

# Journey of life

NBS BABUJI

*(inspired by Sri Paramahansa Yogananda)*



## Preface

In the social media, I too have some accounts. I do have some slogans in the places of profile photos. Like many, I too keep changing those slogans and photos. Some interesting slogans such as ‘Thiruchittrambalam’, ‘Aham Brahmasmi’, ‘Speech is silver, silence is golden, sleep is platinum,’ had already been dealt in my other books. I have some other philosophical slogans and ideas to deal with. This time they all come exclusively in a new book with the title ‘Journey of life’. I have dealt only with the slogans, not with my photos! I don’t want to trouble others with them!

As ever, it’s rather an internal journey.

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## A bubble in the ocean

In a prayer song, Sri Paramahansa Yogananda says ‘I am the bubble’. Actually, the bubble he refers to is the ignorant being – not himself. He stands as the Spirit.

We all are bubbles in the ocean and no bubble is permanent. The waves come and go. The lives come and go. The mountains change their places and sometimes dissolve. The oceans swallow lands and sometimes leave spaces. The earth keeps changing its place; the moon and all the stuff in the space, we don’t know how many are there and how long are there, keep changing. The only thing we know is that nothing is permanent in this world and in other worlds, if any. If there is a formation of any sort, let it be material or abstract, the truth is that it will dissolve some day, if not in this century, at a different point of time in some millennium. All that is ‘born or created’ will be ‘dissolved or destroyed’ someday.

We don’t bring anything and we are not going to take anything with us when we leave. If we could understand the fact that we are just empty bubbles in the ocean of

creation, then we won't feel sorry for anything that come to us or leave us. This is the realization of the Self.

In the sun light, the bubbles reflect some colors and think that they own those colors rather they think that they are those colors. They don't realize the fact that whatever color they reflect, it is only due to the sun rays. They don't realize the fact that those colors (delusion) are going to fade away very soon and that they (the bubbles) too are going to dissolve in the ocean of creation very soon.

When the dissolution happens, the bubble becomes one with the ocean (God).

## As you think, so you become

A friend asked me: “Sometimes you talk like a priest; sometimes you talk like a pervert. Sometimes you look noble and sometimes rude. What are you actually?” My answer is: “layman”.

There had been a time when I stood different from the crowd. But I wanted to prove others that I was ordinary. “Be a Roman in Rome”. I started pretending that I too could get angry; I too could be raised sensually; I too am a layman like many. I got married, became a father to two and did all the business that a layman would do. I kept telling to myself and others that this is a layman. In due course, I became an absolute layman – no more pretention required. Still, I could see the place where I stood before. This is what makes me talk like a priest. And if I again start thinking that I am not a layman, I will remain what I am. What one wants to be is up to one’s own thinking. As you think, so you become. Thoughts are so powerful. Thoughts can make anyone anything. We should learn to use it wisely.

Sri Paramahansa Yogananda tells a story about thinking and concentration.

A Himalayan master had a hermitage and rendered spiritual discourses every day. One day a disciple was not attentive to his master's teachings and was thinking about something outside. The disciple seemed restless. The master asked him what the problem was and why he was not attentive in the class. The disciple replied that he was thinking about his newly bought buffalo which was grazing on the fields outside the hermitage. He accepted that he couldn't concentrate on the lessons.

The master smiled and asked the disciple to go to the silent room and to ponder on his buffalo. The disciple did the same. One day passed. Master saw the disciple through the window and asked him what was happening. The disciple replied: "I am grazing with my buffalo in the fields." The master said, "carry on." Third day, the master again asked the disciple what he was doing. The disciple replied: "I had brought the buffalo here. I am feeding it now, master." The master said, "alright, feed it well."

The fifth day, master enquired again: "what are you doing my son?". The reply came in the voice of a buffalo: "I am not your son, I am a buffalo." Master said, "well, now you can come out of that room." The reply: "How can I make my way through this narrow door? My horns are big." The master went inside and ended the trance of his disciple. The master took the disciple out, the disciple walked on four like a buffalo. After a while, the disciple returned to normalcy. The disciple became more attentive and shrewd than ever

before. He could answer the most intricate questions on spirituality.

The master acknowledged: “I am happy about your mastery of concentration. You can become what you think you are. If you think that you are a successful businessman, you will stand as a successful businessman. If you think that you are not the body and mind but a son of God, you will become so. Think intensively on your goal.”

We know that tortoises hatch their eggs by their thought force. We too can hatch anything out of our shell of being . The above story explains how powerful the thoughts are. Train them, tame them and use them to shape your personality. Become what you want to be. But, don't ever want to be a buffalo!

## Stop wishing, start doing

Nothing will come in mere wishing. Put a step ahead. Your wish would come true one day. Please don't be confused with the previous slogan 'as you think, so you become'. Wishing is different and thinking is different. Mere wishing or dreaming would take one nowhere, whereas logical thinking will certainly lead one to the destination. Plain wishing is a sort of hallucination; it remains dry and unrealistic till it is converted into logical thinking. Proper thinking is perhaps the first and perennial process in 'doing'.

This may also stand contradictory to the spiritual proverb 'Be still'. Being still doesn't imply fettering one's senses – it doesn't mean absence of action. It refers to the stable and unwavering state of mind. The one who dwells in this composure, may choose to perform any action or may prefer to abstain from performing any action; in any case he would remain 'still' and 'undisturbed'.

Without achieving this mental equilibrium, if one tries to stand still, it will be next to impossible. That will not be

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the 'stillness' state but the state of idleness. We all know that idle mind is devil's workshop.

So, it is not wrong in wishing rightly which should lead one to proper thinking and wise execution.

## When the going gets tough, the tough get going

This proverb reminds everyone of the tough situation that animals face in the forests. Occasionally, almost all animal groups migrate from one place to another. They take up tedious journey that covers hundreds of kilometers. In the beginning, the animals are aware of their destination through natural instincts. But not all animals reach the desired point. Those who are weak fall on the way; some give up proceeding further and settle down with scarce resources. But the tough animals go further and further and reach their ultimate destination.

This situation applies to humans also.

We all travel in the society. We all want to reach the safest and the happiest position in our lives. So we go further. We all start well. Some, due to mental weaknesses, lose their energy in sensual pursuits and end up their journey miserably. Some forget their superior and deserving standards of life and get settled in materialistic and narrowed life styles. But a little few, amidst all these delusive callings, advance further and further. They are well aware of their destination. Their

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destination is immortality, perennial peace and stable bliss.

We all keep traveling in the delusive forest of creation across many lives. Let us not forget that this journey is internal. This journey is from self to the Self.

## Character is what you think in the dark

The above saying about ‘character’ is from Dwight L Moody.

One may boast to be brave, virtuous, honest and righteous before others. When he settles down in dark – when he is convinced that no one is looking at him, he lets his true colors come out. He alone knows it. Obviously, it is his true character – not the one he ‘shows’ to others. If his thoughts in the dark and the thoughts in the light sound alike – then he is honest (to himself atleast!).

Eminent personalities have had contrasting mental traits to their image – to the one which is known to the public. What one postulates to others, decides one’s image. What one talks to oneself, decides one’s character. But, in the final day, it is your character that is going to talk – not the image that you had created amidst the masses. So what you think in the dark, in privacy, is more important than what you make others think about yourself.

We had seen many religious masters who had ended up in prison. Because what they ‘showed’ to others in the

light was quiet contrasting to what they ‘thought’ in the dark. We all know about Lord Buddha. His life was quite contrasting to the above. People knew him as a prince leading a luxurious life filled with all pleasures under the sky. But internally, he was born as a monk. He enjoyed all luxuries in a rich way. He was brought up in that way. But he had the potential to think absolutely opposite to the life that he led externally. One day, he left his family, palace, kingly life and all the comforts and became a monk. So, what one talks to oneself, decides one’s character and personality.

We have to check our thoughts, particularly those emerging in the dark, for they decide what we really are. Apart from the present environment, the past life experiences and the genetics too influence our thinking. Everyone has been given freedom and ability to direct one’s own thoughts. We can use them either way. Even when the worldly prisons and heavens fail to give what one truly deserve, the Omnipresent Spectator never fails to acknowledge one’s true colors and character. He renders verdict one day or the other, in one life or the other. He is all along with us – all the way.

## 4Cs (Clarity, Confidence, Courageousness, Courtesy)

What to ask God?

We all ask God something. Some ask fortunes; some ask success in what they do; some ask healthy and problem free life. Some ask sweet relationships. Some ask for themselves and some ask for everyone.

I often place this prayer at the feet of God: “Father, I don’t know what to ask. Decide it for Yourself.” God slowly taught me what to ask Him.

The first thing we need to have is clarity as to what to ask Him. So, why shouldn’t we ask Him this clarity first? Well. Clarity has been granted. Now I can see what is really missing in me. It is lack of confidence. It is only because that I lack confidence, I am dependent on God’s grace. We all know that God helps those who help themselves. I have been granted confidence too. Now, I am confident to solve the issues, whatever it is, through my inborn abilities. As I execute my inborn talents, I happen to tackle some strong adversities from outside. Now, I have to show my confidence in another perspective. It is courageousness. The confidence that

got expressed through actions is known as courageousness. Obviously, it means showing of some firm resistance to something external. I ask for courageousness and am granted the same.

Now, I got all things I desired for - through my clarity, confidence and courageousness. I tasted 'success' in my terms. I really don't have anything to ask for. I only need to have courtesy in showing up my success. My success shouldn't become a problem to myself. So, wisely, I place my success at the lotus feet of God, since, it is God who gave me the clarity as to what to ask for, confidence to bring out the inner strengths and the courageousness to express myself out against all odds. I shouldn't miss this courtesy too. So, I pray God to grant me this courtesy – the knowledge that, it is only God who makes all things possible. I have been granted this courtesy too.

Now I have nothing to ask except the love of God. Such devotees get the realisation that God is not elsewhere – above our heads - to look down upon us. They come to know that God is within everyone.

If you ask me, 'do you have all these?' I would say, 'no'. But I have the clarity that I really don't know anything, the confidence to accept my stupidity, the courageousness to disclose this to others with courtesy!

## Live whole – love all

I scripted this poem keeping the unrequited youth in mind. If one gender doesn't get positive response from the other side in love or friendship, he/she becomes furious. They either hurt the other one or hurt themselves - sometimes even fatally. Such instances occur quiet often these days. The youth should learn to take things easy. They should be prepared to accept failure and to learn the best from the bitter experiences.

Thought of winning a friend,

I tried the best from my end.

I posted funny clips,

Tried to take jolly trips.

Shared the sensational news,

But left with no clues.

Day by day, it was getting worse,

For I didn't know to traverse.

I did all that I could do,

But the gape ironically grew.  
I could realize at last,  
Through the lines of the past;  
“The hardest thing to do  
Is to find a friend or two”.  
If you don’t get your friend,  
Learn to change the trend.  
If you can’t reach what you desire,  
Then accept which is fairer.  
Rules may remain the same,  
But not the grounds of the game.  
Life is to live – live it whole.  
Heart is to love – love’em all.

## Discretion is the greater part of valor

Valor doesn't mean getting provoked all the times. Some times, we may need to practice patience instead to anger. When the attack is trivial – we can ignore and leave it without showing any aggression. When the attack is vital and beyond our strengths, then too, it is better to stay away from it - instead of risking our life. This is not cowardice but common sense. Discretion is the better part of valor.

The Pandavas had to stand still in the court of Dhuriyodhana when their wife was molested. This doesn't mean that they were cowards. They paid their enemies back in abundance in the war field of Guru Kshetra.

Chatrapati Sivaji had to hide himself out in mountains and forests to escape from the Mughal kings. It doesn't mean that he was a coward. In due course, he gained strength mentally and physically and acted back in the right time. Later, he stood triumphant in all war fields throughout his life.

The acceptance of inabilities is not cowardice. It is the greater part of valor. It gives scope for expansion.

This applies to common men as well. If the time is not favorable to you, when you are convinced that nothing goes your way, all that you need to practice is discretion – till your turn comes.

## Advise when asked

The words may seem to be rude- but we can't deny the truth behind it. Advice is a very important factor in everyone's life. A valuable advice given in the right time could change the lives of many. So, generally speaking advice (both giving and taking) is a good thing. There are two types of advice. Public advice and private advice.

What the scholars give are advices for the public. They don't point out someone in particular while giving their advice. It's meant for all, it's common. They are tested and proven tenets. Say for example. Thirukkural. Those who need them would get access to them and be benefitted.

The problem comes only in private advices. When a person intends to advise someone in particular, then it's a private advice. Say, if a guy is persistent in his wrong beliefs and doesn't want to change his attitude even a little, then there is no use in rendering any advice to him. It would be futile – it's like trying to pour water into a glass which was put upside down. At such circumstances, it is better to be silent.

Similarly, when one is hurt and bleeding, it is not the right time to keep pouring advice on him. If it is done, it's like trying to pour something into a cracked vessel. It may even widen the crack, particularly when the poured material is hot. The person who is hurt would hate any advice. What he needs is consolation – not advice. If at such times solace couldn't be rendered, it is better to keep silence and to leave him in silence so that he can find space within himself to work on the recovery.

There is another type of people who are fond of advising. They keep finding faults at all others (excepting themselves) and render blunt advices. It's like pouring water somewhere or like pouring water into a vessel which is already filled to its brim. The vessel doesn't need any more water, if it is forced on it, it will cause only irritation. One should not give advice unless until it is asked for.

Advice, being the cheapest commodity in the market, will get appreciation and value, only when it is applied in the right times – not otherwise. One may ask me, 'why are you giving so much advice without anyone asking for it?' I am saying all these in public. I don't advise anyone in particular here.

## Moral tablet

My cousin advised me once: ‘You are interested in doing something noble. Why don’t you teach the ten life principles prescribed by the WHO? I know people doing this all over the world. Why don’t you do it in your region?’ He explained that the World Health Organisation has found ten life principles which will be useful for the future generation in keeping a harmonious life. He also showed those principles in the smartphone. They are as follows:

### Social Skills and negotiation Skills:

Self awareness

Empathy

Effective communication

Interpersonal relationship

### Thinking Skills:

Critical thinking

Creative thinking

Problem solving

Decision making

Coping skills:

Coping with emotions

Coping with stress

I could see that apart from the second principle i.e empathy, other principles are highly materialistic. They could even be useful to the terrorists and other criminals. I replied him. “I will stay with my moral tablet. As, they give importance not to intelligence or heroism; they want one to try to be morally right. And I feel this is what the future generation wants more.”

Here, I want to categorize the moral tablet as follows:

Philosophical: (for self realization)

- The entire universe belongs to God; He lives in every smallest bit of it (including our being).  
– Isha Upanishad
- The eye of wisdom or the eye of love is needed to see Him. - Brahmanubava Upanishad
- Self is the Infinite Reality – Brahadaranyaka Upanishad

Practical: (for social well-being)

- Develop your Godliness

- Don't hurt living beings
- Live in harmony with nature
- Revere your parents
- Live to the rule of 'one man is to one woman'

In the practical part of moral tablet, the first two morals are spiritual; the middle one is environmental; the last two morals are cultural.

Any other morals coming under other heads like 'political', 'moral', 'emotional' can also be brought under the first two spiritual morals. Even the environmental and cultural morals can be brought under these spiritual morals; but the environmental and cultural morals are given exclusive importance here, keeping the present and future in mind.

Due to greed and lust, environment is spoiled, the human values are smashed. The zeal for new technologies and luxurious life style overtake common interest and universal well-being. So turbulence and violence are happening all around. That's why, in addition to the core spiritual values, these environmental and cultural morals have been highlighted exclusively here. If any conflict arises among the morals, the spiritual morals should prevail.

The brand which offers this tablet is 'PUTLI'; the following is its expansion.

Ensure **P**urity in thoughts

Stabilize **U**nity among thoughts, words and actions

Be **T**ruthful to yourself in being stable

Let **L**ove be the base for your Truthfulness

**I**ntrospect all the above and check yourself whether you are going well with yourself.

## Facing criticism

Everyone face criticism. If you look into the persons who criticize others, you will be surprised to see that they – more often than not - do the same ‘blames’ or ‘sins’ they throw on others.

I too face criticism. Some old friends gossip baseless abuses about me to bring my goodwill (if I have any!) down in the society. I know that they all are corrupt to the core in the areas of blaming. I give dead ear to them. I never bother about blames that too made by people who are corrupt. But I do care much about the charges made by the capable persons and by my well-wishers. In all other occasions, I do not care about the society’s remarks on me – let it be positive or negative.

Even great personalities like Gandhi faced twisted abuses, then why not this layman? Eminent personalities might feel difficulty in facing criticism. For laymen, it is pretty easy. Be silent and keep your way.

I remember Sri Paramahansa Yoganandaji’s words here:

“Be honest with yourself. The world is not honest with you. The world love hypocrisy. When you are honest with yourself, you find the road to inner peace,”

## Life is not a bed of roses

There is a story in Bagawatham.

There was a man, let me give a name to him, say, Babuji. He was left out in a forest with no clues as to where to go. Under these circumstances, suddenly, a tiger started to chase him. He ran and ran and ran, only to fall in a dark, creepy well. As he was falling, he caught hold of something to hang on. It was a creeper. So, now Babuji was hanging in the middle of the well. He could hear some horrible hissing sound down beneath. There should be some poisonous snakes. Right above his head, the tiger was growling at him, all ready for its luscious meal. In the mean time two rats, one in black and the other in white were biting the creeper he was hanging. The creeper was slitting slowly. He was going to fall sooner or later. As he was hanging in the creeper, side to side, some sticky liquid fell on his face and rolled down into his mouth. It was some sweet honey. What he did was, as he was moving in the rope of chance, he disturbed a honeycomb. So, the honey was dropping a little and the bees started to bite him all around. Miraculously, a strong man suddenly appeared on the surface and dropped a rope by the side of the hanging Babuji. He shouted: "Hey, you, stay away from

the honeycomb, catch hold of this quickly, I will save you from this tiger and I will save you from falling down. Hurry up.” You know what our man said. “I am happy here. Let me taste more honey.”

Let us look into the philosophical meaning of this story. Babuji, the soul embedded in a body. The forest in which Babuji was left out is this delusive creation – problematic world. The tiger that chose him was his fate. The dark well that he fell into was *samsara* (family life). The rope he was hanging was *Prana* (life breadth). The snakes that hissed at him were many forms of death (disease, accident, old age, etc.). The rats are days (time) – day and night. They are slowly taking away our *prana*. The honey bees are the relationships in the society – family, friends, colleagues, rivals, etc. The honey that dropped from the honeycomb was sensual pleasures. The strong man who stood up was the spiritual Master. The rope he dropped was wisdom about the self. The advice that the master gave was: ‘Don’t be carried away by the changing relationships. Follow my teachings; I will save you from your destiny. I will also save you from falling into the vicious death trap again.’

But Babuji didn’t listen to the strong man’s words. Amidst all trials he preferred the taste of honey. Not only this Babuji, many more of us are doing the same thing. We forget that this life is not a bed of roses. We give more importance to the little pleasures and give little importance to the real task ahead.

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Moral of the story: Be ever aware of the fact that death is waiting in the other end. Be wise – Don't get excited by the worldly pleasures; stick to the spiritual path of the Spiritual Master (of any religion). You will be saved.

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The above line could be seen in the web site 'putli.org'. Here, the Author doesn't refer to me, the physical and mental garb. The Author here refers to the Spirit. It is only the Spirit, the Inner Divinity that made this layman work on the issues that It wanted to expose to all. This layman is just an instrument in the hands of the Divinity.

If the king is not satisfied in the statue made by the sculptor, he would ask the sculptor to modify it again and again. Similarly, I too edited these works many times as per the command of the King. I had to publish 'God is in our land' seven times in various versions. What we have now could be the final version. If the King still wants to make it look better, this sculptor is always at His disposal. I place all the credits at the lotus feet of the King who indwells in all of us. This King is the real Author. It is this Author who gives us ideas; it is this Author who gives us the strength to convert ideas into some shapes; it is this Author who gives values to the shapes.

That's why I routed the material benefits of all these works towards service activities as per the direction of the Author.

I am responsible for what I say; I  
am not responsible for what  
you understand

I had this slogan in one of my internet profiles. I don't know who said this, but it is the choosiest slogan for all times for all people. It is not only the 'wrong' sayings that create problems. Many times, lack of 'right' understanding or 'wrong' understanding of the 'right' sayings also lead to diversities and chaos.

What we say to one person could mean a different thing to the other one. Even the one, to whom we are saying something, might not understand it in the right perspective. In these cases, there is nothing wrong in the words or expressions. We can't find fault at the words, if they are not understood properly. We can't blame the person, if his/her words are not taken in the right sense.

'GOD IS NOWHERE'

One person reads the above text as 'God is nowhere' (meaning we can't find God anywhere). Another person reads it as 'God is now here' (meaning we can find God right here and everywhere). The first person was not prepared to leave any space within the words. He took

them as it is. The second person was prepared to leave spaces within the words (and within himself) and tried to take the words (and his life) positively.

In cricket, when a batsman hits a ball for a catch, the catcher has to run towards it, adjust himself in the right position and take the ball in the right time. If the catcher refuses to move from his place and only catches only what falls into his hands, then he is not a good catcher of the ball. There is nothing wrong in the opportunities given to him. He just didn't move himself and make use of them. That's all. The same thing applies to the sayings of intrinsic persons.

So, often, it is the view of the person that decides the meaning of a saying. Obviously, it differs from person to person. In my case too, this misunderstanding happens many a times. I can say only this: 'I am responsible for what I say; I am not responsible for what you understand'.

## Should I always ask?

We all pray to God and ask for something. We can't think of a prayer without any demand. We always have some requirements – a list of things we need, to place at the lotus feet of God, for His 'kind' perusal. Some may ask for material things like – wealth, health, name and fame. Some may ask for abstract things like – peace, happiness and mental strength. As already mentioned in a previous chapter, we all ask something.

If God appears right before you, the next thought that would emerge in you is 'what to ask Him? I shouldn't lose this opportunity.' You may be a noble and unselfish person who always thinks about others' peace and happiness; you may demand the same before God. Still, you can't restrain yourself from the habit of 'asking' God. Contrarily, one may ask nothing but realization-realization of the truth that the one who asks and the one who bestows are the one and the same. Still, this is also a sort of 'asking'. Scriptures say that the realized being stays content thoroughly, it doesn't have anything to ask before God either for itself or for others. It just enjoys being with Him as a spark of His splendor.

So, if you have the maturity and equilibrium to say before God, 'Oh, God, I have nothing to ask You. Come,

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let's have a cup of tea together,' then you are the one whom God is looking for to keep with Him as an eternal company.

This is the proof of self realization.

## No one can hurt me without my permission

The above saying is from Gandhiji.

Getting hurt or not – I will decide it, not you. Those who lead detached life can say these words. If you are caught in a mess, if you are travelling on a compulsion in the platform where bewildered beings travel, then there are every chances for you to get hurt. It will happen without your control; anything may hit you down any time. But, if you are travelling in a different platform – far above to the ‘bewildered’ platform - where there is no mess, where things are moving in an orderly manner, then there is no chance for you to getting hurt by others. When you come down from your platform to the platform of the ‘bewildered’ at your own willingness, it means you give the bewildered the chances of hitting you. But, ‘getting hurt’ is upto you, as you know to shift between the platforms at your own will.

Gandhiji knew to shift between these platforms. So he could say this. He knew that bullets and egoistical issues could not hurt what he really was.

To say about it directly, what or who can hurt you - if there is no ‘you’? If there is no form (egoistical identity) for you, nothing can hurt you.

## The grandeur of one's mother tongue

First, I started to write my ideas in my mother tongue - Tamil. Later, I translated them into English as it is easy to key-in in a computer. Then I wrote everything directly in English. 'God is in our land' became the center of my writing concept. I wanted to have this in my mother tongue. So, I translated this from English to Tamil. As I did this, I was surprised to see it in a much improved shape. The Tamil version of 'God is in our land' looked much better than its English version. I could add new ideas and visions into the Tamil version. Later, I translated the additions into the English version of 'God is in our land'. The Tamil version became the source file now. So, if some want to translate 'God is in our land' into some other language, they have to follow the Tamil version.

Why I say this here is, one can express one's ideas and emotions in a much better way through one's mother tongue. Not only the expressions, the understanding of ideas - the intake is also in its optimum level when it's done through one's mother tongue. All students who learn through their mother tongues excel better. All the nations that teach through their mother tongue stand independent and advanced in the world. Say for

example, German, France, Japan and China. Not only the secular knowledge, the spiritual knowledge too can be best implanted through one's mother tongue. That's why, Vallalar asks everyone to study the spiritual scriptures in one's own mother tongue.

One may be fluent in any number of languages, still, one's mother tongue – whatever it is – will overtake all other languages in all terms.

Well, what is a mother tongue? The language in which a mother speaks to her child is the mother tongue of the child. She may be well versed in any number of languages. But what she chooses to converse with her child is the mother tongue of the child (and probably the mother tongue of the mother as well). This is my definition. If for some reason, the mother cannot converse with her child, then we can go for the records to find what the child's mother tongue is.

## Who is my friend – who is my enemy?

Sometimes,

I stand up to my point and quarrel with others

It doesn't mean that they are not my brothers

My heart beats for all

Though only a few take its call

Not only humans

But ants and plants

Trees and bees

Lives in the seas

Birds and dogs

Crabs and frogs

Even the lifeless thoughts

Like the manmade robots

Are all my charming friends

Unconditionally till the end

Don't I have any enemy?

Yes, I do have, and it's me

My lust, anger and cupidity

Passion, pride and stupidity

These are my wicked foes

And I resolute to give them real blows

## Mean, modest and great

We might have seen persons who throw the blame on others for the mistakes done by them. They are mean – low grade persons. There are persons who boldly accept the blame for the mistakes done by them. They are modest. There are people who take the punishment for the errors done by someone else. They are great in nature and are rare too. We can say Jesus Christ for example. He bore the sins of others on his body.

Every spiritual master takes responsibility for the sinful actions of his disciples. Sri Paramahansa Yogananda also did it. Whenever he gave spiritual initiation, he took the results of the past actions done by his disciples – the spiritually initiated beings. And he worked out the effects within his physical body – below the hip. Those who had been close to them could notice the pain he felt on his legs after each Kriya Yoga initiation ceremony.

So, these people are great – beyond human nature.

While taking the credit of the good actions also, we have three types of people. Some persons claim the credit of the good actions done by others. They are mean. Some persons leave their names behind the noble works done by them. They are modest. Still, there are some persons who give the credits to others for the good actions done

by them. They are great. King Karna in the epic Maha Bharatha is the right example for this. He is known for his mercy and compassion. He executed so many good deeds and unimaginable donations. During his last breadth, he gave the punya (credit) of all his good deeds to a Brahmin (Lord Krishna in disguise – there is a special reason for him to do that, to let the soul of Karna to leave his body which was caught by the credits of his good actions).

We can understand one thing here: both good actions and bad actions bind the beings. To remain unbound, we need to know how to stay away from the results of the actions. It can be done either through Bakthi (devotion - total surrender) or gnana (ultimate realization).

## Life is like photography, you use the negatives to develop

Let us take only the message here, let us not brood over the logic. We all know that now photos are developed without negatives.

Once upon a time, negatives were used to develop photos. Our life too is like that – way back, now and forever. What is a negative? The darker side of yourself. When it is washed in a darker room, then you get your real face. In our life too, we make lots of mistakes. Then we think about it in silence, analyze it, and arrive the right thing. This is how all worthy inventions are made. No scientist would get his invention in a single stroke. It is apt to quote Edison's words here: 'I have not failed. I've just found 10,000 ways that won't work.'

This quote would fit to one's social and moral life too. We make mistakes; we repent for it; we learn the lesson; then we go to the next level. If the 'washing' (repentance and self enquiry) doesn't happen in 'the dark room' (mind), the negative will remain negative. Your real face wouldn't come out. This slogan looks so simple, but has lots of revelations.

## Caught in the traffic blues

It is not ordinary traffic. The angels and devils too travel along with me in the road which is already jammed by humans and other living things. It's pretty dark and I am not sure where the road leads me to. The light comes in a flash and goes off. I don't know who travels next to me – is it a devil or an angel or an ignorant human like me? Let it be anything. I got the green signal now. When I am about to move forward, someone pulls me back. 'Hey, who is it?' Sensuality. Somehow, I escape from its clutches and drive my vehicle a few yards – slowly. Someone tries to overtake me and stops in front of my vehicle. I am forced to apply the brakes. 'Who the hell is that?' It's anger. I need to keep patience, till the anger moves away. Then I press the acceleration - gently. I move a few more yards. Pishhhhh. One or more of my vehicle's tyre(s) should be punctured. I am uncertain about the numbers. But I cannot stop the vehicle. I am in a desperate situation now. To my relief, the red light blinks in the signal. On a hurry, I changed the punctured tyre with the stepney. Yes, it is just one tyre this time. The green is on. I get into my vehicle quickly and moves it on. To my irritation, my vehicle stops again. Oh, there is no fuel. I am exhausted, diseased. Those who stand behind me keep sounding their horns terribly. God, what to do now? Someone above just picks me out from the vehicle and takes me higher. The horns, the terrible

shows and the darkness start to fade away. I don't mind to lose my vehicle. I am happy that I am away from the traffic blues.

'Babu, wake up, it's already 6.30'. My mother wakes me up. What a freaky dream it has been?!

## Be moderate

I was working in my computer in night. I received a joke in my mobile from a friend. I laughed and sent a huge smile as my reply through lots of smileys. My wife entered suddenly and took my phone. I asked her, 'what's the problem?' She said, 'I just need to check a number in your phone.' But straight away she checked my 'big' smile that I sent to my friend. She thought that it should be a girl. I saw some terror in her face – the smiley in my face too had gone. She didn't say anything and went to bed. I thought to myself, 'oh, how many times I have to convince her that I am a good guy'. I convinced her later anyway.

Why I bring this issue here is to tell an important lesson. 'Be moderate – don't overdo anything'. If I had sent one or two smileys to my friend, my wife wouldn't have bothered much. The number of smileys that I sent were more than what it should have been. And to my misfortune, my wife happened to see it. So, be moderate in whatever you do. Be moderate in all your expressions, let it be anger, agony, laughter and even freedom. Yes, you have to be moderate in using your own freedom too – if you let it go out of your hands and get indulged in all things you like in life, then you are lost and so is your freedom.

Will you pay for something, an amount of hundred rupees, which actually worth ten rupees? No. So too, be moderate in your expressions – don't overdo anything. This is the lesson.

“Moderation in all things, especially moderation.”  
— Ralph Waldo Emerson

This is the best quote I ever read on moderation. We need to be moderate in life. But, we can't take too much of moderation. There needs to be some moderation in being moderate!

## The muddy water

Those who put efforts for self - realization often needs to wait to see the results. Most of the times, the result won't be instantaneous. The aspirant may have to wait for years or even for incarnations. It depends on the store of karma one carries on one's back and the seriousness of sadhana that one puts for realization.

A few matured aspirants get some positive responses in the initial stages; they feel encouraged and double their efforts. Some other aspirants get some negative experiences in the initial stages and stay in a sort of confusion whether to continue or drop the spiritual practice.

I could see some friends saying, 'I was happy and peaceful before doing this 'sadhana'. But after started doing this, I really feel pathetic. Everything goes wrong in my life. I don't see peace or happiness. I am in a state of nightmares. So, I am going to drop this sadhana.'

If the sadhana that one practices is not through a realized master or if the sadhana is incorrectly practiced, then it is better to stop practicing that sadhana till one gets the right direction. Even when the practice is taught through a realized master and the aspirant does it correctly, some times the aspirant feel negative impacts in the initial stages of performing spiritual practices.

Sri Paramahansa Yogananda speaks about this situation.

If a glass tumbler having muddy water is kept still for a while, the muddy substances would go down to the bottom. And the pure water will float on surface. We all are having muddy water in our 'tumblers'. For incarnations, we stood up still, without 'stirring' up our being. We always float on the surface of our being. So, everything seems to be alright, as the water is a little clear on the surface.

But, when one stir up one's consciousness through vigorous spiritual practices, one is pouring fresh water into one's tumbler. Obviously the dirty emotions which stay deep in one's sub-conscious mind come to the surface. This is why some people feel pain or fear when they perform vigorous spiritual practices. They should not panic. If they keep pouring fresh water, the dirty water will go out of the tumbler little by little, and the pure will continue to stay in.

## Wisdom and Love

‘A saint is a sinner who keeps on trying’. This is a well known saying. ‘A layman becomes a saint if he realizes that he has nothing to try or to do on his own’. This is this layman’s saying (And I have not yet become a saint!).

The former saying belongs to the path of wisdom. The one who takes up tough practices for self-realization would say, ‘I have been doing this and that’; if he says, ‘I don’t do anything for the sake of realisation’ then he is not fit to stand there. He is not a Yogi. There is another type of person in the path of wisdom. He stands at a distance and just watches things getting performed by the world – including his own actions. He says, ‘I am just watching the show’. He is in the path of Gnana, he is a Gnani.

The later saying (the layman’s saying) belongs to the path of love. The one who is in the path of devotion would say, ‘I have nothing to do on my own’; if he says, ‘It’s through my own efforts that things are happening’ then he is unfit to stand there. The one who says, ‘I need to do this; and I do this only through the Grace of God’, is a karmi.

Yoga and Gnana are related to the eye of Wisdom (Gnana chakshu). Devotion(Bakthi) and Action(Karma) are related to the eye of Love (Prema chakshu). In the first one, the pure ‘I’ness, the Self-consciousness

bubbles to the maximum; in the latter, the 'I'ness is suppressed to the minimum. My writings had the influence of both wisdom and love. Love without wisdom is acceptable. But wisdom without love is not worthy. Love is there in all paths. Wisdom and Love are not rivals. They go hand in hand and take one to the same state of Blissful consciousness.

## Develop your Godliness: Is it a social issue?

In the moral tablet, the moral ‘Develop your Godliness’ had been given under the heading ‘for social well-being’.

Many might wonder whether it is a social issue. ‘Developing one’s Godliness’ – is it not something personal? Yes, it is very much personal. When it is achieved or even attempted, the way one looks at the society, changes; the way one takes the society, changes; the way one responds to the society, changes. The priority changes from the ‘self’ to the ‘society’ or even to say ‘the entire creation’. We need such beings in the society to establish peace everywhere. In this context, ‘Developing one’s Godliness’ is a social issue. The society should design its educational pattern in such a way that it kindles the Godliness of each and every student. One may not believe ‘God’. But no one can deny ‘Godliness’. Love, purity, simplicity, humility, loyalty, non-violence, fortitude, forgiveness, sacrifice – these all are the various facets of one’s own Godliness. These qualities are very much needed to one’s life and also to the survival of the society.

When one masters one’s Godliness, then one gets established in one’s original nature and becomes a self-

*Journey of life*

effacing witness to all that happen within and around oneself. Such a person, let him/her be 'in' the society or 'away from' the society, emits the rays of Godliness and hope to all.

## Make it short

A friend asked me to write an article about a social issue. He wanted to share it in the social network media. I wrote a bit long article on the subject. After reading it, my friend suggested, 'It's o.k. But, you can still make it short. Many would prefer to read a shorter version of your article. There are people who would go word by word of each line - till the end. And there is also another type of people who would like to grasp things in a minute or two. This category is indeed bigger than the first one.' He also gave his suggestions for preparing the shorter version of that article. I wrote the shorter version also.

In spreading the news that God is in our land, I had implemented the idea of shortening – for the sake of people with varying depths of interests. Those who are really keen on the subject can take their own time and go through the entire web site. Those who are prepared to spend a few days on this subject can stop with the work 'God is in our land'. Those who are extremely 'busy', can have a glance of 'the moral tablet'. They all spread the same message in varying depths.

The mission of 'Putli' is to execute the spreading of the message in the above three dimensions.

## Disease to the body; treatment to the soul

The pain and boredom of illness teaches one some invaluable lessons.

When someone falls in serious illness, he comes to know about many things. He comes to know about the limitations of material riches; he comes to know about the true colors of human relations – who really want to stick around and who flee away. He thinks of the mistakes done in the past and about the shameful deeds done by him. He comes to realize how unstable one's life is. He comes to know about the uncertainty of his 'limited' existence. The disease makes his views and ambitions more practical.

He values the weight of the perennial peace and longs to establish it within himself. He thinks of the mercy of God who directs things so perfectly and effortlessly in His creation.

If he recovers from the illness, he would be no more the same person. He would become clearer and would be equipped with a vision in life. If he doesn't recover, he would carry forward his valuable experiences to the next life, if he has any.

## Be the change you want to see in the world

This slogan is from Gandhiji.

This is meant to all those who want to bring ‘desirous’ changes in the world. If you don’t stick to what you say, then who else would take your words? So, all the well-wishers executed or **tried to execute** their preaching. (See the words in bold)

Can’t one who couldn’t succeed in becoming the change that he wants to see in the world, try to preach about the ideas of the needful changes? Yes, he can, upon one condition. In his personal life, he should **try** sincerely to take up the changes that he wants to see in the world.

Shaping one’s own life according to one’s own revelations would not always be easy. Those who born with a purpose, do it naturally. They know the purpose of their lives and of everyone’s life. They would not need to preach at all. Their exemplary lives will do that. Take for example, Lord Buddha, Jesus Christ and Sri Ramakrishna Paramahansa.

Those who seek the purpose of life, struggle with the changes. In case of Gandhiji, he too tried to lead the life that he wanted everyone to observe and follow. He

didn't stop with preaching simplicity – he stood simple throughout his life. He didn't stop with propagating cottage industries – he took a cottage industry in his hands and worked with it all through his life. He didn't stop with preaching nonviolence – he stood nonviolent in all his attempts against slavery. He didn't stop with preaching truthfulness - he tried to remain truthful ever since his childhood. He too made some mistakes in the initial stages, but he accepted his faults and made efforts consciously to make himself better. That's why he named his autobiography as 'My experiments with the truth'. And it seems he had been quiet successful in his experiments and in the end results.

As Sri Paramahansa Yogananda puts it, “God doesn't bother much about your success or failure; He wants to see if you will keep on trying”.

## Nothing is lost

By mistake, I deleted this file ('Journey of life'); eventually my computer system was formatted. So, I lost this work. I had an earlier version of this file, but it was missing the last four chapters. I tried to get them back. The technician tried his level best for two days. He could retrieve it somehow. But it was not opening in any software. I sent the corrupted file to all known circle for correction. No one could repair it. I tried to open it in another system and tried several freeware applications in the process. The new system too got corrupted!

I could have rewritten those four chapters. But it wouldn't match the original versions. My opinion is that the literary works, when they get lost, can't be reproduced exactly as in the original format. So, I kept trying to retrieve the lost data. When I got confirmed that I wouldn't be able to do it at free of cost, I prepared to buy a suitable application that could accomplish the job. I had to make the payment in dollars. I tried but couldn't succeed in the purchase. After 10 days of hard work, I withheld my idea of retrieving the file.

"You had written so much; can't you rewrite those four chapters? Why shouldn't you give a try?" I said to myself and gave a try. I rewrote those chapters. To my

surprise, I could retain most of the originality. Still, I should accept that they are not as good as their earlier versions. But in the process of rewriting, I got another worthwhile chapter – the present one ‘Nothing is really lost’. Out of those four, the three are right above to this chapter. The fourth one is carried to another work.

I could realize that no worthwhile object is really lost. The truth and the noble emotions are never lost. They exist firmly in the pure consciousness. Literally speaking, we can bring back anything from the past, even the memories that belong to some other lives. But, we don’t need to do that. It’s a boon of God that we are able to forget the past. Let us take what is needed at present and leave the rest in the oblivion!

## You will get what you deserve

This applies both to concrete and abstract things. But, here I am going to deal with this slogan in the abstract aspect. Are my works (or any one's writing), the abstract things? Well, it depends on the mission of the writer and on the aspirations of the reader. If the writer writes to earn money or to establish any other material aspect, and the reader reads for the same purpose, then it is very much a work of concreteness. If the writer writes to reveal the purpose of life, and the reader goes through it with the same craving, then it is very much a work of abstractness. I don't need to tell, to which category these works belong. It is obvious.

We might have lost some concrete things; we might have got them back after some time. It means we deserved them. On some occasions, we might not have got what we desired. It means, we didn't deserve them or probably we didn't put the right efforts to deserve what we desired. Can one lose abstract things also? Yes, we do. We lose peace, patience, love, happiness and all such tender feelings now and then. Some fail to get them back; some get them back - momentarily. It depends on how one **reads** one's life and how seriously one **bothers** to get the values back.

If one reads one's life as a store of sensual pleasures, material riches, timeserving relationships, earning of name and fame – then the probability of losing them is quite high. All these material things tend to move from one place to another. They will not stay eternally at one point. If one reads one's life as the field for resolving the mysteries of 'being', and if he puts efforts to resolve them, then the probability of earning permanent riches is pretty high.

We all deserve the perennial peace. If we try to get it, we will get it someday in this life or the other. The result is permanent and so are our efforts – it won't go waste. To the extent one tries, to the extent one reaches.

## Journey of life...

Go out of your home...  
Climb up the mountains...  
Sail into the seas...  
Travel in the deserts...  
Walk in the forests...  
Fly over the skies...  
But...  
Don't carry anything with you...  
Except yourself ...  
And the message that God is in our land...

*Thiruchittrambalam*

(Salutations to the Lotus Feet of the Supreme Indweller)

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