

GLIMPSES
OF LIGHT

GLIMPSES OF LIGHT

NBS BABUJI



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THE INDIAN MASTERS



PUTLI

Accelerating Peace

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Book Title: Glimpses of light

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Edition: 2021

Price:

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Book and Cover design by
Kryon Publishing Services (P) Ltd.
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Preface

I had another title in hand: 'Religion and Life'. My mother preferred this one 'Glimpses of Light'.

Ours is not just a religion. It's a store of religions, a spirited light that emits various colors reaching out various lengths and depths. It has space for all philosophies and diversified paths. It is just here to show the right path to those who struggle in the dark. And it has more than one path as we all do not stand in the same spot. Each one stand in a different level of understanding within one's own labyrinth of delusion; so practically speaking each one starts in a different point though the destination might be the same. Thus, diversified paths are inevitable in the world. I am not supporting any particular path or religion, though I would be mentioning the term quiet often all through this work.

This title is a vast subject and can be dealt in volumes. I am taking it randomly with the intention of giving a pinch of its flavor. This work has three parts: of religion, for religion and beyond religion. 'Of religion' talks about religious terms and situations. 'For religion' talks in favor to the religious morals and practices and is a little personal too. 'Beyond religion' talks about the things that stand neutral to all religions. All these chapters may seem to have no relation with each other. They all are just glimpses of light.



If you want to get closer to God, you got to be disciplined in mind, loving and humble towards other beings. God wouldn't see from which religion you evolve, He is just concerned about your discipline, sense of love and humility. God is beyond religion. Religions are here only to prepare the humans; fine-tune the humans. The final verdict rests in the hands of God. God sees only the inner perfection. He is not bothered about how one reaches it – through which path one reaches it. He places each soul in the religion that would suit one better; He does so based on one's past actions and perfection. If one fails to learn discipline, love and humility from where one stands, then one fails in the purpose of life. Let us learn from religions to rise above religions.



Contents

Part 1	1
Religion and life	3
Puranas and Ithihasas	4
The concentrated forms of God	6
Paradise	8
Penance	10
Advaita	12
The ladder of Bliss	14
Sivoham	16
Trustfulness	18
Pride	20
PUTLI - the Vallalar way	23
Part 2	27
The Commandments – an introduction	29
Dear friend...	31
The hopes	35
The core of religion	39



Karmakara Prakruthi	41
Change of religion	47
My friends	50
The Indwelling Master	52
The thief in us	54
The Hindu	56
Part 3	59
World Peace	61
Love	63
Jeeva Karunya and Vallalar	65
Simple thing	67
A dialogue in a temple	69
The origin of Ashtavakra Geetha	71
Play your role	73
'God is in our land' story	75
Prayers	78
Thiruchchittrambalam	80



About the author



Babuji is a young writer. Right from his childhood he is after true spirituality and a serene social structure. He had read many books on this and observed the truth as follows: 'The Truth is the same for everyone; it's the same in everyone. But, the distance we travel mentally from it varies from person to person. That's why, there prevail thousands of revelations about the Truth. When the distance between the mind and the Truth reduces and completely nullified, we realize that we are not distinct from the Truth'. He says: 'Only a realized being can formulate a doctrine. They are here to bring clarity in everything. If any chaos emerges out of the doctrine, it is not because of the doctrine but by the minds which wrongly understood the doctrine.' He supports true secularism. He was inspired by the teachings of Sri Paramahansa Yogananda and took Kriya Yoga initiation from his Master's Yogoda Satsanga Society of India.

Though he had penned more than ten books, the ones which he wants to promote and to get translated in other languages are 'God is in our land' and 'The Moral Tablet'. The word 'land' in the title, doesn't refer to any geographical region; it refers to the intuitive inner space of each and every being. He himself had translated this book into his mother tongue Tamil. This book got released in the World

Tamil Conference held at Cambodia in the year 2018. The condensed version of common morals which he calls 'the moral tablet', tries to support the universal peace through the attainment of individuals' peace. The global version of the moral tablet was released in Shanghai in 2019.

He also has a Trust organisation by name PUTLI to spread these works. He expands the Trust name as follows: 'P' stands for Purity; 'U' is for Uniformity; 'T' is for Truthfulness; 'L' stands for Love; 'I' stands for Introspection of 'I'.

He says: 'When Purity is established in mind, it results in uniformity of thoughts, words and actions. This state is known as Truthfulness. When it is felt and expressed naturally, we call it Love. This love (which is based on Purity, Uniformity and Truthfulness) is the representation of the omnipresent 'I', which is God.

He is a family man; a simple being. He is the one who has been trying to execute the principle 'Do your duty and don't look back or forward for the results'. But he too has some wishes. He wants to see a 'scams and abuses free' nation, filled with unity, unbroken culture and unexploited nature; he wants to see the above throughout the world. He wishes that India should act as a role model to the world in preserving and enjoying the world peace. By practicing one's own religion truly and correctly, one achieves purification of mind and thus realizes the brotherhood of all souls despite linguistic, sectarian and other differences. He strongly believes that through this common sense of brotherhood and love, one can attain unwavering peace in the self and also can encourage the universal peace. His books are written only on this context in various dimensions and depths, over a period of two decades.

– The Publisher





Religion and life

Religion and life go parallel to each other like a railway track – never touching each other – except in a junction – though both accompany each other all the way, taking one to the common destination, God. No life can go without the company of a religion. The destination is not somewhere outside; it is within. It is the journey from the self to the Self. Once you reach there, there wouldn't be any religion or lives, there will be only 'being'. Only the self realized beings can feel that, out of realization. If one says, 'I have no religion, I have my own philosophies and ideas', what he follows as his own is his religion. But it's better to stand in a tested path than to depend on your luck.

The Swastik symbol in Hinduism literally denotes auspiciousness. Everyone in India knows this. It has deeper meaning with regard to the cycle of creation and destruction and also to the changing eras. This symbol is also used in other religions. Generally speaking, it just accepts the fact that everyone starts in different places though we all want to reach the same destination. This is a practical truth. Say, I am in the south. You are in the west. We both want to come to the center. Can we use the same road? Not possible. This holds good in the religious perspective also. So exist different paths. This is a symbol of true secularism. 'Roads are many – the destination is the same.' Thus, true secularism is an inbuilt aspect of Hinduism.



Puranas and Ithihasas

The whole of Puranas and Ithihasas are knit with so many stories. Though they are stories basically, in places, the truth – the nature of soul, the grace of God, the need of discipline and love – has also been expressed. Bagavat Gita talks about the ultimate Truth. Maha Bharatha gives the right platform to it through a multifaceted still well balanced historical story. These stories express some subtle truths – indirectly.

Truth should be revealed only to those who deserve to digest it. The undeserved, the one who is not disciplined and loving, will not be able to make worth of the highest wisdom given through an optimal master. Truth means nothing to him.

But the masters do not stop telling the truth. They invent or create stories and through them they teach the universal truth in various dimensions. The original Puranas tried to express the glory and might of God. They emphasized the power of devotion. They pointed out the downfall of those who act against the nature of Truth. Ithihasas are more of a historical drama. They took real life situations pertaining to that era and amidst them they talked about the subtle truths here and there.

Even in scriptures that exhibit the truth directly, stories and real life situations are used. The story of Ashta Vakra reveals the fact that the state of Jakrat (active state) and the state of Swapna (dream state) – both are unreal when compared to the advanced states of consciousness.



The idea behind the Puranas and Ithihasas is to teach some basic truths through stories. Later, many irrelevant stories were included by the then stronger section of society. Some even have some contradictory and misleading views. They were blindly emphasized as authentic.

Gradually, such external stories started to draw the attention, the internal truth remained unnoticed. As Sri Rama Krishna Paramahansa puts it, the Vedhas, Puranas, Ithihasas all contain some unrelated topics - only to protect the truth. It's like the husk over the rice. We need only rice. We don't consume husk over the rice. Husk is inevitable in the process of taking the rice; it is in fact required to some extent to give protection to the rice, since the rice cannot be allowed to expose itself to the sun and other external matter. Such is the case of the original Puranas and Ithihasas. They, to some extent, give protection and support to the ultimate truth.

What we need to do is, to take the truth out of the husk and digest it through our own realization. What is happening is, the truth is left behind and the husk is being eaten.



The concentrated forms of God

Though God is said to be abstract and all pervasive, He is also available in some concentrated form. The all pervasiveness of God becomes concrete in certain levels. This concrete presence is felt in all phases of one's spiritual journey. In the material level, in mind level, in conscious level and of course in spirit level. In material level, the idols represent God. In mind level, His presence is known as conscience. In conscious level, God is felt in the chakras.

If one is truly devoted to one's level, one indeed has the vision of God. The one who has the vision of God in one level, should not ridicule the visions of others. If he does that it means he is ridiculing God Himself for God is perceivable in all levels in various modes and manners. There is no inferior or superior vision of God. Inferiority and superiority comes in one's faith and fervor. The one who has strong faith and fervor in the material aspect of God, which is normally termed inferior, is far better than the other who has uncertainty and vagueness in his attempt of seeing God in the so called superior formless aspect.

In fact, those who worshipped forms with faith proved that they knew the formless form of God as well.

It is really foolish to try to define or outline God as to whether He would be like this only or that only for He can be like anything and everything, even nothingness is one of His forms. He is Aprameya – beyond definitions. But still



He is available and perceivable to the true seekers in some form.

Spirituality is not a dry subject dealing about something ambiguous. It is dealing with the most certain subject with the notion of achieving the highest state of being.

Spirituality is an ocean without shores; it's an endless subject. It is the only subject dealing with the Truth. There are so many doctrines, so many paths; so many philosophies. Still the bowl of spirituality remains unfilled. Every path claims 'I alone am right'. But the true spirituality is far from any egoistic declarations. It's not a matter of possession but perception. That's why Swami Vivekananda said, 'An ounce of experience is better than a ton of knowledge'.

The true spiritual seekers do not claim superiority over other beliefs; they just execute their faith with utter sincerity. This is the only requirement of a spiritual aspirant. Of course, one may compare one's path with the other. But, it shouldn't become a matter of prejudice.



Paradise

It happened to see Cold Play's Paradise song. The music was wonderful and most importantly the theme said something more.

An elephant tries to escape from a jail. It wants to go to paradise – the place of complete freedom where it can sing, dance and enjoy along with its fellow beings. It plans for it and escapes from the guards. It guesses the route, gets a lift in a train and in a plane. It still has a long way to go. It wants to have a vehicle of its own. It exhibits shows in streets and collects money. When it approaches a cycle vendor and asks for a good cycle, the shop man points out a single wheel cycle. The money it earned is just enough only for this lower end model. It buys it and starts its travel to Paradise. It keeps going and going; it asks for a lift on the highway vehicles. No one stops. It makes it of its own accord. On the worst roads, it just walks. As it goes and goes in the forest crossing other creatures, at last it sees its own blend, waiting for the elephant. It throws out the cycle – it no more needs it. At last it is home. It dances in joy along with others.

The elephant here represents humans. After many incarnations of tiresome and routine materialistic life, the human aspirant determines to escape from the world of prejudices to the land of paradise – the land of no worries. Through strong determination he escapes from the sense guards and goes to the inner world. He acquires the basic knowledge about salvation through spiritual



books and spiritual places. He starts gathering spiritual information (this is like getting a lift in some others' vehicles). He comes to know that he needs some spiritual practice and a guru (spiritual master) of his own to get into the land of paradise. He also learns that in addition to inner perception he needs to do sath karma to deserve the grace of a spiritual master. After having ignored the sensual pleasures, he starts doing sath karma in the world (exhibits shows). Then he approaches a spiritual master (cycle vendor) and surrenders himself with the fruits of his actions (the money earned). He asks for sadhana (cycle). The Master will give only what the student deserves – he will not give what the student asks. Based on the efforts already made by the student, the master gives the right sadhana (small cycle) – not the sadhana that the student asked. Then the aspirant starts doing sadhana. He goes on and on through his sadhana. He experiences new worlds, new atmosphere. He happens to see some other persons going ahead of him through the practice of their speedier sadhanas (motor vehicles). But he is destined to go only in the sadhana which is given to him by his master. He goes on and on. He happens to cross rough roads. At one point of time, he realizes that even sadhans can be useful only to an extent. Without losing the determination on the destination, with utter devotion, he walks down the rough roads. He meets new experiences (other creatures); still he goes on and on unsatisfied. At last he sees persons of his own blend – the realized beings. He reaches the realm of realization. He no more requires sadhana (throws off the little cycle). He is home. He tastes the eternal bliss.



Penance

Life is a penance. It's the opportunity given to us to fine-tune our being towards perfection. Every penance has a goal; so is life. If it goes away from its goal or stays stagnant without any purpose, then the life becomes futile. The opportunity is wasted. To make it move towards the desired goal, we all do penance. Penance may be done for anything. But the ideal goal of penance is to reach mental equilibrium. The humans in social life also have the same goal. Only, people with mental equilibrium can reach and sustain higher status in social life.

We all think that penance is going to the forest; arresting the senses through aggressive methods and staying away from actions. Penance can happen in the social life also. Any material action that is one-pointed and is in tune with the purpose of life (obtaining mental calmness in the absence of ego) is a penance.

A few took up enormous actions and still remain detached and unruffled; they are in tune with their life. They seem to take the results – whatever they may be – with tranquility. They are far above the people doing penance in a mechanical way. The activists who act with purity and mental balance are far above than the renunciates who forcibly shut the doors of senses.

But, those who take up actions with egoistic goals lose their mental equilibrium. They tend to lose mental balance easily; they sink in sorrow or swell in joy for the results of their actions. Physical penance is much better to this;



probably it prepares one to take up actions with an unperturbed mind.

At this point of time, all should practice penance in some way (through unselfish actions or through absence of actions) to stay tuned with the Truth – to develop a sense of detachment from the worldly matters.



This philosophy like all other philosophies tells the relationship between God and soul or Paramatma and Atma. Dwaitham says that soul and God are two different entities. Visishtadwaitham says that soul is different from God, but can mingle with God and can become one with God, as the river after entering into the ocean becomes the ocean itself. Advaita says that God and soul are one and the same eternally. This can be made clear through the following example:

We can compare soul to the bubble in the ocean. God is the ocean. Though the bubble seemingly has a temporary entity, it is just a drop of ocean; it can never say 'I am different from the ocean'. So too, though the soul seemingly has a different entity, it is a part and parcel of God. There is only God everywhere. This is Advaita.

All we can say is, after losing the temporary identity, the bubble is no more a bubble – but a part and parcel of the ocean. It is not distinct to the ocean, it is not away from the ocean, it doesn't need any travelling to reach the ocean. All that it needs to do is to lose the temporary identity. If its identity is gone forever, then it's Home. This is Advaita.

In the meantime, during the state of being a bubble, it develops a false ego and starts to believe that it has a separate entity other than the ocean. Why this happens is because of the freedom that it enjoys. It uses its freedom to fetter, not to free itself. Even it is prepared to argue



that there is no ocean as such! This is the reason for the so called pain. The fact is, during the period of being a bubble and in all times, there is virtually only one thing – the ocean. This is Advaita.

People keep asking, ‘why has God created the world? Why are there souls?’ ..If there is an ocean, there will be waves and bubbles . It is as simple as that . Instead of trying to measure the world and others , the focus needs to be inside. Instead of adding fuel to the false ego with the dry questions regarding the area, depth and magnitude of the ocean, all that the bubble needs to do is to lose its temporary identity through self wisdom. This is Advaita.



The ladder of Bliss

The ladder of Bliss is said to have these steps in it. Purity of mind, Peace, Expansion, Love and Bliss. Let us see them in brief.

Purity is the root of Bliss. To be pure means to be righteous. The mind remains pure when one thinks and acts righteously. If he attaches himself to the side of indulgence or negligence of physical activities out of ignorance or immorality, then he loses the purity and wavers in the moods of a disturbed mind. One should lead a simple, disciplined and righteous life to get a balanced, stable and pure mind. This is the first step.

In the stillness of a pure mind, one beholds peace.

When one begins to feel peace within oneself through pure living, one will also begin to expand one's consciousness as one's empty mind provides space for it. He will feel that he is more than what he thinks he is. He starts to feel for others. He acts for others. He starts to see others within himself. The expansion of consciousness leads to unconditional love.

As he expands in his consciousness, he loves the whole universe and tries to drive out the ignorance of his brothers. Through his exemplary life, he tells everyone that peace, love and bliss – they all are within oneself. When he spreads his unconditional love for all beings naturally, he reaches the realm of bliss. Where there is love, there is bliss.



The whole process, starting from purity and extending to bliss, can be termed as the path of self realization. Self realization cannot happen without these steps. All steps are needed for realization of the self. One may reach the top in this life. Or one may have to cross several lives to go even an inch further. It is based on one's past lives and present efforts.



I downloaded some devotional songs for my mother. First I would listen to the mp3; if it held any appeal to me then I would download it.

I downloaded the 'Sivoham' song from 'The banks of the Ganges' album. I don't know the singer's name.

My mother listened to the first few lines and burst out in tears emotionally. It could have touched her soul. She asked me to send that song to my brothers. I did it. Eagerly and enthusiastically she asked about the effect of the song.

We had nothing to say in particular. My brothers and I said simply that the song was nice. But I could see that it was a heart-throbbing song for my mother. The same song creates different depths of vibrations in each one.

Similarly, my uncle too is overwhelmed sometimes on seeing some devotional programs on TV. It would be a simple discourse or a drama. It would look so simple to us. But it is working differently with the spiritually advanced people. I don't know what makes them overwhelm, what makes them shed tears, what makes them speechless.

My uncle used to say, "We are in the same building – but in different floors. The ground floor man sees things which are close to him. The man on the top floor has a bird's eye view. Each one sees a different world. Those who are on the top floor see many things beyond the grasp of the people on the lower floors. We (pointing to the people



in lower floors) can understand their world only when we reach there.”

Though all humans have somewhat similar body structure, where we live in it decides who we are. If we live in sensuality – we see a world of pains. If we live in the atmosphere of higher emotions – we see sweet things around ourselves. If one lives in the consciousness of Atman, one sees all things in oneself – one sees Siva (God) in oneself and in everyone. This state cannot be explained – it can only be experienced.



Trustfulness

I was restless. My personal assignments and the literary work – they all were hanging in uncertainty.

My mother approached me and said: “If you want to win your goals, the first thing you need is patience. This is what I practiced throughout my life – particularly during my tough times. The second thing which holds equal importance is trustfulness. But it is not blind trust.”

I thought it over. If you have trust in God, you don't need to bother about anything; you know that God will take care of everything. If you have trust in yourself, it means you have the self-confidence, the energy given by God. It will guide you to the desired goal. If you lack both of these i.e. trust in God and trust in self, then comes the problem. Your life becomes hard and pathetic. You will feel as if you are left in a dark maze. You will be seeing nightmares and uncertainty all around.

You wouldn't venture to trust anyone as you don't have trust in yourself and God. You would become a doubting Thomas. Even if you take chances, by blindly trusting someone, it might lead you only to confusion and controversies, since you lack trust in yourself and God. Trusting someone blindly is not advisable for any one.

At the same time, we cannot lead our life without trusting someone. The baby got to trust its mother; the boss got to trust his servant; the soldiers got to trust their commander; the people got to trust their leader. If there is



no trust among people, there wouldn't be any harmony in life.

You can't lead your life without Trust. But, you got to know whom to trust and whom not to trust. The only being who can be trusted is God. If you trust God, He will lead you to the right people who can be trusted. Is it not enough to have trust in self? Is it necessary to trust God? If you have trust in you – the real you – it means you have trust in God as well. If you don't know who you are, and if you trust yourself, it means you are gambling with yourself. So, it's better to trust God first; He will show you who you are and the persons whom you can trust. If you are deceived even after trusting God, nothing to worry; God will take care of the repairs to be done. You just need to be patient; that's all. Persons may fail, but not your trust in God.

Trusting God doesn't mean trust in fits and starts; it means holding Him to one's last breath and even after that.

Trust God – Trust yourself – Trust the right persons.



The human players want to be applauded by the human audience. They are very ordinary humans. Just for the reason that others should talk highly of them, they struggle so much in their life; they spend almost the whole of their lives in getting meritorious comments.

They torture their children too to get applauded in public. They make their dear ones do what they couldn't do or what they wished the most in their life. Such parents are very common in India, particularly in the middle class segment. Mostly, the achievements they want to make are materialistic, something external. If they come to know of and struggle for the achievement to be made within themselves, then it's worth living a human life. Such people would also achieve external goals in minimum efforts or with no efforts at all. They are the least bothered about it any way.

Getting doctorate or high positions in the society is a good thing if it comes along with moral aggrandizement; the former alone is not life. Humans struggle too much to get remarks from humans. They feel proud when their names are spelled out in the public. Hearing others say, 'so and so has done this or that', they feel exalted, at least temporarily.

To rank high or to look different among humans, they are prepared to harm themselves to any degree. An Indian in USA died to the intake of too much fat reducing medicine. He wanted his body to look slim somehow and at the end



he lost his body itself. On another occasion, a youngster had undergone a plastic surgery and made his face look like that of a dog. When asked why he had done that, his reply was 'to draw the attention of others'.

The above could be the rare cases. It happened because such was the way they took their lives. 'Stand different in some way and draw the attention of other fellow beings' is not the purpose of life. These human audiences will not accompany one forever. Just for the graze of these temporary applauses, humans are wasting their valuable lives. In their eyes, those who haven't achieved anything in the society – among humans – are zeros. They even praise spiritual masters only when they hold something in the society in terms of mass or money.

This sort of pride leads to jealousy and ends in vengeance, if one happens to be strong; or it will lead to self betrayal and loss of life, if one happens to be weak in mind. If one is happy and proud for what one IS, it has some meaning. Because, 'It' is not going to change or decay; it pervades and stands beyond time and space. If one gets pride for what one IS NOT, it has no meaning; those things are going to change and disappear some day.

Spiritual people are for what they are; they will not look for the good remarks of the ordinary humans; they will not be affected by the bad remarks of the ordinary people either. They will not make comparisons with others. Their audiences are not humans. They have a different Commentator – it's the Self. There is no pride behind their actions – it's only the purpose that counts.

I said 'ordinary man' and 'spiritual man'. There are no types in humans. The human is the one who is essen-



tially different from all other living beings in the sense, he is the only being who can feel the presence of God within and everywhere, either through the eye of love or wisdom (or both). I call this ideal human, a spiritual man. If one doesn't feel one's individuality as a soul and bothers only about external things and human recognition then one is pretty ordinary – just bestowed a human face with the nature of ordinary animal instincts.



PUTLI - the Vallalar way

PUTLI BAI was the mother of Gandhiji. As per my mother's wish, I give this name – PUTLI - to the web site that holds my writings. Here, we are going to see its expansion in Vallalar's way.

P stands of Purity

U stands for Unity

T stands for Truth

L stands for Love

I stands for Introspection on the Pure Consciousness of I (not the ego).

P stands for Purity: Purity here means disciplined life, living by the rules, the way of sanathana dharma. Gnana is bestowed to those who are disciplined in mind. Without following orderly life, just by performing any sadhana, one cannot reach the ultimatum. The purity of mind is the first prerequisite in the path of attaining eternal life. This is the general rule.

U stands for Unity. Those who live purely, in the way of sanathana dharma, will find unity among all. They are well balanced in their thoughts, speech and actions. They will not see the differences of the sects, the religions, the nations, the languages and the rest. For them there is only one sect of humanity – the children of God. They feel that we all are brothers and sisters. Among people, there are only two types. 1. The extraverts and 2. The introverts. The



extraverts seek happiness externally and take up many actions and bind themselves in the cycle of birth and death. Those who seek happiness and the Self internally, renounce desires and escape from the effects of their actions through the Grace of their Master and God. Through sadhana and devotion, they get eternal life.

I stands for Truth. Those who find the Truth inside, see the oneness of all, beyond all classifications, even that of extraverts and introverts. They find that what is in them is everywhere, and what is everywhere is in them. Not just among humans, they see the unanimity – the oneness – among all living and non-living things. All things are made up of the same substance and they know that they are not different from that substance. This is the ultimate Truth to be realized.

The realization of the Truth that ‘all are the children of God’ yields unconditional Love. Those who are immersed in love stand near to the vision of ‘I’; they shower their unconditional love on all beings. They work for the moral and spiritual development of all through the impulse of their natural love. Love is both the cause and effect of Self realization. The testing standard of the realized man is his Jeeva Kaarunya (soul compassion); he will be loving and kind to all beings.

‘I’ stands for the vision of ‘I’. For the pure, balanced, truthful and loving man, God gives the vision of ‘I’. What we see as self is the masked self. What we know as I is not the actual I. When we remove the masks of delusion (there are seven layers of delusion as mentioned by Vallalar), we behold the real ‘I’. The real Self, which is a bit of the Unfathomable Spirit (or Light), having the same attributes of the Source, lies in every one of us (Sith Sabai) and is



mentioned in different depths and names. Finding It, is the purpose of human life. This is termed Self-Realization which is well sought through the guidance of a self-realized being, otherwise known as a Guru.

Let us merge in the Light through love and wisdom.

Arut Perum Jothi Arut Perum Jothi!

Thanipperum Karunai Arut Perum Jothi!





The Commandments - an introduction

The basic commandments:

Develop your Godliness

Never hurt living beings

Live in harmony with nature

Revere your parents

Live to the rule of 'one man is to one woman'

I believe God would permit me to talk of issues other than what I have been asked to deal with. Though they are not directly concerned with the message 'God is in our land', they are not irrelevant to the message. They consist of the basic religious and cultural values of this nation. We've already seen that without the eye of wisdom or love one cannot have the vision of God. India lightens these eyes in every layman's personality through the prescription of some basic standards of life. The standards given above are there from ages past. The first moral is related to the religion-to the self.

The second moral is the end result of the first moral. If one Strives to feel Godliness, one will be seeing Godliness in Every being. Then how could he dare to hurt Godliness that Gets reflected in other beings?



The other three morals are related to the culture. They too stimulate one to feel the Godliness.

If one strives to feel Godliness within oneself, it is the path of wisdom. If one strives to feel Godliness in other beings, it is the path of love.

Literally it emphasizes the faith in Self or God. Having faith in God doesn't just mean believing God. In fact, much violence and disasters are caused by those people who call themselves the 'believers' of God. They ought to know what faith is – it is not something that aims at making others believe what they believe to be true is true, but is something that aims at getting acknowledged personally for what they believe as true is true. To develop one's faith in God, one has to develop one's own inner vision. The external matters might help him in doing it. But the development should happen internally.

At this point of time, where the biased secular policies and the free entertainment media are trying hard to collapse the basics of our religion and culture, we need a strong determination to preserve our ideal values which are meant for everyone. I believe these five morals are the ideal values that are being followed here by many for eons.



Dear friend...

One of my friends who was sincere about God, suddenly became negative. He was giving remarks like 'There is no God', 'We have to face the consequences of our acts – God has nothing to do with them'. Here is the continuation of our dialogue on this subject. (The bold letters are my friend's, the ordinary ones are mine.)

Just by praying alone one can be good, is because he doesn't have any faith in himself, such fellows whatever / however they pray will get ruined one day. Prayers are moral support only for the people who think without that they can not survive.

If one has faith in oneself, then it means he has faith in God. Our Vedhas say, 'Aham Brahmasmi' (God is inside). I don't accept that God is somewhere else leaving out one's own heart and the soul. If one could have faith in oneself, it means he has faith in God! By worshipping the God within himself and around, he can make himself stronger and more powerful.

99% of the people pretend as if god is their neighbour and 99% pray only for material benefits.

Let us try to be one of the remaining 1%. The remaining 1% do not say that God is their neighbour, they say that God is in their home or that they are God Himself. Having God so close, they don't have any desire, even the desire of God.

..God can change the effect of the consequences of our actions.



The wooden stuff loses its weight in water . The same wood looks heavy on land. But one can carry it easily in water .So too, one can face the consequences of one's actions easily through the flood of God's Grace.

All this weights theory will hold good depending on the volume of the weight , the same can even drown the fellow himself, if the fellow is ignorant of the quality of the weight, but how will the fellow know that he has the mercy of so called God?

The weight theory would apply only to those who bother about weights . We have Padma Padma in history who believed more in mercy than the weights and he walked in the water through the mercy of God . We still have many incidents from the lives of Avatars to prove that there are so many things beyond the understanding of human sciences. The one who has the mercy of God loses all weights including his own! But the suspecting man may drown in the land itself because of his weight theories.

All these fundas came alive because one should help each other. Service can never become meaningless just because it is done by an atheist.

I accept this as it is. The term Hindu means the one who suffers for the sorrow of others . It is only because of the presence of the omnipresent God in the servicing man, he can deliver wholehearted service to others . Even if he refuses to accept the term, It is very much present in him as a reality. So, the one who weighs the feeling of others is not an atheist strictly speaking . Thus, the service and faith in God need not go against each other . One could be good even without the belief in God. But, he can be better if he has faith in God.



I conclude all these beliefs have come into existence , so that there are no unnecessary fights /quarrel between individuals, and everybody can live in peace, if that cannot be achieved so, the entire purpose of belief in God is defeated and meaningless . As long as an individual can do things right to his conscience then no god is required.

And the problem is in awakening the conscience! We call the conscience as God! Only the terms differ. The thing is the same.

Any government office staff will come to the office with forehead filled with vibhuti/sindhoor, but when it comes to the work, he never shows interest and he is corrupt to the core, what is your so called god doing?? We all believe one day he will reap for that, when is that one day, nobody knows....

We can't say that all those who don't wear vibuthi / sindhoor are clean to the core . An ideal Hindu , theist or atheist never judges others through appearance . We can't call those people theists , who pray 5 or 50 times a day and still do havoc to humanity . And they have to reap for their activities some day . History and scriptures is witnessing the fact that those who used awkward methods faced awkward results one day or the other or in one life or the other.

IT IS ALL IN OUR MENTAL STRENGTH AND MATURITY TO LIVE AND LET LIVE PEACEFULLY . GODS ARE CREATED BY OUR ANCESTORS AS A WHIP TO BE USED WHEN REQUIRED.

I will never say, 'no need to meditate – no need to pray'. Because , I know how much they are valued by those who need them.



I don't compel anyone to believe God . It is enough if one could believe oneself . Not believing God sounds me like not believing oneself . Because , in meditation I am saying ' Hamsa ' (I am God) . I believe myself so I believe God . Our Vedhas do not make any difference between the knower of the Atma and the knower of Paramatma , self and God . The one who knows the self is assumed to have known God as well . Our scriptures say that the spirit is in everyone and the spirit is God . I don 't pretend that I know the spirit perfectly . I believe it and I try to know it better .

THERE IS SOMETHING MORE THAN OUR MENTAL STRENGTH AND MATURITY . WITHOUT ACCEPTING IT ALSO ONE CAN BE GOOD . WITH ACCEPTING IT ALSO ONE CAN BE GOOD IF NOT BETTER .



The hopes

Recently (in 2013), I saw a TV show – it was a debate between scientific doctors and ‘Tanthric’ doctors. The scientific doctors took manthrik and tantric people for a toll and refused to believe them and even criticized and blamed them saying that the latter cheat the common public in the name of illogical sasthras.

Can science answer all questions under the sun? What is its answer for the question of ‘Self ’? Sasthras emerged with the background of spiritual knowledge with the idea of helping common people who are caught up in physical, mental and spiritual pains. The right people give the right help. If you go to the wrong persons you are misled and get ruined as a result. This holds good to material sciences as well. If you go to the wrong doctor or a doctor in disguise, you are ruined. We can’t blame all the doctors for the reason that there are a few misleading persons in that profession.

If we accept the truth that there are ‘sciences’ beyond the proof and logic of the laboratory sciences, we enjoy the opportunity of utilising them. What is your logic behind Vallalar’s physical disappearance? Can science reason it? History says that Thirunavukkarasar brought the life of a young boy back; literally speaking he brought the dead back to life. We have several such instances in our history which are far beyond the comprehension of ordinary human sciences.



I had seen in my childhood some old Tantric men writing some unknown scripts through small sticks on the wall to cure some insect bites and wounds. We don't know how it is related to the curing - but the curing happens! When I say Tantric man, don't imagine a man with skulls on his chest, ashes all over his body, holding some scary weapon like Soolam! No. They look ordinary. They happen to be family dwellers, very common indeed. Most importantly, they used their skills to help others - not to make money.

Such subtle arts and sciences with the root of spiritual strength are meant to give hope to human life. They are beyond the understanding of all material sciences. Just for the reason that they are beyond ordinary human comprehension, we can't deny them. It's true that there are some hoaxes in the name of celestial sciences; there are frauds in all fields, from education to politics. We can't blame the whole system for the reason that there are misleading persons in the system.

We got to believe such things when they happen before our eyes. India has such mysterious sasthanas that help one cure physically, mentally and spiritually. They give one hope of survival. There are medicines to cure; there are also drugs to kill. So too, there are some vicious sasthanas. But, we can't blame the whole system. So long as the sasthanas have their root in Vedhas and causes no harm to any one, it is not bad to accept its benefits.

Let us see the base of these irrational sciences in brief:



As per Sri Paramahansa Yoganandas revelation, healing happens in three perspectives for any living being. They are physical healing, mental healing and spiritual healing. The physical and logical sciences deal only with the physical and mental healing. The religions care about one's spiritual healing also. When the healing happens spiritually, then the other forms of healing also happen, even if they do not happen, the one who is healed spiritually, raises above planes of physical and mental suffering.

The root cause of one's physical and mental suffering is one's own karma. The karma (both physical and mental) binds one, when it is done through one's ego. If karma is done without ego, then it will not affect the doer. If one's ego identifies itself with one's physical body and senses, then it grows and grows through performing more and more actions through one's physical and mental faculties, thus creating a strong substance for all types of suffering.

If one's ego is bound to one's spirit or soul, then it loses its clutches with the physical and mental bodies. The ego becomes smaller and smaller and fades away in the glow of the spirit. For the one who is awoken spiritually, the physical and mental healing is of lesser importance, as he knows that he is not the flesh or instincts, but the endless and formless spirit.

When the spiritual master inflicts the spiritual awakening in a deserving personality, the spiritual healing happens; the soul is relieved from its false ego and from all the karmic effects attached to it. For the people who are un-



-prepared for the spiritual healing, some short cut means are used by the Tantric doctors to postpone or to give Tantric anesthesia to the effects of their bad karma. This healing is not permanent, it is just a temporary remedy to one's sarcastic karmic effects. Still, it does its role to those who need them.

When one's physical body is not prepared/accepting to take the desired healing methods, the doctor changes the medicines. Same way, when one is not prepared to awaken in the spirit, some alternative methods are used by the Tantric doctors to subdue one's unyielding ego and its related karmic effects.



The core of religion

One of my cousins is a Hindu by birth. But he admires the principles of Christianity and took Christianity as his path.

One day I had an opportunity to chat with him. We talked about politics, economics, etc., and then I put before him one question. “What is the core of Christianity as far as you are concerned?”

He took a little time and said, “Christianity is based on three things: Love, Sacrifice and Forgiveness.” I said, “Can we say that the core of Christianity is love to say in a single word?”

He denied. “No, all are not the same.” I said: “There may appear some subtle differences, but the core is love, I believe. One can forgive the other only when he has love for the other. One can sacrifice something only by the influence of love.”

He added: “When I say love, it is not the one that we usually mean. Purity is there with love. Christianity stresses pure love.” I accepted it. “When we say love, it means pure and unconditional love. I had read about the principles of some other religions also. I think love is the base of all.” My cousin interfered, “Yes, every religion says the same thing. There is no point in talking about love, it should come real.”

I accepted and continued: “Yes, whatever the principle we take in our path towards God, it should become real. The continuous attempt and determination to practice our



desired morals or Shradha to say in a single word, is the base of Hinduism. I don't say this for argument sake." He said nothing to that. What I said is out of my perception.

If one worships God through an idol, he gets immersed in his worship. If one trusts a Guru, he follows him till his last breath. If one determines to stick to a moral, he tries all through his life to stand by it. It all happens in India. It might not be so great now as it was in her golden past. But still, it happens.

As we read often, the religion is to link the gap between man and God. The gap here doesn't mean the physical one – it is in the altitude of understanding. A few people think God in some way, some others try to see Him in some other way. We definitely cannot have a finite explanation for the Infinite. So, we do have different paths leading to God. But the thing is we must get hold of the path and proceed in the path. Mere reading of philosophies and scriptures won't do anything unless one tries to implement the principles therein in one's practical life.

This is what Hinduism emphasizes. It doesn't expect everyone to be the same. It allows everyone to have their own idea about God and life, if it is righteous. It is not all; then the religion expects one to give a wholehearted and continuous attempt to bring one's faith a reality in life. This is the core of Hinduism.



Karmakara Prakriti

2/11/03

A Christian friend came to my home for a night stay. The following is the argument between my friend and me- over the concepts of idol worship, reincarnation and karma based life.

It was a long pending one and my friend volunteered that he is open to any discussion in that matter. I started as follows: "First let me tell this to you. My intention is not to prove that you are wrong. My intention is to tell you that there could be some other ways for finding the Truth. As already discussed, other ways would not become false, just for the reason that your way may be right. If someone prefers to worship God through a symbol, let him do it." He continued, "I differ in this. I follow The Bible. Christ is my God. I don't waver in my faith, I just believe Christ and whatever things given in the Bible. I am having this path because I got the proof for myself. Christ says, "I am the Lord". It had been said that there is only one God and the way towards Him is clearly given by God Himself. It is specifically said that the other ways are wrong. You can not create your own God. God has created us in His image. God is without any attributes. And He is there as Spirit. We should try to behold Him as Spirit - not with your own tastes and colors."

I answered Him, "Every one is not the same. I accept that you are in a certain level, say a degree holder. You can not blame a first class student for not having your



style and pattern of education. Variation in life is inevitable. You yourself vary in your statements. In one place you say God doesn't have any attributes. Again you say God has created man in His own image. Where does He get this image, if He doesn't have any attributes? I don't want to define God, because I know that I can't. But I trust the Mighty of God; He can come in any way and still remain without any attributes."

My friend talked about his path; "Christ is the word of God; he is God. He bore the sins of others. It was the time when animals were sacrificed for the sins of humans. People believed that they can nullify their sinful effects by sacrificing other creatures. It can not be possible. God is Holy, God is love. He doesn't want to see the purification in shed of blood. He is so loving that He Himself bore the effects of the sinners to prove that God is the form of love. I don't have the capacity and knowledge to understand the plan of God. I just say 'Christ, guide me and take me towards the Truth. I am surrendered to You.'"

My reply: "I admit your views on non-violence. It's sad that some misguided practices sprout in all religions. I heard about animal killing even in a church – in an Armenian Church. But, your views on transferring humans' sins to others is not right. The religion says, everyone should bear the consequences of one's own actions. Even realized beings are not exempted from this rule. Its true that Godly men can take effects of others' actions. But animals can't do that."

I said, "To say about surrendering, that is one of the standard paths in my religion - the surrender path. Let me tell a little about my way. I too am devoted to God. Devotion and humility is there in all paths. And I realise that I just



can't off-load all responsibilities on the shoulders of God. I can't escape from the effects of my actions. I say, 'Father, I am Your son. I don't need to beg You for my birthrights. You do whatever You want. Punish me - kill me for my mistakes - but see that I am Your son and that we are the same all the time'. I realise that I need to put efforts for going a step forward, so that God can put hundred towards me."

Then the argument slowly moved to the action based life and reincarnation. My friend asked me, "You say that the effects of your past life get transferred to the next life. And you say that you prefer to take the punishment. But what is the use, if there is no purification, if you don't change yourself? If human's life is action based, then what was the background of your first action? In my religion it is clearly said that man has only one life, he has to sort everything in that life itself."

I replied, "The one who braves to face the effects of his own actions thinks several times before venturing into controversial actions. So, the chances of purification are more for the one who weighs his actions."

I continued, "You are trying to relate me with the body and mind. I am a being; you are a being. I have individuality, you have an individuality. I existed before I came to the earth. I am going to exist after my death. I stay beyond time and matter as you do. Do you accept this?" He said, "Of course, yes. As a spirit, we all exist eternally." I continued, "Yes, I exist even when there is no action. Now, I am in a certain conscious level. Now I am talking to you under the sky. For both of us, the present is real. But in dream, we go to some other world and believe whatever we dream as real. And it is real for that moment. But truly



speaking, it is false. So too, the worldly consciousness is not the real one for the realised being. My thoughts and actions can affect only my conscious level - they can not affect me. I faltered somewhere in my thoughts and actions. That's why I am here. I have been saying, 'I was this' and 'I was that'. Through the purification of mind, I can behold the real I."

Then, I asked him, "Let me ask you this. Where were you before you got into the womb of your mother?" My friend replied, "In the mind of God." I asked him, "What about others?". He replied, "They too were in the mind of God. The whole creation is the mind work of God."

"O.k. You are from the mind of God. I too am from the mind of God. The whole creation is from the mind of God. Then why there are so many differences between us. One is the boss and the other is a servant. One is born wealthy and the other is born poor. Why these differences?"

My friend replied, "It is the plan of God. Though, the organs are different, it's all the parts of the same body." I asked him, "But, I am forced to be a particular part of the body. Say, now I am a finger and I want to function as an eye. Can it happen? Why I am forced to function in a particular way? If it is just a mind game, then why we all suffer in the world? Terrorism, slaughters, rapes - is it all the mind game of God? Is God so cruel to play with us, just for fun?" He didn't say anything to this. He said that he did not know the answer. After some time he said, "The pot can not ask the potter why it is made as a pot." I replied him "I am more than a pot."

I continued, " The creation might have come out of His mind. But, God has given freedom to each one to think and



act in His mind game. With that freedom we create our own destiny”

You asked me about the root action that brought me to this earth. It is ‘ignorance’ and all the actions based on ignorance. The actions, let them be mental or physical, leave some effects behind. The unresolved effects are carried over to the next lives. That’s why we have differences. Based on the way we use the present freedom, we frame our next life.”

My friend said, “But in my scriptures, it is clearly said that man has only one life.” I answered him, “As you trust your scriptures and Christ, I too have faith in my scriptures and my Guru. In our history, there had been beings who had the ability to tell their past life. They all say that the creation is action based - Karmakara Prakruthi. Though the being is the same, the idea of freedom differs from person to person. That’s why, though the goal is the same, the paths and actions differ from person to person.

My friend said, “You say the world is action based. For me, it is mind based.” I continued, “Not much difference between these two. Physical action alone is not action. Mental action is also action. Karma includes both physical and mental actions. If we have bad karma, we go to lower levels of consciousness. If we have good karma, we go to higher levels of consciousness. Thus, we are placed in the Play according to our own karma.” I continued. “As I had already told you, my intention is not to prove that you are wrong. I just want to tell you that God is not an autocrat. He doesn’t force everyone to stick to one fixed path. Because of the varying contingencies, practically speaking, every one thinks differently. And the consciousness level that they reach too varies - obviously. We have four supreme



consciousness levels - Salogam, Sameebam, Saroopam and Sayujjyam. Salogam is the consciousness of being in the world of God. Sameebam is the consciousness of being in the presence of God. Saroopam is the consciousness of being with the attributes of God. Sayujjyam is the consciousness of being God. These levels come in all true paths. Being and becoming God is the ultimate level. In all these levels the ego or the false 'I' is suppressed to the minimum. In Sayujjyam, the aspirant goes an extent further and gets dissolved in the supreme consciousness. “

My brother called out, “It’s getting late, time for meals”. Then we ended our discussion and got in for meals.



Change of religion

Claiming change of religion is done by Christian friends in India.

Even though they claim that change of religion and the development of the religion are done through legal means, I don't know why these friends struggle so much to add a few more numbers to the count of their religion. This issue has been discussed in various places of my writings. There is a belief among Christians that Christ would resurrect in this world again when all have become Christians. So, they are spending so much to have more 'Christians'. Just the label of 'Christian' won't do. God or Christ is not so innocent to get fooled by the external shows. What it actually means is, Christ would resurrect in every soul when the soul awakens in Christ consciousness. (If one wants to know more about Christ consciousness, one can enroll oneself in Self Realisation Fellowship founded by Sri Paramahansa Yogananda) But these friends call themselves Christians and do all things against Christ consciousness. Well, they do service and it is really great. It would be greater if they don't claim change of religion in return.

The one who invites others to one's religion and the one who goes to him – both are misguided. The former is the purchaser, the latter being the seller – but what he sells is not a product but his vital identity. Sorry, if I seem to be harsh here. I don't have any more decent words to express this pity.



If one wants to change his religion, let him do it of his own accord. If someone else invokes him to do it, the latter is none other than a lavish buyer and the former is the poor seller who gives up invaluable possession due to the influence of money, pleasing words and may be even some initial experiences of the spirit.

No one is here to teach a common Hindu, of the essence of his religion, and other friends make use of it. Religion is for self-realisation. Change of religion is not the answer. Changing oneself is the answer. This can be done from where one stands. A Muslim should try to be a better Muslim, a Christian to be a better Christian, a Hindu to be a better Hindu and so on.

All standard religions are the means to God. We, the Hindus, firmly believe this. So, we don't take any attempt to divert the friends of other religions to our side. We just want to evolve from our place. But, Christians in particular, that too in India, struggle too much to invoke change of religion among the poor Hindus. The Indian seers of ancient India, at the most tried to redirect the converted, misled people to their home. They never insisted other followers to change their religion. We had no missionaries that claimed change of religion.

As Hinduism is enriched with all philosophies, beliefs, paths, masters – it all can happen within ourselves. We have no reason to think of changing our religion. The religious freedom is enjoyed by all here. When we allow this freedom to be misused by the 'seekers' of change of religion, then we are harming ourselves, we become slaves.

The trend of saying, 'my mother alone is pure; your mother is a pros' is not a matter of secular right.



I would like to say a word of affirmation. Any attempt to collapse the base of Hinduism, will be collapsed. Just by taking a few weak-minded personalities to the other side, the religion will not see extinction – so long as it holds a sincere follower. We have many. We are not bothered about numbers any way.

I have a plea for those who want to call themselves Hindus.

Know for yourself the supremacy of Indian culture and religious ideologies. Don't accept losing your religious origin, yielding to foreign philosophies and funds. Give your children the Indian way of education enriched with morality and discipline. Wear Indian dress, name your children with beautiful and meaningful Indian names. Start and end your day with prayer to God. Chant your preferred Mantras (devotional words that hold spiritual vibrations) the ideal number of times prescribed. Or you can read devotional songs of your choice. Make the prayer from the heart and seek only perfection. At least once in a week, spare a little more time for God – it may be in the form of reading spiritual books, visiting sacred places or going deep in prayers and meditation.



My friends

I prefer to stay away from human relations to help humans better. This is where I differ from other laymen. It doesn't mean I imprisoned myself; I feel more freedom rather! I move with all- but do not get bound. Of all the living beings created by God, humans are the most dangerous and the most wonderful as well. Though I started positively, it is the dangerous aspect that had been trying to trouble me. So I changed my way of approach. Some may call it 'pessimism'; some 'practicality'. But I am just neutral.

The other creatures strictly follow their basic features. I hadn't heard about a lion killing other creatures when he is not hungry. I hadn't seen any ant idle. I hadn't seen a cow eating flesh. I hadn't seen a dog barking at his boss. I hadn't heard about a coconut tree dropping the coconuts to the ground when someone is underneath.

The animals are innocent. They are frank. If they are in pain - they cry like children. If they are in wrath - they fight like demons. They don't have jealous and double mindedness. They hurt others only when someone pokes his nose into their personal affairs. They don't fight over religions; they don't fight over cast or creed. They are generous and honest than humans in many ways.

We can judge an animal; we can't judge a human. In the human cover which creature rules, we don't know. Almost all humans are ruled by demons like pride, lust and wrath. I too have demons within myself but I don't let them rule myself. If we do, it could cause worse damages than the



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predictable dangers of the wild animals. Humans have no hesitation in destroying other animals and creatures for their own survival and pleasures. Even they are prepared to kill their own kind in egoistic issues. They have already caused imbalance in the environmental matters. Though human is the chosen form of God for establishing universal peace through self realization, he is going away by all means from his purpose and point.

There are only a very few humans in this world. Those who seek God, either through the eye of love or wisdom, are the true humans – they alone are humans. They are friends to all living beings including humans.

If some living being – human or other – is in some serious problem, I naturally get the inclination to help. It is the basic quality of a human. I am the friend of all – but not all are my friends.



The Indwelling Master

Here, I wouldn't say anything about the spiritual master who has an outside appearance. At this juncture, I would say something straight about the relationship of the Master and a disciple. The Master is right inside. It is indeed Him, the indwelling Master, who teaches the teachings of all Masters. So, on surface, He seems to be several. He is in all the guiding poles - concrete or abstract. I could be too young to say this; still this is the truth anyway. All the Masters say only this, 'Find the Master of the Self within yourself'. The External Masters are only the personifications of the Indwelling Master, who is none other than God Himself. He is in all. It doesn't mean that the laymen do not need any external help. Till we are in complete tune with the Master, we need to be in touch with all of His forms – both internal and external. Indeed, it is His external form that helps one catches one's own internal form. Without the assistance and blessings of an external Master one can not find one's Indwelling Master. The Master in form (it may be physical or astral) lights the fire of realization in the disciples. Only then one can behold the Indwelling Master, never before that.

One should be very careful while disclosing one's Guru. It is not only a matter of calling someone your Guru – it is also a matter of 'the someone' calling yourself his disciple. Everyone knows the prime minister of India. There is no credit in saying, "I know the PM of India." If the PM comes



forward to say, “I know Babuji,” then it holds some credit to me— socially.

Similarly, if a master prepares to accept one as his disciple and declares it to oneself (may or may not to the world), then it holds some merit – spiritually.

I am not the top ranker – not even an average student. I should say that I am below average in spiritual perspective. So many times I fell and stood up. In extremely worse situations, whenever I was in utter darkness, blinded and deaf, there was always a hand lowering towards me - to help me – to pull me up. It’s only God’s grace that somehow, straightening things up, calling in the depth of my consciousness ‘wake up, wake up’. And I believe I responded to His calling.

I don’t know where I stand in the Universal Master’s scale of wisdom; all that I know – am let to know – is, I happen to stand somewhere in His impartial gaze – to execute His orders.



The thief in us

Initially I had no idea of publishing my books. I just wanted to keep my writings in web so that the interested persons could read them from anywhere and at any time. Later, I thought of publishing my writings in material form also, so that the work would get existence in another dimension. I already had copyright for the main extracts of my writings so that they cannot be pilfered or misinterpreted. I don't want to claim ownership for my writings but I have the responsibility to protect the originality of these writings.

I published these books through self publication.

First I approached a Kolkata based self publisher. They published my first book 'God is in our land'. It wasn't easy for me to meet them personally. I thought of finding a self publisher who is approachable to me personally, though it wasn't necessary any way. Then I found a Chennai based self publisher, who published three of my other books.

I see one thing common in self publishing. They fix prices exorbitantly. This is not o.k for me. I don't want my writings to be treated as a business source.

There are thieves all around. The one who loots other's money is not the only thief – the one who loots other's skills – for making money or other - is also a thief. But in spirituality no one can loot another's realization or understanding of the Self. This is something each one has to earn of one's own.



Virtually speaking, there is a thief in everyone. The one who resides in each being; absorbs all the energy and spends it towards sensual gratifications, mean pleasures and pride is the greatest thief. It is this thief who invokes all other thefts. Punishing him means punishing yourself. Because he is so closely attached to your existence or appears so! He is a fake 'you'! We can find and punish the external thieves. But it is not that much easy to locate and destroy this inner thief.

The Atman wrongly believes this thief as it's real form and loses all its possessions – peace, love, bliss and originality. This thief seems to be dangerous. He seems to be powerful. There is only one way to send him out from one's personality. It is Self realization. Know your true Self. As it happens, gradually, you will be feeling the transformation - the thief in you moving away and away and at last disappearing from the sight. You become what you are.

The Truth, all eternal things belong to the Atman. The deluded Jeevas can not claim ownership for the work of the Atman. The Atman doesn't have anything specific to claim ownership for- the whole thing belongs to the all inclusive still unattached Atman. These are the works of an Atman.

I stopped those entities who sold my books. In future, I may give the right of publication of these literary works to a service minded publisher, provided the Divine Will approves it.



The Hindu

I am a Hindu, not for that I worship the Hindu deities but for that I feel for others' sufferings as my own (this is what the term literally means). I am a Hindu, not for that I fight to save my own community, but for that I also fight to save friends of other communities. I am a Hindu, not for that I have faith in God, but for that I also work to let God have faith in me. I am a Hindu, not for that I want to save the nature but for that I can stay away from the instincts of the nature. I am a Hindu, not for that I can find faults in others' paths but for that I stand stubborn in my own. I am a Hindu, not for that I follow all my customs and scriptures blindly but for that I have the freedom to choose those which fit to my reasoning and conscience. I am a Hindu, not for that I preach righteousness but for that I try sincerely to follow it in my own life.

* * *

In 2014, an issue was raised/ supported by some Indian politicians that all citizens of India should be called as Hindus. I contradict with this opinion. The term 'Hindu' is referred in the scriptures of Hinduism. Is Hinduism a religion or a way of life – this is a separate subject of enquiry. Even in that case, I will stand with those who call it a religion, I would rather call it a religion that allows multiple paths – there is no limit to its principles and philosophies. Everyone with different ideologies have a place under its hood. The only condition laid to one who wants to call oneself a Hindu is that he should be kind to all. With regard to the term, as I



had pointed out already in many occasions, it means the one who feels others' pain as one's own, simply speaking, the 'kind hearted'. So, all those who are kind in heart are Hindus. If one is not kind, he will not be seen as a Hindu in the eyes of the 'Unbribable Judge'.

If one finds happy in being and calling himself a Christian, let him have his right; if some other feels comfortable in being and calling himself a Muslim, let him have his right. Basically, we all are Indians, constitutionally. Indian and Hindu are not synonyms. The term 'Hindu' is more versatile than the term 'Indian'. It can not replace the word Indian, as it is found in the religious scriptures; we can't impose it to all, in a secular state.

If one really wants to establish peace in the nation and to prevent religion based riots, one needs to bring common laws; one needs to ensure every religion's respect; one needs to check the inflow of resources from other nations towards religious missionaries – as in most cases, it is used to hinder or influence the freedom of people (it is used to make religious conversion or it is used to bring violence). Of course, the citizen has freedom to choose his religious path. But this freedom is lost or sold by a few Hindus through the influence of the missionaries as majority of Hindus are unaware of their true faces and therefore they are easily influenced by the missionaries to have a mask over their faces, rather tactlessly – not by pointing out their positive sides but by degrading others' ideologies, those of Hindus in particular.

The true Hindu is not the enemy to the people of other beliefs; neither is he negligent in preserving his own faith and philosophies.





If we see history, the world peace has remained just the word peace. The 'L' is missing in it. 'L' here stands for longevity. Take any century from the cradle of human civilization; humans haven't led their lives without seeing any war or crisis. Every human has felt or seen violence and hatred in some part of life. So, peace is a fairy tale object for many – if we try to feel it from outside. India knows that peace cannot be achieved without establishing it inside – inside the human heart. Even when the whole world rests in peace and your heart is restless, the word 'peace' has no meaning for you. So, the internal peace is the true target, the world peace may happen as a result – it's not taken for granted.

Even in the golden era, in the periods in which there were no apparent wars, violence had been taking place in some part of the world in some magnitude – inside families, within organizations, between groups of persons. Unless one has peace in one's own heart, one cannot see or effect peace outside; actually one would be aggravating the situation if one lacks peace inside. So, if one really wants to bring peace in the world, one has to find the means that ensure one 'peace' inside. Without this inner peace, one cannot stimulate the peace externally.

If one has peace in heart, it means the world is in peace for him. For him, even the criminals are good. Find peace in you – this is the only way to seek the world peace. If you try to establish peace in the outer world through external



regulations, you will not succeed; it's next to impossible. Of course, they might control the anti-peacemaking activities; but they cannot 'bring' peace. They may 'hold' peace momentarily – but not forever. It has to blossom inside. If it does, then it's permanent. No force in this world can question about it. So, world peace is something to be sought inside – it cannot be stuffed from outside.



Love

Every being longs for love. There may seem some beings which do not seek love. But it is not true. In the core, as a being, we all are after love. Because love is our very form, love is our very nature, love is our very being. Even if one doesn't seek love, one cannot resist oneself from expressing love. Even lions and tigers express love. Love gets expressed in all beings.

All beings, from little creatures to large mammals, evil to noble, demons to gods – have love. Vallalar says that even wild animals can be trained to take vegetarian food. Because, in core, all beings are the forms of love – they cannot afford to hurt other beings for their survival. They are just ignorant of their real nature – that's why they hurt others. All realized masters see the living beings as the forms of love. The masters see this truth in everyone, that's why they are able to love even the so-called bad people.

Those who do not know their real nature fight with others. The masters will not fight, the masters only show love. If they punish others for their own reasons, that too is an expression of love. They may do so to correct their dear ones. They have no intention other than bringing their dear ones back home.

It is love that makes one dynamic, if it is not there, then one becomes 'dead' or 'deadly', still having the feeling of love which can always be triggered by some means. Love means 'being unconditional'. But almost all humans



love others holding lots of conditions most of them being material, which means 'tend to change'. Such love will not last longer. Even God is loved upon the condition that He should fulfill their material desires. 'No desire' means 'full of love and bliss'.



Jeeva Karunya and Vallalar

Jeeva Karunya means soul compassion. If a society is filled with persons of Jeeva Karunya, then it enjoys the qualities that will lead one to spiritual awakening.

To understand Jeeva Karunya, let me put a question here. What is the most expected quality by a Master from his disciple?

If the disciple is virtuous the Master prefers him; if the student is steadfast in his sadhana, the Master is happy about him. If the student holds clean faith in his Master, then the Master is convinced of his devotion. Is that all God wants from his children? If one is not virtuous, steadfast and faithful, can he still be liked by God? Yes, if he has a heart that feels for others; if he melts for other beings. God melts for such souls. On the other hand, if one is filled with all virtues except soul compassion, he is still far from God. This is the actual religion. And this is what Vallalar taught to the humanity. Jeeva Karunya or Compassion is the very natural quality of humans which remain unnoticed by many. This is the quality that he wanted to develop among humans. Hindu means the one who suffers for others' pain. Without bringing any religion's phenomenon, he wanted to highlight this superior quality of humans, globally. And he also stressed self discipline. He doesn't prescribe compassion at the cost of self discipline. He believes that Jeeva Karunya will bring all virtues and will lead to Moksha. Though he made some contradictory



statements over religious beliefs, he is still remembered for his teaching of Jeeva Karunya.

At his time, the followers of religion in India were sunk in superstitions, dogmatism and diversifications. Temples were visited just customarily and for mean purposes. Rupas (forms of God) and Naamas (Names of God) are only to help the mind to find Nadha(Sound) and Bindhu(Light) in oneself. But these Rupas and Namas were misused by many in those days. People never wanted to rise higher; they were caught in dogmatic ceremonies. They forgot the principles and followed only the practices – blindly. It is at this juncture, Vallalar said ‘Don’t be caught in forms, traditions and religions’. On another occasion, he argued against the scholars of Brahma Samaj and proved that people need to have forms to worship God. So, he is not against the practices of Hinduism or others. He is for the core of all religions which is love.



Simple thing

A friend said, “The good things are always simple. It is through simple things that you are judged. It is through simple things that people feel happiness and honor. It is the simple things – like saying a sorry or thanks, helping someone however simple one may be – that build our personality. Life is so simple. Nothing is in it or beyond it! The only purpose of life is to make others happy, of course by the right means! Be simple and learn these simple things!”

I accept half of what he said. That life is simple and the purpose of life is to see that all are happy. But I don't accept his saying that nothing is in life or beyond life. If it had been true, there is no meaning of living. There is something in life and there is something beyond life based on the performance of the life. And the something is God.

God is so near to those who care for others' happiness. One feels happy when one's need is fulfilled. The needs are of three types: Spiritual – the needs related to the soul (Self Realisation), Mental – the needs related to the mind (acquiring pure happy mind), Physical – the needs of the body (healthy body). Of all these needs, the most important need is the first one; it is the very purpose of human life. Because, it deals with the True Identity of man and it aims at getting perfect joy whereas the other two aim at creating a suitable environment for satisfying the first purpose. Since, many of us do not recognize this as a need, we experience pain through many other means.



Even those who take up tough austerity, practice vigorous control over senses and mind, would win God's grace only when they are simple, with a heart to help others. They derive such qualities naturally, anyway. And they work to solve the problems of the world in all three perspectives – physical, mental and spiritual – and primarily in the spiritual perspective. Such a help will give one a permanent solution in this life and also in the lives to come.

“God is simple, everything else is complex,” says Sri Paramahansa Yogananda.



A dialogue in a temple

A temple.

All are chanting different names of God. 'Allah', 'Jesus', 'Ram' I heard all these and chanted with the group that chanted 'Ram'.

Someone from the group of Jesus said, "Don't chant 'Ram' here." The group was stunned for a moment. Then I said, "We don't need to say it louder; anyway we can chant mentally."

Some aged man in the same group said, "How can we chant mentally? It is not the matter of mind – it is the matter of action." I said, "No, it's the matter of mind."

And whatever we think in our mind is also a matter of action. As the physical action leaves some consequences, the mental actions too render some consequences. Good thoughts give peace of mind. Crooked thoughts give moody mind.

Some actions are more fruitful when they are done in mind level. Some actions are meaningful when they are done at physical level. So far as chanting is concerned, it can be done either way.

Whatever we do, it gets registered in the mind first. Then it issues out in action. That's why, while executing important actions, we say 'Be mindful'.



The above conversation came in a dream . The truth just gets expressed in one way or the other to someone who bothers to know about it.



The origin of Ashtavakra Geetha

The king Janaka once had a nap in an afternoon of the month of Vikasa , after having had a splendid meal. He had the following dream:

His enemies captured his palace and killed all his soldiers and ministers. They drove him out leaving nothing; they took away even his dress. Nakedly he got into a forest and wandered here and there. He was hungry and thirsty. In want of food he entered a small town. He begged for food. No one responded to him. He saw some people giving kanji (liquid rice food) to the beggars. He hurried there and asked them for food. They asked the king to bring some bowl to receive the food. He begged the other beggars for a bowl. No one helped him. At last he found a broken bowl and with it he approached the donors of kanji. Unfortunately, they had finished their service. With utter tiredness and hungry he fell near the kitchen. Someone, seeing his pathetic condition, offered him some kanji. With great happiness he received it and was about to take it. Suddenly, two bulls from somewhere which were fighting with each other fell on him. The bowl fell down and was broken into pieces. Fearfully he woke up from the dream.

He couldn't say which thing was true. He was the king. He begged for food a few minutes before. Was he the king or the beggar? The hungriness, tiredness, the fear and



happiness that he felt in his dream seemed to be as real as the feelings in his wakefulness. So which one was real? From that moment the king's attitude changed.

He remained speechless. When someone spoke to him all that he said in reply was 'which one is true? This or that'. The ministers and the queen concluded that the king was mentally sick. They announced to the public that the one who cleared the king's doubt would be awarded in abundance, and that those who tried and failed would be given life imprisonment. Many tried and were jailed.

One little boy by name Ashtavakra (it means the one who has a mish-mashed body structure) aged about ten came to know through his mother that his father too was in jail. He decided to release his father and all others from the jail. He went to the king's court and asked the king whether he wanted a short answer or a detailed account describing the whole dream experience. The king preferred a short answer. Ashtavakra murmured in the king's ear, "Both are false."

The king became clear and happy; then he asked the boy "What is the real?" Ashtavakra started to teach him the reality – the conversation between the king and Ashtavakra is known 'Ashtavakra Geetha'.

In wakefulness the dream appears false; in the dream state, wakefulness seems to be false. Both are false as they lose existence and authenticity in each other's periphery. A dream appears to be real in a dream. When we wake up we can see that it is not real. Similarly when we 'wake up' from the wakefulness in the realm of Atman, we can see that the creation is nothing but a dream – it's a continuous dream in our collective consciousness.



Play your role

He books got published. But I kept the complimentary copies in the shelf. I didn't come forward to deliver them to the known circle. I felt delicacy in showing my writer face; in certain circumstances, I express my views outspokenly, which might have put some persons in embarrassment. This trend really put me in troubles sometimes. So, when someone asks me 'what are you doing?' I would say everything except 'I use to write books' - not for that I am afraid, but for that I don't deserve to be known as a full-fledged writer. Writing is neither my profession nor my hobby. I don't think I will be writing all through this life.

My mother asked why I didn't distribute the books to others. I said that I was not sure of my stuff and that I was in my bad times. I told her that I was wavering in my moods - sometimes I differ from what I write - and I felt unworthy to claim ownership for my writings. My mother said: "Even the great masters had gone through worst mental setbacks, sometimes. Don't feel inferior. Don't give up. It's only because you have the worth, you were able to think over the truth and to give a shape to your thoughts. Don't think that humans are rock-like, they are the most wavering. The Prana is ever wavering, so is your mind. It's not easy to capture it and place it in one place. It's not one day job. It is to be tried out persistently. You had done your best and do your best in the times to come. Don't bother too much about times. Do your job and leave the rest to God."



"The fruit as it ripens starts to spread the fragrance slowly. So too, you start to spread your ideas slowly. One day it will reach the needy audience. It will not happen suddenly. Just play your role."

I started to distribute my books within a small circle. I believe they will reach those for whom they are meant for. I shouldn't hold them back for my own reasons. I think of Sri Paramahansaji 's words again (which are meant for everyone) here:

"Each human being is unique; no two can be exactly the same. Think of yourself in this way: 'My personality is the gift of God. What I am, no one else is. I shall be very proud of my divine individuality. I shall improve myself and don a personality of goodness.' If you play your part well, you are as good as the soul who plays the part of a king or a queen. And so long as you play your role well, you will be attractive and loved by all. Your part well-played is your passport to God."



'God is in our land' story

I was kept busy on the subject 'God is in our land'. One day while I was travelling in a bus, I had an interesting conversation within myself. It was something straight to the subject.

* * *

A tourist met a saint. The saint was giving an account of the happenings from the day the tourist started his journey from his land till he met the saint. The tourist was surprised.

"Sir, how could you know of the happenings in a far land without the help of scientific instruments?" asked the tourist.

The saint asked back: "What is your land?"

"South Hampshire."

"Where is it?"

"It is in England."

"Where is England?"

"It is in Europe, above France, below Norway."

"Where is Europe, France and Norway?"

"It is all in the world."

"Where is the world?"

"It is in the solar system."



“Where is the solar system?”

“It is in the Milky Way.”

“Where is the Milky Way.”

“It is in the infinity,” ended the tourist, having nothing more left to say.

The saint gave the answer, “The infinity is within myself.”

The astonished tourist asked again: “Who are you, sir? Where have you been?”

The saint said smilingly: “In you and in everyone – whether you know it or not.”

The more astonished man wondered again: “You permeate me? But I have never seen you in any land.”

“Use the wings of love and wisdom and rise above your body consciousness. You will see Me in your own land.” said the saint.

* * *

The above story clearly says that the land we are talking about is just within us. The land is not the physical body, things and space but the base of all these. If the base doesn't exist, nothing else exists. We can find this land within ourselves through the wings of love and wisdom. Love here means the natural, unconditional, and all encompassing love; Wisdom here doesn't mean bookish knowledge, it refers to the experiments and experiences of the soul. Love and wisdom – they are like the pedals of the cycle. If we press any one pedal, the other also moves (provided they are properly linked to the crank bolt of 'Truthfulness'). God



resides within each and every being as Self (Atma). The one who has known the Self, knows everything and He is everything.

Thus God is in our land.

The above story is not just an imagination. We really have such all-knowing personalities who could say the past, present and future of anyone from any land. But the real test is in the realisation of the self. As Bagawan Ramana puts it, telling about the future or telling about others' thoughts cannot be taken as the vision of wisdom; the vision of wisdom lies in the vision of the soul. One might get such powers on the way. But the test of wisdom lies in the realisation of the self. The Self realisation is indeed God realisation.



Prayers

Can anyone show a religion without any sort of prayer? No. There is no such religion; if there is any, it is not a religion. Even if you make up your own religion, you can't exclude devotion from it. Devotion, surrendering at the feet of God, prayer – is the known and widely practiced path of many people. Prayer is the religion from laymen to the realized masters. Everyone asks God for something. Some ask material things; some ask moral things; a very few ask for Atma Gnana – Self realization.

Those who have faith in the Supreme Being can't restrict themselves from making prayers.

Even those who aren't concerned about God can not restrict themselves from asking other superior people. Child pleads its mother for milk; the lawyer prays the judge for justice; the student appeals the master to bestow knowledge. We all make various requests before various types of beings. If you don't know to pray and what to pray, learn it from the masters. All the masters from all religions had rendered prayers to God.

If one doesn't ask anything – not for that one doesn't know to ask, but for that one doesn't have anything to ask, even for the rudiments of life, since one is Self sustained – then such a person is beyond religion; he is home. He is no more a seeker; now he is the giver. He becomes the point of everyone's prayers. All the religions are here to drive the humans to this point of utter detachment and ultimate bliss. India's religion has been doing this continuously.



India produces such godly beings in all times of the history. Some prefer to appear in the society as per God's plan; and some stay unnoticed –again- as per God's will. But, they too have their own resolutions – not for themselves – but for the good of all.

Soul's Prayer to God is everyone's religion. The realization or the emancipation or the salvation or the resurrection – it depends on how deeply one dwells in one's prayers.



Thirucchittrambalam

I have been using this Tamil word quiet often – especially at the closure of my books.

Let us see the meaning of this word. This word is a combination of three words: Thiru + Siru + Ambalam. It can also be expanded as Thiru, Sithu, Ambalam.

Thiru means divine, holy, and respectable. Here ‘divine’ would be more opt. Siru means small or miniature. Here, it comes as ‘miniature’. Ambalam means immeasurable bright vastness (like the day sky). Another meaning is ‘the ground on which one dances’. God has His feet grounded on each being and has been dancing. ‘Sithu’ means consciousness. God dances in everyone’s consciousness.

Thus the word literally means ‘the divine miniature consciousness of the immeasurable bright vastness where the divinity dances’. It is only because of this dance, we do all exist; we do all have consciousness of being. If the dance of the bright vastness comes to a closure in our body, the body ‘dies’.

The utterance of the phrase ‘Thirucchittrambalam’ reverentially reminds us of the divine play of the Almighty within each being of His creation.

The presence of the Divinity in one’s being is generally initiated by a Spiritual Master through a touch on forehead or through other means. This initiation is often referred to as the initiation /of/by the Divine lotus feet, thus this phrase silently points to the divine lotus feet of the Spiritual Master as well.

“The true basis of religion is not belief, but intuitive experience. Intuition is the soul’s power of knowing God. To know what religion is all about, one must know God.”

- Sri Paramahansa Yogananda

THIRUCCHITTRAMBALAM
(SALUTATIONS TO THE LOTUS FEET OF THE
SUPREME INDWELLER)



