



PREFACE

Most of us born in materiality, study about materiality, live in materiality and die without the true knowledge about ourselves. India deals with this true knowledge, the knowledge about the spirit or spirituality. Due to the influence of foreign cultures, adamant scientific development of the world and of our own indifferent policies, this knowledge is ignored by many. We are in a need to revive the knowledge about ourselves wherein lies the solution for everything else.

Using material knowledge, one could perform all the marvelous tasks which had been marked as impossible at one point of time. And still we fix lots of 'impossible' tasks to be sorted out in the future. There is no end for this material eagerness and zeal. When one wants to put an end to this material zeal, then starts the quest of the spirit. The spiritual man doesn't get affected by the materiality but plays with it "from a distance". As he goes farther and





farther from material attachments, he realises his true identity as one with the Spirit. He stays out of or stays in material life as per the divine will. But his consciousness is always centered in the Spirit or spirituality.



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TRUTHFULNESS

God is Truth. What is Truth? If we can find the answer, it means we find God too. There is also another saying by the realized souls: God is love. Everyone would have some definition about love though it may be a little hard for everyone to define what truth is. Love means simply loving someone or something. We all are in love; we love our children, we love our family and friends, we love our well wishers, we love our nation. This love always has a pivot point. It is the self (it is not the Self, but the self – the ego). If selfishness drives the love, then this is not the love that the realized beings talk about. Unselfish love is the Love that is identified as God. Unselfishness is the true love. This is the Truth. If one hangs on something for one's own good, then it would bind one. If one loves all for no specific reason, then it releases one from all bindings. The unselfishness shows one the Truth - the limitless, bondless, egoless identity of oneself. So unselfishness is regarded as the highest virtue in Hinduism. Thus, the direct meaning of Truthfulness is unselfishness. One can never be both selfish and truthful. To the extent one stays away from selfishness, to the extent one stands closer to the Truth.



Raja Harichandra is remembered till today not for that he stuck to the principle of ‘not telling lies’, but for that he did not lie for his own (selfish) merits. He refused to lie to claim his own possessions which were lost in a betting game. He ‘disregarded his own interests’ and stood unbiased. So, he has been taken as the role model for those who seek Truth.

If one tells a lie without any selfish motive but to protect an innocent, then it can be taken as an act of Truthfulness – unselfish love. If one loves or even pretends to love someone just for that it gives solace to someone, then one is very much truthful in one’s love. If one pretends to love or even ‘truly loves’ someone for some personal benefits – not for that ‘the someone’ is genuinely happy about it, then one is neither truthful nor loving. The pivot point of ego, the Truth, the Love – these three cannot stand on the same line.

Ahankara (the ego or selfishness or one’s false identity) is the direct enemy to Atman (the Spirit or limitlessness or the Truth). When the point of Ahankara is erased, then one can feel the whole, the boundless being (God) within. He is for all.

The one who disregards one’s own interest and bothers for the pains of those around is the ideal Hindu (Himsaayaam Thuyatheya: sa: ...Hindhuri thyabitheeyathe). He need not have faith in God; he need



not take up tough austerities; he need not be wise. Be unselfish and have a heart that beats for every being – then you are on the laps of God – Truth – Love.

The following account from the lives of ancient Indian sages, explains this.

Once sage Savnaka visits the hermit of sage Bruhu. Sage Bruhu asks sage Savnaka, ‘Oh, Yogi, of all the virtues that a human abides, which one is superior? We have many noble virtues - truthfulness, self discipline, service to the society, honesty, humility, unselfishness and so on.’ Sage Savnaka asks him (sage Bruhu) to put this question to sage Padma in Naimisaaranya. Sage Bruhu goes there. He calls for sage Padma. The latter’s wife answers: ‘He has been to Surya loka (the sun), he will return after eight days’. Sage Bruhu waits for eight days. (The ancient sages of India know to travel beyond the planet, in the Milky way, through their astral body)

Sage Padma returns after eight days and asks sage Bruhu the purpose of his (sage Bruhu) visit. Sage Bruhu posts his question. Sage Padma replies as follows: “O, respected sir, if I tell you what I saw in Surya loka, you will get clarification. I saw a soul which had done noble deeds merging with the bright magnanimous sun. I asked the sun God about the noble virtue of the merged soul which brought it there. The sun God replied: ‘All those who live without selfishness and help others will achieve



the status that this soul had achieved.' So, unselfishness is the finest of all human virtues.”

Sage Bruhu thanks sage Padma and leaves with the answer.

Those who are unselfish may or may not take up actions. In either case, it is common goodness that is sought by the unselfish people.

