

The material world is the land. The palm trees are the wish-fulfilling trees - Kalpataru. The sea represents the unlimited expanse of the living unfathomable universe. The sky represents the mind. It has no colour or form of its own. It presents myriad colours, forms and shapes, as per man's way of looking and seeing. The rising sun represents the dawn of wisdom, which shelves ignorance once and for all, and gives a new meaning to life.

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This book is dedicated to our father and mother, our brothers and sisters, our children, the seers and sires, the prophets, the men of knowledge par excellence, elders and teachers, our friends, my spiritual guide Muthukrishnaswamy and most of all to my beloved, loving, dedicated wife, who saw perfections in all my imperfections. A rare quality indeed.

1. Always have a die-hard attitude in life, especially in the worst of times. Hope for the best, expect the worst, and be prepared to face all eventualities, possible and impossible - physically, mentally, intellectually, psychologically, and emotionally- and anticipate nothing. That way you will surely survive, for without survival, you cannot succeed.

2. Truths and reality are naked and bare, for one and all to see and realise. Alas! Few are those gifted and blessed, to have the discerning intellect and courage to see it.

3. Life is problem filled and unbearable - as a field infested by thorny bushes is to tread - if life's problems cannot be resolved. It is a beautiful pleasant pasture- land to enjoy a walk- if problems are resolved, or do not exist for a time. Problems are there to exist, as is life itself. Life remains beautiful and unproblematic, if problems are intelligently resolved, as are done by the wise and the sage.

4. The wise man in spotless white clothes, doesnot sling mud at others,even though well deserved. If not anything else, his own hands will be soiled.

5. Everything that happens, apparently impossible looking though, happens only because it was also a possibility, remote though. Why be surprised at happenings?

6. Those in power, may consider themselves immune and above the strictures of the laws of man. No man on earth is above the laws of nature. Nature quietly serves the wise man and the sage.

7. It is easy to be worldly wise. It is difficult to be knowledgeable and learned. More difficult it is to be wise. It is however most difficult, almost impossible, to be simple and plain, being worldly wise, knowledgeable and learned and wise. The monumental task of a lifetime, is to unknowingly slip out of becoming, and disclaim possession and recognition and helplessly share all that one possesses, unreservedly.

8. Sharing wealth, food, clothing and shelter with the needy, is good. Sharing knowledge and experience, is even better. Better still, nay the best of all, is to share wisdom.
9. Do not let heads bang, even though you can well afford them to bleed. There are better ways to resolve problems. The hanging sword of Damocles will instill fear in you even though you may be extremely powerful. If you underestimate or turn a blind eye to the nascent strength of any adversary, there is no greater fool than you.
10. It is easy to part with wealth (if there is no attachment), a little difficult to part with knowledge and learning (to be accepted as being knowledgeable and learned), most difficult it is to impart wisdom. To mould the lives of others, to the right path.
11. The greatest act of generosity, is to contribute in good measure to change oneself. The others will helplessly follow suit.
12. The aged lion, King of the jungle in his better times, sits by the pool-side, and survives eating frogs! It is the law of nature, that no one born, has the right to survive, without working for his meal. Living on one's own earnings, through work done on a day-to-day basis, till the last day of life, is a blessing only a chosen few enjoy.
13. All our knowledge and experience, is based on props of learning, imposed or acquired since birth. Wisdom needs no prop, least of all learning or intelligence, for it is the naked truth. Spiritual wisdom takes one, a step further, entering enclosures without the need for gates, seeing without eyes, hearing without ears, feeling without senses, and experiencing without a mind.
14. Every face, however ugly it may appear to others, likes to look at itself in the mirror, as a beauty par excellence. Beauty indeed lies in nature's beautiful creation of the face - an identification tag! It needs an eye to see and appreciate it as such. Few are bestowed with such an eye.
15. Love and compassion need no colour, sex, caste, race, nationality or relationship, to share.
16. Tough times never last, but tough men do. A bird builds its nest, a spider spins its web, a thousand times over when destroyed, without cursing the cause, or its own fate. Man has unfortunately closed his eyes to this gift of nature. "Never say die".
17. Anger is a sure sign of lack of comprehension of a situation, or, for not being able to cope with an existing or evolving stress or situation. It should be intelligently and patiently resolved by the wise, through thoughtful contemplation and introspection.
18. Pity and compassion, do not mean the same thing. The former stinks of pride and vanity, while the latter is an expression of universal love, a love for all forms of life.

19. People do, and will crave for your wealth and possessions, even envy you for having them. It is not surprising. It is rare indeed for others, to crave for your knowledge, learning and wisdom. They have to be worthy to share and possess these assets.

20. It is a virtue to share unselfishly, whatever one can afford to lose. Sharing knowledge, learning and experience, adds to the store of these commodities in us.

21. It is an art to study the pranks of the human mind. Training it, is a useful vocation. Making it to act positively and obediently, is the task of a lifetime.

22. An offspring is not one's creation. It is a product of nature's inherent drive to survive against all odds. If it is considered to be so, and having come into existence, be duty bound to make it stand on its own feet, and abstain from seeking it's (offspring's) support, later in life.

23. It is only a life time's effort, that results in learning to love without divides, attachment or belonging.

24. Being brave and bold is, not disowning what has been done or got done or said. It is a great virtue. It is extremely difficult to achieve evenmoreso if it is not in one's nature to be so.

25. Life is "flow of activity" from birth to death. Be involved in it.

26. Give an ear to what is told, and act as per your own judgement and conviction (weighing carefully the pros and cons). Others may have the best of intentions in mind, but do they understand and appreciate the frame of your mind, and your attitudes to life, situations and circumstances, as also your compulsions for doing or not doing the thing in hand.

27. A good household or establishment runs well only when there is one boss. Subordinating to the dictates of a single boss, ensures that the establishment succeeds (all benefit), or fails (all learn). Dictate only when you are the boss.

28. Give lovingly and willingly even if it hurts. Accept gratefully, without complaining, even if it hurts. One thus turns out the wiser, at every moment.

29. Each one is born alone, an orphan. Know that we have been possessed, nurtured, and cared for. When we die, we die alone. It is good to die remembered by others for our deeds. It is better not to be born, than die unremembered.

30. No one is remembered for ever. Rarely is one's existence remembered beyond three generations. Everyone tries and strives to register his own accomplishments. However, giving credit for your accomplishments to others, ensures that others remember you long enough.

31. Helping others monetarily is good. Helping others to become knowledgeable and learned is even better. The best of course, is being and making others wise. No one ever gains a thing without giving.

32. Caring for the needy, helping a man, particularly the disabled or helpless, without an iota of return, blesses a thousand times over, to benefit whenever an adherent of this philosophy, is in need.

33. Ensure that you do not accept what is given, or bestowed upon you, out of a motive. The wicked and selfish men are thus subdued. You also get on demand, what you need, when the need arises. All will unhesitatingly give you, that what you desire, to meet your own genuine needs.

34. You have to bank on luck, only when you are not prepared.

35. We are all the evolved naked ape, clothed physically, mentally, intellectually and emotionally. In-fact so much clothed, one upon another, that the reality of the minuscule body within is conveniently forgotten. The wise and the sage seek that reality and seize it.

36. We see and admire the beauty of a necklace (string) of expensive rare pearls. The wise and the sage adore the string that keeps the pearls together. The wise and the sage also admire the thread of life abounding in nature, supporting the world of beautiful living forms. That (life) is a reservoir of common possession of living forms, which the foolish and ignorant consider and accept as one's very own. They think that it has come into being, and will end at the termination of the aging process.

37. It is not easy to accept and treat others as they are, without labels of name, race, nationality, qualities etc. The wise and the sage admire life all round, seeing it sentient and throbbing in human and other forms. Is not life sacred, having no end and free from destruction.

38. The ignorant search for objects in the dark, without a lamp, like a blind man who has also covered his eyes with a blindfold, or search for them in broad day-light carrying a lamp, and say that they cannot see any object. The intelligent search for assigned objects in the dark using a lamp, and are very happy and rejoice finding what they seek. The wise man is not surprised at anything, for he sees everything without searching, events also take place because they are distinctly possible. He sees everything operating as per the laws of nature, not those of man.

39. It is not a sin to do wrong, or break the laws of man. The gravest crime it is, to act with a motive or intent. Who under the sun can dare say, that he is a sinless being.

40. Developing an open mind is seeing without looking. This ensures that you end up knowing more than what would have otherwise resulted as knowledge. As in seeing, so also in hearing. Hearing is an art, so that listening not only results in beneficial knowledge but also experience and insight.

41. Knowing and appreciating that no structure can stand for long without a firm foundation, teaches us that fundamentals in any field are of paramount importance, and therefore should not be overlooked, nay never ignored.
42. We all faithfully believe that objects move as per the laws of physics, prices behave as per the laws of economics, human behaviour as per the laws of human psychology. Few of us are those who realise that laws do not govern happenings, they only try to interpret them. The ones who accept the reverse to be true, and accordingly mould their thinking, are indeed fools, however much educated they may be.
43. While cupped palms of the hands cannot retain more than what fills them upto the brim, more can be held by increasing their capacity. It is equally true in the case of the human intellect. One should strenuously exert to increase its depth, and also its extent, and thus become knowledgeable and learned.
44. Little drops of water, and little specks of sand, make a mighty ocean and a pleasant land. All monumental tasks are achieved through contributions of every small but not insignificant effort made in achieving the assigned task(s).
45. Seed is sown, it sprouts and grows, first into a plant and in time into a mighty tree. The tree flowers and sweet delicious fruits ripen on it. These carry more seeds. Every seeds has the inbuilt potency to grow into a forest. Every act is similarly a seed, which likewise sprouts, grows and in turn creates avenues for new action. It is no use brooding over unforeseen results if acts have not been performed wisely, thoughtfully, resolutely and with determination; never letting the goal set, escape one's mind.
46. A sculpture carves a beautiful image out of an ugly looking block of virgin rock. Every stroke of his hammer works to chisel out small pieces of rock, to finally result in the creation of the conceived image. We too should act thus, and frame our personality carefully, sincerely, diligently, and laboriously, never unmindful of the final product that has to result.
47. Familiarity breeds only contempt. Do not allow yourself to feel at home, except in your own house or that of a close friend - wherein your friend is the boss. (The norms of behaviour, morality, ethics and open-ness vary widely from house to house). Else you will most likely lose both, your respect and your cherished relationship(s).
48. A true friend is not necessarily one who helps you in times of need, but one who knows and accepts you as you are. To do this, he should first know you inside out. It is good to be open in your behaviour and actions.
49. There is no short-cut to success. Success is guaranteed to one who puts in determined and planned, sustained effort, not necessarily to one who just labours.
50. You may genuinely believe that you know. To be wise, you should appreciate and accept that you do not know enough. Though perfection is difficult to achieve,

excellence is possible. Excellence is easily achieved by diligently doing all ordinary things, extraordinarily well.

51. Rome was not built in a day. This is not only a proverb, meant just to be used to make language flowery, but also a fact. Planned and sustained effort, is an important pre-requisite, for successfully accomplishing all monumental tasks, evaluating and updating at every stage.

52. It is good to spend time and effort in doing things which others cannot do for you. Learning is one such area. When there is nothing to do, it is good and beneficial to take rest. It is refreshing. Timed of-course.

53. It is better to do something than not doing anything at all. Doing something beneficial for oneself and also for others, adding to one's knowledge, learning, aptitudes, experience, expertise is an art and overcoming one's shortcomings, is better than spending time, or should we say wasting time, in useless, fruitless, non-beneficial activity.

54. The initial fulfillment of a human birth, is to become knowledgeable and learned. Having completed a course of study, and having taken to bread-earning, most humans put a stop to the process of learning, and lay more emphasis in acquiring experience and expertise. The wise continue the process of learning in new fields. The actual fulfillment of a human birth is to cast aside all learning and look at life afresh, understand its meaning, and attain liberation from all bondage and becoming. This is a rare blessing.

55. Stubborn stains are difficult to remove and damage the fabric if an effort is made to remove them. Is it not better to work so as not to have any stains at all. Thus one's life remains for the most part clean.

56. Do not blame others for your own misgivings and failures.

57. Cultivate the art of observing patience in times of adversity. It is a great wealth - patience and forbearance. They help you to remain level-headed and boldly face adversity with a cool, composed mind.

58. Tackle difficult problems by first working out a systematic approach. Evaluate whether non-understanding is on account of your own mental blocks.

59. Being religious is not just being devoted to God. It is being devoted to all that one says and does.

60. The world and others appear most of the time as we look, as in the adage "we see as we look". It takes much effort to see the reality of things in their naked form.

61. You should not fear mistakes if you always act thoughtfully. No one is born perfect, only gods are. There is much to learn from mistakes and become wiser. It is however improper to excuse yourself for the same mistakes committed on the second

or third occasion. If you don't learn from most of your mistakes, you are indeed fit to be designated a fool.

62. Adherents of religious and other philosophies faithfully believe in their guidance regards behaviour, morality, and ethics etc. Few indeed, seek to grasp the sprinklings of subtle truths, and words of wisdom and guidance, contained therein.

63. It is good to subordinate to a seat of power and respect it, for that power can thus be shared. If one tries to subdue that power, sure enough he shall be crushed, never to rise.

64. Money (currency notes) fit are not put to use, is paper and useless, the value of waste. Only knowledge, learning and wisdom, do not turn to waste, when not put to use.

65. We all tend to judge others, sizing their actions, tendencies and behaviour, by our own accepted norms and yardsticks. Few of us, the wise, critically analyse our own actions, tendencies and behaviour, to turn the better, by the day.

66. Every man normally sees others, or looks at others, through suspicious or selfish eyes. We are helpless as we are moulded as such since birth. The wise and the sage however perceive intelligently the naked truth, and discount all such helpless acts.

67. All possessions in the world are possessed to be lost, except ofcourse the secret of the reality of the naked truth. That possession is the preserve of only the wise and the sage.

68. The common man's mind sees diversity all round. The whole world is seen in parts. The wise man and the sage see this disintegrated mass clinging together for individual existence, selfishly. Why should we then foolishly speak of unity and peace.

69. The body, the mind, and the intellect with their systems, and the soul, are seen and considered individually, and not as a whole. Why then foolishly speak of liberation and emancipation through meditation and yogic practices.

70. All and sundry proudly proclaim that, I am a Hindu, a Muslim, a Buddhist, a Christian, a Sikh, a Hebrew, a Communist as if they truthfully belong to their faith. They conveniently forget that they were born and are man first. A truthful follower of any faith matures for sure to be a man nay a human first and last. All else is immaterial.

71. The urge to divide and weaken others, men and nations, is a common psychological trait of the modern times. It reflects the existence of a deeply buried fear as man and as a nation(s). It is indeed a great weakness - fear. He it is, in reality the powerful and the mighty, who/that has conquered fear.

72. A child holds on to parents and others to obtain sustenance, physical, mental, intellectual and emotional support, when young. As it grows up, others, particularly parents, cling to it for sustenance and support. The wise parent does not hold and hand

on to his child's finger when it grows up and matures in age. He allows the child to be, respects it to be, a new individual.

73. Death, accidental or natural, is a great event because man clings to life and has desire to live. He has not as yet brought an end to his becoming. Others also desired fulfillment of their expectations through him. The most significant achievement of life, if at all it could be called an achievement, is to live, if at all it could be called an achievement, is to live and die in the present.

74. A cheat ditches the innocent just moments before his promise or commitments are to materialise. The deprived still continue to believe in his sincerity and condone his wrong doing. The wise man however identifies the cheat, draws him in his net (should there be an encounter) and ditches him a moment before the cheat's expectations are to materialise. The cheat can never forgive himself for being cheated, as he wrongly considers himself to be the wiser in his act. He thereafter lives a doomed life.

75. Accidents do take place and are assigned to destiny to cover up human errors. Accidents are easily avoided by thinking before acting and during an act. Even more surely by evaluating one's own and other's misjudgements, inactions and carelessness. Fate can and does strike if you do not shape your own destiny.

76. Millions upon millions have been born, have achieved much in a life-time, left behind memories of their epoch, only to be forgotten. The fool thinks that he has achieved much and made a place for himself in the world. The wise and the sage perform only because they live, neither for name nor for fame. They are the great souls.

77. This is my house says the man. This house is mine says the rat and cat, the ant and the spider, the cockroach, the fly and the mosquito. The foolish man labours to build a house not a home. The wise and the sage build no house, for the world canopied by the sky, and the heart of mankind is a truesome house and home for them.

78. What am I, what I think I am, what I want others to think I am, what others think I am, and what I think others think me to be ; this is the five-fold divide of human personality. Few can understand man's real existence and being - "no-thing".

79. Strike friendship with knowledgeable and wise elders. They not only readily confer knowledge, but also worthy experience, provided you prove your worth.

80. Meekness of others should not be mistaken as weakness. For when the meek one strikes back, he strikes back lethally to kill.

81. Be respectful to one and all. It costs nothing. That is how you will be respected, without demanding respect.

82. Take advise only from those who have nothing whatsoever to gain in/from either your success or your failure.

83. If you can afford, do help. If you decide to help someone, do so without expectations. For thus there will be no pain and anger, should your help not be reciprocated. The other party may also have good reasons for acting thus. You will always receive help and assistance in times of need, should you consider yourself blessed, and believe that you are the chosen one. Do not, repeat not, never convert the generosity of mankind into exploitation, else you will be dumped as dead wood, and be classified as one among the cheats. All because of your own action(s) and behaviour.

84. A herbivore grazes only onwards, looking for fresh pasture. The great conqueror Alexander could not govern the lands he captured. Taking leads, one should not only endeavour progress in new areas, but also ensure mastery in those areas already learnt.

85. Like water, the un-trained human mind flows downward, albeit helplessly. That is its nature. It needs continuous whipping to remain disciplined. Worthy indeed is respect and existence is he who has become master of a healthy, disciplined, mind and intellect.

86. To be born intelligent is not uncommon. To be born to right-thinking, wise parents, is a rare blessing. To enjoy the company or guardianship of right-thinking persons is even a rarer blessing. To become right thinking and wise, is a blessing showered only on one in a thousand. To grasp reality and naked truth is the befitting blessing showered only on one in a million, for he is the only one worthy of such a blessing. More rare indeed it is to be born, to be blessed and reach the state of no-becoming early in life. It is never too late to make a sincere beginning, for the end results in peace thence serenity and to a worthy few of a decade, bliss.

87. Weakness and fear, in reality are more often, nay always, a prank of the misdirected, mischievous mind and faulty intellect. They are the mighty rulers of man's existence. They always succeed in ensuring their own existence, even at the cost of man's life. The wise and the sage discern, discriminate and learn to identify the pranks of a misdirected, mischievous mind and faulty intellect, and overcome their influence. Hence true indeed it is to say that an untrained mind and faulty intellect are workshops for manufacturing destruction and devastation alone.

88. The sun radiates light and heat, the oceans rise and fall, the currents and rivers flow, the grass, plants and trees sway in the breeze, all helplessly. Rare indeed it is for man to act his part helplessly, without doing.

89. Every search and enquiry begins by looking for gates in a wall, and every step results in stumbling into pits, and banging into walls. The wise and the sage look for no gate, for there is no wall. Walls are indeed creations of the human mind and intellect.

90. A man supervising others has to ensure that, whether his subordinates work or not, they should produce and succeed. He even works their acts to ensure this. He has also to work and ensure that his superiors succeed. Only then can he be rightly successful, and his accomplishments acknowledged, if not rewarded. If he cannot ensure this mathematics, he should forget about success.

91. We first build houses (physical, mental and intellectual), and then confine ourselves, in them. Few are those, the wise, who live without the confines of such houses.

92. The gravest loss during a life-time is to lose the capacity to discriminate and realise through insight.

93. A sage is not one who has donned tattered clothes, lives a life of deprivation, lives lonesomely a recluse, gives up his assigned duties of being a dutiful child, a student, a worker or administrator, a bread-earner or a household. Sage indeed is he, who compulsively and helplessly gives, and spreads words of wisdom to all of mankind to see, consume and practice, without divides of age, sex, Tribe, sect, religion, race or nationality etc.

94. It is not easy to say, I am blind though I have eyes, deaf though I have ears, dumb though I can speak, numb in the head though I can think. The fact is that we all are all this and more. We foolishly think and convince ourselves and others, of what we actually are not.

95. The truths in teachings of the scriptures, and those of the sages, are for anyone to see and assimilate. The composers, and the books, are not concerned, what use the teachings are put to, as the clouds that shower rain on earth, unconcerned with what happens to the water they rain. Few are those who realise this reality, and liberally spread the words of wisdom, to one and all.

96. Things, events and behaviour appear to be faulty because they are never viewed right-side up. If we decide and give up our view point and see the same things from new angles, we are finally led to the reality of a situation, and we tend to excuse the cause(s), or actors, for all of them do what they have done, or are doing, out of compulsiveness and ignorance.

97. A problem should never be left unattended. Either resolve the problem or solve the problem. One of the ways is to remove its cause, after it has been promptly and properly identified. Another option is to open out and settle the matter or alternatively block your thinking process. Whatever be the option exercised, you should always ensure that peace prevails.

98. Simple it is to be born, live and die. Most of our efforts are spent to earn for enjoying non-essentials. Non-fulfillment in these areas is the prime cause for unhappiness and agony among humans. Simplicity brings happiness, peace, serenity and bliss not just joy and pleasure.

99. It is good to sharpen one's intellect and mind as a razor sharp blade, to serve as a useful tool to effortlessly cut deep within, to reveal the plain truths.

100. Plants, animals, and the deprived, silently die when the stream of life can no more be sustained by the body. There is no effort to keep alive dead wood. They are fortunate. Unfortunate are those who spend time, energy money, to sustain a life that has no worth for the whole of mankind.

101. The sun gives life, food, water and air sustain it. A tree gives shade and shelter. The base provides support in space. Only “ viveka-mukuta-mani” (the superior intellect of every man) liberates.

102. Life without activity, useful activity, is worth dead wood. Existing, but of no use.

103. Think before you speak (for you will detest to lick what you spit), wink before you see (eyes you cannot trust - not atleast those of yourself and of others), and gauge before you leap (lest you fall unawares into a pit). The wise man keeps evaluating at every stage, and is never unmindful of what he does or says. Do and say for one's own and other's benefit. Else, better to be quiet.

104. The crow, the snake and the fox are considered by man as his greatest enemies, because deep within he sees the likes of himself, qualities which are detestable and repugnant. The crow is selfish, crooked in its looks, the intelligent looking; the snake is believed to spring a surprise bite that kills painfully; the fox is cunning and acts on the sly. How wonderful a picture of man, and such like we love affectionately.

105. It is good to become disciplined, but extremely difficult to remain disciplined all out life, as part of our nature. All living and non-living forms follow the unrecorded laws, without any enforces or mechanisms for passing judgments. Are we not worthless and the most foolish of nature's creation.

106. It is better to remain quiet than make valueless, unworthy statements.

107. Are not men and rats alike. Both destroy more than what they really need or consume. Not only that they make a mess in every place they visit, they leave enough evidence of their visits behind, others don's like.

108. Birth should be considered a blessing, only by those, ones who can make the best use of it, to liberate. For others it is meant to lead a useless rote life, not worth being born a human.

About the Book(s)

The author does not claim possession of the thoughts contained in the book(s). They are reflections of the higher intellect of every wise man who tries to see the topsy-turvy world right side up. He who attempts to deny attachment to existing thoughts and conditioned, accepted way of thinking, would benefit most from this work. The thoughts presented therein are meant to trigger a process in man's mind to see reality in its naked form, smile and attempt to correct existing deviations in the way of looking and thinking. The pristine beauty is there for one and all to see, in its naked form.

About the author

The author is a retired civil servant, who dedicated a good 25 years of useful life towards experiencing the ultimate reality and attaining a state of ‘no-becoming’. Having experientially realised reality, by adopting various streams of religious teaching and practice, without allowing apparent contradictions to come to the fore, he feels compelled to place this work of three books before the multitudes, for them to gain therefrom and cause to trigger thought streams providing new levels of experience. A set which is considered a useful possession for reference as per need and mood, and worthy gift to one whom you love and whom you would like to become peaceful and realised.