

NEWSLETTER Vaastuyogam

Connecting Vaastu to the 21st Century



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EDITORIAL



Welcome to the September Issue of Vaastuyogam.

Our magazine is dedicated to disseminating the ancient sciences of our Vedas. We have been attempting dialogue with various segments of society on the subject; there have been architects, engineers, industrialists, housewives, doctors and businessmen. In this issue we add to this list by talking to an exceptionally gifted astrologer with his own methodology.

In fact, no discussion of our ancient sciences will be complete with astrology, which is the source fountain from which all the subsidiary Vedic sciences like Palmistry and Vaastu have originated.

In November 2002 when I had occasion to address the 4th International ISBA Congress held in London, I had said that astrology is a "potent tool to anticipate the future. Across international boundaries, we find an increasing acceptance by the corporate world of the benefits of astrological predictions."

Though Indians have been following Astrology from the 5th century BC when the Pancha-Siddhāntika of Varahamihira came into existence, it cannot be denied that the western world is making strides in Astrology, especially in newer vistas of financial and business astrology.

At the forefront of the astrological movement in the U.S.A is "American Federation of Astrologers" established in 1938. They will be organizing their 2011 Conference "Traditional Astrology in the 21st Century" to be held in Arizona, U.S.A. Readers will be glad to learn that I shall be attending this conference.

Vaastuyogam will involve these streams of study and bridge the Vedic sciences closer to the developments abroad.

Dr. Ravi Rao ■

INTERNATIONAL FOOTPRINT

KING PLASTIC INDUSTRIES LTD.

This month Vaastuyogam meets with Rajesh Shah of King Plastic Industries Limited, Nairobi, Kenya. The company is managed by Mr Rajesh Shah and his younger brother Vinay.

Excerpts from the interview:-

Introduction

In 1947, my grandparents left their native place Jamnagar, India for Kenya in search of greener pastures. I was born and brought up in Kenya. After completing my accountancy in 1991 from Nairobi I joined his family business of import and wholesale



Mr. Rajesh Shah of King Plastic Industries Ltd.

trading of general items which had been started by my father in 1967.

We started King Plastic Industries, a manufacturing unit for plastic films, in 1995. At that time we began on a modest scale and our turnover was limited. Initially we had very few machines which we imported from India and Taiwan.. We sold most of the production in the local market through our network of wholesalers. Some production was exported. With the passage of time our business prospered and grew. However, it was only around 2007 that we began our expansion drive in a big way. Today, with a production of over 1000 tonnes per month and manpower strength of over three hundred people we are rated as amongst the top 3 plastic manufacturers in Kenya.

Dr Ravi Rao

In 2004, my friend Mr Ashit of Antrac Office Systems introduced me to Dr Ravi Rao. Though there was growing awareness about Vaastu in Kenya around that time, I must confess prior to meeting with Dr Ravi Rao I had no clue of Vaastu

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***"Dr Ravi Rao has a drive for Vaastu
and when he suggests something it is something solid."***

- Mr. Rajesh Shah

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INTERNATIONAL FOOTPRINT

but when I was told by my friend Ashit that Vaastu was a great thing that had worked wonders and that Dr Ravi Rao was a master at the subject I decided to invite Dr Rao to our home and our manufacturing facilities. The truth is at that time we were doing well enough but I decided to go for Vaastu because I developed a strong faith in Dr Rao as soon as we met and I felt that I must do it for the sake of doing it and the good results will follow,

When I took Dr Rao on the rounds of my home and manufacturing facilities, I told him though we were doing good I hoped to improve business further through the Vaastu implementation. As he walked around the premises, looking here, there and everywhere he jotted down some points. After that he visited my home and also my brother's home.

When we met again in the evening he gave me a somewhat long list of things he wanted done. There was clarity and confidence in his method which was very impressive. He did promise one thing and that was this: If we faithfully completed all the changes he had listed we would have sure results.

Amongst the things we had to do – and which we did – was that we had to shift over 50 container loads of raw materials from one end of the factory to the other. Also, we also



KING PLASTIC INDUSTRIES LTD.

had to move out of our offices in 21 days to another place. We did all of this and we got brilliant results. I will sum it up in only two observations:-

Before we undertook the Vaastu implementation we were always carrying over a month's stock of finished goods. In 21 days after the Vaastu implementation we did not CARRY a single day's stock. This position still stands today.

Before we undertook the Vaastu implementation both my brother and myself had to stay back at the factory up to 7 PM or more. Now, we leave by 4 PM. Sometimes my brother gets free even earlier.

With just one look at the plot Dr. Rao told me that I should pay whatever price the seller demanded but buy the plot. When I asked him why, he replied that whoever owns this plot will be the leader in his field. How right Dr Rao was. The plot belonged to the number one of the plastics industry in Kenya. He still holds the plot. He still is the number one in plastics in Kenya. It was this incident that cemented my faith in Dr Ravi Rao



Mr. Rajesh Shah in factory



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**INTERNATIONAL FOOTPRINT**

The best part was that the implementation process was achieved without major expense

Another good thing happened. Around this same time we were selling off our house and with Dr Rao's help we moved to a rented place which met his Vaastu requirements. We were also on the lookout for a plot for our new house and we bought this only after he approved it. I think this was a double blessing; the fact that both the factory and the house were having good Vaastu.

An interesting incident occurred while I was showing Dr Rao the various plots that were available for my house. I showed him the plot I had finalized and he approved it. There was another plot I had liked but was unable to get hold of. I showed that too, to him. With just one look at the plot he told me that I should pay whatever price the seller demanded but buy the plot. When I asked him why, he replied that whoever owns this plot will be the leader in his field. How right Dr Rao was. The plot belonged to the number one of the plastics industry in Kenya. He still holds the plot. He still is the number one in plastics in Kenya. It was this incident that cemented my faith in Dr Ravi Rao and from then on I have treaded the Vaastu path under his guidance. Any investments I make, I do so after getting his green signal.

My brother was a strong believer of destiny but after having seen what Vaastu can do, he is now a firm believer of Vaastu.

My latest experience with Dr Rao was when

There are so many consultants of Vaastu now but I have seen that Dr Rao has a special eye that other Vaastu Consultants lack. Dr Ravi Rao has a drive for Vaastu and when he suggests something it is something solid.



Dr. Ravi Rao with Mr. Rajesh Shah at factory

I took him to visit my brother-in-law's factory. Dr Rao took a round of 15 minutes; suggested minor changes which were done. Now, my brother-in-law's business is on a sure success path.

There are so many consultants of Vaastu now but I have seen that Dr Rao has a special eye that other Vaastu Consultants lack. Dr Ravi Rao has a drive for Vaastu and when he suggests something it is something solid. ■

Mrs. Rajesh Shah**Speaking For Myself, I Don't Think One Should Takes Chances With Vaastu.**

The Vaastuyogam team also spoke with Mrs. Rajesh Shah on what she felt about the Vaastu impact on homes. Her views:-

When Dr Rao first visited our home I was totally unaware of the impact that good Vaastu delivers. In fact, none of us ever bothered about the subject. It came as a surprise to me and to others in the family when we learnt at that so many of the occurrences we saw and were perplexed about how they could be directly linked to the Vaastu of our house.

But only good came of this knowledge because we firmed our mind to have our new house done to Vaastu specifications. What was more, my husband insisted that even the rented house that we to move to should satisfy Dr Ravi Rao.

As it happened, things have worked out for the best. Our new house is Vaastu perfect and this is a source of confidence and immense re-assurance. My husband has full faith in Vaastu and speaking for myself, I don't think one should takes chances with Vaastu.

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- Mrs. Rajesh Shah



“There is no space for an architect to resist the client's Vaastu insistence.” Architect, Jagrut Patel

ARCHITECT'S VOICE

Born and brought up in Ahmedabad, architect Jagrut Patel studied at St Xavier's Loyola, before doing his Bachelor of Architecture from the Institute of Environment Design (I.E.D).

His family hails from the village Jaitalpur, on the outskirts of Ahmedabad; but moved to the city when his father Mr. Ramanbhai was doing his primary schooling.

We met Jagrut Patel at his office “Vitan” in Ahmedabad. Excerpts from the interview:-



Architect Jagrut Patel



Vitan

On his Architectural Education

From my schooldays, I have never been baffled by technology. In fact, I loved to crack any technology challenge and am a firm believer in deploying advanced computing both at home and the workplace.

Architecture happened to me. My father, who was a civil engineer working with the Ahmedabad Municipal Corporation wanted me to become a civil engineer like him. But, my own inclination was towards becoming an industrial designer. However, things took a turn of their own accord. My maternal uncle Rameshbhai whose favourite I was, took me under his charge and got me enrolled in an

architecture course at I.E.D. During the first couple of years of my architectural studies I sleep-walked through the curriculum. But, during the third year of my studies at the Institute of environment design (I.E.D) where I did my architectural course, I woke up to architecture and its possibilities.

Architects and Architecture

I think Architects have perpetrated a wrong notion of what architecture is by over-emphasizing the role of aesthetics. Architecture is about offering space solutions to society. Thus, architects are not painters or sculptors but the facilitators of society. They have the specific task of providing solutions related to built-space. Architecture is for society. Society is not for architecture. Architects tend to forget that people come first, their designs second. They need to remember that their designs must rise to every occasion and accommodate various strains of lifestyle rather than straight-jacketing the lifestyles by offering a singular “signature” design framework within which various lifestyle strains will have to compromise and somehow fit in.

As I mentioned earlier, the role of aesthetics is over-emphasized by the architect. Perhaps unconsciously – or otherwise – this is to get the sanction to wriggle out of meeting customer requirements. I will elaborate with an example. The most beautiful person or the ugliest person has the same component features. Both have two eyes, two ears, two lips, one forehead and one nose. Yet one face looks beautiful and the other the exact opposite. What is the difference? The difference is in the proportions. So, even a cube because of the right proportions is beautiful. An architect must strive for proportion.

I believe that, as an architect I have the responsibility to elevate the level of society through my contribution. Rather than falling for catchwords like “Green Buildings”, I would rather speak of sustainable architecture and by that, I mean a design that is extroverted and flexible enough to accommodate/adapt to the foreseeable future without recourse to major changes.

On Vaastu

Sometimes, Vaastu can be a difficult subject for an architect to talk about. I do believe in many things spiritual and further I add that I have made private investigations into the spiritual and meta-physical aspects of the universe.

One of my goals as an architect is making my buildings more connected to people. Spaces affect people in more ways than people imagine or are even aware of. What is the right mechanism for managing these effects? I don't know; but I am not sure whether Vaastu has the answers either.

Whatever might be my views on Vaastu, the fact remains that people have faith in it and as an architect my only agenda is to fulfill the client's requirements, After all, the house is his and he has every right to get it made to his choice.

If my client wants a Vaastu design I must not only give it to him, but do so with all conviction and make sure that I obey all the Vaastu rules in every aspect of the construction, be it related to the stairs, the number of doors, or even the colours of the walls and tapestry.



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**ARCHITECT'S VOICE**

If I get a Christian client who wants me to design a church for him, I cannot insist that since I am a Hindu, I will design the church like a temple. That would be foolish on my part. When – as an architect – I take up the design of a church, I must adopt the style and essence of churches; my beliefs in Hinduism and temple architecture are in no way compromised or diminished by this.

Our Vedas have tremendous depth. All current scientific thought and research in the western world is converging on our ancient Vedic sciences. A body of knowledge so ancient and revered cannot come up with something erroneous or irrelevant.



Safal Parivesh, Ahmedabad.

If my client wants a Vaastu design, I must not only give it to him, but do so with all conviction and make sure that I obey all the Vaastu rules in every aspect of the construction, be it related to the stairs, the number of doors, or even the colours of the walls and tapestry. It is not for me to harbour doubts about someone else's belief; it is for me to be the catalyst who will build his home/office/factory fulfilling his aspirations. There is no space for an architect to resist the client's Vaastu insistence.

However, I must share with you my concern about the compromise in optimal flow of movement between spaces that Vaastu implementation entails. For example, Vaastu will insist on the kitchen in direction X, but the dining table may be in direction Y and this will involve needless movement. Not just the

kitchen but in other areas too, these compromises will have to be made. In small flats, this loss of flexibility and the compromised fluidity of movement really hurt the occupant. Moreover, many sites are at loggerheads with Vaastu and this is all the more in the case of multi-storeyed housing.

Our Vedas have tremendous depth. All current scientific thought and research in the western world is converging on our ancient Vedic sciences. A body of knowledge so ancient and revered cannot come up with something erroneous or irrelevant. Yet my own position on Vaastu is still not final. On the one hand, I know that there is a vast body of thought that emphasizes the role of space in the well-being of man, but on the other I have many doubts about Vaastu for which I am seeking solutions..



Aangan Banquet Hall, Ahmedabad.

The relation between happiness/sadness and space is very tellingly articulated in our ancient language of Sanskrit. The Sanskrit word for space is *kham*. For happiness, it is *sukham* and for sorrow it is *dukham*. Thus, happiness or sorrow is related to space; indeed they originate from there. There are many grey areas in Vaastu and its implementations and by this I refer to the prevailing lack of understanding of Vaastu as also the deep trust deficit in many of the Vaastu proponents and consultants as also the unrestrained destruction of walls and rooms in the name of Vaastu correction. I also believe that every law of physics – or any science – must have



CORPORATE LOGOS

CORPORATE LOGOS

I am proud to introduce Corporate identity and Logo specialist Mr. Sapan Jhaveri

Excerpts from the interview with Sapan Jhaveri

The logo is the principal fulcrum of corporate identity. If there is no logo, there is no corporate identity. It does happen, especially with smaller companies, that the name itself is the identity. The font and typography they choose for writing the name will suffice in the beginning.

Logos reflect the mood and philosophy of the company. When that changes, the logo too needs to catch up with that change. Thus, we see companies change or modify their logos as they move ahead or are taken over by some other entity.

Many companies change their logo without rhyme and reason; this leads to no improvement of either the company image or the company sales.

However, if companies want to grow, they will need a proper corporate logo sooner rather than later. The logo catches the imagination of the target audience and to do that, it is not necessary for the logo to explain by its design what the company is doing.

The business of the logo is to stand out as an embodiment of the company's philosophy and outlook rather than talk about the product portfolio. In their hurry to explain the company business through the logo, many designers bungle seriously.

To give a common example of this bungling let us look at the logos of some hospitals. You will find that a red cross is appended as an explanatory graphic but actually the Red Cross emblem is the authorized symbol of the International Red Cross, an international humanitarian movement headquartered in Geneva, Switzerland and is defined as a protection symbol in Article 7 of the 1864 Geneva Convention. In fact, the Red Cross symbol has nothing to do with a hospital.

Logos reflect the mood and philosophy of the company. When that changes, the logo too needs to catch up with the change. Thus, we see companies change or modify their logos as they move ahead or are taken over by some other entity. Many companies change their logo without rhyme or reason; this leads to no improvement of either the company image or the company sales. One such example is the change in the Airtel logo. It must be warned, however, that too many changes to the logo is not a good thing. It leads to confusion about the corporate identity and mission.

A good company or good product may well sink soon if the logo is bad. On the other hand, a good logo will give life sustaining support to a poor product or company. Of course, trouble will catch up if the product profile won't improve in time.

In India, especially with the small and medium-sized companies, the trend was to take a casual approach to the logo. This trend is now changing. Companies are now



Sapan Jhaveri

Professional Qualification

Post-Diploma, Faculty of Fine Arts, M.S. University

Professional Experience

Corporate Identity Programme, Exhibition Design, Graphic Design, Advertising Campaigns, Media Planning, Design Consultancy for various corporate and Government clients.

Social Marketing

As member of the Society for the Promotion of Youth and Masses - New Delhi (SPYM), has worked on awareness campaigns for several social subjects viz., Drug Awareness, AIDS Awareness, Adaptation, etc.

Awards & Selections

National and State Level Poster Competition awards for drug abuse, dowry, traffic awareness, press layout, poster and photography selections in Gujarat Lalit Kala Academy.

It is difficult to spell out the ingredients of a good logo. I speak for myself when I say that the practical aspects of printing etc always come first to mind. The question I ask myself is how will the logo look when it is reduced to minuscule size for printing on a visiting card.



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CORPORATE LOGOS

engaging design houses to devise meaningful and elegant logos for them. Having said that, I add that we have still a long way to go. Indian companies are needlessly stingy with their corporate identity. I think the reason is that they see logos as a luxury that can wait.

This is a big mistake and I go through this argument with many clients of mine. The client will spend a few crores on some insignificant improvement in the production line and yet won't bat an eyelid. The same client will put up the toughest resistance if he has to invest less than one per cent of that amount on the outlay of a logo!

He sees the money spent on the production line as a wise investment but sees the money invested into a corporate identity exercise as money that could have been put to better use. This is the scenario not just in Gujarat, as you might imagine, but across the whole of India.

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1974



1994-Today



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elements always come first to mind. The question I ask myself is, how will the logo look when it is reduced to a minuscule size on a visiting card?

Ultimately, the logo must be designed with the end use in mind. Will the logo be used only on the internet as is the case of Google, Amazon, etc? Or, will it be used primarily on automobiles as is the case with the Mercedes logo? Or will it be used mostly in the print medium and in signage as is the case with Fevicol, etc?

In a previous issue, your magazine has pointed out an interesting case of the refinement of the FedEx logo, where the brand consultants convinced the company to shorten their corporate name and logo from "Federal Express" to the popular abbreviation "Fed Ex". Besides creating a shorter brand name, they reduced the amount of color used on vehicles and thereby saved millions of dollars for the company. ■



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ARCHITECT'S VOICE

universal application. In case of Vaastu, I do not see the application/efficacy of the laws in places other than some parts of India.

Vaastu has a strong undercurrent of Hinduism and it is perhaps on this count that there is resistance to its acceptance worldwide amongst architects. As an architect I believe that even if – for the sake of argument – only 25% of what is spoken about Vaastu is true it still makes sense to follow it. All improvements to design are welcome. We must design with

the right intentions and everything else will fall in place. In fact, many of my designs have been pronounced as being sound Vaastu designs even though I designed them as optimal solutions based on site conditions and the client's brief.

We need to find a modern interpretation of Vaastu. We need to do serious research on the subject and ultimately redefine it so that it is more accessible to the needs of society today. Vaastu was formulated in ancient

times. At that time, the needs of society were different. It worked wonderfully at that time but I think it needs to be amended suitably now. It is time to have a new release of Vaastu - Vaastu Version 2 or something like it, which has an inclusive agenda and makes room for modern technology and concerns.

Reading Vaastuyogam and getting a glimpse of Dr Rao and his ways, it seems he is busy living out this new approach. ■

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Architecture is for society. Society is not for architecture. Architects tend to forget that the people come first, their designs second. That their designs must rise to every occasion and accommodate various strains of lifestyle rather than straight-jacketing the lifestyles by offering a singular "signature" design framework



Pegasus, Ahmedabad.



VEDIC india

This series takes a close look at facets of Vedic India that are alive even today.



Unknown Masters Of Astrology

The Scene:

Several excited businessmen waiting for their turn with a young man from Hyderabad, India.

The Place:

The lobby of a 5 star hotel in Africa

What the man from Hyderabad is doing is nothing short of a miracle. You are asked to write your name and birthdate on a slip of paper and go to meet him keeping the paper folded in your pocket without looking into it and told anything and without referring to anything he can tell you your name, date of birth, parents name, name of wife and children, etc etc. He tells you incidents of your past which only you could have known and then adds few hints about your future. To do this he does not need any astrological charts. There is no palmistry or any other

tools. He merely refers to a Talapatra (see box). That is all.

There is more. He has accurately predicted major upheavals in Andhra Pradesh, or even India and further out in the U.S.A and Europe.

Mr. Khesavathirta, for that is name of the young man hailing from Hyderabad, is in demand everywhere, right from a simple housewife worried about her child's sickness to police officers who can't crack cases of murders and thefts; from poor village farmers to aspiring film stars; from politicians to lawyers, doctors and businessmen. They all come to him seeking answers; for they know that he has the answers for them all.

The Vaastuyogam team went to meet him at his Hyderabad home. What follows is an edited report on Khesavathirta's life and also

“**Mr. Khesavathirta, for that is name of the young man from Hyderabad, is in demand everywhere, right from a simple housewife worried about her child's sickness to police officers who can't crack cases of murders and thefts; from poor village farmers to aspirant film stars; from politicians to lawyers, doctors and businessmen.**

about the people who know him.

Mr. Khesavathirta lives a few kilometers away from Hyderabad. As one enters his neighbourhood, it is very clear, without even asking for any directions, which home is his as there are several vehicles parked outside its gate. The hall of the bungalow has been remodeled as a waiting room with an imposing glass showcase that houses an idol on Maa Matangi. The hall is overcrowded with several well-dressed men and women waiting their turn to meet Khesavathirta. They are chatting amongst themselves on the subject of the marvels wrought by Khesavathirta.

A prosperous ageing man speaks to us, "You have come to meet Guruji, please be seated"

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Mr. Khesavathirta Thalavajula or Guruji as he is called in Hyderabad



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It turns out later he is the CEO of Geo Tracks International Services and a steadfast fan of Mr. Khesavathirta or Guruji as he is reverentially referred to in Hyderabad and its nearby towns and villages. As we wait our turn to meet Guruji, people in the hall approach us to tell us more about the man and their experiences.

The first to talk to us was Mr. V.V.S. Narayan, the gentleman who had invited us to be seated. *"It must have taken some time reaching here. It is a short drive from Hyderabad. But this short drive will take you far. Guruji has unbelievable vision and powers. I have never bowed my head in front of anyone except God. But Guruji has been the sole exception. He is blessed by Maataji and she has gifted him unbelievable powers with which he foresees events with picture perfect clarity. I have still to come across any prediction of his that has failed. It is not that he gives prophecies on anything and everything. Far from it. In fact, he remains silent on most questions and will answer only those queries that Maataji will permit him to. His prowess, simplicity and integrity are astounding.*

It is true that the Almighty is present everywhere but it is equally true that our limited senses prevent us from seeing him. In the Mahabharata at the start of the war at Kurukshetra, Lord Krishna appeared before Arjuna in his true Virat Swaproop (Complete and true form of God) but Arjun could not see him. Lord Krishna then blessed him and it was only after that, did Arjun sense the Lord's presence.

"Guruji has transcended the limitations that hold all of us back. He is in constant dialogue with Maataji and it is she whose voice Guruji uses when he offers his foresight."

Next we spoke to M. Indrasena Reddy,

"It is true that the Almighty is present everywhere but it is also equally true that our limited senses and bhakti prevent us from seeing him." - Mr. V.V.S Narayan

ABOUT MAA MATANGI

Information about Maa Matangi is particularly complicated and contradictory. Moreover, she is regarded as particularly difficult to approach.

Maa Matangi is a primary form of the all-powerful Goddess known in Hinduism as Devi. She appears most prominently as one of the Dasha Mahavidyas (Ten Wisdom Goddesses) of Tantric Hinduism, but may also be considered a more primal and fearful form of the popular Goddess Saraswati.

Whereas Saraswati presides only over Creation, governing traditional knowledge and arts, Maa Matangi also contains elements of Destruction -- by which She severs the attachments that bind humans to the mundane world, paving the way for more unorthodox and revolutionary forms of Creation, knowledge and art.

She is called the Outcaste Goddess because She prefers to dwell outside the mainstream, and also because She facilitates the "polluting" process by which Divine Unstruck Sound is manifested on

Advocate with 34 years of busy practice at the Lower Courts and the High Court, Hyderabad. Said he, *"My daughter is thousands of miles away, doing her Masters at Law in U.K. From here, without either meeting her or seeing her or speaking with her, Guruji is able to tell me everything about her, be it her studies, her health or anything. There is a difference between an astrologer who refers to his charts and makes predictions on the basis of his calculations and Guruji who does no such thing; he only has Maa Matangi's blessings."*

Both he and Mr. V.V.S. Narayan had gone on Yatra to Amarnath. The two had invited Guruji to join them. Guruji was reluctant because he felt there would be disturbances on the trip, but they forced him to join. True enough, there was big trouble on the way.

Says Indrasena in an animated tone, *"The weather was terrible and visibility almost zero. The military patrolling the area had got*



Maa Matangi

Earth in the form of human speech, literature and music. Meditation upon the esoteric aspects of Maa Matangi provides a bottomless source of meaning, insight, and inspiration.

into a serious spat with the local people and in retaliation were harassing people indiscriminately. The militants had resumed their operations. Services of all modes of transport be it jeeps, ponies, busses and even helicopters were suspended due to the bad weather. We were stranded without hope. All down line plane and hotel reservations were at risk. I pleaded with Guruji to find a solution by Maataji's intervention. 'Please speak to her. If we ask, our prayers will not reach.' Guruji asked for a few minutes and returned with the good news; "Something will happen in 2 hours," he said. All of a sudden, as if a wand had worked magic, the weather cleared; a helicopter hovered above and landed; two people came out of nowhere with travel warrants. A huge crowd with bookings rushed to them but they called out our names and whisked us away to the helicopter and we flew away to safety. As we read the newspapers the next day we learnt that our

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the talapatra used by Mr. Khesavathirta



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fellow yatris were stuck for three days. The bad weather coupled with overcrowding had taken away a few lives."

Others too shared their stories. There was S. Ramkumar, a film director who was a total non-believer to start with, but now never moves an inch without sanction from Guruji. He spoke of the many others from the film industry who routinely come to Guruji for advice and are shielded from adversity by his advance warnings.

Slowly, as we spoke to the many people in the hall, the story of Khesavathirta Thalavajula, or Guruji – as he is called here – emerged. Born in a village in Mahabubnagar district, a short distance away from Hyderabad to Bhaskaracharya and Rabidevi, Mr. Khesavathirta was an unusual child from birth. Even before he was born, Thotajee Maharaj, a guru came from the Himalayas and gave a mantra for Khesavathirta to his mother. Unlike his friends and cousins, Khesavathirta did not take interest in games, etc., and instead busied himself brooding over the many things he wanted to understand. Another Guruji, Bhaskarananda Swaraswathy, gave him a mantra which Khesavathirta religiously chanted for over ten years as part of his Kundalini Sadhan which he continued till he reached his matriculation exam. Since he was young at that time, he missed out some finer points. Not just that, the company of friends led him away from Sadhana to other things. He took to martial arts, reaching the Black Belt stage in karate. Along came Sakirappa, a friend of his father who was an atheist. Khesavathirta, who was now losing interest in spirituality because he felt it was getting him nowhere, abandoned Sadhana for worldly life.

Accidentally, around the year 1988, he met with Jhatadhar Maharaj of Kashi who is reportedly over 600 years old. Jhatadhar Maharaj took Khesavathirta aside and gave him the true mantra of Maataji. But at this time, Khesavathirta had little faith in Maataji. He harboured too many doubts. Nevertheless he took up Sadhana again. This time things began working and slowly and steadily Khesavathirta acquired wisdom and powers that transformed him permanently.

He then made a trip to the mountains in Nepal where he again met with his guru Jhatadhar Maharaj. Khesavathirta expressed to his guru Jhatadhar Maharaj his decision to take sanyas but was advised

against it. The guru told him that his karma was still to be squared up and he must live the life of a householder; he must marry and bring up his children well. He told him not to take up any job and instead devote himself to further Sadhana for which he gave him some more powerful mantra. In time he met another guru who followed Matangi Siddhi and who eventually gifted a talapatra to him. It is this talapatra that Khesavathirta uses today to foresee events.

A peon comes out and there is a hushed silence, each of us wanting to hear our name. Luckily we are the favoured ones.

What follows is a brief interview with Mr. Khesavathirta:

About his Sadhana

What is there to tell? The story is long and boring. What is important is that there came a stage during my Sadhana when everything became clear to me. I was one with the creator. I could see and feel things in a newer dimension.

How do you make your predictions? Are they always accurate?

The talapatra scroll is always blank as you can see right now. When I recite the appropriate mantra, Maataji sends messages to me which I see on my scroll. On the basis of the images and text on the talapatra, I pronounce my statements. I see events in advance. No prediction is 100% accurate. Occasionally, one does make mistakes. This is for no fault of the mantra or defects of the talapatra but my own drawbacks and deficiencies. When I look at the talapatra, hundreds of images flash past my eyes in a span of few seconds. Not all of this can be stored in my memory. Also, there is another problem. Each image has several meanings. What might happen is that I might select a meaning that is not relevant. But the chances of this happening are very, very rare. So far, my predictions have been more than 99% accurate.

More than predicting the future, what is important for me is the remedies that I can offer. But here, there are limitations because karmas of people will come in the way. Though I know the remedies, I cannot pronounce them because of the people's karmas; because it is ordained that we must undergo the good and bad effects of karmas in our life. Yet I alert people to the trouble ahead and hope that they will be less impacted because they have been

vedic india

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Do you use your knowledge to benefit yourself?

In my own life I live different roles. I am currently shooting for a Telugu film. This vidya that I have been gifted is for the benefit of the people. Even though I can foresee the pain and suffering that awaits me I do not do anything about it because this life of mine has been given so that I pay for my past sins. If by use of my Sadhana I dodge my punishments I shall have to be born again to square up the account. Better to suffer now and exit forever from the cycle of life and birth.

Is it possible to have remedies for all problems?

Even if remedies are given, people will not



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act upon them. This is because of their karma. I had warned one person ten days ago that he would be in serious difficulty with the police but he took the matter lightly. Today the police are behind him and he is running scared. Had he paid heed to me, he could have been better prepared and averted much of his current trouble. But his karmas did not allow him and he is today, where they want him to be.

Can the course of events of the future be changed?

Of course there are ways in which we can compel the gods to change what is in store. I will describe three here. One is by making a humble request to the gods; the second is by winning over the gods by offering them things they like. Finally, you can also dominate the gods by subjugating them through mantras. Though this option is possible, one never uses it since it is sinful to do so.

As we return to our hotel, the Hyderabad landscape has changed totally. It is dark and all the buildings are clad in glaring fluorescent lights. The Muslim holy week of Ramzan is on and all the hotels have their kitchens spilling out on the roads selling Haleem, the trademark Hyderabad dish for the season. There is gaiety everywhere and the roads are swelling with cars of all makes.

It is a humbling thought, that in this huge city with over six million anonymous people, there is a gem of a person who is a one-time bodybuilder, aspiring film star and above all a very learned man engaging in constant dialogue with a tradition as old as Hinduism itself and who in the true traditions of the religion, shares the benefits gifted to him by God with his fellowmen. ■



“There came a stage during my Sadhana when everything became clear to me. I was one with the creator. I could see and feel things in a newer dimension..” - Mr. Khesavathirta

Sadhana and the Sadhak

When the Kaliyuga began, most of the mantras got cursed due to fight between two brahmarishis and pronunciation of these mantras would not give results unless this curse is removed from them. It is only through a true guru that we can learn how to revitalise all the mantras. So gurudev is an important link in the Sadhana. The importance of the guru is that he will protect you if you happen to commit mistakes and if you are doing the Sadhana with all piousness, he will make sure that success comes your way. It is the greatest fortune for a disciple to find a guru in his life. A guru is needed in life to guide the Sadhak onto the path of Sadhana, to help him overcome obstacles on the path and to instill divine energy into him in order to overcome problems.

A Sadhak is one who has an indomitable urge, an intense passion, a surging aspiration to realize: the ultimate reality and be one with it. It is necessary for a new Sadhak initiate in the world of Sadhana not to be frustrated or lose hope by initial failures.

All Sadhana and spiritual practices have a particular sequence and process. Till all rules are followed success in Sadhana remains doubtful. Sometimes success remains elusive to a Sadhak even after hard work. This could be due to the bad Karmas of one's past lives.



Mr. Khesavathirta Thalavajula

The methods of Sadhana are very deep and one has to consider a lot of things before embarking on the course of a sadhak. Elaborate procedures must be followed in both letter and spirit. If someone makes a mistake then he/she has to repeat the the processes all over again.

Another obstacle on the path of Sadhana is doubt. When the guru directs a new person on the path of Sadhana, success is not attained at the very first go. Doubts start to assail their minds and as a result, the Sadhak gives up the Sadhana even before he begins it. And even if they do accomplish the Sadhana, they do it filled with doubts due to which they are not able to succeed.

Devotion and faith are the biggest assets of a Sadhak. He should have faith in his guru, in the Mantra, Yantra, gods, goddesses and deities. A real Sadhak should accomplish all Sadhana determinedly like Lord Buddha.

**“Ashraddhya Hutam Dattam Tapastaptam Kritam Cha Yat.
Asadityuchyate Paarth Na Cha Tatpretya No Iha.”**

i.e. Havan, Yagna, Charity, Tapa or Sadhanas accomplished without faith and devotion are but useless and they bring no rewards.