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SADGURU SRI MEHER ^{POORAN} CHAITANYAJI MAHARAJ

(A PROFILE)

By

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AVATAR MEHER BABA SPIRITUAL CENTRE
RAJAHMUNDRY.

After the disembodiment of his Physical body the Avatar of any given period, enters the hearts of all human beings with His spiritual body. But people in their stupor will not be alive to the unique event. Just as a wakeful person is needed to get up the sleeping people, mankind being lost in the stupor of ignorance indispensably needs the help of an enlightened one to wake them up. That is why the Avatar remains wakeful in the chosen few who are ordained to awaken mankind. The chosen few are called the "Sadgurus".

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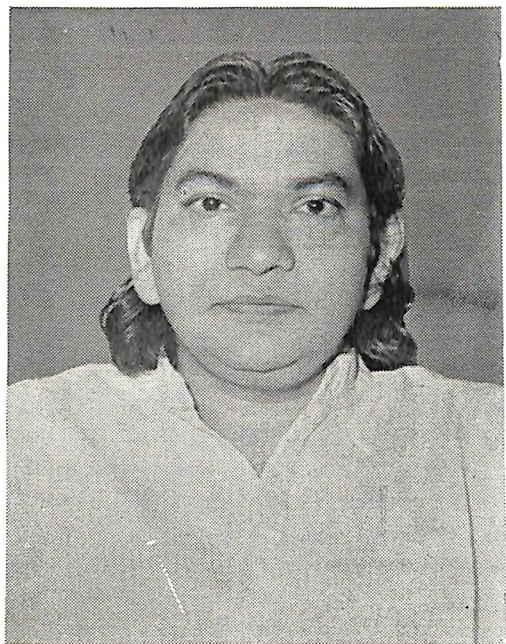
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Sadguru Sri Meher Chaitanyaji Maharaj

SADGURU SRI MEHER CHAITANYAJI MAHARAJ

(a Profile)

Introduction :

Certain terms like 'Sadguru' and 'Jagadguru' have been very liberally used as formal appellatives before names of philosophers, preachers, religious heads, saints and sadhus without holding any reference to their spiritual attainment or to the significant connotation of the terms. Such indiscriminate prefixing of spiritual nomenclature before names would seldom help our understanding of the differences in the spiritual ranks and status of the countless saints. Irrespective of any loss or benefit to the saint

concerned, surely the multitude, in their confusion, will run after every sadhu, worship every saint, sing their praise, try to please every one of them whom they think spiritually perfect. By such worship they do not gain substantially anything. On the contrary, the commonality is likely to ignore a really God-realised perfect one (a sadguru or a Perfect Master) who alone is competent to give the inward enlightenment and help to people at their levels of "Sadhana". The wise say that a spiritually perfect one can alone help the advancement of the multitude as well as the advanced pilgrims on the path. Sri Ramakrishna Paramahansa averred that "Only those who have attained spirituality can communicate it to others, can be great teachers of mankind". It

follows therefore, that others however great they may be, do not possess the power for inward spiritual communication or oral spiritual teaching, that would really benefit devotees. It does not mean that the teachings of sadhus and saints, philosophers and heads of religious disciplines merit no room in the social fabric of human institutions. They have their own value in upholding the moral law and reminding the society of the disasters that follow the transgression of the moral law. But such discourses cannot be substitutes for the work of a 'God-realised One' who, having experienced truth, can communicate divinity into the hearts of the people, and internally illumine them in the light of Truth.

Sri Meher Baba used the word "Sadguru" or Perfect Master, exclusively

to God-realised Perfect Ones. He added that there will be fifty six God-realised Souls in all periods and only five of them are "Sadgurus" in charge of the entire Universe or divine sport and capable of effecting God's descent into the world at the appropriate time. Furthermore, declaring himself as "The Avatar" he disclosed the names of the five Sadgurus of that period, who were responsible for his momentous descent into illusion. They were Sri Sai Baba, Upasani Maharaj, Babajan, Tajuddin Baba and Narayan Maharaj. Baba used the word "Man-God" as synonym for Sadguru so that we can distinguish him from others who assume the title of "Sadguru" not because of their concern with the affairs of creation but because of being formal teachers of different schools of philosophy or the heads of "Asrams". In spite

of their pious "Asram-life" and philosophical teachings of very high order, they do not possess "functioning competence" and are not at all concerned with the "Mankind's Destiny" which is inevitably shaped in the hands of spiritual hierarchy consisting of seven thousand persons stationed at different levels of consciousness while the five Sadgurus remain at the apex inwardly directing and perfecting the Divine Scheme. The five Sadgurus, as Baba revealed, will not only be ever enjoying infinite power, infinite knowledge, and infinite bliss, but have the power and authority to utilise them for the spiritual progress of mankind. These divine secrets remained undisclosed till Meher Baba revealed them in order to assert clearly his own Avatarhood, and the spiritual

status of Sai Baba and the other four, who declared to the World that " Meher Baba is God that came in human body ".

in the light of Meher Baba's clarifications, it is to be inferred that a Sadguru alone recognises the Avatar (as Yohan recognised Jesus) or an other Sadguru just as the Avatar identifies the Perfect Masters. Ordinary philosophers and saints can never identify a Perfect Master.

The Declaration of Sri Meher Chaitanyaji.

Once, Dr. Paul Brunton, a renowned biographer of Indian saints, asked Meher Baba, who would continue his Avataric work after dropping of His body. To him, Baba replied " My circle of twelve

selected disciples, of whom one will become a Master at the appointed time". The indication of the future occurrence in the words of Meher Baba should not be overlooked especially by those who profess faith in His Avatarhood. When the time is ripe for the fulfilment of his assurance, His followers need not be perplexed into a state of confusing ambivalence which makes them seek gratification, through their denial of the already fulfilled occurrence. On the contrary they may fully prepare their minds to welcome the event and share the tremendous work that follows, glorifying the name of their Beloved Avatar.

When Sadguru Ramananda Sagar announced "here is 'Sri Meher Chaitanya', a Sadguru" it sounded to some as fulfilment of Baba's word to

Paul Brunton, though it might have bewildered some others. Sri Ramananda Sagar's announcement clarifies three points namely, he is a member himself of Baba's inner circle and secondly a Perfect Master too. Thirdly he is introducing another Perfect Master to the world. By calling him "Sri Meher Chaitanya", Sri Ramananda Sagar obviously shifted the mantle of Baba's work which he has been covertly shouldering as the member of the Avatar's inner circle, on to the former who, will overtly take it up thereafter as the very title 'Sri Meher Chaitanya' clearly implies that he is one with Meher Consciousness. The present generation has to be, in large numbers from different religions, drawn into Avataric Consciousness, prepared to receive His love and glorify His name by living strictly upto His standards which

ultimately transform the world of selfishness and strife into a heaven of love and sacrifice. It is no accident that Sri Ramananda Sagar chose Sri Meher Chaitanyaji for the urgent task, for Sri Meher Chaitanyaji says, that it is Baba's will that he should take up the Avatar's work. His entire life is ordained to bear Baba's 'love' into the hearts of people demolishing the barriers of ritualised worship and blind beliefs. Thousands of people who approached him, confess that they had been the beneficiaries of such inner illumination and firmly entrenched in "Meher-faith". Herein lies the supreme beauty of the Master's work. Perhaps in this inner enlightenment lies his miracle and service to the present generation.

Early Life.

A brief account of the important events that not only turned him away from the usual course, but accelerated in him, an insatiable longing for experiencing Reality, perhaps demonstrates to some extent, the basis for the different phases of his present work which is of the highest spiritual order in depth and breadth.

Sri Puchakayala Veerraju, was born on 22nd July 1934, in a middle class agriculturist family of Mandapeta in East Godavari District of Andhra Pradesh. Being very pious, his parents Narayana Murthy and Mangayamma brought up their son, in an atmosphere of tenderness and compassion. Though he did not prove to be a precocious student in

college, he was liked as a gentle and shy young man with no inclination towards pleasures that usually entice the youth. He used to be honest in all his dealings. His contemporaries envied him for his flawless character which endeared him to elders. On 1st April 1952, his marriage was solemnised and he had attended to the duties of married life with the same honesty and gentleness. He was moved to see people in distress and never hesitated to help them in cash and kind. Varieties and pleasures he never sought; possessions and power never lured him; by his very nature he was averse to pride; and he could not forbear the use of even harsh words. A number of instances were narrated by people, that would stand testimony to the delicate nature of his heart. In this

context one thing appears to be of considerable importance, which paved the path for his spiritual search. Right from the childhood he had been in close association with a saintly person who remained naked except for a piece of cloth to cover his secret parts. People of the village respectfully called him "Vemana Yogi". The Yogi used to fondle the shy child, Veerraju, and allowed him to sit in his company for long hours.

It was said that on the 13 th of January, 1955, he had an unusual experience that brought about a remarkable change in his attitude towards the accepted values of life. It was the day of "Bhogi Festival". After the customary oilbath he reclined in an arm-chair and was

relaxing. Quite unexpectedly he felt that his soul with all its awareness, separated itself from his body and travelled across worlds never seen through his physical eyes. He could see the wailing of his kith and kin who gathered about his moveless body. As the soul reentered the body, it had gained normal movements that surprised the people about him. Of course, he did not disclose his experiences to others, but was strongly determined to search for a Master who could help him with a better knowledge of "death". As he had the simultaneous experience of living while remaining dead to others, he was thoroughly convinced that he was not his body which seemed dead for some time at least. He met many sadhus, and visited "Asrams" in search of a master.

It was on 1st April 1962, that Veerraju had the contact of Swamy Sivananda Saraswathi of Rishikesh in a vision, and the contact was further confirmed, sanctified, and continued through correspondence, letters of enquiries and clarifications. The Swamy, he said, later had initiated him by giving him a "Mantra" and prescribing certain instructions for his scrupulous adherence.

About this period he chanced to see the photo of Meher Baba and was instantaneously attracted towards Him. He felt as if he were searching for the same person for ages through countless lives and that his intuition was awakened to the propinquity of the goal which seemed far away till then. He gathered as many details about the Avatar as he could from devotees and was informed

about the proposed East - West gathering at Poona on 1st November 1962. He participated in the momentous fourday gathering and realised that his pilgrimage had been significant for more than one reason. First he had the rare opportunity of seeing the God-man (The Avatar) in flesh and blood and had his share of divine love. Secondly he felt certain that he had received a tremendous inner awakening at his own level of preparation. Thirdly a vague conviction had grown upon his mind that he had been assigned an important role to play in the divine scheme of perfecting human destiny. After returning from Poona he was fully absorbed in spreading Baba's message of love in the neighbouring villages and actively participated in many programmes of Baba centres.

Sri Veerraju made a visit to Mehera-

nasi accompanied by a local pundit to

25/7/83

My dear brother Eruch,

Kindly spare few minute to check up & find if there is any truth in this - As far I remember and from our records Beloved Baba was in Meherazad practically all the month of January ? Thanks.

In Beloved Baba's Love & service,

Ramakrishnan
K.K. Ramakrishnan

see p. 16

sacred waters of the Ganges at Varanasi. Exactly a month after her death ie., on 16th November, Veerraju left for Vara-

Mahavatar Babaji. Arrangements for Veerraju's stay in the asram were made. He had to live on milk and plain water

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Sri Veerraju made a visit to Meherabad on 2nd January 1969 and had been alone with Baba for fifteen minutes. On 31st of the same month Baba dropped His body which shocked his lovers all over the world. From all corners of the country, people began to stream in, to have the last darshan of their Beloved and pay their homage of love to him whom they believed to be the Avatar or the Messiah of this age. Along with other Baba lovers of Mandapeta Veerraju had paid homage of love to the God-man on 2nd February.

Veerraju lost his mother on 16th October, 1972. It was decided by elders that her ashes should be immersed in the sacred waters of the Ganges at Varanasi. Exactly a month after her death ie., on 16th November, Veerraju left for Vara-

nasi accompanied by a local pundit to assist him in performing the rites according to Hindu Custom. Veerraju somehow felt intuitively, it might be the final lap of a journey of an over-exhausted soul racing towards the goal. The 'ash-immersion' ritual being completed, he came to Calcutta, where he was mysteriously separated from the pundit by a Baba lover of Madras, called Raj Narayan. Mr. Raj Narayan took him to Mussori in a train, and they walked two miles in the sharp cold winds of the Himalayas before they reached the Asram of Sadguru Ramananda Sagar. The eighty year old Sadguru hails from the illustrious lineage of Masters that followed Sri Dattatreya, Sri Samvarta Muni and Sri Mahavatar Babaji. Arrangements for Veerraju's stay in the asram were made. He had to live on milk and plain water

for 105 days under the close supervision of the Master who had elevated the last phases of his sadhana to complete perfection. Sri Veerraju revealed later that he was made to experience the ultimate Reality of becoming one with God, becoming one with infinite power, knowledge and bliss, which is a mere imagination, and an unbelievable dream to ordinary people. Sri Ramananda Sagar, he added, was a member of Baba's inner circle and had been fully associated with the God-man's universal work, though the world could never see or believe it. In obedience to the instructions of his Master, Sri Veerraju proceeded to Rishikesh where he stayed for some days in Swamy Sivananda's Asram. During this period a number of saints and yogis came into his contact for their own spiritual benefit. He visited Mataji, a

fortyfive year old German lady who had received initiation from Swamy Sivananda. She has been living a secluded life in a Himalayan cave and observing penance from her thirteenth year. Sri Veerraju says that she had given him the essential techniques of 'Srividhyopasana', a process of spiritual exercise for the advancement of an aspirant through 'solar plexus' or spiritual centers in human body.

On the way back, he met an old Muslim saint in a mosque at Old Delhi. The saint was known as the 'Pir Sahib of Ajmir who had revealed to him the essentials of Sufi Tradition and presented him a volume of Upanishads commented by Sri Sankaracharya. From thence he returned to his native state and proceeded to Chintalapudi, a Village in the West

Godavari District. For two weeks he stayed in Sri Viswanadha Asram of Swamy Bodhanandapuri whom he met a few times before he left for Varanasi. He left the Asram and came to Kovvur, another small town in the same district and visited Mehersthan. After prayers and giving 'Arati' to Baba, he left to Mandapeta.

On 23rd of may, 1973, Sri Veerraju stepped into the thatched hut raised in the family - farm which is situated about a mile and half away from Mandapeta and had gradually turned into a tabernacle of love attracting thousands of people from the neighbouring as well as far off places. According to his Master's instructions, he observed silence for forty days remaining alone in his thatched abode surrounded by an indescribable tranquility of the fields, refreshing

serenity of the vast sky above and the variegated beauty of Nature all around.

His Work.

Though the final phase of a Master's work will never fall short of fulfilment of the Divine-plan, the early part of it can be clearly seen in the spiritual drive that the Master gives to hundreds of people coming into his contact. The news of the return of Sri Veerraju had spread far and wide in no time, and hundreds of people started to meet him seeking clarifications on spiritual matters. In course of enlightenment they were gradually acquainted with life and work of Meher Baba, and entrenched in the faith that Sri Meher Baba is an Avatar like Rama, Krishna, Jesus and Mohammed. The Master, they say, had radically

changed their earlier conceptions of God and religion, by constantly reinforcing the spirit of Meher-consciousness in them. They feel that their hearts had now been filled with a "New love" that they had never tasted before. They would unhesitatingly admit that that was the real secret behind their regular presence at the Niketan, seeking the company of the Master. He would replenish them with a fresh vigour of spirit by holding weekly gatherings on Sundays, and organising Sahavas Programmes at different places extending from three to five days. His discourses are of such a profound spiritual import as to make the listeners feel that a new light is kindled in them, gradually piercing through the pall of darkness.

Publication of Periodicals.

Summaries of the Master's discourses have been available to the reading public through "Meher Yuga" a Telugu monthly, and "The Avatar", a fortnightly bulletin in English, both published by Meher Chaitanya Niketan Trust. The Trust has been doing excellent service by publishing translations of books on Avatar Meher Baba, and some original works on spirituality by learned writers.

Vedantism Reoriented.

Taking the cue from "Sufism reoriented" an organisation founded by MEHER BABA, "Vedantism - Reoriented" sprang to life with the blessings of the Master. The entire mankind has to inevitably receive the awakening of the

God - man, ofcourse through familiar channels. "Vedantism - Reoriented", the Master says, serves as one such channel which presents to millions of Hindus that the "Vedapurusha" or the "Sana-
 thanapurusha" who has been ever sought by Rishies and sages is no other than Avatar Meher Baba. The institution, the Master says, combines in it all the past glory of Vedic knowledge and the strenuous search of the present restless generation, and the ultimate fulfilment of realising one God or Brahman for the entire human race. Special gatherings have been conducted, and valuable books have been published under the Patronage of "Vedantism - Reoriented".

Kanyasram.

The Master personally supervises the activities of the "Kanyasram" which

imparts the girls necessary training of spirit to prove that women have as much claim to spiritual leadership as men do. Besides studying Meher Baba's literature, they are trained to master the nucleus of Vedic Philosophy and Hindu scriptures to acquaint themselves adequately to bear the torch of "Mastery in Servitude" wherein lies the ideal womanhood.

Meher Vidya Niketan.

The Master gave his blessings to "Meher Vidya Niketan" a free primary School started at Mandapeta by the "Trust". In addition to formal education, the boys are taught to recite different prayers of Meher Baba, and read the lives and teachings of the spiritual leaders of the world. They are not only trained to receive whatever their teachers

give them by way of instruction, but also receive it with love and faith which are conspicuously absent between the teacher and taught in the present system of education.

The International Meher Spiritual Academy.

With the inspiration and guidance of Sri Meher Chaitanyaji, the International Meher Spiritual Academy is under construction at Nidadavole in West Godavari District. The academy provides ample scope to philosophers and scholars of different religions to undertake research studies on the life and work of Meher Baba who declared that he was "God in human body" that he came to redeem mankind by awakening them to His love. The International Spiritual Academy, the

Sadguru says, will be a unique confluence of diverse spiritual currents, ravines and rivulets, all merging into the one Ocean of Divinity chanting the One name of God.

Conclusion.

The spiritual work of a Perfect Master does not bear the attractions of outward embellishments of political propaganda. A spiritual master does not bear the charisma of a leader around whom people throng for material benefits. The Sadguru can be compared to a goldmine. Seekers ought to dig deep into the earth and patiently bear with the stress and strain of the labour. If they do not relent but withstand the inevitable stress and strain, they will become the fortunate inheritors of His infinite wealth. Similarly the work of Sadguru Sri Meher Chaita-

nyaji, may not attract the multitudes but surely involves the few fortunate people who are able to put up with the hard labour like that of a gold-miner. It may take some more years for people to appreciate the full import of the Master's work.

He says that he is open to all. The doors of his abode as well as the doors of his heart are always open to receive all kinds of seekers after God - seekers caught in the maze of doubts and misgivings, seekers groping and staggering after years of life's tedious journey, seekers purely after light and illumination - who not, everyone of them can tap the door of his abode, or the door of his heart, according to his need. We must not forget that he is for all and open to all.

“JAI BABA”.

Close disciples of Sri Meher Baba will be able to narrate many details of his life. But only the close associates of His Spirit will be able to reveal the glory of His Divinity unto the world.

SADGURU SRI MEHER CHAITANYAJI MAHARAJ

This very instant my experience is that I am never born.

Nevertheless I have been taking countless births and undergoing countless deaths every moment, while the truth remains that I am neither born at any time nor die at any time.

My real existence is never touched by the wheel of births and deaths in which people of sanskaras are inextricably entangled.

I tell you I am the Pivot to which the wheel of births and deaths is hinged.

Whoever moves closer to me, I assure with my divine authority, will be liberated from its grinding revolutions, so that they may eventually live the beatific life of eternity.

SADGURU SRI MEHER CHAITANYAJI MAHARAJ

22-7-76