

# Babaji's Kriya Yoga

Texts to read in English



## Conditions for the descent of the Light of Grace, according to Ramalinga

*"O Supreme Love, You with the light of Grace have alchemised my body" –  
Swami Ramalinga, Thiruarupta, cap. VI.*

Swami Ramalinga (1823-1874) is a modern Siddha who achieved "soruba samadhi", the complete divinization of even the physical body. He wrote innumerable songs and poems, collected in his work *Thiruarupta*, in which he speaks of his rare spiritual realization. He invokes the Light of Grace of the Divine and makes it responsible for his transformation at all levels.

The following text is translated from the book *An Introduction to the Philosophy of Ramalinga Swami* (1), by C. Srinivasan. The author describes the conditions that make possible the descent and action of this Light of Grace in the devotee, as described by Ramalinga in his poems:

"What is this light which converts this mortal body into a body of light? It is only

the Light of Grace Supreme which can transform this human body into the purified body of light.

Here the Swami establishes the fundamental principle of his philosophy. He says that God Supreme granted him an elixir of wisdom to convert the mortal body into a body of light.

This is called the principle of Light which alone can save this body from decay. There are two important aspects of this principle: One is universal reverence for life, *paropakaram*, and the other is devotional meditation, *satvicharam*. The Swami repeatedly points out that if one is able to get at the more important first aspect of the principle of Light, Grace will be immanent in him easily.

All living things are the manifestations of God. He is present in the form of life in them. In other words the life in the animate is a fraction of the light of Grace Supreme

God is present in all living things and they are all in God. Understanding this one should do good to all living beings. This will lead one to the discipline of the soul, where life of all creatures from the huge elephant down to a small fly is the temple of God. The Divine is the inner light or life in them.

By developing love, compassion and mercy for all these live creatures, a universal spiritual communion can be obtained. In this privilege of universal love and universal spiritual communion the Grace of the God Supreme will dawn in the form of the light of Grace. The saturation of this universal love and the manifestation of universal spiritual communion are, according to the Swami the real form of worship. Grace is the mercy of God. It is manifested in God. Compassion is the mercy of the soul which is found in the human beings. By developing the mercy of the soul in which God is present, the mercy of God can be realized. By extending the simile it may be inferred that from a spark of light a greater radiant light can be obtained.

The other aspect of the principle of light is the ardent devotion to God. Here again love of God should enhance and enlarge. The perpetual thinking of God and praying for his Grace, gradually enriches the aspirant with the sparks of Grace Supreme.

One has to think and think incessantly, till he feels and feels, till he melts and melts, till love for God fills in him. As love fills and fills, the aspirant of the melting mood bursts into tears. As the tear glands pour out profusely the body becomes wet by the overflow. When this is uninterruptedly repeated and repeated, the heart throbs and the mouth sobs the praise of the God Supreme. This is the type of emotional spiritualism which is needed for the prayer at the moment. When this is achieved the Grace of God is sure to descend. Not only does the Light of Grace dawn on the aspirant but sets aside the inevitable death. In other words conquest of death is realized (as the mortal body will be converted into immortal body). Hence the Swami proclaims to all mankind that this is the most propitious moment to enter into the life Divine. He adds that he

is neither exaggerating nor uttering falsehood and swears that this is true and cent percent true.

The aspirant thinks of the greatness of God and the smallness of his being. He thinks of the transient nature of the world and worldly objects and of the truth of God and the Soul. He is aware of the bounteous Grace and its benevolent flow in the loving individual. The pangs of hunger, disease and poverty of the majority of mankind and fear of death harrow out his very life. He trembles at the forces of lust and the shackles which not only cover and conceal the greatness of the soul but impel him into the ocean of desires. The sufferings of the poor and the horror of the mighty touch his very nerves. Therefore, he thinks of God Supreme to redeem the miseries of life and in his prayers he finds solace and solution. Hence universal compassion and spontaneous service to fellow-beings and intuitive love for God are the best methods to imbibe the mercy of God who is nothing but love.

The secret satisfaction of serving God by serving the multitude of living organisms in which God is manifested and ardent prayers for the mercy of God lead the aspirant into universal spiritual communion. This practice of thinking of God always and incessantly and praying for His Grace assiduously and affectionately kindles soothing warmth in the body of the aspirant. Without knowing this secret, sages and seers of lore underwent severe penance and meditated for hundreds of years just to gain this warmth. This pure warmth, which is not yet measured by the clinical thermometer, gradually develops. Now when the universal spiritual communion and the sacred warmth grow more and more, the body and the soul of the aspirant are well nigh prepared to receive the Grace of God. In the melting mood and in the emotional feeling of love for God, the grace of God Supreme descends in the form of light."

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1. Dr. C. Srinivasan, (1968) *An introduction to the philosophy of Ramalinga Swami*, Ilakkia Nilayam Tiruchi.

The e-book can be downloaded for free from <http://www.vallalar.org>.