

Our conversations continued.

Rarely would he talk about himself. He put me ahead of everything else in the time he spent with me. But there was something else that these conversations conveyed to me. I was in the midst of a very disciplined, firm and resolute man. Beyond his smiling countenance was a steely, no nonsense resolve. Very clear about the path. While you could be talking in a lighter vein, you had to be sure that the day's conversation was meaningful-in learning, introspection and instruction. Perhaps the shortest conversation I had with him was this, "*No, I don't need to see her,*" This was when my wife and I were there and I wanted this great healer to see her. Was I disappointed? To be honest, no. By that time I had grown and learnt to understand that every conversation with him had intent and a message. What he said or did was done with utmost care and revolved around principles, experiences and guru bhakthi.

One dialogue like the above and the whole aspect of brahmacharya was in front of me.

How can you resist this man and his conversations when this is what they can teach you? It was like a bee coming back for more honey, a wave coming back to the shore again and again.

My conversations continued and the man gave me a feeling that he was quite happy with my company. That dear friend, if you had met him is a tough task! Tough because with the kind of 'awareness' he created in you, you had to be prepared with answers and always ensured you spoke sense. No trivialities and loose talk. So you can say the more mature I became, the more interesting the man and his conversations were. Once he told me, *"Never barter with God or Guru, they don't need you. You need them. And Raj if you have faith in them they can know your thoughts and intent. Come and be truthful and clean."* Another simple conversation but a difficult dharma to practice? Faith, clean mind, surrender to God and Guru? How difficult it is for this selfish and ego-ridden soul. But then the man guided and chided you, jolted you gently into breaking the empty boundaries of the ego- I, me mine and myself. What a conversation that was I thought.

As my relationship with the man evolved I became more of a listener and he the main sutradhar of our stone platform conversations.

I felt it was advisable and sensible for me and my soul to listen, listen and keep on listening. When in doubt or when one has those irresistible feelings to say something only then say. Otherwise allow the man to talk and you just get lost in his conversations. He would talk of surrender, he would talk of doing the duty correctly, he would talk of the power of the prasadam, and he would talk what belonged to an individual and what did not.

His every conversation was a pearl .My soul treasures them, my memory refreshes them every second. This man was wonderfully different I thought. He did not need to tell you how learned he was. His demeanor conveyed that. Impulsively you felt his wisdom was God-sent. You looked up to the man and his conversations.

And one such conversation was as simple as this. One afternoon in deep torment I saw him at his stone platform and poured out the fact that I did not get my Guru mantra right. He smiled and clarified to me. While I felt happy at being given the right direction, I was also sure I should not be asking him again. In

other words that short conversation signaled to me that the man felt I ought to be a little more careful. A gentle jolt to an over anxious soul?!

I became exceedingly fond of the man .His way, his calm and his humility was timeless. He stood by me in my toddling steps towards Guru bhakthi, in my tragedies of life and needless to say shared with me the nuances of looking beyond for the real meaning of life, its various twists and turns.

At every stage the man and his conversations were simple, straight and communicated in a language that were understood by my soul. Not merely my reason and mind. He could talk on almost any subject. Keen observer I thought and a self taught man. Before the entire current icon driven computer software, the man had mastered Bill Gates' DOS!

Then one day the conversations ceased. The stone platform became a memory.

His voice a constant vibration.

The man just went silent. Knowing him and his ways you did not want to ask anyone what had happened to him. Why is he subjecting us to this silence? Then like he had always taught, *"don't go on questioning the answer will come."* But I guess when you care and love someone so much; silence can break your will. *I guess somewhere he wanted his silence to be the last conversation and the last message for me.*

I was told he fervently believed in affirming to God's laws. That was the prayer he had for his Guru with hands raised in obeisance. What a man? So much of detachment?

His samvadas still echo in my mind and my soul reaches out for them. I am grieved, yet I pick myself up and move on. Because I can hear him say, *"Raj I am always by your side, alwaysÖ."*

How lucky and fortunate I am.

(The man I am told was no ordinary being. I believe he used to say,"I have not seen God. For me my Guru is my GodÖ")

Afterthought: *The man actually did me a favour. He knew I needed the conversations. He took time out and made my life meaningful. He taught me*

several things for this life and the ones to come.

Will he converse with me again? He always does, he lives and gently jolts my soul as when needed. The 'man' is the one and only Vishnu Mohan.

Ravi Achan

'Exemplar'. This was and is one word which always arises unaided to my mind whenever one reflected on this wonderful 'humane' being. Everything he did, he did to the utmost. His score card, as ratified by the world's most qualified judge, Sri Sathguru, must be one of the most distinguished the world has ever seen.

Gentle, yet strong. Simple, extraordinarily simple, yet deep. Calm, but ever vigilant.

If ever there was a reference point to the '*ideal*', great devotee, here it was.

In Shri Vishnu Mohan, Sri Sathguru had, through all those years, and has, for all time, that it is possible. He was, and is, immutable PROOF. To use his own words, he served "*steadfastly, courageously, faithfully, earnestly and with single-pointed devotion*" and "*for no other greater reward than to earn Shri Sathguru's Divine Pleasure*". Exemplary words that sum up an exemplary life. Truly, living up to one's words never had a better exponent.

His evolved status, though transparent early enough, never took away his accessible nature, charm and "Hello there!" attitude. Anytime of the day, whatever the load of work, '*Mohan*', as I knew him earlier, would greet you with his warm, endearing and broad smile. Even on the days when he would appear with a wet towel wrapped around his head to ease the pressure generated by the rising spiritual heat, he was no different.

And with that smiling greeting would leave all the apprehensions, trepidations and petty worries you arrived with.

Today, without a hint of artifice, we can with ease and confidence use the word '*heroic*'.

in describing Shri Vishnu Mohan. As, hopefully, we get to know more about his later days and experiences, I am sure that his will be a legend in the making... God's own Superman and God's favourite son.

That he was my cousin, childhood playmate, friend and confidante was my privileged karma. That he became my Gurubhai, comforter and all-time icon is Grace and only Grace. May his guidance and beacon-light always show us the



T.K. ஸந்தானகிருஷ்ணன்

நான் எனது குருபாய் ஸ்ரீ ஸ்ரீ விஷ்ணுமோஹன் அவர்களுடன் இருந்தபோது ஏற்பட்ட சில அனுபவங்களை இங்கு குறிப்பிட விரும்புகிறேன்.

நான் ஸ்ரீ ஸத்குரு அவர்களை முதன்முதலில் (10.4.1976)-ஆம் ஆண்டு ஸ்ரீ சுப்ரமணிய ஐயர் கல்யாண மண்டபத்தில் தரிசனம் செய்தேன். அந்த நாளிலிருந்து ஸ்ரீ விஷ்ணுமோஹன் அவர்களுடன் எனக்கு தொடர்பு ஏற்பட்டது.

அவர் என்னை "Volunteer" ஆக சேர்ந்து 'volunteer service' (ஸ்ரீ ஸத்குருவிற்கு பணிவிடை செய்வது) முடியுமா? என்று வினவினார். "ஸ்ரீ ஸத்குரு எங்கேல்லாம் செல்விறாரோ அங்கெல்லாம் சென்று ஸ்ரீ ஸத்குருவிற்கு பணிவிடை செய்வதுதான்" என்று விளக்கமாக கூறினார். அவர் சொன்ன மாத்திரத்தில் நானும் அதற்கு ஒப்புக்கொண்டு ஸ்ரீ பீடத்தின் volunteer ஆக சேர்ந்தேன்.

எப்போதும் அவர் சொல்லும் ஒரே மந்திரம், "பகவானை சரணாகதி பண்ணினால் நமது கஷ்டங்கள் விலகும்" என்பதுதான்.

ஒரு சமயம் நான் ICWA பரீட்சை எழுதுவதற்காக என்னுடைய பரீட்சை 'அப்ளி கேஷனரம்' கொண்டு வந்து ஸ்ரீ ஸத்குருவின் பாதாவிந்தங்களில் வைத்து வணங்கி ஆசீர்வாதம் வாங்கிக் கொண்டேன். பரீட்சை நெருங்குவதற்கு சில நாட்களே இருந்தது. ஒருநாள் ஸ்ரீ விஷ்ணுமோஹன் அவர்கள் திறைய ஸ்ரீ ஸத்குருவின் பிரசாத பழங்கள் கொண்டு வந்து என்னிடம் கொடுத்தார். அந்த சமயத்தில் ஸ்ரீ பீடத்தில் ஸ்ரீ ஸத்குருவின் தரிசனம் கிடையாது.

ஸ்ரீ விஷ்ணுமோஹன் கூறினார்: "கொஞ்ச நாளுக்கு உங்களுக்கு தீய சக்திகளின் பாதிப்பு இருக்கும். உங்களால் பரீட்சை எழுதுவதோ அதில் தேர்ச்சி பெறுவதோ கடினம், சொல்லொணா பல தடவகல்கள் வந்து போகும். அதற்காக பரீட்சை எழுதாமல் இருக்கக்கூடது." என்று கூறி மேலும் சொன்னார்: "You should not loose your heart. Try your best. Put in maximum effort into it and work hard for the exam. You should do your duty and leave the rest to God. Be bold and courageous." என்றார்.

அந்த நாட்களில் ஸ்ரீ ஸத்குரு எங்களையெல்லாம் ஸ்ரீ ராஜராஜேஸ்வரி அஷ்டகம் சொல்லச் சொல்லியிருந்தார். நானும் அஷ்டகத்தை விடாமல் சொல்லிக்கொண்டேயிருந்தேன். அப்படியும் என் மனதில் ஒரு குழப்பமும் தடுமாற்றமும் இருந்துகொண்டே இருந்தது. படிப்பில் என்னால் முழு கவனமும் செலுத்த முடியவில்லை. இணம் தெரியாத ஒரு கோஷ இருந்தது. அப்போது



ஸ்ரீ விஷ்ணுமோஹன் பூஜை அறையில் சொன்னால் இன்னும் விசேஷம் என்றார். நானும் அவர் சொற்படியே பூஜை அறையில் ஸ்ரீ ஸத்குரு கொடுத்த ஸ்ரீ ராஜராமஜேஸ்வரி படத்தின் முன் உட்கார்ந்து சொன்னதில் மன நிம்மதியும் தெளிவும் உண்டாயிற்று. நானும் பரிகை எழுதி முடித்தேன்.

நான் ஸ்ரீ விஷ்ணுமோஹனிடம் சுற்றது ஒன்றுதான், அதுதான் சரணாகதி. நான் என் குறைகளை அவரிடம் சொன்னப்போதெல்லாம் அவர் எனக்கு கூறிய அறிவுரை "பகவானை சரணாகதி பண்ணினால் நம்முடைய கஷ்டங்களையெல்லாம் தாங்கும் சக்தியை அளிப்பார்" என்பதாகும். சில சமயம் நமக்கு டாக்டர் கொடுத்த மருந்து மாத்திரைகள் நமக்கு எந்தவிதமான ப்ரயோஜனம் ஏற்படவில்லை என்றால் அந்த மருந்தை சாப்பிடாதே என்று சொல்லி, "If you surrender to God then He will take care of you" என்றும் சொல்வார்.

Volunteers என்ற பெயரிலிருந்து சேவார்த்தி என்ற சொல்லுக்கு பெயர் மாற்றம் செய்தவரும் ஸ்ரீ விஷ்ணுமோஹன்தான்.

ஸ்ரீ டீடத்தில் பஜனை நடக்கும்போது ஸ்ரீ விஷ்ணுமோஹனுடைய ஹார்மோனிய வாசிப்பை என்னுடைய தகப்பனர் ரொம்பவும் ரசித்து கேட்பார்.

ஸ்ரீ விஷ்ணுமோஹன் சொல்வார்: "எல்லாவற்றிலும் ஒரு 'purification and discipline' தேவை" என்று.

விபூதி குங்குமப் பிரசாதம் பொட்டலம் கட்டுவது எந்த அளவுக்கு விபூதி குங்குமம் போடவேண்டும் என்றும் சொல்வார். மேலும் தானே அந்த பிரசாத பொட்டலங்களை தயார் செய்து காண்பிப்பார். அவர் தயாரித்த பிரசாத பொட்டலங்கள் மிகச் சிறிய அளவில் ஆனால் மிக உறுதியாக, குங்குமம் விபூதி வெளியில் சிந்தாமல் ஒரே மாதிரியாக செய்திருப்பார். இതിலிருந்து சிறிய விஷயமானாலும் அதில் அவருடைய சிரத்தையும் வேலை செய்யும் திறனையும் நாம் அறிகிறோம், மற்றவர்களும் அப்படியே செய்ய வேண்டும் என்று விரும்புவார்.

என்னைப் பொறுத்தவரை அவர் என்னிடம் அன்புக்கவசமாய் இருந்தார். நான் மிகவும் பயந்த கபாவம் கொண்டவன். எதற்கெடுத்தாலும் கவலைப் படுவேன் என்பதை புரிந்துகொண்ட ஸ்ரீ விஷ்ணுமோஹன் மற்ற சேவார்த்திகளைப் பார்த்து, "ஸந்தான கிருஷ்ணனை பார்த்துக்கொள்ளுங்கள்" என்று கூறுவார். எனக்கு அடிக்கடி தைரியமும் சொல்வார்.

எனது தாயார் ரங்கநாயகி ஸ்ரீ விஷ்ணுமோஹன் அவர்களை பெயரிட்டு குறிப்பிடும்போது 'நெரியவர்' என்றுதான் குறிப்பிடுவார். எனது தாயார் தனது கஷ்டங்களை ஸ்ரீ ஸத்குருவிடம் சொல்லியபிறகு ஸ்ரீ விஷ்ணுமோஹனிடமும் சொல்வார். அவர் அதை மிகவும் சிரத்தையுடன் கேட்பதுடன் நில்லாமல் எனது தாயாருக்கு சரணாகதியைப் பற்றி கூறுவார். பிறகு மனசா, வாசா, கர்மணா

**பகவானுக்கு தொண்டு செய்ய வேண்டும் என்றும் ஸ்ரீ ஸத்தகுருவே
பகவான் ஸ்ரீமன் நாராயணன் என்றும் பதில் தருவார்.**

Sri Vishnumohan and me

English synopsis

(T.K.Santhanakrishnan)

The devotee was recruited as a "volunteer" (later called sevarthi) by Sri Vishnu Mohan in 1976, the first time the devotee met him.

Sri Vishnu Mohan always stressed that one should surrender totally to God and God will take care of the devotee. Sri Vishnu Mohan also repeated that he does not know Srīman Narayana but knows only Sri Sathguru and that Sri Sathguru was Srīman Narayana verily.

When the devotee had to appear in an examination and was in a very confused and disturbed state of mind, Sri Vishnu Mohan advised him to try his best and leave the rest to God. The devotee got back his peace.

The devotee says that Sri Vishnu Mohan used to be perfect in anything that he did and wanted all devotees to aim for perfection. Sri Vishnu Mohan used to aim for perfection even in small things. He used to insist that there must be a discipline in whatever one does.

ஸாந்தகுமாரி வேதகிரி

॥ श्री सद्युखे नमः ॥

गुरु गोविन्द दोह खडे काके लणो पाय ।

बलिहारि गुरु अपने गोविन्द दियो मिलाय ॥

ஸ்ரீ கபீர்தாஸர் தன்னுடைய கவிதை ஒன்றில் "குருவும் கடவுளும் என் முன்னே நின்றால், நான் குருவைதான் முதலில் வணங்குவேன். ஏனென்றால் குருதானே எனக்கு கடவுளை காண்பதற்கான வழி காட்டினார்" என்று பாடினார். அவ்வாறே நம் குருவான ஸ்ரீ ஸத்தகுருவை ஸ்ரீமன் நாராயணனின் ஸ்வரூபம் என்று நமக்கு புரிய வைத்தவர் ஸ்ரீ விஷ்ணுமோஹன். நாம் செய்த பாக்கியத்தால் இப்பிறவியில் ஸ்ரீமன் நாராயணனே நமக்கு குருவாக வந்துள்ளார். ஆதலால் அத்த பொக்கிஷநாம் நன்கு பயன்படுத்திக்கொண்டு முன்னேறவேண்டும் என்று நம் உள் மனதிற்கு புரியும்படி கூறியவர் ஸ்ரீ விஷ்ணுமோஹன். ஸ்ரீ விஷ்ணுமோஹனிடம் நான் கண்ட மூன்று மிகப் பெரிய குணங்கள் - பணிவு, குற்றமற்ற செயல்பாடு (perfection) மற்றும் பரிபூரண சரணாகதி.

குற்றமற்ற செயல்பாடு (perfection) -

ஸ்ரீ விஷ்ணுமோஹன் எந்த வேலை செய்தாலும் அது சரியானதாகவும், குற்றமற்றதாகவும் திகழும். அவர் சிறிய வேலையாமிருந்தாலும் சரி, பெரிய வேலையாமிருந்தாலும் சரி, அதில் முழு கவனத்தோடு செயல்பட்டு செல்லானே செய்து முடிப்பார்.

ஸ்ரீ பீடத்தின் அலுவலக காரியங்களை அவரே முன்னின்று பல் ஆண்டுகளாக செல்வனே செய்து வந்தார். பிராஸ்தமும் மற்றும் ரசீது இவற்றை உள்ளூர் மற்றும் வெளியூர் பக்தர்களுக்கு உரிய காலத்தில் சேர்ந்தடைந்து ஸ்ரீ ஸத்தகுருவின் அருள் எல்லோருக்கும் கிடைக்குமாறு செயல்பட்டார்.

ஸ்ரீ பீடத்தின் கணக்கு வழக்குகளை தானே முழுமையாக பொறுப்பேற்று, ஸ்ரீ பீடம் பக்தர்கள் மட்டுமின்றி வருவாய் துறையினரும் வியக்குமாறு செயல்பட்டார்.

ஸ்ரீ பீடத்தில் நடக்கும் நிகழ்ச்சிகளைப் பற்றியும், ஸ்ரீ ஸத்தகுருவின்



உபதேசங்களையும் உரிய சமயத்தில் குறிப்பிட்ட பக்தர் மூலம் தினசரி பத்திரிகைகளுக்கு சென்றடையுமாறு பணி புரிந்தார்.

ஸ்ரீ விஷ்ணுமோஹன், ஸ்ரீ பீடத்தின் மாத பத்திரிகையான 'வாய்ஸ் டிவைன்' (VOICE DIVINE) இன் ஆசிரியராக திகழ்ந்து முன்னின்று நடத்தி வந்தார். இந்தப் பத்திரிகையின் மூலம் பக்தர்கள் தங்கள் சொந்த அனுபவங்களையும், ஸ்ரீ ஸத்குருவின் உபதேசங்கள் மற்றும் பக்தர்களுக்கு ஏற்பட்ட, சுவையான அனுபவங்களை மற்ற பக்தர்களோடும், ஏனைய மக்களோடும் பகிர்ந்துகொண்டு "யாம் பெற்ற இன்பம் பெருக இவ்வையகம்" என்ற சொல்லுக்கு ஏற்றார்போல் ஸ்ரீ ஸத்குருவின் கிருபை எல்லோரும் பெற வழிவகுத்தார்.

தச்சவேலையிலும் அவர் கைதேர்ந்தவர். ஸ்ரீ பீடத்தில் நாகாலி, மேஜை செய்தல் போன்ற தச்சவேலைகளை அவரே முன்னின்று மற்ற சேவாத்திகளுடன் செய்வார்.

கணிப்பொறியிலும் ஸ்ரீ விஷ்ணுமோஹன் வல்லவர். பல கணிப்பொறியாளர்களும் இன்னினியர்களும் வியக்கும் வண்ணம் அவருடைய அறிவாற்றல் அமைந்தது.

ஸ்ரீ பீடத்தில் ஆண்கள் பஜனை நடைபெறும் பொழுது அவர் ஹார்மோனியம் வாத்தியம் போன்ற ஏனைய வாத்தியங்களை வாசித்து பஜனையை வழி நடத்துவார்.

மருத்துவத்திலும் அவருடைய ஞானம் குறிப்பிடத்தக்கது. இதற்கு எடுத்துக்காட்டாக ஒருமுறை என் தந்தை உடல்நிலை சரியில்லாமல் இருதய நோயால் அவதிப்பட்டுக்கொண்டிருந்த காலகட்டத்தில் ஸ்ரீ ஸத்குருவிடமிருந்து மாதிரி பழம் பிரஸாதமாக சிடைத்தது. அப்பொழுது ஸ்ரீ விஷ்ணுமோஹன் என் தந்தையிடம் மாதிரி பழத்தில் இருக்கும் பழத்தையும், தோலையும் எவ்வாறு உண்ணவேண்டும் என்பதைப் பற்றியும், அதன் பருத்துவ பலனையும் கைதேர்ந்த மருத்துவார்போல் விலாவியாக கூறினார்.

இவ்வாறு அலுவலக காரியங்களையோ, கணக்கு வழக்கோ, மாதபத்திரிகை ஆசிரியர் வேலையோ, தச்ச வேலையோ, கணிப்பொறியோ, ஹார்மோனியம் ஏனைய வாத்தியங்கள் தோச்சியோ, மருத்துவமோ, எதுவுமே அவர் கற்று பயின்றதல்ல. தானாகவே, கடவுளின் பரிபூர்ண ஞானம் கொண்டு செயல்பட்டார். அப்பேற்பட்ட ஞானம் அமைந்ததால்தான் அவருடைய எல்லா வேலைகளும் குற்றமற்றதாக விளங்கின.

பணிவு :-

முன்பே கூறியதுபோல் அவர் எல்லா வேலைகளையும் குற்றமற்றதாக மிக சரியாக செய்து வந்தார். இருப்பினும், அச்செயல் இம்மியளவுகூட 'தான்தான் செய்கிறோம்' என்ற அதந்தை இல்லாமல் சொல்லப்பட்டார். இவரது இத்தனை வேலைகளையும் செய்தார் என்று விடக்கும் வண்ணம் செய்கிறோடு, 'தான் செய்கிறேன்' என்ற

உணர்வை எந்த காரியத்திலும் காண்பித்துக் கொள்ளாமல் மிக எளிமையாக இருப்பார்.

சரணாகதி -

எந்த வேலை செய்தாலும் அதனை ஸ்ரீ ஸத்தகுருவிற்கு அர்ப்பணமாகச் செய்துவருவார். யார் எந்த விதமாக தீங்கு செய்தாலும் அதனை பொருட்படுத்தாமல் அவர்களிடம் ஒருவித தீய எண்ணமோ, கோபமோ இல்லாமல் தான செய்வதை எல்லாம் ஸத்தகுருக்காகவே. ஸத்தகுருவை மகிழ்ச்சி படுத்தவே வாழ்ந்து வந்தார். மனிதர்களிடம் மட்டுமன்றி ஏனைய உயிரினங்களிடமும் அவர் பணிவாக நடந்துகொள்வார். ஸ்ரீ பீடம் அண்ணாநகரில் இருந்தபோழுது, ஆதாவற்று கிடந்த நாய் குட்டிகளை அது தன் சொந்த காலில் நடக்கும்வரை அதை பாதுகாத்து அதற்கு வேண்டியவைகளை செய்து வந்தார். அந்த நாய்குட்டி அவர் வரும்போது அவர்மேல் துள்ளி குதித்து சந்தோஷமாக விளையாடி வந்தது குறிப்பிடத்தக்கது. ஏனைய உயிரினங்களின் பரோஷையையும், துடிப்புகளையும் அவர் நன்கு அறிந்திருந்தார்.

ஒருமுறை கவற்றிலிருந்த பல்லி கீழே விழுந்தது. ஸ்ரீ ஸத்தகுரு ஸ்ரீ விஷ்ணுமோஹனிடம் அதை எடுத்து வெளியே விட்டுவிட சொன்னார். ஆனால் ஸ்ரீ விஷ்ணுமோஹன் அதன் அருகில் நின்றவாறு அமைதியாக இருந்தார். ஸ்ரீ ஸத்தகுரு அதனை எடுத்து ஏன் இன்றும் வெளியே விடவில்லை என்று கேட்டதற்கு, "ஸத்தகுரு, அந்த பல்லி மேலிருந்து கீழே விழுந்ததால் மிகவும் பயந்துள்ளது. பயத்தால் அதன் இருதயம் வேகமாக துடிதுடிக்கின்றது. அதனால் அது சாதாரண நிலையை அடைந்தவுடன் அதனை வெளியே விட்டுவிடுகிறேன்" என்று ஸ்ரீ விஷ்ணுமோஹன் பதிலளித்தார். இவ்வாறு ஏனைய ஜீவராசிகளின் உணர்ச்சிகளை தெரிந்து செயல்பட்டவர் ஸ்ரீ விஷ்ணுமோஹன்.

எல்லா செயல்களையும் ஸத்தகுருவிற்காகவே செய்து வந்தார். "எனக்கு ஸ்ரீமன் நாராயணனை தெரியாது. எனக்கு ஸ்ரீ ஸத்தகுருதான் ஸ்ரீமன் நாராயணன்" என்று அவர் கூறியது பரிபூர்ண சரணாகதியின் எடுத்துக்காட்டாகும்.

பரிபூர்ண ஞானம் -

உலகத்தில் நடக்கக்கூடியவைகளை முன்பே அறிந்து, அந்த உண்மையான பொருளை அறிந்துகொண்டு பரிபூர்ண ஞானத்தை பெற்றவர் ஸ்ரீ விஷ்ணுமோஹன். உலகில் நடந்துவரும் அழிவுகளையும், சண்டைகளையும், போழிவுகளையும், இயற்கையின் சீற்றங்களையும் முன்பே தன்னுடைய கட்டுவையான *Catastrophes & Calamities*-இல் மிக விரிவாக விளக்கியுள்ளார். இவ்வாறு பணிவோடு, குற்றமற்ற செயல்பாடோடு, பரிபூர்ண சரணாகதியோடு, தான் மட்டும் திகழ்வதோடு அல்லாமல் மற்ற சேவார்த்திகளையும், பக்தர்களையும் அவ்வழியே நடக்க வழி வகுத்தார்.

குற்றமற்ற செயல்பாடு -

அவர் அன்று துவக்கிவைத்த அலுவலக காரியங்களும், கணக்கு வழக்கு வேலைகளும், ஏனைய ஸ்ரீ பீடம் காரியங்களும், இன்னும் மற்றவர்கள் தாங்கள் செவ்வனே பணிபுரி; அவரை பின்பற்றும் வண்ணம் சிறந்த எடுத்துக்காட்டாக பல வேலைகளை புரிந்துள்ளார்.

அவருடைய பிரசாத வினியோக முறை, போட்டோ அறிகுறியும் வேலை இப்பொழுதுகூட பார்ப்பவர்களை வியக்க வைக்கின்றது. ஒவ்வொரு செயலையும் அவர் எவ்வாறு குற்றமற்றதாக, முறையாக, சரியானதாக செய்யவேண்டும் என்று எல்லோருக்கும் கற்றுக்கொடுத்தார். ஸ்ரீ பீடத்தின் குறிக்கோள்கள் எல்லோருடைய ஆழமனதிலும் பதியுமாறு எடுத்துரைத்தார். அன்று அவர் துவக்கி வைத்ததுதான் இன்றும் செவ்வனே நடைபெற்று வருகிறது.

பணிவு :-

எல்லா செயல்களிலும் பணிவாகவும், எளிமையாகவும் தான் திகழ்வதோடு மற்றவர்களும் அதனை பின்பற்ற வழி வகுத்தார். ஸ்ரீ பீடம் வேலையில் 'தான், தனது' என்ற அகந்தை, போட்டி, பெருமை என்ற தீய சக்திகள் பக்தர்களிடையே நிலவாமல் உள்ளத பணியை மேற்கொள்ளவேண்டும் என்று ஸ்ரீ விஷ்ணுமோஹன் எண்ணினார். ஸ்ரீ பீடம் வேலைக்காக ஸ்ரீ ஸத்குரு பக்தரை தோந்தெடுத்தால் அதற்கு எந்தவித பாரபட்சமும் இல்லை, எல்லோரும் ஸ்ரீ ஸத்குருவிற்கு சமமே, யார் எந்த வேலையை செய்யவேண்டும் என்பது ஸ்ரீ ஸத்குருவின் உத்தரவு என்றும். எவ்வாறு ஒரு சிறந்த தர்மன் தனக்கு தேவையான கருவிகளை உபயோகித்து நல்ல தச்ச வேலை செய்கிறானோ, அவ்வாறே ஸ்ரீ ஸத்குருவும் ஒவ்வொரு பக்தரையும் ஸ்ரீ பீட வேலைக்காக அவர்கள் பின்னணி அறிந்து அவர்களை உதந்தவாரு நல்ல கருவியாக உபயோகிக்கிறார் என்னும் தத்துவத்தை ஸ்ரீ விஷ்ணுமோஹன் சேவார்த்திகளுக்காக எழுதிய தன்னுடைய கட்டுரையில் (*Tools in the hands of an able carpenter*) விரிவாக கூறியுள்ளார். இவ்வாறு பகவத் காரியத்தில் 'நான், எனது' என்ற அகந்தையில்லாமல், காமம், துவேஷபோன்ற தீய சக்தியில்லாமல் உள்ளத சேவை செவ்வது எவ்வாறு என்று எல்லோருக்கும் எடுத்துக் காட்டியுள்ளார்.

சரணாகதி -

ஸ்ரீ ஸத்குரு நமக்கு குருவாக இப்பிறவியில் கிடைத்தது மிகப்பெரிய பாக்கியம். ஆதலால் நாம் பரிபூரண சரணாகதி அடைந்து நாம் நம் எல்லா காரியங்களையும் ஸ்ரீ ஸத்குருவுக்காக, ஸத்குருவின் மகிழ்ச்சிக்காக தன்னைமற்று செயல்படவேண்டும் என்று ஸ்ரீ விஷ்ணுமோஹன் வலியுறுத்தி வந்தார்.

இவ்வாறு ஸ்ரீ பீடத்தின் பணியில் ஒருமுதமாக தன்னை ஈடுபடுத்திக்கொண்டு இருக்கின்றாரே, ஆதலால் அவர் மிக கண்டிப்பானவர் என்று நீங்கள் நினைத்தால் அது தவறு. அவர்

மிகவும் சகஜமாகவும், சந்தோஷமாகவும் புகழ்க்கூடியவர். எப்பொழுதும் புன்முறுவலுடன் காட்சியளிப்பார். ஸ்ரீ பீடத்தில் ஸ்ரீ ஸத்தகுருவின் தரிசனம் இல்லாததொழுது அவரை பார்த்தும், அவருடன் பேசும்பொழுது ஸ்ரீ ஸத்தகுருவின் தரிசனம் பெருவதுபோல் மனநிறைவை நபங்கள் பெறுவோம்.

ஸ்ரீ விஷ்ணுமோஹன் வேடிக்கையாக பேசுவார். மற்றும் கிரிகெட் போன்ற விளையாட்டைப் பற்றியும், கிரிகெட் வீரர்களைப் பற்றியும் விலாவரியாக விமர்சிப்பார். ஆன்மீக விவாதங்கள் பல ஸ்ரீ பீடத்தில் சேவார்திகளிடம் பேசுவார்.

ஸ்ரீ ஸத்தகுருவின் அருளால், ஸ்ரீ விஷ்ணுமோஹன் வழி காட்டியதுபோல் பணியேடு, குற்றமற்ற செயல்பாடோடு ஸ்ரீ ஸத்தகுருவிடம் பரிபூர்ண சரணாகதியோடு, பரிபூர்ண ஞானம் எல்லோரும் பெற வணங்குவோமாக.

Characteristics of Sri Vishnumohan

English synopsis

(Santhakumari Vedagiri)

The devotee mentions that Sri Vishnu Mohan used to say that we are all fortunate to have Sriman Narayana, in the form of Sri Sathguru, as our Guru. Therefore we should make full use of this treasure and advance spiritually.

Sri Vishnu Mohan had three major traits – perfection, surrender to guru and humility.

PERFECTION :: Sri Vishnu Mohan



When Vishnu was editing a particularly boring article for Voice Divine and doing the page layout, he found that there was place for a two line filler. He asked Shrihari for one, Shrihari gave him a notebook full of quotations from the Sastras. With a naughty smile Vishnu asked shall we put this under this article. It was a line from the Brhadaranyhaka Upanishad



Seela Pattabiraman

I came to Sri Peetam after I started living in Janaki Avenue. Hyma brought us to see Sri Sathguru at Anna Nagar. I have seen Sri Vishnu Mohan a few times there. One Janmashtami day, Hyma and I came to do our *namaskarams* at Sri Peetam in the morning. It was a non-darshan period. So we noticed Sri Vishnu Mohan outside. Soon after he came and gave us a cover saying that Sri Sathguru wanted him to give the cover to me. There was a membership form inside for my husband and me. After that I used to see Sri Vishnu Mohan in Sri Peetam, sitting in the office.

My husband who had the privilege of associating with him in some *kainkaryams* to Sri Peetam in his last days said that he was a very serene and calm person despite his ill health. He was so calm and efficient that no one will know that that he was so seriously ill.

I had heard about his perfection in doing things and that he used to sit up till late into the night till the accounts tallied. Apparently, he was good at playing the harmonium and he used to keep beat on the *jalra* very well. I did not have a chance to hear this. But it gave me strength to do things perfectly.

One day Sri Sathguru gave me a *jalra* and asked me to keep beat for the *bhajans*. She said the Sri Vishnu Mohan used to keep rhythm very well. Sri Vishnu Mohan's picture was kept in the front room and Sathguru asked me to take a look at the picture and come back. I prayed and took the *jalra*. Today, I think of Sri Vishnu Mohan as my *jalra* teacher. I think about him every time before I pick up the *jalra*.

Some of our devotees receive Sri Vishnu Mohan's grace even today. My daughter, Srividya, had lost a bunch of valuable keys. She searched high and low for it but no avail. She went to the puja room and after doing *namaskaram* asked Sri Vishnu Mohan to help her. Hardly had she come out of the puja room when she found the bunch of keys right in front of her.

I place this at the lotus feet of Sri Sathguru.



Srikumar M.Raman

*O*m Sri Sathgurave Namaha

Some days back, Gurubhai Govindan said that in anticipation of Sri Sri Sri Vishnu Mohan's birthday (29 Jan 2007), many were contributing articles. And he asked whether I too could write something.

With my parents' blessing and Sri Sathguru's grace, I have reasonably good communication skills. However, I was quite overcome. How does one write about such a person. The fact was that unlike many of the devotees who have been with Sri Sathguru for several years right from Her *purvashrama* days, I had the blessing of Sri Sathguru's darshan for the first time in 1992. So many others know Sri Sri Sri Vishnu Mohan for a very long time.

Since then, time and again, during public discourses, speeches, mention to a smaller audience, Sri Sathguru has spoken so many times about Sri Sri Sri Vishnu Mohan. I had the good fortune to meet him only on a few occasions.

The first time was in Anna Nagar. I remember him always helpful and courteous and yet with a strange reserve. It was not a reserve due to thinking of others as lesser devotees or anything of the sort. It was a reserve which seemed to be caused by preoccupation. At that time I did not understand what it was. Now I feel it was because he was always preoccupied with what Sri Sathguru may want next. Was She being attended to. Were all Her instructions being carried out well. And so on. It had nothing to do with himself.

While in Anna Nagar on one day we had come to Sri Peetam there. There was no darshan. Then when we were about to leave, something made me pause at the car door. I was quite sure we would be called back. Sure enough, someone called out. It was Sri Sri Sri Vishnu Mohan, who had come to give prasadam which Sri Sathguru wanted me to have. I still remember how he gave the prasadam and then went back – and the pleasant smile on his face while he did so. He retained the ability to be affectionate while still being detached.

Sri Peetam had shifted to Brindavan Street. At that time there was a severe water shortage in Chennai. Being rather thoughtless, when washing my feet



at Sri Peetam, I had opened the tap much more than necessary. I was told by someone (don't recall who it was) to use less water. Later I was told that Sri Sri Sri Vishnu Mohan would identify, just by the sound of water flowing from the tap, the amount of water being used, and therefore who was washing her/his feet. It really amazed me that there was this level of observation, clarity of thought and memory. How many of us can do this ? Certainly I can't. And definitely not while I am doing a thousand other things as he was !

Once I was told by Shrihariprasad to arrange for some programmers to write software for accounting / monthly donors' register etc. In that context I had to speak with Sri Sri Sri Vishnu Mohan. It was probably the first time there was an opportunity to interact with him in some level of detail. Interesting too since it would not be about Sri Peetam. I found him excellent in articulation, in clarity of thought, in queries and ideas. I found him to be quite calm and measured, totally composed and combining very nicely, a serenity with bursting energy. I found him a very balanced combination of stern, and approachable. I do wish many in the corporate world were like him!

There are many times when Sri Sathguru has spoken about him. I have, like many devotees, read some of the articles he has written and find them thought provoking. More than anything though, as many devotees know, there are so many times that Sri Sathguru has spoken of him and extolled so many aspects of his nature.

That, for me, is adequate ! For when the Guru, the all-knowing embodiment of Sriman Narayana, speaks anything, those words are scintillating in their purity and resounding in truth. And when the Guru spoke of Sri Sri Sri Vishnu Mohan it was with that same affection combined with detachment which he himself had. No wonder Sri Sathguru often quotes the incident where the astrologer said that Sri Sri Sri Vishnu Mohan's horoscope revealed as high and noble and spiritually advanced soul as Her own horoscope. And what a noble character his was.

I have been told time and again of how, right from a young age, his talent, thirst for knowledge, deep respect and regard for his mother were outstanding. How he founded Sri Peetam Trust. How he would work regardless of time, personal tiredness. How he would drop everything to do seva for Sri Sathguru, and that done, would pick it up seamlessly. I have been told time and again by

Sri Sathguru that I should strive to be like him, to do my duty till the very last moment in complete surrender with no thought of anything but that the Guru should be pleased.

Since the first time Sri Sathguru has told me about him, I've always wondered. Would this act be similar to how he would do it ? Would that act be similar to how he would do it? Would he sit down because he was tired and postpone even by 5 minutes some seva. Would he get upset and angry at the kind of situations where I often find myself getting angry and upset. And each time there is some feeling of shortcoming since he is the perfect disciple (as Sri Sathguru has described him).

The monthly donor register he maintained, just to take an example, is so perfectly done. Even in folding plastic covers – such an apparently inconsequential act – he had a way to do it which is neat and effective. Devotees will remember the table and other furniture he has made – just one aspect of such a wide variety of abilities.

Even now Sri Sathguru has said of him that like Arjuna did *tapas* for many years in many places, so he too is doing it now.

While I feel sad that I did not have more time to learn from and see some aspects of Sri Sri Sri Vishnu Mohan, I do not sorrow that he is not with us. He is still doing seva. He is still around in many ways. He is still a role model for doing duty perfectly. He is still the perfect disciple.

And very often I pray to Sri Sathguru that I be a little more like him.

Offered at the Lotus Feet of Sri Sathguru.

A humble devotee.

Suresh Mohan

*M*y Humble Pranams to Sri Sathguru's lotus feet,

Early in 1984 I met Sri Vishnu for the first time. Sri Vishnu was a very different person; he had a focused mind and he could just about do anything with great ability. He would love to interact with us and discuss about cars, bikes and adventure.. He was the embodiment of Guru Bhakti and love and I can easily say that he is the best person ever known to mankind. Fun loving, cheerful he made Vedanta look so simple as he followed saranagathi with consummate ease and style. He could light the fire of love to God in anyone who went close to him. Even people with an evil bent of mind would change for the better in under his presence and leadership.

One day Sri Sathguru gave me a book to read, it was about philosophy. I read the book (I hated reading books) and went back to Sri Peetam and Sri Vishnu came out to see me. He asked me about the book and I told him that the preface had something very exciting and it said that being in the company of great souls is far superior to reading any book. He chuckled and there was a glow in his face to approve the fact; I was so satisfied to know that I was in such company. Vishnu's strongpoint was his ability to express a point about Sri Sathguru. His descriptions of darshan would be so beautiful and enjoyable that it would surpass the joy of Sri Sathguru's Darshan. He was a charismatic person who loved to work ceaselessly for Sri Sathguru and in His presence we were motivated to serve Sathguru even more. His description of episodes of Sathguru's life was so vivid and clear that It was as though we were having the actual Darshan of Sathguru. This was because he noticed so many things which we couldn't or didn't. He was great at carpentry, he would play computer games with us, discuss cricket, trekking, food; would help us prepare dishes at parties that we would have at Sri Peetam and had a broad outlook towards life, never forced his ideas on others and though he believed in simple living and high thinking, he would come down to whatever level we were in and be one with us. He would sit on the pillion of my bike and I used to love riding fast and I've touched 120kmph (within city limits) with him sitting behind and he would never be nervous and enjoy it along with me .He would eat rice *kanji* or *Paneer Butter masala* with *nan*, both with equal appreciation; however he relished the



traditional south Indian meal very much. Though he was an absolute Brahmachari who had experiences of Brahman (where few Rishis had experienced at the end of their lives which he told me about in detail) he was very open to me getting married and leading a life of a *grihasta*.

He always gave great importance to Guru Bhakti and reverence for the guru. He believed that plain common sense is an indispensable requirement for spiritual life; he believed that karma was the most powerful force and that a good understanding of science and its method will help one immeasurably in spiritual life.

He was the very epitome of humility; if I was not next to him when he had the Brahmic experiences, he would never have told me about them. In fact I knew that it was a Samadhi experience only after Sri Sathguru told me and that they were experiences, which Sri Sathguru had at the age of four! I'm afraid I can't go into the details of this. He would also tell me that the mind, which is like a monkey, could be controlled with constant *japa* and to make prayer a continuous subconscious habit and not more of a ritual. He didn't care for rituals. He said that the mind is like a ping pong ball on a stair case as it goes down from step to step; it is so subtle you won't know that it is happening, hence one has to be wary of this. After sometime control of the mind would become a subconscious effort like an involuntary action. He was so full of joy even when he was in hospital that he threw a party for sevathis in his room and made us forget that he was unwell.

One morning I had to go to Sri Peetam straight from the railway station and I had not finished my bath. Sri Vishnu was there to greet me and asked me to sit by his side. I told him that I had not had my bath and it would be disrespectful of me to do so. He treated me like a friend and there was no formality as such but being trained by him, I felt that I should have reverence to the one who serves the Guru. I refused to accept the offer. He was asking me about the things that happened in the week and suddenly a piece of the beam above his head gave way and fell exactly where I would have sat.

It was a solid piece of rock that fell and he looked at me surprised, "*Siddhis! You knew it was going to fall on your head.*" Well, that was the mischievous Sri Vishnu who would tease all of us like this. From then on I knew no matter

how friendly he gets I should and will always hold him in reverence.

When a realised soul treats you like a friend, it is indeed a fortuitous situation (it is like walking on a elevated platform with all the goodies in life with plenty of the rare commodity called happiness) it is much more so when you have the reverence and respect and learn never to treat them casually. Or I can put it in another way: it is like going on a express elevator when you treat them with reverence and respect from the HEART which in turn is a by product of love.

If I were to describe him in one sentence It would be a mind full of love, heart full of desire to serve Sri Sathguru, eagerly waiting every moment to be commanded and to carry out the job with utter devotion and absolute joy; lighting the fire of love to God in the hearts of those who came across him.

With pranams To Sri Sathguru's lotus feet.

Shri Sathguru's first disciple

Vasumathi Sankaran

*S*ri Sathgurave Namaha

I have been permitted to say a few words about Gurubhai Sri Vishnumohan, which I deem a privilege.

My recollection of him is only from the time Sri Sathguru was residing at Guruswami Mudaliar Road. There were only short periods of Darshan then. For those of us who knocked on the door it was he who opened it and serenely answered our queries. There were occasional enquiries from him about the receipt of Voice Divine and Prasadam sent by post. My interactions were limited to such occasions.

At that time we used to live at Haddows Road and we would meet him at the bus stop waiting for the bus. A smile of recognition was all that we exchanged. Later when we left Madras, Prasadam and receipts signed by him came to us by post. Though we were not living in Madras post cards announcing Darshans always reached us. Sometimes when Sri Sathguru gave continuous Darshans it helped us to plan a trip. We had the happy feeling that no devotee was ever forgotten. I recollect my sister telling me about seeing Sri Vishnu Mohan at the Adayar library poring over books. She mentioned how he would look up at the clock and leave exactly after one hour. We could sense Sri Sathguru's strict timetable being followed.

Sri Vishnu Mohan has left permanent messages to all of us through his writings. Going through some of them, his devotion to Sri Sathguru becomes apparent. Later this devotion had blossomed into deep Guru-bhakthi. While writing *"Random Thoughts On Ma"* he describes his happiness in looking at the face of a Gnani first *"when he took a jump from the other world into this world"*. I quote the metaphor he has used to describe the family's attitude towards a mother who was to become a Sathguru. *"She is the best navigator to take us to our destination across this samsara. And as She drove, She taught us to drive and finally when She left our little six seater to captain and navigate an infinitely great ocean liner, we were extremely sorry (?) but for the sake of the world and the unprecedented great Divine Mission we had to make a heart- breaking sacrifice, yet a relatively small one, one millionth of what Ma made during Her life"*. There



was change in his attitude with the change in Sathguru's Ashrama.

Sri Vishnu Mohan saw Shriman Narayana Himself shining through the form of Shri Sathguru. In the December 1993 issue of Voice Divine while dedicating the article he says *"We pray that we may serve Shri Sathguru steadfastly, courageously, faithfully, sincerely, earnestly and with the single- pointed devotion of obeying Shri Sathguru in thought word, deed and spirit and for no other greater reward than to earn the Shri Sathguru's Divine Pleasure"*. This is the best message he has left behind for his gurubhais as Shri Sathguru's first disciple.

It was to make us think and to understand the unique functioning of Sri Peetam that some of his advice to Sevarthis were shared with us. We should recall how he explained Sri Sathguru's way of assigning tasks to various devotees. He likened us to different tools in the hands of an expert Mechanic. He pointed out that only the Mechanic knows which tool is useful for which purpose. He has told us very subtly to wait for the work for which we will be chosen and feel proud that we are at the disposal of an expert who can make maximum use of each one of us. While covering the spiritual aspect on the merits of *Nama Japa* he gives a similar advice in his message.

While explaining how Sathguru gives us Upadesam he says that *"on the surface it seems easy. Shri Sathguru tells a devotee to recite a particular prayer, go to a certain temple, fast on a certain day. But in reality Shri Sathguru goes deep into devotee's consciousness, finds out the nature of his samaskaras and vasanas; his Ishtadeivam in his previous birth; progress made then, the nature of his prarabdha karma, his balance of paapa and punya karma and above all his nature and capacity for sadhana and self improvement"*. He has left all these messages for his gurubhais to help them understand a Guru who is so unique.

We may have wondered about Sathguru's emphasis on discipline. Here I quote his words as there can be no further explanation for the principle. *"Sri Peetam devotees must be able to understand Sri Peetam discipline. When there is no discipline there will be only chaos. If one is able to understand the importance of discipline, then there is no cause for depression. If devotees don't relish such discipline, then where is the 'surrender' that is being taught by Sri Sathguru for so long here?"* The discipline that we follow is actually an exercise in Saranagathi. Did we think of it thus?

Let me conclude with his appeal to his Gurubhais, *"The Messiah with Her Ark, Sri Gnana Advaita Peetam, has come, and like the postage stamp's usefulness depending on its ability to stick, our salvation depends upon our ability to stick like a limpet to it"*.

Aa no bhadra nitavo yantu viswataha—Let noble thoughts come to us from all corners of the world.

Pranams to the lotus feet of Sri Sathguru



When Vishnu was a little boy, he looked very sweet. Since his elder sisters were at boarding school and his youngers were yet to be born, he enjoyed undivided attention. Once he came and asked Sathguru something when she was doing parayanam after meditation. He looked very chubby and cute, as a natural reaction, Sathguru reached out to pinch his cheeks. Like a thunderbolt came the command from above: Don't play with the child while doing your prayers. Control yourself.



T.S.Vedagiri

*H*er Holiness Sathguru Sri Gnanananda Sarasvathi set an example as a householder by guiding devotees on the spiritual path in the midst of the life in the world and after many years of sadhana and teaching received Vidwat sanyasa. Children of such a realized soul would naturally be divine.

I had the good fortune of knowing all of them. Sri Vishnu Mohan was one of them. I had been moving very closely with him. He was very affectionate and kind with Sri Sathguru's devotees.

Sri Vishnu Mohan was always looking after Sri Peetam's work. It included placing before Sri Sathguru all letters for information and necessary action, sending prasadam to donors along with monthly donation receipts, recording of Sathguru's speeches given not only in Sri Peetam but also in special functions outside, making arrangements for transcription of Sathguru's speeches, etc. All these required a lot of time and energy. He used to perform this difficult and tiresome job with perfection.

In addition to this, during non-darshan period, he gave a patient hearing to all the problems and giving an appropriate reply unassumingly with a smile on his face and conveyed to Sathguru their problems. This showed his sincerity, honesty, humility and absolute surrender to Sathguru. His surrender was confirmed by Sri Sathguru Herself on one occasion, who said:

"Sri Vishnu Mohan, an ideal disciple, placed everything before me, whatever reactions he received, good or bad or indifferent and forgot about it afterwards. He did not think that it was done to him. Once he placed before me he forgot it and he was happy, peaceful and calm."

Sri Vishnu Mohan was one of the editors of its magazine "VOICE DIVINE". I was one of the secretaries of Sri Peetam and was assigned the job of Press Relations, in particular, assisting Sri Vishnu Mohan. My duty was to procure articles for typing, get them compared with the originals given by Sri Vishnu Mohan for editing and publication. Sri Vishnu Mohan took meticulous care in proper placement of articles, editorials, photographs, etc. in the magazine. He used to fit in sayings and snippets in boxes perfectly. He culled out important points from Sathguru's discourses as and when held, for publication in the local



dailies through me.

In addition to this, we prepared Sri Peetam's function details with the relevant covering letters for publication in "Today's Engagement".

Once Sri Peetam was in Edward Elliotts Road, the nearby slum dwellers of Vivekanadapuram met Sri Sathguru and requested Her to visit their slums and give darshan to the residents. Sathguru accepted their invitation and gave darshan there. The venue was well cleaned, well decorated and *kolams* drawn. Photographs were taken of the function and a small write up with captions for the photographs, were prepared by Sri Vishnu Mohan. He wanted me to meet the editorial staff of the daily newspapers "Swadeshmitram" in particular for publication. As instructed by Sri Vishnu Mohan, I went to Swadeshmitran and as the editor was not available, the assistant Editor directed me to meet the proprietor and former Chief Minister of Tamil Nadu, Sri M. Bhatavatsalam. I told about the visit of a Gnani, Her Holiness Swami Sri Gnanananda Saraswathi to a slum, a unique incident and gave a photo with the write up of the function. He took the same and said "*Parkalaam*" (*We shall see*). The next evening itself the daily published the photo with the caption "*No Gnani has ever visited a slum – or blessed the slum dwellers.*"

When Sri Peetam was in Anna Nagar, there was no darshan of Sathguru for a long time. I used to meet Sri Vishnu Mohan almost daily. During the course of my discussions, he asked me about my service, etc. I told him that I came over to Chennai from Delhi on compassionate grounds severing my promotional avenues due to peculiar family problems. He asked whether my parents were happy about my coming over to Chennai. I replied that they were immensely pleased. He said that serving parents at the time of their need is better than my promotion. "*You have taken a right step. In addition to this you have the fortune of coming in contact with a Brahma Gnani which would be a turning point in your life.*"

In 1976 (24th September to October 2nd) Navarathri was celebrated by Sri Gnana Advaita Peetam at the Minerva Tutorial College, Egmore, in the presence of Sathguru. The program included Vilaku pooja, Guru Paduka pooja, Lalitha Sahasranamam, etc. Before reaching the venue of the function, Sathguru went on a Padayatra in some streets in T. Nagar and Nungambakkam. I would like to mention here that it is very difficult to keep up with Sathguru's speed of walking.

But Sri Vishnu Mohan used to go ahead of Sathguru, instruct sevarthis to meet the residents of the locality in advance, assist them in preparing purnakumbams to be offered to Sri Sathguru. He used to arrange human chains of devotees in an excellent manner without affecting the traffic during the padayatra of Sri Sathguru.

Once Sri Vishnu Mohan (during non-darshan period) brought a portion of a pomegranate fruit, blessed by Sri Sathguru, gave it to me to take it along with the skin as it has medicinal value and it is good for my health as I am a heart patient.

The illustration that Sri Vishnu Mohan gave on one occasion during his discussion with the sevarthis when he explained Sri Sathguru's way of assigning tasks to devotees of Sri Peetam "about an expert mechanic using only certain tools for certain purposes and that the tools must be proud that they are at the disposal of an expert mechanic, who makes the maximum use of each one of them", was superb.

Sri Vishnu Mohan once said that the very purpose of Sri Sathguru giving Her teaching was for us to put them into practice. Hence it is no use simply listening to Sri Sathguru's speeches but we must start practicing what devotees have learnt.

From all the experiences I had with Sri Vishnu Mohan, I came to the conclusion that he was a treasure house of knowledge and adept in all fields – medicine, accounts, computers, psychology and spirituality.

Sri Vishnu Mohan in fact set an example of absolute and irrevocable surrender to Sri Sathguru, Sriman Narayana

P.V.Venketeswaran

*S*ree Sadguruve Namaha

My direct association with Sri Sri Vishnu Mohan was only for a short while - an year or so. But in that short period , he had captured my attention by his saintly qualities. During that period, by a stroke of good fortune I got from Sri Peetam, a few past issues of 'Voice Divine'. Sri Vishnu Mohan's writings in 'Voice Divine' were a revelation to me. To say that I was captivated by the truths expressed and the way in which they were expressed is only a very feeble way to express my joy derived from reading them.

Times changed and his presence in the body in our midst came to an end. Many a time have I pondered as to why such a calamity should befall Sri Peetam devotees. Then I got the answer from one of the poems of a famous Malayalam poet of yesteryears. I cannot pay a better tribute to Sri Vishnu Mohan Than by quoting and paraphrasing that poem here :-

"Sadhichu Vegam Adhava Nija Janmakrityam

Sadhishtar Potte- Iha Sada Nisi Pantha Paadam

Bhadhichu Rooksha Sila Vaazhvatil Ninnu

Megha Jyotissu Tan Kshanika Jeevitam Alli Kamyam"

Roughly translated, it runs thus:-

'Those with a mission finish it quickly and go .Grieve not for them . An embedded sharp stone on a country-road grievously hurts the feet of the traveller on dark nights. It lives long. In contrast, a streak of lightning, though short-lived, saves his feet from such hurt. Will you not prefer to be that lightning rather than the stone'.





Sri Gnana Advaita Peetam
7/15, New Giri Road, T.Nagar Chennai, India, PIN: 600017
Tel: 044 -28341077, 65272991
Email:sathgurusishya@vsnl.net Website: www.srisathguru.com