



Who Are We?

Pujya Sri Satguru Thuli Baba

We take refuge at the holy feet of Sri Satguru!

Who are we?

Tuli Baba

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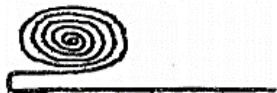
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Speak the truth.

Share the words of divinity.



Control the tongue.

Be compassionate.

Righteousness will be established if you speak the truth.

Who am I? No, no. Who are we?

Toddlers of Self-Knowledge!

Great beings glorify that Knowledge by which one knows one's true nature, and have recommended that we engage in Self-inquiry to reveal the true knowledge of the Self.

First, you must be clear whether your inquiry should be "Who am I?" or "Who are we?" *I* represents a single person and *we* represents either two or more persons. For

our inquiry, we will consider that we represents two entities: Paramatma, the Lord, and Jivatma, the embodied soul, the human being.

Note: If we include the Lord, all attributes of our Karma will be destroyed.

Let us start our inquiry.

I is based on egoism, power and authority. *Mine* represents claiming ownership of belongings or feelings – feelings of pride, self-importance, self-righteousness, disgrace, shyness, shame, etc.

The word *I* came into usage in this Kali epoch. In the past three epochs, people used *we* and *Yaam*. The word *Yaam* represents unity. It includes all living creatures (8.4

million species) and represents the Witness Of All. Great beings say that a devotee refers to himself as *we* and an enlightened soul refers to himself as *Yaam*. *Yaam* represents all and everything.

Note: I means the external attention; we means the Witness, and Yaam means the Witness Of All.

I, the egoism, being the main root of the tree of ignorance, must be destroyed. *Mine*, which indicates possessiveness and the claiming of rights, is the fertilizer for the tree of ignorance. Hence, *I* and *mine* must be rooted out. It is our premier duty to get rid of them to attain pure devotion or Self-Knowledge. It is ignorance to claim someone else's property (rightfully the Lord's) as yours.

I and mine are arch enemies (of your true nature). Since it has become clear that *I* means egoism, it is not necessary to inquire into the *I*. We have to inquire into who we are.

Who are we? Are we the demi-god, the Lord, the individual soul; or a man, a woman, or one of 8.4 million kinds of living beings; or the five Pranas, five sheaths, five parts of knowledge, five parts of Karma; or mind, intellect, mind stuff or any of the names and forms seen by the physical eyes; or the innumerable planets, universes, suns and moons; or the Yoga Maya, Loka Maya, or the movable, the immovable, the inert, or nescience, Knowledge, or the Pranava, OM, which is the basis of all? When you look at it with discrimination, with Knowledge, and not

with your intellect, you will realize that you are none of these things.

Then who are we?

Great beings state that there is an inexplicable and inexpressible great **power** which is the substratum and support for all those mentioned above. That power may be called an undivided power station, an undivided Great Light, an ocean of undivided bliss or undivided desert soil.

Great beings often call it Paraswaroopa or Brahman. These names are just for description; mere words cannot describe Its nature. It remains inactive, but It activates everything. It created the Maya and mind out of Itself, while keeping Itself separate from them. Appearing as a separate entity, It shines

forth as the Lord. The Godhead, for the purpose of playing the game of manifestation, separated Itself into Paramatma and Jivatma and engaged in Cosmic Sport. Paramatma and Jivatma are the brothers. Paramatma, the elder brother, plays with His Maya. Jivatma, the younger brother, plays with the mind.

Since the elder brother plays with the attitude of *we* or *Yaam* and *ours*, He creates no bondage. However, the younger brother plays with the attitude of *I*, *by me* and *mine*, and has become a bound soul.

Due to bondage, the younger brother is afflicted by merits and demerits and continues to revolve in the cycle of birth and death. He *merely* has to destroy the sense of

I, by me and *mine* to become free. Egoism, authority, power, prestige, etc., will be consequently annihilated.

The Sadhana of the younger brother should be:

1. To destroy *I, by me* and *mine* totally.
2. To avoid expectation, publicity and ostentation.
3. To wipe out external attention, self-importance and self-protection.
4. To shun the fault-finding tendency, biased vision and likes and dislikes.
5. To imbibe the qualities of patience, humility and forgiving other's faults.
6. Sarvarppanam is the beginning and Brahmarppanam is the end.

Follow these guidelines with faith and determination. It is sufficient if you follow these six practices. Bondage, arising out of the assumption: “I am the Jiva” or the sense of individuality, will vanish. The veil of the mind will be cut asunder. When this happens, the younger brother will be transformed into the elder brother. That means Jivatma will become Paramatma.

The secret of this is:

1. Negating names and forms. With a firm certitude, with your Knowledge, negate all names and forms. What are these names and forms?

They are inert things made of the warp and woof of Supreme atoms. The living beings, including human beings, are

composed of Jiva atoms. These atoms are verily the **Atma**. The names and forms appear due to the mind. Through Knowledge you must realize that the atoms (of the names and forms) are nothing but the atoms or Atma.

Note: If the Jiva atoms become inactive and inert, they become Supreme atoms.

2. When names and forms appear, movement or action is inevitable. With the appearance of action, attributes (pairs of opposites) will appear. If there are attributes, merits and demerits will also appear. There will be birth and death if merits and demerits appear. Like a chain, the process continues due to bondage and

attachment. Hence, negate all names and forms.

How do you negate names and forms?

In the beginning: See all names and forms as puppets or as a puppet show.

In the end: See that these puppets are made of earth. All is earth. You cannot *see* them as earth but you can *feel* them as earth.

The supreme atoms are the form of Paramatma and the Jiva atoms are the form of Jivas. They differ in size, but there is no difference in their existence.

3. When noises or voices are heard, do not label them as good and bad. Accept them all with patience and tolerance as the sound of Pranava or Omkar.

(Suppose two people converse in a language unknown to you. You overhear their words. Since you do not understand the language, there will be no thought activity in you. Now, even if you overhear the words in a language that you know, you should have no thought activity, as if the language were unknown to you.)

Thus, you should restrain the mind from external projections and be alert to draw the mind inwards. This will strengthen your attentiveness to draw it back to the Self.

We are not an ordinary person.

We are not a Jiva.

We are not a demi-god.

We are neither a man nor a woman.

We are not any name and form.

At the beginning of our Sadhana, we should treat ourselves as a child of the Lord. In the middle, we are the Lord; the Lord is we. At the end, we are the Supreme Being. We are That; That we are.

Note: "I am not an ordinary man; I am a devotee; I am an enlightened being; I did it; I can do it; I have accomplished it; I am a Jivanmukta.", etc. When one talks like this with doership, it denotes the activity of the mind.

I represents the existence and activity of Kali.

If one says, "We are a devotee." or "We are an enlightened being.", it is not tainted

with egoism, authority or power. These are words borne out of Knowledge, not egoism or a sense of personal doership.

When we utter and accept the word *we*, we unite ourselves with the Lord. When we utter His name (remembrance), we will not be afflicted by the attributes (pairs of opposites) of the names and forms we interact with or whatever we consume or enjoy.

If we utter *I* and enjoy the objects with a sense of doership, our mind becomes fully responsible for the outcome or the effect. Thus, attributes of the names and forms will afflict the mind (and they set in motion the chain of Karma).

If we use the word *we*, the Lord will accept all responsibility for our thoughts, words and actions.

The reason:

The world is created by Him; the activity of the world is His activity. Nothing moves without His Will. It is a transgression, nay, a heinous sin, if you enjoy His objects with the attitude of *I* and *mine*.

All of you say “All are His actions.” This is your verbal statement. Don’t you want to experience it?

Does the Lord say that you should not use or enjoy His creation? He says, “O child! This world has been created for you by Us. But do not get possessive or claim ownership

while you touch, give, receive or enjoy any object. You can play blissfully uttering Our Names with the attitude: “O Lord! You are everything and everything belongs to You.” The Lord merely wants us to remember Him at all times.

What is the difficulty in remembering Him?

Note: When you utter I due to ignorance or when you utter we or Yaam with your Knowledge, your physical hand points to your heart. Knowingly or unknowingly you do this. It is clear that your heart is your temple. Then why do you feel confusion and fear? Have the firm conviction that you are THAT.

When you act in this world, treating all your belongings as His, you will not be afflicted by happiness or sorrow and merits or demerits.

The singular attribute of Sattwa will embrace you.

When you attain this state, you will imbibe His attributes. This is true! This is true! This is true!

You will not gain the form of the Lord, but you will obtain His Sattwic attribute.

His form is an illusive form and you do not need it. His Sattwic attribute is the foundation for the attributeless state (Nirguna).

It signifies the doership of the Jiva when he or she utters *I* and acts with the sense of *I*. *I* means egoism. *I* is the main root of the tree of birth and death.

I means we declare ourselves as an ordinary soul, and not as the Self.

There is no use or any purpose in Inquiring into the *I* which imagines itself as the Jiva, the doer with egoism. Now, we know what *I* means, there is no need to delve into the *I*. It is only a waste of time.

We must perform the inquiry: **Who are we?**

We are not an ordinary soul.

We are the child of the Lord (for the sake of expression).

We are the Lord (the favourite deity) in the state of existence.

We are the undivided Eternal Being and the Self in the full and perfect state.

This is true! This is true! This is true!

You have eyes, ears, a nose, a mouth, hands, legs, a pen, a wallet, spectacles, holy sandals and an umbrella. These are all your **belongings**. Suppose a person asks you, while pointing to any one of them, “To whom does this belong?” What would be your answer? You would say, “It is ours.” If all these objects belong to you, then **who are you?**

Similarly, if you are not the parts (internal and external) of the body, who are **you?**

You are the Self-effulgent Light, Pure Consciousness, which shines in the cave of the heart. (The Light cannot be seen with the physical eyes. But it can be realized. Seeing is at the gross level and realizing is at the subtle level. The gross form is subject to change and disappearance. The subtle exists eternally.)

The *I* has no existence! We are either *we* or *Yaam*. Please realize this fact.

Our existence, i.e., *we* or *Yaam*, is compared to the sweetness (taste) of honey. Our existence is subtle and secret. Honey represents a name and form. The taste of the honey (subtle and hidden) represents the Supreme Being. You can see the honey but cannot experience the taste (unless you consume it.)

Those who have mind will see the names and forms. But only those who have Knowledge can enjoy the taste.

Note: You and We are the fruit. The taste is inside the fruit. We merge with you like the mixture of honey and milk.

The taste is inside the honey, just as the presence of the Supreme Being permeates the names and forms.

Names and forms are in the Supreme Being like the presence of water in milk. We see the milk, but not the water in the milk.

When you see the form of a dog carved in the stone, you do not see the stone. When you see the stone, you do not see the dog. Hence, forget the names and forms and unite with THAT.

Through Knowledge one feels the presence and existence of the Lord. He cannot be seen with our physical eyes.

Mind: It sees names and forms and evil attributes, and thus, perpetuates the play of Karma and destiny.

Knowledge: It tastes the names and forms, thus removing the veil of mind. Personal experience will be enhanced when verbal knowledge is absent.

Mind: The delusion created by seeing the names and forms prevents one from tasting (experience).

Knowledge : The Lord is present in all names and forms in the dynamic condition (Names and forms move and act) and the

Supreme Being is present in the static condition (Names and forms neither move nor act).

If feelings and emotions are destroyed, the inner experience will arise.

The mind believes only in the names and forms; it cannot conceive of anything beyond names and forms. As the mind is fully externalized, it believes the existence of the world and enjoys it.

You can experience the effulgent Self. He or she who realizes the Self alone can bestow the experience of the Self on others. The Self can be neither seen nor shown to others. Mind sees and the Knowledge realizes. One who sees cannot realize and one who

realizes cannot see. One who sees the world will enjoy happiness (and sorrow). One who realizes the Self will enjoy bliss. Bliss is experienced when delusion, confusion and fear disappear.

Happiness can be expressed in speech and writing. But it is not permanent. Bliss cannot be explained in speech or writing. **Only one who feels hungry can understand what hunger is.**

An example

Only he who has destroyed the desire for sex and money can taste the honey. The only way to destroy these desires is Sarvarppanam.

You may be performing Sarvarppanam. But delusion, perplexity, anxiety and fear

surrounding the names and forms have not been erased totally. Your Sarvararppanam is only verbal. However, **We** are helping you to destroy these negative attributes. It is true. Let go of doubt and fear.

When you interact with the names and forms with the attitude of *I* and *mine*, you will **naturally** experience the alternating states of happiness and sorrow. If you realize the names and forms with the attitude of **we** and **ours**, i.e., with the attitude: “You are everything; everything is done by You, and everything belongs to You (with the remembrance of the **Lord** or **Guru**).”, duality will disappear. Our feelings and emotions will be destroyed; true inner experience will spring. We will experience **our natural Bliss**

spontaneously. We will realize that we are the Self.

This is the conclusion of the inquiry:
“Who are we?”

In short

The world of names and forms is the union of atoms, namely, Jiva atoms and Supreme atoms. We are the atoms (the Self). Countless planets, suns and moons are made of the Supreme atoms. We are not the names and forms; names and forms do not belong to us. The reason: Names and forms have activity. When they become active, attributes start to arise. The attributes are responsible for merits and demerits, which in turn trap you in the cycle of birth and death. Realize

that we are not the body. We are free from action. **We exist as we. We have only existence.**

Electricity has tremendous power. As soon as appliances are connected to electricity, they start functioning. Only through the functioning of fans, mixers, televisions, etc., can we realize the presence of electricity. We cannot see the electric power directly. We cannot touch it. We cannot give or receive it with our hands. Similarly, the Self cannot be seen. The Self is the foundation of all activity. It does not act, but activates. The Self is the Witness Of All.

The Supreme Being exists. We are THAT and THAT we are. It is possible to realize THAT

if you have the attitude of Knowledge: “All is THAT. Nothing, nobody (he or she) exists apart from THAT.”

The easy way to see and realize THAT is: You must have supreme dispassion and the firm conviction that the **Self (THAT)** exists and nothing – We, you and all – exists apart from THAT.

How do you see and realize THAT? You must see the 8.4 million kinds of living beings (human beings, animals, reptiles, birds and aquatic creatures) as **sculptures** or **puppets**. You must see all plants as **paintings**. You must see the innumerable planets, suns and moons as **earth**.

Note: You are ~~Ours~~ child. It is possible for you to experience the Self.

The state of seeing and realizing: Seeing means seeing all as THAT. Realizing means the state of Knowledge that all is THAT.

When you see with the eye of your mind, the mind is deluded by imagination. You have to see with the **eye of Knowledge** and with firm conviction. It is possible for you to see all as the Self. This is true. All living creatures are **earth**, aren't they? You have to **realize** everything as earth with the firm conviction that nothing is apart from the earth. Here, you cannot see them; it is not possible to see them. However, it is possible for you to realize it.

We are all the objects mentioned above. Nothing or nobody exists apart from Us. We are THAT; THAT we are. You have to realize with certainty that we are THAT; THAT We are. It is possible for you to achieve the goal.

Conclusion

We are the Self. We have become a Jiva because we have superimposed on ourselves a blanket of egoism, the “I am the body” idea. Unless *I* and *mine* are destroyed, pure devotion or Self-Knowledge will not manifest.

This is the firm statement of those who have obtained the personal experience of the Vedas and Vedanta.

Let those who have not destroyed the sense of *I* indulge in the inquiry: “Who am I?”

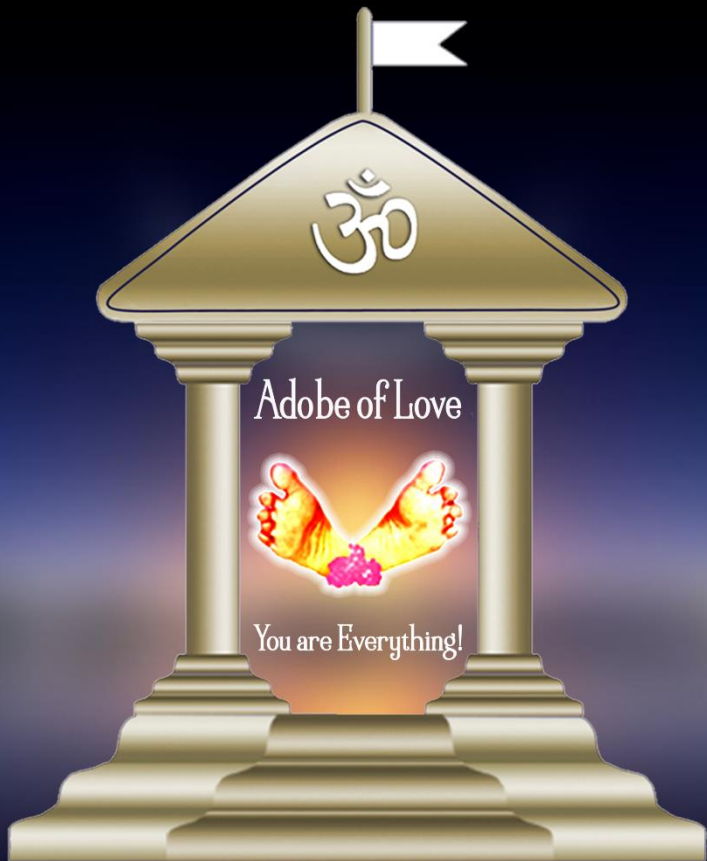
Let those who have destroyed the sense of *I* engage in the inquiry: “Who are we?”

We thus bring this book to a conclusion.

A handwritten signature in black ink. It begins with a long horizontal line that tapers to a point on the left. Above the right end of this line is a small symbol resembling the number '5'. To the right of this symbol are two small circles, and further right is the name 'T. Puli Baba' written in a cursive, handwritten style.

(T. Puli Baba)

You are everything!



Anbin Kudil
Ellam Nee!