



**LEADING A LIFE OF COMPASSION TOWARDS ALL
LIVING BEINGS**

Translated by
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GENERAL EDITOR'S PREFACE

Compassion - the Holy Tool to Jyoti

In this thought-provoking book on Arutprakasa Vallalar's concept of compassion, the author elaborates how Ramalinga Adigalar evolved his concept of Supreme Grace of God for which compassion is a condition. An attitude of compassion to all living beings is a must and without it Man cannot attain his goal of life.

What is the goal of man's existence? "Man's existence is the result of sin and is also the remedy for the sin", said St. Augustine. Man seeks the Lord's grace, which is God's natural manifestation. Grace, as pointed out by Vallalar, can be obtained only by leading a life of compassion towards all living beings. Man has to remember that not even an atom of the Supreme Grace can be got without the practice of compassion. What then is grace? It is God's grand mercy, which is His natural manifestation. What then is compassion? It refers to the Love of living beings for other living beings. Sympathy for the suffering of other living beings is an example. By extending our love to other living beings we acquire a divinity which is a product of God's manifestation. In other words we attain perfection and that perfection enables us to become Godly. Rather we become one with God through perfection. So we have to evolve ourselves to become God. Man evolved is God.

You are the merciful magnanimous One
Who, consenting to let me and compassion be together,
brought me down to stay and lead my life in this world;
What is the need to tell this matter to You?

- Vallalar

Virtue means compassion to living beings. It is absent in vice. Compassion is the greatest virtue, Vallalar said that he languished at the mere sight of languishing crops. Even the crops have life. We have to water them when they languish for want of water. That is how we extend compassion to plant life.

Assuredly, my life and my compassion
are one, not two;
if compassion departs (from my heart),
my life too departs;

- Vallalar

The idea of compassion to all living beings was first evolved by Gauthama Buddha. It implies non-injury, non-killing of any kind of life. Even trees should not be cut. If we do so, forests will dwindle. As a result nature will cease to be beautiful. If we lead a life of compassion to all living beings we will be on the pure good path. Swamy Saravanananda uses the term Dayavu to mean compassion. Man's life in the earth has no meaning without compassion.

The author stresses on the Life of Bliss of the Soul. When mercy is practised the melting of the soul of human beings towards other living beings, takes place, Then the soul goes on blossoming and blossoming. As a result grace which is God's manifestation is the soul will emerge out and shine fully. When that occurs, divine Bliss or Supreme Bliss is experienced. After full perfection the experience becomes full. The process of that experience blossoming into absolute perfection is called Godhood. When the process is complete man is no different from God. The same idea is found in Manickavasagar's Thiruvacakam. In fact Arutprakasar was much inspired by the thoughts of Vasagar.

The author, Smt. Sethu explains how man can extend compassion to living beings. The objective of extending compassion to other living beings is to eliminate the sufferings due to hunger, disease, poverty and killing. But the removal of sufferings from hunger and pain due to killing is called Supreme compassion. Removal of suffering caused by hunger is the most Supreme Compassion. Giving water to the thirsty is no doubt compassion but not as supreme as the elimination of hunger and removal of pain due to killing. It is for the purpose of eliminating hunger Arutprakasar started the Dharma Salai. The former is called Ahimsa and the latter positive compassion.

I was seized with fear
when cows and calves, which I came across, lowed;
I grew faint in my mind
when I saw proud cattle and other animals
grown emaciated;

- Vallalar

Smt. Sethu has brought out the psychological and philosophical content of the concept of compassion. When Arutprakasar evolved his concept of compassion, he was probably thinking of one world religion. His concept includes universalism of God, universalism of man, (brotherhood) and universalism of Love through Ahimsa. The idea is "love thy neighbor as thyself". In a sense it is advaita which means seeing the presence of God in every living being.

It would have been more effective if Smt.Sethu had quoted some verses from Vallalar's Tiru Arutpa and other works to support her explanation.

This book is the need of the hour especially in the context of violence and terrorism everywhere. Man has forgotten his love for his fellow beings. He prays every but prayer without love for fellow beings has no meaning. As Samuel Taylor Coleridge said:

"He prayeth best who loveth best
All things both great and small
For the dear God who loveth us
He made and loveth all"

The Hidden Love embraces all of us in oneness. When we love each other out of compassion we see the hidden Light which shines in every one of us.

N. Mahalingam

PREFACE

May the Divine Light of Grace manifest in us
and guide us always!

Dear friends,

Instead of my saying how I undertook the holy job of translating the great Vallal Peruman's crest jewel, "Jeeva Karunya Ozhukkam" into English, it will be more appropriate to say how I was made to do the holy work. Arutprakasa Vallalar or Sri Ramalinga Adigalar was a great saint. He was such a great Yogi that he transformed even his mortal body into Light - it just dissolved. In the room where he locked himself in during his last days, there was only the smell of camphor when the room was forced open by the Collector.

Like Sri Aurobindo's poems, Vallalar's works are experience oriented. They cannot be translated into any language - to give the same meaning. But when one has the fortune to have the company of saints, yogis and great souls, nothing is difficult.

I have the unique opportunity of staying in a beautiful, peaceful small ashram on the banks of Cauvery called 'Sadhana Niketan', East Kottaiyur Kumbakonam during daytime. There is a great Siddha Yogi of 104 years called Sri Rama Sadhu. Sri Rama Doss fondly called as 'Anna' (older brother) by every one, the founder of the Ashram, looks after the Sadhu as his father. Anna is a devotee of Vallalar. He is also the founder of an orphanage Vallalar Illam the home of Vallalar, Shanmugananda Ashram and Vallalar High School. Sri Pichaimuthu whom we call Neikara Anna is also an inmate there. There is another great devotee of Vallalar, who enjoys and lives each and every word of that saint called Therpakkudi Swamy or Vadalur Sivashanmugam Swamy. We call him Sanmuga Swamy or Vadalur Sivashanmugam Swamy. He made me read the complete works of Vallalar, which enlightened me a lot. This helped me a great deal to translate Sri Aurobindo's Last Poems into Tamil. It was published by Sri Aurobindo Ashram. Those poems in Tamil have come out in a book form Poornathvat in Paramanandam - The Divine Bliss of the Absolute.

One M. Sivagurunathan - devotee of Vallalar had transformed Vallalar's famous prose work - Jeeva Karunya Ozhukkam - Leading a Life

of Compassion towards all Living Beings, as questions and answers to make the work easily understandable even by children. He asked me to translate it into English. I was afraid that I wouldn't be able to do justice to such a masterpiece; so I refused politely. But he insisted saying that it would be useful to the non -Tamil speaking people. With lots of prayers to Vallalar and the guidance of Sri Shanmuga Swamy I was somehow able to complete the work. For some unknown reasons it didn't reach the press at all.

Once Sri Ooran Adigal, a stalwart among the devotees of Vallalar visited the Ashram. I showed him the work saying that it was lying idle with me. He advised me to translate the original as it is and give it to him. It took nearly six months for me to complete it among other works.

On January 1998 Thai Poosam day I handed it over to him with the help of Sri S. Krishnamurthy the headmaster of Vallalar High School. He helps and encourages me a lot.

After a few months, I sent another copy to Sri.N. Mahalingam the great philanthropist, saying that it will be useful to many if it is published. I thank him a lot, for having taken the necessary steps.

Once again let me thank Sri Vallalar, Sri Sadhu and Sri Anna - my spiritual guides and Sri Shanmuga Swamy for encouraging and guiding me. I profusely thank Sri.S. Krishnamurthy for the introduction and Sri Ooran Adigal and Sri. N. Mahalingam for bringing this to Light.

My humble regards and gratitude to the Divine Gracious Light for making me an instrument.

Love

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Aamukham

Translation is not transcription; it is like transplanting a plant into a new environment to grow in its body and soul without losing its fragrance and beauty. This task is even more difficult when it comes to a subject matter, which is intuitive in nature. To dissect and fathom those utterances or writings of an intuitive mind of a great soul require humility and bhakthi to comprehend the meaning behind those lines. Such an adventure has been attempted by the translator of this book, Smt. Sethu Ammal.

At her ripe age of 69, a graduate of yester years, though housewife, the translator has been embarking on such adventures like translating the works of Sri Aurobindo, from English into Tamil and vice-versa, With her naive simplicity, hardly she appears to have to her credit such a remarkable talent. The rendering of 'The Last Poems' by Sri Aurobindo, 'Silence Speaks' by late Sri Giridharlal, 'The Soul' writings of Sri Aurobindo and the Mother, all into Tamil, and her regular contribution of poems, articles to various magazines, have enhanced the fragrance of reading and understanding metaphysical concepts in simple English and Tamil. She is an ardent practitioner of 'Art of Living' a system enunciated by Sri Sri Ravishankarji of Bangalore and herself a teacher as well.

The famous saint poet of Tamil Nadu, Sri Ramalinga Swamy of Vadalur, an exponent of Tamil Language, lived a life of self-realization. One of his important works, 'Jeeva Karunya Ozhukkam' deals with self-morality. For him, the sense of morality is not mundane or barren; neither it is unproductive nor self-abnegation. On the contrary it is fertile and manifests one's inner-strength. The concept of morality may vary from culture to culture; but basic concept of morality is the same; that is, social-discipline; every individual upholds the standard of morality for the social discipline and social welfare. No one can be compassionate to all other living beings unless he is compassionate to his ownself. Being compassionate to one's ownself does not mean 'selfishness' or acting with vested interest; he has to be highly disciplined inwardly and outwardly. He has to realise his own nature and attitude; know one's own shortcomings and develop a will to change one's nature for social-harmony and social-betterment.

The present attempt by the translator, to render the work of Saint Sri Ramalinga Swamy into English under the caption 'Leading a life of compassion towards All Living Beings' is one more testimony to her inclination of constantly exploring those unfathomable heights and depths of intuitive minds, which is the foundation of Indian culture. If a soul, even one in thousand, is inspired by this work, her efforts will be amply rewarded!

S. Krishnamurthy,
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Sivamayam

Thiruchitrambalam

Leading a life of compassion towards all living
beings, the primary aid to pure good path

Contents:

PART I	10
THE BLISS OF THE SOUL	33
A LIFE OF COMPASSION	41

PART I

Those who got human birth in this world should understand and obtain the benefit for the soul, which is attainable through this birth, while there is still time.

To understand what is meant by the benefit for the soul, One should understand truly that the benefit for the soul is to live the unique great life at all times, at all places and in all ways without any sort of hindrance, obtaining the Absolute Natural Bliss of God, who by His Power of Grace has made all the universes, all the worlds, all the things, all the living beings, all the ways of living and all the uses manifest and exist and enlighten them.

To know, by which to attain that great life, where one lives without any obstacle obtaining the Natural Bliss: It should be known that it can be obtained only by Grace which is God's Natural Manifestation.

To know, how to obtain Grace which is God's Natural Manifestation: It should be known positively that God's Grace can be obtained only by leading a life of compassion towards all living beings and that not even a little of it can be obtained by any other means.

How is it that God's Grace can be obtained only by leading a life of compassion towards all living beings and not by any other means?

Grace is God's Mercy, God's Natural Manifestation, compassion means living beings' sympathy or their souls' natural manifestation. Therefore it is certain that by sympathy we can get mercy and by manifestation get manifestation. It is the experience that it cannot be obtained by any other thing; therefore Grace can be obtained only by being compassionate to other living beings and not by any other thing. It should be understood that no other proof is necessary for this.

As compassion to living beings is the only way to obtain Grace, it will be known that the way of knowledge and the virtuous path of leading the life of compassion towards all beings and that the way of nescience or the path of vice is leading the life without compassion towards living beings. When compassion to living beings manifests, knowledge and love will blossom along with it; therefore helping power manifests; because of

that helping power all good benefits will appear, when compassion to living beings disappear, knowledge and love will disappear immediately, therefore helping power will disappear, and when it disappears all evils will appear. Therefore it is understood that virtue is nothing but showing compassion to living beings and vice means to be without compassion to living beings.

It should be known as the sworn truth, that the enlightenment coming out of leading a life of compassion towards living beings is the Enlightenment of God and the bliss coming out of leading a life of compassion towards living beings is the Divine Bliss, and the liberated ones while they are still living are only those who have attained their goal, having seen and enjoyed this Manifestation and Bliss for a long time and are thus fulfilled, and then only they will know God by knowledge and will become God himself.

But, what is meant by leading a life of compassion towards all living beings:

It is to live, worshipping God, by the melting of the soul of living beings, towards other living beings.

When will the melting of the soul towards other beings occur: It should be known that the melting of the soul will occur when one sees, hears or comes to know of the suffering of living beings due to hunger thirst, disease, desire, poverty, fear and the suffering when being killed.

What is the right to have compassion towards other living beings: All living beings are created by the Almighty God as part and parcel of the Natural Truth and are of the same quality; so they are all brothers with the same right. The melting of the soul that occurs, when one of the brothers sees another suffering or knows that he is going to suffer due to some peril and the former recognises the latter as his brother, it is called the age old spiritual right.

Some people, even on seeing other living beings suffer, do not have compassion towards them and are hard-hearted; there is no fraternal right to these people, because: Their eye called spiritual knowledge has become very dim because of the tuberculosis called nescience; moreover mind etc., which are the spectacles serving as auxiliary eyes to be of help had become thick and had lost their lustre blocking the light to pass

through them; so they are unable to see and recognise. Therefore it should be understood that though there was the fraternal right, compassion to living beings did not arise. From this it is learn that those who have compassion towards other living beings have enlightened spiritual vision or perception.

The sufferings of the living beings due to hunger thirst, fear etc., are the experiences of the subtle inner instruments (karanam) and the sense organs and the working organs (indriyam); they are not the experiences of the soul. So there is no special benefit in being compassionate to living beings on such grounds?

In this material body apart from the life force, which is the soul and God's Natural Manifestation, which is the knowledge of the knowledge, the subtle inner instruments the sense organs and the working organs are mere tools, which are inert and do not have consciousness. Therefore the inert things do not know to experience pleasure and pain. It cannot be said that the mind was happy or sad. Just as we build a house with red soil for the bodily living, the body is a small house built by God with the subtle inner instruments and the sense organs and working organs like mind etc., for the life force or soul to live in. The in-dweller only experiences pleasure and pain and not the house. Moreover only the eyes whose vision have become dim due to tuberculosis and sees through the auxiliary eyes called spectacles on seeing suffering shed tears; the spectacles cannot shed tears. Therefore it should be understood that the instruments like mind etc., which serve as spectacles to the spiritual vision cannot experience pleasure and pain; only the soul can experience them.

When something giving pleasure happens to a living being, the mind is glad; when something giving pain happens, the mind slackens. So, is it understood that the mind experiences pleasure and pain: No, it is not so. Just as the healthy condition or the tired condition of the body of a person living in a crystal house is seen through the crystal and the fresh or tired condition of the eyes is seen through the spectacles worn on them, the happiness or unhappiness of the soul owing to the pleasure and pain it experiences is reflected through the subtle inner instruments, sense and working organs like mind etc., and is visible outside. Therefore it should be understood that pleasure and pain are the experiences of the soul only; the subtle inner instruments and the sense organs and the

working organs are mere helping accessories to the soul for it to know and enjoy pleasure and pain.

Why is it that many living beings created by God suffer a lot due to hunger, thirst fear etc: As these living beings in the previous body did not like to lead a life of compassion towards all living beings and had chosen the path of vice as they were hard-hearted, they suffer a lot due to hunger thirst, fear etc., as per the Gracious order laid down by God.

Did living beings have previous bodies?

This is how we understand there was previous body: It is known that a family man who has come to a house to run the family by paying the rent, should have run his family before in another house by paying the rent, or else he couldn't have run a family without a house, if any trouble occurs in the present house too he would rent another house. Similarly, it should be understood beyond doubt that a living being who has come to lie in this body by paying food as rent should have lived in another body previously having paid the same sort of rent or else he could not have existed and that if any trouble occurs in this body too, he would occupy another body. Therefore it should be known that living beings had bodies previously and will have bodies in future too.

The sinful deeds committed by the living beings in their previous bodies will follow in this body also. It is explained as follows: If a family man ignoring the orders of the house owner, had invited people with bad reputation to the house where he lived and had entertained them, those bad reputed people, even when that family man leaves that old house and occupies another one will follow him to this house too and will give company to him. Similarly when a living being, ignoring God's commandments, had committed sins willingly in the body he had occupied before, those sins, even when he takes a new body will follow him to this body also to be with him.

If it is God's Omnigracious ordinance to make those living beings, who in their previous births had left the path of showing compassion to living beings and had followed the sinful path, suffer from hunger thirst, fear etc, will it not be going against God's Omnigracious law to have compassion towards those living beings and give food etc., to them to give them relief?

No. The king through his servants feeds even the worst criminals in prison, with their feet shackled, who have disobeyed his law and order; similarly, God feeds the sinners in the hell bandaged in various ways, who have transgressed his commandments utterly, through his subordinate deities. The king dismisses from his service ordinary offenders who have disobeyed him and banishes them from his country to inculcate proper sense in them, As they have lost their jobs, losing the luxuries like good food etc., they roam about the outskirts of the city in search of food etc., and suffer; then compassionate people on seeing them give them food etc. When the king hears about this or sees this, he becomes happy and applauds the givers as good and compassionate family men. Similarly, God withholds by His omnipotent power all the earthly luxurious enjoyments to be enjoyed by the beings, who have committed ordinary crimes by disobeying His commandment and to instil good sense into them, removes them from their present bodies and embodies them in other bodies. As the beings have lost all their physical comforts and worldly enjoyments, they are bereft of good food and they wander from place to place in search of it and suffer. If merciful people, on seeing their suffering, give them food, God will be happy only, saying they are merciful and will bless them to prosper more and more; he will not be angry. Therefore, it should be understood, beyond doubt, that the omnigracious law of God approves beings to show compassion to other beings. By this compassion to the living beings worldly discipline exists. It is explained thus:

In the absence of compassion to living beings knowledge and love will not appear. When they are not present proper vision, unity and helping tendency will not emerge; when they do not exist the discipline of the weaker living beings will be routed out by the obstruction caused by the envy of the stronger living beings. Ultimately even the discipline of the stronger living beings will become lethargic and spoiled; when filled with arrogance, the conduct of one will be changed and destroyed by that of others. In the forest where animals without any compassion like the tiger and the lion dwell, the worldly discipline does not exist at all. Similarly the worldly discipline will not exist in the place where people without compassion live; this should be understood. Even, heavenly discipline exists because of compassion to living beings, but for it the heavenly discipline too will not exist. When there is no compassion to living beings, grace will not blossom, when grace does not blossom, the divine state cannot be attained, when it is not attained none will enjoy the

bliss of salvation, when it is not attained heavenly discipline will not exist at all.

As the path of compassion is not followed in a widespread way, beings who follow the path of vice only increase and despicable modes of life only prevails everywhere. This is how it happens:

The hard-hearted people who did not have compassion to beings according to their hard-hearted deeds have taken birth, some as dwellers of hell, some as the inhabitants of ocean, some as inhabitants of forest, some as wild animals like tiger, bear, lion, yali, elephant, wild-oxen, goat, pig, dog, cat etc., some as poisonous creatures like snake, scorpion etc., some as the hard creatures rather vicious creatures like crocodile, shark etc., some as impure plants like strychnine tree, milkhedge etc.

Showing compassion to beings is not only an important aid to obtain God's Grace but also is the partial manifestation of that Grace; this should be understood; showing compassion to beings is the natural manifestation of the souls, so for the beings who do not have that natural manifestation God's manifestation will not express itself inside and outside those beings.

The primary aim of showing compassion to living beings is as follows:

All the souls are part and parcel of the Natural Truth, they are the integral rightful place for the Grace, which is Nature's manifestation to express itself as the knowledge of knowledge, only bodies made up of elements, are the rightful places for the souls to become beings and evolve, if the souls do not become beings in that body and evolve spiritual manifestation will be veiled, therefore, Grace will not manifest, then nescience will prevail and that itself will become the bondage for the souls, therefore it is absolutely necessary to have bodies made up of elements. As the primary cause for the bodies made up of the elements is Maya or the Primordial element by its illusion like hunger, thirst, disease, desire, poverty, fear and the pain caused when killed, dangers may occur often to the bodies, beings are given enough ability and freedom by the Grace of God to try with the utmost caution to avert those dangers with their intellect aided by their subtle inner instruments and sense organs and working organs with the aid of that freedom all the beings removing the dangers facing their bodies, should try to obtain spiritual benefit, in

the case of the beings who are unable to get rid of the dangers caused by hunger, thirst, disease, desire, poverty, fear and pain caused when killed, because of destiny and negligence, the beings who have the necessary freedom to remove them, should out of compassion eradicate them. While alleviating in this manner the suffering caused by hunger and the suffering caused while being killed excluding, when the other sufferings are relieved, the compassion shown is repetition of the lower grade of compassion and so it will pave the way only a little amount of worldly pleasure, the compassion shown while alleviating the suffering caused by hunger and the suffering caused when being killed is called the superior grade of compassion; therefore, worldly pleasures, unlimited pleasures due to the supernatural powers are gained and the eternal bliss of liberation will be attained by Grace of God. God has ordained in the scriptures (Vedas) that those who have failed to alleviate the dangers facing other beings though they have got sufficient freedom and intellect to do so and have thus cheated them will not attain by (God's) grace the freedom to enjoy the pleasures of this world and the bliss of liberation and they will also lose the freedom of enjoying the worldly luxuries which they are enjoying at present; those who have the necessary intellect and freedom to give relief to the beings who do not have sufficient intellect and freedom to avert the danger caused by hunger and the danger of being killed because of destiny and carelessness should do so sincerely without deceiving them, out of sympathy. It should be understood that this is the main aim of showing compassion to beings.

In the path of showing compassion to beings there are thus two kinds of compassion namely the inferior kind of compassion and the superior kind of compassion. Of these, alleviating the hunger and saving from being killed is called the superior kind of compassion therefore it is denoted with special importance. Moreover those who have enough sympathy to remove the hunger of the beings who suffer from hunger, will not refrain from giving water to them to quench their thirst. Giving water does not involve any effort. Water is found in lake, pond, canal etc. Only a small amount of danger will be caused by thirst, which can be removed easily, but no great damage will occur to the body by it; by hunger irretrievable damage will be caused to the body. Those who have enough sympathy to alleviate the suffering due to hunger will definitely have sympathy enough to remove the suffering due to disease. As hunger intensifies, diseases increase. The diseases are cured only by correct diet. Though other medicines are given for the diseases, proper diet is essential for the sustenance of the body. A body can be maintained with

disease for a long time, but it cannot be sustained even for a single day without food. Those who have enough sympathy to satisfy the hunger persons with food will definitely have sympathy enough to remove the sufferings due to desire. If beings have real hunger they would desire nothing but food. Those who have satisfied their hunger by taking food when it is available can fulfill their desire with a little effort; or they can console themselves, body can be sustained with desire for many days; but with hunger it cannot be sustained even for a single day. Those who have enough sympathy to alleviate the hunger of the hungry beings with food will definitely have enough sympathy to remove the poverty of those who do not have the freedom to do so. There is no poverty worse than that of suffering due to the pangs of hunger. Poverty can be got over after some days; but hunger cannot be got over in the same way; body can be sustained with poverty but not with hunger. Those who have enough sympathy to alleviate hunger will definitely have sympathy enough remove fear. Therefore the prime goal of showing compassion to beings is to alleviate the suffering due to hunger and the suffering when being killed; this should be understood.

Though the main goal of showing compassion to beings is to alleviate the suffering due to hunger and the suffering when being killed, getting rid of the suffering due to hunger alone is stressed here often because:

When one, on learning that a being is going to be killed, saves the being's life by removing its hunger out of compassion, will not keep quiet if the being suffers when being killed by some other means, but will definitely alleviate that fear out of pity. Those who do not remove the suffering when being killed will not have enough sympathy to remove even the suffering due to hunger. The killing due to hunger will not be alleviated by any other means than food, the killing occurring due to enmity etc., can be averted by many means, hence, it should be understood that the suffering when being killed is taken as being included in the suffering due to hunger and is stressed often.

Moreover, the persons suffering from thirst, disease, desire, poverty and fear forgetting all those sufferings when gripped by the pangs of hunger, go in search of food. Even the criminal, sentenced to death by the orders of the king on the charge of murder, when he becomes hungry, forgets his fear and trouble and tries to get rid of his hunger. The patients and the old people who are informed by the doctor

that they are sure to die, when they become hungry, forgetting their trouble try to pacify their hunger. One who has decided to give food for hunger out of sympathy will never consent for the beings to be forced to suffer and be destroyed by some other means; that is why stress is given often to alleviate the suffering due to the pangs of hunger - this should be understood.

If it is true that harm caused by hunger destroys the bodies of all the beings, the hunger of all the beings should be understood and alleviated; if one begins to appease the hunger in that manner, will it not be impossible to alleviate the hunger of all the seven classes of beings created by God namely 1. Divine or celestial beings, 2. Human beings, 3. Dwellers of hell, 4. Animals, 5. Birds, 6. Reptiles and 7. Plants?

The celestial beings having more freedom than the humans who have enough ability to alleviate their hunger by their own efforts; so others need not worry about their hunger; but it is necessary that they should sympathize with the divine beings, thinking that they too would suffer when they are hungry; the dwellers of hell are in some other places beyond our reach where we cannot appease their hunger and their hunger are appeased by the punishing authorities and so we need not worry about their hunger but we should have sympathy for them thinking they too would suffer if they became hungry - only this is necessary; among the plants like trees and grass which do not have even a little freedom, man should water the plant-species, which they have made to grow with their effort so that they will be useful for their living, to appease their hunger; as the other species of plants are alive as they are fed by the omnigracious law, it is not our freedom to feed them understanding their hunger, but God's freedom; so it is not necessary to think about them; but we should have sympathy for them thinking they too would suffer for want of food; for the lives that crawl on land and water - the reptiles, birds and animals - food is being given by the omnigracious law according to their destiny; they eat the food and appease their hunger; it is not our freedom but God's to know the correct type of food for those species and give them; but amongst those species, the animals like cow, ox, he-buffalo, goat and horse which are reaved by people with their freedom to be of use to their living must be given food to appease their hunger and this is absolutely necessary; in the case of the human beings the losses and sufferings that are accrued by both the males and the females due to hunger, and the benefits and pleasures when it is satisfied are similar and common; the intuition - the souls

intelligence - which understands the losses and sufferings due to hunger through the capacity of the inner instrument like mind etc., and through the sense organs like eye etc, is similar to both; the food provided by the omnigracious law according to their destiny alone is not sufficient to the human beings to keep the body alive, they have to subsist also on the food got by their efforts, intellect and freedom - called "Aakamiya" food is the food earned, the freedom of the soul to earn through effort is given on a large scale to the human beings by the Grace of God; it is ordained by the Omnigracious law that human beings should not get food because of destiny and should suffer from hunger; to alleviate that hunger mutual help should be expected from one another, the other person should give food out of sympathy and appease the hunger and to guide him to put forth good efforts and that person who provided the food should get supernatural powers and liberation; the human body cannot be obtained as easily as the bodies of the other beings; in the human body the soul's manifestation and the manifestation of Grace get expressed to a great extent; it is not certain whether another human body can be obtained again, if this human body goes away; this human body has been obtained only to attain the eternal Bliss of Salvation; only this human body was created by the approval of God with super intellect since the very first creation; therefore it should be understood that God has ordained that only the human beings should with steadfastness abide by the law of showing compassion to living beings by appeasing the hunger.

How is it that while the food provided by the Onmigracious law alone according to their destiny is enough for the beings like animals, birds etc., to the human beings alone, in addition to the food provided by the Omnigracious law according to their destiny, food obtained by their own efforts is also necessary - this is because:

God has ordained that the human beings by taking the food made available by the Omnigracious law according to their destiny should get over the experience of the past karmas by taking the food obtained by their own efforts, should strengthen their bodies with inner instruments and organs and by adapting the practice of the virtuous path - should enjoy the bliss of supernatural powers and salvation, therefore it should be understood that food provided according to their destiny and also the food earned by their own efforts are necessary to the human beings. The bodies of the beings like animal, bird, reptiles and plant are the bodies ordained as punishment; so, it should be understood that food according

to their destiny would be provided to them without any break by the Onmigracious power and so they need not earn food with effort.

But it was pointed out first that showing compassion to beings is common to all beings, because:

By living in the path of compassion to all living beings, mainly all the human beings should be relieved of their suffering from hunger in general and the joy of satisfaction should be created in them; suppose the killing of a being is about to happen by a method similar to that of hunger it should be averted as far as possible by all means and giving life to it, it should be made happy; if the beings happen to suffer due to some other reasons like disease fear etc., the beings should be relieved of them if it is within their means; regarding beings like animal, bird, reptile, vegetation etc., the sufferings due to fear and being killed should be averted by all means, among them regarding wild and ferocious beings we should never cause suffering to them due to killing them; but causing a little suffering due to fear is allowed; it should be understood that as all these varieties are showing compassion to beings only it has been ordained by God that one should have compassion for all lives.

Amongst the beings earned by men to assist and help them in their living, if some of them consume meat the tamasic or evil-natured food, when appeasing their hunger can they be given that sort of food and their hunger appeased? The explanation is to kill a being to appease the hunger of another being with meat is not at all following the policy of showing compassion to living beings and it doesn't have the approval of God and is completely against these; all living beings are part and parcel of the Natural truth and are the place for the manifestation of Grace which is God's Natural Manifestation; when God's Natural Manifestation gets veiled, life nature will not be there, God's natural manifestation and life's natural manifestation are not contrary to each other; God's natural manifestation and life's manifestation reveal themselves in each and everybody; therefore, it should be understood that to kill a being to appease the hunger of another being is fully against the policy of showing compassion to all living beings.

Animals like tiger and lion kill and eat another being, appeasing their hunger with the tamasic food (evil or dark-natured food) and enjoy the bliss of satisfaction; can we take that, that joy represents a portion

of God's Natural Manifestation and life's natural manifestation in full?
No.

As darkness cannot reveal light, tamasic or dark-natured of God's natural manifestation which is perfect reality and soul's natural manifestation is a portion of the perfect reality. This sort of food is called tamasic food, because as this food which is obtained by tortueevrils the soul's manifestation which prevents God's manifestation from revealing itself. This manifestation is manifestation of joy, which is the bliss of satisfaction when this food is consumed? It should be understood that it is the manifestation of the beginningless illusion of the 'Pasu' or the ignorant souls bound by their inner instruments. What is called Pasu the ignorant soul? The soul which has lost its knowledge due to the triple bond of impurities namely egoism, illusion and the effect of its past deeds is called 'Pasu' or The ignorant soul - this should be understood. This is how the Pasu or the ignorant soul gets manifestation. The brightness of the sun's light appears in the darkness of the clouds which veils the sun, so even that darkness gets manifested rather that darkness too is enlightened similarly, even though the impure illusory inner instruments and the tamasic (or ignorant) nature are dark-natured, they too get enlightened by the Superior Being's (God's) effulgence which they veil. From this we should understand that the manifestation due to Tamasic food is the manifestation of the impure illusion - veiled inner instruments only.

But it is said that if vegetations like tree, grass, paddy etc., are considered as having life; if we inflict pain upon them and consume them as food, are they not tamasic food and the joy coming out of it is the joy of the impure mind and the inner instruments?

The answer is: The vegetations like tree, grass, paddy etc., are also beings with life. If pain is inflicted upon them and they are consumed as food, it is indeed partially tamasic food. The happiness coming out of consuming that food too is the happiness of the impure inner instruments only. But it is not so. The beings like tree, grass, paddy etc., have only one sense-knowledge - that of being touched only; in that body, life's manifestation shines only partially; the seeds where their lives appear are inert; like the other seeds, we can sow the seeds ourselves and make them get life, without removing their lives, we take as food only the seeds, vegetables, fruits, flowers, tubers and leaves which are inert and are the cause for the life to appear and which have appeared on the living

vegetations; we do not take as food the principals with life; when we take from them vegetables, fruit etc., there will not be any pain, just as the cutting off the nails and hair, and the emission of semen do not cause any pain; moreover the vegetations do not have any inner instruments like mind etc., which are working always; therefore it cannot be said as killing life and moreover it does not cause any pain too; therefore it is not against the policy of showing compassion to living beings; and it should be understood that the happiness coming out of taking such food is only the manifestation of God along with the manifestation of life.

The seeds which manifest in the vegetations are said to be inert matter which allows life to enter unto it at a later stage; it is like this: If seeds have life they should grow even before they are sown in the land; even after they are sown in the land, some seeds do not grow. Moreover the seed is the cause; it is known even by young children that this cause is for the appearance of the body only. Life is eternal is immortal; body is mortal. The life which is eternal does not need any cause; only the mortal body needs a cause. Therefore it should be understood that seeds are mere inert matter only. It so, how does the soul enter the body? It is like this: If the seeds are sown in the soil and watered, according to omnigracious law, the souls will get atom-sized bodies through that water, get into the soil, mingle with the processing energy of the soil and get into the seeds. This should be understood.

Some say that sprouts should not be plucked out at all; then how can it be said that seed, vegetable, leaf etc., can be eaten: After the seed settles into the soil, the soul through which water goes there, mingles with the processing energy of the soil and enters the seed sprouts. Therefore sprout is not an inert matter like seed, vegetable etc. Therefore it is true that sprouts should not be plucked out.

If it is asked that even though there is no killing of life involved in consuming seed, vegetable, fruit etc., is there not the impurity in them as that found in nail, hair, semen etc This is the answer: There is no impurity in them as there is no development of senses or life energy in them.

Therefore consuming the seed, vegetable, fruit, leaflets, of the tree, grass, paddy etc., is not against showing compassion to beings.

If one wants to know whether the non-vegetarian food like meat is the ordained food for the wild animals like tiger etc.

It is not the ordained food for those lives; it has become their food by hereditary habit only. Therefore it is possible to avert that food and make them take the vegetarian food which is sathvic or pure; a virtuous man guards the cat and dog brought up by them from straying out, and taking impure food and trains them even from the early days to take to the habit of consuming only pure food; they too live on that food only. It should be understood that as there is no one to train the wild animals like tiger, lion etc., to take to only pure food, they consume impure food only by habit

While abiding by this practice of showing compassion to living beings the bliss, obtained is of two kinds, namely the interior kind of bliss pertaining to this world and the superior kind of bliss or the Divine Bliss.

The bliss that arises on relieving the sufferings regarding desire etc. is called the lower grade of compassion. It should be known that they are some of the pleasures enjoyed in this worldly life. They are: When compassion to the beings who suffer without clothes to wear, without places to reside, without lands to till, without (woman) a wife for coition, without money or other aid similar to it to do as one pleases and when clothes are given to wear, place is given to reside, land is given woman is given for coition and money or similar aids given to fulfill their desires, then the bliss that manifests on the face of those who have received from deep down their being manifests on the faces of those who have given, on seeing the above bliss appear partially in God's suitable instruments and fully in the being's suitable instruments.

If a person, on finding that the clothes he wears are of inferior quality and the clothes worn by the other person is of superior quality, desires for those clothes, feels sad and suffers, should we not show compassion to him: The answer is this: The bliss which arises on relieving the suffering due to hunger is called the divinely bliss or the superior kind of bliss. This consists of the enjoyment of all the worldly pleasures enjoyment of the powers of yoga and enjoyment of the powers of knowledge in this birth itself and also the bliss of enjoyment of liberation in the end. When food is offered to beings fatigued by hunger, out of compassion to those beings, they eat that food and have their hunger appeased. At that moment bliss will manifest on their inner being and face and will overflow. On seeing that bliss those who have given food also will have bliss manifested on their inner being and face in the same

manner, as both the blisses appear fully in God's instrument including the soul; they are Divine Bliss - this should be understood.

Those who don't have clothes, place, land, woman, money etc., and therefore suffer can bear those sufferings with their will power, can sustain their lives and put forth efforts as much as they can. When the suffering is due to hunger one should not tolerate that suffering (rather bear that suffering) with will power. If one tries to bear it one would lose his life. When people suffer from hunger, parents will sell their children, the children will sell their parents, the husband will sell the wife, the wife will sell the husband; to find remedy for their suffering caused by hunger they will decide to go to this extreme. If that is so, it need not be said that they would sell their house, cattle, land, possessions etc., which are not so dear to them, to appease their hunger. Even an emperor who rules over the whole world, when affected by hunger will set aside his powerful status and will complain to the ministers nearby, in humble words, "I am hungry, what shall I do?" Even great warriors who are capable of holding the arrows which have pierced their chests, shot by the enemy, with one hand and conquering all the enemies who charge them, in a minute, when they feel hungry will complain to those standing nearby, "I will be tired! How can I fight!" Even sages who know the true knowledge and are enjoying it by experience, hating and renouncing all the pleasures of this world and of the celestial world too (Iandraloka) treating them as fresh and even Yogis who have annulled their mind by controlling their organs of perception and are in deep meditation (True Nishtai) always, even Siddhas with unlimited supernatural powers who are capable of even reviving the dead when hunger faces them, leaving off their experience-oriented goals move to the next town in search of food. Men of austerities (Munis) and Men who are always doing penance (Tapasvis) too when faced by hunger, leave off their experience oriented goal and move to the next town in search of food; when they don't get it they are all perturbed to the core. The sensitive honourable people, who will give up their lives, when some dishonourable thing happens to them even in their dreams, when hunger faces them, will lose their self-respect, by expressing their distress to unworthy people. Even the religious heads (Acharyas) who observe the strict discipline of their respective caste and religion, when hunger faces them expect food, forgetting their strict discipline. Even the great masters of education who have acquired vast knowledge by learning and listening, who know all the intricate things which are difficult to understand who are capable of doing very great deeds which are difficult to do, when hunger faces them, lose their intelligence and cognition and

become confused. Having no discrimination between day and night the lustful persons who indulge in the pleasure of sexual union, when hunger faces them, forgetting coition and getting disgusted with what they have done get perturbed. Even the egoists who are very proud, being under the impression that they are very great and none is greater than them, when hunger faces them, lose their ego and praise those who offer them food as very great people. Even the vain people, who entertain on certain occasions in various lavish ways, when hunger faces them, lose their vanity and are bewildered. When all these people become like this when hunger faces them, how much will poor people, whom have no sort of support; suffer when hunger faces them! At that time if those poor people are provided with food, how happy will they be! How much benefit will those, who created that happiness, get! It should be understood that it couldn't be described by words.

At the time when hunger increases, the enlightenment of the knowledge of the being gets bewildered. God's manifestation, which is the knowledge of knowledge, gets veiled - when it is veiled the principle of the soul gets tired - when it gets tired the primordial nature gets dimmed - when it gets dimmed qualities get changed - mind gets confused and shattered - the intellect gets spoiled - the deciding-power (chitham) gets confused - the ego gets destroyed - the life-force whirls the elements are subjected to sultriness - the air, and the phlegm in the body get perturbed in their states - eyes become dim and sink into the sockets - the ears become deaf with a humming sound - the tongue becomes dry and parched - the nose becomes soft and scorched - the skin becomes thin and loses its sensitivity - the arms and the legs become tired and hang loose - the speech changes in tone and falters - the teeth get loosened the anus and the urethra get burnt by heat - the body gets scorched - the hair gets stiff and disarrayed - the nerves lose their stiffness and get worn out - the blood vessels lose their tension and become soft - the bones get scorched and the joints get loosened - the heart burns as if being cooked - the brain shrinks - the semen becomes hot and gets dried - the liver gets reduced in size - the blood and the fluids lose their water content - the flesh becomes flabby and loses its nature - the stomach burns afflictions and troubles go on increasing - symptoms and experiences which occur when one is about to lose one's life go on taking place. All these troubles are common to all the living beings due to hunger.

All these sufferings get removed when they get food and partake it. Then the structural principles flourish well, the mind cools the intellect shines and the glow of lustre of the inner-being and that of God fully manifest both on the soul and on the face and a unique joy of satisfaction is created. Which virtue can be said to be equal to this virtue which creates this kind of bliss? To which God can we equate these virtuous persons who do this virtuous deed? It should be understood as truth, that their nature is that of the supreme God only, who is above all the gods. From this it is learnt that pangs of hunger is the sum total of the sufferings of all, pangs of birth and pangs of death and that the bliss of satisfaction obtained by food is the bliss of liberation only, which pervades all the places inside, outside, middle, below, above and all the sides and has no change at any time.

If there is no hunger, the living beings will not expect the help of one another regarding food; when there is no expectation, the act of helping will not happen; when it does not occur compassion in beings will not manifest, when it does not manifest God's Grace cannot be obtained. Therefore it should be understood that hunger too is a helping instrument given by God.

If the happiness of those who are afflicted by hunger when they see food will not be got by them even when they see their mother, father, wife, child, field, land, gold and jewels, what will be the nature of the happiness that manifests when food is taken? Therefore it should be understood that the natural form, visible form and attributes of this food are part and parcel of the natural form, visible form and attributes of the Grace of God.

When the fire of hunger is burning within the bodies of the poor, to extinguish it by food alone is known as showing compassion to living beings - when the poisonous wind called hunger is about to blow out the lamp of knowledge of the poor, to provide them with food and prevent the lamp from being put out and light it alone is known as showing compassion to the living beings; when the bodies of the living beings, the temples where God's Natural Manifestation takes place, are about to be destroyed by hunger, to provide food at that time and make them flourish is known as showing compassion to the living beings; when the whole family of the structural and psychic principles of the beings which dwell in the bodies to attain Divine Bliss get confused in their states and are about to be destroyed by hunger, to give food and establish the whole

family is called showing compassion to the living beings; when the tiger called hunger is about to pounce upon the poor and kill their lives, to kill that tiger and save those lives alone is called showing compassion to the living beings. When the poison called hunger goes up to the head and the living beings are about to swoon, to bring down the poison by food and revive them from the swoon alone is known as showing compassion to living beings; when the cruel scorpion called hunger gets into the stomach and stings and the stinging pain rises and the poor beings know not what to do, at that moment to remove the stinging pain with food and clear their confusion alone is known as showing compassion to the living beings - only removing the anxiety of the poor human beings who are worried thinking, "O, the sinner called hunger which had half-killed us and eaten us throughout yesterday and night will come again even to-day. What can we do for this"-is known as showing compassion to the living beings"; only removing the perplexity of the poor beings, who are perplexed like the fly which has fallen into honey, saying, "O, the sun is going up, now the affliction called hunger will come upon us! What can we do for this event of fate?" is known as showing compassion to beings; when the poor beings immersed in sorrow are worrying like this, "O, it is getting dark, now where will we go for food? Whom shall we ask? What shall we do?" - to dispel that sorrow alone is called showing compassion to the living beings; to wipe off the tears alone of the poor people who are shedding tears saying, "Legs have become tired by going on walking and walking, mouth has become tired by going on asking and asking, mind has become tired by going on thinking and thinking, now What shall we do for this wretched stomach?" By giving food to them is called showing compassion to the living beings; to save the self-respect alone of the self-respecting persons with minds and faces tired, who resemble the dumb person who had a foreboding dream, and are tongue-tied unable to express their suffering openly but lament in silence, "The day too has gone, hunger tortures, shyness prevents from going to other places, self-respect pains to ask openly, stomach burns, no means is known to give up the life; why have I taken this body!" Giving them food is called showing compassion to the living beings - to give food to the poor beings to relieve their sorrow and help them to get sleep, when they are sleepless, arguing within themselves, "Had we in our previous birth sensing the hunger of hungry people alleviated their hunger, in this birth someone would have come forward to appease our hunger sensing that "that time we didn't do so; hence there is no one to do so now", is alone called as showing compassion to living beings - to appease the hunger of the wise men with discriminating power who even when they become so hungry are emaciated

with all the nerves visible all over the body, and their life energy shrunk and do not have the courage to ask other people for food but think only of God again and again and lie down to sleep with the cruel fire of hunger deep down their stomach, resembling the people who begging sleep lying on a fire - is alone called showing compassion to the living beings - "How to starve even to-day like yesterday? Though we dare to go without food because of our adolescence what can we do for the stomach of the poor wife? We need not mind much even this lady's hunger, but our aged parents who are already weak because of their age will die if they go without food even to day! What can we do for this? How can we look at the tired faces of our children who have become weary by crying and crying because of hunger?" - thinking with sorrow like this again and again, with eyes filled with tears, with their hands on their cheeks and with the fire of hunger, fire of fear and the fire of anxiety always aglow in side like the fire in the blacksmiths' furnace is always kept aglow by blowing; some poor people suffer giving food to them and removing their sorrow alone is called showing compassion to beings. To give food to the suffering handicapped poor filled with sorrow who go on thinking again and again, "Here, are people lying helplessly suffering from hunger though they have organs like eye, hand and leg without any defect and have strength enough to earn their food. In what way can we, who are blind, deaf, and dumb and are crippled with defects in our limbs, get food! How will our hunger go away!" is alone called showing compassion to the beings - To remove the hunger of all the people suffering from hunger - without enquiring and differentiating regarding their country's way of living, religious way of living, castes, way of living, the deed done for living irrespective of the country to which they belong, irrespective of the religion to which they belong irrespective of the caste to which they belong, irrespective of the deed they do knowing that God's manifestation prevailing in all the living beings is common and treating them with equanimity - is alone called showing compassion to the living beings- to remove the hunger of the living beings like animal, bird, reptile, plant etc., when they are hungry, whose hunger can be appeased with satvic food, agreeing with the virtuous way of living is alone called showing compassion to living beings.

Some people, though they have the knowledge to acquire the necessary worldly pleasures and freedom to appease the hunger, do not acquire that freedom because of their past sinful deeds and negligence and suffer from hunger, by giving food to them to relieve their suffering from hunger one creates the bliss of satisfaction because of compassion

to living beings only; by this compassion which is the cause for creating the bliss of satisfaction the door of the Eternal Abode of salvation can be opened as it is the key; on opening the gate of that house of salvation one can enter into it and live as eternally liberated ones. Therefore the house-holders who have earned in time the key to the house of Salvation called compassion, without needing help of any other like mind control, purifying actions, yoga or divine knowledge will reach the house of Bliss which they could not have reached at any time, open the door of the house, enter into it and live there as the eternal liberated ones.

People practicing austerities like going on pilgrimage to holy places, taking bath in holy rivers, living in holy places, paying homage to holy idols, reciting prayers, chanting mantras, practising austerities, performing sacrifices in fire, worshipping idols etc., devotees, rishis, the seers, the yogis who have given up food and sleep, renounced worldly affairs controlled their organs and have annulled their minds, the siddhas who have acquired limitless bliss of supernatural powers and the sages - the wisemen who having understood what is immortal and what is mortal have renounced all attachments and have the experience of Brahman the absolute, unless they have earned the key called compassion to the living beings will climb upto the back or front of the superior abode, wait nearby and will come back again to earn that key. They cannot open and enter that house and dwell there attaining bliss. This should be understood truly; therefore it should also be understood that for people with enlightened knowledge showing compassion to the living beings alone is the worship of God.

Moreover, the house-holders enjoying worldly pleasures of life - eating and mating and leading the life of compassion towards all beings will be fully entitled to the Grace of the Almighty God. People who go on improving their wisdom, those who do yoga, those who do penance, those who practise austerities, those who chant holy mantras (or words) and those who do meditation without beading a life of compassion towards all living beings will not be entitled at all to God's Grace even to a small extent. They should not be even considered as having the effulgence of soul. It should be understood that all the deeds done without compassion to beings are mere useless jugglery.

As all living beings are part and parcel of God's Natural Truth and the manifestation of God's Grace expresses itself in each one of them, if the house-holders whose resources are limited, just enough to appease

the hunger of their family members only - like their mother, father, children, life-partner etc., either go out to appease the hunger of the strangers leaving the family in lurch to suffer from hunger or begin to feed their family leaving out the strangers who approach them for food to suffer from hunger, God's Grace will not approve of these acts. Therefore they should minimise their family expenditures as far as possible and should appease the hunger of both sets of people; the householders with meagre means who can pacify the hunger of even their family members with great difficulty should at least pacify the hunger of their family and should have sympathy for the hungry strangers who approach them and take necessary steps to appease their hunger through somebody else, the able and famous householders, according to their income appease the hunger of their mother, father, their life-partner, children, assistants, relatives, friends, guests, elderly people, slaves or servants, neighbours, enemies etc; in addition they should appease the hunger of the domestic animals like cow, ox, buffalo, goat, horse etc., which they have earned to be of use to their family and the plants they have grown for the family and create the bliss of satisfaction in all of them, without spending money lavishly on various functions like marriage, child birth, (birth of a child), worship of deities etc., they should even during the functions like marriage, feed the hungry beings and appease their hunger and thus do the great deed of creating the bliss of satisfaction it should be known as a sworn truth that they will get many more times greater happiness than that got by those whose hunger was appeased.

During special functions like marriage, the householders decorate the pandal or shamiana, do many different sorts of ceremonies there, arrange for some novel entertainments like dance, music, procession etc., and provide for some extravagant dainties like appam the sweet pan-cake and varieties of mixed rice and are immersed in the gala pleasures, at that time they will not even care to look at the faces of the hungry poor. During that joyous occasion some calamity happens to them, to their children or to their spouse. Then they lose all their happiness and are immersed in sorrow. When they mourn thus, it is seen that neither the decorated pandal, nor the rituals arranged with or without any intention, nor the novel entertainments like dance, music, orchestra, procession etc., nor the luxurious dishes like appam, varieties of mixed rice etc., can ever prevent the calamity. During that auspicious function, had they given food to the really hungry beings and had appeased their hunger and thus had brought out the divine manifestation and divine bliss on their inner

selves and faces, that manifestation and bliss would have at that time removed that danger and would have created the manifestation and bliss definitely. Isn't it? Therefore even during the special occasions like marriage etc., one should according to one's capacity appease the hunger of the hungry people and create the bliss of satisfaction. This is very important. If the house-holders suffering from incurable diseases like gastric ulcer, chronic stomach pain etc., practise appeasing the hunger of the hungry people alone, as an austerity, according to their capacity, that practice of being compassionate to beings alone, will serve as a good medicine and cure their diseases and bestow on them robust health. This is true. If the house - holders who for a long time do not have descendants and so observe many vows filled with sorrow, appease the hunger of the hungry poor according to their limit, practising it as a vow, it is true that, that practise of showing compassion to beings alone, will bestow on them good intelligent decendants. If the house-holders who have understood by some means that their life span is very short and being afraid to die, are filled with sorrow, appease the hunger of the hungry poor, according to their capacity, adopting it as a vow, it is true that, that practise of showing compassion to beings, alone will give them long life. If the house-holders, who are filled with sorrow, for their lack of education, knowledge, wealth and pleasure, observe the policy of feeding the hungry poor in accordance with their capacity, taking it as their only vow, that practise of compassion alone, will provide them with education, knowledge, wealth and pleasure.

To the house-holders, filled with compassion to all living beings, who appease the hunger of the hungry poor, observing that as their only vow, the heat of the sun in summer will not trouble them by scorching, the hot soil will not turn them - the natural calamities like torrential rain, fierce wind, heavy snow, roaring thunder, great fire etc., will not at all harm them; the epidemic diseases like small-pox, poisonous gas, virus fever etc., will not affect them - those compassionate house-holders will not be perturbed by floods in the river, dacoits and enemies - they will never be dishonoured either by kings or gods - the yields of the fields of the compassionate house-holders will go on increasing without any effort - in their business profit will come without any hindrance - they will get name, fame and promotion in their jobs without any trouble - they will always be surrounded by relatives and servants; wild animals, poisonous creatures, evil ghosts and wicked deities will not cause them fear it is a sworn truth that no danger will occur to them due to carelessness or fate.

It should be understood that it is God's ordinance, that this supreme vow of appeasing the hunger of the hungry people and thereby creating the bliss of satisfaction in them which is called showing compassion on living beings is to be adopted by all alike - the devas or the celestial beings, the celevates, the house-holders, ascetics, monks, males, females, old, young, and people of high rank and low rank.

Regarding appeasing the hunger of the hungry, even if the wife prevents the husband, the husband prevents the wife, the father prevents the children, the children prevent the father, the preceptor prevents the disciple, God prevents his devotee and the king prevents his subjects - one should not be perturbed at all by the hindrances and believing truthfully that the effects of good or bad deeds done by anyone will go back to the doer only and not to any other person, one should carry on with their mission of having compassion on living beings.

As the minds of the virtuous people, when they just think of feeding the really hungry beings become pure leaving off the other bondages, so it should be known truthfully that those virtuous people are none but yogis. While feeding them as they had wanted, with full heart and courtesy, they enjoy when those people are eating as if they themselves are partaking the food; those virtuous people can be called gnanis or wisemen true to the sense. After having been given food and their hunger appeased, at that moment, God's manifestation fills up the soul inside and outside, below and above, in the middle and in the sides, cooling all the principles like the subtle instruments and nourishing and flourishing the whole body with chillness and blossoms on the face which blossoms with the bliss of satisfaction - which is nothing but the divine satisfaction itself. The virtuous ones who have fed them perceive directly the manifestastion of God and the divine Bliss, therefore it should be understood that they have seen God themselves and that they are the liberated ones enjoying the Diving Bliss.

It is sworn, having God as witness that the great men who adopt the policy of being compassionate to living beings and relieve the beings from the danger called hunger, to whatever caste or religion they may belong, and whatever deed they may be doing - are so great as to be fit enough to be worshipped by the Devas or the celestials, saints, siddhas and yogis. To know more about this - 'living in the path of showing compassion on living beings', one can go through the veda of equanimity.

THE BLISS OF THE SOUL

Those who have taken the best of births in this world should know and attain, while there is enough time, the pleasure of the bliss of soul, the best thing to be achieved as early as possible.

If one wants to know the number of varieties that exists in that superior life of Bliss:

It should be understood that there are three varieties namely the life of Bliss pertaining to this world, the life of Bliss pertaining to the divine world and the life of Bliss of the Supreme.

What is called the Bliss pertaining to this world? Having got small bodily instruments and enjoying small things for some days with a little effort the bliss coming out of this is the Bliss pertaining to this world.

In this human birth, if one without any defect - in the body and the inner instruments, without lacking in material possessions and worldly pleasures, with good knowledge, without any one like hunger, disease or the fear of being killed, is surrounded by relatives, friends and neighbours, with a good natured wife who can procreate worthy progenies, enjoys things for some days - this enjoyment is called the gain or benefit of the worldly life.

What is called the bliss of the celestial or the divine world:

If one, having obtained a higher birth with superior kind of bodily instruments, enjoys greater things for many days with greater effort - that bliss is called the celestial or the next world's bliss.

What is called the benefit of or the gain, attained by the celestial bliss:

If one having got a higher birth with all the virtues mentioned in the gain of worldly bliss enjoys pure things for many days in that higher state - that enjoyment is called the benefit or gain of the celestial or next world's bliss.

What is supreme Bliss?

If one having obtained the completely full natural Bliss of God who is the personification of the full natural Truth - who by the power of the presence of his omnigracious Energy, which is but his own full natural self-existent manifestation makes all the bodies, all the inner instruments all the worlds and all the pleasures appear and exist and illumine them, enjoys that unique Supreme Bliss, at all times and at all places without even a little hindrance - that unique great Bliss is called the supreme Bliss.

What is the gain of the supreme Bliss?

The gain of the supreme Bliss is to manifest in all, as one's own self.

To know what is greatness of those who have attained the Bliss of this world:

It is to acquire the virtues like love, mercy, good conduct, humility, patience, truthfulness, purity etc., to enjoy worldly pleasures with great effort and live with fame.

To know what is the greatness of those who have attained the benefit of the Bliss of the celestial or the next world:

Having obtained the virtues like love, mercy etc., enjoying the pleasure of pure things as per wish with effort and without hindrance for many days and living with fame is the greatness of those who have attained celestial bliss.

To know what is the greatness of those who have attained the benefit or gain of the supreme Bliss:

Their body made up of the skin, the nerve, the bone, the muscles, the blood, the semen which are the products of the impure atoms of the elements which serve as causes, would have got changed into pure golden body made up of high quality gold of immeasurable carat - as the impure atoms would have changed into pure atoms; they would also have obtained the Pranava body (or the body made up of sound) which will appear as not only made up of gold but also which will not be felt by touch as the ether itself, as it is made up of the atoms of the pure elements, and also the body of knowledge which will not at all be visible as the sky. They will not

be affected within by the density of the earth, even when stones and mud are thrown on them - externally they will not attack their form. They will not get chilled inside by the coolness of water. Externally even if their body is immersed in water it will not get sunk. Their figure will not be scorched by fire internally. Even when their figure is burnt by fire externally heat will not be felt or seen in their body. They will not be moved by the thrust of wind inside; their figure will not be touched or moved by the wind outside. Their body will not float when the space mingles inside. In the outside the space cannot make it float. Their bodies can walk on any base or without any base at all. Their sense organs like eyes etc., will not perceive anything, their working organs like tongue etc., will not perceive (hold on) the things seen and the things talked about, if out of mercy they want to perceive things, obstacles like wall, mountain etc., will not obstruct their vision. Their eyes can see from where they are, the things wherever they be whether inside or outside the macrocosm and microcosm. Their ears can hear from where they are the words spoken anywhere in the macrocosm and the microcosm. Their tongues will taste from where they are all sorts of tastes; their body rather skin will feel the touch of anything wherever it is, from where they are. Their nose will smell from where they are all the scents wherever they are. Their hands will give from where they are to people wherever they are. Their legs will walk from where they are to any place. Their other sense organs will enjoy from where they are in all places. Their inner instruments like mind will not hold on to any type of thing; but if it begins to hold on to anything out of mercy, it will think about and decide in a minute, all the positive and negative thoughts together of all the beings. Their intellect will not know anything in particular; if out of mercy it begins to know the particulars, it will know in a minute, all macrocosms, all lives, all characters, all experiences and all benefits together, they will be without any quality, they will not have any change within by the three qualities namely the lethargic or tamasic, the active or rajasic and the pure and peaceful or sathvic; externally their qualities will not hold on to their inner instruments. Internally they will not be enclosed by nature, externally their nature will not hold on to their qualities. They will not get changed internally by the principle of time; externally their benign body will not be obstructed by the principle of time; they cannot be measured internally by any regular measure; externally their benign body will not be contained by any outline. They will not have or rather they are beyond the tattwas or principles like Time, Divine action (Viddhai), Divine will (Raga) Divine consciousness (Purusha) etc; they will not have the activities of the tattwas. They will not be

affected by Maya or illusion; they will transcend the pure great illusion (Maha Maya) and will shine as the embodiment of knowledge (Arivura). They will not be obstructed by food, sleep, sexual desire and fear. Their body will not have shadow, sweat, dirt, greying of hair, shrinking of skin, that is wrinkles; they will not become old, they will not have death; their body will not be affected by all such defects. Their bodies will not be affected or hurt by snow, frost, rain, thunder, sun's heat etc., giants (rakshasa), demons (asuras), Goblins (bhutas), devils (pissu) etc., celestial beings (devas), ascetics (munis) human beings of hell (Narakas), animal, bird, reptile, plant etc., at any place and of any time; it will not be hurt by the weapons like sword, knife etc. It is natural for their body for the macrocosms to appear as small as atoms and for the atoms to appear as big as macrocosms. In their presence the karma Siddhis like reviving the dead, transforming the old into youth etc., Yoga Siddhis and Gnana Siddhis will manifest continuously. The activities like creation, protection, destruction, veiling and showing Grace will take place the moment they think of them. By their mere side-glance the gods of the five-fold activities will do their own work. Their knowledge will be that of God. Their actions will be that of God. Their experience will be that of God. They will be omnipotent and powerful at all times and without decay always. They will not have the three impurities namely egoism, illusion and the effect of the past deeds or their adverse effects; they will be the embodiment of Omnigrace. Even an inert puny particle will perform all the five-fold activities, by their glance. Their greatness will shine in the six schools of philosophies and also beyond them transcending them. It should be understood that these are the greatness of those who had attained the benefit of the Supreme Bliss.

If one wants to know how to attain the life with the benefits of the three types of Blisses:

It should be understood that they can be attained by a portion of Grace which is God's natural manifestation and by the completely full Omnigrace.

Out of the three types of Bliss "How many can be attained by a portion of God's Grace and how many can be obtained by the completely full Omnigrace of God?"

To know this:

Life with the gains of the wordly Bliss and the gains of the celestial Bliss can be obtained by a portion of God's Omnigrace and the gain of the Supreme Bliss too can be obtained by the completely full Omnigrace of God. This should be understood.

If one wants to know the qualities of the Omnigrace which is God's Natural Manifestation:

It should be known, that Omnigrace shines with all the qualities of whatever the speaker speaks of; if the thinker thin of it, knower knows of it and the experiencer experiences it; as its quality is that of perfect and full manifestation, it makes the qualities of all the energy illumined, explained and exists as a portion of its own qualities.

To know where that Grace exists (or manifests):

It exists in all places and at all times like the seer, that which sees, and that which is seen; one who hears, that which hears and that which is heard; one who tastes; that which tastes and that which is tasted; the one who smells, that which smells and that which is smelt; one who enjoys union, that which unites and that which is united; one who speaks is speaker, that which speaks and that which is spoken of; the doer, that which does the action and the action that is done; the one who walks, that which walks and the place walked; the one who excretes, that which excretes, that which is excreted; the one who thinks, that which think and that which is thought of; one who enquires, that which enquires and the object of enquiry; one who decides, that which decides, object about which it is decided; one who instigates, that which instigates, the object about which instigation takes place; the knower, that which knows and the subject known; one who experiences, that which experiences and the object experienced etc.

If one wants to know how to attain that Grace:

It should be known that it can be attained by leading a life of compassion on all living beings.

How can Grace be attained by leading the life of compassion on all living beings? The Grace is God's Natural Manifestation or God's Sympathy. Compassion on living beings means the manifestation of the souls or the sympathy of the souls. Therefore obtaining the great

manifestation with a small manifestation, which is a single instrument and obtaining the great sympathy with a little sympathy is possible as a big fire can be kindled by a small fire; this should be understood.

Therefore, leading a life of compassion on living alone is called the good or virtuous path. When compassion on living beings manifests, knowledge and love will manifest and stand by it. Then helping tendency manifests; and by the helping tendency all benefits will appear.

When compassion disappears, knowledge and love will disappear together immediately, therefore, the tendency to help will disappear; when the helping tendency disappears all evils will appear. Therefore it should be understood, that virtue is compassion on living beings only and vice is to be lacking on compassion only. Moreover it should be known that the manifestation that occurs while leading a life of compassion on living beings, is nothing but the manifestation of God and the bliss that comes out of it nothing but the divine Bliss. It should be known as the sworn Truth that God's manifestation is nothing but the manifestation that occurs on leading a life of compassion, the bliss coming out of it is divine Bliss and only those wise men of perfection who enjoy the feeling of fullness by understanding, attaining and enjoying those manifestations and Bliss for a long time, time and again are the liberated ones who have attained the Supreme Bliss mentioned above and that they are the only ones to know God by knowledge and to become God Himself.

To know the definition of leading a life of compassion on all living beings:

It is to lead the life of worshipping God, by the melting of the soul, which generally occurs to beings towards other beings.

How can one worship God by the melting of the soul towards other beings?

When mercy, which is the melting of the soul of beings towards other beings, goes on blossoming and blossoming, Grace, which is God's Manifestation within that soul, will emerge out and shine fully. When that divinely Grace shines, divinely Bliss or Supreme Bliss is experienced and then the experience becomes full. The process of that experience blossoming into fullness is called the worship of God.

To know how God's Grace within that soul manifests when the soul of a being goes on melting and melting:

Butter emerges when curd is churned due to friction; fire emerges when a wood is churned by another wood, due to friction. Similarly Grace emerges when soul melts. This should be understood.

How is it that when Grace shines, Divine Bliss is experienced and the experience blossoms into fullness?

When butter and fire emerge, their true nature is experienced and becomes full. Likewise it should be understood that Divinely Bliss becomes full.

When does melting of soul express in a being regarding other beings?

The melting of the soul occurs in a being on seeing, hearing about or knowing about the sufferings of beings from hunger, from being killed, from disease, danger, thirst, fear, poverty and desire.

Hunger is part of the physical body's fire, the effect of the illusion, which differentiates. When food is not offered it burns the nature of the sense organs and the instruments within the body (like mind etc.) and those outside the body like limbs - by seizing the stomach; it makes the knowledge diminish and is the prime cause for expelling the soul from the body. Killing is a very cruel action of the illusion which differentiates whose effect is separating the physical elements, creating a great stir and violent shaking, by dislocating the senses and instruments inside and outside the body by various torturing instruments or weapons emaciating the knowledge, resulting in the expulsion of the soul from the body. Disease is the result of changes in the physical body, effect of the varying nature of the illusion caused by the changes in the proportion of air (vaatha), bile (pitha) and phlegm (sleshma) in the body weakening the sense organs and the instruments inside and outside the body and emaciating the knowledge resulting in the expulsion of the soul from the body. The obstacles preventing the enjoyment of physical pleasure, caused by the ego, forgetfulness and change in the deeds done are known as danger. Fear is the shivering caused to instruments and knowledge, when things happen, which may cause damage to the tools like body etc. Poverty is the inability to obtain the facilities like education, wealth etc.,

by one's own freedom. Desire is the obsession of the mind, which goes on thinking of the pleasures which it wants to enjoy, as they are rare to attain.

Among these hunger and killing are called the prime obstacles as they obstruct all the three kinds of Bliss namely the Bliss of this world, the celestial Bliss and the Supreme Bliss. Disease, fear danger and poverty are known as secondary obstacles because they obstruct a little both the bliss of this world and the celestial Bliss. Desire is known as the lowest grade of obstacle, because it obstructs a little the worldly pleasure.

What is the power of showing compassion to the living beings?

The power of compassion is to remove the obstacles like hunger, killing etc, because of which compassion arises towards a being, so that, that being does not suffer.

What is the benefit of compassion?

The benefit of compassion is to create bliss in lives.

It can be found in the third part the outline, quality, nature and details of this compassion on living beings:

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A LIFE OF COMPASSION

Showing compassion on living beings

To know what is the right to have the melting of the soul which means having compassion on living beings:

All the beings have the same quality, being part and parcel of God's Natural Truth; they are brought into existence by God's Omnigracious Energy into the bodies made up of the basic elements. So they belong to the same kind with the same right. When a brother sees or hears or knows that his brother suffers due to a danger his soul will melt; as we know that this is due to the right of the body, in the same way when a being sees, hears or learns that another being is suffering due to some danger recognising that being as belonging to the same species like himself, having similar soul, its soul will melt. It should be understood that this melting of the soul occurs, as it is the right of the soul.

Even when they see beings suffer some are hard-hearted without compassion to know why these people do not have the spiritual right:

The eye, which is the spiritual knowledge, has become dim due to spiritual ignorance or nescience and the spectacles called mind etc., which serve as the auxiliary eyes have lost their lustre and have become opaque and thick, they are therefore unable to see and know the truth. Therefore it should be understood that though the spiritual right prevails, compassion didn't blossom.

But, where will the power of compassion, which is the melting of the soul reveal itself?

It should be understood that the power of compassion is revealed where that obstacle among hunger, killing, disease etc., because of which compassion rose, is removed.

To know the answer to the statement of those who say that all the sufferings of the living beings due to hunger, being killed disease etc., are the experience of only the inner instruments and organs like mind, eye etc., and not that of the soul, therefore there is no big use in having compassion on the living beings:

In this body, apart from the soul and the life force, which is God's manifestation, the knowledge of knowledge the organs and the subtle instruments are mere inert principles, mere tools; they are not the souls which are knowledge itself. Therefore only souls, which are conscious principles, can enjoy pleasure and pain and not the other principles which are mere inert things. The subtle instruments like mind and the organs like eye etc. are but the instruments of the small house built by the Grace of God for the being to live. Pleasure and pain can be experienced by the indweller only and not by the instruments of the house like mud, stone, wood, air, fire, water etc. The eyes which have become dim due to consumption and which uses spectacles as auxiliary eyes when they see suffering, shed tears; but the spectacles do not shed tears. Therefore it should be understood that the instruments like mind etc., which serve as auxiliary eyes to the vision of the soul do not know to enjoy pleasure and pain.

When it is said that the mind is happy when that being encounters pleasure and the mind is defected when it encounters pain, does it mean that the mind is experiencing pain and pleasure?

The answer to their query is:

Just as the healthy physical condition and the unhealthy physical condition of the owner dwelling in a crystal house (glass house) are reflected in the house and are visible outside (are seen through the glass), and the fresh or lived conditions of the eyes are seen through the spectacles, the happiness and unhappiness of the soul due to the pleasure and pain it experiences are seen, rather reflected through the subtle instruments and organs like mind, eye etc., and are visible outside.

Moreover when the light placed inside a house is very bright that house and the things within shine very brightly. When that light becomes very dim the house and the things inside also become very dim. Therefore, it should be known that the answer is that pleasures and pains are not the experiences of the mind but that of the soul and that the subtle instruments and organs are but the auxiliary instruments to the soul.

To know why out of all the beings created by God many are suffering from hunger, killing, disease etc., very much:

In their previous body, those beings were not willing to lead a life of compassion towards all beings and had been hard-hearted and had led a vicious life. Therefore by the Omnigracious law ordained by God they are subjected to a lot of suffering from hunger, killing, disease etc.

How can one know that there was previous body: A family man, who has come to occupy a house for rent, should have lived previously, in another house by paying rent for it; he couldn't have run a family without a house; if any dispute arises over the present house he will again shift to another house; if he builds a house on his own, for himself he will avoid shifting to another house, therefore it should be understood that the being which has come to occupy the present body by paying rent in the form of food should have occupied another physical body, by paying the same sort of rent in the previous birth and existed and that without a body a being cannot exist and if any calamity happens even in this body he will transmigrate into another body and if he earns for himself an eternal house of Grace, he will not occupy any more body.

To know why some people argue thus, putting forth various arguments - some people say, if one takes a body once own will not have another body afterwards; in case the present body perishes he who dwells in it will also perish; some others say he will be liberated, some say that he will enjoy sins and virtues for ever; some others say he will be without body in the same place where his body has perished:

All such persons are attached to the principles of the worldly religions which say that body itself is the soul and enjoying worldly pleasures alone is liberation; therefore they have not understood the Truth, that there is soul which is knowledge itself in the inert body and that the soul has bondage and liberation and that till it is liberated it will take body after body according to its different bondages. They do not realise this Truth by such evidences, as direct perception and on experience and for their principles there is no proof, inference or experience. These should be understood.

To know how it is not like that:

If it is true that beings have the freedom to have bodies and enjoy pleasures according to their wish, they should obtain bodies and pleasures as they desire; but this is not so. Some get bodies without defects and

enjoy material pleasures and some others get defective limbs which are unfit to satisfy their material desires. Therefore it should be understood taking these as proof that beings do not get bodies and pleasures as they desire; if it is said that each one gets them because of nature, Nature should be without any change at all times with the same quality; as it is not of the same type and there are so many varieties it is not due to nature, that bodies are obtained. If it is due to God's will, God is full of compassion and always just, he would have made all the beings experience pleasant things uniformly; but as He has not done so it is not God's Will. In the first creation created by God's Grace, as the beings had not observed the laws ordained by Him, to attain His Natural Bliss because they had failed in their effort due to age old impressions recorded due to their actions, because of the differences in the efforts put forth by the beings due to the beginningless impression, many sorts of bodies and enjoyments came into existence during the second creation. This should be understood with these proofs.

If no other body is taken after the present body is lost - one cannot keep count of the bodies that had been destroyed from the first creation to this date; similarly the souls too are countless. Therefore the souls too should not take any more bodies; but it is not so; they are going on taking bodies again and again. But it is said that the souls are created anew again and again and bodies are provided anew for them - only bodies can be created anew again and again, the soul dwelling in the body, cannot be created anew again and again; the soul exists and manifests always; it doesn't have birth and death; it is neither created nor destroyed. If souls are made like pot, they will not know to experience pleasure and pain; they will not beget virtue and vice they will be destroyed like a pot. If they are destroyed, there will be neither bondage nor liberation; even young children know that when the pot is broken the air and the Ether (Space) within it are not broken. Therefore, it should be known by inference, that when the body gets destroyed the manifestation of the soul and that of the God within that body will not be destroyed and that it is true that the souls obtain bodies and pleasures which vary according to the efforts they put forth.

At a particular time twins are born to a mother and father. Among them one is fair and the other one is dark. One is handicapped and the other is without any defect; one drinks milk and vomits milk while drinking it; one has disease and the other has no disease; one child speaks when it is two years old; and the other doesn't know how to speak. When it is

enquired into deeply, how the differences between these twins came to exist at this place without any obvious reasons, it will be found that this is due to the difference in the efforts on the deeds of the body taken in the previous birth. When the twins are three years old while they are about to eat the eatables given to each one of them by their parents, in case a third child comes apart from these two, on seeing it, one of the two gives to it the eatable in its hand, while the other prevents it from giving, asking it not to give; one of them takes up a book and reads it like a young body, the other one snatches it and throws it away saying that the first child should not read it and beats the child. One is afraid, and the other is fearless. When we begin to enquire, how among these two children one has and the other does not have mercy, love, knowledge, activity etc., at such an early age even without being taught by their mother or father, it will be learned by inference coming out of experience, that the impressions of the habits formed in the body in the previous births, have come over to the present body without being taught. If this is understood, it will be clearly seen that beings had bodies before, and will have bodies after the present body.

Moreover, even before the present body gets destroyed, the soul takes various bodies and enjoys different strange experiences in the dream. Therefore it need not be said that when the present body goes away the soul will take another body and enjoy the experiences according to the impressions of the past deeds. If a man can enter another body leaving his present body, by the supernatural power got by perfecting himself, it need not be said that when this present body gets destroyed, the soul dwelling in the body will enter another body according to the effects of its past deeds.

Moreover, if a bird can come into the body of a chick from the body of an egg, due to the change of time and qualities, it need not be said that souls on leaving the present body will come in another body, according to the effects of its past deeds. Moreover, if a germ can come into the body of a wasp from that of a germ, because of a wasp, it need not be said that a soul leaving the present body will come into another body according to its past deeds.

Moreover, if a soul even in a single birth can come into the body of a child from that of an infant, into the body of a youth from that of a child and into the body of an old man from that of a youth, it need not be said that a soul can come into one physical body from another physical

body according to its past deeds. Moreover, if in a single birth souls can transmigrate into the body of a male from that of a female and into the body of a female from that of a male, by the effects of mantras and tantras - chanting divine names or worshipping the divine, it need not be said that they will take another body due to the effects of its past deeds.

Another instance; the soul dwelling in a plant body, comes into the body of a worm called the emerald-germ (maragathakirumi), even while it is in the same body. Moreover, an ant comes into the body of the ant-bird (Pipeelika pakshi), while it is in the same body, and a snake remaining in the same body, comes into another body called the snake-bird (sarpa-pakshi).

Similarly, as the souls dwelling in the human beings, animals, birds, reptiles, aquatic beings, plants etc., while in the same bodies take other bodies, it need not be said that when the bodies get destroyed other bodies are taken by the souls.

Some people ask, "If it is true that there was a previous body, who were you and what was your history? Tell us" When a person asks a man of seventy, "What was your history when you were five years old?" the reply comes immediately, "In the present state of my age, when I am at a loss to narrate what happened during yesterday itself how can I narrate what happened when I was five? How can you ask me?" Therefore the reply is: If he is bewildered and unable to remember and narrate even what had happened in the same birth, how can we, who are bewildered by various stages and states of mind, remember and narrate our history - that is all that had happened in the previous birth?

To know how the virtuous deeds and the vicious deeds done in the previous birth will follow the being into this body also:

If a family man had invited bad people to the house where he was running the family and had moved with them freely, they would follow him even when he leaves that house and occupy another house and would move closely with him. In the same way, if a being had done sinful deeds out of his own will in the previous body where he had dwelled, those sinful deeds would follow him when he occupies another body, and be with him even in that body; this in applicable is the virtuous deeds also.

To know the answer to the simple question that if it is the Omnigracious law of God to make the beings who had walked in the sinful path, leaving the path of showing compassion to the living beings, in the previous birth, to suffer from hunger, thirst etc., in this birth, will it not be violating the Omnigracious Law to have sympathy with those beings and give them food etc., and give relief to them: The example of the ring feeding his servant earlier proves this idea.

A Thus feeding the hungry, extending mercy to the suffering, prevention of killing i.e. violence, having an attitude of Ahimsa in thought, and deed and above all a compassionate approach to all problems is a must for man to obtain divine bliss. Arutprakasar said that he languished at the mere sight of languishing crops. We have to languish at the mere sight of sufferers of any kind. Then only there will be the proper and effective realization of God's natural manifestation. When that takesplace man becomes immortal.

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