

# ANJANEYA'S COMMAND

(Volume-1)



# Anjaneya's Command

(Volume 1)

(Anjaneyuni Aanathi Part 1)



First Print: February, 2022  
Second Print: January 2024

Copyrights: Author's

Author Address: Mata Viswatmananda Giri  
Swami Sujnanda Giri  
Sri Sathya Sai Kuteer  
Kovelagutta Palli road  
Puttaparthi - 515143

English Translation: Baile Gyaneshwar Rao  
Sri Sathya Sai Kuteer

Phone: +01 346 212 7321  
+91 88978 63067  
+91 80080 05854

Printing: Vijaywada





Aum Pavan Putraya Vidmahe,  
Pavana Putraya Dheemahi

Tanno Hanuman Prachodayat

Aum Anjani Sutaya Vidmahe,  
Akhanda Chaitanya Swarupaya Dheemahi

Tanno Anjaneya Prachodayat



Table of Contents

<u>Preface</u>	<u>Question numbers</u>
1) Creation/ Nature	19, 27 to 33, 222, 223.
2) Jivatma/ Paramatma	212 to 216, 365, 378.
3) Maya/ Illusion	6, 91, 92, 101, 135, 197, 198.
4) Gunas/ Qualities	199 to 202, 399, 441, 445.
5) Vasanas/ Samskars	9, 10.
6) Manas/ Mind	11, 12, 21, 146, 147, 150, 152 to 155, 160, 164, 167 to 170, 241, 246 to 251, 283, 301, 408, 461, 463, 477.
7) Buddhi/ Discrimination	48, 61, 179 to 183, 188, 189, 191 to 196, 242.
8) Chittam/ Memory	243.
9) Ahamkar/ Ego	219 to 221, 244, 391, 393.
10) Body	38 to 44, 62, 185, 186.
11) Senses/ Indriyas	68, 70, 75, 76, 77, 83, 84.
12) Pancha Koshas	438
Annamaya Kosha	254 to 256, 258.
Manomaya Kosha	157
Anandamaya Kosha	203 to 205
13) Guru	22, 25, 89, 103, 119, 335, 350, 447.
14) Disciple/ Shishya	290, 330, 448, 462, 464, 479, 481, 482.
15) Spiritual Vidya	35, 36, 60, 63, 67, 71, 73, 79, 80, 93, 120, 133, 142, 144, 156, 158, 159, 161, 165, 171 to 178, 190, 207 to 211, 217, 240, 252, 253, 257, 259 to 262, 264, 265, 267 to 273, 275 to 282, 284 to 286, 302, 304 to 306, 308, 311 to 314, 317, 318, 320, 321, 323 to 328, 331, 333, 345, 348, 351 to 353, 356 to 358, 361 to 363, 366, 367, 370 to 372, 374 to 376, 379, 386, 390, 392, 395, 396, 398, 402, 403, 416, 417, 422, 423, 426 to 428, 430 to 432, 467, 469, 470, 483.
16) Karma Yoga	7, 8, 14 to 16, 23, 139, 298, 310, 373, 418, 419, 439.
Seva	315, 425, 429.
17) Bhakti Yoga	
God	34, 45, 46, 50, 59, 116, 130, 131, 307, 380.
Bhakti/ Bhakta	26, 127, 134, 297, 337, 387, 394, 407, 420, 421, 433.
Sharanagati	2, 3, 292, 346, 414.

*Anjaneya's Command Vol 1*

- 18) Jnana Yoga  
Atma Vichara 1, 4, 49, 53, 54, 94, 104 to 115, 118, 218, 224 to 239, 266, 360.  
(who am i enquiry)  
Atma Jnana 13, 47, 51, 52, 56 to 58, 65, 72, 95, 97, 117, 206, 274, 319, 329, 354, 442.  
Jnani 5, 17, 20, 90, 96, 98, 99, 137, 140, 141.
- 19) Atma Bodha 08-03-2016 to 18-3-2016 (Pages No. 50 - 63)
- 20) Sadhana 18, 64, 88, 100, 102, 121 to 124, 129, 132, 166, 287, 289, 291, 293 to 296, 299, 300, 303, 309, 316, 322, 332, 334, 338 to 344, 347, 349, 359, 364, 368, 369, 377, 381 to 385, 397, 400, 404 to 406, 410, 415, 434 to 437, 440, 443, 444, 446, 450, 451, 457, 466, 473, 474, 478, 480, 488 to 491.  
Shravan, manan, nidhi-dhyasana 336  
Restraint of senses 66, 69, 74, 78, 81, 82, 85, 125, 355.  
Mind control 21, 24, 37, 55, 86, 87, 126, 143, 145, 148, 149, 151, 160, 162, 163, 184, 301, 409, 411 to 413, 424.
- 21) Detachment/ Vairagya 138, 388, 389.  
22) Bliss/ Ananda 128, 136, 288, 401.  
23) Mounam/ Silence 187, 449.  
24) Moral Stories 17, 93, 96, 100, 272, 322, 327, 373, 377, 378, Neeti Kathalu 402, 404, 410, 413, 421, 428, 432, 435 to 440, 444, 445, 450.  
25) Deep Contentment/ Samtrupti 452, 453.  
26) Bad qualities/ Durgunas 454, 459.  
27) Atma Jnana/ Self-knowledge. 458, 465.  
Atma Sakshatkar/ Direct Experience
- 28) Karma Rahitya/ Karma Yoga 455, 456.  
29) Mantra/ Nama Smaran Chanting the name 40.  
30) Peaceful life/ Life's goal 468, 471, 475, 476, 485, 487

## Aanjaeyuni Aanathi (Anjaneya's command)

- An** - **Aantha-rangika** shuddhi-ni ona-goorchi  
Carried out inner purity
- Ja** - **Ja-nana** marana chakramu nundi vidi-vadutaku  
To get freed from the wheel of birth-death
- Ne** - **Ne-du** meeru maa dariki cheyri/ eythenchi  
You arrived among us
- Yu** - **Yu-cta** ayukta vichakshamu dwara  
Through discrimination of right and wrong, proper improper
- ni** - **Ni-thya** sathya nirmala maina  
That which is pure, eternal, truth
- aa** - **Atma** tatvamunu gurthimpa chesi  
You made us recognize the principle of Atman
- na** - **Na-va** jeeva-naniki naandi paliki  
By ushering new way of living
- thi** - **thi-nnaga** rama-padhanni cheyr-utaku choopina maarga-mey  
'Aanjaneyuni Aanathi'  
Anjaneya's command showed the path to reach the kingdom of Rama

***what glory is in your gentle smile, that even stone-hearted get ecstatic  
what coolness is in touch of your hand, that thrills body and sanctifies  
what miracle is in your path, that we understand the Atman principle  
got a spot in your heart as your children  
reached shore with infinite grace of Anjaneya  
with your union attaining fulfillment of life, jivi becomes jivan muktha***

*Swami, Our heart-felt gratitude to you for making Sri Sathya Sai Kuteer as a stage, taking us into your bosom, giving us the command to transform spiritually, and blessing us with your grace to reach the last and final stage!*

Swami, Your children

Matha Viswatmananda Giri  
Swami Sujnananda Giri

## **Foreword**

My deep gratitude and humblest prostrations at the feet of Bhagwan Sri Sri Sri Sathya Sai Baba, Sri Rama Bhakt Veer Anjaneya, and Mata Viswatmananda Giri for taking us on an unbelievable spiritual journey filled with breath taking experiences !!

It is pointed out here as well as in other vedantic texts about the need and necessity of a Guru who leads one to Sadguru and Jagat Guru. In Viveka Chudamani Shankaracharya says 'except for God's grace, it is extremely difficult to get three things - human life, desire for liberation, and nearness of a realized Guru'. Here, we had the great good fortune of Guru, Sadguru, Jagat Guru, all three guiding, guarding, coaching, reprimanding, and caressing like a mother in this journey of transformation. Even after experiencing it for 6 yrs, once in a while i pinch myself to check, if indeed this is real !

In general when one begins spiritual enquiry they encounter myriad of methods, practices, beliefs, doctrines, philosophies, varieties of paths, so they end up getting riddled with doubts, queries, confusion, and lack of conviction. On spiritual journey one has to deal with gunas, vasanas, rebirth, mind control, purity, charity, Atma bodha, jnana, bhakti, karma, raja yoga, detachment, silence, sharanagati. Hanuman ji in his characteristic way provides clarity around all of them with down to earth examples and well known events. At times It is fascinating to know some incidents and examples as stated by him that are unknown to recorded history, like in Q343, Q410 he quotes incidents when he was in Ramana Ashram. He further said in Q431 'his words are transparent, guiding, dharma bound, and invaluable advice on ethical values and humanity.' He not only elaborates on above topics but also points out what is ailing current way of living and life. Another unique feature is Sri Anjaneya gave poems along with messages in latter half of the book that are spiritual, and he addresses all of us with great love as 'my sweet little children'. I translated them but alas could not even capture a fraction of the original rhythm, beauty and meaning.

Near the end of 2014, Sri Sathya Sai Baba brought Sri Anjaneya to teach and guide us. In Q325 Hanuman ji himself says 'Swami and Anjaneya have come, is absolutely one spiritual truth. There is no turning back.'

In fact he was brought in to transform all of our personalities, gunas inside out. He did so through these messages in this book along with two other volumes yet to be published. As i was a resident of the ashram undergoing this transformation, while going though it many a time i was reminded of the verse in Hanuman Chalisa 'Ram dwaare tum rakh-waare, hotha na ajnaa bin paithare'. It means 'you are the keeper of the gates to Rama's kingdom, none can enter without your permission'. He transforms human personality, makes them eligible

Anjaneya's Command Vol 1

prior to giving them entrance into Rama's kingdom. Indeed he was doing that to all of us.

Who will read this text cover to cover? Jnanis are already enlightened, hence don't need to find out how to get Self realization. While those who are happy with the way their life is or do not know or do not believe there is a higher purpose to life, they will have no interest in spiritual enquiry. It is only the keen God seekers (Jignasu) who will find this text very enlightening. Hanuman ji says in Q431 "Don't know who, don't know when will one get the rare opportunity to hear his words". So much so in Q305 he says "directly Paramatma is coming and giving you blessings. You are unable to understand the value of it. That is bad luck." "Till now i have forgiven your mistakes made knowingly or unknowingly. From today increase your devotion, faith and make effort to reach God." ... In Q313 he says "Therefore making, Dharma, Swadharma, Para Dharma, Parama Dharma as support and basis, sequentially get transformed and sanctify your lives, this is my wish and expectation." .....

Indeed lucky are those who can access this book, read with keen interest, put it into practice, fulfill the purpose of life, and sanctify their rare human birth .....

My sincere prayers to Sri Sathya Sai Baba, Sri Ram Bhakt Veer Anjaneya, and Mata Viswatmananda Giri to bestow their grace and grant us peace and bliss. Hari Om!

Sri Sathya Sai Kuteer, Puttaparthi

Baile Gyaneshwar Rao



# **Sri Anjaneya's Command**

## **(Volume 1)**



**22-07-2015** 7:50 PM

### **1) How to conduct the enquiry of 'Who am I' swami ?**

Just the way you thought, It is difficult to separate the real 'I' from the body, Yet it is not impossible. If you examine your personal experience you will be able to know the real 'I'. You are in deep sleep. At that time there is no identification with the body, hence there is no sense of 'I am the body'. Yet the real 'I' is observing the lack of experience of the world and no thought or vritti that 'I am the body'. In deep sleep because of the presence of the real 'I', one is able to recall the sleep experience in the awake state as 'I slept happily, i did not know anything'. There are two 'I's in you. 1) the real 'I' (Atma). But it is not in your experience. 2) Illusory (mithya) 'I' (Ahamkar). This is evident everyday, in the awake state, and you are experiencing it constantly. All your experiences are happening under the shelter of illusory 'I'. In the language of Vedanta it is called Ahamkar, Jiva, Chit-jada granthi, Aham Vritti. This 'mithya I' gets born in between Atma Chaitanya, and inanimate body. It is not the all knowing Atma, and not the inert body. It contains the nature of both, that is, a mix of Jada-Chaitanya (inert - awareness). It thinks that it is self born (swayambhu) and acts independently !

**25-07-2015** 3:20 PM

### **2) Swami, what is Sharanagati (surrender)?**

By uttering with their lips 'I surrender to you' and putting their burden on God, many imagine that one can behave whichever way one likes. Because of that Sharanagati feels easy. If one examines this word deeply, sharanagati is indeed a difficult affair. Saying 'I surrendered to God' is like walking on razor's edge. Not only is it leaving the entire burden on God, but one needs to be free of likes and dislikes. Actually the 'I-ness' and any desires like 'I want' must not be there. A feeling of 'God's will is my will' needs to get rooted. When one gets to the state of 'let thy will be done' then sharanagati becomes complete (sampoorna).

### **3) How must one understand the methods of 'surrender' and 'enquiry' ?**

As long as you feel you are separate from God, then praying to God is

appropriate. But putting your entire burden on God, having full faith and surrender to him, then there is no need for prayer. Sharanagati (surrender) is an extraordinary, great (maho-ttara maina), powerful, and totally complete (pari poorna) prayer. In all times and all circumstances, God's will prevails, is the Truth. Individuals cannot do anything according to their will and wish. Staying silent recognizing God's will and when you firmly believe God is, God takes care of everything for you, to protect you is his responsibility, only then sharanagati is possible. If one does not have that firm steady faith, then leaving God alone, one needs to make effort to find out who they are. In this path there is no room for faith and belief. Directly searching the root source (moolam) of illusory self (ego, mithya 'I') and merging it in the Atma is the way. With pari poorna Jnana (total complete knowledge of Atma) one surrenders (sharanagati) only then it will be successful. That Jnana arises only from enquiry (vicharana). This vicharana ends with sharanagati. Ahamkar (ego) dissolving into its root source of Atma is the real sharanagati !

**27-07-2015** 7:20 PM

#### **4) Swami, what is the difference between 'I' and illusory (mithya) 'I' ?**

Illusory 'I' (mithya nenu) gets born from the real 'I'. As soon as it is born, it is bound by Maya, moves at a great speed beyond comprehension into the physical body, forgets its birthplace, and imagines itself as this body. As soon as illusory 'I' is born it takes refuge of the body and gives birth to innumerable thoughts (sankalpas). All these thoughts cannot survive without the base of illusory 'I'. That is, they exist only when illusory 'I' is there, otherwise they do not. A point to notice, without illusory 'I', thoughts cannot exist, but without thoughts illusory 'I' can exist. That is thoughts are dependent while illusory 'I' is relatively independent. In this manner there is a difference in their source between illusory 'I' and the thoughts. Illusory 'I' looks independent relative to thoughts, but in fact it is not. It gets born from Atma and it dissolves into Atma. That is, Illusory 'I' shines only due to the existence of Atma. In summary, thoughts (sankalpas) are dependent on illusory 'I' while illusory 'I' is dependent on Atma. This is the sequence.

**01-08-2015** 7:05 PM

#### **5) What is the difference between a Jnani (wise) and an Ajnani (unwise), Swami?**

A Jnani's entire vasanas are burned down in the fire of Jnana. Hence his heart is as expansive as sky and as deep as an ocean. Jnani is rooted in the Atma chaitanya (pure awareness) and hence does not have individuality. The world dissolves in Jnani's heart. Hence, Jnani does not see the world as something separate. Jnani's vision does not see differences, diversity. One who

does not see diversity, the karma (action) done by them is akarma (non action). Jnani's natural characteristics are affection towards good people, compassion towards helpless, forgiveness towards evil people, and happiness in doing good works. Jnani does work for others without any attachment (asakti) and without getting affected in any manner. Cries along with those crying, laughs along with those laughing, plays along with those playing, sings along with those singing. His movements, speech, and any actions are all activities arising out of only one Truth (Sathya). Greatness of a Jnani is only to be witnessed, does not lend to description. There are no examples or similes in this world that can describe the bliss experienced by a Jnani. Even a person who denies God looks like a God to a Jnani. Real love and equality are only seen in a Jnani. Just as an Ajnani naturally feels that he is the physical body, Jnani feels as naturally that he is the Atma. Just the way an Ajnani works for his personal benefit, a Jnani works just like that for the benefit of the world. Ajnani gets disturbed by the incidents and conflicts of the world. No circumstances or incidents of the world can disturb a Jnani. Ajnani is touched by the waves of the ocean of samsara called ups and downs. They cannot touch a Jnani. Ajnani wanders in the scene of worldly objects, incidents and suffers. Jnani stays in Atma and enjoys.

**04-08-2015** 7:50 PM

## **6) Swami, How to overcome Maya (illusion) ?**

Entire humanity's life goal and destination is direct experience of Atma (Atma sakshatkar). The obstacle to this goal is Ajnana or Maya. Since that is a creation of Iswara (God), it can be easily crossed only by attaining his grace. There are variety of yogas for attaining his grace. Among them Karma, Bhakti, Raja, and Jnana yogas are important. One can attain freedom from birth and death cycle by practicing a yoga that is suitable and easy to the individual. All these yogas are meant for granting Atma Jnana by destroying the ahamkara (ego) nested in the body, mind, and intellect. God created this entire animate and inanimate creation and handed it to humanity instead of keeping it under his control. But imposed a condition that one must experience the consequences befitting the actions. Human body is given for the purpose of performing actions. The right to performing actions is given to humans. Everything created by God can be experienced freely. But, man must have the discrimination to know what is appropriate and what is inappropriate to experience. For this purpose God has granted discriminating intellect (Buddhi) which is a form of his grace. Do not experience things based on your whim and fancy just because God gave us everything. Because the consequences tied to each karma (action) must also be experienced, there is no escape. If one is ready to experience the consequence, then one can perform everything. But, when performing actions one does it with happiness, and while experiencing the consequence they suffer. Hence it is very much needed to understand the truth in this karma kshetra (field

of action, world) that no matter how small an action is done, there is no escape from experiencing the consequence.

**05-08-2015** 7:20 PM

**7) It is said that human life is tied up with Karma (action). How is that, Swami?**

In this creation except for Jnanis rest of humanity is under the grips of Maya (illusion). They are bound to the three Gunas (characteristics - satva, rajas, tamas) born out of Prakriti (Nature). Per their swabhava (individual nature) every person, under the control of Prakriti, has to perform one karma or other. In this creation every action you do always results in reaction, resound, and reflection. Therefore, whichever actions are performed, an image of those karmas is reflected in the creation. Every action done by God is performed for your sake. Therefore, you also must conduct every action for the sake of God. When everyone performs their duty appropriately, this world will be prosperous and peaceful. This world's fortune is dependent on the actions you take (charyalu). Your actions are dependent on the mind. Your mind is dependent on thoughts. The vasanas lying hidden in your heart were acquired with great interest in your past life. In synch with those vasanas your life journey proceeds in this field of action (karma bhoomi). In this life the Prarabda karma you need to experience is already determined. Whether you like it or not, your body journey proceeds in line with your Prarabda karma. Every thing and every action related to your body is furnished by your Prarabda. Human cannot do anything to the body outside of Prarabda.

**8) One can understand if some key aspects in life are pre-determined like birth, profession, pleasure (vilasam), marriage, death. But, every little thing for example, if one wants to put a book on the floor, Is it pre-determined that on such a day at such a time this book will be put on the floor?**

Definitely! An action may be small or big, whatever this body has to do and to experience is determined when it is born. Every incident that occurs in one's life occurs per divine will. Whatever that needs to happen will occur without fail even if there is no human effort. What does not need to happen, will not occur no matter how much human effort is put into it. Your own lives are evidence to this !

**09-08-2015** 6:20 AM

**9) Swami, What are 'vasanas'? how do they affect life?**

Human personality (vyakti-twam) gets affected by Vasanas. They come along with birth. In daily life individual increases their interests, habits that generate some more vasanas. Their collective effect determines the individual's

nature (nairamu). Good actions are done by those who have good vasanas. Those with bad vasanas do actions which further increases the bad in them. Therefore cleansing of vasanas is quite necessary for the spiritual growth of man. 'Vasana' gets born when actions (karmas) are done with doer-ship and their consequences are experienced. Experiences of action consequences (karma phala) over many lives is stored in subtle form in the depths of one's heart. These hidden vasanas in the heart cannot be reached by Buddhi (discriminating intellect). When they appear as thoughts in our brain, only then we realize these vasanas. Individual's worldly interests and outlook is in accordance to the vasanas. Due to the mechanism of vasanas individual's swabhava (nature), behavior, tastes, interests, outlook, feelings, habits reflect the vasanas. In your heart when the hidden vasanas start manifesting, they contact the illusory 'I' (mithya nenu), reflect in the brain as thought, leading to mind getting externalized (pravrutta maindi). Mind unable to bear the pressure of inspiring thoughts, becomes externalized and gets stuck in the objects, emotions, and thoughts (O,E,T); conducts worldly affairs through the senses rendering the body functional. While seeing the names and forms of the world, wanders in the O, E, T generated by mind, living the way mind dictates, experiencing the happiness and suffering of the diversity, man continues his life journey in this field of action (world).

### **10) Swami, How do vasanas get strengthened ?**

These vasanas are the obstacles to Atma Jnana (Self realization). Hence, getting rid of these vasanas need to be taken as life goal. What you earned with great interest in prior lives, you need to make effort in this life to get rid of them. When a thought of the form of vasana is put into action, that makes it stronger. When we stop it from becoming action, it gets weakened !

### **11) Swami, Is Medhas (brain) and Manas (mind) one and the same ?**

Brain is an important organ in the human physical body. This is the place of union for the entire Nadis (nerves, psychic current). Mind is not an organ of the body. It is a great force. energy (mahattara shakti) that affects the brain. Hence, mind and brain are not one.

**17-08-2015** 7:15 PM

### **12) What is the nature of mind and the basis for its existence, Swami?**

Manas is the abode for entire worries (vicharam), and desires (asha). Mind itself binds man. Mind is the root cause of good luck - bad luck, difficulties, tears, happiness and suffering. Although knowing mind is the cause of the entire duality, unable to free from it, man gets bound. From the time of birth till death, man suffers the pain and afflictions related to mind. Is it ever possible to fulfill all the desires of mind? Mind does not have just one worry, but many worries.

These mind worries are the ones that get a man depressed. Man mistakes the mind as 'I', makes a lot of effort to appease it, but never makes the effort to find out; what is mind? what is its real form (swarupa)? what is its nature (swabhava)? what are its interactions (vyapar)? There is no illusory 'I', if there is no real 'I'. If there is no illusory 'I', then there is no mind. If there is no mind, there is no world. That is, Illusory 'I' takes the support and power of real 'I', and mind operates using the support and power of illusory 'I'. Fact is, except for real 'I' there is no something else. Everything that calls itself 'something else', reply as 'I'. In truth there is real 'I' only. When the power of 'I' transmits out in the form of mind, the world of names and forms gets perceived. Same power when turns inward and dissolves in its source, it resolves as Atma swarupa (real form of Atma).

**24-08-2015** 10:15 PM

### **13) Swami, what is the path for attaining Atma Jnana?**

Entire humanity's life goal and destination is direct experience of Atma (Atma sakshatkar). The obstacle to this goal is Ajnana or Maya. Since that is a creation of Iswara (God), it can be crossed easily only by attaining his grace (anugraham). Fire of Jnana is a great holy fire compared to physical fire. Ordinary physical fire can only burn physical objects. But fire of Jnana can burn bad habits, bad gunas (attributes) also. In the path of attaining God's grace Karma, Jnana, Bhakti, and Raja yogas are prominent. Among these for attaining Atma Jnana, one can pick any one path and get freed from birth and death. Walking any one of these paths to understand Atma Tatva (Atma principle), the obstacle ahamkar, which became one with body, mind, and intellect is to be destroyed unveiling Atma Jnana.

### **14) Swami, what is to be practiced in the path of Karma Yoga?**

God has created this animate and inanimate creation, yet he granted all of it to the Jivas and did not keep anything for himself. But he put a condition that Jiva must experience the consequences of the Karmas it does. Because the body that has come to undergo karma, must be utilized for that only. Everything that God created could be freely experienced but using vichakshana (discrimination), one must enquire the what and why. To do this God has granted Buddhi (discriminating intellect), a form of his grace. Whatever karma you do, you must experience its consequence. Therefore, when karma is performed one must completely let go of the ego (ahamkar). When karmas are done one must do with full love. Another way to state it, real karma is nothing but mind form of love. When karmas are done in this manner, there is no scope for desiring the results. In this manner performing karmas without expecting results is karma phala tyaga. For Yugas, offerings are made in various ways and variety of things. Some make arrangements for sanctified fire, homam, and offer oblations. But,



this in itself is not enough. More than that, it is lot more better to burn the useless habits and bad desires. In this creation, everyone except the Jnani is captive to Maya. Being bound to three gunas, there is no escape from doing karmas in accordance to their nature. Every karma, every action performed in this creation, there is a resound and reflection. Hence, whatever karmas you perform, there is a result that reflects in this world. God is performing every action for your sake. Therefore, you also do every action for the sake of God, then every action of yours becomes an offering to God and you can experience the renouncing the fruit of your actions (karma phala tyaga).

**15) It is said that life proceeds according to Prarabda, and without God's permission nothing will happen. How should one understand this, Swami?**

All your actions are dependent on your mind. All thoughts depend on the vasanas hidden and un-manifest in your heart. These vasanas were all earned by you with great relish (preeti). Journey of the body has to proceed on this karma bhoomi (land of action) in accordance to these vasanas. Hence the prarabda karma that you have to experience is already pre-determined. Whether you like or dislike, journey of your body follows prarabda. All actions, instances related to the body are gathered, provided by your prarabda. Outside of the prarabda human cannot do anything for their body. Karta (doer) is Iswara's command, and karma will proceed on its own in accordance to that. Which upadhi (limitation, covering) needs to do which work, it does that. Body itself is prarabda ! Whatever purpose this body arrived for, that work takes place on its own. Work is done by your body, and not by you. That is why, whatever needs to happen according to prarabda karma will happen, no matter how much you try to prevent. What is not meant to happen will not, no matter how much you try. Based on this, recognize that some divine power (shakti) is making us dance. Because of that force you are getting affected, and you need to let go of the belief that 'I am doing'. There is only one power (shakti), thinking that you are separate from it leads to complications (chikkulu). Stay without bondage by putting the burden on Iswara, and on its own whatever needs to happen will happen. Human body came on earth for the sake of performing karmas. There is the notion that by performing actions one can get desired results. The one who performs karma in this world is you, yet the results or consequences of those karmas is decided by Iswara, karma phala pradata, residing in your heart. In short, work is in our hands but the results are not.

**16) Swami, how to perform karmas? henceforth how to get Jivan Mukthi ?**

Based on the thoughts you get, the speech you utter, the actions you perform, vasanas are formed. Therefore, you need to be cautious about the thoughts you get and the actions you take. Prior to whatever action you engage in, you must enquire into the good-bad of those actions with your Buddhi. Karmas must be done, but while doing them if one keeps getting tossed up and

down in the ocean of karma, one cannot attain Moksha-siddhi (liberation). You do work and expect, desire results. If results are in line with expectations you are elated, if not you grieve. That is, happiness and grief are born out of your interest and desire. One readily does the work one likes, but don't like to do the work one dislikes. But, the secret of karma is not that. The feeling that one must work, or not do the work, is bondage. According to Prarabda whatever needs to happen, only that will happen. If there is no destiny (vidhi) for you to do, then no matter how much you hunt for it, you cannot get it. If there is destiny to happen, you cannot escape no matter what the circumstances. Destiny will definitely make it happen. Letting go of thoughts and imaginations, without heeding the likes dislikes, believing every work is God's work, putting attention on God while performing actions with senses carefully, then that work is no longer work, but an offering and a prayer to God ! The work done with this kind of prayer to God does not bind you. It purifies you and takes you to an elevated state. You must include the God feeling in every work you undertake. Not for the sake of results, but must do actions with the feeling 'this is my good fortune'. Before you undertake any work, remember God and surrender by saying 'Swami i am your sevak (servant), utilize me whichever way you wish', then you would not have any worry or anxiety. Attention on God must not be lost under any circumstances. If you forget your attention and get involved in the karma, ahamkar (ego) will naturally rise and leads you into turmoil. Even though it is difficult to harmonize, one must not give up the effort. As one practices like this, the burden of karma does not fall on them, and new vasanas are not formed. In this world a Jiva cannot refrain from doing karma. Without karma, body sustenance and journey is not possible. According to prarabda, body will perform variety of unpreventable actions. Therefore, why does one say that they are doing the actions done by body? It means you are becoming one with body and feel that 'I am the doer'. You need to notice that work does not bind you, but the feeling 'I am doing' binds you. Every action done without seeking any result or fruit is equivalent to Yajna (sacrifice). By letting go of karma phala (fruit of action) and performing action one can attain the state of equanimity. As you keep performing karmas without seeking the results, God will give whatever you need. Must keep purity of mind as the goal. Without purity life does not become worthwhile (sarthakamu). By complete surrender (sharanagati) to God, one can become Jivan Muktha. What takes a man to higher state, and energizes is Nishkama karma (selfless seva). If you conduct your duties in a way you become dear to God, then that itself is Yoga. Paramatma who is Karma phala pradatha (bestows results), moksha pradatha (gives liberation) is not somewhere in Vaikuntha or Kailasa. The cause of animate and inanimate is in the depths of your heart. Just the way manushyatvam (humanness), mumukshatvam (desire for liberation), maha purush sampark (nearness or contact with saints) are attained due to grace of God, similarly the feeling and conviction of oneness (advaita bhaav) is attained by God's grace (iswara anugraham). God, the director

of Karma's principle (tatva) is understood when the feeling of oneness sprouts in you. The Jivatma that takes the life form according to the prior lives karmas, does not have to suffer in the cycle of birth and death. Devoid of ahamkar ('I-ness') and mamakar ('my-ness' or mine-ness), and performing actions selflessly, one must seek freedom from rebirth. Results of karmas are impermanent (anityam), trivial (alpamu), and should not become cause for suffering. Do not get stuck in wheel of birth and death. When Karmas that can give permanent, and simple bliss are performed as an offering to God, then that Jiva is indeed free (mukthi).

### **17) Swami, How to attain the state of a Yogi?**

One who has nicely disciplined and systematized his mind and senses can evolve to Yogi state. Anyone can become a Yogi. But, no one makes least bit effort. Among those who make an effort, some will let it go in the beginning stages itself. That is a great misfortune. Mind plays a major role in this. It can be your friend and your enemy. When you turn it towards God, it is your friend and when you turn it towards desires, it is your enemy. It is very easy to become a Yogi. It is enough if you do self inquiry. Are you able to view a sadhu and an evil person with equanimity? Are you able to view gold and dirt equally? If you are able to do that, you have reached the state of a Yogi. One must examine in real life, in experience if one has reached to the state of a Yogi, and not by mere feelings and emotions.

People cannot understand this easily. Because of that i will tell you a small story as an example. You all know about Narad Maharishi. He is a great devotee. He travels through the three worlds singing the glory of Lord. One day he approached Swami and said "Lord, i am understanding that i have a short tempered nature. I want to quickly come out of this angry nature". Then Swami said "you are doing a good thing, Narada! Tell me what is it that you are doing to do to get out of this anger." Then Narada said "I am thinking of going into the forest and do Tapas for 10 years". "Is that so! good, narada! may good happen to you!" Narada went to the forest for 10 years and returned to swami happily. Prostrated to him and said "Lord! you must commend me. Now my anger is gone". "Narada! very happy! but did you lose anger completely?" Narada replied a little disappointed "Swami, why are you doubting me?" "Not like that, Narada! Earlier many great people tried hard to come out of anger. But none could gain victory. That is why i asked." "If they did not succeed, it's their problem. My situation is different. I indeed have gained victory over anger". Swami as if he is very tired, asked him again "Ok. So you say you are victorious over anger". Impatience started slowly in Narada. Shadows of anger seem to creep into him. A little loudly he said "therefore you are not believing my words?" Swami teasingly said "Narada ! did i say that i did not believe your words. I just said many great people have failed in this matter". Narada raised his voice and shouted "You may have not said it in that manner. But your words are making

me understand that you are not trusting me. Here i am traveling three worlds singing your glories. You don't have trust in me. If you don't trust your devotee's words, then who will you trust?" In this manner Narada was bursting out in anger, while Swami was listening with a smile. After Narada's emotional burst was over, swami said slowly "Did you see Narada? how angry you got. For 10 years you were by yourself in the forest. Where is the chance to test whether your anger reduced or not? You have to prove it in this world that you have conquered your anger. As a proof that you did not get angry, no matter how much you were instigated, by facing appropriate situations. Without any evidence or example how can you expect that others will believe?"

The reason i told you this story is that a Yogi is the one who attained equanimity. How does one get this equanimity? Only by restraining mind and senses nicely with discipline. Those who constantly contemplate and meditate on God, they will get this swabhava (nature) slowly and steadily even if it is delayed.

**25-08-2015** 9:50 AM

### **18) What must we be doing in Sadhana, Swami?**

Yogis and Sanyasis' spend majority of their time in meditation. They ceaselessly spend time in meditation on God. They lead their life for the sake of God. They are ceaselessly aware of God and enjoy constant bliss. By following many strict disciplines, they move forward while crossing many stages. This is like a ladder. Yogi's meditation is like the last step of the ladder. I cannot tell you all the details but will tell you about three important stages.

1) One pointedness (ekagrata) 2) contemplation - enquiry (chintana - vicharana)  
3) meditation (dhyana).

One pointedness is a little ordinary thing. Whoever makes a little strong effort, they will definitely get one pointed in whatever work they are doing. For example, when you are shooting an arrow at a target, you take aim with full concentration, isn't it? That is one pointedness (ekagrata). Ekagrata is the work of the mind. If a little sadhana is done everyone will get habituated to one pointedness. In fact, those who are in student stage, ekagrata is very important.

After ekagrata next stage is vicharana (chintana - thinking). This is difficult work done by the mind. For example, let us assume in a school, a teacher has taught a lesson about plants. Later the student must enquire or think about the lesson. How do the plants grow without parents? or, do they have parents who are invisible? When i get hungry for food i ask my mother. Then which mother gives food and water to the plant? How did God create these plants so differently? in fact, why did God create plants? In this manner, contemplating (mañana) on the lesson heard and thinking discriminatingly is Chintan.

Another stage is meditation (dhyana). To say it in simple words, dhyana means filling the mind with God. As soon as you start contemplating, start

thinking about lofty things. As discussed above, taking the example of plants, Dhyana means 'O God! how beautiful are these plants and trees! O Krishna! when you were little you used to take rest underneath these trees. If I were to be a tree among those trees how nice it would have been! I would have had your darshan (vision) for a long time. You become a tree and I a creeper, can't you give me the good fortune of spreading all around you.'

Another example, let us assume you went into an orchard to cut a rose flower for God. When cutting the flower lot of concentration is needed else the thorns will sting. After plucking the flower, one admires the beauty and freshness. This is Vicharana! Afterwards, 'Lord! I offer this flower to you' and then you offer it. This is meditation.

Speaking in simple words, Dhyana means remembering God only. At home or at job, no matter what work you do, you remember your family at all times, similarly you keep remembering, uttering my name is also dhyana. Without recognizing this simple fact, it is thought of as sitting at one place in yoga posture, unmoving, with closed eyes. There are many ways to do meditation. But the gist of all of them is only one. Remembering God at all times. This is an important point.

People in the world were created individually, hence their nature (swabhava), interests, tastes (abhi ruchulu) are distinct. For example, let's take running. Some run very fast but only for short distance. Others even though they have the stamina, run slowly but much longer distances. One who runs shorter distance cannot run like one who runs longer distance and vice versa !

### **19) Swami, you say "Fault is in the vision, Creation has no fault". How is one to understand this?**

People see this world and think that it is truth, real. This is not true. Speaking of truth, the principle (tatva) that is truth is within you. What you see outside in the world is a reflection of what is inside of you. I will speak of the Yogi again. I will speak succinctly but with details. You see someone and say that is a bad person. How were you able to determine that is a bad person? Because that badness is somewhere within you. If you never knew what is bad, how can you identify the bad person? Here the matter will be different with respect to a real yogi. Yogi believes his self is merged in God, sees only God in himself and in all living beings, therefore in his vision (drushti) there is no bad person. Here you might not understand what I am stating. I will elaborate further. There is one important thing that is to be understood. That is, God is the real truth principle (yadartha tatva). God is the only permanent and all pervading. Next thing, whatever that truth is, it is in the heart. Heart is God's permanent residence. Third thing, God is everywhere. Because whatever is inside, is there outside also. Whatever is outside, is a reflection of what is inside. Therefore, how do you say there is bad outside? It is faulty vision only.

26-08-2015 9:40 AM

**20) Swami, How is a Jnani's drushti (vision) ?**

Jnani has identified himself with God, as a limb of God, similarly he views all others as limbs of God. In this manner realizes that all others are sparks of God also. Since he identifies himself with God, so considers all others are a part of himself. 'I am in each one of them' if understood from another angle, a Jnani recognizes it as follows. When a very hungry person is seen, out of compassion we might give him some food. But, a Jnani may give the food to the hungry person but he does not do it out of compassion. The way he thinks is 'I am very hungry therefore I must take some food'. In this manner, he sees God in everyone, and sees himself in God. All this feels a little strange, isn't it? But, this becomes possible with a great level of mental discipline.

**21) It feels very difficult to restrain the mind. How to control mind, Swami?**

I understood what you are conveying. But, it is being given up without making any effort, did you recognize? That is a great weakness. Mind is extremely restless is a fact. But, elders in the past were able to keep it in control, then what they could do, why you will not be able to do? To earn money, to earn higher positions a great deal of effort is made. You undergo many difficulties and obstacles. Man is ready to climb to the peaks of mountains. Makes effort to go into great depths of the ocean. In this manner able to do many many difficult tasks, but when related to God and to knowing the real nature inside of us, suddenly why it seems so difficult? There is nothing in it that is impossible. The real reason is that man does not have faith or keen interest towards some things. There is no quest or pining for God. If one yearns to attain, even impossible becomes easily possible. In spite of saying so much you might still question me. For example, one person makes great effort to attain what all you said so far but could not succeed till death, is all the effort he put into it wasted? does his life end uselessly? I will answer this question. His life is not wasted at all. Spiritual maturing and blossoming occurs slowly, progressing through many stages. If Jivatma is unable to attain complete sanctification in one life, another opportunity is there to elevate oneself through additional sadhana. In this manner, taking births many times Jivatma spiritually evolves. In the end reaches to the state of a Yogi. Every birth is a new opportunity given. But, If one is not alert, instead of progressing forward that opportunity could be misused. To express it lightly, it is like the snakes and ladders game. Among Yogis there are many varieties. One who worships, has faith, and thinks about me all the time is dear to me. If you have complete faith and confidence (nammakam, viswasam), there is no need to worry about attaining 100% sanctity. When you attain required deservedness, God out of compassion will hold your hand and pull you towards himself. This is the truth. You can take this as my promise.



**22) It is said that the conscience (antar atma) we have is Guru. How is that, Swami?**

Principle of Brahman (Brahma tatvam) exists in both theist and atheist. This natural principle, truth is being announced 21,600 times every day through breathing in and out resonating as So..ham (I am Brahman). Where does this breathing in and out coming from? They are emanating from one's heart. Inner voice is proclaiming 21,600 times that 'I am God' but individual is not listening. Paramatma residing in each of our heart ceaselessly throbbing as 'I-I', giving non-stop Brahmopadesh (teaching of Brahman). Man is ignoring that and reading books, chanting Vedas, and gathering many things, thinks that all this is Sadhana. No matter how much you read without following the conscience, results will be void. Antar Atma (conscience) is primary and most important Guru for man. Antar Atma is Brahma, and is God. Guru form visible to the eyes, is all these three. Hence the position of Guru is very great and valuable. Jivi who recognizes this and experiences it will definitely attain !

**23) How to recognize a Jnani, Swami ?**

Ajnana (illusion) makes the Jivis' (individual souls) dance. Till one attains Self Knowledge, Ajnana does not let go of any Jivi. Jnani's help is necessary to get freed from Ajnana. Jnani is one who realized the Truth as it is. Jnani's real form (swarupa) is silence. No one understands silence. Out of love, Jnani speaks to others. It is enough if a Jnani is in body form. Among Jnani's, the living styles are different from each other. It is difficult to recognize them. Some stay out of sight. Some teach, while others stay silent. Whatever happens around them, does not affect them. They cannot be understood by common man. Because, people operate from their mind. But, Jnani's mind is destroyed. Due to that, their conduct is different. One can see mutual contradictions in their actions among life circumstances, and relations. For some of those causes are visible, and for some not visible. When one searches for the causes of these contradictions, one cannot find the causes. In case if they are critiqued because of that, it becomes Ajnana. Every word they utter is a mantra. There is power in that, moral in it, highest good in it. Jnani's teaching is like a mirror if understood, else a waste.

**28-08-2015** 9:50 AM

**24) How to attain peace of mind, Swami**

It is very common for all to say 'they have no peace of mind'. It is a union of two words, peace and mind. In the words 'peace of mind' (manah shanti), if mind is taken away then what is left is peace. If one wants peace, then mind has to be completely destroyed. All of you are embodiments of Atma! Hence, peace is your real form, nature (swarupa). All that you need to do is not to disturb it. To attain that which exists, effort is necessary. To make oneself free of desires, effort is necessary. As and when mind is disturbed, it gets restless, then mind

needs to be turned away and stabilized in Atma. This is the path to attain peace. Hence, when you gain control of mind, turn it inward, and dissolve (laya) it in Atma, what you get is Peace. This is liberation. There are two paths for this. One is searching the birth place of mind. That is where it dissolves. Second one is surrender (samarpan). Only then it is suppressed. Samarpan is not that easy. When ahamkar (ego) recognizes and accepts that there is a great force beyond, only then it will submit to it. Restraining of mind is necessary for vichara (inquiry). Mind is the cause of lack of peace and suffering for man. Mind is what we call desires. There is no end to man's desires. Till life is gone, desires keep arising. Upon fulfilling some desires, one experiences comfort, happiness, and peace but that experience is transient. Because when one desire fulfills, new desires come right behind and suffering ensues till these are satisfied. Man cannot fulfill all the desires that arise in him in his life time. It becomes a vicious circle, haunts man all his life, subjects him to ashanti (lack of peace). Wealth, prosperity, and worldly comforts cannot give peace of mind. As one earns more, one wants to earn even more and accumulate more. Therefore wealth and prosperity does not give complete peace and happiness. Over and above, as wealth increases peace of mind decreases. To protect what has been earned, one goes through a lot of difficulties. Whatever peace one has, gets lost while protecting the wealth from thieves, heirs, and other dangers. What exists is peace itself. One needs to remove and throw away the obstacles to peace. Atma swarupa (real form) is Peace. Obstacles are thoughts. If one goes beyond the realm of thoughts, one becomes embodiment of peace. Man is directing his intellect into worldly affairs. For personal gain and benefit man is utilizing his power of discrimination. That is why he is forgetting his real nature (tatva). To know oneself is the highest goal of life.

**25) Swami, In what way the nearness of Guru helpful to the disciple/sadhak ?**

Till all doubts are cleared a Guru is quite necessary. A Guru is the one who awakens the divine mysterious power in every person and takes them to immortality (amaratvam). Aspirant's drushti (vision) is external hence one needs to learn the inner drushti (vision) from the Guru. Steadily will realize that Guru is Atma itself. Whosoever your mind immerses in (lagnam), he is your Guru. Guri (aim, goal) itself is Guru. A sadguru distributes the nectar of Jnana through silence. In their presence vasanas get suppressed, mind becomes still, state of samadhi (equanimity) is attained. In order to stay in there, practice is necessary. Peace felt in the presence of Guru determines the potency of the Guru experientially. Guru Seva not only means doing physical service to the Guru. Listening Guru's words with shradha (concentration), contemplating on it well, and putting them into practice.

21-09-2015 11:40 AM

**26) Swami, what qualities must a Bhakta (devotee) possess ?**

After tasting the sweetness of nama smaran (name chanting), the joy of archana (worship), and the ecstasy of kirtan (singing lord's glory); as soon as few steps are taken along the devotion path, Bhakta will face right in the beginning, criticism from near and dear, and taunting comments. Very few assist in reaching the attractive goal called God-devotion, while there are lot more to drag them back. As you approach the mountain, the degree and state of the negative experiences from others keep increasing. Not only that, your own gunas will conflict severely and you might recede back, unable to harmonize your own gunas and criticism. Sometimes you might reach to an unimaginable spiritual height. That is, pushing aside all these things whatever you thought of attaining when it manifests directly in front of your eyes, your state changes suddenly. When you hear of someone as a Bhakta, you imagine something grand. You imagine that they don't and shouldn't have any faults and weaknesses. You forget that they are human beings too. The saying that Bhakta means one who attained 100% completeness, is that saying correct? In fact this is completely your mistake. Result is disappointment. After that, we criticize saying 'far mountains seem smooth'. Here, no one is being criticized. Some Bhaktas are disciplined, i.e. sober faced as if they locked up their smile at home. That is why Swami used to call them 'castor oil faces'. Some are smiley outside as if they are saying hello to others. But inside the bhajan hall, they look the other way as if they did not see you come in. Some draw an imaginary circle of devotion around them and look careful as if not to let anyone into it. At that time, in pain, a question arises in you. Where there is Bhakti there must be outpour of love. Is this called love? Where there is love, there should not be least bit of raga - dwesha (attachment - repulsion). In the kingdom of Bhakti one must step into it like a small child. One must have strong faith and confidence while still in learning stage. When a child walks slowly, faltering with awkward steps, what does mother do? Steps few feet away and beckons the child to come towards her. As soon as the child takes couple of steps, she moves back a little and continues to beckon. Child continues with the same enthusiasm. If the child suddenly falls down, she picks up and fondles the child. Then does that child ask why? get angry because he fell down due to you? Does he get stubborn saying he would no longer walk? No...Child continues to step forward with same enthusiasm, and learns how to walk. Why wouldn't you have the same courage as that child does? Why do you lose faith that Swami is there to catch you, in case you fall? Foolish doubts and foolish critique are indicators of lack of confidence and ego. It is entirely your responsibility to sustain your faith and devotion. You will never feel disappointed or depressed if you step forward towards God, who is like the peak of Kailasa and Meru mountains, without losing the sweetness of devotion, without reducing the sweetness in nama

smaran (name chanting), and without losing the firmness in your faith. If you make the effort to understand the Leelas (play, sport) of the director of drama of leelas' (God), they will give you happiness, and not create disturbance (alajadi) !

**19-10-2015** 12:45 PM

**27) What kind of work is performed by 'Prana Shakti' (prana energy) in the body, Swami?**

In this entire creation all living beings are sustained by this word 'shakti' (energy, power). One cannot imagine a life or living beings without shakti. Entire survival of man is tied up with this shakti. Right from moving one's little finger to pulverizing the mountains, shakti is key. This shakti is primary for anything to take place in your body right from breathing in life breath to digesting the food. In human body the heart that is on the right side of the chest is the center of shakti. Atma residing in the human body has two branches. One is 'prana' (life energy), the other is 'aham' ('I'). 'Prana' as kriya shakti (power of action), 'aham' as grahana shakti (knowing power) perform different functions, yet for both the root source power is only one. That is 'Atma'. 'Prana' shakti stays in the heart and from there it makes 'prana' airs flow into every atom in the body. 'Aham' shakti stays in the heart, and becomes the basis for all the resolutions (sankalpas), thoughts, feelings (bhavas). 'Prana' shakti sustains the human body. 'Aham' shakti makes the human body operate. Entire creation is filled with five elements (pancha bhutas). Indeed Pancha Bhutas are forms of God. Earth, water, fire, air, akasa (space or void). One forms from the another. Likewise they dissolve, one into the other. Therefore, there has to be some divine power behind for these changes to occur. That divine power is called 'Prana Shakti'. Five elements have 'Prana Shakti'. 'Prana Shakti' is implicitly in the five elements.

**28) What does 'viswam' mean, Swami ?**

Entire visible scene (drushya kalpitam) of this animate and inanimate forms is shining with the name of 'viswam'. It consists of the entire forms, and entire parts. Another name for this is 'prapancham'.

**29) In this entire prapancha, what is the highest, Swami?**

In this world (jagat) Prakriti (Nature) is the highest. Within that human birth is very evolved, superior. Human body that is born, grows, and merges back in Prakriti is as sanctified and elevated as the Prakriti. That is why, there is no difference between Prakriti and human being. This was understood by the ancients and rishis and they learned to worship the powers of Prakriti. They learned to cooperate with Prakriti. That is why ancients lived long in good health. Prakriti is manifested form of God.

**30) Swami, What is the life support for the entire beings in this jagat ?**

Iswara who is the lord of the creation (viswam) granted Prakriti (Nature) as a boon for the survival of entire billions of Jivas, for their health and peaceful living. This Prakriti is and has been protecting entire Jivas, This mother Nature is the beacon and guide to humanity.

**31) What is the swabhava (nature) of Prakriti, swami ?**

Prakriti is like a clear mirror. In Prakriti whatever karmas are performed by man, a reflection of those karmas is reflected in Prakriti. Therefore, whatever actions a man performs in Prakriti, sooner or later man has to experience their consequences.

**21-10-2015** 10:22 AM

**32) Swami, I would like to know some more details about Prana Shakti ?**

In this creation the five elements (pancha bhutas) that are there, same five elements are in human body also. In human body, bones and muscles are with earth principle (tatva). In the body up to 70% is water. Body is always at pre-determined temperature. Inside of it is all air. For limbs to exist, there is space (akasa). Without prana shakti there is no movement in the body, hence there is prana shakti in the body for five elements to function. In this creation, entire living beings are under the control of Prana. All Jivas are coming from Prana, living in Prana, in the end merge back into Prana. Man's survival is entirely tied to the Prana shakti. Starting with digesting your food, blood circulation and other movements are conducted by Prana. You may not recognize the throbbing of Prana directly, its mechanism continues naturally through the breathing in and out. As long as Prana is moving around in the body, physical body can conduct its worldly affairs. When Prana leaves the body and merges back in the Prakriti, along with heart beat entire body movements get arrested and body becomes lifeless. Prana is only one but due to location difference, functional difference it is spoken of as five. They are Prana, Apana, Vyana, Udana, Samana.

**23-10-2015** 6:05 PM

**33) Swami, what does pancha vayus (five airs) mean ?**

**Vyana air** spreads in the entire body, revolves in every crevice of the body, creates the **prana - apana air** movements. **Samana air** resides in the navel, digests the food and liquid that you partake, separates them into three - gross, in-between, and subtle. The subtle portion of the solid food reaches the heart, gives strength to mind and buddhi (intellect). Subtle portion of the liquid provides liquid to the Prana. The gross portion of food transforms to stool, and of liquid transforms to urine which are excreted. The remaining in-between

portion of food and liquid essence is carried to every inch of the body by **Samana air**. This essence transforms into blood, muscle and gives strength/health to the physical body. **Udana air** residing in the throat section, directs and transports the food and liquid intake along right channels. It generates hiccups. **Prana air** location is the heart. Day and night this cycles through breathing in and out 21600 times. **Apana air** excretes the stool from the anus. **Prana** (note Prana is different from Prana air) means a marvelous divine shakti that is invisible, hidden and pervading the entire creation. God is demonstrating his presence in everyone as breathing in and out. Not recognizing the sound of So...Ham emanating from the breath, by making only a form as a goal, the principle (tatvam) of God cannot be understood. One must carefully examine the sound So...Ham emanating from the activity of breathing. Intake has So... sound, breathing out has Ham... sound. So... means that is God, aham means 'I'. **So..Ham** means 'I' is God. In this way the inner being is teaching us the truth everyday 21,600 times. Man is not paying attention to it in the least bit, and keep on reading the Veda scriptures. Without following the conscience, no matter how many scriptures one reads, result is shoonyam (void). That is why Swami keeps saying "travel 1/2 inch, you will understand". If you cannot do that, you will not attain bliss.

#### **34) Swami, In day to day life how to see God who is consciousness ?**

Man by getting rid of his menial, narrow minded, trivial thoughts and feelings, and by improving his expansive feelings, thereby attaining infinite shakti, man can see and reach God.

**24-10-2015 6:00 PM**

#### **35) Swami, what is the connection between breath, body, and mind ?**

Prana and mind are being born from the same location. Therefore, if one of them is agitated, second one naturally gets agitated. When one of them gets suppressed, the other naturally gets suppressed too. Therefore, there is a direct connection between mind and breath. When breathing speeds up and gets out of rhythm, mind gets restless and confused. When breathing is steady and deep, mind also gets still and peaceful. State of the Prana depends on the condition of the mind, and the state of mind depends on the condition of the Prana. These two are inseparable relationships, mutually depending on each other. Just the way the relationship of breath and mind is, similarly body and mind have inseparable relationship. When the health of the body is not right, it affects the mind. Similarly when mind health is not good, it shows its effect on the body.

#### **36) Swami, How does the relationship between body and mind occur ?**

Prana is the one that harmonizes the relationship between body and mind. Prana provides the courier service between body and mind. For complete



health and peaceful living of the entire crores of human beings, Prana shakti is root basis (moola adhaar).

**37) Swami, What is the specialty of the process of 'focusing on the breath' (shwasa meeda dhyasa) ?**

You are thinking this body is 'mine'. To what degree is it yours? It is yours only as long as breathing in and out continues. When it stops, what is yours? At what instant does your breathing stop, you do not know. Your breathing is teaching all the time the truth So..Ham 'I is God'. But you are unable to recognize this truth. You breathe in saying So... breathe out saying ...Ham. Breathing in itself is birth - breathing out is death. You ignore the God in your heart and worship the God in the temple. If you say God is in you, then he is in you, and if you say he is not there, then he is not. As far you are from yourself, so far is God from you. As close as you stay to yourself, God also stays that close. Every thing is dependent on your bhava (feelings), your conviction. Believe firmly that your breathing in and out are forms of God. When you firmly sustain your faith, only then it is possible to attain direct experience of God. It is very easy to know the truth that God is within you. To know oneself, there is no need to do any sadhana. By noticing one's breathing in and out, one can know oneself. But man is setting aside this path of truth, and instead following a difficult path and getting annoyed at life. Breath (Prana), thought (mind) these two are separate in man's life. Yet, these two are intertwined and tied together. Therefore, by restraining one of them, second one gets controlled without any effort. If you restrain prana air, thoughts get restrained. Then thoughts turn inward and get merged into a Bindu (point, source). If one puts their attention on the place where the thoughts disappear and observe, it helps you to merge in the heart and attain Atma Nishta (stabilize in Atma) easily. Your drushti (vision) should not get disturbed by senses or thoughts. If you get habituated to Antar drushti, you can stay in any place or under any circumstances. If you reach your Kendra Bindu i.e. your heart and stay as the form of Atma (Atma swarupa), you will get bliss of Atma.

**38) Swami, How many upa-pranas are there? what are those? what do they do?**

There are 5 upa-pranas - Naga, Koorma, Krukara, Deva Datta, Dhananjaya. **Naga air** - causes burping, **Koorma air** - due to which batting of eye lids occur. **Krukara air** - causes sneezing. **Deva Datta air** - Through this yawning occurs. **Dhananjaya air** - fills up the entire body and gives it the physical form. After death it stays and makes the dead body bloated.

**39) Swami, Why does Prana air not flow in a pre-determined sequence through the body?**

Prana air flows out of sequence due to living styles, thought patterns,

agitations of mind, and conflicting attitudes.

**40) Swami, Is there any alternate method to get health, happiness to body?**

Prana air flows from that part of body where it is in excess to the parts where flow is less attaining a balance which cleanses the Annamaya (food sheath), Pranamaya (prana sheath) sheaths, producing improved health. Not only that, it reduces the mental stresses. Makes them free of agitation and worry.

**41) Swami, How did Pranamaya sheath take form?**

Pranamaya kosha got formed with five pranas, and 5 upa-pranas. Spreads through entire body, organs and gives energy to senses and organs for their appropriate functioning.

**42) Swami, How to know that one is distinct from Pranamaya kosha ?**

When you are in deep sleep in the night, pranas continue to circulate in your body. But, you cannot know anything that is happening. If your close friends come, it does not attend to them, cannot stop any thieves who came to rob. Hence, they are inert. You are of the form of consciousness. Your nature is not inert like your pranas. Hence, you are separate from pranamaya kosha. You must inquire and know that 'I am the Atma that knows the pranamaya kosha'.

**43) Swami, when does the human body become ill ?**

When there is change in the level of Prana air flow, body becomes ill. For example: when a limb of the body does not get appropriate flow or Prana air, the functioning of that limb steadily declines and it becomes ill. Similarly, a limb has excess flow of Prana air, then that limb gets over used and leads to illness.

**44) Swami, what is the nature of Prana air?**

This Prana air is the root base (moola adhaar) for the entire living beings health, and steady peaceful living. Through the process of breathing this Prana air flows to every atom, every limb, and keeps them alive.

**26-10-2015**

**45) Swami, How to attain God's grace ?**

Grace is within you. It is not external. If it were so, then it will be of no use. Atma is grace. Grace is not a characteristic of Atma. Real form (swarupa) of Atma is grace. No one can escape the play of this power called grace. Because of the effect of this grace you are able to think of God. You will get the keen desire to know Atma. Grace is not something that is earned anew. You need to know its existence. Grace is ceaselessly flowing in you. You are not distinct from that grace. But you are unable to know the grace. If anyone does not know that grace is within them, the reason for that is their ego (ahamkar). All pervading

grace cannot be known by mind due to its diverse nature. If by any method you are able to merge the mind in its source, immediately just like the water overflows from the water bubble, grace will overflow from right within you. By nature you are incapable. Hence, you need grace of Iswara. The power of Iswara that is within you is awaiting you. It is longing to reveal itself. It is constantly trying to pull you into its net. In support of this effort, you turn your mind inward through enquiry or surrender (sharanagati), suppress the ego (ahamkar) in its source and hand it to Iswar shakti. Then that shakti destroys the mind, and it alone remains!

**46) Swami, what is God? How to recognize God as all pervading?**

God means that 'Sad Vasthu' (existence, eternal thing) which is shining everywhere, in everything, and at all times. It means Atma itself is God. You say 'I am' (I exist). That which says 'I am' is God.. Besides God who can say 'I am'? That which says 'I am' is God's maha shakti (great power). Trouble arises when you think 'I am this or I am that'. If you stay as yourself, you yourself are God!

**47) Swami, what is the swarupa (real form) of Atma ?**

Aham sphurana (throbbing, impinge) is its swarupa!

**48) How does one get Viveka (discrimination) Swami ?**

Discrimination of real vs unreal due to Atma Vidya, which then gives knowledge (jnana), and aparoksha anubhuti (direct perception, experience), which culminates in liberation (moksha).

**27-10-2015** 11:25 AM

**49) Swami, How to recognize that 'I' and 'God' are not separate ?**

For giving rest to his body, man stops the activities of his senses and enters into deep sleep; but the blood, circulatory fluids, minerals and other activities of the body continue. Breathing also continues. Heart keeps pounding. Presiding principle (adhishtana tatva) 'I' which conducts all those activities continues to self shine. Therefore, 'I' is God. In deep sleep man sleeps happily without knowing any one of these - body, world, and God. When he wakes up who is this who claims that 'I slept happily'? is it Jiva? No, no. In deep sleep Jiva is avyaktha (un-manifest). Then is it mind? No, no. In deep sleep it merges (lava) into the Atma. That is, in the state of sushupti (deep sleep) something or other is awake witnessing it. That is Atma. It means because of this 'I' witness consciousness, one is able to recollect the happiness in the deep sleep. Even when the world, Jiva, and God are not present, whatever that shines as the witness, that is the real God. That is, 'I' is God. If someone questions 'are you there in deep sleep?' then there comes the answer 'I am' only. Can someone

say that 'I am not'? Even to say that you are not, one has to be there, isn't it? that is, you are always there. This is the highest Truth (parama satyam). But, who is this in you which says 'I am'? That which says 'I am' is God. Except for God who can say 'I am'? That which says 'I am' is God's Maha Shakti. Problems arise when thinking 'I am this' or 'I am that'. If 'i' stays as 'I', then 'I' is God. Everyone has the experience that 'I am'. But unable to experience the Atma clearly. Because Atma is pure consciousness, hence it cannot be known as a thing (vishaya). Just because it is not vishaya, you do not say to yourself that 'I am not here'. Instead, you say i am unable to know that I is Atma. In every human being the knowledge that they are the Atma needs to blossom. When this knowledge blossoms, then Prajnana (pure awareness) manifests, reveals. A special experience occurs. Therefore, you must manifest the divinity within you, and for it to blossom you have to seek the shelter of SadGuru. To reach a SadGuru, you have to seek shelter of Guru. A physical Guru can do the following: straightens your path all the time, makes you reach the SadGuru in an unimaginable way, destroys your ego, gets you to reach the feet of SadGuru to make it attainable, reach, and attain the very highest Atma Tatva (Atma principle), so you experience the 'real you'. Hence, even the nearness of a Guru is not possible without SadGuru's grace. Utilize this available opportunity.

**50) Swami, what is the form of God?**

Whatever the name and form a Bhakta worships, with the strength of his devotion and feeling, God manifests in that name and form.

**51) Swami, without self knowledge (Atma Jnana) is God unknown ?**

Without Atma Jnana, without knowing who one is, to know God is impossible. Knowing God is becoming God.

28-10-2015 5:40 PM

**52) Swami, what does it mean by Sat Chit Ananda (existence, consciousness, bliss)? Why we are unable to know that we are of the form of Sat Chit Ananda?**

In this creation there is only one thing, that is Sat (Existence). In the language of vedanta it is called Brahman, Atma, Iswara. When it is manifested in a limited form, a person, it is called Atma. When it is manifested in the visible samishti (totality/ creation) it is known as Brahman. Swarupa (real form) of 'Sat' is 'Chit', and its swabhava (nature) is Bliss. If you realize that is what you are, then everything is pure consciousness (chaitanyam), everything is bliss! In this creation everything is formed of 5 parts - Sat (existence), Chit (consciousness), Ananda (bliss), name and form. Sat means that which does not change in the three periods of time. That is beyond location, time, and circumstance. Chit

means complete Jnana (knowledge). In physical, moral, scientific, dharmic, and spiritual knowledges; this complete Jnana (Chit) is undercurrent to all of them. Where there is Sat and Chit, there is Bliss. Three of these put together it is called Sat-Chit-Ananda. It is Truth and permanent. Names and forms are imagined. But, man is covered up with the Rajasic and Tamasic thoughts, due to that he is unable to recognize the truth that he is Sat-Chit-Ananda swarupa, and is identifying his swarupa with the body related thoughts (vrittis). All pervading Brahman chooses a location in the human body for spreading. This chosen location is known as 'heart' (hrudaya). For the transmission of electricity there is a location, similarly for transmission of God's shakti there is a location in human body and it is neither inappropriate, nor surprising at all. That location is continuously vibrating as 'I-I', it keeps and operates the human body. It is appropriate to say heart is Atma instead of saying Atma is in the heart.

29-10-2015 4:30 PM

**53) Swami, How to understand what is called spiritual 'heart'?**

It is not right to say Atma is inside the body or outside. It is all pervading! There is no inside or outside for it. In order for those to understand who think that they are the 'body', it is indicated that the location of Atma in the body where it shines from is the heart. For embodied, Heart is where all the thoughts are coming out from. Among all thoughts 'I' is the primary thought. Where this 'I' thought is getting born, that is the heart. In human body towards the left side of chest, the organ with 4 compartments engaged in pumping the blood (physical heart) is not the hrudaya (heart). In your body to the right side of the chest is the location of the heart. Since a location in the body is necessary for meditation, indicating that the heart is in the right side of the chest where Atma resides becomes unavoidable. In fact it is not easy to relate these things in speech. It is a matter of experience. Heart that is very subtle and pervading everywhere, body and creation are residing in it. It is not right to limit this heart and indicate it to be in a part of the body is not appropriate. If human body is cut open to identify if heart exists or not, just like one does to see physical heart, spiritual heart is not visible. Reason for that is, spiritual heart is not a body organ like physical heart. Atma pervades body but Atma is not the body and body is not Atma! Atma and body are not related, even an iota.

**54) Swami, how to recognize the heart as location of Atma?**

Your mind cannot know it. It is unreachable to your imagination. It is in the right side of the chest. Instead of trying to find by your imagination or conjecture, effort into who am I? enquiry is the direct path to know it. When you know yourself, it gets revealed on its own.

**55) Swami, what kind of sadhana one must do to face the obstacles created by mind?**

Human being is essentially a spark of God (daivamsha sambhutudu). In every human being divinity is latent in them. Manifesting the hidden divinity is the ultimate and highest goal of human life. But, the divinity in an individual is covered up by the thought waves of mind, and stays hidden. When one stems the continuous flow of thoughts generated by mind, the divinity in man becomes distinct. When one realizes that they are the nitya (permanent), shuddha (pure), mukta (free) Atma, they become Jivan Muktha, and get freed from the birth and death cycle. Man's life from the time of waking till sleep is intertwined with the mind. It gets externalized and grabs external subjects and objects (vishaya). This is its natural characteristic. Hence it cannot turn inward and get hold of Atma. In formless worship mind must be turned inward. Turning inward means penetrating the five sheaths (koshas) and experiencing the 'Atma God'. Who is Atma Deva? It is all pervading Brahman. That state is Kaivalyam (oneness). That is Atma Ananda! That is Brahmananda! Mind is Atma's instrument. Altering mind is not in the realm of human possibility. It is possible only for God. Man must have firm faith in God. God will certainly help when we have firm faith in him. God is not limited to a form. He is an infinite power (shakti). That power can bring about any change, if you completely surrender! To get direct experience of God, you are making many efforts under many illusions. Entirety is within you. Everything that is seen outside is an imagination of the mind. Do not get deluded into thinking that is real. Worship, do puja, and take refuge in that Truth which does not change with time. That is real moksha. What is moksha? Moha kshaya (getting rid of delusion) is moksha. Must let go of the body related attachments. Jnana is being aware of common unity in everything. That is Atma Jnana devoid of name and form. Sadhanas based on Prakriti (nature) do not work for Atman Jnana. In the name of sadhana sitting with eyes closed, cross legged, folded hands, and searching for Jnana. These physical sadhanas give worldly results. All these are transient, impermanent, and illusory (asatyam). All these sadhanas are for temporary satisfaction of mind. But, what kind of sadhana you must do? Must do sadhana of letting go of illusions. Real sadhana is the one which makes one lose body consciousness and gives Atmic bliss (Atma ananda). Only enquiry of Atma can do that. This is possible only with sharanagati (surrender). In the progress of one's spirituality, role of a Guru is key. Guru's help is necessary to know what is unknown, to acquire Atma Vidya, and to destroy vasanas. If you have real keen interest for Atma Vidya, SadGuru residing in your heart will show the way to Guru's presence. With Guru's grace one can accomplish the goal, if one shows humility and obedience, complete faith and confidence, devotion and shradha towards Guru, and by following Guru's words with love. God who is in the depths of the hearts of entire

humanity is ceaselessly teaching you (Brahmopadesh). To understand that teaching, external human Guru is necessary. It is a good fortune to find that Guru's nearness. Do not lose the good fortune. You may take this as my word of caution, or a reprimand, or a pleading. That's enough, I will come back again.

**56) Swami, How to attain Atma Jnana?**

Mind means a bundle of thoughts and resolutions (sankalpas) only and nothing else. As soon as sankalpa is born ask the question who is this who has sankalpa? Answer you will get is 'to me'. Right away ask who is this 'me'? Observe that sankalpa stops immediately. When there is no sankalpa, there is no mind. Due to enquiry and investigation of Truth, mind will definitely reach to inoperable state. Then a state of stillness spreads. That state of stillness is Paramatma!

**57) Swami, what does Atma mean?**

Whatever you see keeps changing every moment. This seen world has an immovable unchanging real thing (sad-vastu) as its source and basis. That is Atma.

**58) Swami, What are the obstacles to Atma sakshatkar (direct experience)?**

To say it in one word ..... restless mind, and round about sadhanas.

01-11-2015 11:20 AM

**59) Swami, what is the principle of God (Bhagavad tatva)?**

You are using the word God. Whenever an error or mistake is made, even atheists say 'oh my God'. But atheists say 'there is no God'. Theists argue 'there is God'. Those in between keep doubting 'God is there or not there' but none of them can explain correctly who is God. For generations there have been arguments and counter-arguments of, is there God or not. In fact, is there God? if he is, where is he? how is he? God is present in entire human beings and in entire living beings in the form of Atma. Man's breathing in and out are forms of God. God has no beginning and no end. For the sake of common man, God comes in a body form to instill faith and confidence. God is unreachable to reasoning. For those who have faith, he appears to them in whatever form they desire. Faith - reasoning are polar opposites. For those who have faith, God seems to them as pervading the entire universe. If we set aside evidence, proofs, and reasoning, all have faith that there is an inexplicable mysterious shakti (power) that is spread in the entire universe and operating it systematically, and no one can escape from its influence. This imperceptible, infinite, undivided, unparalleled miraculous power is 'God' or 'Atma'. Feeling of an unknown power is the basis or support, gives man Atmic confidence and

courage which makes intellect strong. This strength assists greatly in facing difficulties and losses in human life. Manav (human) means one who has faith (viswas). Without faith how does humanity blossom? One must redeem their human birth by getting rid of the impurities in their heart. In a life that is limited, one must experience unlimited bliss. That is Mukthi (freedom), Moksha (liberation), the goal of entire humanity.

**60) Swami, what is contentment (trupti)?**

I will say it in my language. One must not view contentment as a weakness. Do not imagine that it will make a person lazy. Do not think that it negatively impacts the desires and wants in life. Contentment is a divine miraculous thing that grants peace to the mind. Contentment is divine wealth. It turns man towards God. It opens the inner eye. It controls the selfish wasteful efforts. It has inner vision and turns one inward. One gets a taste of inner life. Experiences the infinite permanent Truth. Attains Atma sakshatkar (direct experience of Atma). Attains permanent bliss.

**61) Swami, what is the nature (swabhava) of buddhi (intellect)?**

Decision making, examining, contemplation, understanding, searching, recognizing are the nature (swabhava) of buddhi.

03-11-2015 9:20 AM

**62) Swami, what is the Dharma of the body? In what way body consciousness is an obstacle?**

In current times man has been inventing miraculous machines. Machines have been invented for reaching moon, and orbiting around Earth. But above all these, God has created one machine that is extraordinarily miraculous and astounding. That is human body. For what purpose did God create this machine? To protect the world (jagat). Therefore, man must utilize his body for the benefit of others. Not only that, in humanness one must manifest divinity. But, today's man is misusing this machine for selfish schemes. In this jagat (world), entire living beings are created by God's will. God himself is creating, sustaining, and in the end merging this jagat back into himself. In this jagat, animals are higher than bugs and insects, and humans are higher than the animals. Human birth is the result of the merit earned in many lives. Human birth is very eminent, kindly, good natured. Man is equivalent to God. Human body is a moving temple. A God called Atma is established in this. Today's man is deluded into thinking he is body, a Jiva, and God is different from him. Due to that, lost his faith in Atma (Atma viswas), believing that body is the permanent truth, increasing his desires due to identification with body, all of them leading to increased misery. Believes that he is the mind although he is not. Mind which is the house of entire desires and worries is binding man to the samsara. Mind is



toiling day and night to earn money, gold, objects, and vehicles considering them to be of primary importance. Henceforth losing peace. In order to fulfill his desires he is seeking others support. If those desires get fulfilled he develops attachment towards those people, if not, repulsion towards them. Root source of all this suffering is body consciousness (deha abhimaan).

**63) Swami, what are the effects of Raga-Dwesa (attachment - aversion)?**

As long as like-dislike, attachment-aversion are there, mind continues to be externalized. Raga-Dwesa will occupy your mind and senses, suppresses discrimination, and makes you not realize your Atma that is self shining constantly in your heart. Till you know the source of mind, like-dislike will not leave you.

**64) Swami, how do we restrain the Raga-Dwesa?**

As long as you have Raga-Dwesa, faith does not get firm towards God and his words. Just like mothers go on special diet for the sake of baby, similarly you must leave your likes for the sake of God. Using devotion, get rid of Raga-Dwesa. Devotion gives rise to pleasantness. God's gift is pleasantness. Without God's grace man cannot discern things the way they are, and discern those that are not.

04-11-2015 7:20 PM

**65) Swami, how do we attain Atma Jnana and leave body consciousness (deha abhiman)?**

Human body is a synergy of shakti (power). Man recognizes his body as 'I', and its components as 'mine', yet he does not know where is he in the body? who is he? He is Atma swarupa (of the form of Atma), hence by knowing himself he knows the totality. This is Atma Jnana. But, why is man's behavior in conflict with it? Forgetting one's own self, he is showing interest in extraneous things. Feeling that he is the body, he is increasing his body consciousness, and becoming egoistical. As a result he is becoming a store house for selfishness, aggressiveness, anger, jealousy etc., increasing his ignorance (ajnana) and getting farther away from Prajnana (pure awareness). In this Jagat (world) everything is functioning due to Atma shakti or God's shakti (power). Man cannot accomplish anything with his own power. In this world there are many powers (shaktis). Some people think that someone has given birth to these powers. These are not something that can be given birth to. All these are shaktis of Prakriti (Nature). They emerged due to the sankalpa of God. Human body is being operated by Atma. Human life is like a machine that runs on Atma shakti (power). So where is the free will of Man? Can man alter his body to whatever he likes? Man's body arrives for the purpose of experiencing the Prarabda (karma

of this life). In accordance to the Prarabda karma, life's journey continues. Human body is a bundle of urine, excretion, foul smell, blood, and skeleton. But, within that shines a diamond called Atma Tatva. In the impermanent human body, permanent Atma is inherent in it. Man should never forget the valuable Atma tatva (Atma principle) in him. You should give value to birth-less, deathless Atma and not to body that is getting born and dying. Body is momentary like a water bubble. It is bound to go, if not today, tomorrow. Coming and going, body is not to be taken as Truth. View Atma as Truth. Till you experience the Atma tatva, you need to sustain the body. Instead thinking that body is primary and forgetting Atma, is not the right meaning for humanness. Till body consciousness is lost not even an iota of Atma Jnana can be known.

### **66) Swami, How to use senses (indriyas) in the right way?**

Indriyas (senses) keep working powerfully, directly, and strongly. Peace is attained only when you restrain them. You must not get excited under any circumstances and lose control of the senses. Indriyas must be engaged after examining the real and transient nature of the things. Only then, we become one who engaged their senses the appropriate way.

**05-12-2015** 6:10 PM

### **67) Swami, What is Man's ultimate goal?**

Man is verily a spark of the divinity. But due to the effect of Kali (yuga, period), man got deluded into thinking that he has no need of God, believing that his effort is the key, started doing many experiments. But he is not trying to enquire and investigate as to where did he come from? what is his birth place? Today man is able to know everything through scientific knowledge. But unable to know about himself. He is enquiring about the person next to him but not giving room to self enquiry. Today man is able to journey to the moon but unable to travel even an inch into his heart. Man is utilizing his entire life for his body and body related happiness and comforts. Humanity emerged to experience divinity and not for worldly happiness. A Jivi higher than human cannot be seen in this world. Because man is immersed in ignorance, he is unable to recognize this truth. Root cause for Ignorance and Illusion is body consciousness (deha abhiman). From the time of birth, man is increasing his body consciousness and drowning in illusion. One must let go of body consciousness and increase Atma abhiman. In this creation every Jivi has a purpose. One must know what their purpose is. To attain Atma sakshatkar is the ultimate goal of human life (direct experience of Atma). God is always present in various forms. Having conviction in the unity that everyone's real form (swarupa) is divine, one must attain divinity. Only then your illusions, your suffering and your grief gets destroyed.

**68) Swami, What is the friendship between sense organs (jnanendriyas) and organs of action (karmendriyas)?**

Ear hears sound. Tongue utters sound. Skin understands the sense of touch. Hand conducts the touch sense. Eyes see forms. Foot walks the path seen by the eye. Tongue partakes the liquid/ taste. Urination organ excretes the liquid. Nose partakes smell. Anus discards the stool.

**69) Swami, how to use tongue towards sadhana ?**

Tongue does two things, tasting and speaking. Because God has given you tongue hence you must speak truth. You must remember how much sacrifice, respect, and dignity does tongue have. Tongue plays key role in insulting and rejecting, as well as respecting and praising. Such a hallowed tongue should be used to speak sanctified talks. Undertake love and respect. What is in the heart needs to be spoken in speech. What is spoken must be put into practice. This is the real humanness. God keeps searching for such a human who has this three fold purity (trikarana shuddhi).

**70) Swami, which indriyas are better for sadhana ?**

Instead of Jnanendriyas (sense organs), doing sadhana through karmendriyas is best.

**07-12-2015 9:15 AM**

**71) Swami, What is the goal of humanity?**

Man is not just an embodied being. His real form is viswa virat (cosmic being). The powers present in the cosmos, all of them are implicit in human. But man is unable to recognize even a least bit of his shakti nature. Unable to recognize the consciousness in his heart. How will he recognize the divinity? You must increase your conviction that God is a resident in your heart. What you believe in, if it is put into practice, increases your faith further. What you believe in you must practice. But, today's man is not recognizing this truth. He is wasting his time in things that are related to the world, transactional, and external. Since man is born from divinity, must live in that divinity, and end in it. That is the goal of real humanness. One who does not know why they are born and grew, one can say the food they eat is a waste and are a burden on Earth. If one does not do discrimination between real and transitory, even if they have buddhi (intellect), what is the use? Having taken birth as human, enquire with subtle intellect and recognize one's true nature. This body comes and goes. No one knows when and how does this body go. It is just like a dream. When one knows oneself while there is life breath still in the body, then death will not touch them. In this Jagat humanity is very distinguished. But that excellence is not being recognized by all. Humanity is born in Atma, form of sat-chit-ananda,

grows and merges back into it. Bliss is the birth of human being. Bliss is his Dharma. Bliss is his destination. This is the secret of humanity. Though he is of the form sat-chit-ananda, he is struggling to attain it in the external world. What is the reason? Instead of entering into Jnana, sleeping the sleep called attachment, seeing a dream called samsara, he is forgetting his real form and nature. When he wakes up from sleep called attachment, and enters into the alertness of Jnana, he will experience eternal bliss!

## **72) Swami, who attains Atma Jnana?**

Those who get the four fold grace (kripa) of Iswar kripa, shastra (scripture) kripa, guru kripa, and antha karana (inner instrument of mind, intellect, ego, and memory) kripa, they attain Atma Jnana (Self Knowledge).

## **73) Swami, what is Antha Karana kripa (grace of inner instrument) mean ?**

When the mind assists in acquiring discrimination and other sadhanas as indicated by vedanta scriptures, and as directed by SadGuru who is a Brahma Nishta (abiding in Brahman), then that is Antah Karana kripa.

13-12-2015 7:10 PM

## **74) Swami, how to put eyes and ears, granted by God, to good use in the sadhana direction?**

Human body is bound by the Indriyas (jnana, karma). Either bad or good is received through the Indriyas. Therefore, first and foremost Indriyas are to be directed to good path. Indriyas that are in the shelter of human body - eye, ear, tongue, and hand are important. Do you know why God granted you eyes? to see movies and TV? No, no, for seeing the beautiful form of God and getting absolved! Human eyes are great sinners. It looks at one person or other with blind attachment (vyamoham). This increases the sin. Having eyes one must see only good things. Do not see bad drushya (seen). Forms are very much liked by human eyes. But Atma has no form. As long as your eyes are holding onto a form till then your vision of form (roop drushti) does not go. As long as vision of form (roop drushti) is there, this world will seem real to you. Till you gain victory over senses, world will not disappear for you. Till world disappears, experience of Atma (Atma darshan) does not occur. Do you know why God has given ears to you? Not to hear gossip. But to hear holy name of God. Man's ears are curious to hear about unnecessary conflicts. Does not get interested in hearing good things. When they hear useless talks, they don't keep quiet. They bring forth suffering to man. One who has sin in his heart cannot hear good words. Those who have faults in their heart will not have faith in the words of God. Because one has ears, one should listen with interest to the discourses of the Mahatmas. Just the way an animal masticates the food it ate and digests it, in a similar manner what you heard in discourses, take it to your heart and carefully

contemplate and put them into practice. Only then you gain vigor and contentment.

**75) Swami, What are the five organs of action and organs of knowledge (karmendriya, jnanendriya)?**

Speech (mouth), Paani (hand), padamulu (leg), upastha (urination organ), gudamu (stool excretion organ), these are the five karmendriyas.

Hearing (ear), Twakku (skin), Chakshu (eye), taste (tongue), smell (nose) these are five jnanendriyas.

**76) Swami, what is the work done by Karmendriyas?**

Word - speech, foot - movement, hand - grasp and move, anus - stool excretion, sex organ - sex.

**77) Swami, why are they called Karmendriyas ?**

These are instruments to perform karma hence called Karmendriyas.

14-12-2015 7:20 PM

**78) Swami, How to restrain tongue for sadhana?**

Human's tongue does two things - tasting, and speaking. Tongue is built with muscles. But, just like knife made from iron it can wound the other person. Just the way we are careful about the food that goes in via the tongue, similarly we need to be just as careful about the words that come out. You must use the words in the right manner. Do not engage in wasteful dialog. Do not speak loudly. Whoever you speak to, only they should hear your words. Shakti (energy) is form of God. Therefore, do not waste energy. When you speak excessively you spend more of your energy. Speak less, work more. Due to speaking less, energy is not wasted. In turn it improves your concentration. Words spoken by you should not be violent towards others, and not hurt their feelings. No need for pride or conceit in speech. Do not speak for satisfying your ego. Every word you speak should be properly weighed. It should be appropriate, clear, and compassionate. With good speech you need to preserve your respect. Speech should reflect your purity. Do you know why God gave you mouth? to speak about useless things? No, no. to sing kirtans with emotion and to pine for God. One should use the God given organ the right way.

**79) Swami, what does it mean by Karan, Kaaran, and Karta?**

That which is used by Karta (doer), is Karan (object). Desire of Karta (doer) is Kaaran (cause), The one who uses these instruments (karan) is Karta (doer).

**80) Swami, what is the primary goal of human ?**

Primary goal of human being is to recognize the unity of Karan, Karana, Karta.

**15-12-2015** 9:00 AM

**81) Swami, How do we put the hands to benevolent use?**

Do you know why God gave you hands? for feeding your mouth? no, no. To perform actions that are beneficial to others. Therefore, you must engage in sat karmas (selfless work). Must stay far from karmas that are prohibited. Your actions should not hurt others. If capable, help others. Do not hurt anyone. Do good work. Get good reputation. That is real humanness. You should not struggle to become well known. Strive to be a good person. Well known people can make mistakes, but whatever good people do, it will be exemplary to others. Even though you are leading a physical life in this world, work with your hands but mind must be on God.

**82) Swami, How is sense control (indriya nigraha) to a sadhak?**

Whatever actions you undertake they must be meaningful and take you to a higher spiritual state. Some may have wealth, while others may not. But, God gifted indriyas to all. One must put them to good use. Without putting indriyas to good use, no matter how many sadhanas you do, they are of no use. To sanctify your indriyas, one must engage in activities beneficial to others. If you do not have the resources to help fellow beings, at least speak good words and give them solace. If you wish to have complete good health, your indriyas are to be kept the right way. Among the indriyas given, if you control the three - eyes, ears and tongue, you will become a good person. Good sight, good hearing, good speech, if they are sustained then there is no God other than you. Those who possess these three gunas (attributes) are indeed forms of God (Daiva swaroopa). Those who succumb to the attractions of senses, and unable to restrict the senses, cannot keep their senses (indriyas) under control. Those who succumb to attraction of the senses, downfall is inevitable. Those who cannot restrain the senses from the attractions cannot overcome Maya. Without sense control one cannot journey towards God. If sense control is not there, Jnana cannot be steady and stable. Sense control is like foundation for spiritual growth. Being born as man having Vijnana (higher intellect), Sujnana (spiritual knowledge), Prajnana (supreme wisdom) yet unable to restrain senses, what is the use of human birth?

**83) Swami, what are the subtle forms of the five elements?**

They are sound, touch, form, taste, and smell. Sound is from Akasa (space), Touch is from air, Form is due to Fire, Taste is due to Water, Smell is due to Earth element. Therefore, entire world consists of five senses.

**84) Swami, how are five vishaya perceived ?**

Ear - sound, skin - touch, eye - form, tongue - taste, nose - smell.

**16-12-2015** 10:20 AM

**85) Swami, what is the necessity of sense control?**

Ten senses are in the shelter of human body. They are instruments originated for the execution of destiny (vidhi). In this world of Prakriti (Nature), to perform any activity help of the senses (indriyas) is absolutely necessary. Senses that are sheltered in your body are all aimed and directed at the world. Your externalized senses when they contact the world, they do not keep quiet. It generates disturbances in you due to the attraction and repulsion of vishaya (objects, topics etc). Because of that you get farther from your inner shakti (power/ energy) and lose peace of mind, as a result you are becoming slaves to the world by constantly yearning to attain something or other. Man gets into the illusion that by satisfying the senses with the objects they seek, one gets happiness. Although sense object pleasures give happiness initially, seem like giving peace, but in this exchange it actually gives twice the suffering. No matter how much a man experiences the pleasures of vishaya, his thirst does not get quenched. Misuse of the senses is the cause of many weaknesses in man. Only one sense weakness is enough to destroy a man. If one submits to the senses, then one must undergo many miserable lives. You think that you are enjoying all the senses. No, no, all the senses are enjoying you. You are unable to recognize this truth. Senses are like doors to the human body. Mouth is like front entrance. If needed the doors to the house are kept open, if not they are kept closed. Therefore, when senses are used only to the degree needed, walking the just, natural, and righteous path, your senses will come into your control. Without control of the senses, mind control is not possible. Without mind control, it is not possible to attain purity of mind (chitta shuddhi). One without purity of mind cannot experience the Atma (darshan).

**19-12-2016** 10:20 AM

**86) Swami, How is it possible to control mind?**

Mind is like a shadow. To think of catching it is futile. It is like one shadow chasing another shadow. It is like a children game. I will tell you a story. One child is running in the street to catch the shadow of his head. No matter how much he ran after, it kept moving away from him. It is not becoming possible for the child. His mother observed all this and laughing advised him loudly 'Oh son, put your hand on your head'. Right away child did as mother suggested and the shadow hand got hold of the shadow head. Child was satisfied. These methods and advice work for children. But for the real sadhaks traveling the path of sadhana, these will not work. Will not give satisfaction. All the methods to

restrain mind are like this. Instead if one goes toward the source of mind, and stays right there in the source, one gets great level of peace and happiness. All other methods take mind to be real, and with physical mental activities, hoping one can restrain the mind easily. When Atma is experienced there is no mind. Without mind perishing (nashistey) Atma experience will not occur. Actually mind never existed. When you firmly understand this, only then it is possible. If understood what is Real and permanent, mind and its imaginations are impermanent. When one understands that the existence of mind is imagination only then mind can be destroyed.

**20-2-2016** 5:40 am

**87) Swami, It is said mind is imagination, how to control its thoughts?**

Rope and snake! Rope that is lying on the ground is thought to be a snake, then it stays as snake in the mind. Your belief that it is snake disturbs you. Anxiety and agitation starts. To escape from the fear of that snake, you waste a lot of your mental energy and time. But what is the truth? Snake does not exist anywhere except in your imagination. You alleged on the rope your opinion that it is snake, and if you find out that it is rope, both snake and the imagination that it is real will perish. Similarly mind is also only an allegation, imagination on the Atma. As long as we keep looking at mind, as long as we believe it is real, Atma which is the basis for it will not come into experience. When Atma is experienced, one experiences that there is nothing called mind. Therefore how to get rid of the opinion that mind is real, you might ask. Just the way you get rid of a wrong opinion, likewise get rid of your opinion that mind is real. Again and again, keep saying that 'I am not this mind' 'I am not this body' 'I am Atma' 'I am consciousness' 'there is only consciousness'. Like this, keep feeling with strong faith. One day or other your faith and belief will come into your experience. There is only pure consciousness. Nothing else is there. Nothing is Real. Even a little bit feeling is allowed that mind is real, then there is a danger that unreal existence becomes your swarupa. Once mind is real and 'I am that' feeling arises, then all problems and issues start overflowing. Do not fear the mind. That is a false tiger. It is not real. Anything that is not real cannot do you any harm. Incapable of doing harm to you. All anxieties arise when we view it as the real tiger. If someone tries to scare you with the roar of a tiger, and if you find out that person is your friend, and tiger that induced fear in you is found to be false, all your fears disappear in a single instant.

**6:10 PM**

**88) Swami, Experience of Atma occurs once in a while, then disappears. How to firmly retain that experience?**

When breeze flows strongly, lamp gets extinguished. If you want to see



the lit lamp, it needs to be lit again. But Atma is not like that. It does not get extinguished due to the flow of thoughts. It is always shining light only. If you are not experiencing it means, you have covered it up with the curtain of your thoughts. It is this screen that is covering up your experience of Atma. Atma did not get behind the screen on its own. You are the one who put that screen on it. Unreal thoughts are that screen or curtain. If the screen is covering and uncovering means you are still firmly believing that unreal thoughts are real. Therefore to remove them entirely means sadhana needs to be done more deeply and intensely. If you go to the source (moolam) there is no need to firm up Atma. It is always full and firm (sampooranam, sthiram). Actually that which needs to be removed firmly is mind only. Question might arise 'is Atma vichara (who am I enquiry) the firm and stable sadhana?' Yes that is true. Only with the strength of sadhana and maturity of sadhana (pari-pakvatha), the curtain is removed entirely. Then there are no more obstacles. You might ascend to the peak but if you are not careful, cautious and are careless, you might fall down or might perish. Therefore for experience of Atma, sadhana with determination/resolve is needed. Anywhere on the path one can stop. One can fall down due to ignorance Ajnana. Hence once ascending to the peak of spirituality one must be alert and vigilant. Due to the maturity of sadhana (pari pakvata) a time will definitely come when you can firmly abide in Atma and there will be no more possibility of falling down. You will firmly stay there. Then sadhana and effort are not needed. Till then firm sadhana is necessary.

### **89) Swami, Is a Guru necessary to do stable firm sadhana?**

I will say it is necessary. Guru takes the role of guide and guidance to your sadhana. Guru explains and guides as to what state is your sadhana in, how to do more. If you want to fill a bucket with water, you need to fill all the empty parts of it with water, and after that you don't need to add even a drop to it. You might think that your sadhana is complete and has come to maturity (pari pakvam). But Guru knows that your sadhana has not come to maturity yet. Therefore with regards to your sadhana, have faith and sraddha in your Guru. External Guru will explain the sadhana you need to do and pushes you toward Atma. Inside Guru Atma will pull you unto itself. All this is possible with (nirantar) ceaseless continual sadhana. Once you reach Atma and get established, no more distinction of Guru and disciple. In that state there is no need of the Guru. 'You' (neevu) means Atma then. Till the river reaches the ocean, it is necessary to flow. Once it reaches the ocean and merges, it becomes one with it. Its flow stops. River merges into its source Atma. Likewise you do sadhana and you merge back into the source Atma where you have come from. When you reach your source, you will know that everything i.e. Guru, (prapancha) creation, mind, everything that is seen is all one, Atma. Then no variations and differences are felt (anipinchavu). Advaita is Jnana. Oneness is Jnana. Duality and diversity is Ignorance Ajnana, Samsara. When Duality feeling is discarded, only Brahman is.

You are Brahman too. In order for this to come into your experience, sadhana filled with sraddha and determination, resolve is needed. Do not set aside special times for sadhana. Not just when you close your eyes but ceaseless sadhana must continue. While sleeping, eating, walking, always ceaselessly with awareness sadhana must continue. Only then your sadhana will get what you thought of, your (nija stithi) real state.

**21-2-2016** 5:40 AM

**90) Swami, How are the energy vibrations emitted from a Jnani?**

Jnani's energy vibrations persist even after they shed their body. All people give out vibrations wherever they are. Jnani's give out positive vibrations, while materialistic worldly people give out bad vibrations. It does not mean all will experience the vibrations the same way. Jnani's vibrations are very subtle. In order to hear radio waves (like FM 98.5) one must have a radio, it needs to be dialed correctly to the waves (anusandhanam). Only then you can hear the programs of that station. Similarly a Jnani's energy vibrations can be felt through silent and still mind. If you are unable to connect properly, then Jnani's energy vibrations will not come into experience. If one has a doubt that if one is in close proximity of a Jnani can they experience more vibrations? True, there is no doubt. When one lives close to the proximity of God, they do not need to undergo any consecrations and disciplines (diksha, niyama). God and Jnani's are like magnets. By their mere sight they attract Sadhaks.

**91) Swami, What does Maya mean?**

Body is necessary for sadhana but never to get identified with it. One must keep the body healthy and use it nicely, but one does not need to give it over attention. There are many thoughts in the mind. They come one after another continuously. In all these thoughts, the thought that I am the body is always present. Using this thought as a support, rest of the thoughts keep coming. Because the thought 'I am the body' is firmly set, hence the effect of Maya is strong on you. When identification with the body is destroyed or let go, Maya will not affect you. Actually Maya means that which is not there. What is not there is Maya. Maya is acrobatics of wrong thoughts, notions. What is not there, but gives the illusion that it is there is Maya. How does Maya make what is not there to appear or emerge? What would you say when a barren woman says her son abused her or when one says got hurt due to rabbit's horns? You will say they are speaking out of illusion.

**22-2-2016** 5:40 AM

**92) Swami, Please tell us the solution for coming out of Maya?**

That which is never there, how can it hurt you? Maya feels like real. It creates the illusion that it exists. Truth is, Maya is never there. If you ask the

question, how to come out of the feeling that I am the body, and the illusion (Maya) caused by it? When one gets equal mindedness, steadfast devotion to Atma (Atma nishta), experience of Atma, then one gets out of the dualities like happiness-misery, pain-joy, praise-criticism. If one is rooted firmly in equal mindedness, the feeling of I am the body and Maya disappears. Body is inert naturally. That which does not have life, is like dead. Without mind, body does not work. Mind-body need to work together in harmony/ coordination like teeth-tongue. Either teeth with tongue or tongue with teeth do not wage a combat. Similarly body-mind need to work in cooperation. If you want to distance yourself from I am the body feeling, one must realize that the knowledge obtained through the senses, and sense experiences is not real. In a desert how mirage creates the illusion of water, similarly the senses will keep telling you that this seen world is real. Seen world is mithya, maya. When mind thought the rope that is seen as snake, it is a thought created by mind regarding the rope. Similarly this world too, with projections of the names-forms on the Atma, and while looking at them one forgets its support and basis, Atma. Scriptures and Gurus gave you many examples. As an elephant is made out of wood, you notice the elephant but forget that it is nothing else but wood. As long as it appears as elephant to your mind, it will not see the wood. Similarly all jewelry is gold, yet only noticing the names-forms and giving them names, temporarily forgetting the real things. Enquiry of Atma (who am I) is useful in removing the sight (drushti) from names-forms, and immersing in Atma. A Jnani always has his drushti (sight) on Atma, his support. Even God's picture seen in the forms is unreal. How valueless the names and forms that you see in your dreams are, likewise same is true of the objects in awake world. You are firmly believing that this world, your bodies, everything seen physically, is real. When you experience Atma, all these thoughts will disappear. Jnana is attained. Atma alone is and remains. If you ask the question that If everything is mithya, maya, unreal, then anyone I come across can I steal, beat, or kill them? Without any doubt, as if none of it is wrong, as if it is all a dream, can one do that? Since everything is Maya, you should not behave whichever way you want. Because the mistakes made in dream have dream consequences, these (awake acts) also have their consequences. Therefore do not hate others, do not do wrong actions, and view all with equanimity.

**22-2-2016** 6:00 PM

### **93) Swami, How is attachment to money?**

Today I will tell you a story. There was a rich man. He worked hard all his life and accumulated lot of wealth, and assets. As his wealth increased significantly, his ego increased with it. One day he was seated in front of his house and was playfully swinging a walking stick in a conceited way. A simple poor man was walking along that way. He came up to the rich person and said

'sir, why are you swinging the walking stick like that'. To make fun of the poor man, the rich man said 'this is a special stick. This needs to be given to someone who is stupid, unintelligent. In this manner this stick is going from one person to another. Now I am giving you this stick, you will now have to give it to someone who is less intelligent, and stupider than you.' Poor man took the stick and kept searching for less intelligent, stupider person than himself. Since he is less intelligent than many, he could not find anyone more stupider than himself. After a few weeks he came to know that the rich person was suffering due to ill health and was hanging between life and death. He right away went to the rich man to enquire about his health. While conversing, he asked the rich man a question. 'After you pass away, what will happen to your wealth?' Rich man said with a lament, he has to leave all the wealth behind, and he does not know where he will be born next, and he cannot take along a penny from his wealth. Then the poor man said 'you are the right person who should get the walking stick. Because you have earned excessive wealth from which you cannot take a single penny with you. You did not do a single act of meritorious deed, lived all your life selfishly. In spite of many opportunities in your life, despite a long life, you did not do good deeds and lived without peace. Whatever you earned has become useless like garbage. It is not useful at all for next life. There is no other fool greater than you for wasting your entire life, hence you are the one who deserves to be given this stick'. Saying that the poor simple man, put the stick by rich man's bed and left.

#### **94) Swami, why are we unable to attain the results we seek in Sadhana?**

Atma vichara must be done ceaselessly. If you do it now and then, it is not useful, if done without Sraddha it is of no use, you grow 2 steps spiritually then take 5 steps towards the worldliness. To be able to abide in Atma, life long effort must be made. A firm determination (pattu-dala) to achieve success must be there. That's what it takes and not something done on and off. You are in ignorance for many lives. In ignorance (Ajnana), your activities, tendencies (samskars), habits make you get further entangled in Ajnana (ignorance). For Ajnana which is rooted so deeply, a long time determined effort is highly needed to come out of it. To change habits and beliefs, one must keep making the effort again and again. Ajnana gets destroyed only when one has firm knowledge (jnana) of Atma. If one develops a ceaseless continuous connection with Atma then ignorance (Ajnana) will not arise. When there is darkness, if a lamp is lit, darkness gets removed. Darkness is not real. There is no need to dig it up and throw it out. Lack of light is darkness. That's all it is and nothing else. When lamp is lit, the darkness in the room leaves instantaneously. It does not go out slowly, or piece by piece. So, this is just an example. Atma is not like all other lamps. For you to see or not see, Atma is not like an object. It is always shining as your very Self (swarupa). If you reject its existence, you will be in imaginary illusion (uha-atmaka Ajnana). This Ajnana does not stay forever without

perishing. You yourself are rejecting the truth that you are Atma, i.e. ajnana that you brought it upon yourself. Hence it needs to be destroyed with awareness, with jnana. Therefore you need to turn inwards (towards atma) again and again, frequently (maati maatiki), and make it stay with Atma. If your vision externalizes, you will get entangled in the world, will forget Atma. With ceaseless practice of sadhana, you will develop a steady vision focused on Atma. You will become one with Atma. Ajnana gets destroyed. Then while staying in this body you will experience endless, destruction free bliss (ananda). Will tell you more tomorrow.

**23-2-2016** 5:40 AM

**95) It feels attaining Atma Jnana (Self Knowledge) is very difficult, Swami?**

This does not happen right away. Due to many lives accumulated ignorance, you are unable to put even a little focus on the Atma. You left your home and travelled for many lives away from it. If you want to reach your home now, you need to travel backward towards your home. No matter how long is your travel, without laziness and despair, and with determination you must travel and reach your home. In this return journey you might feel many anxieties like loss-gains, sufferings, despair, discouragement, lack of achievement. But do not let go of the effort to return back home. Do not give opportunity to anyone to derail your effort. Like a river trying to reach ocean, you keep moving forward. No matter how many curves and bends in its path or how far it has to travel, a river becomes one with the ocean where it has come from i.e. water of the ocean becomes vapor, then becomes clouds, and come down as rain which collects and becomes a river. Then there is no separateness as river. Jiva came from the Atma. It needs to merge back. One spark from fire pit when it comes out, it burns out in a little while. If it is thrown back into the fire pit, it becomes one with the fire. There is no happiness in separation. Jiva if it stays away and separate from Shiva, there is no peace, contentment and happiness. Again when it becomes one with Shiva, gets peace and happiness. Mind receives energy from Atma. When awake, mind seems like it has separate existence. In deep sleep it goes back to its source Atma. Mind keeps coming and going as indicated. The reason it keeps happening like this is due to mind not knowing who it is. Though it is Atma itself, not knowing this knowledge makes life miserable. Feeling of firm belief that it is separate from Atma, desires, grief, discontentment occurs. Keep your mind always in Atma. You will always be in unwavering peace (prashanti) whether you are awake or asleep. Just the way mind is peaceful and in bliss during deep sleep due to no worldly topics or subjects (vishaya), and no thoughts, likewise if one keeps mind in Atman when awake, then there will be no feelings of distinction and differences. One experiences that everything is Atma swaupa.

**96) Swami, How to recognize a Self Realized Jnani?**

In whose presence without making effort one's mind is peaceful, that individual can be recognized as Jnani. But that is only possible for Sadhaks (aspirants) who have spiritual maturity (pari pakvata). Yet it cannot be said that this is a proven rule. People who do not have maturity (pari pakvata) will not experience peace in the presence of a Jnani, and as usual like before, their mind continues to roam around. Average people will not be able to recognize a Jnani. There is no definitive rule for recognizing a Jnani. I will relate something to you in this context. Under a tree shade by the road side a sadhu was in a state of samadhi. One person passing by that road thinks that sadhu is drunk and that is the reason his body is swinging. Another one sees him as being happy and thinks that he might probably be waiting for his girl friend. Meanwhile it gets dark. Another one passing by thinks he looks like a thief. Probably waiting to rob the passers by so he moves farther from him. After that a spiritual sadhak who attained maturity comes by and sees the sadhu, sees the luster on his forehead, thinks that he must be a Jnani and fully prostrates to him. Therefore people based on their thoughts and notions, they assess the Jnanis and others. What else can they do beyond that? If wearing green colored glasses, entire world appears green. Whichever colored glass one wears, world is observed in that color only. But a Jnani who does not have any worldly tendencies (vishaya vasana) and worldly outlook, gets the experience of everything is Atma swarupa.

**97) Swami, How do we acquire Atma drushti (Atma's outlook)?**

The way you think and view the world, it will appear in the same way. In awake state one sees with physical eyes, everything appears to them physically. In dream state the mind sees the world as subtle. Atma is beyond mind. Atma is infinite. Atma is not physical substance or object, and Jnani is Atma, hence he sees everything as Atma. Atma is ever shining. You are Atma too. Your mind cannot grasp it. Mind always presents to you either physical world or dream world. In no mind state your real nature (swarupa) gets experienced. Hence mind has to be destroyed. Then infinite Atma as your swarupa is experienced.

**98) Swami, To recognize a Jnani, is it enough to know his life story, his teachings?**

Whoever you think are Jnanis, you will not understand their state from their writings. Those books are not the right kind of evidence. Some Jnanis are in silence. Some of them are speakers. Some are very active doing karmas. Some are preachers. Some are alone and hidden. Some are like sadhus. Some are like mad men. But in all of them there is peace, and due to them others will have peace. Their behavior does not affect their peace. One cannot see

characteristics that are common and alike to all of them.

**99) Swami, A Jnani is said to be known by his equanimity. Can't we determine that if a person is behaving with equanimity or not and hence a Jnani or not?**

Jnanis are always immersed in bliss of Atma. Their behavior is in sync with their circumstances. Some might show equanimity while others may not show. They might look like ordinary people. But there are no thoughts/ notions of world on their mind. Their life happenings will not have any impact on them. Whatever boundaries are dictated for them, their behavior is within that. They have equanimity internally. Do not imagine that Jnanis have a definite behavior, and approaches. Speaking about Maharaja Janak, who seemed like overburdened with worldly affairs. When his palaces were burning, he was the only one who was not disturbed and did not lose even a bit of the peace in his mind. Sadhus who were living close to the palace were highly disturbed that they would lose their kamandal, loin cloths, walking sticks, and to protect them started running helter-skelter. Their possessions were very negligible. Yet their attachment was not gone. That is why they did not want their possessions get burned in the fire. King Janak, though his palace was getting burnt, did not lose his peace of mind and stayed with equanimity. If you are like that also, then your peace of mind will be undisturbed like a mountain. Hence your prosperity and possessions are not obstacles for your Jnana and for your peace of mind. Right understanding is Jnana.

**25-2-2016 6:00 AM**

**100) Swami, What important things must a Sadhak recognize and practice?**

Regarding this (right understanding) there is a story in Yoga Vasishta. I will tell you that. Emperor Bali developed distaste for the kingdom, riches, and pleasures, and asked his Guru Shukracharya, as to what he needs to do to get Jnana? Emperor hoped that his Guru will give him advice to let go of the kingdom, move to the jungle and meditate. Counter to that Shukracharya said 'I am Atma, You are Atma, Everything is Atma. That is all there is to know. Beyond this I cannot give you long discourses (upanyas). Right now I need to go urgently to a meeting with Devas'. There is no great benefit from long expositions. They only entertain people for a while. That is all. Remember well what I said. Hang on tightly to the awareness that you are Atma, do not let it go. Remember this all the time. There is no other sadhana, or upadesh higher than this. I will tell you one other thing in the same lines. Once Shuka Brahma said to King Janak that I have come to you for Adhyatmic Jnana (spiritual knowledge). King Janak said 'while coming to me, what all have you seen on the way'. Shuka Brahma said 'while coming I had seen roads, buildings, trees, flowers and animals. Saw many

people. It came to my experience that all of them were made from the one Sat padarth (existence, awareness). Even you and I are the same.' King Janak laughed out loudly and said 'you have attained maturity, wisdom. You are a Jnani.' You might ask 'it is said some jijnasus' as soon as they hear the upadesh from Guru, get experience of Atman, how is that possible?'. For Sadhaks who are mature and advanced, it is possible. As soon as they hear the words of a Guru who is realized, they beget experience. The words of a Guru who attained Jnana is as such. If you are in spiritually elevated state, Guru will quickly turn you inward and reveal to you the Sathya, Truth i.e. that you are Atma, and eternal peace is your real nature (swarupa). Efficacy of their words is as such. Only if your mind is pure, Guru's words will take you to an evolved superior state. If you were to ask ' how did the mind express the world I see?'. In awake state the world you see is like a dream. Your thoughts are expressed as dreams. Bad thoughts give rise to bad dreams, good thoughts give rise to good dreams. If you do not have any thoughts then you do not get dreams. Even then if you get dreams take them to be Atma. To be in Atma nishta (steadfast devotion to Atma) you need not suppress the dreams. No need to stay thoughtless. If you remember firmly that awake and dream states are both dreams, they will not bother you. Always be Atma. Then whatever you see will feel like a dream.

**28-2-2016** 7:00 PM

### **101) Swami, How to understand that life is a dream?**

What I would like to say is, how did the world you live in get made by the desires and dreams. If you say, it seems impossible that your desires made this vast world. Assume that one person has to catch a train early morning at 3 am. Before sleeping he kept thinking that he needs to catch the train at 3 am, and he went to sleep. That night in dream he got up at 2:30 am, went to rail station, climbed into the train, sat down, and felt he was traveling in it. A little later he felt that he woke up too early. Felt he was feeling sleepy. Thought I will sleep for some time, and went to sleep. He wakes up like everyday at 8 am and says 'Oh, I could not travel by train'. The thought that I need to wake up at 3 am became the reason for his train journey. Likewise all the events incidents that occur in the awake state are a result of the vasanas hidden in your mind. Vasanas inside you are incited in this manner and creates a dream like awake state. View this as long and extended dream. All this is an expansion of your thoughts and nothing else. All this is a drama of Maya woven and constructed on Atma, the support and basis (screen). Do not forget Atma. Adhere firmly to the Jnana that you are the Atma. Then you will not have any bondage with the world.

### **102) Swami, You say that everything is one yet in our life it is not feasible to view every one as same and equal. What are we to do in that case ?**

You might think in real life we need to use discretion and based on that



act appropriately. One time one person went up to the housing board colony and encountered horrible stench coming from the canal near it. He could not go that side because he could not bear the stench. In that circumstance, saying everything is one, everything is Atma, bearing that stench and ruining your health is not advised. Once you merge into Atma, a divine power takes the burden of your life and through you, all activities get executed efficiently, and miraculously. Wherever you are meant to be, you will be in the right place. Whoever you meet, you will only say good words. You will not have any mental exertion. When ego that thinks that I need to do this, and do that is destroyed, Atma will make you do things. In case you do not have Atma nishta, you need to use discrimination wisely. Using your discrimination, make effort to be in the proximity of a Jnani. That proximity gives you a lot of peace. Instead if you are always with worldly people, discussing worldly things, the negative effect of worldliness will show on you. Then negative actions will be done by you, even forcefully. I keep telling you often, everything is Atma, you are Atma. Without bringing that into your experience, if you act saying everything is one, everything is Brahman, then you will be subject to difficulties and sorrow. Though your ultimate goal is Advaita, it is not practicable for one whose mind is in duality mode. Electricity has lot of utility, but if not used properly it can be dangerous. Thinking everything is one, you know what will happen if you stick your finger into the plug point. You can perform sadhana for Atma experience only if your body is healthy. So be healthy. If you get the experience of Atma, Atma itself will take your entire responsibility and make you free of worries. In that state, the mind of the past will not be there which used to get depressed, feel sad, used to indicate desire, differences, divisiveness. In that state you do not have a need for anything and you do not feel you lost anything. Atma knows everything.

**29-2-2016** 5:40 AM

### **103) Swami, How to behave in the presence of Guru? What sadhana to do?**

Be silent. Stay closer to the Atma in you. If you were to say, "I understood that yet i feel i need to do something. I am unable to stay in that state of Atma Nishta (steadfast in Atman) all the time. When i am not in that state, even i am unable to know i am in that state. in spite of you saying, turn yourself towards Atma, I am unable to do that" then find out who is saying that 'I am not in that state'. Every time you get thoughts, you question yourself. Swami (SSS) said this to a Bhakta who always was clinging to Swami's feet. "Do not always cling to this feet. Because some day these feet will disappear. Then you will get disappointed. Hang on to Atma tightly. Atma is the real feet of the Guru. They never go away. They are eternal. Atma is Guru. Stay in Atma." That you yourself will have to do. Atma is eternal light. It does not get extinguished like other

lamps. Once you find it within yourself, you will know that it is always there with you. Overdoing the actions of touching Guru's feet, to act as if you have deep devotion is not right. Without the ego perishing, repeated complete body prostrations at Guru's feet is not right. It will not get you experience of Atma. Constant awareness of Atma, constant abiding in Atma (nitya anusandhanam) that is in you, is the experience of Atma. What is needed is inner vision (antarmukh drushti). What needs to be done is complete surrender (sampoorna sharanagati). I will share with you some episodes of the devotees who were with Swami (SSS). One overseas devotee after touching swami's feet, she fell into a peculiar inactive state. Swami said to her 'bangaru, you repeatedly doing this is taking you to an inactive (laya) state (achetana stithi, mano layam). It is not right. It wont be useful in any way. This is like sleep. Come out of it. There were some other devotees who used to do the same thing. Once a person, nearby Swami, would sit like this for hours and others were thinking that he reached to such a nice state of Dhyana. Swami scolded him, said 'this is like sleep state, it is not good, this is all waste of time'. In the past there was a Sadhu who used to be like this. Once he asked his disciple to get him a glass of water. Before his disciple got him the glass of water he got into Laya like samadhi. He stayed in that state for years. Many kings have died during that time. His disciple died. River changed its course. When he opened his eyes, the first thing he said is 'where is the glass of water?' Prior to his samadhi that thought was in him strongly, and when he came out of samadhi that same thought came out. Therefore these states are not useful to sadhana but instead they can be risky. If you were to ask, 'but when I sit for meditation, this state comes and what do I need to do to get rid of it?' Practice Atma vichara. To avoid state of Laya, this is the method. Mind has two habits – to perform actions with many thoughts, or to go to sleep. There are some who will get into the state of laya. Once one gets habituated to it, it becomes an addiction. Even if this state gives happiness, one must come out of that. When this Laya comes, be aware of it, engage in some activity, or go for a walk while doing Atma vichar, this way one can come out of that habit.

**01-3-2016** 6:00 AM

**104) Actually without knowing 'I-I', what is the use of knowing God? 'I-I' is the sound of Atma. It comes from Atma. What is your intent? That is Naadi of the sound. Is it a kind of sound or is 'I-I' a thought, feeling?**

Both of them are referring to Atma.

**105) Is sound also Atma?**

Sound emanates from Atma.

**106) Is it Atma? Or does it come from Atma?**

It is also a part of Atma.

**107) Is it like the whiteness of the milk that cannot be separated?**

Yes, that is true.

**108) Swami, Why I am asking this is I hear the sound always. But I am unable to experience the 'I-I' in my heart. I am thinking that I need to go deeper into the depths of my heart. I keep questioning myself 'what is this sound?'**

I will give you an example. There is a fan rotating above your head. You are getting cool breeze and the sound from the fan. But to hear that sound separately is not feasible. If you keep your attention continually on the sound then it will open a path to peace. That shanti is beyond, transcends the sound. That peace is eternal peace (param shanti). Awareness is there at that time. It is not unconscious state. Many people are unable to listen to this subtle sound. Why? Because of the sounds of the outside world and the continual flow of thoughts. Those in whom thoughts ceased, only they can hear that sound. In order to hear that sound, one must have deep peace of mind. This sound comes in all of us ceaselessly and all the time. But the continual flow of thoughts are covering it up and hence unable to hear it. Swami says, If you close your eyes and ears, and turn your focus inside, you will be able to hear that sound.

**109) I am able to hear the sound but my experience is not deep enough to get absorbed in Atma. The peace you refer to, the peace alone that comes after the end of the sound, I am not experiencing. I am making further effort, intensely. I am asking myself where does this sound come from? Because I would like to immerse myself in the bliss of my consciousness?**

Enquire into who is this I? what is my real swabhava (nature)? Swabhava of Atma is only peace. If that peace is not coming into experience, then you are becoming one with or identifying with (tadatmyam) something that is not Atma. As long as you are seeing, hearing, smelling, then you are one with the body. When experiencer and experience disappears, you will be able to experience ceaselessly the complete peace (poornamaina shanti) that is in you.

**02-3-2016 7:00 PM**

**110) Swami, It is said my real nature (sahaja stithi) is state of Atma. How do I stay rooted in it?**

You listen to the sound. If you were to ask 'who is listening this sound?'. Reply comes as 'I'. What will happen then depends on where you are. If you are in Swami's proximity or in prashanti Nilayam, it will be peaceful. If you are

somewhere else, you will say peace is not possible. You are always Atma. That is enough. How is it possible for Atma to come, and go, you get hold of it, you let go of it? When Atma is your swarupa, real nature, your natural state (sahaja stithi), then how is it possible for you to be close to it one time and another time you are separated from it? When you are with Swami you have certain experience, and Swami is not there you might not have that. That is your experience. Actually you are not understanding what you are saying. Satyam, Truth is not dependent on whether you understood it or not. You are always Atma. If you know who you are, then there is nothing that hinders your Truth. You yourself are identifying with the body and hence all this confusion. It is all due to your mind, one experience at one place and another at another place. Let go of your identity with the body. Then you will always stay as Atma. If you were to say, 'How to let go identification with the body? I am practicing but not having the experience?' Do meditation on 'I am Atma'. Then your feeling that you are the body will go. 'I am Atma' is also a thought, feeling. Like other thoughts it is also a thought. It is a part of Maya. But this thought that you are Atma will remove you from other thoughts that bind you and subject you to suffering, in this manner Maya can be overcome. Your bad thoughts are to be eradicated with your good thoughts, thoughts related to Sathya Truth, and these good thoughts will turn you into a seeker of Truth. Just like, to split an iron one needs another iron. Like, in a battle when one shoots an arrow at you, you shoot back an arrow. In Maya if you get bad thoughts, then launch the thought of 'I am Atma'. Then good and bad thoughts stop. Indeed sadhana is a battle field. You need to be alert. Any thought that comes instead of becoming one and flowing with it, instead if you say 'I am Atma, I am Atma, I am Atma' firmly in your mind, the effect of those thoughts will diminish. I am body feeling reduces steadily. Feeling of 'I am Atma' becomes your protection shield. This kind of battle occurs in Maya itself. In reality you are the very Atma, total peace (paripoorna shanti), only. Since you are in Maya, you need to deploy 'I am Atma' thought and you need to get rid of the thought 'I am body'. If you were to say 'Is it enough to be in awareness that I am Atma, to be as Atma, to hear the 'I-I' sound like before?'. It is enough if it is firmly (sthiramga) present. It is enough if you do not forget Atma. Atma is entire everything (sarvasvam). There is not even an atom apart from Atma. Everything is in you. Letting go of the thought, feeling, attitude (bhavam) of 'I am the body' does not mean you are not the body. It means you are just not the body alone, all bodies are you, all things are you, you are this entire creation. But what is bizarre is till you reject the feelings completely of 'I am this body, I am so and so, I am this, I am that', till then complete (poorna) Jnana that is Advaita Jnana that 'I am all the bodies, entire creation is I, unseen Atma is I, this seen world is I', will not come into experience. What I am telling you is that you are not this physical body. You are not this mind. Go beyond those. Then you will know the support and basis for those (mind, body). I am saying all these to get rid of your wrong attitudes of limitation. Know your reality

(nija rupam), your real nature (nija swabhava), attain that experience. Let go of the ignorant understanding of rope as snake, get the Jnana of seeing rope as rope. 'I-I' sound, attitude feeling of 'I-I' are arising together. As you feel 'I-I', the I comes into memory. All this occurs by itself.

**03-3-2016** 5:40 AM

**111) Swami, Do we need to constantly remember 'I-I'?**

You have forgotten that you are Atma hence the only path is to remember again and again that you are Atma. If there is light in your room all the time, even if you invite, darkness does not come into your room. Darkness means there is no light. Similarly lack of knowledge that I am Atma is the cause for the wrong notion (ajnana) that I am the body mind feeling, belief. Meaningless, valueless, not real thoughts are the cause for Ajnana. Good thoughts like I am Atma makes you let go of the other good and bad thoughts and lets you stay in Jnana.

**112) Swami, Therefore, is your opinion I am the body, am so and so, are only imagination? Do i need to let it go just like one let's go a bad habit?**

Indeed it is true. 'I am body' feeling is accumulated over many lives. To let go of that, one has to meditate that 'I am Atma'. Just like snow melts and becomes water, this habituated feeling that 'I am the body' also melts away.

**113) Swami, Does man have free will (swechha sankalp)?**

Swami once said like this. Freedom of thought (Sankalpa) does not exist. All of your karmas are already specified/ pre-determined, your freedom is only to the extent of identifying with the body or to identify with where this body is (in Atma), that is to identify with Atma. At that time someone said to Swami 'if I throw this hand fan on the floor, is that also pre-decided to happen at this moment?' Swami replied 'yes, it is already pre-decided'. Since all these are already pre-decided (nirdeshincha baddayi) by God, nothing can occur contrary to God's decision. You have no opportunity to behave contrary to God's plan.

**114) Swami, Then whether i remember that I am Atma or not is also God's will, isn't it?**

When enquiry is not done, only then forgetting Atma occurs. Therefore through enquiry get rid of your forgetfulness is my suggestion. Remembering and forgetfulness are not a part of the decision of destiny (vidhi nirnayam). It is like decisions you take every second that is which one to do and which one not to do. Every second you undertake the discretion of what to do and what not to do. Swami's intent is that – you identify with the body and become one with its work hence forget Atma, or you identify with Atma and think that body is doing the work pre-decided by God. Only freedom you have is to be one of these two. If you forget to fill the oil lamp with oil, there will be no light. Because of

forgetting to put the oil, light is not there. Your thoughts are always there. But not on the light. Likewise every second you are identifying either with the body or with Atma. By identifying with the body, do not criticize God or God's decision. God did not make you forget the Atma. Every second of your life, it is your freedom of thought, to be Atma? or to be one with the body?. Atma is always there. There is nothing that hinders your Jnana, except for the Ajnana that you have generated. Your efforts and sadhana are to remove that Ajnana only. When this Ajnana is destroyed, experience of Atma occurs. Attaining this experience of Atma is not a part of the destiny. All the activities related to the body are pre-decided by destiny.

**04-03-2016** 11:30 AM

**115) Swami, Am i the one responsible for my inner life ?**

Yes. God is within you and outside of you, everywhere. If your ego does not cover up the vision of God, that is enough. The feeling, thought that I am this body is ahamkar (ego). Remove this and shine as Atma. This is the only thing you need to accomplish in your life. Rest of the things in your life take place on their own. Even if you did not want them or wanted to escape them, they keep occurring on their own. What is not in your destiny no matter how much you wished for them, does not take place. There is no possibility for you to grieve about the incidents that occur in your life. Because they are not in your control. The responsibility you have is to find out who you are. Thats all, and it is not to alter your life history.

**116) Swami, What is God?**

God means it is not a body. Not limited to a body. Not a person who lived on this earth for sometime. Everything is God, everything is Swami. There will not be any irregularities when one follows the path indicated by Swami. Because, he is the light that is ever shining. He is compassionate and always showering grace. To understand Swami is knowing the inner Truth, ultimate Truth. If one does not know Swami is such and such, it is their fault, and not Swami's. He is not hiding himself. You yourself are escaping from him. You are thinking that he is separate from you. If you were to say "external world is all misery. Confusing. There is no possibility of knowing oneself", think all of it as Swami's compassion. If you say why is the world this way, it is for turning you inward, this world is a strange, scripted, magnificent, divine plan. If you turned outward its all problems, if turned inward it is infinite peace!

**05-03-2016** 5:40 AM

**117) Swami, Is seeking Self Realization considered a desire?**

This desire does not give rise to new desires or vasanas. Desire and quest for Jnana is a must. Because, without that desire you will not be able to

do sadhana for experience of Atma. In order for one to walk towards a destination, one must have the thought of going there. Only when you have that you will take steps toward that place. Without that thought (desire) you will not take a single step. Once you have the experience of Atma, then that desire no longer remains. If you were to ask *"knowing that Atma is changeless, our experience keeps changing. At times it is deep and intense. Feels like mind wants even more peace and bliss. The sound 'I-I' (aham sphurana) is not satisfying. Is this creating a problem? do we need to advance further in sadhana? Experiencing the same thing every time. Hearing the 'I-I' (aham sphurana). Want to go even deeper. Desire to experience more bliss and peace is getting firmer. Experience we are having is not satisfying. Desire to do more sadhana. Is this a good desire? or is it an obstacle to experience of Atma?"* What you must do is to get rooted and stay in the permanent, peaceful, changeless Atma. For that you have to get rid of all of your thoughts. If you can do this, then there is nothing more to do. When you are in your natural state (sahaja stithi) then you will not have any desires. No feelings of further attainment. In the state of Atma experience, there is no desire for anything and no more doubts. State of no desires, no doubts is the last and final state. If you were to ask *'the peace you indicate has not come into my experience yet. Therefore do i need to do more sadhana?'* Know who you are. That is all i can say. You are peace. Stay peaceful. Then there is no anxiety for anything. If you were to say 'desire and quest is for that peace', the one questioning is not real you. These are thoughts that come and go. You are not what comes and goes. Your real nature is peace. All that is needed is, you don't forget that !

07-03-2016 6:20 PM

**118) Swami, please tell us about the path of Vicharana (inquiry) ?**

In the path of Vicharana there are three paths. They are 1) Atma Vicharana 2) observing the breath 3) Immersing in the heart. The goal and result of these three paths is one only. One can say these three are one. Inquire into who you are. If you are immersed completely in it, Atma Vicharana yields Atma Anubhava (experience of Atma). For some this path might seem difficult. To those i will say, observe the breath, observe where it arises from. Birth place of breath, thought (mind) is same hence observing where breath arises from, mind will get stilled. Similar to Atma vichara if birth place of thought is observed (Atma Vicharana) mind will get stilled. The purpose of both of them is stilling the mind. Now, diving into the heart is not a special path in itself. Atma Vicharana, and observing the breath is indicated in a different way. Diving into the heart means mind is completely immersed in the Atma. With one pointedness, extreme determination, and faith (shradha), mind is focused on Atma, mind will reach its root source and merges in it. If you ask 'immersing into the heart has no procedure, then does it mean it will happen by itself?' Nothing happens by itself.

Till one reaches the state of effortless one must make the effort. That state is possible through ceaseless, without break sadhana. Then 'i am the body' feeling disappears. Just like the way darkness disappears when light arrives!

**119) Swami, In attainment of Atma anubhuti (experience) what is the role of Guru, SadGuru, and God? What are their teachings?**

Either Swami or others will only show you the path. You on your own need to follow the path. You want to go to America, others can tell you about how to go to America. Because of that, are you automatically going to be in America instantaneously? You have to go to the airport, and get on the flight. Then whenever the flight reaches America, only then you can get down and reach there. Similarly, you follow the pointers given by Guru and do sadhana in the method he indicated till you get the experience of Atma. Only then you get the Atma anubhuti. Guru's (God) daya (anugraha, grace) will take you to the Guru. That daya (grace) will show you the right path and gives you the experience of Atma. Till one experiences Atma, sadhana must be continued without fail. This 'I' - is flow of shakti. Awareness of 'I' is in everyone all the time. It is not a specialty of some Gurus. It is all of your nature. It comes into experience to only few aspirants (sadhaks) who have transformed. Although it is in everyone, it gives you a taste of how grace is and makes you run after it. Once one tastes it, they go on seeking it till they get Atma experience. Swami used to say about what a poet wrote as follows: 'my guru used to say you are the form of consciousness (chaitanya). After i heard it, i got hold of that consciousness tightly. He said only one word to me, but after i hung on to it tightly, the bliss it gave me is indescribable. The bliss from that word cannot be expressed.' No matter how many obstacles you face, you should not quit your sadhana. If you keep inquiring who am I with shradha (faith, fastidiousness), that shradha itself will take you to your Atma. It is not that your vicharana is not right, nor that you are asking incorrectly. There seems to be a deficiency in your sadhana. You need one pointed determination to attain it one way or other. You are Atma, you are not your body or your mind. As long as you have thoughts about your body, your mind, you will not get Atma experience.

**08-03-2016 6:10 PM**

**Atma Bodha**

When Swami was in Avatar he told me to go among his children, speak to them, spend some time with them, and observe their mental states, which i am going to share with you. I will only share some of them and will not reveal their names.

**Q: Did Swami attain Atma anubhava you mentioned?**

A: He did. But some of these questions are strange. They are like asking a man 'since when did you become a man?' One is always a man, isn't it. To attain it



you did not have to do anything. You by yourself are a man isn't it. Hence these kind of questions feel strange.

**Q: It is not self evident to me.**

A: Find out who you are.

**Q: How to find who i am?**

A: Do sadhana of ceaseless Atma Vicharana (who am i?). If Atma Vicharana is deep enough, you will understand who you are.

**Q: How long did it take Swami?**

A: One who is deeply transformed, mature, it is possible right now. If not, one needs to do sadhana for long periods.

**Q: What kind of Sadhak are you?**

A: I have done Seva to Swami more than 12 years. To further anchor myself in Atma Nishta I came here. After intense sadhana of many years, I attained Atma experience.

**Q: Are you always in Atma Nishta (grounded in Atma)?**

A: Yes, that is true.

**Q: What is your state in deep sleep? Is it like the way it is in awake state?**

A: Yes.

**Q: Heard that many of those who sit in close proximity to Swami experience deep peaceful state. I am closer to you, yet i do not feel the peace, why?**

A: Everyone in the presence of Swami cannot attain peace. This person here has done Seva to Swami as personal attendant for many years. But, he did not get any peace, saying this i showed them a person. He also used to complain like you all. Later days he used to say as follows, "Everyone in the presence of God were attaining wonderful peace. For me it felt like i was in hell. Reason i am telling you this is that in the presence of a Jnani attaining peace is dependent on your mental maturity. Those who are mature and transformed will attain peace readily in the presence of a Jnani. Insufficiently mature people have to wait for some length of time. Buds ready to bloom, will do so in the presence of sunlight. Those that are not ready, have to wait inevitably."

**Q: I have not reached the right mature state, hence not attaining peace in Swami's presence?**

A: Do not come to that conclusion. Do not imagine yourself as immature. If you stick to this notion strongly, this itself becomes a hindrance in your sadhana. Sathyam (Truth) is within you. You yourself are that!

**Q: You said just now that only mature minds attain peace in the presence of a Jnani?**

A: Maturity is related to the mind. You are not mind. You are verily Atma!

**Q: Are there higher and lower levels in Atma Anubhava? Why Swami became such a world wide well known Sadguru? Is your experience same as Swami's?**

A: There is a big lamp in front of you. You have a small lamp. When you light your lamp using the big lamp, you will have a lighted lamp of your own. No matter where you are, that lamp will be with you, helping you. Jnana of all Jnani's is one. The peace in all Jnani's is one. And that is beyond mind. Atma Jnana among Jnani's is one and same, but some of them are impacting large number of people, while some of them help only a fewer people. Some of them do not give any discourses or teachings. Their state stays hidden unknown to others. They lead a calm and peaceful life. Whether it is in a well or in a lake, water is water. But one water quenches the thirst of many while in some other place it quenches thirst of a few. Small lamp lights up a room, while big lamp lights up entire street. Swami is like a big lamp. He can show the way to many.

09-03-2016 7:00 PM

**Q: You are saying that some Jnani's are like big lighted lamps while others are smaller lighted lamps, would these smaller lamps ever become like bigger lamps or do they stay as small lighted lamps only?**

A: Whichever lighted lamp one goes to, it is the same. These lamps are an example only. What i am trying to say is some of them can be guides (marga-darshak) for lot more people. Experience of Truth (Atma) is one and the same for all. Only difference is in guiding others. Capability to guide others varies among them.

**Q: But, my question is do smaller lamps become bigger lamps? or do they stay small only?**

*Another devotee listening got irritated and said 'did you come here to test swami?'*

A: These kinds of questions will not lead you to direct experience of Atma. If you have strong desire for experience of Atma (sakshatkar) these kinds of questions do not arise. Where is the room in your mind for these kinds of questions? No matter how many questions you ask, no matter how many answers i give for hours, there will be no end to these and they will not satisfy you. These kinds of questions will not get you Atma Anubhava (direct experience). Instead of asking these kinds of questions, you ask yourself as to who is getting these questions? all these answers are for who? If you have this kind of outlook, your thoughts will

reach their source and turn towards Atma. In that state there are neither questions nor answers. Only unwavering peace (prashanti) will be there.

**Q: One last question. what is the greatness of Puttapparathi? This hill is said to be great. People go around the hill. I also went around. Yet ....**

A: This is not an ordinary hill. Not like other hills in the world. This is a spiritual hill. All those who get connected to this hill will be pulled towards Atma. This is like a hill but it has the shakti (power) similar to Atma shakti. All the sadhaks who come here for Atma Sakshatkar, Puttapparathi and Swami are very useful. Swami's darshan (visitation) is very useful to you. Underneath the earth there is water every where. There is no place where it is not. But in some places water can be brought to the surface easily. Similarly Atma is in every place. There is no place it is not. But, in some places near the vicinity of saints, it comes into experience easily. Atma's presence and power is present more with this Puttapparathi Swami than at other places. Swami's glory (vaibhav) cannot be described by words. It has to be experienced. We say that we slept happily. But, this happiness cannot be described, only to be experienced. Similarly, Atma too. You can stay as Atma. But, that state has to be experienced, it is not feasible to describe, and is indescribable in words. In our Puranas they speak about Kalpa Vriksh, a wish fulfilling tree. Similarly this pilgrimage is also well known. That is why many sadhaks gather here and pray to Swami. Among the sadhaks only few seek Atma Jnana (Self Knowledge). All are making effort towards uninterrupted peace. If you are ready to acquire it, Swami will bestow it on you. In fact Peace is already in you. Many people do not know that, and keep seeking externally.

**Q: Does faith yield results or even if no faith, does Swami fulfill our desires?**

A: Swami is embodiment of effulgence. Whether you believe or not, that keeps shining. When you go near a lit lamp, whether you believe or not the light falls on you. Swami is verily Atma. Even if you don't believe, Atma continues to shine.

**10-03-2016 6:10 PM**

**Q: Is this place alone like that? or are there places like this somewhere else? Heard that in Himalayas also there are powerful places.**

A: Swami said this himself. More than all spiritual centers, Puttapparathi is a powerful center. In spite of many spiritual centers in the world, none others have the power Puttapparathi possesses. There is infinite spiritual power in Puttapparathi. From this infinite power, no matter how much is drawn out it will not diminish. Many people lived here and stated that Swami is the cause of their direct experience of Atma. That is why many overseas devotees are coming here. Swami always used to say, Swami's power is not just faith alone, when you sit in the shade of a tree you will experience the coolness. That is experience and not faith. Similarly Swami affects those who are here whether they have faith or not.

Swami said one time 'Swami is like fire. You will get to know that heat when you get closer'!

**Q: I read that Swami once said like this. Jnani's have the power to make our minds one with Atma (anusandhanam)?**

A: One big ship takes many people from one side of Ocean to the other side. Small boat is useful to few people only.

**Q: Some Jnanis' do not take anyone.**

A: These kind of Jnanis' do not have disciples. They don't even seem as if they are helping others. But, their Atma anubhav shakti (power of their realization) effect will definitely be there on the world. This is a fact. Some Jnanis leave this world without giving any discourses or teaching to others. Sai Geeta is a proof!

**Q: Swami used to say that the very existence (uniki) of a Jnani benefits the world.**

A: True!

**Q: Atma experience you had, occurred all at once? or did it take place slowly sequentially?**

A: I could abide in Atma only due to ceaseless long sadhana. It came slowly and stepwise.

**Q: So it does not come suddenly as a burst of flow?**

A: It is not something that comes afresh. It is always there. It is nothing else but to remove what is surrounding and covering it, that's all.

**Q: Some people say that it came to them as sudden burst, i have been with this person since morning who claims this. He came here. Do you not remember? He says that experience came as a burst, and that it is same since 1982.**

A: (with a loud laugh) "I is not known to me. Me knows I" These two claims, words are comical. You are always that, you can and will stay as that. What is there to tell about it? If anyone says I am a Jnani, I am a person who had experience, then who is this who says so?

**Q: True, very happy. I am at times getting experiences like lightning flashes (merupulu). I am getting some experiences particularly in sleep when there are no thoughts, also at other places. Once in Lucknow in a place congested with people i was bicycling, i had sudden experience of Atma. I experienced Atma. In between all the street noises i could experience the peace. Rest of the time it is all disturbing and confusing. This sadhana of Atma vichara (self inquiry) is a little confusing to me. To remove this confusion i may need to read more scriptures. I like to hear you on this**

**subject. Although there is nothing new for you to share. No matter, I am feeling that i must continue Atma vichar.**

A: Firm and steady sadhana is needed. When you bring light into the room, darkness disappears immediately. You have to ensure the light is not extinguished. It needs to stay lit ceaselessly, so as not to be overcome with darkness. Till you steadily abide in Atma, you need to continue to meditate. All doubts arise when you forget Atma.

**Q: It is not my doubts which are a problem. I am feeling that my quest for Atma is not strong enough. This is what is bothering me.**

A: Whenever you forget Atma, do Atma Vichara. Who is forgetting Atma? Who has this doubt? Who has this dilemma? Do Vichara like this. Let go of what you are not, go to Atma.

**Q: At times i have excessive doubt.**

A: When ceaseless meditation is not done properly, mind behaves freely. Again and again one must do Atma Vichara to prevent mind from outward focus. When curd is churned, one gets butter milk and butter. Once they separate, they cannot mix back into curd. Once milk comes out of the udder of a cow, it cannot go back into cow. Likewise, If you abide in Atma firmly, then no chance for falling back into Ajnana (illusion).

**Q: Sometimes keenness for attaining Atma Anubhava is strong. Other times it is not, why?**

A: Whatever happens, at all times do Atma Vichar (Self inquiry). Keep doing that. Stay as Atma. Atma means unwavering peace !

**Q: I have quest. Having that is good, is it not?**

A: If your quest is strong, that itself will take you to Atma.

**Q: Sir, Do i have to do Atma Vichara?**

A: If you have firmly abided in Atma then there is no need for Atma Vichara. When you move away from Atma, then you need to do Atma vichar so that you go to Atma.

11-03-2016 4:15 PM

**Q: Who has this quest (tapana)? Not to the illusory 'I' (mithya nenu) that dies, is it?**

A: Who is this illusory 'I' (mithya nenu). It is not body and not mind. If you stay as Atma, then there is no mind or body. Find out Who is this 'I'? What happened to the snake that you saw in the rope? Nothing happened to that snake. Why? Because snake was never there. Likewise, if you stay as Atma, you will know

that this illusory 'I' was never there. Everything is Atma. You are not other than Atma. Everything is you, Atma. Your real form (nija swarupa) is Atma. In that state there is no body or mind. This is true. Know that and stay that way. I am body is a wrong belief. Till 'you are Atma' becomes very firm, I am 'not body' belief should be active. I am body is the natural belief that you have. Till the belief that you are Atma becomes natural to you, sadhana must continue. When Sun arrives darkness disappears, similarly when experience of Atma occurs, the faith that you are body till now also disperses. This life is a dream. In that dream, some more dreams, in those, more dreams. We dream this world. In that dream, we dream another dream that we are born and we die. In this dream there are many more dreams. In those dreams, happiness and miseries come and go. But, sometime or other we wake up. As soon as we wake up, that very moment is Atma sakshatkar, Atma anubhav. At that time, these birth and death, happiness and miseries remain as dreams. We dream in a dream. In that dream within a dream, we dream as waking up from a dream. Our entire life is a dream. Ask yourself Who am I? If you get Atma anubhav, there is nothing that will affect you. Because, you will firmly get to know that this creation is a dream.

**Q: I used to sit in front of Swami's picture everyday and meditate. Used to be very peaceful. One day i was in meditation like this, a light came from the eyes in the picture of Swami and engulfed me. I experienced a great amount of peace and bliss in that light. That was bliss and awareness only. That experience made me to want that experience again and again. But, no matter how much i tried i did not get that experience. What do i need to do to get that same experience again?**

A: Ceaseless Self Inquiry (Atma vichar). Who had this experience? Who lost it? Who is this who is eagerly seeking it again? actually who is having all these thoughts? In this manner if you do sadhana, do Atma vichar, you will know who you are. The experience you had did not come to you from outside, it is with in you. Inquire as to who had that experience!

**Q: In Atma vichar (Self Inquiry) we need to use our mind. Mind is always restless, confused and difficult. In reality, there is no mind, then what is all this?**

A: The mind that is used for Atma vichar is sathwik mind. You use sathwik mind, do self inquiry, and purify the impure mind, that is purifying rajasic and tamasic mind. If we do Atma vichar ceaselessly with the sathwik mind, in the end this sathwik mind merges into the Atma.

**Q: Some time back i used to be in great despair and depression. Could not come out of that state. I used to circumambulate around Swami's mandir. One day i sat in Prashanti Nilayam and meditated. Right away the feeling of despair and depression disappeared. Mind got filled with peace. Despair**

**did not come back to me again.**

A: Despair and depression is not you. Your natural state is peace only. Do not identify with the mind, or the despair it hands out to you. You are none of these!

**Q: When i lost the despair and depression, was peaceful all the time, i got to know a girl. I fell in love with her. I keep getting the thought of getting married to her. Is it appropriate to get married to her? will it not become hindrance to my spiritual sadhana?**

A: Does she have spiritual inclination?

**Q: She goes to temples, reads spiritual texts.**

A: If your life partner also is spiritually advanced just like you, then it is good. Else, if one of you does not have spiritual inclination, then they will drag aside the one who is spiritually inclined into samsara (worldliness). If the one spiritually inclined is not strong, then it is problematic. Because of that turmoil, mental stress, arguments arise in daily family life. If both of them have strong desire for attaining Atma anubhav, then married life is useful. Else it is very troublesome.

**Q: While living in the world (samsara) how to do sadhana? Is that very difficult?**

A: When Sri Ramakrishna Paramahansa was asked the same by someone, he gave the example of a child. A child was playing by spinning around himself. In doing so he has the chance of getting dizzy and falling down. Instead if he gets hold of a pole and spins around, then there is no danger. In this topsy turvy world if you get hold of Atma firmly, then there is no danger in any worldly affairs. Similarly another example. If Jack fruit is cut using bare hands then the sticky white substance that comes out of it, sticks to your hands. Removing that is quite difficult. It takes hours to clean up the hands. Instead, if one rubs oil onto their hands prior to cutting, that sticky substance does not stick to the oily hands. Similarly, when one gets into relationship with the world without protection, then that relationship creates bondage and agitation (lack of peace). Instead identifying (tadatmyam) oneself with Atma and conducting worldly affairs, then they do not cause any difficulty or turmoil. Then the worldly affairs are simple, and free of bondage.

**11-03-2016 9:10 PM**

**Q: You are conducting many worldly affairs in the ashram. Then how are you able to keep up with your sadhana?**

A: Swami often used to say this. While doing work, do not think that you are doing. If you have this outlook then you will not face any difficulties from that work. Work and meditation are not to be viewed separately. Then work and meditation go on together. Do not look at one work is higher and one lower. View

all work equally. That is very useful for sadhana!

**Q: Do Jnanis have merits and demerits (paap, punya)?**

A: By the time Jnanis arrive at their last birth, they bring along their entire merits and demerits (paap, punya). Since it is their last birth, they cannot experience their entire merits and demerits. Merit (punya) is distributed to those who stay closer to Jnanis and do seva (service) to them, and demerit gets distributed to those who criticize and bother them. If a rich man shows compassion towards a poor person, and gives him wealth, then he becomes rich too. Likewise, those who do seva to Jnani, because of the merits of Jnani they become spiritually rich. Similarly, those who criticize a Jnani and bother them share his demerit (paap). This is sahadajam (natural). Jnani does not select anyone to distribute the merit, and demerit (paap, punya). This takes place naturally (sahadajamga). Their devotees naturally progress spiritually. These devotees grow to a higher spiritual state because of doing seva to Jnani, which they could not have achieved with their sadhana alone. My life is an example of that. In my younger age i was living alone and was doing the sadhana i knew. I used to have a doubt that by myself with my effort, would i be able to experience the Truth (Satyam). Luckily, Swami's grace worked on me, and it brought me here. It is his daya (grace, compassion) I was able to serve him. Being close to Swami, the service i did for him brought me closer to experiencing the Truth. Within a short time of my arrival, i realized the necessity of proximity to a Jnani. After a few days i felt bad seeing some of Swami's devotees started showing interest in worldly matters instead of meditation. I knew that Swami was an elevated person. But, realizing that the people closer to Swami were not pursuing the spiritual sadhana with faith and dedication, i left the ashram and went away. But the place i went to, my efforts did not generate the result. It was Swami's daya (compassion) that brought me back to the ashram. After i returned, the first time i sat in Swami's proximity, he looked at me. When he looked at me, following words reverberated in my heart. 'By performing Atma Vichara sadhana in the presence and company of a Jnani, and attaining experience of Atma, which is impossible to attain via reading many scriptures, listening to many discourses, performing meritorious actions (sat karma), or by any other method.' What cannot be achieved by oneself can be attained by doing sadhana in the presence of a Jnani, highlighting the significance of his presence. That is why, i got the courage to do seva to Swami.

**16-03-2016 5:20 PM**

**Q: You said Jnani's merits (punya) go to those who do seva to him. To be able to get Jnani's darshan needs a lot of punya. Isn't it merely luck alone?**

A: True. Only those will get the company of a self realized Guru who have accumulated merits (punya karma) from many lives, whose minds are pure, who



have done great spiritual sadhana in past lives. Only those will get the help of a Guru to attain the direct experience of Atma. Due to his grace they will directly experience Atma. If you wish for warmth, you have to get close to heat source. If you want water you have to go to a well. Similarly, if you want to get direct experience of Atma you will have to go to a Guru who has that experience. Swami used to say the following at times. Seva done to a Jnani with great devotion and faith not only satisfies Brahma, Vishnu, Maheswara, but also the merit earned by following the Vedas and Vedic rituals, and in the end it frees one from birth and death cycle. After i left swami and then returned back, i did not leave again. Whatever my Guru told me, i did them word by word to the best of my abilities. One day Swami turned towards me and said this "All your karmas are finished". It is great fortune to get a Guru like Swami. To do seva to someone like him is a great good fortune. To get that seva is not due to my effort. It is Swami's grace only. One rarely finds a Sadguru like Swami. Just the way you need to go to school to get education, similarly if you want Jnana, you have to go to a Jnani. I feel like telling you more about Swami's grace.

The Atma inside is the Guru. External Guru is also Atma. Atma puts on a form, teaches you as a Guru, and pushes you towards it. Guru inside of you, Atma, pulls you inside towards itself. This pushing and pulling you inside are all Guru's grace. In order for Guru's grace to work on us, we have to surrender. We need to let go of the world and its contents completely, and focus our attention on Atma only. If we have desires in this world, our shakti turns towards them. Our one pointedness (ekagrata) and our energy (shakti) gets affected. To satisfy those desires we have to be born again and again and again and again and again and again and again and again and again. Once i said to Swami 'I feel like sitting in a cave and meditating'. To that Swami said 'if you have this desire you will have to take another birth. Why do you have such a desire? If it is in Prarabda, it will, and has to happen. Therefore let go of that desire also'. Hence one must let go of desires, likes, and dislikes. When you are everything, what will you take up and what will you let go. To strengthen my determination and dedication (diksha, pattudala) Swami used to tell about many great saints. If I were to think why is he telling me about them?, me coming here is a part of the destiny. I came here after many years of Seva (selfless service). If a disciple does Seva to Guru, there is no gain the Guru will accrue from it. Only disciple's mind gets pure, and he gets himself ready for direct experience (sakshatkar). What does a boat gain by taking one to the other shore? Swami used to tell about a devotee, his devotion for Shiva, and the mukthi (liberation) he attained. The feelings of that devotee were like this, 'I have offered myself to you. In return you have to give me something. In this give and take trade, truly who gained from it? In our trade i received unbroken eternal bliss. But, what you got from me is totally useless ego of mine. Now you are in my heart. What do i need more than this? I am very contented. I do not need anything more because you are in my heart'. That devotee sang like this. In his heart Shiva is there always as his

swarupa (real form), hence all his desires were fulfilled. What else can he want?

17-03-2016 9:00 AM

**Q: It is very peaceful while meditating. It seems like peace (shanti) comes and goes, but i do know. It feels to me that, it is a mere thought, need to get rid of it, want to stay in peace, and want to make that peace permanent. Swami used to say 'you are always Atma. The notion that you are not Atma should be wiped out'. How is that possible?**

A: Atma is peace, bliss. Experiencing that in you is direct experience (sakshatkar). Peace, Bliss, Atma cannot be separated. They don't exist separately. You know that you have peace and bliss inside of you. You must make effort to attain them. But, it is still a thought to you. Therefore enquire 'Who am I? Who got this thought?'. As you do the enquiry, in place of the thoughts there will be peace and experience. Peace and bliss are not thoughts, they don't come and go. You are always Atma. Stay that way. You don't have birth-death, bondage-liberation. It is peace that got freed from all thoughts. Obstacle to direct experience is the thought 'I am the body'. This needs to wither away.

**Q: So, is our experience covered up by thought of 'I am the body, mind'?**

A: Yes, true. The thought 'I am the body' is not there in deep sleep. Everyone enjoys the happiness of sleep. Because, there are no thoughts there. Thoughts come upon waking up. Those are the ones subjecting us to misery. In deep sleep there is no separate/ individual personality. Upon waking, the first thought that comes is 'I am the body'. It is the root for all doubts, misunderstandings, and counter thoughts. If I am not the body feeling persists upon waking up and stays rooted in it, then one will experience 'everything is I' (antha noney). The notion 'I am the body' is the one that is limiting you, and is hiding your Jnana and awareness (eruka). In awake state a Jnani does not have thoughts that limit them to the body, and ego (aham) that identifies with name and form. His state is pure. Swami does not have aham (ego), no thoughts. That is why, he is peaceful, blissful.

**Q: How does Guru stay without relating to the name and form, and to the place of his living?**

A: If you do not identify (tadatmyam) with your body and mind, all other connections disappear. If you stay as yourself (neevu ga neevu untey), body, mind, and all other bondages go away. No matter when, you can put your sight (drushti) on one thing only. If your vision or attention is on body and mind, then it is not on Atma. If you can focus your energy and Drushti on Atma, then you will not have awareness of body and mind. In deep sleep you are letting go of the relationship with body and mind. That is why, there is bliss and peace. There is

no duality. You can stay like this in awake state. How so? As you push away the thoughts that see and create duality (multiplicity), then it is all Advaita (oneness). Then feeling arises that everything is I, everyone is I, all animals, birds, objects are I. Whatever you think and feel, you become that. 'Yad bhavam, tad bhavati' (as the feeling, so is the experience). When everything is you experience occurs, where is like and dislike? When you are everything, where is the opportunity of taking up or letting go? First let go of bad habits, bad thoughts, and bad friendships. In the night when it is cold, the way you get protection by putting on a blanket, similarly put on the blanket of discrimination, stay away from bad friendships. This is necessary for you, a Jnani does not need it. He has the experience that he is everything. That is, there is nothing separate and distinct from him.

17-03-2016 6:45 PM

**Q: What kind of coaching did Swami give to you?**

A: Swami used to watch me carefully. In those days when i used to work in the ashram, once in Nilayam Swami saw me with some people who were discussing worldly matters, he called me and asked me not to be with those Bhaktas or groups. He further said 'If you are with them, their samskars will affect you negatively. Swami directed me to lead a life being alone. He chose me to stay that way. For others he gave directions suitable to them. Although he stressed that i stay alone, yet if i sit in meditation with my eyes closed he would stop me and make me work. Once Swami said as follows, 'do not sit and meditate. It is enough if you do not forget that you are Atma. You must remember this even while you work. For you this sadhana is enough. Real sadhana is to stay without forgetting that you are Atma. You should never forget that you are Atma.' Swami's method is one that does not create any conflict between body and mind. In meditation we fight with the thoughts and gain control on mind. Swami said all that is not necessary. He used to say, do not wage a war with mind, instead know that mind does not exist, and be aware that one is Atma, always. Whatever work i did, he used to say 'be aware of Atma'. In my case this was enough. If you understand that you are Atma (Real 'I') and stay that way, then 'everything is Atma' will come into your experience. If you have this vision then there is no conflict. Everything is Atma. Everything is you. No likes and dislikes will be there. When you wear green eye glasses everything seems green, likewise once habituated to Atma drushti (Atma vision or outlook), everything is Atma will come into experience. This is the guidance to me by Swami. To understand that you are Atma, you need to stay as Atma. You are verily Atma. No other sadhana is necessary. While working also, stay in the knowledge that you are Atma. Stay in the feeling of I am Atma. Firmly believe that you are Atma, firmly hold on to it. Let go of the thought that you are the body. Let go of the thoughts that limit you to the body. Once i said to Swami "you are on the peak

of the mountain. I am at the base of the mountain. Please take me on to the mountain.” To that Swami said “Let go of the experience that you are at the base of the mountain. That’s all. If you let go of that, there is no difference between us. I am at the top of the mountain and you are at the base are all nothing but thoughts. If you let go of those thoughts, you are sanctified (dhanyudu). Do not let thoughts arise that belittle you, limit you to the body. Once i asked Swami as follows, “in these days planes are being invented that can cross the oceans in an instant. Similarly if you can develop a Jnana plane that will be good”. Swami replied “Both of us are traveling in a plane called Jnana. But, you are unable to know that.” Swami in all his elaborations always said never to think that you are separate from him.

He said never to have thoughts like I am an individual, i have mind and body, I want to reach a spiritually elevated state. Whenever I put questions that are imaginary, and filled with Ajnana (ignorance), he would bring out and show the disconnect in the question, and would always turn me to the Truth (satyam). He used not to encourage these kind of questions.

**Q: When you were in ashram what other questions you used to ask Swami?**

A: Initially when i came to Swami i used to ask questions like what is bondage? what is liberation (moksha)? There was one devotee with Swami. He laughed loud at my questions, and said ‘he does not know what is bondage and what is liberation’. I used to feel embarrassed at my questions. While i used to do Seva to Swami, I used to listen to the answers Swami used to give to Bhaktas questions which gave me decent Jnana. Many topics that got discussed in Swami’s presence made my Jnana firm. One time one person said this about Swami, “You are granting knowledge (Jnana) to the people who come to you. All this is your leela of compassion”. I felt that it was said about me. Initially all this was not that easy. In the beginning when i came to the ashram, i used not to remember anything. I used to keep a paper and pencil with me, to write down whenever Swami said something. I felt my forgetfulness was an obstacle to understanding Swami’s teachings, once i discussed my forgetfulness with Swami. Swami looked into my eyes for a while without saying anything. Since then my memory improved. After that i did not use paper and pencil.

**18-03-2016 9:10 AM**

It is enough if you do not forget that you are Atma no matter where you go. Once a student came to Swami and said he wanted to do higher studies. Swami gave a pointer “Studying more is good. But, know who is studying”. Know yourself. One poet said as follows, ‘I pined for Truth a lot. Searched all over. In this search for Truth i lost a lot of time, energy, and life. In this search i reached the last stage of my life, got old, got closer to death and then i realized that Truth is within me.’ You travel to many places on pilgrimage. But you are

searching for Atma only. You will never be successful as long as you search in the outside world. You are searching for yourself. You forget that your nature is peace, and are searching for that peace all over the world. In reality there is no peace anywhere in the world. This is the teaching of my Guru which is Swami. I am conveying that to you. For sure you find out who you are, and stay as that only. That is all. If you know this, that is enough. You are in the illusion that you are the body, mind. But in reality you are Atma. Lose the illusion that you are the body, get hold of the real 'I', and stay as that. By traveling here and there, what will you accomplish? Because you think you are the body is the reason why you are searching outside for God to worship. There is some benefit from it, you cannot move away from yourself and your mind. Whatever you see is imagination, imagined by mind. You will not get peace from what is external. Whatever you see outside is Maya, it is not real. To know the Truth, go inside of you. Go inside and search for the source from where all the imaginations of mind are being generated. You are thinking that what you are seeing is real and hence you are searching for peace outside. But, that is not true. All these are in Atma only. Searching for the many Gods outside and worshipping is not right. You go inside yourself. An elephant is made out of wood. If you see it as wood, it indeed is wood. But mind grabs on to the name and form, and does not observe the wood it is made out of. Everything is Atma. All the names and forms are known in their diversity. It makes one feel the good and bad. All these are seen because you do not know that Atma does not change even a bit, there are no two, and it is undivided. Many varieties of electric bulbs exist. But, the electricity in them is one. You need to become one with (tad-atmyam) Atma that is like the current. Do not get hold of the names and forms. Because of your ego (ahamkar) you want to go to a forest or into Himalayas to attain the spiritual light. All these are mind's illusions. All those are dependent on the transformation of mind and its way of working. What you are searching for is within you. Without knowing yourself, knowing everything else is ignorance, isn't it. Mind's knowledge of many subjects and objects, and many of its experiences are all ignorance (Ajnana). Real Jnana is not visible either in the outside world or in the mind. When seen through a colored glass, world is seen as full of colors. If your mind is filled with impurity, and disturbance (ashanti), same will be seen in the world. If your mind is peaceful, this world will seem peaceful. The most important work you have, ultimate goal of life (param-artham), is to attain experience of Atman. If you cannot attain this, your entire life will pass away in illusion (Bhranti) and ignorance (Ajnana). You, your mind, this world is all Maya. Do not become a slave to that Maya. Therefore, attain the experience of Atma and make Maya your slave!

21-09-2016 9:00 AM

**120) Swami, please give some elaboration on Raag, Dwesh (attachment, hatred)?**

In human life Raag, Dwesh (attraction and repulsion) are very crucial. Living in this world of five elements you are constantly observing, hearing, eating, touching, and smelling many aspects. All of this is the ceaseless ordinary activity occurring in human life. But you desire some of them, and develop attachment and liking for some. You start going after them, craving for them. At the same time you oppose some people, things and show dislike. In this manner to go after is called Raga, and Dwesha is opposing/ dislike. These two play extremely crucial role...no...actually foster and sustain human life. In fact going after or opposing, both are bondages, slavery, and deplete shanti (energy). These Raga Dwesha start with senses, spread to the mind, and in the end reach Buddhi. Anyone while staying in the world gets immersed in worldly vishaya vasanas means definitely there is Raga Dwesha. Therefore, those who use their Buddhi and with discriminating intellect (viveka) and enquiry understand the nature of world, Prakriti, and creation, only they will comprehend experientially that Raga and Dwesha are both Maya. Only then they can let go of them. Assume that Raga Dwesha are discarded, then indriyas will melt away and mind will not have the conflicting tendency. Buddhi will be equanimous (samathwam). You will get closer to Atma. Those who attain the state of Atma, entire world seems like Maya. They observe it as a witness. They will be like a baby. Action-reaction, responsiveness - resistance will not be there. Guru's protection, faith in Guru, these two will overcome those two (Raga-Dwesh).

22-09-2016 11:25 AM

**121) Swami, As you said above, please give some examples for being a witness where there are no actions of any kind and counter responses ?**

You watch a heavily flowing river. Stand at the bank of that river. Water is flowing forward. That water comes from far away place. Keeps going down. You are watching the river. You did not touch it, did not go into the river. Water level is about the same all the time. You are only looking at the river, hence did not form any Raga Dwesha towards it. Now, a lot of objects come floating down that flowing river. You are watching them also. But you are at a distance from them. You are merely seeing them with your eyes. Once a garland came down floating and went. Next a thorny bush came down floating, that too went. Another instant a dead body came down floating, and that too went away. All those three were seen by your eyes and you neither touched, nor stopped them. Along with flowing water, they floated away and none of them stayed back. All those do not have any relationship. Assume you watched those things just the way you watched the flowing water, you will not have any disturbance inside you.

Assume you developed Raag Dwesh towards them, get desire for garland, merely observe the thorny bush, and are repulsed by the dead body. That is, they stayed the way they were and floated away. But you showed action and reaction towards them. That is why agitation develops inside you. So, where does the water reach to? Gets merged in the ocean. Now, you are at the shore of that Ocean. Waves keep rising in the ocean. They reach the shore. You stand at the shore and observe the waves. Waves reach the shore, become froth and disappear back. You are only observing the ocean from the shore and did not step into it, that water did not touch you. There is no relationship between you and the ocean. But, the waves are from ocean. The water bubbles are related to the waves. All these are one but looks like ocean from far away, as waves as one nears the shore, at shore as foam, froth. That is, all is water only but kept changing forms. Names, forms, shapes, changes are different but the root source for all is one. That is, water is seen as ocean, waves, water bubble, water drops, water spots. So, if you can harmonize this aspect as world, nature, and creation, then you will have clear understanding of spiritual path. Entire creation evolved from oneness. That which is in everything is Atma only. Shapes, forms, colors, names may be different, but the root source (moolam) is one. If you see them as objects, shapes then definitely Raag Dwesh will form. Instead, if seen with subtle vision (sookshma drushti), Atma vision (atma drushti), then only oneness is seen. Jnani sees in oneness. Ajnani gets stuck in diversity. Science, and differentiating aspects create diversity. But, the gist of Vedanta teaches oneness. Same river and ocean is seen by a naive person, or a baby, they do not show any action and reaction. Not only that, they do not know the difference between diversity and oneness.

**23-09-2016** 9:15 AM

**122) Swami, I think one can also understand this from sadhana standpoint. Please give us some understanding about this. Also i think one can experience it in state of Samadhi. Please expand a little on that.**

Same principle can be implemented in sadhana also. As you begin to reach state of samadhi, as soon as you close your eyes, incidents from past, all that goes on around us, worldly news, come to memory in the form of thoughts in groups after groups, and layers after layers. They consist of pleasant and unpleasant. All these are dualities. Related to mind. Thoughts and counter thoughts. If you show any action-reaction towards them, you will definitely lose energy (shakti). Instead, if you observe them as a witness, there is no room for action-reaction. In a court of law, giving witness, or passing a judgement is related to these aspects. One must convey the actual circumstances as a witness and not distort. In passing the judgement, the judge passes judgement based on the witnesses' evidence. He does not have any Raag Dwesh, should not. If it is, then judgement will be biased. The judgement must be based on

statute of law. No personal judgements. For all aspects law statute is the basis. Without that there is no possibility of judgement. Same aspect can be applied to samadhi. You must view the thoughts like a judge, witnessing mode only and not demonstrate any fighting attitude towards them. If opposed, desired, sought after, and strongly discarded, it means mind is engaged. Just the way a Judge does not have Raag Dwesh, you also must not have Raag Dwesh towards world, incidents happening in the world, and towards people. How will you be then? You will be able to stay far from thoughts, beyond thoughts and observe. 'I' will be there. Seeing will be there. But, in that seeing there is state of witnessing. This 'I' is the basis for you and creation. Did you notice?

The key is when 'I' and thought are taken as one, then conflicts arise. When 'I' thought is considered as different, one attains that state (stithi). Like being on the bank of a river, or at the shore of an ocean, you will be separate from your thoughts, and observe as a witness. Do not mix with them. Must not become one with them. Stay separate. This is what samadhi is!

### **123) Swami, what is completeness (poornathwam) ?**

'I' is the basis for human life and for creation, and is transcendental also (ateetham). Whoever separates that 'I' from the body, they will be able to live in a transcendent (ateetham) state separate from world, nature (Prakriti), and creation. When in sadhana, undergoing samadhi, if this key aspect comes into experience then they are getting closer to the state of Atma. Samadhi is dependent on your worldly life, and the knowledge that you accepted. Those who gain the experience of complete Jnana (pari poorna), for them life will continue just like samadhi. That is, if you can set right your inner state or subtle state, then you will get a grip on the gross physical state also. If we take physical world as ocean, if you observe it from the shore, there are many living beings in it, peaks and valleys, constantly keeps moving, and many changes keep occurring. But all these occur in the depths of it (ocean). Level of the ocean does not rise and does not go down. A wave gets generated and it lasts for some time. It becomes unseen after that. Wave that got born out of the ocean merges back into it. It is not separate from the ocean. Not at all different. Not possible to separate the wave from the ocean. If Ocean, its waves, water, froth, water drops, are all thought to be one, then likewise you will be able to see the physical world and creation as one too. This is what is called complete Jnana (paripoorna jnana). Complete Jnana does not have Raag Dwesh. If one does, then not complete Jnani. In that state whether eyes are closed or open, sadhana continues. Where is the need for separate sadhana? Sadhana is being and not becoming. Knowing how to remain without doing anything. One who is experiencing oneness will not have Raag Dwesh. Everything appears as one. In spite of activities going on in the creation ceaselessly, none of it is permanent. Likewise our body, organs, mind, Buddhi are not permanent either. Hence, one needs to live beyond them. One must get the feeling that 'I' is not separate from



them. Becoming one with the feeling that all those and 'I' are one. That is what poornathwam is (completeness). Experience such poornathwam in practice, and make your lives full of bliss.

**124) Swami, what is needed to get grace of God (daiva krupa)?**

God gave an intelligent brain to man as a gift. In that brain only human physical conveniences are accumulating overwhelmingly based on the extent of Jnana development. They think it is their ingenuity. While one with Jnana is smiling with contentment. God who gave Jnana, for attaining success in what you intend to do, the first karma to be done is strong effort, and that is sustained by perseverance, and those who have both will always have God's grace. Loosening up on effort and perseverance and relying only on the 'vow' taken, then what is the use? Now, many people give 'offerings' to Venkateswara, Narasimha Swami, Saraswati Mata, Sai Baba, Kanaka Durgamma etc., who have become 'offering Gods' (mokku badi devullu). One must be able to realize that God means that which is great, supernatural and beyond the five sensory knowledges and experiences.

**125) Swami, what is the necessity of sense control ?**

Your five senses are the root cause for everything. Joys they seek are diseases. Five senses plus mind is six. When your mind gets crooked and starts regulating your five senses, all the six become enemies and they attack you. They turn you into a prisoner. With sadhana when that same mind is turned towards the right path, the same five senses will work in accordance with you. Then all those will become your good friends (follow Atma) and physically make your life full of happiness. It will create a close relationship with God. This is not something I am telling you now, in Dwapar Yug Krishna Paramatma stated so. Jiva who succeeded in overcoming the mind, senses, body (bodily comforts) becomes his own friend, and one who did not overcome becomes his own enemy. That means, one who is victorious over senses, mind, then his mind, senses, body will cooperate as friends in attaining the siddhi, attainment of God. Instead, for one who failed they become enemies and stand as obstacles between their sadhana and God.

24-09-2016 12:40 PM

**126) Swami, while staying in the midst of vishaya vastu (topics, objects), what must one do to stay unaffected?**

For a chronic illness, it is essential to take medications over an extended period to get rid of the illness. What are the symptoms of your illness? Illusion that body and relations are permanent. In this illness there are many other illnesses mixed in it. 'Desire' that wants everything for itself, for that 'samchita' illness collects everything by doing prohibited actions, if unattained 'anger', and

'jealousy' illness that hates when others reach higher state than you. Mind is the root cause for all these illnesses. Mind is fickle, and to overcome such mind is not possible, as stated by even great Arjun. He expressed the doubt that no matter how Stitha Prajna (equanimous) one is, while engaged in the middle of vishaya vastu, how can their mind stay unaffected? Bhagwan understood Arjun's thoughts and gave example of tortoise, the ease with which it puts out its limbs and when it senses danger it pulls them back inside the shell as easily. This is an example for restraining the mind. When analyzed deeply, mind is like a crawling baby. When the baby is put down on the floor to move freely, baby will crawl in all directions. When you put the baby in the lap, baby moves hands and feet, makes effort to slip out. Just like that mind exhibits restlessness and instability. You are unable to withdraw your senses as easily as you let them out freely. Because of that you face dangers, disturbances, restlessness. To overcome this weakness, vigilance in your dealings, controlling your restless mind needs to be practiced. You have come from divinity. In the beginning you were in divinity. You were very humble, obedient, tolerant, and loving. But as you grew up new gunas started in you. Those are the ones that are bothering you. Just the way you are getting rid of the dirt on your body by bathing, likewise the dirt in your heart needs to be destroyed by chanting of name. Do not take name chanting lightly. Respect the name even if uttered even by a beggar. One who is uttering the name, even if they are evil, even if bad intentions are there, do not disrespect the name. Give your thanks because you are reminded of God's name. Even above that, do not make fun of those who call out God's name, and do not discourage them.

**10-10-2016** 12:25 PM

**127) Swami, How must a Bhakta be?**

Bhagawan said 'One cannot experience God through Vedas, Tapas (austerities) or Yajnas. Only through Ananya Bhakti (none other than thou), God can be experienced. Everyone can experience if they offer entire karmas to God, and by praying with Paramatma as goal. Can get vision of God. Whoever sees everyone with equal vision (sama-drushti), wishes for everyone's welfare, those are the ones i like'. It means, that Bhakti is needed which is beyond worship, ceremonies, sacrifices, renunciations, and holy pilgrimages. Paramatma says if prayers are done with mind and buddhi abiding in him, he will be in their control. Jnana is better than Abhyasa, Dhyana is better than Jnana, Karma parityaga (complete renouncing) is better than Dhyana, in their effectiveness. Swami says his real Bhakta is one who does not dislike/ hate others, one with no 'I-ness' and 'My-ness' (ahamkar, mamakar), equal minded, and has control over mind. Be beyond Raag Dwesh. Leaving the notion that I am doing (ahambhav) aside, when any work is done with feeling that Paramatma is silently orchestrating everything, then only one can attain Paramatma. Viewing from psychology

viewpoint, one whose ego grows big is subject to conflicts and disturbances. Let go of disturbances (Ashanti) and enjoy bliss.

**128) Swami, what is bliss (ananda)?**

Bliss is man's natural state (sahaja stithi). It is not something one can get through external sources. Those who transcend the body, senses, mind, and buddhi and reach Atma stithi (state), only they can experience bliss (Ananda). When you get what you desired or it occurs, it results in only temporary contentment. Contentment (trupti) is different from bliss (Anand). One who lives in bliss does not need anything else in this world. Some fall into the illusion that they are living blissfully (Anand) by living in this world, participating in worldly matters enthusiastically, and leading successful lives. That is not Anand. That is only physical comfort and joy, and sensory pleasure. A person when they reach to complete yogic state (sampoorna yoga stithi) only they can enjoy the bliss (Anand). Currently, every one is habituated to bodily joy/ comfort, pleasure of the senses, and through them getting happiness and contentment, getting deluded into thinking that is Ananda, are getting weaker in all aspects. Ananda is a state only. There are no descriptions, elaborations, estimations, highs and lows in it. For that, Jiva feeling needs to completely melt away, and Ahamkar (ego) needs to go. Entire samskars (vasanas) from lives after lives need to be uprooted from the roots. Therefore start making effort to attain Ananda.

**11-10-2016** 7:30 PM

**129) Swami, How is spiritual growth/ evolution helpful in the way we live?**

If a person spiritually grows, then remarkable changes in his life and the way he lives occur. They will have a good understanding of birth, death, prior to birth, life after death, world, nature (prakriti), and creation. They will experience the fact that life is Maya. They won't have the feeling of 'I am doing'. Will not have the ego that 'I am so and so'. But this Jnana should be complete Jnana (paripoorna Jnana). Due to paripoorna Jnana he perceives oneness in creation. Way of life gets completely melted away. In that state karmas keep occurring. No opportunity for karma consequences (karma phala). There is no karta, but karmas keep occurring. Those who have not transformed Jnana wise, they would have more Ajnana, immaturity, and naiveness. They do not have right understanding of the secret of Karma. Mental transformation will not be there also. Hence they have the feeling 'I am doing'. Karmas occur under strong emotion, stress, and with dissatisfaction. They seek the results of karma. Bondage of karma continues. Physical and mental weaknesses increase. Currently, everyone is performing karmas under Rajo, Tamo guna influence, hence instead of karmas melting away they keep increasing. On the other hand if paripoorna Jnana is developed, karmas will definitely melt away and life

becomes blissful. Therefore to attain bliss, perform karmas without seeking results, become Jnanis, to enjoy the nectar of life, under Guru's surveillance, with confidence in Guru, one must develop faith and devotion at Guru's feet.

**16-10-2016** 8:40 AM

**130) Swami, God means who?**

God is subtler than the subtle pure consciousness. It is pure, tranquil, and still. When it densifies (ghani-bhavam) Prana Shakti emerges. Transmutation of that Prana Shakti is atoms and sub atomic particles. Substances are formed from the mixing of the atoms and sub atomic particles. Therefore, in creation nothing stays still, keeps transmuting in accordance with creation, sustenance, and dissolution. Root cause for that is Prana Shakti. First a sankalpa (resolve, resolution) gets formed. To fulfill the sankalpa, substance is verily needed. Objects are formed out of substance. Through those objects sankalpas get fulfilled. Once sankalp is fulfilled there is no further need of the substance, hence that substance merges/ dissolves into creation. From Vedanta standpoint, in accordance with - creation, sustenance, mergence - there are three supreme Devatas - Brahma, Vishnu, Maheswara. That is, they are not individuals. They are reflections of various powers, energies. To indicate that all these activities are occurring under the control of God, these Gods were created. In accordance with the naturally occurring (swatha siddamga) changes, from Vedanta viewpoint it is stated as God, therefore even by mistake do not imagine God to be a person. Many people have thoughts and feelings expressed as doubts like why God needs to create? later why to destroy? What does he gain by these two activities? What i outlined is a little bit about that. Paramatma, God, Para Brahma, these three words are one, not separate. Visible gross universe is pure consciousness. Para Brahma evolved from Paramatma. In Vedanta this is called God. God is Nirakar (formless), Niranjan (stainless, pure), Nirguna (without any qualities, Gunas). Entire visible physical world emanated from God, and merges back into him!

**131) Swami, What is the state of God? How to experience that state ?**

Those who transcend - physicality, diversity, names and forms, body, mind, intellect (Buddhi) and reach the state of Atma, only they can be in the state of God experientially. If one examines in line with scriptures, God is not a person, not a shakti (power or energy), not an object, not at all a substance. That is only a state. Shoonya stithi (state of void), Bhavateetha stithi (beyond feeling/ notion), thoughtless state, egoless state, state of Atma, state of Parabrahma ! Therefore the right words are Atma Vicharana (enquiry), Atma Anubhuti (direct experience) instead of Atma Sakshatkar, Atma Darshan, Atma Anveshan. One must attain completeness (pari-poornathwam). For that, samskars (vasanas)

stored from lives after lives need to be entirely uprooted from the roots. Never leave Guru, Sadguru. Even in dreams not to entertain lack of faith. If it shows up, your downfall has begun in many ways, and varieties of ways! The principle (tatvam) of Sadguru is that which is unreachable, unattainable, unimaginable to your thoughts and estimations!

**17-10-2016** 5:30 PM

### **132) Swami, How to get rid of Ahamkar (ego) ?**

It is absolutely necessary that every person must attain Atma Jnana. One can know the treasure of Atma Jnana if they got rid of Ahamkar (ego), and with purity of mind attained detachment (Nirmohatvam). By waking up Godly qualities of Sathya, Dharma, Ahimsa, Prema, and Seva, inculcating those gunas, must get rid of Ahamkar (ego). Work done with Ahamkar is all a waste is evident from many instances in history, puranas. To know yourself, you select meditation with all the purity and detachment. Through meditation you acquire infinite powers!

### **133) Swami, what is being alone/ solitude (ekantam)?**

In loneliness suffering becomes apparent - in solitude (ekantam) Jnana becomes evident. Ekanta is an element of Jnana while loneliness is cause of pain/ suffering. That is why, Rishis desire Ekanta strongly. In Ekanta man exhibits discrimination and with insightful knowledge, nectarine thoughts experiences the state called Anando-Brahma (Brahman's bliss). Then man's life sins are cleansed, body becomes a temple, and the Jiva inside manifests as God. Essence of Vedas - world is maya, life is maya. If one knows that, then man will live per Dharma and leads a pure tranquil life. While one is still alive, they need to sustain this body in accordance with Dharma. That is, it needs to be given life sustaining substances. If it is given egoless-ness, purity, and detachment (nirahamkar, nirmala, nirmoha) that is enough, mind becomes godly, and destiny will bow down to them. Just the way Sun lights up this creation, likewise Sun called spirituality lights up this body. Bestows godliness without rebirth. Diamond's value is known when polished - nothing is impossible with sadhana!. One must get into Ekanta to reach the state of thoughtlessness. State of solitude (Ekanta) is the state of thoughtlessness, state where Jnana is secured (Jnana kaivasha stithi). When man travels into the state of thoughtlessness, that journey is infinite, it is awesome state of bliss. This state has to be experienced, not possible to describe it in words. Experience one has in the world that is physical is impermanent happiness. This thoughtlessness state is that exalted state which begets state of immortality, and an extraordinary blissful state that lets you enjoy permanent bliss. One must accomplish this state.

**23-10-2016** 10:00 AM

### **134) Swami, How must a Bhakta pine for God's direct experience?**

“Gajendra (king of elephants) pleaded to God loudly ‘Rama! Neela Megha Shyama! I heard that whoever calls you wholeheartedly you come and help them overcome their afflictions. I heard the Pandits who read the Shastras, Puranas that your vow, your commitment, your goal is to overcome the difficulties of helpless. Except you, there is none else who can save me’. God came running and saved the Gajendra from the jaws of a crocodile as stated in Bhagavatam. When Draupadi was about to be disrobed publicly, she pleaded ‘Krishna! Yadu Kula Bhushana! save me from disgrace’. God saved her from disgrace. Although, Vibhishan belonged to the enemy clan, when he sought your refuge, you gave him protection with your varada hasta (boon granting palm). With this confidence this servant of yours is calling you. I am awaiting you with great desire that you will certainly come, and grant darshan (vision) to this destitute. I woke up to the crowing of a hen. Had a dream. You said in the dream that you are coming. I thought that since this is an early morning dream it will come true, and that i am blessed. I bathed. I lit a lamp for God, remembered your name. I brought your picture into my eyes. You were brilliantly lit. Rama ! I sat at the door step awaiting your coming. Sun moved to mid-day position. You did not come. As i was awaiting you, sun set in the west. I have strong confidence that you will come, give me your darshan. Evening came. Became dark. New Moon darkness (amavasya) surrounded. As a human my eyes could not see anything clearly in the darkness. You must have come. In this darkness, everything is vague. Hence i am not able to see you. You came. That is certain. No room for another word. That is why, I am all eyes trying to see you. You were not visible to my eyes. Yes, not visible. How can you be visible? You are dark. To accompany that, this pitch darkness. Rama! In that dark color there is brilliant shine. You can shine and give sakshatkar (direct appearance) to my eyes. It is late night. Wont you show pity on this servant, Rama! ok, a thief does not have pity? does not. You are the thief who stole the hearts of devotees. You must have come. I have that confidence. You are a thief! Since you are thief you being careful that the house residents, neighbors could be awake. Is that why you are delaying? Are you peeping from your hiding? I opened my eyes wide and looking for you. Thinking that my eyelids could be drooping, looking for you wide eyed. Ayyo Rama! just heard the noise of door closing. You are leaving. Why this awful sleep must come now? Ocean of mercy Ramachandra is coming to give darshan, instead of keeping awake i fell asleep. It is my misfortune, what else can it be? Thats it Rama! That's it. How can you be visible to this destitute .... sleeping destitute? Pitch darkness is all around, and you are dark. Above that you are a thief. Here i am, a destitute, asleep. Forgot my duty and fell asleep when i am supposed to be awake. That is why i am a destitute. Either you delayed or you are hiding ... either way, i am unable to see you. Could not touch your feet. One thing Rama! You hid. That is your will. Can you hide your name? Cannot. I will get hold of your name tightly. I will place it on my tongue. Rama ! Rama ! Rama ! i will keep on chanting. Can you take your name away from my tongue? I will keep

chanting your name. Keep doing Japa. With chanting your name it is said that mountain high sins get destroyed, attain liberation. Whatever, Is bliss of Moksha more savory than delicious name of yours, and chanting your name? Tell me. I know you cannot say because you are trying to pull us out of the disease called Tamasic sleep. Tamas guna in a person is self feeding and destroys them completely.” This episode is an example.

**02-12-2016**

**135) (i) Swami, What is the nature (swabhavamu) of Maya?**

It is not possible to prove the nature of Maya. Hence it is called Anirvachaneeyam (indescribable).

**(ii) Swami, Who are the ones who are in the grips of Maya?**

Those who think 'This is mine, I am this' and believe that this world is real (sathyam) are in the grips of Maya.

**(iii) How did this Maya come into existence ?**

No one can determine how this wilderness Maya came into existence.

**(iv) Why did this Maya emerge (aavirbha-vinchinadi) ?**

Maya emerged when individual ceased to inquire.

**(v) Swami, If Maya is separate from Brahman then Dvaita is unavoidable (anivaryam)? If Maya and Brahman are not different, then like Maya, Brahman will become unreal, isn't it?**

In a magic show as long as variety of magic tricks and maya individuals command our attention the invisible powers of the magician remain unknown. In a similar manner the infinite powers of Brahman will remain unknown. But those powers were imagined only after the 5 elements came about (pancha bhootamulu).

**05-12-2016**

**136) Swami, How many kinds of Ananda (bliss, happiness) are there ?**

1. Brahmanandamu – This shines as pure consciousness. eg. It is like that in deep sleep.
2. Vasan-anandamu – This is in Smriti (memory, Chitta).
3. Vishay-anandamu – This is experienced when one attains the things they like (vishaya).
4. Vishaya sukhamu - This comes from sensory pleasures.
5. Brahma sukhamu – happiness of dreamless sleep.
6. Vasana sukamu – as soon as you wake up, remembering for a few minutes the ananda from nidra above

7. Atma sukamu – Ananda coming from determining that Atma is dearer than all the things that are dear to us.
8. Mukhya sukamu – Ananda attained when the veil of ignorance is completely removed resulting in samadhi
9. Nija sukamu – the satisfaction one derives from detachment (udaseenata).
10. Advaita sukamu – Ananda obtained when one discards duality and stays connected to Atma (Atmanu antipettukoni unduta)
11. Vidya sukamu - Ananda derived when one contemplates on Atma (Atma vichara) as indicated in scriptures.

Some say there are 8 types of Ananda. In the above three, the other 5 (out of 8) Anandas are embedded in them. Although i have told you about those 8 also.

### **137) Swami, what is Bhumika? Would like to know about Jnana Bhumikas and Ajnana Bhumikas?**

State (stithi), Stage (dasha), Cause (kaaranam) can be understood as Bhumikas.

Ajnana Bhumikas are seven. They are:

- 1) Bija Jagrat - stage when wakefulness is just arising. It means, pure consciousness unassociated (anya samparkamu lenidi, asankeernam), just arising from the oneness state of 'Sat'.
- 2) Jagrat - Awake state. Associated with seed of Ahamkar (ego) that was not there in the prior stage.
- 3) Maha Jagrat - Firmly established awake state. Ahamkar ('I-ness') and Mamakar ('My-ness') is firmly in place that rises up in every birth.
- 4) Jagrat Swapna - Dream while awake (day dreaming). Ahamkar daydreams while doing magic of visions, creating confusion.
- 5) Swapna - Dream. After eating stomach full, while sleeping, seeing visions compulsively, uncontrollably.
- 6) Swapna Jagrat - After waking up from dream, thinking about it.
- 7) Sushupti - Dreamless sleep or Deep sleep. Darkness of dense ignorance.

Jnana Bhumikas: These are the 7 Janna Bhumikas that grant Moksha.

- 1) Shubheccha - Desire to know the Truth. Escaping from engagements in lowly inferior activities (nikrushta maina) and desiring Brahmajnana is the first stage called Shubechha.
- 2) Vicharana - Search for Truth. Learning about the Truth from the masters, and contemplating on what is learned is second stage - vicharana.
- 3) Tanumanasa - Pure and subtle mind. By meditating on Truth with Shraddha resulting in letting go of desires is third called Tanumanasa.
- 4) Satvapatti - Aparoksha Jnana, direct experience of the Truth. Due to an increase of the above three stages, supreme jnana shines forth – 4<sup>th</sup> stage satvapatti.



- 5) Asamsakti - Viewing the world and its content with detachment (anasakti). Due to stabilized direct perception of Brahman, illusion is dismissed, let go. (Seeing cosmos with disinterest (anasakti))
- 6) Padarth-Abhavana - faultless Atma Jnana. Bliss of Advaita, free of triputi – subject, process, object - faultless Atma Jnana padartha-abhavani
- 7) Turiyamu - Supreme indescribable state. Supreme silence of the Atma Swarupa which is the Truth.

First three stages of Jnana are known as Jagrat. Why? In these stages world is seen same as it was prior. Fourth stage is in accordance to a dream. How? World is identified as equivalent to a dream. In the fifth stage the blurred vision of the world slowly disappears. Therefore this state is called Nidra Sleep. Highly elevated sixth state has a strong level of bliss. That is called Turiya. It means with respect to the three states of Jagrat, Swapna, and deep sleep, this is called fourth state. The seventh stage is beyond any kind of imagination. Vedas indicate that this is the highest larger-than-life level of silence, and is indicated as Turiya teetha (beyond turiya). Till now the ones in the first three stages are sadhaks and not liberated. Those who enter into the fourth stage are Brahma Vids. They are pure, liberated. Those in next three stages are Brahma Vid Vaar, Brahma Vid Vareeyulu, Brahma Vid Varishtulu. Brahma Vid Varishta means among Brahma Jnanis they are most eminent, famous. I will tell you more about the eminent stages of Jnanis, listen. If one is in the first three stages of the Jnana and dies, they go to punya (higher) lokas (worlds). They will be reborn and progressively attain Mukthi. They definitely will not go to lower births, or end up in lower stages of Jnana. My dear, Attaining the very first stage Bhumika is difficult. If one attains this then it is like attaining liberation.

08-12-2016 6:05 PM

**138) Swami, you separated me (Atma) just the way rice is separated from the grain that can sprout again. You said just now that Jnana Bhumikas will get the final liberation to even a degenerate (mlechha). But, an individual without letting go all the family ties, bondages, and not go into solitude like a sanyasi cannot attain liberation? Please clarify the confusion in this..**

I will give you the right answer to your query. All humans need to lead the life given to them in four stages. Last stage journey is Sanyasa. Your doubt is appropriate, I will clear it. Sanyasis' that break family ties is of four kinds. 1. Kuteechak 2. Bahoodam 3. Hamsa 4. Parama Hamsa. These are good remedies for preventing worldly sufferings. But for that kind of sanyas, only one required thing is Vairagya (detachment), and not ochre robes. Vairagya is of three kinds. 1. Mandamu (dull or weak) 2. Teevra (strong) 3. Ati Teevra (very strong). Vairagya arising out of a crisis or calamity is emotional and weak (mandamu). Sacrificing home and wealth permanently is teevra vairagya strong detachment. Indifferent

or equanimous toward even Brahma Loka (heaven) is Ati teevra vairagya (strong detachment). Those who have weak vairagya are not eligible for Sanyas. Those who have teevra vairagya strong detachment are qualified for the first two kinds of Sanyasa. If they are strong and fit, as bahoodaks they need to travel from place to place. If not they need to stay at one place as kuteechak. When vairagya is very strong ati teevramu then they are eligible and can take up Hamsa or Param Hamsa sanyas. Hamsa sanyas can get the final liberation only through Sathya Loka. But Parama Hamsa sanyasi can get the final liberation right now, right here. Explanation: Calamity/crisis is a consequence of past Papam hence the vairagya arising out of it is weak and unstable. But vairagya is result of punya karma. Very capable and accomplished Param Hamsa sanyas is of two kinds. Param Hamsa can stay as Tatva Jignasu or as Atma Jnani. The first one is very skilled in the first three stages of Jnana Bhoomikas and stays as sadhak. Second one is pure and acclaimed Jnani. He stays in this world as liberated right now. The first parama hamsa can stay as two kinds. I will tell you about them also. First one sacrifices the family ties as is, and following the tradition takes up sanyasa ashram and attains the highest jnana. Second one can be a brahmin, kshatriya, vaishya, shoodra and attain highest jnana. Using the attestation of Vedas (pramana), self-ingenuity, continuous experiences, becomes free of all doubts. Why be disturbed?(Kalavara menduku). Do you want to ask anything more?

**09-12-2016 6:30 PM**

**139) Swami, Vrittis (movements) of mind, speech, and body belong to Karmas? Vritti Jnana is the activity of Antah Karana (mind)? In that case, can one say karma (a special mind vritti) can destroy Ajnana?**

Vritti Jnana actually is mind vritti itself, a thought! But you may have witnessed sons of same mother fighting with each other. Karmas belong to the doer (karta), but Jnana arising out of inquiry is not related to that individual. It means it is not purusha tantra, not a possession or belonging of the doer. It is related to the object (jneya vastu). It is vastu tantra (device). Duties may be done, or may not be done, or differently done. But supreme knowledge (parama jnana) is not like that, it cannot be. Aham Brahmasmi meditation is certainly different than the Jnana obtained from inquiry. To understand one object as something else is a connection made with effort. Only direct experience jnana can be the Truth (Sathya). Do not get deluded by imaginary thoughts. Nirguna (formless) Brahman's meditation can be done as outlined, or not done, or can be done the way one likes. That Dhyana is not natural to man like knowledge is natural to the object of knowledge. There are many kinds of Dhyanas. In those Dhyanas to indicate Vishnu, who has four hands holding a disc, mace, conch, and lotus; a shaligram and form are suggested. This Dhyana is effort based but can yield results. Pratyaksh (direct) Jnana means experiential Jnana. Jnana is the result of

direct experience (pratyaksh anubhav). But, Dhyana is that which is heard. A mind imagination of some object only. That which is heard from others, gets erased from memory. But that which is perceived via experience does not get erased. Hence, only that which is perceived from experience is Truth (Sathyam). But whatever is meditated on are not Sathya (Truth). Jnana destroys Ajnana as soon as it is seen. But, karma cannot destroy it. It is not true that meditation on untruth (asathya dhyana) can yield Moksha, which is Truth and final. Listen to my words. Meditation on an image based on hearing, is not true during meditation. But, when it appears directly in a form, it becomes Truth. Aham Brahmasmi (I am that) belonging to the stage of meditation is not Truth. But, due to meditation the experience of I am That (Aham Brahmasmi) is Truth. If you were to ask, how can meditation on Asat (untrue) give eternal Moksha? The answer is this: every person is reborn based on the last thought or bhava from prior life. These persons will be reborn in the forms they meditate on but if one meditates on Atma so that they want to destroy rebirth, then he will become Atma. This is certain.

**140) Swami, Those who meditate on Brahman without Gunas, if they become Nirguna Brahma, where is the need for inquiry or Jnana? Vritti Jnana after destroying Ajnana, remains in Atma, that is pari poorna, then how does the undivided experience (akhanda anubhava) siddhi stay?**

Meditation on Brahman is based on hearing (vinikidi). That is, indirect (Paroksha). Yet, in the sequence of time it becomes experiential Truth. This experience is known as permanent inquiry, Jnana that destroys Ajnana, or Moksha. This is the final decision means siddhant! (thesis/conclusion). Just like the powder of clearing-nut settles the contamination in water to the bottom and it also settles down with it, similarly vritti Jnana destroys Ajnana, and it also gets destroyed. Jivan Mukthas are thoughtless hence they stay blissfully like the Lord, like a baby, like non-contentious. Notion of bondage, liberation completely disappears for them. To the degree, they laugh at the people who speak about them. In what way? don't people laugh at those who claim that a mosquito swallowed sky and spit it out? Barren woman's son, person in morgue together wore flowers gathered from sky, fought over the price of silver in nacre in a pearl shell, wore rabbit horns as weapons, fought, died together by stabbing each other, became ghosts. Anyone with intellect will not get curious hearing this story. This is a made up story. For a Jnani, this world and its affairs are like this story. Maya is itself unreal, hence everything that got created from it must be unreal. Can progeny be different from the mother? Therefore, do not pay heed to heaven - hell, good - bad, stay as the Sat-Chit-Ananda swarupa. This is my answer.

**Experiential knowledge destroys ego  
Such a life is exemplary.**

**When blessings are worn as jewelry, it is certain to shine like body shines**

**141) Swami, Even though unreal world (asad vastu) is inert, not real, agonizing, yet is firmly seen in Sat-Chit-Ananda. How to overcome them ?**

Reflection in water is seen upside down and wavering, yet when one sees the steady form standing on the ground, useless reflection seems untrue. Knowledge, cause, things (vishaya), actions, name and form scenery (drushya) of Maya, discussion of how these came into existence and how they disappear is futile. Do not pay heed to how this long ongoing world dream occurs and how it gets destroyed, instead stay in the awareness of all pervading Chidatma (pure consciousness). As you keep losing interest in unreal things, your inward vision (drushti) of Tatva (Brahman) keeps improving. With this kind of steady practice, mind gets restrained and if awareness of pure consciousness (chidatma) is there, then while living a life of suffering you can stay as an ocean of bliss.

**10-12-2016**

**142) Swami, What is concentration?**

Paramatma who himself is this vast creation has no name and form. So humans inline to their feelings decorate Paramatma with a name and form, and worship. To keep their mind steadily on their chosen deity is concentration. Remembering God through Pooja, Japa, Dhyana, Tapas gives concentration. Begets sacredness.

**143) Swami, Is it possible to concentrate a mind that runs after external things?**

It is not an easy task for ordinary people to connect to God by restraining a mind that engages in various worldly affairs traveling in different directions, that increases interest in worldly activities, and makes one forget God. But it is not at all impossible. Elephant trunk is constantly moving. If an iron chain is put on the trunk of the elephant, it will stay put by holding it. Similarly, the mind which constantly moves is put on to any God's name or form, it will hold on to it. If mind gets concentrated, it becomes easier to get Jnana. One who has concentration can attain anything in the world.

**144) Swami, What is Tri-karana shuddhi (threefold purity)?**

Humanness is alignment of body, mind, and karmas. One must sanctify their body, mind, and karmas. This is trikarana shuddhi. Mind, word, and action need to be in synchrony.

**145) Swami, Is purity of mind necessary for direct experience (sakshatkar) of God ?**

The way the reflection of an object is not clear if mirror is not clean,

likewise if mind is not cleansed direct experience of God will not occur. To beget direct experience of God, one must free the mind from dirt and grime. Spend every second in God thought. Grow to the state of seeing God in every action and every person. Mind which engages in constant contemplation of God gets purified. Mind that is merged in constant contemplation of God, that is dedicated to God, leads to purified Bhakti devotion. Till one has Bhakti and Shraddha that is pure, stainless/ faultless, and single pointed (ananya), mind/body (deha abhiman) feeling does not die.

**146) Swami, To journey the path of Atma Jnana how much does mind cooperate?**

As long as one is firmly connected to mind and its emotions, strong reactions, one cannot step into the path of Atma Jnana. To reach to the path of Atma Jnana if you depend on your mind, it is not capable of doing so. If you are together with your mind, you will be far from Atma Jnana, very far. Because Atma Jnana is not in the reach of mind.

***Make friends with the subtle intellect that can hand down answers that are meaningful, infinite, necessary, become one with the pure awareness Is the state to be experienced by Jiva!***

**11-12-2016**

**147) Swami, Therefore the efforts made for Atma Jnana depending on mind is a waste?**

Mind is the one that raises in you uncertain state. raises doubts, nurtures and increases them. In that mental state Atma Jnana becomes impossible. Because, mind keeps generating obstacles between Atma Jnana - experience of your existence (uniki). Where there is mind, there is no experience of 'Chit' (pure awareness). Where there is pure awareness ('chit') only, mind is not there.

**148) Swami, Then how to gain control of mind?**

Mind keeps going in and out constantly. It turns outward, becomes one with objects, things (drushya vishaya), it becomes a shackle. Shanti (Peace) becomes evident when mind turns inward becomes one with, and gets established in Atma. Sankalpa (Thought) is the swarupa of Manas (Mind). Therefore whichever thoughts that arise inside and go towards external drushya things, those need to be turned away from them, gain control of mind, turn it inward and the day it is merged in atma, what you attain is peace!

**149) Swami, How to destroy mind ?**

Mind's natural attribute is wandering. It keeps getting born and dying.

Keeps changing by the second. Impermanent. But you are permanent one. There is nothing other than Atma. All you need to do is to stabilize in Atma. If you give room to mind, then you will become one who lost Atma. Mind's arrogance is only till you start enquiring. As soon as you enquire and examine, it disappears, direct experience of Atma occurs. Examining mind means, to know that mind has no existence. If you keep examining mind, one day or other all thoughts will cease. Then you will get complete peace (poorna shanti).

**150) Swami, How does work continue without mind?**

Look, when you are walking, are you taking each step after thinking? Naturally without any thought you are walking. Similarly without any contact with your (Sankalpa) thought, activities will occur naturally. One unseen shakti (Atma shakti) drives and operates everything.

**151) Swami, How to restrain the activities of mind (manah pravritti) ?**

Instead of hanging onto illusory (asathya maina) mind, with subtle buddhi enquire into 'what is mind in reality?', it will stop the activity of mind. Every time you get a thought ask 'who got this thought?' Answer will come 'to me'. Then ask 'who am I' and that thought will disappear. Like this, stop flowing with the mind, and put an end to it right at its source. Hang on tight to this Atma vichara. If you do like this, one day or other the time will come to be in this thoughtless, nis-sankalpa state

***Pure, Still, matchless, unattached real state  
begets man the state of peaceful sleep in ocean of eternal bliss***

**12-12-2016**

**152) Swami, what is the swarupa, swabhava (real form, nature) of Mind and Buddhi?**

Man is able to see and experience the cosmos (viswam) through his mind. You already know that this mind is flow of thoughts. Buddhi is the power of discernment granted by God to man. You already know that Buddhi discriminates between real and unreal. In fact both are forms of Shakti yet there is a difference between the two.

**153) Swami, What is the difference between Mind and Buddhi?**

Mind is a continuous flow of thoughts like the flow of a river. Buddhi is like the shore that directs the flow of thoughts in a systematic way. Without any discrimination, mind is that power which adopts everything that it hears, sees etc. and gives rise to thoughts. While Buddhi is that power which examines the good and bad in rising thoughts, and takes decisions. Mind is the one that gets stirred by anger and desire. Without getting stirred Buddhi is that power which

examines with discrimination. Animals have mind. Human has both mind and Buddhi.

**154) Swami, When and where does the mind get born?**

Vasana that is scattered in seed form in our consciousness (heart), gets in contact with lower 'I' (mithya nenu) resulting into a thought in our brain/intelligence, then mind is born.

**155) Swami, What is the swabhava of Mind?**

Its natural swabhava is to keep running outward via the doors of senses.

**156) Swami, What is called Mano Maya Kosha (mind sheath)?**

Mind along with the five Jnanendriyas (organs of perception) is called Mano Maya Kosha.

**157) Swami, How can one know that they are different (vilakshan) from the Manomaya Kosha (mind sheath)?**

Mind does not have distinct form. It constantly changes. Anger, Desire transform into varieties of thoughts. 'I am' different from those thoughts and am an unchanging witness. Therefore I am not Manomaya Kosha. It (mind) is related to the subtle body. Therefore it is not mine. I am the Atma that knows about it. One must enquire and realize that one is separate from it.

**158) Swami, If god is formless, how is he creating names and forms?**

What is the difficulty in it? Even when thoughts are occurring is not mind formless? What about deep sleep, and Samadhi? As soon as mind starts operating one experiences the time, location, and world. All this takes place very naturally, isn't it.

**159) Swami, Does not one get peace of mind through money, prosperity, and worldly comforts?**

Every man, rich and poor, all desire peace of mind. Money, prosperity, and worldly comforts cannot give peace of mind. As one earns more, they want even more, and accumulate more. Hence money and prosperity does not give complete peace and happiness. Over and above, as money keeps growing one is depleted of peace. To protect the money earned, one has to go through so many hassles. One loses whatever peace of mind they have while trying to protect their wealth from heirs and relatives, from thieves, and varieties of other dangers.

**160) Swami, How to get rid of the disturbances (ashanti) of mind?**

Actually only peace is there. All one needs to do is remove those which are obstacles to peace. Form of Atma is peace - thoughts are the obstacles. If

you come out of the boundaries of thoughts, then you are of the form of peace (shanti swarupa).

**161) Swami, what is the cause of suffering from disturbances (ashanti)?**

Mind is the cause of suffering and lack of peace for man. Mind is desires. There is no end to man's desires. Till one breaths last, desires keep arising. A few desires get fulfilled through which one feels comfort, happiness, peace, that experience is transient. Because, after one desire fulfills right away new desires surface, and till they are satisfied one undergoes suffering. Man in his lifetime cannot fulfill all the desires that arise in him. They turn into a vicious circle and keep bothering one lifelong, and keep breeding discontent.

***In order for a jiva to earn jivan mukthi in life  
crossing the bridge of attachment and affection  
enquire into oneness of Jiva  
Atmananda can stay forever in the  
exquisite, infinite, enormous kingdom of Atma.***

**14-12-2016**

**162) Swami, How to make this restless mind still?**

There are two ways to accomplish this. One is Vichara (enquiry, contemplation) and the other is Samarpan (surrender). Vichara is to search for the birthplace of the mind (this is done thru contemplation, Who am I). It will merge right into that source. Samarpan is to whole heartedly dedicate oneself, then it will submissively surrenders forever. Samarpan is not that easy. Our ego will not, it surrenders only when it recognizes a higher and greater power than itself. For both enquiry and samarpan, restraining and subduing is necessary.

**163) Swami, How to make mind face inward?**

A resolution, an intention, a will, an exertion of want (sankalpa) IS mind. This disturbs your focus, your concentration and side tracks you. Therefore entire energy of the mind needs to be turned to the one who has sankalpa. Only then you will be freed from the ever roaming, restless mind. One will then clearly see the benefit of focusing on the one who has sankalpa, instead of the sankalpa itself.

**164) Swami, How many ways does the mind wander?**

Mind wanders in two ways. One proceeds facing outward while the second, proceeds facing inward. Reason for mind to turn outward is due to the forceful up-swelling of the hidden sankalpas. When you are in deep sleep without any effort, your mind turns towards its source and stays. That is, outward journey of mind hinders its inward travel. Hence an aspirant needs to



turn the mind inward by constant spiritual effort.

**165) Swami, When we worship a form, one feels peaceful. So, where does that peace come from?**

The peace one gets when they worship a form or image is not arising out of that form or image. When your vision gets focused on a form, your mind gets concentrated and brings to surface the peace that is already in your heart and makes you experience it.

**166) Swami, How to attain peace of mind?**

In ordinary daily life many say they do not have peace of mind. It is a union of two words – peace and mind. If one takes away the mind from the words 'peace of mind' what is left behind is peace only. So it means, If one wants peace one has to annihilate the mind completely. You are all verily embodiments of Atma. Hence peace is present as your real form. All you need to do is not to disturb that peace. No need to try to attain something that you already have. Only effort needed is to make oneself without desires. As and when mind gets restless one needs to turn it away from those things and get it to stabilize in Atma. This is the way to attain peace. Therefore, when you get control of your mind, turn it inward, and merge it in Atma then what you get is peace. And that is liberation.

***When discrimination expands, sorrow leaves  
presents with skill, valuable unique inner life  
goal is not important, progress toward goal is.***

15-12-2016

**167) Swami, What is vishaya asakti mind (keen interest in worldly things)? Please give an example.**

This mind hears things through one ear, and lets it out from the other. It is like a water drop on a hot plate. That is like when you sprinkle water on hot pan, becomes water vapor right away.

**168) Swami, what is Jnana asakti mind? Please give an example.**

This mind understands things, it conveys those things to others, but does not practice. This is like water drop on lotus leaf. That is, water drop on lotus leaf either falls off into water or gets vaporized by Sun's heat.

**169) Swami, what is Moksha asakti mind? Please give an example.**

This mind understands things, follows them, and brings them into experience. This is like the water drop that has fallen into a pearl shell. The water drop that fell into the pearl shell becomes a pearl.

**170) Swami, which mind is helpful for Atma Jnana (Self-knowledge)?**

For Atma Jnana (Self Knowledge) moksha asakti mind is helpful.

**171) Swami, what is Mounam (silence)?**

Silence is for controlling the inclination of mind resulting from talking. It is considered as a part of Sadhana. Because, when mind turns inward and gets established in the state of silence, there is no enthusiasm to talk. When a sadhak stays in silence, mind on its own gets purified.

***In the feelings arising that are appropriate, elevating, beneficial becoming mad in the highest state, a union of mind, intellect in those lofty heights, ascend to Lord Rama's lap this is sadhak's ultimate goal, elevated goal, joint goal, right goal, supreme goal, only only only only only goal***

**28-12-2016**

**172) Swami, How does one get birth?**

Attachment to doership (kartrutwa) is the cause for producing vasanas. Effect of vasanas from past life results in birth. Till vasanas are entirely destroyed, no Jivi can get out of the birth and death cycle. So in some birth or other in the end, Jivi breaks away from Karma shackles or chains and merges into the supreme paramatma. That is for certain.

**173) Swami, In the entire living beings in this creation, why is human birth the best?**

In this creation animals are higher than bugs and insects, and humans are higher than the animals. Jignasa, ability to enquire, is a superlative unmatched quality present in human that is not present in animals, insects, bugs.

**174) Swami, How does one get human birth?**

Human birth is attained due to results, consequences of prior lives meritorious deeds (meritorious actions).

**175) Swami, Among births why is human birth superior?**

Human birth possesses unique God gifted quality and it is very rare to attain it. Human can perform activities that other Jivi's cannot perform due to human's unique body construction, and ability to gain control over mind due to Buddhi (intellect) they possess. Human birth is very ideal for acquiring spirituality and know the Swaroop of God. That is why among births, human birth is said to be very eminent and superior.

**176) Swami, What is human being's greatness dependent on?**

An individual's greatness is not decided by their prosperity, position, power, influence, and reputation in society. It is decided by qualities like their goodwill for others (paropakara buddhi), and their social benevolence.

***goodwill always makes you a good human, seeker of truth, in search of truth stays as longtime friend, till you get experience that you are Sat, portrays you as sat chit swarupa in unique kingdom of bliss helps you flourish exuberantly***

**29-12-2016**

**177) Swami, when does a human birth get misused?**

When God given gift of Buddhi is not used, then mind, life force (prana), body although living, will have to stay at animal level only without humanness.

**178) Swami, How best to utilize the human birth?**

Having obtained the very rare human birth, without forgetting Paramatma establish him in your heart all the time. Dharma of human is to do enquiry using Buddhi, merging the ego (ahamkara) in its source Atma, and attain the state of freedom from birth (death).

**179) Swami, How does Buddhi get born?**

An effulgence, radiance (tejas) from Atma spreads inside the brain giving birth to Buddhi. When it is in the brain it stays as pure consciousness that is as Atma-buddhi. When this consciousness becomes one with the body (tadatmyam) it changes to reflected consciousness (abhasa chaitanya), then it transforms into deha-atma buddhi.

**180) Swami, what is Atma Buddhi?**

The throbbing of 'I', Aham sphurana, that stays as support for letting go of objects and notions is called Atma-buddhi.

**181) Swami, What does deha-atma buddhi mean?**

'I' thought (Aham vritti) that is present in the activities of antah karana (inner instrument) is called deha-atma buddhi.

***to Shiva's beat of dissolution, smiling, with immersed mind, putting aside list of loss gain, dragging using anchor, chanting name till there is breath in lungs, filling heart with teachings, reaching abode of moksha, becoming silent, dissolve in his dance becoming dust under his feet***

**30-12-2016**

**182) Swami, Does Deha-atma buddhi stand as an obstacle to the state of**

## **Moksha?**

The buddhi that thinks the body, which is not-atma, as 'I' will become an obstacle to man. This deha-atma buddhi comes from Anjana and becomes the cause for samsara of birth/ death, name/ form. Due to deha-atma bhava man on his own is getting bound in the effects of vishaya vasanas. Chain of thoughts and feelings arising due to deha-atma bhava transform into bondage and stand as an obstacle to the state of Moksha known as everlasting peace, happiness.

### **183) Swami, How does Deha-Atma buddhi perish?**

Deha atma buddhi will not perish till one has firm belief in God, and has faith and devotion that is unwavering, pure, faultless, and one pointed (ananya maina). Therefore with the skill of Buddhi; with discrimination turn the misguiding mind inward; get hold of the root of mind, aham sphurana; cross this ocean of samsara; abide in Atma Swarupa and become fulfilled.

### **184) Swami, Is it possible for average humans to restrain mind that goes helter-skelter, thinks of many worldly issues, and focus it on God?**

Using spiritual sadhana one must make the effort to stabilize the mind on God. With firm resolve, when one does severe sadhana then one day or other suddenly, in an unknown moment, mind stabilizes and unites with God. Every human being some day or other, in one birth or other, without fail will get Jnana Jignasa. The Jivatma that separated from Paramatma in the end becomes one with the Paramatma.

### **185) Swami, Who is operating the human body?**

Mind is operating the human body.

### **186) Swami, What does body do?**

Body is for attaining the desires of mind, and giving those desires a tangible gross form.

***when man entangled in bondage feels fearful of being bound, then  
bondage with God frees you from worldly shackles,  
disables the mind that chains you, wakes up the buddhi,  
God's name, leela, and nearness submerges you in your real nature,  
come into God's kingdom come, come, come***

**31-12-2016**

### **187) Swami, therefore who is controlling the desires in the mind?**

Buddhi discriminates which desire is appropriate, which is not, and encourages the mind and body to attain the appropriate desire.

**188) What is the reason for human who has buddhi to do bad (karmas) actions?**

Sometimes due to the strength of the bad thoughts (sankalpas), Buddhi also loses its decision making power and submits to mind. Sometimes mind entices Buddhi and roams around unrestrained. This is the reason for humans equipped with Buddhi to do bad actions.

**189) Swami, Then how do we improve the strength of the Buddhi?**

There is conflict between Buddhi and Manas continually. Ceaselessly and constantly with effort one must strengthen the Buddhi and keep the mind under control. To strengthen Buddhi, sadhana of Atma contemplation is necessary for every human being. Buddhi has trustworthy power to keep mind under control.

**190) Swami, Among body, mind, buddhi which is more powerful?**

One is progressively more strong than the other – mind is higher than body, buddhi is higher than mind, and Atma is higher than buddhi.

**191) Swami, What is called Buddhi?**

Decision making thought (vritti) in the inner instrument (antah karana) is called Buddhi.

*subtlety itself the form of subtle, like a magnet, like mix of betel leaf-lime, subtilizes the one to be subtilized, softly, to reach delightful beautiful handsome Krishna, recognizing he is the subtle Atma in us, with chosen name, chant till heart melts, must become auspicious moment and time to merge silently!*

01-01-2017

**192) Swami, what is the swarupa (real form) of Buddhi ?**

Awareness (consciousness) is the swarupa (real form) of Buddhi.

**193) Swami, What is the swabhava (nature) of Buddhi?**

Decision making, enquiring, contemplation, understanding, exploring, recognizing.

**194) Swami, What is the activity (vyapar) of Buddhi?**

Buddhi has the discrimination of what to act on what not to towards the desires that arise in the brain. Buddhi discerns and judges things that are understood by mind through sense organs.

**195) Swami, What is the specialty of Buddhi?**

Buddhi is born before Jiva is born. Hence, it can become one with the

body. And it can separate itself from the body. There is no need to turn Buddhi inward. It will get hold of and give you your swa-swaroopa (real form) and on its own it will become one with its source, Aham.

**196) Swami, How to improve the subtleness of Buddhi?**

To get rid of all vishaya (objects topics), Buddhi is to be used like a walking stick. One must live under the guidance, directions given by Antar-atma (conscience, inner voice). Thereby, subtleness of Buddhi, expansion of heart, indifference towards physical comforts is to be improved, and become earnest doers.

***enough to make notable petitions, obediently reaching you quickly skillfully greeting you with humility, Buddhi showering you with flowers, profusely use enquiry and transcend body, say what is heard, since said as heard, handover hardships to body, in divine light with discrimination, enquiry, with desire to win, with valuable veer hanuman blessings, come with me, come come, i will save you!***

02-01-2017

**197) Swami, what is the swarupa (true nature) of Maya?**

Makes what is there appear like it is not, makes what is not there appear like it is.

**198) Swami, What are the characteristics (gunas) of Maya?**

Characteristics (gunas) of Maya are Satva, Rajas, Tamas. Just like a cord woven with white, black, and red thread, Maya is a mixture of these three gunas. Based on their activities these three gunas are known.

**199) Swami, How is Satva guna known?**

When mind is pleasant and peaceful, Satva guna is seen while rajas and tamas are reduced.

**200) Swami, How does Rajo guna become evident?**

When mind is restless, combined with anger and other blemishes, Rajo guna becomes evident.

**201) Swami, How does one know Tamo Guna?**

When mind is with faults like sleepiness, procrastination and other blemishes, Tamo guna becomes primary while other two gunas are suppressed.

***Atma Jnana becoming undercurrent, undivided, grand, infinite, topmost, with amazing blissful sadhana, with humility acquired in company of holy, with God's name sowed deeply, leaving identification with body, attain***

***immortality, and claim a permanent place in Anjaneya's heart, O seekers!***

**03-01-2017**

**202) Swami, What is shuddha Satva guna?**

Satva guna that rejects the Rajo, Tamo gunas and keeps them under its control is known as shuddha Satva guna.

**203) Swami, What is real nature (swaroop) of Anandamaya kosha?**

When the fruits of selfless auspicious karmas come into experience, buddhi turns inward. At that time the Atma swaroop's bliss reflects in the thought waves (vritti) of Buddhi. That vritti (thought wave) is referred to as Priya, Moda, Pramoda. When that Ananda roopa vritti's enjoyment of the meritorious karmas finishes, it takes the form of sleep. That vritti is referred to as Ananda-maya kosha. Or the malina tatvam of that Avidya referred to as karana shareera takes the form of Priya, Moda, Pramoda. Happiness derived from that vritti (thought wave) is called Ananda-maya kosha.

**204) Swami, How to know Anandamaya kosha?**

When you see something you like, you feel happy. That vritti (movement in mind, wave) is called priya vritti. When one gets that thing they like, the happiness felt in the mind is called Moda vritti. When that object is experienced the happiness one feels is called pramoda vritti. In this manner subject object related (vishaya) three fold Priya moda pramoda vrittis together are Anandamaya kosha.

**205) Swami, In what manner one knows that they are different from the Anandamaya kosha?**

In rainy season the clouds gather and then disperse away, similarly Anandamaya kosha leaves after sometime. Therefore it is kshanikam (momentary, transient). I am eternal permanent because my nature is existence (Sat roop). Hence I am not the Anandamaya kosha. Moreover, that kosha belongs to Karana Deha and not to me. I am that Atma which knows this kosha. One must enquire and know that 'I am separate from that Kosha.

**206) Swami, Does one get Atma Jnana by listening to discourses, or studying scriptures?**

Atma Jnana cannot be attained through listening to discourses or studying scriptures. It is attained only through sadhana.

***Everything is amazing, infinite, boundless with waves of bliss, witnessing with unbroken dedication, like waves of Veena, gentle, soft, beat of melodious music sound is Omkar! Listening to melody inside, taking Atma***

***kingdom as yours - mine, giving hospitality to vayuputra who came at the speed of wind, with hug of Anjaneya, getting hold of you tight, gave Atma Jnana upasana with tranquil mind, this mukkoti ekadasi is auspicious time to cross the shore! it is auspicious time to give blessings to experience mukkoti stages of aloneness (ekanta) !***

**04-01-2017**

**207) Swami, What does Bhoutika Shastra (vastu manual) mean?**

Bhoutika shastra is the Shastra (manual) that discloses, reveals, or teaches about objects.

**208) Swami, What does padartha (object) mean?**

Padartha is gross/ physical, inert, dependent (no existence of its own). That which cannot know itself. That which cannot know other things different from it. It has birth and death. It depends on location and time.

**209) Swami, What is Tattva (Truth, Reality) Shastra?**

Tattva shastra reveals, teaches about Paramartha (Paramatman).

**210) Swami, What does Paramartha mean?**

Paramartha is the root source, basis and support, consciousness, on its own it is of the nature of intelligence Jnana (swayam jnana swarupa). Capable of knowing the creation filled with many forms. It is beyond the reach of senses, birth and death. It is entirely independent (swatantra).

**211) Swami, Both padaartha and paramartha seem like they are in conflict with each other?**

When viewed with worldly outlook, both of them look like they are in conflict with each other. But when seen with spiritual outlook, one cannot see - life without life force (prana), dependent thing without its basis, and inert thing without awareness. Parartha and Paramartha both have inseparable relationship, reciprocal shelter.

***With synergistic feelings of worship for travel to punya loka, with discourses of holy personage (purana purusha), setting right your boundaries, with very dear and deep faith finishing everything, reach quickly into the embrace of Pranava Nath and bow down, with ecstasy make yourself a place in pavan putra's heart, O little ones!***

**05-01-2017**



One day Sage Narada elaborated to Shuka on many things about liberation. Narada said as follows. "Let go of the practice of Yajna, Yaga (vedic ceremonies) as prescribed by the Shastras (scriptures) as well as proscribed adharmic karmas like untruth, violence, injustice. Fill your mind with feelings of detachment. Then you can let go of the above. Do not resolve to do karmas. In detachment (vairagya) stay away from adharma. Do not speak unnecessarily. No need to speak either truth or untruth. Do not equate yourself with your mind. Remember that you are of the form of pure consciousness!" Shuka thought about Narada's advice deeply. He thought he will demonstrate to the world his yogic powers, afterwards through yoga sacrifice his body and attain Videha Mukthi. Narada approved those thoughts. Shuka went to his father. Vyasa said "Son, stay here today. I would like to be with you to my heart's content." Due to intense vairagya (detachment) and seeking liberation, did not pay heed to his father's words. Later he experienced Brahmananda (Bliss of Brahman).

### **212) Swami, What is Jiva?**

One who is identified with the body should be considered as Jiva. Although itself is of the form of consciousness, pervading the body from one end to the other, it feels it is the body. Limiting itself to the body, considers itself doer, enjoyer, keeps revolving in the wheel of samsara.

### **213) Swami, what is the Swarupa (real form) of Jiva?**

Jiva is not the effulgent Atma. It is not inert body either. Its form is combination of these two. There, both of them reflect in Jiva. Jiva does not have an innate form of its own, whatever form it gets hold of, it feels that is its swarupa.

### **214) Swami, What is the swabhava of Jiva?**

Although a home-owner is separate from the home, when the home gets wrecked, it is the home-owner who agonizes. Home-owner's mamakar ('my-ness') of the home is the cause of his agony. Similarly, Jiva who is of the form of consciousness, although different from body-senses, submits to them in ignorance, anger-desire etc. gain control over him, thereby suffering due to them is the swabhava of Jiva.

### **215) Swami, What does Jiva's circumstances depend on?**

State of Jiva inside is dependent on the way mind and buddhi operate.

### **216) Swami, What is the difference between Jiva and Paramatma?**

Jiva is in the grip of Maya while God is the master of Maya. Jiva's upadhi is avidya (ignorance), God's upadhi (limitation) is Maya. To think is characteristic of Jiva while To Be is characteristic of God. Gross, subtle, and causal (sthool, sukshma, karan) are bodies of Jiva. Virat, Hiranya Garbha, Avya kritis are the

bodies of God. Jagrat, Swapna, Sushupti (awake, dream, deep sleep) are the states of Jiva. Creation, Sustenance, and Dissolution are Iswara's states.

***with undercurrent of experience, rejecting relatives coming helter-skelter (maya), shaking hands with Buddhi residing in heart that transcended Tri gunas, remembering again and again the good done, as detached from all, meaning separating from all attachments, do sadhana for God, make him your own gracefully and happily, like Hanuman make the position in kingdom permanent !***

**06-01-2017**

**217) Swami, How does Jiva become Deva?**

There is no other difference between Jiva and Iswara except the Upadhi (limitation). Body is a temple. Jiva is God. Once body consciousness is let go, Jiva becomes God.

**218) Swami, In worldly life humans quite often use the terms 'I' and 'mine'. Actually what are 'I' and 'mine'?**

In worldly dealings the one that says about itself as 'I' is ahamkara (ego, 'I-ness'). The relationship one has in worldly affairs when ascribed as 'mine' is called 'mamakar' ('My-ness', mine-ness). These feelings of 'I' and 'mine' (ahamkar, mamakar) are the root source of all worries and anxieties.

**219) Swami, What is Ahamkar (ego)?**

The very first thought that 'I am this body' is Ahamkar. As long as we are limited to this body, Ahamkar will be there. As long as Ahamkar is there, separateness / diversity feeling will not go. One who has Ahamkar cannot perform work without doer-ship. As long as Ahamkar is there, this body is real, world is real, and God is real. But when Ahamkar is gone these three things are unreal. As long as Ahamkar persists, ignorance does not leave.

**220) Swami, How does Ahamkar get born ?**

Aham 'I' is pure consciousness. It has no form. When it combines with the body, the body becomes its form. That is, Aham becomes Ahamkar (Aham+akaar). Ahamkar has no form but till it dies holds on to one form or other.

**221) Swami, Does the birth of Ahamkar become our birth?**

You are born when Ahamkar is born. You die when it dies. Your birth when body is born, and your death when body dies is untrue, false.

***Ajnana, Ahamkar, Abhiman diminishes individuality, hides the endless***

***ocean of bliss that you are, hinders from getting what is to be got, creating obstacles at every step, let go these three that can throw you into depths of hell, fill your heart with name of Rama, seeing form of Rama to heart's content, listening to Veer Anjaneya's words which is music to ears, assimilate what is heard, attain darshan, become favorable to Anjaneya who showed the path to the shore, and get freed with great level of bliss !***

**07-01-2017**

**222) Swami, What is Jagat?**

Jagat means the universe filled with many names and forms.

**223) Swami, What is the swarupa of Jagat?**

Jagat is of the form (swarupa) of seer and seen combined.

**224) Swami, What does Drsta mean? What does Drusyam mean?**

You are seeing this Jagat with your physical eyes. One who is seeing is called Drsta. What is being seen is called Drusyam. You the Jnana Swarupa (pure awareness) who knows all the objects hence you are Drsta. Entire other things are being known by you, hence they are Drushya.

**225) Swami, Why do they say 'I' or Atma is Drsta?**

Atma to know itself changes into one who sees, that which is seen, the act of seeing, yet itself stays as unchanging support (basis) principle. That is why Atma is called Drsta.

**226) Swami, Please describe with illustration the Truth that 'I' is Drsta?**

You must try to know that, by knowing which you will know everything else. If you remember the clay, you will understand that all the objects made from clay has clay in them. Pot has clay, there are no pots in clay. Pot is a name given, imaginary, fiction. Similarly in all drushya, Drsta is there, but Drsta does not have Drushya in it. Therefore you are the Drsta. One who has recognized that they are Drsta, then they will not be sad or unhappy due to this fictitious imaginary Drushya jagat. That person will be immersed in permanent bliss.

**08-01-2017**

**227) Swami, How to know the truth that 'I' is Drsta ?**

All you need to do is throw out all that you see. Along with that, things and world disappears. Then pure existence that is 'I' sphurana only remains.

**228) Swami, Does not the word 'I' apply to the body?**

The word 'I' is applicable only to the Atma. 'I' word is pervading and inherent in all the people in the world. 'This' (idi) word is pervading in entire

Drushyas'. 'This' is Drushya, 'I' is Drsta. Therefore 'I' is not Drushyam. 'I' is wearing 'this' - that is body. Just the way you see entire things, you see your body also. Body is Drushya. This body that is Drushyam, to think it is 'I' the Drsta is Ajnana.

**229) Swami, How to prove this visible body as 'Drushyam' ?**

As you see this body with your physical eyes, body becomes 'Drushyam', and eyes turn into 'Drsta'. In this manner one is a 'Drsta' to another, and itself becomes 'Drushyam' to something else, hence none of them in reality can be 'Drsta'.

**230) Swami, Eyes that are 'Drsta', when does it become 'Drushyam' ?**

When your mind is concentrated on a vishaya (object or topic), although your eyes are open, unable to see the things in front of you. Therefore, at that time mind is becoming the 'Drsta' while eyes are becoming 'Drushyam'.

**231) Swami, Mind which is 'Drsta', when does it become 'Drushyam' ?**

When we are enquiring into the real Truth with subtle intellect, mind becomes 'Drushyam'. Buddhi becomes 'Drsta'.

***when the thing that is eternal and Truth gives darshan, nobly, elegantly, beautifully, with alertness and keenness for enthronement, all aspects beautifully developed, taking on the ruling responsibility, during the auspicious time of blissfully ruling kingdom that is one's own, partaking the food given by Anjaneya, take rest in Sri Rama's lap, O sadhaks!***

**09-01-2017**

**232) Swami, Buddhi that is 'Drsta', when does it become 'Drushya' ?**

In the state of Samadhi, Buddhi becomes 'Drushyam'. 'I' (Atma) becomes 'Drsta'. Therefore, for everything Atma is the 'Drsta'. This body, mind, buddhi, all are 'Drushyam'.

**233) Swami, What is 'I' (nenu) ?**

Atma is ceaselessly vibrating (spandan) from everyone's heart as 'I-I'. Motionless and still, Paramatma's first vibration (spandan) is 'I'. For entire Gods and demi Gods (three crore) also 'I' (nenu) is the first experience. 'I' is the first name of God.

**234) Swami, what is the swarupa (real form) of 'I' ?**

'I' is pure knowing power (shuddha jnana shakti) which is beyond the Gunas. It is beyond the entire modifications in humans and stays as a witness. Aham sphurana is its natural real form (sahaj swarupa).

**235) Swami, what is its nature ?**

It is felt as Aham sphurana, becoming one with body as Aham Vritti ('I' thought), in association with vasana transforms into mind's inclinations (manah pravritti), becomes shelter to the mind body activities and affairs.

**236) Swami, What is Aham Vritti ('I' thought) ?**

When 'I' (nenu) becomes one with body, it is called Aham Vritti ('I' thought). When 'I' (nenu) becomes one with Atma, it is called Aham sphurana.

***Saying I, I, I, I***

***if examined top to bottom, in one place a star sparkles, flashes giving elegant vision, says your search for 'I' is 'I am', staying with you as majestic form, blissful form, undivided SatChitAnanda form, staying inside you, showing the path to higher journey, with Pavan Putra's advice, happily, happy happily, Hanuman took you onto his shoulders, will take you to liberation nearby, saying so assurance is given!***

**10-01-2017**

**237) Swami, What is the difference between Aham sphurana and Aham vritti ?**

That which says 'I'-'I' is Atma. Ahamkar says 'I am this' 'I am that'. If 'I' stays as 'I', that is Atma. Instead, becomes one with the body and says 'I am this', that is Ahamkar. Aham vritti is the activity (vyapar) of Ahamkar. Sooner or later it has to die and give up its spot to Atma. That is, this Aham vritti will turn into Aham sphurana. Aham vritti is paroksh (indirect). Aham sphurana is aparoksh (direct). Aham sphurana can exist without Aham vritti. Without Aham sphurana, Aham vritti cannot exist. Aham vritti is there in awake state only. Aham sphurana is ever present in jagrat, swapna, sushupti.

**238) Swami, Aham vritti that is born out of Atma, how to take it back into Atma?**

In between Atma that is consciousness and body that is inert, Aham vritti is getting born. It contains both inertness and consciousness. Therefore, by any method if you get hold of the consciousness nature of Aham vritti, that will get you to Atma.

**239) Swami, please elaborate this with an example ?**

A dog can pick up the smell of its owner from far away unknown place, and reaches him, similarly a sadhak must get hold of root source of Aham vritti and reach Atma. The smell will lead it to the owner. Similarly if a sadhak gets hold of the consciousness nature in Aham vritti that itself will bring him to Atma.

**240) Swami, what is Antah Karana Chatushtaya ?**

Due to the differences of location and activity, 'I' is one yet it is referred to with different names. Mind, Buddhi, Chitta, Ahamkar are reflections (prati roopam) of 'I'. These four together called Antah Karana (inner instrument) are influencing man.

**241) Swami, what is Dharma of mind? How does it affect man?**

Thoughts, doubts, counter thoughts is the Dharma of mind. What is seen, heard, and witnessed in outside world, activates and affects your indriyas (sense organs), creating disturbance and turmoil. Thoughts occurring at that time are filled with doubts and lack of discrimination. These kinds of thoughts is mind.

***the path reached after destruction of ahamkar and enticement  
is made brightly lit with moonlight lamps,  
paving the way to reach shore, this merciful, demon destroyer Anjaneya,  
bhakta of Rama, servant of Rama, giving you with love these beautiful  
humility giving bliss filled steps for life!***

11-01-2017

**242) Swami, What is the Dharma of Buddhi?**

Determining, deciding a padarth (see Q208 for definition of padarth) is dharma of Buddhi. As thoughts arise like this, Buddhi is that intelligence/ discrimination which reduces their unrest/ disturbances and gives appropriate directions.

**243) Swami, What is the dharma of Chitta?**

Reflecting or thinking about vishaya (objects, topics) is the dharma of chitta. Chitta is that memory power which keeps safe the thoughts one gets, and at the time of implementation brings them to the surface.

**244) Swami, What is the dharma of Ahamkar? How does that affect a person?**

Acquisitive feeling of 'I' and 'mine' is the dharma of Ahamkar. Generates the feeling that all these thoughts are mine, creates body feeling, 'I am doing', 'this is my doubt', 'I know' etc. giving rise to notion of individuality is Ahamkar.

**245) Swami, How many faults are in Antahkarana (inner instrument)?**

There are three faults of the Antah karana. They are Malam (impurity), avaranam (veil of ignorance), vikshepa (restlessness, affects concentration).

**246) Swami, What is Mala? What is Avarana?**

Mala means the sin that occurs due to desire, anger, greed, attachment, pride, jealousy. Avarana means ignorance that blocks one from knowing the real

nature of things.

***making friends with 'I' that knows the real Truth, directly penetrate into your own home, where aadi deva seated as Atma swarupa, as well wisher hands you rare good fortune of darshan, gives command, calls Anjaneya to host and serve them in accordance with the command of Atma Rama, Sai Rama, Saketa Rama!***

**12-01-2017**

**247) Swami, What is the work of avarana shakti (veil of ignorance) ?**

Work of avarana shakti is to hide the actual (yathartha) form, and make one imagine that it is a different form.

**248) Swami, What is vikshepa ?**

Restlessness (chanchal) of mind.

**249) Swami, What is the work of vikshepa shakti ?**

Modifications of mind like attachment - hate, happiness - misery are vikshepa shakti's work.

**250) Swami, How to remove faults of Mala ?**

The faults of Mala are removed by Nishkama Karma (selfless service).

**251) Swami, How does the faults of vikshepa removed?**

Engage in Upasanas (worship, service to God) as directed by Shastras (scriptures). Because of that, restlessness in mind gets removed and gains concentration.

***made you aware surrender is the refuge, for attaining Jivan Mukthi equal to 100 crore Suns' brightness, Anjaneya's words of Atma Jnana being given in 100's of ways, listen attentively and put it into practice, if you plead with stretched out hands then, Anjaneya will bring you the blessings of Avatar just the way he brought the sanjeevani mountain!***

**13-01-2017**

**252) Swami, How many debts (runam) a human is born with ?**

Every person is born with three types of debts (runams). 1) Daiva runam 2) Rishi runam 3) Pitr Runam.

**253) Swami, Why are we indebted to God?**

God is present inward facing in every atom (kanamu) of the body. Takes the form of essence and is circulating in every limb. In the states of awake - dream - deep sleep, he is operating, sustaining, and protecting the body. For

such a merciful God, is it not necessary to express our gratitude?

**254) Swami, What is Annamaya Kosha (food sheath) ?**

Physical body with blood, flesh, and skeleton is called Annamaya Kosha.

**255) Swami, How did it acquire that name ?**

It is born from the union of egg and sperm which are essence of food (Anna), develops and grows from essence of food, and dissolve into earth which is food source. Hence this gross body is called Annamaya Kosha.

**256) Swami, What does this Annamaya Kosha do ?**

This physical body called Annamaya Kosha is the place where joy, and other pleasures are experienced.

*ingenuity like moon's rays beside you, driving away worries, granting coolness of moonlight, felling the trees and bushes in the way to goal, subduing restless state, experientially saying no side roads, Anjaneya's feet showing the way, killing ari-shadvargas around you with a blow of his mace, inviting that auspicious time where each and every moment celebrating as holy occasion, reach into Anjaneya's embrace!*

14-01-2017

**257) Swami, What is the meaning of Deha-teetha ?**

Ateetha means staying separate. One who is separate from body is Deha-ateetha.

**258) Swami, How to understand that we are separate and different from Annamaya Kosha?**

It is not known where this gross body was prior to arriving in mother's womb. Do not know what will happen after death. Only know in between time. Hence, it has birth and death. Hence, it is considered karya vastu (instrument of action). 'I am always there. I do not have birth and death. My swarupa (real self) is different from gross physical body. Therefore I am not Annamaya kosha. I am the Drsta that knows this Annamaya Kosha.'

**259) Swami, How to pay off the debt to God (Daiva Runam) ?**

To express your gratitude to him, you must perform Sat Karmas (selfless actions). Interact with Sad Buddhi (good intellect). Conduct yourself ethically, morally (sad-achar). Participate in service to society. Only then you become one who paid off the debt to God.

**260) Swami, What is the benefit done by Rushi's (saints, sages) for us ?**

Rushi's with the shakti of their Tapas (spiritual austerities) had darshan of



sound vibrations called Mantras, that emanated from God's face and spread into universe, and they communicated them to human world. They authored the Itihas, Puranas (scriptures called Smritis), and they gave nice teachings, elaborations to bring faith in God in all of us.

**261) Swami, How to repay the debt to Rushis ?**

Study the Veda Shastras handed to us by Rushis', understand them well and walk the path they have taught us. Then you have repaid the debt to Rushis.

***To know one's Self, hear Self-Knowledge, practice, travel along suitable path, with effort, determination, perseverance, with blessings of Pavan Putra, fearlessly, step forward, get astonishing Self-Knowledge, to Anjaneya's overjoy, attain higher journey!***

**15-01-2017**

**262) Swami, Why are we indebted to our parents ?**

Parents give birth to the physical body (bhoutika shareer), grow, sustain, and are the cause for it to become useful, hence you are indebted to them. Therefore, you must follow your parents words. Because you took birth, recognize the Atma swaupa, experience that as your very Self, attain state of Turiya, then father's debt is repaid. Because of you 21 generations on this side and 21 on the other side must attain Mukthi. One must be full of gratitude. But, you must not let go of sadhana for Atma sakshatkar

**264) Swami, What is the root cause for suffering ?**

As long as you believe that this body is 'I', it is mine, suffering is unavoidable. Feeling of 'I' and 'mine' is root cause of all worries, anxieties. When you remember the truth that i am not this body, nothing is mine then there is no suffering.

**265) Swami, How to understand with an example ?**

As long as the thorn is in the foot, pain is unavoidable. If thorn is removed and thrown away, no more pain. Similarly, you are suffering due to the illusion that 'you are the body'. If you renounce this body identification, there will not be any suffering.

**266) Swami, How to get to know that I am not this body, I am not anything else?**

Who am I? question yourself. You are the 'I' in you, then know the truth that 'I am that I am'. Then you will be free from suffering and experience peace.

***You are 'I', 'I' am you, when this oneness is the undercurrent,***

***gain direct experience of you as 'I',  
you become Anjaneya as if that grace giving palm is yours,  
even if face to face with Hari Hara, those that understood the Self  
Knowledge, happily happily live like Hanuman, with great bliss will become  
Jivan Mukthas! It is certain, It is certain, It is certain,  
It is certain, It is certain, It is certain, it is certain!***

**16-01-2017**

**267) Swami, How is man to come out of the notion of duality ?**

Feeling of duality increases dwanda (duality, good-bad etc). Those who are stuck in two-pairs, their consciousness does not ascend. Till the feeling of duality is lost, one cannot attain non-dual state. Maya gives way to those who eclipsed the dwanda - two-pairs.

**268) Swami, What does dwanda mean ?**

Dwanda means twosome pairs. These pairs seem like they are in contradiction of each other. Yet, they are in shelter of each other. Attachment - hate, names - forms, happiness - misery etc are dwandas. All these together bind mind.

**269) Swami, What is special about Dwanda ?**

In Dwanda, if one is there, then undoubtedly right behind it the second one will be there. They are always close to each other. Therefore, the specialty in pairs is if one gets strengthened the other gets suppressed. One is hidden in the womb of the other. Every experience that you undergo belongs to this Dwanda (two some pair).

**270) Swami, If it is examined from the standpoint of principle (tatva), are these two real?**

In transactions both are true. They are seen as two. Experiencing them separately. But, if examined from principle standpoint, they are not two. Only one is true. Second is Abhava (absence, non-existence). When first one is not there, second is imagined and given a name. Eg. sukham - dukham (happiness-misery) pair. In reality there is only sukham. Dukham is absence of sukham only. State where there is no sukham is called dukham.

**271) Swami, How is the state of a person caught in Dwanda ?**

One who is caught in Dwanda lacks enquiry. Hence, there is no work for his Buddhi. Man who cannot utilize his Buddhi, does bad actions only. That kind of person propagates untruth, becomes source of conflicts in the society. Tries to change homes into graveyards. In this manner he distributes Ajnana to the

society. When Dwanda gets strong, they turn into cheats and brutes (tantrics).

## **Illusory World (Mithya Prapancham)**

### **272) Swami, What is Mithya (Illusion) ?**

One child asked 'mother, tell me a story'. Mother said 'ok. i will tell you a story' and told him the following story!

"Three princes were living in a non-existent city. They were courageous and righteous. Out of those two are not born yet, third one has not reached mother's womb. To earn some merit with some good thoughts, they started on a journey. On the way, they saw fruit trees hanging in the air. They cut varieties of tasty fruits from them, and they ate. As they traveled, on the way they saw three rives filled with waves. In those, two of the rivers did not have a drop of water. Third river was all dried out. Those princes swam and bathed in the river that is dried out. They drank the delicious water from those rivers to their content. After that they reached the city that does not exist. There people were happily chatting with each other. Those people in the city saw three very beautiful palaces. Two of them were not built yet. Third one does not have walls and pillars. They entered into the third palace, and acquired three golden dishes. Two of them were broken. Third one was in pieces. They took the third dish and poured 100 fistfuls of rice in it. It was less than 100 fistfuls. They cooked the rice in the dish, and served many Brahmins. Those Brahmins did not have mouths. Yet they were gluttons. After those Brahmins ate, princes ate the rest. After that princes went out hunting, and in many ways they spent happily playing sports, like that they continued to live in that city which is not built yet."

The child listened to the story told by mother intently. The child did not see any irregularities in the story. As far as he was concerned the story his mother told, he viewed it as something happened actually. Similarly those who did not attain Jnana, they view this world as real. They cannot comprehend that this world is mithya. This is dependent on the activities and affairs of the mind. When mind is actively working, world flourishes/shines, otherwise not. Even though Paramatma is pure consciousness, in its drushti (vision) there is no existence (asthitvam).

***with Pranava as dear as life, holding onto Pavan Putra's tail, rapidly running, crossing the place, struggled hard for entry, crossing initial stage, crossing the bridge of prayers, stepping into kingdom of Atma in a palanquin, rest happily in Shesha Sai's nearness!***

**17-01-2017**

### **273) Swami, How to cross Dwanda?**

One who does not have purity of senses (indriyas) cannot overcome Dwandas (dualities, two-pairs). For removing Dwanda, kind-heartedness, generosity, strength of austerity is necessary. To rid of the pain of mind, to know oneself, wise mind (sadbuddhi) is needed. Where mind ends, enquiry into reality (tatvikam) begins. If one examines with subtle intellect what is mind? then one knows there is no mind. Then one can go beyond dwanda and attain knowledge as is.

**274) Swami, What are the hindrances blocking Atma Jnana ?**

In every human there is attraction and repulsion (raag, dwesh). Both of them are born out of desire (kama). Both are man's enemies. Actions done with raag, dwesh are the cause of getting this body. If there is no raag, dwesh then body is not generated. Raag, dwesh are the cause for suffering and lack of peace. Hindrances to Atma Jnana are raag, dwesh. Therefore with all kinds of effort one must get rid of them.

**275) Swami, What are raag, dwesh ?**

Raag means strong liking (preeti), Dwesh means strong dislike (evagimpu).

**276) Swami, How does one get freedom from birth (janma rahitya) ?**

It is your desires that bring you back into this world. In every life you are fulfilling your desires and creating new desires in that body. Immersing in Paramatma and to get rid of rebirth entirely, you must completely overcome your desires.

**277) Swami, Is it justice to commit suicide ?**

It is not justice to kill the innocent body. Entire differences are hidden in the mind and not in the body. Body is inert. Real culprit is mind. This mind creates entire sufferings. It is this which encourages one to commit murder of body. Falling into the illusion (maya) of mind, innocent body is being killed. Due of this body will leave you, but mind does not leave you. How just is it to let the culprit mind go, and kill the innocent body?

***for auspicious time to shine forth, knowing oneself in sadhana practices, in awareness of that journey, with humility for bringing into experience the rain about to shower richness of flowers, by altering your state, Anjaneya who can make you gain siddhi and step you into stable Atmic principle, improve so that his sight is always on you, wakeup without delay before exiting jagat, remove obstacles in the path to reach world savior, ready to push them over, becoming one with Hanuman's victory sound, the moment to become one with him, must become permanent right away!***

18-01-2017

**278) Swami, Does suffering of body change based on mental state?**

When you are in great pain, if a person you like comes to see, that pain reduces a bit. If it's a person you dislike, pain increases. That means, in that moment based on your mental state, pain level goes up and down.

**279) Swami, Does body suffering go away by praying to God?**

If mind gets immersed in God's prayer, suffering will reduce quite a bit. But, prayer will not remove suffering entirely. Pooja, prayer, japa all these will divert mind from the suffering for sometime. All these are temporary solutions. When identification with body is gone, suffering will permanently go away.

**280) Swami, Why do we not remember our past life now ?**

Do you know about this life...to know about the past life? Know the state of present, rest all will be known. You are suffering now with limited knowledge, isn't it, why do you need more? to suffer more? Memory is related to mind. It is a part of Maya. Why do you want to remember about lives which are produced by Maya? When you abide in Atma, then you do not have past, future, and even present. Because, Atma is beyond and separate from time.

**281) Swami, In rebirth is gender change possible?**

Oh yes! Definitely! Many times you all were female and male.

**282) Swami, Is there any method to get rid of body suffering?**

In awake state when you get a headache, you can't think of anything else. But, in deep sleep that pain is unknown. Because, in deep sleep there is no body consciousness. Therefore, pain is unknown. In awake state if mind can be immersed in Atma, body consciousness will not be there. Then body pain is unknown.

***There is a path i know that you don't know, It's not public but a private road, it is laid with a diamond studded carpet, but no attachment arises. entering this difficult path, floating fast like a cotton fiber, chanting constantly taraka name, in ecstasy if you make Rama's son, servant of servants Anjaneya as charioteer, in an instant knowing oneself forgetting body, becoming residents of Anjaneya's heart, will enjoy Rama's kingdom in your heart firmly unwaveringly! this is certain, this is certain, this is certain!***

19-01-2017

**283) Swami, How many ways does mind wander ?**

Mind wanders in two ways. One proceeds facing outward while the second, proceeds facing inward. Reason for mind to turn outward is due to the forceful up-swelling of the hidden sankalpas. When you are in deep sleep without any effort, your mind turns towards its source and stays. That is, outward journey of mind hinders its inward travel. Hence an aspirant needs to turn the mind inward by constant spiritual effort.

**284) Swami, What is turning inward ?**

Turning inward means penetrating the five sheaths (koshas) going inside the heart, and merging in its root source Atma.

**285) Swami, What is outward facing mean?**

Outward facing means becoming one with the vishayas (topics, objects), and running towards its external form of thought world (sankalpa prapancha).

**286) Swami, Why does mind become outward facing ?**

The effects of prior lives karma consequences, reflect in this life in the form of Vasanas, diverts the mind into side lanes, and inspires you to be far away from your real form (Self, swa-swarupa).

**287) Swami, How to attain Mounam (Silence) ?**

Silence (Mounam) is eternal discourse. In the noisiness of talk you are unable to hear the teaching of that discourse. Hence, create silence. Real silence is silence of mind. Mind that is long used to speaking, in order for it to become silent, fix it in silence. Real alertness, smartness is not in thinking, it is in silence. Not in words, but in silence. It is not in staying connected with vishaya, but in staying connected with Atma. Not in becoming, but in Being.

***Like Hanuma Hayagriva, even if Hari Hara's encounter, destroying the gunas to be destroyed, before dying, sitting down steadily, happy happily in spiritual heart, lodging in green color decorated mansion of real peace, Atma bursting out like a rainbow, making Anjaneya's heart ebullient, O upadhi (limitation) wearing sadhakas !***

**20-05-2017**

**288) Swami, How does one attain Atma Ananda (Atmic Bliss) ?**

Till now i taught Atma Tatva (Atma principle) in an easy manner. Listen to everything keenly with a mind desirous of liberation. Whatever is heard, carefully review with discrimination of proper/ improper and make an effort to understand. Question those which are not clear and clarify your doubts. In the spiritual path do not give room for doubts. As long as you have doubts, you cannot become a spiritual aspirant (sadhak). Mould all the things useful for attaining your goal into

practicable things, put them into practice, and dedicate yourself to the effort of deepening your spiritual understanding and experience. In this Atma Vidya teachings there are many new things you need to learn, many among the ones learned that needs to be put into practice, many among what is practiced that needs to be experienced, many among those that are experienced need to be shared with others, many among those shared are to be enjoyed. If enjoyed by you only, then it is not useful. Share your bliss with others. Only then you will attain Atma Ananda (Atmic bliss).

**\* One without doubts is a sadhak \***

**22-05-2017**

**289) Swami, How are we to understand the principle of Atma ( Atma Tatvam)?**

Atma Tatva that you are seeking is inherent in your Buddhi. Buddhi is indeed a reflection of Atma. Buddhi is effulgent, radiant, and has the power of enquiry. Only through the path of enquiry Atma sakshatkar (direct experience) can be attained. For this, there is nothing higher than seva (service) to Guru's feet. Rare are the ones that can teach Atma Tatva. Everyone is not eligible to hear the Atma Tatva. Even if they listen, they cannot understand. Those who have the notion of duality cannot understand non-dual (Advaita) teachings easily. But do not let go, thinking it is difficult. With a calm mind, and illusion free sight, with the power of enquiry, discrimination of real and unreal, develop and adopt the power and method to understand. Firmly develop the feeling that Atma is Advaita (non dual). Choosing Atma sakshatkar as life goal, If one continues life journey firmly holding on to that goal, one will definitely know the Atma Tatva.

**290) Swami, What are the characteristics (lakshanal) a disciple must have ?**

In ancient times the Guru and disciples had love and respect for each other. As times went by, the relationship between the Guru and disciple weakened. In those times students had humility, obedience, whatever they wanted to know they held their aim right on it, and worked hard to attain that goal. In current times students are short on discipline, and their accomplishment of goal is not visible. In those days students had firm resolution, sacrificed everything to attain a goal, and had control over their senses. Students now a days are fickle minded, unable to keep their senses in their control, becoming slaves to the senses. Students then had purity of mind, and kept their minds in their control. Students today due to lack of purity of mind, they are conducting themselves as directed by the mind. Then students used to use their power of enquiry/ discernment for attaining divinity. Now students use their power of enquiry/ discernment for defending their shortcomings. Education that cannot

sustain the wealth of good character is useless. Unimplemented learning is the root source for lack of peace. One learning alone when implemented can bring out the divinity in them. To get human life is supreme being's resolution (sankalp). Sufficient patience, endurance are needed to recognize the supreme goal. To acquire it peacefully, stay in ashram for sometime, follow the disciplines here, execute the orders (ajna), and conduct your lives.

**01-06-2017**

**291) Swami, What is Atma Viswas (faith, confidence in Atma) ?**

I will explain to you the ultimate goal of life, and i will try to clear your doubts. Your Jignasa (keen desire to know) is very auspicious. You might not understand the answers i am giving. You asking me questions seeking an answer, you should have the capability to understand the answer. If you don't understand, it will lead to misunderstanding. Therefore for some time, practice the method to understand using the power of enquiry and examining the real and unreal. Haste is not good. Due to haste, the ultimate truth that is to be known cannot be grasped. To get human life is supreme being's resolution (sankalp). God is resident in the depths of your heart. When one believes the natural reality (sahaja satyam) that above this there is no God separately, then one develops Atma Viswas. Viswas in God is your viswas in your Self. Atma Viswas is a very nice foundation. One who has Atma Viswas, finds out the causes for the problems encountered in life, finds solutions, he turns himself into a capable person. Importantly, one has to have faith in oneself. That is Atma Viswas! When one has Atma Viswas, one gets contentment of heart (Atma samtrupti). Once one has heart's contentment, sacrificing selfishness becomes possible. When selfishness is sacrificed, direct experience of Atma (Atma sakshatkar) occurs. If you don't have faith and confidence in yourself, there is no atonement (nishkruti) at all.

**16-01-2018** 11:00 am

**292) Swami, How to understand and follow God's Ajna (command) ?**

You are not brought here for burdensome work, or for great status and position. Only for gracing you with the dedication of sadhana. If you can follow that order/ command, that in itself will give you the result. When I got the Rama's ajna (command), I did not feel proud that i have great power and capability hence Sri Rama sent me towards Lanka. I did not get fearful or deluded or frustrated that I was given a work with so much difficulties. For me Rama's command is most important. If it is impossible, Rama won't give that command. Therefore, I got faith and confidence (nammakam, viswasam) to follow through with the command, gain victory and return. That viswas is my shwas (breath).



Without that it is a corpse. Therefore, you need to improve your viswas and courage that you can follow and attain victory in the things Swami commanded. God bestows and conducts tests for protection only and not for punishment. He examines your ability to follow through with his commands, which increases your viswas. After you test the safety of the foundation, only then you can move freely, spend days in the dwelling. If you protect your viswas, your life will proceed fearlessly.

**17-01-2018 10:40 am**

**293) Swami, How to understand when we do not get right results from our sadhana? What precautions do we need to take?**

You lifetime is short. Time moves quickly. Your sadhana is moving slowly at the pace of a tortoise. When would you decide to do intense sadhana? Your sadhana is like the answers you write for exams. If, all you get is 5 or 6 marks then the examiner would say it is of no use and discount them entirely. When you get marks closer to passing grade, out of consideration he might add a few as grace marks and pass you. Likewise, if you do severe sadhana, with God's grace you will succeed in sadhana and attain direct experience of Atma (Atma sakshatkar). In this Kali Yuga, principle of Prema is nowhere to be seen. Prema is suppressed by jealousy, pride, hate, fear, untruth, greed. That is why this is kalaha yugam (conflict yuga). Nama sankirtan (name chanting) can purify mind and remove evil tendencies. You might ask 'if we do this all day, then how about making a living?' I am pledging that God will give you not only food but nectar if you develop steady, faultless viswas (confidence) in him. All of you have the capability to know the Paramatma inside you, and make him give you the nectar. Hot-cold are both part of God's creation. All that you need to do is to remember this and treat both to be valuable. In creation there are two kinds of plants - one has thorns, other does not. Intelligent person understands the value of both of them. Uses the thorny plants as fence to protect the plants he planted, for them to grow and give fruit. Man's work skill can protect him, or hurt him. It is like the cat that can grab things with its teeth. It uses teeth to carry the kitten to a safe place. Same cat uses the teeth to kill rats which are its food. Hence follow Marjala Kishora Nyaya (law of baby kitten) and become like a kitten. Work itself will protect you like a mother, and takes you to a safe place. Else if you become like a rat .. then you are done!

**18-01-2018 10:30 AM**

**294) Swami, How to accept the differences among sadhaks ?**

God is dear to all people. Therefore, which ever name gives you happiness, adopt that. Based on their personality and work activities conducted generation after generation, their taste and likings can be different. One owner of

a coffee shop goes to the next door pharmacy to get a tablet for his headache. Same way, the owner of pharmacy tries to get rid of his headache by drinking coffee at the coffee shop. People's personality is like that. It is said 'loko bhinna ruchi-hi' (different people, different tastes). Jnani says 'sarvam brahma mayam'. Yogi declares that entire universe is the form of Shakti. A Bhakta believes that everything is God's leela (play). Their personalities and opinions are based on the progress they made in their spiritual sadhana. In haste, do not censure or critique anyone. They all are like travelers traveling on the same path.

**295) Swami, In the path of sadhana how to handle failures ?**

To restrain the mind that runs after desires, sadhana is essential. In this sadhana path if you did not succeed, do not try to give up sadhana altogether. Instead carry out sadhana more severely. This means, in a subject one did not get the sufficient score to pass, therefore one must make special effort in that. Isn't that so! Sadhana means external-internal purity. After taking a bath, wearing soiled clothing does not feel clean and comfortable, isn't it? Similarly without taking a bath, wearing nicely laundered, pressed clothing is not comfortable either, isn't it. Therefore, bahya shuddi and antar shuddhi (inner and outer cleanliness) are needed. To get little children to do or not do something you use scare tactics like, police will come and lock you up, or there is a ghost that will come and beat you. They believe your words because they have faith, fear, and tolerance. But you are grown ups and you have filled your head with various doctrines, discussions/ arguments, blind beliefs, hence using your discrimination, enquiry you have to discover God in a difficult way. There is no better path than that. Let it be shorter route or longer route, every Jivi (individual) must end up with God!

***Doubts associated with good sadhana  
without letting go even one, directly Anjaneya explaining with great  
patience, in this ongoing life,.***

**19-01-2018 10:30 AM**

**296) Swami, How to make our lives good and useful ?**

Start developing the feeling of detachment right now. You do not know when the call arrives. Whenever call comes you must be ready for the journey. Years spent in the presence of God are the only one's worth counting. Rest them do not count. A 7 year old asked grandfather 'Grandpa, what is your age?' Grandfather said 2 years which surprised the child. He stood there with a quizzical look. Then the old man said "only last 2 years in the presence of God became useful. Till then i was stuck in the quicksand called searching for happiness in vishaya (things, objects, topics)." There is an easier path to make evident - ego, tamas (quality), surrender, light, God's illumination, inner

consciousness, and external conduct. On your tongue called threshold, when light called name chanting gets lit, it will drive away the darkness spread inside and outside of you. This light (jyothi) must be lit daily, free of distractions and brightly. That is 'Tamaso ma jyotirga Maya' (leading from darkness to light). You can ascend to tall peaks with that. You can enjoy the happiness that you did not have when hanging onto the sense pleasures. Pari samapti is widely understood as an end. There is a deeper and solemn inner meaning to it. Attainment of Brahman is also indicated by that word. This is the fruit of the spiritual lessons called Shravanam, Mananam, Nidhi Dhyasanam. In worldly way this word indicates finish, an end in time, while viewed with spiritual vision it indicates that which is timeless.

**297) Swami, How should we feel when circumambulating (pradakshina)?**

Some among you do pradikshana, feel contented by counting how many times they went around the temple. But, it becomes pradikshana only when your mind along with your legs goes around the temple. Instead, your legs are going around the temple by themselves, while your tongue is engaged in counting others faults, or discussing the price of vegetables, or the things that need to be got ready for a meal. I have noticed that. Before you begin your pradakshina, offer your mind as an offering to the presiding deity. And not view pradakshina as an exercise to strengthen your legs.

***I got hold of your beautiful feet as support,  
Rama! trust your divine feet, trust your divine feet  
rule me well O Bhadrachal Rama Dasa!  
Rama! trust your divine feet, trust your divine feet !***

20-01-2018 10:30 AM

**298) Swami, Does Jiva has to undergo the burden of Karma?**

You might think that one has to experience prior lives Karma no matter how much God's grace one has. Someone may have instructed you that way. Because of that you are thinking like this in a wrong manner. I am giving the assurance that you do not have to experience karma that way. When the pain is intense, doctor injects anesthetic. Body does not feel that pain. Although the pain is there, anesthesia will not make you feel it, so is God's grace. God's grace will douse the severe pain that you have to experience. Although karma results have to be experienced, Grace will make you not feel it or know it. God can save you from karma phala completely. It is an error to say one cannot erase what is written on the forehead. It is also not right to say that what is accumulated in last life must be undergone in this life. God's grace can cancel all of them. There are no hindrances to it. Do not forget, it is all powerful.

**299) Swami, How should our vision (drushti) be?**

One poor farmer while crossing the Godavari river throws a coin into the water. In the same train compartment one fool smoking a cigarette thinks that the farmer has wasted a valuable coin. But, in that poor farmer's innocent view Godavari is like a kind mother, Annapoorna, who provides food to humans and animals. What he threw into it is not a dime or a quarter. That is an indication of his feeling of gratitude. It is an offering, pooja flower to that Jiva-nadi (perennial river). There is Atma bhava in him. Hindu dharma preaches that not only with humans but with entire living beings one must develop Atma relationship. Human is a part of the samishti (universe) and cannot survive as lone individual. Serve all, you are a subset of all. In fact, do you know what is the inner meaning of namaskar (greeting)? You do namaskar to others, elders when you meet them. Think about its inner meaning. Right hand is 'Tat' which is the basis for creation, left hand is 'Tvam' indicating the feeling of individual 'I' which is separate, and alone. When these two are joined together, forms an indication of the Truth (Satyam) 'Aham Brahmasmi'. What more greater, respectful greeting than this can humanity attain? imagine? discover? There is great generosity in it. Namaskar indicates another meaning also. Right hand five fingers Karmendriyas (organs of action), left hand five fingers indicate Jnanendriyas (sense organs). Both of them combined becomes 10. These are offered to Guru or Rishi, indicates respectful feeling of readiness to follow their mandate.

**21-01-2018** 10:30 am

### **300) Swami, What is the intent of Sadhana ?**

Because of sadhana only, Truth (Satyam) can be experienced. Without forgetting your ultimate goal you should practice in an orderly way with pure thoughts/ feelings, brotherly feelings, and with one pointedness. If one wants to measure the excellence of sadhana, one must ask these questions "Did my anger reduce? when i saw the good happening to others, in my mind did i get as elated as if it were happening to me?" It is of no use even if you wrote Rama koti (writing Lord Rama's name 1 crore times), Sai koti, Narayana koti, Krishna koti, and ceaselessly studied Vedas, Puranas, Itihasas. Your sadhanas all will be wasted just like drawing water from a well using a woven basket. You can get that water only when you draw it from the well called Grace, using a rope called love, with a pot called good character. If the container is not secure, water of grace cannot be obtained. Puppeteer makes the puppets dance helter-skelter. Likewise, according to his script Paramatma makes the Jivas dance on the curtain of Maya. Just like the play outside, the director cannot come to the front of screen. Stays inside. In awake state in the eye, in dream state in the throat, drama is played well, and in deep sleep state abides in the heart. Stays invisible. The purpose of your sadhana is to manifest the divine medicine called nectar of love (prema amrutham) to resurrect miserable humanity due to widespread selfishness, self gratification, and slavery to money. God brings in his devotee

closer to him. This power of mutual attraction between the two is natural. Because both of them are one and the same. They are like iron and magnet. If that iron is rusted and covered with dust, magnet cannot attract it. All that a devotee needs to do is to remove the obstacles between him and God. Bring to surface your inherent qualities of purity, and truth. Then God will definitely take you into his heart. In life loss/ gain, tests, calamities are instruments for cleansing you and making you eligible to receive God's grace.

**22-01-2018** 10:40 AM

### **301) Swami, How should we keep our mind for worshipping God?**

Whoever's mind has changed into elegant cheerfulness (sompuga), that is, their mind is kept in control; in that mind the natural worldly inclination it has like inclining towards what it likes and vice versa, and dualities like attachment-hate, ahamkar-mamakar; that mind when it is transformed into not having likes-dislikes and thinks that everything is a gift of God; then it is elegant and cheerful. Those who have this kind of mind, Swami used to address them as Bangaru (one made out of Gold) ! The meaning of this is, Bangaru is your body. Because this body is very distinguished. This body gives us the experience through 5 senses of this world made from Pancha Bhutas (5 elements), through that experience one must feel that God's creation is manifesting and feel happy. This is an instrument to get this feeling. Therefore it is a distinguished instrument. Nothing wrong in calling this body Bangaru. This is a Bangaru basket. We put flowers in the basket, but basket is not a flower. Likewise, in this body called Bangaru basket there are things and characteristics related to Atma. But, body is not Atma. Therefore, if you have the body called Bangaru basket, put in that champak flowers, very fragrant kind, very nice special champaks i.e. good gunas. These gunas in an elegant cheerful mind are to be sprinkled on God. If one does not have this kind of mind, your mind keeps going here and there, no matter how many flowers you sprinkle on God externally, it is merely cheating yourself and does not constitute pooja.

### **302) Swami, what is the meaning of the word Pandit (wise man)?**

Those who cannot know a vishaya (object, topic etc) 'as it is', they are Pamarulu (laymen). Who is pandit? One who while living in the world, without getting deluded by what is visible, grasps the 'as is' truth is a Pandit. You might think that gaining expertise in a subject, or science, or some Vedas, or some shastras is Pandityam (wisdom). But, when seen in terms of God, it is not wisdom. If one were to say who is a real pandit, one who understood what Divine Love is, that is a Pandit. That is, love (prema) is a matter of two syllables (Pre-ma). If one understands it, that is enough. No need to read thousands and thousands of letters. That is, knowing that love is knowing the real principle (Tatva). But, there are many people who don't know that hence unable to know. Therefore, even though it is your true nature, in spite of being children of God,

you are not able to know and hence remaining as Pamarulu (laymen). With God's grace, till you get that Pandityam, it is important to follow with discipline the way you have been told to conduct yourself.

***God's presence in Jiva sat-chit-ananda's recline  
circle of inner delight reflecting 5 senses  
name-chant contemplation ecstasy feet surrender awareness  
Brahman pervading gratitude offering mirror ocean of love my Rama's  
heart!***

**23-01-2018 10:30 AM**

**303) Swami, How must sadhaks be?**

It is said that spiritual Jivas in Prakriti (nature) should be like lotus flower in water. What one must think when 'lotus flower' is mentioned? No matter what kind of mire it is in, lotus flower comes out of the mire looking beautiful, clean, and sanctified. It means in spite of being in mire, the flower is untouched. Similarly if a drop of water were to fall on lotus leaf, it does not spread out on the leaf, instead it is untouched and stays like a pearl. So if you examine, what is the specialty in lotus? It does not get affected by its surroundings and maintains its natural characteristics. Secondly, in case if something comes and falls on it, it keeps it from sticking to it and stays apart. Such is the characteristic of lotus. You must be like that.

**304) Swami, I want to find out what is it we must be doing?**

Humans have certain rights. To manifest their divinity and make it radiant is the most important of those rights. All other rights are within it. Man's current life's rights are sathya (truth), prema (love), shanti (peace). Birth and adorning human body is for acquiring these. These three are divine characteristics. Not only that, human has certain responsibilities also. Taking shelter in Dharma and living in accordance is the most important responsibility. What is sanctity, what is courage, what is harmonious, that is Dharma. What is natural Dharma for man? Speech should not be unpleasant, impure, and not cause agitation. "Anugveda-karam vakyam satyam priya hitam cha" Gita says what kind of control one needs to have on speech. Walk the path of truth. As much as possible speak pleasingly and beneficially. Man's birth begins with mineral. That mineral perishes, then as a tree, that tree as animal, that animal after death is being born as human. Man must become God, but not slide down into an animal. One can climb buildings, but is it possible to climb a cloud? In the heart space when clouds of desire, anger, greed, and attachment accumulates, Sun like buddhi is not visible. Those in darkness of ignorance cannot see the right path. These clouds move away due to Japa, meditation and devotional singing.

***Drushaa draghee yasyaa dara-dalitha neelotpal-ruchaa  
Daveeyaam sam deenam snapaya krupayaa maamapi shivey  
aney-naayam dhanyo bhavati nachate haani riyathaa  
vaney vaa haar-thyey vaasamakara nipaatho hima-kara-ha***

**24-01-2018 10:30 AM**

**305) Swami, What should our life goal be ?**

God gives you deservedness. God makes you capable of getting bliss. Yet, I am warning you that you must put in right effort. Today devotion, tomorrow liberation, day after bhakti, after that skill, if one keeps changing their goals they can be called living dead. If God is favorable turn this way, if discipline sadhana turn that way, then it is market education, and fickle mindedness. Directly Paramatma is coming and giving you blessings. You are unable to understand the value of it. That is bad luck. Remember truthfulness and divinity. Do not allow inauspicious thoughts into your heart, and try to reach the auspicious form. Till now i have forgiven your mistakes made knowingly or unknowingly. From today increase your devotion, faith and make effort to reach God. At least recognize today. Understanding the principle of God (tatvam); walking on the path of spirituality; imbibing the principle of love; transform into embodiments of love; since God is love therefore in love, with love attain the state of reaching God; expanding love, and spreading love to all as sadhana, as dedication (diksha), step forward. Establishing this divine goal, continue your life journey in this direction. Those who spend their life without goal means, the God who granted them is being ignored. When God's goal is fulfilled, life gets sanctified. Instead if they continue their life journey on their own sankalpa then it becomes a contradiction to God's sankalpa. Hence one must selflessly invite altruism. You set right your activities with God's grace. In this secular world after facing many hurdles, with experiences of success failures, and in the end entering into the spiritual path, you travel from death to deathlessness. In human's spiritual sadhana, world plays a key role. Through the birthing pains of spiritual seeking (anveshana), a child called Jnana gets born. Hence one has to go through this birthing pain. Because, it breathes life into a new way of living. From Ashanti (unrest) to Prashanti (unwavering peace), Prashanti to Prakanti, Prakanti to Param Jyothi arises.

**25-01-2018 10:40 am**

**306) Swami, When taking a bath at pilgrimage place it is said to take 3 dips. What is its meaning?**

First dip cleanses your physical body. Second dip for cleansing subtle body (sookshma sharer) consisting of Pranamaya, Manomaya, Vijnanamaya

koshas (sheaths). Third dip for cleansing the causal body (karana shareer). Those three dips sanctify the karma, sadhana, upasana, and grants Jnana.

**307) Swami, What is it we must offer to God?**

Repentance (paschatap) saves even sinners from destruction. No matter how many repentant karmas you do, they are not equivalent to true repentance (nija paschatap). When shop owner weighs less, yet he won't agree to take less money. Have to pay the entire bill. Pay it with paschatap. Cannot deceive God by fraud or excuse. With the feeling of nis-sanga (detachment), sacrifice, one must amend oneself. Else one cannot attain God. When ego (aham bhava) is shed, God can be found. For detachment and liberation, sadhana is the staircase. If one stands properly on the staircase, one gets experience and individuality can blossom. God appreciates Bhakti not the Bhakta. Remember this. God's grace is like pure rain shower that falls everywhere equally. But, the taste of the rain water varies based on the ground it falls on. Similarly, God's words are sweet for some, while for others they are bitter. God's leelas are mysterious. Sri Krishna on one occasion said to Vidura "May you get destroyed", and to Dushasan he blessed "May you live for 1000 years". The meaning of this is that Vidura's ahambhava (ego) is to get destroyed, and evil Dushasan is to get immersed for 1000 years in worldly difficulties and losses. You do not know the reason behind God's actions. In reality, your fellow men who are with you, experiencing gain/loss, happiness/ suffering just like you, with likes/ dislikes yet we do not/ cannot understand their thoughts and feelings. In that case God who has powers beyond human comprehension, and he desires benevolence for entire creation, what is it you can know? There is only one thing that you can give me. Offer your heart to me. I do not need the flower garlands you offer, or fruits, or whatever things you can buy with money. In fact none of those belong to you. Offer me what belongs to you. Good gunas, innocence full of fragrance, and the heart flower that is cleansed with the tears of repentance, and spreading divine fragrance. I will be awaiting for those flowers.

***with great enthusiasm, without heeding negation, along chosen path,  
command of ruler in-charge, as needed in many ways supporting with  
endless blessings, making you journey in direction of matchless sadhana,  
hearing sacred teachings of Pavan Putra,  
attain now what was a thought of past, and keep it in awareness,  
after all you are my sweet little children,  
hence take blessings given by Anjanisuta in delight,  
and get hold of secured invaluable life!***

26-01-2018 10:40 AM

**308) Swami, What kind of strength we need to enhance?**



Sense control is very important. Man can be a great warrior, a dreadful opponent in battle, but if a slave to senses (indriyas), then he is useless. A weakling but with sense control is strong. Strength does not mean only bodily sturdiness. There should be sturdiness in all that is related to the body. Mind, buddhi, atma, sankalp, restraint that is steadiness ... like this all should be there. Natural characteristic of mind is restlessness. Like an uncontrolled horse it troubles in many ways. All senses are under control of mind. Mind makes five senses helpless. What is forbidden, increases attachment towards them. As a result of that, failure of actions, and bad results are unavoidable. Hence one must enhance satva guna. Satva guna means faultless like a clear crystal, has transparency characteristic. Those with satva guna characteristic have a personality that does not get disturbed by anything. They are good people, great bhaktas, good conduct, and exemplary (sajjan, sadbhakt, sadachar, adarsh). Any work they undertake, God's help is there without seeking. God has satva guna. Infinite patience, compassion, kindness, extreme care of devotees are his natural characteristics. Fearlessness, steadiness is gained due to Satva guna. For those who do tapas, that in itself is their strength. Those who know Brahman, that itself is the strength. For bad people violence is their strength. For good people, patience is their strength. Balam means that which gives you courage. It is also a prosperity. Strength of education, strength of Jnana, strength of discrimination, etc stay with you forever. Strength of tapas (austerity) is same. Only those who practice tapas acquire strength of tapas. Those people can be called rich in Tapas. Sadhana as tapas does not yield result unless done with a lot of effort and lot of dedication. In world one can earn money in many ways. But, for Tapo Bala sadhana (strength of Tapas), except for Tapas there are no other methods. Everyone will know by themselves Tapo Bala. It is not something that is visible to the eye hence others will not know. Therefore, sadhana that you do to attain Tapo Bala take it as Tapas, acquire steadiness with self effort, doing sadhana earnestly, attain good results.

**27-01-2018** 10:10 AM

**309) Swami, What is the necessity of following spiritual life along with worldly life?**

In entire world the most subtle path is spirituality only. There is no other. Because without laboratories, instruments, doctrines, it is experiencing one's own natural state. For that, one does not have to go anywhere. Do not have to do anything. Only to experience the aspect that there is nothing to set right, nothing to attain. Anyone who has complicated their life, definitely indicates loss of enquiry. One lit candle can light up another candle, but can a cloth light up another cloth? Those who live with enquiry are like the candle. Those who lost enquiring capability are like electric bulb. All those who struggle for expensive lifestyle do not try to get or crave for bliss. Hence, all those who seek to attain

something in external world are living in ignorance. They live at the mind level only, for them the buddhi level does not blossom. They view the world at a shallow level, in a biased way from one angle only. The path these kind of people choose is perilous. The path they follow breeds dissatisfaction. Therefore, It is absolutely needed to have a blissful life and not an expensive lifestyle. In the world now, all those who think about expensive, means they are moving away from bliss. Those who seek bliss should not go towards pomp. If anyone is thinking unnecessarily, excessively about others instead of themselves, there is definitely a deficiency in them. If they do not set it right, then in future they need to pay dearly for it, have to experience the punishment. Sankalpa balam (strength of thought) itself will expose the sathyam (truth). Anyone who has tasted the nectar of bliss will not go towards poison. Anyone who entered into spiritual path and yet losing self control, then they did not get a grip on it. If able to get out of the net of Maya, only they can reach the peak of the mountain. If transformation occurs on the spiritual path, it can enchant the world. Every incident, circumstance can grant great amount of Jnana. As growth occurs in terms of Jnana, even Nature gets ecstatic and creates protection. If anyone transforms into a giant tree, in its shade hundreds and thousands of plants can take shelter. In that manner thousands of people can be affected. Your very existence becomes a boon to the world. Till one gets to the peak of the mountain, sight must not be turned to other aspects. In this long journey all the obstacles, hindrances, defeats become blessings. Your life will proceed in a manner that evokes other people's envy. Thousands of people will be anxious for your company. Therefore, attain complete freedom and ascend to spiritual heights. That should be the goal. Don't deviate, keep your promises. Take a firm decision right now, right here, and make your path flower strewn for your golden future.

***Hanuman saying hi hi, with pleasing conversations, suddenly handing garland of spiritual teachings, taking them as oblations, carrying them like Hanuman's sanjivini, to human life in distress, with Hari's name that kills ari shadvargas, Hanuma follower of Hari Hara's foot steps***

**28-01-2018 10:30 AM**

**310) Swami, How many types of Karmas? Like to know what those are?**

Human being's life begins with Karma (action). It continues in Karma. Ends with Karma. How so? The actions done by humans is of two kinds. They are **Nitya Karmas** (daily repetitive) and **Naimittika** (desire, goal driven) **karmas**.

**Nitya Karmas** are those that are performed daily with regularity. Among these, if for any reason one does not perform them they become an hindrance for ongoing living. Upon examination, waking up is an activity done daily. It

stops only upon death. Till then sleeping and waking are activities occurring without a break. Similarly alike are taking a bath, eating, etc are all Nitya Karmas. For them to take place, one does not need to take any special care, no need for any resolve, no particular effort. They take place on their own.

Any Karmas done towards a goal or fulfill a desire are called **Naimittika Karmas**. Performing actions to fulfill one's needs, to enhance one's state from where one is, to continue living in a regulated way, are all Naimittika Karmas. Doing a job, engaging in business, and other affairs, all belong to this category. To say it in one word, specific actions towards earmarked activities and goals are Naimittika Karmas. There are two kinds among Naimittika karmas. Those activities performed towards the worldly life (iham) and those that are performed for param (supreme). Till now we spoke about the actions towards worldly life. Karmas done for Param (supreme) are called '**Aamushmika**' karmas. Austerities (Tapas), Dhyana (meditation), charity, Japa (name chanting) etc are done for Param (supreme). Actions performed with desire for consequences accrued towards the next life are called '**Kaamitha**' karmas. Jobs done for pay, marriage for bearing children etc belong to this category. Actions done without any desire done for the benefit of others are '**Nishkama**' karmas. Helping others in distress, feeding the hungry and poor to help them sustain, remove the afflictions of the afflicted and giving them relief/ peace are all Nishkama karmas. Those who abide their senses in the mind and perform Nishkama karmas are called 'yogis'. The manner in which Naimittika karmas are performed towards spiritual growth, selfless service, actions dear to the Lord, actions done with idea of benefiting entire creation, are beneficial to both doers and receivers. For example, when we examine those with reading interest, instead of reading by themselves, gather a few others and read to them an elevating scripture, become instrumental in generating goodwill in others. In repentance for wrong doing or due to some other feelings they keep offering donations to God. Those donations are utilized for the upgrade of the temples or provide conveniences for the devotees. In the amount they allocated for donations, if part of it is set aside for helping the needy, and orphans, then they end up benefiting many others. Due to food, living beings are able to survive, and that food is generated as crops due to rain. Rainfall is occurring due to clouds. Cloud is generated due to Yajna (sacrifice). Sat Karmas (good benevolent deeds) is the basis (moolam) for the sustenance of living beings. Those who perform Nishkama Karma will attain liberation (moksha). End goal of all karmas is liberation. Which means getting liberated from all bondages. That is why they become free (mukthi). Therefore those who do Karmas without the eye on the fruit or benefit will be liberated.

***work of the words is for getting hold of the feet  
Pavan putra teaching the sanctified path***

***showing the way to travel, without feeling stress of journey  
showing the path to rapidly journeying to divinity (param dhama)  
handing us the treasure of complete knowledge,  
Anjaneya hugged and bestowed the blessings of fearlessness!***

**29-01-2018** 10:35 AM

**311) Swami, What is Swadharma ?**

Swadharma means putting into practice what was learned as Brahmachari and bringing it into experience. As a householder, one must live according to dharma. Through the path of dharma conveniences/ needs are to be secured. Must sustain the family in dharmic way. Companionship must be sought with spouse only. Do charity. Responsibly guiding family. Respect the five elements, Nature, and fellow beings. Treat them as they are yours. Above all one needs to transform themselves. Uplift themselves. One must know oneself. Need to cleanse their inner instrument (mind etc) entirely. When one is pure, only then they can lead the family with purity. One will be able to present their family to society as an ideal. Hence Swadharma is beneficial in many ways. Also, as soon as one's real self is known one has the feeling immediately that they are in all, and in everything. To consider everything and everyone as one's own is Swadharma.

**312) Swami, what is the difference between Dhyana (meditation) and Para Dhyana ?**

I am so and so strengthens Ahamkar (ego). I am nothing feeling, melts away ego. For that, one must take up the process to uplift oneself. If one knows oneself, everything else is known. In fact meditation is knowing oneself. To know about others, or try to know about others is Para Dhyana. Brahma Vidya increases Dhyana. Worldly education increases Para Dhyana. Currently everyone is losing Dhyana. Losing energy by getting immersed in Para Dhyana. One who conducts their responsibilities in an orderly manner are doing continuous sadhana. Those who can uplift themselves will uplift those around them. Those who conduct actions conflicting nature, are violating dharma, cannot do justice to themselves. Knowing dharma is important, practicing and experiencing is as important. If whatever is known does not come into experience, it stays as a doctrine, and has no utility.

**30-01-2018** 10:30 AM

**313) Swami, What does Para Dharma mean? How to follow Swadharma - Para Dharma?**

Para Dharma means sharing essence of one's experience in a responsible

way. To limit one's experience to oneself becomes a crime. Lack of responsibility. Forgetting Swadharma, performing Para Dharma is deceiving Atma. What can be better than Atma seva? By doing seva to oneself, one can acquire the deservedness to serve the world. Excellent karma phala (results) one gets by attaining experience and sharing it with the world, becomes their wealth. So only those who live by dharma, only they can do selfless service. You are getting everything from society, it is the minimum duty to provide your share of spiritual seva to society. Otherwise one becomes indebted. Bad karma phala (consequences) increases. But first is Swadharma, and then Para Dharma. From Swadharma one must perform Para Dharma, and not get stuck in Para Dharma, because doing Swadharma then becomes very difficult. After inner purity is attained then external cleansing to be started, not think that external cleansing is more important. It becomes the source of bondage. Loss of energy occurs. Entering into the world after getting transformed makes one eligible to do seva to Paramatma. This must occur in Vanaprastha stage (renunciation). One's preaching should be of the essence of one's experience (anubhav). Parama dharma (highest, supreme dharma) means letting go of everything and everyone. This is called Sanyas. Mukthi or moksha means what? Getting entirely freed from everything. Attaining complete freedom (sampurna swechha). Sanyas means letting go of Dwanda (Q 268). Living beyond attachment - hate. After Vanaprastha is over, one must arrange a path to become one with the universe easily. That is why in ancient times some of them while still alive underwent Jiva Samadhi (getting buried alive). Why? while still alive they went beyond the Jiva Bhava and hence could let go of the body. It is an extra-ordinary thing. Not possible for those who are at normal stage. Only Atma Jnani's get that kind of thought. Jivan Mukthi can be attained through Deha vimukthi (exiting the body). If Jiva Bhava gets melted away, man can attain and experience freedom. That is possible only through paripoorna (complete) Advaita Brahma Jnana. Human life begins with garland of karmas, a bundle of karmas. In fact, if Jiva Bhava is not there, where is the need for life? So, in Brahmacharya about Brahma Jnana, in Grihasta practicing and experiencing, in Vanaprastha sharing with the society, by doing these karmas melt away, making the path to Parama Dharma (sanyas) easy. First one must know about oneself. Afterwards, practice that and gain experience of it. After that, share it with fellow beings. Then at the end become one with creation. That is, this process (prakriya) which began with individual (vyakti) sequentially expanding, should pervade the cosmos. First, individual, then family, then society, after that, world, then prakriti (nature), and lastly creation. This is the journey of human, this is your Maha Prasthanam (Great journey or death). This should become the human life's highest meaning. If it happens contrarily and differently, then entire life goes off track and gets misused. Journeying inward is the permanent solution to entire problems. Therefore by making Dharma, Swadharma, Para Dharma, Parama Dharma as support and basis, sequentially get transformed and sanctify your lives, this is

my wish and expectation.

***Anjaneya who protects, took courage to ask you, leave everything, take up spiritual knowledge to know yourself at every step, humbly, obediently, insightfully, get hold of Pavan Putra who got ready to hold you with adorable love, taking at best ten steps, reaching primal-timeless Taraka Rama, attain eternal peaceful state from transient peace!***

**31-01-2018 9:30 AM**

**314) Swami, please tell us about Trikarana shuddhi (three fold purity)?**

When mind - speech - action are in the same way, at same level then it is called Trikarana shuddhi (three fold purity). That is, what is in the mind must express in speech. What is expressed in speech, need to follow and show it in practice. Instead, if mind is one kind, speech is another, and living is in the third kind, it is called living in contradiction to your conscience (antaratma). Those who live like that kill their manas sakshi (conscience). When there is no harmony in mind-speech-actions, great amount of energy gets expended. There is a great difference between living as a great person and acting as one. There is bad inside, while good is exhibited outside is called acting. Instead, if it is same way inside and outside, then it is called natural state. This becomes foundation for Truth (sathyam). That is, suppressing what is, expressing what is not, is perilous. When there is bad inside, and politeness outside, that person cannot influence anyone. Because what is uttered is not important. The state behind is very important. If the state is pure, then it does not matter how the speech is. Three fold purity related to the world becomes truth. Spiritually truth means, it is entirely belonging to God. Three fold purity means artful living, a way of life. Those kind of people do not need to do any sadhanas. Because, when the inner being is pure, then what is the need for sadhana? When inner self is contaminated, got used to a deceitful life, then sitting in dark rooms, no matter how much severe sadhana is done, it is of no use. Therefore, entirely change your life and living style first. Only after then, get started in sadhana. If worldly life continues disorderly, filled with immorality, a-dharmic way, no matter how severe sadhana is, there is no use. Hence, be able to practice three fold purity first. Regulate one's way of living. In that state sadhana can proceed very easily.

**315) Swami, What are necessary for doing Seva (selfless service)?**

Prosperity is hidden in the feeling that one likes to give their share of service to society. That is enough. Real activities begin right from there. Some people get many ideas, but no opportunity for them to become actions. Only very few people make effort to use that opportunity for good purpose. If there is interest, there will be a way. Some have grown from the state of sadhana to international level, means indeed their mind has vast amount of strength. When

the desire is weak, the effort put into it will be similar. When there is a lot of yearning and anxiety, one puts in great amount of effort and gets successful. When the resolve is strong, effort will be intense. Equivalent appropriate result will definitely come. In that manner, thousands of people are providing their share of notable seva to the society. Seva needs are not money only. There are many like psychological seva, physical seva, seva of kind words, spiritual seva. Arrangements conveniences are needed only for physical seva but not for others. Among these, spiritual seva is of highest order. It can change a person entirely. Physical seva has temporary result. Instead, if effort is made to turn towards spiritual path, there is no need for conveniences. You will become one who granted them bliss, health, and mental peace. What else is needed more than that? Get hold onto this kind of life, whatever you get, spread it to many, lighten up your living, reach the ultimate goal and enjoy!

### **316) Swami, How to face problems?**

You yourself need to ask a few questions. When problems arise, wish to overcome them, then definitely churning, inner churning is necessary, absolutely necessary.

- 1) Know the source of the problem
- 2) Examine the alternatives for resolution
- 3) Select the best resolution among them
- 4) Implement a methodical plan
- 5) Do not procrastinate implementation - victory is yours

***sowing poison seeds - expect delicious results (things)  
unable to eat harvested bitter fruit - put the fault on me and argue  
stop argument or incessant speech - adopt vayu putra's flow of words***

01-02-2018 6:15 PM

### **317) Swami, What does Antaratma (inner Atma, Self) mean ?**

To know Antaratma there is only one path. It is ceaseless Jignasa (desire to know) about Antaratma. Extent of faith (shradha) you have in this matter, you will know it's depth to that degree. In case of Atma, develop ceaseless Jignasa. Through meditation, if you familiarize yourself with Atma, if you can hear its words, if you follow the path it directs, you will become free of ignorance. Ordinarily, one cannot become a Jnani by seeing, understanding, hearing, external only. But, he is thought to be a real Jnani. Reason for that is illusion. Thinking what is not true Jnana as Jnana, and performing actions accordingly, man instead of going towards his real goal of peace and happiness, is going in the opposite direction. The one with real Jnana experience is his Antaratma. It is pure, all knowing Self hence the darkness called Ajnana does not touch it. It is a part of Paramatma. Hence like Paramatma it is sadanandamaya (ever blissful). In

the nearness of Paramatma it is impossible to have Asat (not Real). Similarly, In Atma which is a part of Paramatma, it is not feasible to have Asat. Whatever man's Antaratma sees, hears, understands that is sathyam, that is real Jnana. One who abides into whatever Antaratma dictates, will be able to witness sathyam. For that person, the duality pairs Dwanda like happiness/ misery, get erased and attains equanimity. Where there is light there is no darkness, likewise where there is Jnana there is no suffering (dukham). Lack of Jnana is suffering, darkness is lack of light. Suffering does not have its own source for its existence. Hearing and following the words of Antaratma is the command.

### **318) Swami, Does Antaratma speak ? If so, how can we hear it ?**

Man's Antaratma (Self) speaks. But, its speech is not gross like your speech. It is not with sound. It is very subtle. External, gross ears cannot hear it. Man's Antaratma speaks. But, It speaks in the language of silent mind thought sphurana (throb, flashes across). Man's mind that is filled with agitations, fuss cannot hear it in that state. Man cannot hear the voice of Antaratma in his mind state. Man's mind agitations must stop in order to hear the voice of Antaratma. Nearness of Antaratma makes man capable of hearing its words. In fact, Antaratma is present at all times, in all states. But to know that, man must have intimate knowledge of it. One must have the knowledge related to it. In fact, Man is unable to hear the voice of Antaratma due to the agitations and disturbances in mind. Nature of mind is filled with shouts, and sprints. Man's Antaratma is still and peaceful. Unlike mind, It does not have disturbances. Does not jump up and down. Due to this fickleness /restlessness, man's mind pushes Antaratma into the background and subjects man to all kinds of useless inspirations. Man's mind gains control of him with strong voice, and strong commands. Makes a slave out of him. But Atma that is pure, all knowing, peaceful does not drive man that way. One needs to have the quality of not listening to the turmoil mind creates. One who wants to know Antaratma needs to practice this. From the day one starts hearing and following the directions of Antaratma, one becomes eligible to attain real happiness and peace. Becomes deserving. Due to severe Jignasa (keenness to know) one attains that hearing and ecstasy easily. That ecstasy helps in hearing the directions of Antaratma easily. Man's real friend is Atma itself. It always tells man to walk the path of righteousness, and cautions about the wrong path. But, one who is immersed in the turmoil created by mind, does not pay heed to its warnings. This is most regretful state. If one really wants to hear, and keeps one's concentration right on it, one can hear. No matter how many voices a mother is hearing, she recognizes her baby's sound very easily, isn't it? Man must understand that Antaratma is the real friend. It always wishes for man's beneficence. Only wishes for his evolution.

### **319) Swami, Why is man unable to see Antaratma directly ?**

As long as one operates under the inspiration of a mind that behaves



uncontrollably, he will continue to move forward in that path only. That path is strewn with thorns of joy/ suffering, sadness/ happiness. It will be in a state where it cannot hear the Antaratma-vani (inner voice). Atma is always directly visible. But, man is unable to see it. Not being able to see is the fault in man's vision. Everyday Sun is directly seen. But when in between Sun - man's vision, a cloud comes then Sun is not visible to the eyes. Likewise, in between man - his Atma, a curtain called mind's prominence exists. When man can set aside the prominence of mind, without fail his Antaratma will light up like a light. That is the attainment of highest benefit (parama sarthakatha). In reality what is to be acquired, what is to be known, what is to be worshipped, what is to be attained is this, is this, is this, is this, is this, is this, is this, is this, is this, is this.

***prior you asked about the word Atma sakshi, due to your behavior now, invisible Atma sakshi became Anjaneya and gave protection, introduced you to the right friend in this world, right now, right here, attain a little, experiencing a desired life, enjoying, doing sadhana this much or that much, whatever much, reach the lord of the kingdom of Atma, attain unimaginable happiness, O shining lights of Anjaneya's protection !***

02-02-2018 6:50 PM

**320) Swami, How many kinds is Keerthi (honor, fame) ?**

Keerthi is of two kinds. They are su-keerthi (good name) and apa-keerthi (bad name). As long as su-keerthi is there, Jiva will be ecstatic in higher worlds enjoying in the nearness of Paramatma. This happiness can be had when you chant with deep devotion Vishnu Sahasranama, Lalita Sahasranama. As much aversion mind has towards worldly things, with that much ease God's grace is attained. As long as apa-keerthi is there in the world, Jiva suffers in hell. After the experiences of hell and heaven are fulfilled, based on karmic consequences, new births occur.

**321) Swami, What is the difference between good and bad? How to live with goodness?**

Respect due to good, and disrespect due to bad occurs. Wishing elders with respect, and younger with affection is hallmark of good. Those who behave like that are called Satvic. Pride, egoism, speaking disrespectfully will make people stay away. With these qualities, one does harm to oneself. Without realizing that, one thinks it is others who have faults. They feel bad that their goodness, greatness goes unnoticed. Jealous people call good also bad. Good people view bad as a weakness and feel pity. This defines the difference between good - bad. Selfish people try to use others for personal benefit in many different and clever ways. They comment that those who are useful for

their benefit are great people, others are bad people. These comments are far from truth and hence have no value. Good people do not seek any benefit, or utility. Even without asking they help those in need, in trouble. Because of that sometimes they run into issues. Reason for that is the ingratitude of people who got the help. Therefore one must not do charity to underserving. It becomes selfless seva only when done without motive, with discrimination. Ordinary living does not need great amount of wealth. Those who earn a little are also living one way or the other. Hence, no need to have over greediness for wealth. Because, the conveniences and wealth enjoyed with body, finish when body dies. I will tell you one more thing. If you do not utter Vedas they disappear from the brain. Therefore, everyday Vedas should be chanted. With manana (contemplation) and chanting, Jnana stays safely. Shall i give an example? One man passed away. Atma came out of the body. Looked around. God came to it with a box in his hand. A conversation took place between the person and God as follows.

God: O man, your body died. This life is over. Come with me.

Human: So soon? Swami i dreamt so much about future.

God: No choice Son! It is time for you to come with me. Lets go.

Human: Please give me the box you brought for me. Want to see what you brought.

God: It has things that belong to you.

Human: mine? So, are they my clothes, money, property papers?

God: They are never yours. They belong to Earth. They stay there.

Human: ok, are there my memories in there ?

God: They belong to situations and not yours. They go into eternity of time.

Human: So, it must contain my intelligence (prajna) and talent (pratibha).

God: They are not yours. They belong to circumstances.

Human: Are my friends there?

God: They are fellow travelers that travel with you some distance only.

Human: My spouse and children?

God: They are fellow artists who played the roles along with you.

Human: Then, there must be my body in the box with you.

God: Wrong. Your body belongs to Earth. It becomes one with it.

Human: Swami, then, is it my Atma?

God: How is Atma yours? it belongs to me.

Human: Please give me that box.

So he took the box and opened it. Started having tears in his eyes. Box was empty. Once man dies, there is nothing that he brings with him, and to indicate that God carried the empty box to him. He felt sad that as long as he was alive - my folks, all those are mine, all these are mine, desiring everything for oneself - and running around anxiously after them, and forgot chanting the name of Paramatma.

Human: Swami, asking you in the end, in reality is there anything that is mine?

God: There is. As long as you lived, every moment was yours. In those moments

what you earn in terms of good and bad, their consequences belong to you. That is why spread goodness and increase it. Remember God's name, forgive those who repent. The bad you get from fellow beings, need to get rid of it. Enquire into the basis for man's survival, remembering God's name, put your attention on Hanuman's words that gives fearlessness. Make an effort for freedom of Jiva and not the body. That is, desire a deathless life. Lead as much as possible simple life, start sadhana in day to day living, with a courageous resolution to constantly chant the name of God.

**03-02-2018** 5:20 PM

### **322) Swami, How not to get stuck in Karma bondage ?**

Ordinarily you perform actions for the sake of food, happiness, enjoyments, and needs. These are activities you do for yourself. Activities like meetings, conferences, temples, building marriage halls, digging wells, building old age ashrams and managing them, are done for society. Poojas, ceremonies, vows, fire ceremonies, study of Vedas etc are done for God. In this manner you do three kinds. But God says, you must do all work for me only. How then? Whether you do work for yourself, for society, or for God, you must do all of them for God, and as God's work. How? Doing work without Ahamkar (ego) - I am the doer, I am the one who is doing them - but as an instrument in the hands of God, then all karmas become Bhagavat karmas. For all troubles, doer-ship is the root. Shining is not the greatness of the electric bulbs. It is greatness of electric current. If a pen is writing poetry, it is not greatness of the pen but the one who is holding the pen. If all limbs are functioning, it is not greatness of the limbs, it is the greatness of the consciousness that gives energy to them. If this is the situation, then why do you have authority, ego? If you let go of the ego, then its all Atma satisfaction (Atma trupti). Hence, if you are doing karmas, it is binding you. If you wish to escape the bondage of karma, must let go of doer-ship. Keeping your drushti (sight) on God, doing many types and as many karmas, they all become God's work. How so? One king ran the kingdom for a long time and then died. He had no children. According to their tradition, ministers and commanders made arrangement to have a garland in royal elephant's trunk and announced that whosoever gets garlanded by the elephant will be the next king. Great warriors, wealthy people, and learned people came towards the elephant. But, it did not put the garland on any of them. That elephant crossed many towns, forests, villages and came outside of a village where a sanyasi wearing a loin cloth was meditating, and it garlanded him. Everybody cheered loudly. They informed the sanyasi. He said "Why do i want kingdom, and luxuries? I am a complete renunciate. Constantly i am meditating on God". Even then, ministers and commanders negotiated with him in many different ways. They said this is the command of the King. No one has the authority to overstep it. Forcibly they took him to the palace and crowned him as

king and lodged him on the throne. He was looking at the entire thing with disinterest. After that, sanyasi saw a cup board where all the expensive things were stored. He got it emptied out and put his loin cloth in it. To remind himself of his detachment, he used to look at it everyday. Continuing to remember his detached state, he ruled the kingdom. He ruled for 4 years. Even as he moved in the palaces, lying down on royal cushions, wearing crown at royal occasions, while wielding his authority, he did not forget his loin cloth, detachment, devotion for God, remembering God's name. Body was in transactions but his mind was constantly all the time on God. In a detached way he was conducting the kingly and transactional activities but had no interest or desire for them. After some time enemies surrounded that kingdom. Commander in chief got the army ready, before engaging in war came and asked King's permission. King said "we ruled the kingdom for 4 years, let them also rule it for sometime". So saying he went to the cup board, took out, wore his loin cloth and wandered away. Ministers, other leaders, commanders ran away and the kingdom was taken over by the enemies. While conducting kingly duties, transactional activities, Sadhu's sight was ceaselessly on Paramatma. Did not forget God and detachment. Ceaselessly remembered them. Likewise, no matter how many activities you are involved here, do not let go of remembering God. Realize that by putting your sight on God, you do any karmas they become Bhagavat karma, done for the sake of God only.

**04-02-2018** 6:05 pm

***Anjaneya with great interest showing very easy path, supporting at every step, giving protection, without upsetting worldly living, before life is gone, binding inner being in the palm, with joy of attaining, with multi-faceted discrimination, accumulating wealth, offering it in Anjaneya's presence, abide permanently in your kingdom of Self, with Hanuman who desired Kodanda Rama!***

**05-02-2018** 6:10 PM

### **323) Swami, How should the past be?**

Jiva arrives and exits this world. Likewise, the wheel of happiness/suffering, win/ lose, desire/ disappointment, is ceaselessly going around. If past and future are thought like this, then what about present? To not repeat the mistakes done in the past means, is your past a list of your mistakes and sufferings? Make a little effort to search answers to these questions. Many people say "Gatam Gataha" (past is past). When do they say that? Getting depressed about mistakes made in the past; dreading in the present about past suffering; sacrificing today's present; inviting despair, depression into the future resulting in loss of self confidence; and inviting a feeling of inferiority complex

with open arms. Many people talk about past with pride. When? A cause for celebration in the present for overcoming many tests with self control and facing them with patience like severe exertion done in the past; dedication; firm resolution; sadhana; spiritual austerities; effort due to which great successes showed up in their account; their resolution completed 30, 40 years; executing per plan, attaining, handing to the humanity a superior thing i.e. a rare occasion where one faced many ups and downs. Therefore, that past kept safe many of the sweet memories, and today it keeps removing a layer of curtain at a time and comes into the open, how can it not?. Gatam (past) is not counting the mistakes of the past. What weakness one succumbed to and made the mistake, one needs to firmly resolve to overcome that weakness. Not only that, one must practice steadfastness for firmly implementing it. Like a parrot, keep on saying the same thing, again and again, and yet continue to lead a life with faults, then why celebrate? When practice in the present is praise worthy, then past glory has value. Otherwise like the saying "My grandparents drank Ghee with their palms, you can know that by smelling our mouths". That is, tamarind tree died but its sourness hangs on! To hand splendors of the past into the future, present must do its share of effort, entire effort! Your past should not turn into a pain to other people. Because many old people keep saying "In our times we used to be like this, like that" again and again without looking at the timing or occasion, testing the patience of listeners, then they will have to face and swallow the bitter pill that listeners are not giving value either to their experience or to their gray hair. Listeners themselves need to recognize your past and praise it. But this opportunity must be given to them, isn't it? From perspective of spirituality, Jnana of that time is elegant/ exquisite. It is ever new. Not only past and present but practicable in future also. Ancient stories do not have expiry date. Ramayan, Mahabharat, Bhagavad Gita are not merely fictional stories. They are auspicious pots full of nectarine teachings. Bhagavad Gita gives a practical plan that is usable for aeons and aeons (Yugas). It is an invaluable treasure to humanity that never diminishes. It is an invaluable treasure of Jnana of unique importance that we all should be proud of!

***make Anjaneya's words full of Jnana wealth your own, removing Ajnana, speech that gives peace, teaching every word again and again, totally resolved to uplift you, Anjaneya goading you to always chant the name, got great warriors like Angada to chant name of Rama, uncovering the secrets, saying not this colorful world but to attain that beyond desire-hate, install in your heart words coming from Hanuman's heart, in the protection of Hanuman with Lord Rama resident in his heart!***

06-02-2018 10:00 AM

**324) Swami, what are Shama, Dama ?**

Remembering again and again transient and temporary nature of vishaya (objects/subjects), with detached mind, staying tranquil and always aimed at the goal of Self is called Shama. Dama means constantly turning the organs of action and knowledge away from the attraction of their respective objects of enjoyment. It means a firm resolution. Unfortunately now a days, the resolve that should be in practice of sadhana is engaged uncontrollably in unnecessary vishaya. This pours oblation onto fire of anger, and disturbs one's silence.

### **325) Swami, What is Brahma Jnana? How to attain it?**

To know very clearly about a thing is not Jnana. Putting into practice what is known is the real meaning of Jnana. E.g. Knowing that fire will burn if you touch it, snake will bite if you get close to it, putting this into practice by taking precautions is Jnana. Likewise, It is a mistake to think one has got Brahma Jnana by reading Ramayan, Maha Bharat, Bhagavat. Being aware that God is in all of us, and one practices with discrimination to the same degree is called Brahma Jnana. Even though we know that God in a cow is also in a tiger, we worship cow while we take precautions not to fall prey to the tiger. As Swami said, having love paired with discernment towards all, and seeing God in all is Brahma Jnana. This is the understanding Swami graced me with. *Bhava Seva* means performing all karmas with the feeling that they are being done per God's liking, with the knowing that all are forms of God, and whatever is happening is per God's will. Out of the things told, taking any one of them as sadhana path, combining that with your one pointed devotion and doing sadhana, the resulting experience is called swa-anubhava (one's own experience). In the nine path devotion, various devotees chose a path and by practicing it, those devotees became immortal. 1) Hanuman 2) Parikshit 3) Prahalad 4) Narad 5) Pruthu 6) Akrur 7) Garuda 8) Dhananjaya 9) Emperor Bali. But, those principles of devotion had their own obstacles. Those obstacles were of two kinds. 1) Suffering 2) Enjoyments of wealth. But what you consider as suffering, they really are not. What you proudly and happily think is wealth, it is not wealth at all. Recognize what is real suffering, and real wealth. Disregarding both worldly difficulties and wealth, continue journey of life with ceaseless chanting the name of the Lord and other sadhanas. Those who are keenly interested in worldly vishayas, recall the caution given out by Shankaracharya. One who spends time in sustaining body, is like the person wishing for liberation who mistakes the crocodile as piece of wood and trying to cross the river by holding onto it. Therefore, to cross these obstacles practice sadhanas within reach, and like Anjaneya while introducing himself said 'Dasoham Kosalendriya' (servant of king of Kosala-Lord Rama), you also attach the mantra 'dasoham' with Swami "Dasoham Parthivasaya" and keep doing this Japa. As this mantra is uttered saying 'dasoham' 'dasoham', after sometime the 'Da' in the mantra goes away and 'soham' alone remains. To take you by holding your hand to this state of 'soham', Swami and Anjaneya have come, is absolutely one spiritual truth. There

is no turning back. Still the same even if you try to go back. Without shirking hand, hold on tightly, reach the shore and attain peace.

***even upon asking, this world does not give food, yet servant anjaneya pouring everything without asking, sitting right next, in an effort to attain unattainable thing in lifetimes, Anjaneya hugging immersing you in love, apprising subtlety of three worlds spiritual life, walking you on short path, showering great values in short time, for attaining sakshatkar, earnestly take shelter at feet of sakaar Sathya Sai, make friends with Hanuman the dust of his feet, directly seeking Soham, nicely elegantly sitting in the boat of Rama name, along with Hanuman reach the kingdom of Atma!***

06-02-2018 7:50 PM

***Today for the first time after Swami left his body he granted us all the good fortune of giving Arati to him!***

07-02-2018 10:30 PM

### **326) Swami, In what way desires are enemies to human?**

Desires are the foremost enemies to man. A hero equivalent to Mt Meru, a great intellectual, a great human being, are conquered in a moment by trishna (desire). It begins at some place, and leads to somewhere else. A mind filled with desires does not even enquire "what i want and seek shelter of, is it suitable or not? are all those objects beneficial or harmful?" Over and above, pitifully pleads for contemptuous things from others, undergoing lot of hassles. In daily life your search begins small and in the end spreads so vast that breaks up lives. That is why, Gautama Buddha said that desire is the first enemy of man. He further advised that if one is stuck in the net of desires, life becomes full of suffering. He gave the example of monkey getting caught in a trap in the jungle. A hunter hides in a scenic area where the monkeys wander. In the path where monkeys freely wander he set up a trap taking milk from a banyan tree, mixing up with sticky substances, and made the trap look attractive but sticky like wax. Monkeys that are bright and not fickle minded won't even go near the trap. But a foolish, fickle minded monkey thinking that it is edible, with desire, stretches out one hand to grab it. Right away hand got stuck. To pull away the stuck hand, it takes another hand onto the trap. That too gets stuck. To free both the hands it tried to push it away with its mouth. That also gets stuck. Tries to kick with its feet, they too get stuck. In this manner it gets stuck at 5 spots, unable to do anything else it starts crying. Likewise, Buddha warns that you all with desires will get submerged in mental agony just like the monkey. None of those mayas

(illusions) work on those who are firm in their mind. Unimportant things do not disturb their firm mind. For e.g. When i stepped into Lanka i saw the grand city of Lanka. All palaces were golden in Ravan's Lanka. All pillars were golden. All of them were studded with nava-ratnas' (nine precious stones). Stairs were made with crystal glass (sphatikam). Wherever one looks, there were step down pools, ponds, and flying birds. Trees filled with fruits, sounds of peacocks, and with golden chariots, it looked like a city of Gandharvas (celestial beings). But, i was not affected even a bit. My extremely important goal was searching for Sita. That is why, all that beauty, pomp, riches, enjoyments could not attract me. But, there are some with the goal of personal benefit, personal happiness, and weakened mind show inclination for sinful desires. All sins and calamities are inherent in the word 'durbalatha' (frailty, weakness). I will say inspiration for all sinful activities is 'durbalatha'. It is hard to break through the skin of a crocodile no matter how many different weapons are used. Likewise, no matter how much of beneficial teachings are given, it is difficult to bring a person out of their eagerness for pleasures. You have infinite power. Believe in that firmly. With your inner Atma shakti you can do anything. There is nothing impossible for you. This is the life principle visible in those in search of the highest goal. Therefore, wake up! get active! Till you reach your goal, travel with a high ideal.

***Birthday is not celebration of birth, born Jivi knowing its capability, crossing boundaries, desiring embrace of Pranava, adopting lofty lineage qualities, holding onto Anjaneya's hand, cleansing mind scripture-wise, and with efforts like parayan devotion, hurriedly moving along, reaching the land of supreme goal, delighting pavan putra, safely reach higher levels on holy path! O' well behaved children of Anjaneya, these are my good wishes. Rama hurdaya vasi Anjaneya (Anjaneya with Rama resident in his heart)***

08-02-2018 6:50 PM

### **327) Swami, Like to know the story of Jada Bharat ?**

In the last moment whatever vishaya man thinks about, his next life is in accordance to that thought. Sri Krishna said it in Gita also. In that manner, a king named Bharat at the time of death thought about a deer, got born as baby deer which you must have read in Bhagavat. In order for a person to become great, foot steps of great people is necessary. With their personal relationship, one develops significantly. Bad company that brings about degradation does not need any personal relationship. Even indirect shadow of theirs is enough for a man's downfall. A sadhak who is totally immersed in constant search for God, in that divine intoxication becomes blind, mute, and deaf. Becomes like a drunkard. When someone wishes him, he does not respond. Lives in a world of his own. He takes complete shelter in silence. Maharaj Rishab had 100 sons.



Eldest son was Bharat. He became King succeeding his father. Bharat followed Dharma and in his rule the people of the kingdom followed Dharma. During the rule of Bharat, who ruled pleasingly, people were full of peace and happiness. Bharat after deciding to become a renunciate (Vanaprasth ashram), turned over the responsibility of ruling to his sons, stayed in Pulaha ashram and did tapas. One day in early morning after bathing sat on the shore of the river and was doing meditation. A deer came to drink water at the river. At that time a terrible roar of a lion was heard. Deer got terrified and started jumping helter-skelter in fear. In that scary state deer which was pregnant gave birth, the baby deer fell into the river, and the mother passed away. Bharat saw this sight and compassion overflowed in him. He took the baby deer into his hands, took it to his ashram, started raising it very dearly. As he was raising it, he developed an increasing inseparable relationship with it. Demonstrating love is not wrong. But, worldly love associated with relationships has some limitations. As he sat, stood, walked, ate, drank, his mental space was occupied by the memories of the deer. He had feelings for it like his own child. None can escape death. Last moments arrived to Bharat also. At the time of death he worried about the future of the deer. Memories of the baby deer ruled his mind. Moved him. At that time what memory touches the man's mind, his next birth is in accordance to it. Bharat took the birth as a deer. Bharat born as deer used to have prior life's memory. Strength of the vasanas being powerful, he did not mix with other deer, made effort to stay detached and without vasanas. Used to graze just enough grass to survive, without getting friendly with other deer, used to spend its time in the vicinity of sages who were meditating. It made all kinds of efforts not to fall into the slavery of worldly vasanas. Old age arrived. Moment of death came. Bharat as the deer went near the shore of the river. Stepped into the river up to its neck, doing Japa of God's name took the last dip and left its body. This time he got the much elevated human birth. He was born in a Brahmin family. But, this time he stayed looking like a fool, unintelligent, and Jada (inert or lazy). Hence he is known as Jada Bharat! Jada Bharat was leading an inferior life. Did not have discrimination toward his eating, and unaware of what he wore. He lived as a keeper of animals, and protecting crops from birds. In that vicinity there was a rich man. He needed a young man for sacrificing his ritualistic Yajna. What else? It was decided by them that Jada Bharat is suitable for it. To sacrifice him to divine mother all arrangements were made. Unimaginably the executioners hands got froze. Divine mother graced. He was saved. In that life Jada Bharat was a Maha Jnani in his inner self. Did not care for his body, eating whatever was given to him, doing any work given to him, in the end he was ready to get sacrificed but did not object. Even when divine mother saved him, he stayed as Jada (inert). Body succumbs to natural worldly enticements. Gives in to hot and cold. In the end body turns into dirt. Advaita is the ultimate Truth. Probable indirect message of Jada Bharat's life is that the real truth is comprehended when one is bathed in the dust from the feet of saints and sages

immersed in God. This truth is handed to the world by Jada Bharat as a Brahma Jnani. In the presence of Sat Purush by engaging in meritorious (punya) activities, man can destroy vasanas from many past lives. Strength of vasanas (vasana balam) commands and makes one dance. A sadhak must contemplate on a way to come out of the trap of vasanas. I shared the Jada Bharat episode to show that it is not impossible to come out of the past vasanas, and can gain freedom from the results of bad actions.

***intelligently practicing what is learned, examining every step carefully,  
studying many times Pavan Kumar's words, repeated again and again,  
for getting fame recognizing fragrance spreading human life,  
in the shelter of Guru Sadguru and God Sai Rama,  
protector Hanuman showing the way, hurry up to get sanctified !  
Anjaneya inviting to kingdom of Atma !***

09-02-2018 5:25 PM

**328) Swami, What is Adhyatmikatha (spirituality)? What does it teach?**

Spirituality means recognizing the Atma inside you. Journeying inside oneself. It is to get closer to subtler than subtle Atma. For that, one must break from root source the relationship mind has with physical world. One must make the effort to transform oneself. One must remove the weaknesses, shortcomings right from the roots completely. If one's mind is pure, it is like living in spirituality. With impure mind, doing severe sadhana, of what use is that? As long as there is the feeling of something to attain in the world, spiritual path becomes a mirage. When man does not change, and humanness is disappearing then man himself becomes enemy to another man. Now, all humans are living in Maya. Increasing one's intoxication, and killing humanity. For those who are shrinking their heart, even increasing wealth and properties is dangerous. Those who do not grow mentally are the ones who move far from humanity. One who has grown will be content even if they don't have anything. When someone is taken as mine, friendliness, love, and affinity overflow. When we think someone is not ours only then hate, opposition arise. Whoever we increase our opposition to, they do not lose anything. It becomes harmful to oneself. The impurity in the heart spreads everywhere. Anxiously desiring bliss and looking for it in the external world is perilous. Digging in a place where there is no water, will one get water? Is it of any use? There is no other ignorance like forgetting the bliss inside of us and searching for it in the external world. Danger is hidden in running after unnecessary thing while not taking up the necessary thing. In the

world it is very difficult for one man to correct another man. Correcting oneself is quite possible. Inner purity is a permanent and complete solution for all issues, problems. When one can correct oneself, then one can gain the merit to affect the world. Every person who makes the effort to run towards the world does not think about their own heart. Effort to set right the world should become a part of setting right one's own self. For that, spiritual path is the highway. Just as a farmer lets go of the grass after he extracts the grain from it, a discriminating person practices Vedanta Shastras as guided by the Guru, and after attaining the highest truth transcending the Vedas, lets go of the scriptures because there is no further need. Becoming totally complete (sarva paripoornam), free of opportunity seeking, beyond speech, beyond form, beyond all elaborations, free from limitation of time, space, location, no more differences of swajati - vijati swagatha, beyond saguna - nirguna, free of knower - knowing - known, after recognizing the one whole that is same at all times and in all states, then there is no need for Jiva to make an effort to become one with Brahman. Because, he knows that Jiva never separated from Brahman and stays by himself in direct Jnana (aparoksha jnana). Aparoksham means that which can be understood by body, senses, mind, and buddhi. Neither direct, nor indirect, beyond mind and intellect is Atma alone, that is Jnana ateetha (beyond Jnana) sakshi rahita (beyond witness) state! Attaining which, there is nothing else to attain, those embodied who attained that state, none of the feelings of suffering can disturb them.

***Eternal God (Adi-deva) resides in the antaranga (heart),  
Bliss is to be found in antaranga only,  
to know its path, accepting with open heart Anjaneya's words,  
inviting satsang, facing the Adideva, making effort to turn yourself,  
in the end grasping what is meaningful, hugging it,  
establishing comfort giving Hanuma's words in your real inner self,  
with help of veer Hanuman, valiantly fighting, attain victory,  
take shelter in the feet of world savior  
with blessings from Anjaneya!***

10-02-2018 5:30 PM

**329) Swami, What state does one experience who got Atma Jnana?**

When one lamp is lit using another lit lamp and placed next to it, both will be seen emitting light by onlookers. Which lamp was lit first is not known to them. Similarly, by knowing what is to be known (jneyam) the Guru Disciple distinction disappears. Experiencing which no more rebirth, experiencing which no other experience is needed, one shines in non dual, complete Para Brahma state of stillness. Each and everyone born as human has this consciousness

shining in the form of a seed. This is in the form of bliss in the heart, like a thread in a garland, as inner string, unseen, and un-manifest. Man must with self effort, practice sadhana chatustaya (four-fold sadhana of Jnana), and evolve from illusory knowledge of Jiva Tatva (jiva principle) to Samyak Jnana which is Brahma Tatva (principle). Samyak Jnana means to know that Atma is without limbs, unseeable, deathless, formless, changeless. This entire creation is pervaded by that which is indestructible. One who knows this indestructible Atma, having become deathless, does not know bondage, and mind vacillations of thoughts and counter thoughts disappear. In the state where the undivided, non dual, Para Brahman of the form of Truth, is not known then this name and form world gets known. In deep sleep there is no world because there is no mind. That is, as long as the mind is there, world continues to be known. As long as world is known, differences are known. They continue to bother. Diversity is a mind generated deformity. In the state where a sadhak transcends mind, becomes a Jivan Muktha, he stays separate from the vortex of misery and happiness. Not knowing differences, without arguing, crossing sorrow, stays far from agony. One who wakes up from dream realizes the dream things (vishaya) were unreal, Jivan Muktha who understood the completeness (pari poornam), free of witness (sakshi rahita), is in the state of Nirvikalpa. A Mahatma who is a Jnani that attained the grand Paramatma who is spotless and Sat-Chit-Ananda, stays enjoying in the ever-present Atma. He is poorna kamudu hence ever fulfilled in Atma. One who is ever contented in Atma has no duty. He might look jada (lazy) to onlookers, in fact he is totally detached from the external world. Jivan Muktha who stays in this divine state, is free from all karmas, is in naish karmya siddhi (state of non doing). Based on Sun, day and night are formed, likewise due to Jiva's samskar (vasanas) series of births are occurring.

### **330) Swami, Please let us know the directions to be followed by a disciple ?**

A disciple seeking freedom from birth, taking shelter under Sadguru, offering what is his, body-mind-money, to guru with three fold purity, must get liberated by grasping the complete knowledge. I will recount what i said to Lord Rama.

Dehatma Buddhya Dasoham, Jivatma Buddhya Tvad-amsha-kaha  
Atma Buddhya tvamev-aham, iti mey nischita-mathi

'When i think that this body is 'I', I am your servant. When this qualified Jiva in this body thinks 'I', I am your spark (amsha). When I become contrary to the body and think Atma is 'I', then you, of Parabrahma form, is 'I'. I told Sri Rama that this is my firm belief.' Body is of deteriorating nature hence one must know that body is not Jiva. What was in the body when it was alive, and not there when it died, that is Jivatvam (Jiva consciousness). Leaving the Iswara in the body, going after the God outside is like leaving the rice payasam (pudding) at home and instead going out begging for food in the neighboring homes. A small example, Once a king got a bad dream. To know the result of that dream

he calls in an astrologer. That astrologer opened up Nadi leaves and said "Bad news. Your wife, children, relatives, all of them will die in front of your eyes per this Nadi reading." King got angry. "Throw him in jail for saying all of my people will die" ordered the King. Second astrologer read the same but he conveyed it differently. "Good news! Your lifespan is strong. You will live longer than your wife, children, and relatives." King gave him lot of gifts. Two astrologers read the same reading but said it in two different ways. It means, their intelligence is inherent in the angle from which they looked at the readings. Therefore, look at anything without paying attention to like - dislike. Think at how to make a contradicting situation into a favorable one, and grow yourself.

***forgetfully, forgot ego, digesting all the teachings of Anjaneya, selecting the best, like a drop of water found by a desert traveler, without losing way in desert of life, avoiding wrong path, Anjaneya said Jivatma is with you, and smilingly became Hanuman, letting go differences of these and those, reach supreme destination of Sri Rama emperor of Veera Anjaneya's gunas of help, tolerance. peace, and enjoy, becoming immortal under scrutiny of Anjaneya's shelter!***

12-02-2018 10:00 AM

### **331) Swami, What is Avastha Trayam (three fold states) ?**

Although Prana is one, but the mind of the form of samskars (vasanas), is different for each and every Jiva, and is the basis for giving rise to many kinds of thoughts and feelings. This is Jivatma Bhava. Jiva is experiencing threefold states and continuing the life journey. Mind combined with organs of knowledge through body performing karmas in the vishaya prapancha (subjects/ objects/ topics/ world) is called awake state (Jagrat). Viewing the experiences of awake state in sleep is dream state (swapna). Actually all things known in dream state are mind generated. That is why the snake seen in dream cannot be hit with the stone next to you. This mind when it merges and gets into suffering free state is called causal state (sushupti). All these are in our experience. These three states are distinct from each other, and since they are limited to themselves, hence not real, but realizing that consciousness of Atma which is the basis for these is the reality, Jiva is able to experience the state of Atma from Jiva state.

### **332) Swami, How to recognize that i am separate from Avastha Trayam ?**

I am letting you know that based on Shruthi-vakya of Aham Brahmasmi (I am Brahman), due to supreme consciousness, inert things like mind, prana, past life vasanas are in the illusion of 'I' (abhiman). If inquired in line with principle (tatva), this visible form of the world is created by illusion. One must understand that threefold body, threefold states, five sheaths, process of permutation and combination (panchikarana), all these are only instruments for knowing formless

non-dual God (paripoorna Parabrahman). Paripoornam is - what is not 'I', without feeling of 'I', most unknown, imperceptible by mind and speech, devoid of entire characteristics. It can be perceived only through the form of Sadguru. A Guru who can only point the Truth is not enough. The pointing Gurus' have said Sathyam, Jnanam, Anantam Brahma. Sathyam is existence, Jnana is pure awareness, Anantha is Bliss - all these three are Gunas (qualities). The basis for these three is also Gunas - and not Gunateetha (beyond Gunas). Sat means that which is in three worlds. How? Very commonly people speak about the good fortune from past life, and future lives etc. I will try to say it in your language English, my apologies for any errors. "The test of reality is non-dependence". Sathyam is that which does not depend on anything. After all this is the support of Jiva. Swami said entire creation is lit up due to 'I', that is Chit, when the totality is free of vritti (thought) it is Bliss. That is, it means world as world is illusory world, as Brahman is Sathyam. All these qualities or characteristics are in awareness, but not in paripoorna. The light in a lantern while shining, it lights up nearby things, likewise awareness lights up Deha, indriya, mano, buddhi (body, senses, mind, intellect). Do not get into the illusion that these qualities are liberation (moksha). Actually the words moksha, mukthi, kaivalya, sayujya were suggested by the Rishis for dragging people to spirituality, and not something one sees from 'I'. It exists only as Guru - Disciple Nyaya (logical argument). That is why, I am cautioning you not to leave Guru's feet. This Guru has taken shelter in Sadguru, hence you will attain soon what you seek. The way a creeper needs a string, likewise for disciple's spiritual journey a Guru is as necessary. Only Sadguru can know the mental state of a Guru.

**13-02-2018** 11:20 am

### **333) Swami, What is an example of intelligence ?**

In the world there are many intelligent people. Among them there are diverse personalities. Intelligence is related to Buddhi, behavior is related to mind. It is not enough to have intelligence, one must have a good mind with it. A strong breeze is good. But it must have coolness in it. Only then it is comforting. Same relationship should be between Buddhi - Mind. Intelligent people without Buddhi, as they behave with pride of their intelligence, society does not appreciate that. Estimating one's own intelligence and feeling proud means they are harming themselves. Everyone respects one who has humility, obedience along with intelligence. Humility means no matter how great one is, one is able to attract others by behaving as if one is nobody (egoless), good speech with the belief that others are better, which is real intelligence. Actually what are indicators of intelligence? Following qualities are indicators: discrimination between proper/ improper, equanimous understanding, erudition, knowledge of scriptures, oration capacity to gain accolades from large groups.

Over intelligence also exists. In addition to the above qualities, one struts

around with pride, attitude, behavior, as if they know it all. Everyone appreciates intelligence. Over intelligence, everyone dislikes. Rishi Bhrigu was a great austere saint. Other Rishis requested him to test and identify who is greater among the creator, sustainer, destroyer. That request made him feel proud that he himself is greater than the three. He gave a curse to both Brahma and Shiva because they did not pay heed to him. Vishnu, the director of the divine play, suppressed Bhrigu's ego with a small drama.

**334) Swami, It is said that one must do sadhana ceaselessly ?**

Because of Rajo Tamo gunas, ego dances on one's head. To overcome it, Rishis sought Tapas (austerities). Tamas (ignorance) can be got rid of with Tapas. When manas, buddhi, ahamkar (ego) become servants, Atma gets bright. Paramatma manifests in Atma. In my heart the vision of Sita, Rama, Laxman is like that. Removing the pollution as and when it sets on the Atma is the inner meaning of daily pujas and ceremonies.

**335) Swami, How does a Guru help in getting rid of ego ?**

Devotion towards Guru's feet pacifies the thoughts in the mind. Mind becoming steady is the first step in spirituality. God's power is pervading like the various branches in a mango tree. Every branch has mangoes. They entice you with budding fruit colors. Smell of the ripe mango is intoxicating. But, everyone cannot reach them easily. One must know how to climb the tree. Without slipping and falling, one must be able to pluck the fruit. Like a branch above the lower branches, a sadhak climbs each of the stages. Place of Paramatma (Sahasrahara) is at the top of the head. It is very difficult to get there on one's own. For that, Guru's help and blessings are indispensable. Guru comes down to the level of the disciples out of love and compassion. To bring them up to his level, he pours out his Tapas (austerities) for their sake. Just like the branches underneath the mango tree bears buds and fruits, likewise the tree called Guru bends its branches down and helps the disciples (lower branches) develop the spiritual fruits and taste them. One becomes a disciple only when they dedicate themselves and seek shelter at Guru's feet - otherwise they will just remain as aspirants (sadhaks). Like blind who don't know the way, they will stay and suffer in one state only without any growth spiritually. The way for spiritual growth can be shared only by Self Realized Gurus and Sadgurus. Only those who knows cooking can fill the stomachs. Gurus, Sadgurus are like kongu bangaram (real gold, help others). Ordinary Gurus are like rold gold (artificial gold). Those who can know this difference will be able to get a Sadguru. In the world one can become an emperor with capability and power, but without becoming an Atma Jnani one cannot become a Guru. A Guru can command even an emperor. Sage Vasishta commanding my Rama is an example. Even if they are rulers of three worlds, they have to respect the Guru. You all know that Deva Raj Indra worshipped Brhaspati, demon kings worshipped Shukracharya and followed

their directions. No matter how much is said about Param Guru Dattatreya, it is not enough. With many partial incarnations he took birth in Bharadwaj Gotra (lineage), and saved his devotees for generations. To me, God Surya (Sun) became Guru and taught. He got me the merit (arhata) to sit in front of you and teach. My Rama who tested my merit i.e. as Sadguru and God, appointed me as his gate keeper (Dwara palak). Dwar-palak means one who guards the gates. What kind of gates are those? Nava Dwar (nine gates) are the nine holes in human body which are to be guarded from animal qualities from entering. Only after that Atma state can be reached. Without any shortcoming in effort, one must endeavor. In this life do not remain as Sadhak. Know the Gunas that are upwelling in you. Do not waste your time. You are the ones caught by Guru, Sadguru. Do not get tied up in knots. Very difficult to untie.

***won't say or call it wrong, unflinchingly letting go body, mind, If tatva bodha is grasped, Taraka Rama noticing the way your inner state is ruled, noticing method of your foot steps, Anjaneya handing out very skillfully, very patiently, very smoothly, very supportingly, as Guru came down to very low level, to quickly fill stomach, compassionately leaving austerity, reducing a mountain into fistful lump, getting hold of Anjaneya who is giving it, hurriedly move forward with pavan kumar, reach supreme state, in ecstasy in ecstasy in ecstasy happily resting, my sweet children, who are sadhakas!***

14-02-2018 7:00 pm

**336) Swami, I wish to know about Sravanam, Mananam, Nidhi Dhyasa ?**

To know! What to know? To know about God. That knowing also needs to be 'as it is'. Ordinarily to know about God is through the shastras (scriptures). But, when known through shastras then it is known at surface level, real tatva (principle) cannot be known. Therefore through Gurus, that too through the Guru appointed by Sadguru, in his presence, being under his perusal, without you asking, seeking begins, and gets the direct experience of God, your inner being. Put this time to good use when you have Satguru, Sadguru. God's real 'as is' nature is known when sravanam (hearing and understanding) is done through Guru who is Srothriya (knowledgable of Vedas/Upanishads) and Brahma Nishta (established in Brahman). Good fortune of doing sravanam (hearing) of shastras is for those who have prior livess merits, and those are the one's who get Jagat Guru. As you keep knowing about God, indifference towards world develops. Devotion to God develops. Because of that, remembering God always one gets closer to God. This is called sameepyam (nearness). In this manner knowing about God through shastras, through Sadgurus and when there is Ananya (no other, exclusive) devotion, one gets to know God's real nature. Those who know



God, who turn toward God, remembering him always, they get further closer to him. Whatever they got to know through sravanam, they keep contemplating (mananam) on them daily. They get even closer to God by doing mananam like that, by sadhana, and by practicing. God's form gets clearer. Getting clearer like that is sarupyam. To have vision like this of God, it is possible only through Ananya Bhakti. Sadhak gets to know God through sravanam, through manana directly experiences God, after that through intense meditation, through nidhi dhyasana loses identification with body/senses/mind/buddhi, becomes one with Atma, his own real form (swarupa), experiences that he is not separate from Atma and Atma is he, this is entering God. Purified mind becomes one with (tadatmyam) Atma then, only Atma remains. Till then ego believing it is Jiva, becoming one with Atma, ego disappears, then remaining as Atma occurs. A salt doll when moved around in ocean, after sometime that doll disappears and can't be seen. What happened to it? That doll has changed into the form of ocean. Likewise, Jiva remembering Paramatma, becomes one with Paramatma, melts away, changes into the form of Paramatma. Then there is no more Jiva. Then Bhakta and God become one. This is Sayujyam. This is the state of Advaita. Every person, every Jivi through sravana, manana get vision of God's form as is, and enter into God through nidhi dhyasa, get merged and remain as God. Some do sravana, get to know God and get satisfied. They think their work is done. It is useful to small extent. One must continue sadhana, and become sayujya in God. Till then do not step back. A friend told you that in the market there are mangoes whose color and taste are good. Due to that you got to know about mangoes (Jnatum). After knowing that, you kept thinking about them. Your mouth starts watering. Your interest to get them increases. Unable to withstand, went to the market. Saw the beautifully stacked mangoes. You saw them with desire (drashtum). You are not going to stop after seeing it? You found out its rate, bargained and brought them home. After that you cut up the mango and ate it. Went into your stomach (praveshtum). You get complete satisfaction and happiness. The happiness you felt when you got to know about mango, when you get to know God you will feel as happy. But, if you wish to have the joy of eating the mango, then Jiva has to merge in God. Therefore, knowing is not enough, must see, seeing is not enough, must eat and enjoy. Likewise, knowing God is not enough, must see the form (darshan) you got to know. Seeing (darshan) is not enough, must merge in him. Only then it is complete (paripoorna) bliss.

***didn't say it to scare you, to cross ocean of life got rid of fear illusion,  
getting wet with variety of devotion waves sent by bajrang bali,  
realizing Anjani suta's beneficial words of protection are for your benefit,  
before sun rises suddenly, gain Jnana with bright rays of Jnana Sun,  
becoming brightly lit shining like diamonds,***

***like Hanuman who gives happiness, becoming residents of Ram Rajya forever, under the guidance of Anjani suta, reaching Rama in protection posture and rejoice, ask for getting rid of your ignorance, pavan putra is giving protection with great love!***

16-02-2018 6:30 PM

**337) Swami, what is the specialty of Ananya (no other devotion) Bhakti?**

If only through the study of Vedas one gets liberation, then illiterate people will get worried saying 'Oh no! what about us?'. If only people who perform great austerities (tapas) will get liberation, then it means those who are stuck in family, worldly life will not get liberation. Therefore, they will get worried saying, 'what is our fate?'. If people who do lot of charity will get liberation, then those who do not have wealth and prosperity, and poor will say 'Oh no! what's our fate then?'. If people who do lot of ceremonies - Yajna, Yaga etc get liberated, then people who do not have monetary and people strength will say 'Oh, then what is our fate?'. Liberation is not a right of some people only. One can attain Paramatma without prosperity, people, riches, education or brain power. How? That is Ananya Bhakti. Liberation is through Ananya Bhakti. Complete faith in God, and with Ananya Bhakti seek shelter in God. There is no other method for ultimate goal of life, Ananya Bhakti is the only way to know God, have his vision, and enter into him, merge in him and becoming one with him and remain as God. Without you asking, what to do to acquire such Ananya Bhakti?, i will give you a solution. Do karma for God. Make him as the only goal. Become his devotee, let go of the sang bhav (feeling of association) with the worldly things. Become one who has no conflict with entire beings, such a person attains God. No matter who has Ananya Bhakti, they will know, have vision, enter into him, and remain as God. Greatest thing of all is to merge into the state of Paramatma, and remaining as Paramatma.

**338) Swami, let us know the sadhana practices we can do to reach God?**

You might have a doubt, by doing which sadhanas one merges in God and remains as Paramatma. To clear this doubt, I am outlining five sadhanas. This is a game plan.

- 1) For the sake of God, doing karmas with Bhagavat Arpana Buddhi
- 2) To have God as the ultimate goal
- 3) To have none other than you devotion towards God (Ananya Bhakti)
- 4) To stay without the sang bhav (association) towards worldly things
- 5) Not to have feelings of enmity towards entire beings, entire creation

Whoever does these sadhanas, no matter which caste, which religion, which

species, which country, which group, which varna, which gender man or woman, I can say firmly that you can reach Paramatma and remain as Paramatma.

**339) Swami, Among the five sadhana paths you indicated, how to practice the first one 'doing karmas for the sake of God' ?**

Doing karmas for the sake of God or doing karmas that are related to God means, all your actions to become God's work. Karmas done like that belong to him. Because of that mind develops a closeness to God all the time without a break. You might ask which are these karmas among the ones you do? Various works done for God's sake are Japa (chanting name), Dhyana (meditation), pooja (worship), vratha (ceremonies), bhajan (choir), prarthana (prayer), parayan (study), upavas (fasting), listening/reading scriptures, going to temples, pilgrimages, contemplation, swadhyaya (study), selfless service to the poor and afflicted. Besides these, there are many activities you do for yourself like business, job, skill trade, house work, cooking, eating, roaming, watching movies, picnics etc. But, you must do all God's work, and works for God but not for yourself. You might ask, 'then who will do all of our work? how will we function if we don't do them? Not only that, all the time doing Japa, Dhyana, Parayan, Sravan, Manan, worship, ceremonies etc how is that feasible? Are we to stop doing business, job, house work, cooking, eating, sleeping?'. No, definitely not. You can continue doing all works. Actually, you have to do them. But, these works are to be done not for yourself but as God's work, for pleasing God, and with an intellect that offers it to God (Bhagavat arpana buddhi). You must think that 'per God's will, per God's direction this work is being done. I am just a part in it. Nothing is mine. God is the director and i am an actor. Doing this is my duty' and offer the results of those karmas to God and perform them with offering it to God intellect. i.e. You are cooking. "I am making this naivedyam (food offering to God) for the Paramatma who is present in all as vaishva nara (fire of hunger)" with this feeling it becomes a karma of God. You are eating. If the feeling and thought is "offering oblations, and ghee to the Paramatama inside", then it becomes a Yajna (sacrifice). A Yajna done for the sake of God! You are doing business, job, or skill work. If one thinks "To provide convenience and help to fellow beings who are embodiments of God", then it is doing service to God. You are walking up to the office. If one thinks "I am going to temple, circumambulating it", then it becomes God's work. House is being built. Laborers and masons feel "we are building a temple for a form of God" then it becomes God's work. Like this, all karmas as God's karmas, doing them with God offering intellect, it changes into worship of God. Hence, all karmas become a mechanism for liberation.

***Feel all your karmas as God's karmas, conduct with right feeling seeing Paramatma in many, distributing love the greatest divine medicine, grasping teachings of pavan kumar the way being told as if on a mission, with no ill-omen and strength of grace, very easy and very difficult ones, receiving with great care, with Anjaneya's insight upholding your divine sadhana, taking shelter in ceaseless meditation on name, attain Anjaneya's surrender!***

17-02-2018 5:30 PM

**340) Swami, Among the five sadhana paths you indicated, wish to know the second one 'How to keep only God as goal' ?**

Only God should be your goal. Attaining God has to be your life goal. You struggle a lot for joy, happiness, and enjoyments. Some earn illegally and immorally. Although, the happiness obtained through these is temporary. But, your goal should be attaining permanent happiness. The only solution for that is get to know God and become one with him. Therefore, your sight needs to be not on worldly material enjoyments, but on Paramatma. But, your sight is not like that. When you breathe in think about God of Vayu (air). When you quench your thirst with water, think about God varuna (water). Remember Sun who gives you ceaseless light. Earth which is your basis provides you food hence remember Earth. Till your sight is on Adheyam (supported), it will not be on Adharam (support, basis). Movie story is yours but you don't think about the screen it is played on. In the world one is enjoying all objects, and vishaya (topics, affairs etc). But, do not remember the Paramatma who is the support for the world. When your sight is on Paramatma, only then you will struggle for him. They make the goal of seeing and attaining him. Therefore, continuing to be in this world, see and remember the Paramatma, who is all pervading, and basis to this world, and reaching him should be the ultimate goal.

**341) Swami, Please let us know about the third sadhana path "To have Ananya Bhakti for God"?**

Attraction towards God is Bhakti. A state where one is unable to be without God constantly, is true Bhakti. Unable to let go of these worldly objects, vishaya, pleasures/ enjoyments, if always thinking and keep struggling for them, then they have to fall into this birth-death wheel of samsara, and get stuck in it. For removal of these bondages, one needs to have liking/ attraction (preeti) for Paramatma only, and no liking or attraction for worldly vishaya and pleasures at all. That is real Bhakti. No asakti (strong interest) in anya (other) vishaya, and keen interest in only Paramatma, that is Ananya (none other) Bhakti. But, you all are Bhaktas of world. Devotees of pleasures, joys. Devotees of money, wealth. Devotees of either wife or husband. Devotees of name and fame. May

be one in 10 million (crore) have devotion only for God? You have an 1/2 hr or an hour of devotion for God, rest of the time slaves to worldly vishaya, you are doing namesake puja of Shiva but actually it is Shava (corpse) puja. That is why he lets us know again and again. "To reach me, you have to become my devotee". That devotion needs to be Ananya devotion. You need to cry out loud like Gajendra did "Other than you, do not know any other, forgive me, heed this destitute, O Eswara save me O protector". That is, Bhakti devotion. Bhakta is one who never separates from God. Without Vibhakti (separation) is Bhakti. "tat chintanam, tat kathanam, anyonyam tat prabodhanam" as said here, Bhakta is one who discusses about God, daily becomes one with God, contemplates about him, speaks about him only, listens about him, and is together with him. Only one who has this kind of power, they can know him, they can reach him. God means Paramatma chaitanya (consciousness) that is pervading this body from top to bottom. Becoming one with that chaitanya, Atma chaitanya, is Bhakti. "Swa-swarupaaya sandhanam Bhakti-abhideeyathe" means, you becoming one with your real self i.e. staying with the feeling "I am" is Bhakti.

**342) Swami, Please let us know about the fourth sadhana path "To stay without the sang bhav (association) towards worldly things"?**

Sang means getting stuck to. Sanga-varjitam means separating out, letting it go. You are stuck to your body, to vishaya and objects, to pleasures, to money, to spouse and kids, to positions, to name and fame. You developed Sang bhav. Enhanced the feeling of mine (mamakar). Unable to let it go. In this manner unable to let them go, your mind got entangled and filled with it, leaving no place for God. Instead, if all those are driven out of your mind, then God can have as much place as needed. But, driving them off is not that easy. For that one needs discrimination of real/ unreal things. One must enquire every second into what is nithya vasthu (permanent) and what is anithya vasthu (impermanent)? Only then one develops dislike/ disinterest and loses Sang feeling. That is vairagya (detachment). In this manner losing keen interest in drusya (observed) world, is Sanga-varjitam (shunning the Sang bhav).

***Recognizing the you that says 'I' 'I' 'I', moment after recognizing the you who knows, supporting you to step towards destination, to reach nearby Chinmayananda, with small steps, with love worth decorating, nearing the cheerful one, aware that it's due to drinking the nectarine words of Anjani Suta, reach the sanctified path of pavan kumar, rejoice in the supreme state! always excelling in sadhana, mindfully, becoming actual Atma swaupa, reach Anjaneya !***

18-02-2018 10:30 AM

**343) Swami, In the fifth sadhana path “No enmity feelings towards entire creation”, How to do that?**

No enmity toward entire beings (bhuta's)! Not only towards humans but no enmity towards animals, birds and farm animals, bugs and insects, wild and dangerous beasts. Upon all, upon everyone one, must have love, compassion, kindness, and affection. You might get a doubt that, snakes are poisonous, tigers are violent, similar violent humans are there too, is it possible to have love for them? can one be compassionate? One must not have enmity towards entire beings but it does not mean one needs to move about with snake around their neck, or stick one's hand in tiger's mouth, or make friends with violent people and develop relationships with them. You have to stay far from them. Yet, do not have hate towards them. Revenge, hate creates turmoil in the mind. Equanimity keeps mind peaceful. Such a peaceful and pure mind has the qualifications to reach God. Hence, stay with no enmity towards all. To stay like that, one needs to be able to see all of them as forms of Atma. Everything and all are forms of God. There is only one Atmic consciousness in all - man, dog, tiger, snake, mosquito, and an elephant. Since all are forms of Atma, hating any one is hating Atma, worshipping any one is worshipping Paramatma. If this feeling is there, no one will hate someone else. If you stick your finger in your eye, are you mad at the finger? your tongue got bit by your teeth, are you angry at the teeth? No. Because, eye is yours, finger is yours, tongue is yours, teeth are yours and hence no anger. Likewise, all beings are not separate hence cannot hate them. Adopt the essence of Ramayana Mahavakya (great epic), and make an effort to apply it to life. Every role in Ramayana is of great eminence. Rama and Sita both stood as reflections to richness of noble character (sheela sampada). If one examines all the roles, one can understand how human relations ought to be. Because, you know it as how a human along with a vanara (monkey) fought the war. That is, there are incidents where man and animals kept company and cooperated. A squirrel assisted Lord Rama. It proves that all beings assist people who are great, eminent. I will relate an incident that happened when i was at Ramana Maharshi's ashram relating to the body that we carry. Ramana Maharshi as a natural response used to shower with clever humorous comments. While conversing, Maharshi was walking with some difficulty. At that time a devotee said “Bhagwan, you are facing lot of difficulties with the body?” in a conversational manner. Immediately Ramana said “Son, indeed it is difficult! It takes four people to carry this (body) and here i am doing it all by myself. Wouldn't it be heavy and difficult !” Did you understand? It is not yours, it belongs to four (others). One has to live for those other four. Live with those four others. You belong to the four, those four are yours.

***not spend rest of life in void due to good karma, be like a string in the hand of divine director, improving your character, rich with gunas,***

***to be by the side of Sri Rama, with help of Rama's servant Hanuman who came to assist, considering fellow beings very dear, under Anjaneya's auspice, very easily, very quickly, stepping forward as kings of Atma kingdom, stay on this earth O' Anjaneya's adorable children !***

**19-02-2018 4:35 PM**

**344) Swami, what is real happiness? How does one get it?**

Naturally man always desires happiness. But, is he able to attain it, that is the doubt. When one sees everywhere difficulties, suffering, grief, crying, then a doubt arises, is happiness a mirage? In fact, in life there are neither endless difficulties, nor unending happiness. As light-darkness, life is a mix of happiness - suffering. But, whenever suffering occurs, it feels like the difficulties are lot more. At that time if one examines nature all around them, then they can get some solace. No matter how fearful dark nights are, upon sunrise, light rays transmit and darkness disappears. Likewise, behind the shivering cold of the winter comes spring bringing warmth of hope, and happiness. After crossing the darkness in a tunnel, light is seen. A mental state that can keep a man steady and collected is real happiness. Only when many aspects cooperate, the thing called happiness is attained. This precious commodity is not available in stores, and not for money. Enormous wealth can buy comforts but not happiness. That is why, we cannot say all rich people are happy, and all poor people unhappy. Happiness that occurs in the depths of man's mind can only be experienced, but not expressible. That is inner experience only. Financial well being, humane environment in family, good health are all helpful for happy living, but there is no guarantee that they only can give real happiness. A Jiva arrives into the world wailing, like saying "I am arriving into this world", yet everyone around get overjoyed and happy. They consider it an auspicious event. One who died their body gets rigid, lifeless, like saying "i am leaving this world", people around wail and feel depressed. They view that as an inauspicious event. That is birth - this is death. The drama that goes on in between is life. Life is a combination of conflicting experiences of dual pair feelings like victory - defeat, happiness - suffering, joy - sadness, happiness - unhappiness, hope - despair, health - ill health. Life is woven with house of cards of highs and lows, rising and receding. When the raging inner churning of mind ends, gets pure, then man will get real happiness. Just like a firm body is gained due to physical exercise, mind exercise i.e. restraint under difficult circumstances lets one stay peaceful and equanimous. Circumstances are in accordance with destiny's pre-determined factors. And the circumstances are never the way man wishes. In birth - death, man has no involvement. Events that occur without his involvement or influence, getting angry over it has no use, instead it is inviting more difficulties and inconveniences. Therefore good or bad, whatever that is destined, accepting it

humbly, adopting the destiny pre-determined factors is the duty of man. Without forgetting that duty, accepting God's command, taking them as for your own purification, rectify the rest of your life.

***words spoken today give Jnana, words of Prajnana, boon bestowing words, firm words, karma removing words, straight forward words, illusion dispelling words, bajran bali words, setting right crooked mind, not let you go on wrong path, awaken one to right path, Jagannatha's words, for giving attainment and contentment, with protection of pavan putra, with fear dispelling words, with illusion curing words, to my children who came to me, spoke words that give good gunas, handing them the treasure of eternal bliss, Anjaneya giving a seat in his heart, this Anjani putra is inviting you!***

**20-02-2018 5:35 PM**

#### **345) Swami, What is the difference between God and God's state?**

God is formless, faultless, quality less, pervading the entire creation (viswam). First i will tell you who is God. God does not have a shape, a quality, or a form. God is not a person, not energy, not an object, not a substance. God is infinite pure consciousness. To see such a God with physical view is not possible. Because, in entire creation it is the subtlest of the subtle. It is the basis for the entire visible creation. But, it does not have any basis or support. It is Truth, formless, spotless, no gunas (no qualities), most ancient, firm/ stable (sthiram), pure, eternal and omnipresent! There is no beginning and no end to it, hence called Ananta (infinite). That pure consciousness transmutes first as Prana energy, from that Prana energy as sankalpa shakti, and from that the entire physical creation came into existence. If we can study further deeply, in creation there is no substance. Everything is pure consciousness only. That is why they say 'sarvam Brahma-mayam'. Coming to God's state, one needs to transcend even the Atma that is referred to as God. If God is viewed as Atma, from that this gross world arose and is called An-Atma (not Atma). One after another, one from another keeps emerging. An-Atma forms from Atma, that later changes into Atma. But, this kind of Atma and An-Atma are all Dwandas (dual pairs). When one lets go of two pairs, transcends them, then God's state can be experienced in an understandable way. It means, if one can come out of the bondage of God, there is a chance of reaching God's state. In this respect, a key aspect to be known by all is, God does not have a form. Therefore, direct appearance, or to get direct appearance is not possible. Since An-Atma emanated from Atma and later it transmutes back into Atma, if the An-Atma is thought of as Atma then there is no need for special search for God. This is called Atma Sakshatkar. This is the yogic state experienced by paripoorna (complete). If Atma, An-Atma is viewed in oneness, Dwaitha (duality) dissolves. Advaita is attained. That is



poornathwam (completeness). Sharanagati is the highway to attain that.

**346) Swami, How to attain Sharanagati (surrender) ?**

To attain Sharanagati the path Swami outlined is appropriate and very easy. Know it in his own words. 'The first question to the Sadhak, why this anxiety, agitation. Allow me to take interest in your affairs. One who needs to think about them is me. I am not looking for anything else except complete (sarvasya) surrender from you. Once you know how to do complete surrender to me then i will take interest in your affairs. Then you don't need to be afraid of anything. You can bid good bye to your sufferings and fears. But, your behavior shows that you do not have belief (faith) in me. Unlike that, you trust me completely. You surrendering to me means all your thoughts about your difficulties, problems, sufferings leave you. Put all of them in my hands and pray like this "O Lord, I am grateful to you for taking all my burdens. You do whatever is good for me.". Remember this. If you start thinking about it again, or feel bad that your difficulties persist, then know that it means, you have not surrendered to me, you are not believing in my love for you, and you are not willing to entrust your life to me. Never think about how your life continues and how it will end. In case if you thought like that, then you do not have faith in me. Do you want me to bear your burden or not? If you want me to bear your burden, you should not have anxiety about anything. When you have completely offered yourself to me, only then i will be the torchbearer. Then i will walk you through a special path beyond all your imaginations, i will carry you in my hands. No matter how many thoughts, difficulties, hopes bother you, i can do anything. Let it be worldly or spiritual, when you turn towards me and pray swami, all my burden is yours, when you have complete confidence in me, when you offer yourself to me, when you completely depend on me, then i can do anything, and I will. If you want me to do the way you desire, then it means you do not believe in me. It is like you are expressing your desires to me. e.g. To get well, a sick person goes to a doctor, and tries to tell the doctor on how to cure it, do not try to do that with me. Always pray, 'Swami! I am grateful to you for giving this problem. Please grant us the way to overcome this problem. You know very well what is good for me". In some instances problems keep growing instead of reducing. Do not get disturbed by it. With complete confidence in me, close your eyes and pray as follows. "Please resolve this. Grant us your grace, Swami!" when you pray like this, if necessary, i can do any miracle to resolve it. I am always with you. I will help you. So, when do i do this? Only when you completely surrender yourself to me (sampoorna sharanagati). With that kind of Sharanagati, you will understand the God principle (tatva), you will remain as God.' This is the path of Sharanagati taught to me by my Rama. This path brought me the fame of "Anjaneya lends hand to distressed". I have taught you so many easy ways to earn that kind of sharanagati. Work on this path well and make yourself known on Earth as God's power.

***To do as told, store in memory words of nearby Anjaneya the protector, never heard seen known path of spiritual growth, knowing it as not a new chapter, recognizing sharanagati is the real original treasure, become aware of valiant path given by veer Anjaneya, resolving to uplift you in thousand ways, standing by you get hold of the protection given, residing firmly attentively merging in Anjaneya's heart, enhancing saguna devotion as chiefs of Atma kingdom, as sharanagati leaders always always rejoice in kingdom of devotion among devotees always, O sweet little children!***

21-02-2018 5:30 PM

**347) Swami, how must our behavior be towards those who wish ill of us?**

In the world in many situations you will come across those who cause difficulties and losses. You respond immediately, to teach them a lesson, and if you try to take revenge, then God who wanted to standby as your support turns back. Then you will have to take responsibility for everything. When knowing your enemy is more powerful, you fight then you will lose. Strength of the weak is God hence with that firm faith, you hold back with full confidence that those who harmed you will face their karma, then karma devatas will punish your enemies many times more than what you expect. It might not happen right away. It may be later, but it will surely happen. When those who harmed you get punished appropriately, do not overflow with joy. God does not like you thinking that right justice occurred for the harm done to you.

**348) Swami, it is said destiny is powerful ?**

Everything keeps happening without any relation to your likes-dislikes, your involvement, your happiness and sorrow. Not concerned with your thoughts-counter thoughts. You may be a great devotee, very truthful, very ethical yet you do not have any control on the karmas occurring. All who are in the rain will get wet. But, only some die due to thunderbolt hit. Karma maneuvers are like that. What must happen to who, when, what, and how, takes place in that instant. No one has the power to stop it. After it happens one is either surprised or gets fearful. Except when Prakriti (nature) rages, man does not know its enormous power. One severe storm, thunderstorm, earthquake, violent deluge etc are all rages of Prakriti. That is why in the spirituality of Bharat, daily there is worship of the powers of Prakriti and peace mantras. Some as a daily practice are betraying and harming Prakriti, subsequent consequences are to be borne by all.

**349) Swami, what effort must one do to make human life worthwhile?**

One does not lose his purpose who recognizes calamities that might come in future and knows solutions from the past, firmly resolute in current work, and well aware of the work that is left over from recent past. One must

always have a purpose for life. Opportunity to do this is available only to humans. Other beings do not have the uniqueness of Jnana. Therefore they live according to the suitability to their bodies, and leave the body when their life span is over. Atma travels through bodies of 84 lakh (8.4 million) species, in the end attains human body. Within that, to be born as one with 'higher knowledge' is great good fortune. No matter who it is, with effort can become a great person, a Jnani. A dacoit becoming Valmiki, Eklavya became a great archer, butcher Dharma Vyadha became proficient in Dharma, are all good examples. Man lives in the illusion of 'I am the body'. To attain the knowledge that "I" is not the body, but Atma takes a long time. But with the grace of Sadguru, opportunity exists to attain Self Knowledge (Atma Jnana) in short time. After Self Knowledge, steady intellect (equanimity) develops. Vacillations of mind stops. Knowledge of what is Truth (Satyam) dawns. Then freedom from Maya of world (Prapancha) is attained. Entire mind gets filled with detachment. Awareness of body will be lost. Onlookers get deluded into thinking that person is mad. Many great personages used to be in that state and used to grace the devotees. Man must try very hard for the state of Atma. Attaining that is the first step of spiritual progress. Everything else after that proceeds smoothly. In the first stage a sadhak is in a confused state. Stays satisfied with prayers and ceremonies. Stays in the illusion that one can get to higher state. Every puja has a selfish motive attached to it. Effort to attain that is predominant in the puja. That is why it cannot help in any way for the spiritual growth. First a sadhak must establish a specific goal. The way a Guru is necessary for the knowledge of alphabets, for spiritual knowledge also a Guru is very necessary. Your goal should be Self Knowledge. Then make firm effort for attaining Atma Jnana. Must consider that as the final destination. Must have a firm resolution towards work that needs to be done, and work that is worth doing. Else, work will not succeed. When you start the work with firm resolution, then there will be no procrastination. With great faith and interest, work will be completed successfully. Results will give you lot of happiness, and satisfaction. Unfinished work from the past some need to be continued and completed. Even for that a firm resolution is needed. No matter what work is undertaken, do not rest till it is done. Stay in that focus. This is Anjaneya's secret. Be alert, this applies to spirituality. Some start with dikshas (dedications). Unable to continue strict restrictions, they stop in the middle. Do not be like that. That is why, Guru is necessary.

### **350) Swami, to become eligible for Guru's grace, what must one do ?**

Guru has the capability to invoke fresh enthusiasm, energy in you as needed. Guru, disciple have Atma relationship. Not a worldly relationship. Guru dispenses the power of his austerity (tapo shakti) that he earned with great difficulty for disciple's growth, knowledge, and direct experience of Atma. There is nothing that cannot be attained with Guru's blessings and grace. Guru has connection to Paramatma, and every second he is filling his Atma with God's

power and energy. Guru's Atma is a lake of nectar. An ocean of bliss. That is why, Guru sees all with love and equality. Therefore, you have to prove yourself for Guru's grace. Guru gets pleased with honesty, good behavior, and selfless service outlook. Guru does not get pleased with expensive gifts, honors, and praises. If you were to ask, then how will he be pleased? My answer to that is 'idam namam' (devotion/ surrender to God) is needed. Without losing the awareness that 'you are just an instrument' while doing karmas, good results and Guru's grace will definitely be acquired, this Anjaneya is declaring with emphasis.

***bagfuls of words saved in memory, letting go of ignorance not there before,  
setting right the disconnects, to attain what is yours,  
alertly, seeking permanent shelter at Guru's feet and with his blessings,  
following a life well understood, in the heart of Anjaneya, with intoxicating  
sadhana, reach me gracefully, my dearest children!***

**22-02-2018 5:40 PM**

### **351) Swami, Why is human birth considered as highest birth ?**

Krushi-tho nasthi durbhiksham! Effort invariably yields results, fruits. Good efforts lead to happy results. Bad efforts yield fruits causing sorrow. Those who wish for good should make good efforts, perform sat karmas. You should always be indebted to Paramatma who granted birth to us. It means that we need to conduct ourselves in a way that can take us back to the divine source. Reaching Paramatma is liberation. From Paramatma's divine effulgence (tejas), Atmas' separated as sparks and entered into various bodies. Bodies have limited time of living called lifespan. That time is testing time. Jivatma travels from one birth to the next, from one body to another. Finally it gets a lofty human birth. Human birth is Jnana related birth. This is the birth that can know Paramatma. This is a lofty birth because in this birth one can know how Atma can reach and attain Paramatma. But, it is not enough to get a lofty birth. Must live in an exemplary manner. Only then fulfillment of human birth occurs. No more birth is fulfillment of human birth.

### **352) Swami, how does one attain fulfillment of life or no more births ?**

How does one attain state of no more births? By sacrificing the fruits, results of Karma, that is, you should not wish, hope, desire for any results/ fruits of karma. But, you desire, wish for good results. You do not want bad results. There is selfishness even in devotion. In many cases this is the reason for your prayers not bearing results. God responds immediately in two situations. One is affliction (aarthi), and the second is intense devotion (pragaadha bhakti). As soon as one falls in affliction God is remembered, one makes distress vows. Ordinarily God responds to distress calls/ vows and gives grace. Those with

intense devotion seek nothing else but attachment to God. No matter how much difficulty one encounters they believe God will take care and stay detached, they continue their obligatory duties. Then God will pull them out of their difficulties in one form or other. If you show nine modes of devotion, then God will serve you in nine different ways. Because, he is a servant of devotee. Bhakti means it is complete and real form of love. It is hard for you not to respond to love. Bhakti which is many times more, then how will God not respond? Bhakti gives you the Jnana that God is a great being. Not only that, you would intensely desire to offer yourself to God. This same intense desire is realized due to chanting Vedas. After that, one does worship of fire. Fire has natural characteristic of burning. Physically the fire you see burns the oblations offered. Fire of Jnana does not have form. But, that burns up the bad karmas. Due to that Jnana gets more effective, and gives out more light. Therefore, I am stating that the result one gets due to Veda chanting is fire worship. Coming to the second thing, i will tell you why should one read the shastras (scriptures). When you are learning alphabets, you do not know the utility of that. Some children cry when they read, later they will cry because they did not learn. Shastras mean those that command (shasinchuta). The powers that have the authority of commanding you are mother, father, Guru, God, and Shastras. One gets good character, exemplary conduct, and directions from Shastras. Therefore, one must study the Shastras. Knowledge of alphabets is unavoidable. Therefore, learning must be taken as an austerity (tapas). Even if one second is wasted, there will be a delay in getting the consequences of Tapas. This slows down your higher spiritual journey, and its speed. If you apply your mind for a moment, one invaluable truth might enter into treasure of your mind like a rare pearl. It will be useful to you lifelong. That is why Swami is making you do Parayan (chanting, reading) and Agni Hotra mantras, did you understand? In short life time the good teachings are to be implemented. At least it must be tried honestly. Implementing gets hard due to the bad habits of postponement, laziness, carelessness, and lack of belief. Yet, you must try persistently. Then one attains fulfillment of life.

***realizing no need to search 'I' which in itself is everything, moment after realizing, secretly hiding it in the heart, with all kinds of help given in reaching the shore, traveling the very easy path at the speed of wind, reaching Anjaneya, its not unattainable, due to inner churning we could reach you, handing these happy words to pavan kumar, permanently rest in Hanuman's heart!***

23-02-2018 5:35 PM

### **353) Swami, How should life's goal be?**

Those who keep doing their work by themselves mechanically remain in a state of status quo. In contrary to that, anyone who selects a goal in their life, a

miracle happens. When goal is not personal but organizational, if because of one person in the lineage brings downfall to entire lineage, then that one person needs to go. If one's lineage is bringing disaster to the village, then lineage should be sacrificed. If the village is bringing loss to entire folks, one must leave their village. For Lord who is making one survive, let go of even Earth. For the goal of God realization all these are to be sacrificed in a second and one who does that will attain the power of liberation. Your work is sowing a seed, watering it, and waiting for sunlight, while the seeds work is to sprout, become a plant, then a tree, and give flowers and fruit. Likewise, if a good goal is sowed in the mind soil, and fed needed nutrients with three fold purity, after that for attaining that goal, God will give blessings and grace. Some who know what is good, what is bad, also know that one has to reap the consequences, yet they will do bad things at times. To always do good work, reap the good results, happiness, and to live comfortably, one needs good goal. Many people think their limited family is the goal. That is wrong. Limiting their love to family members, friends, well wishers, and claiming their welfare as the goal can be considered as narrow minded goal. There are many in the world who are dedicated to that kind of goal. When they become old, helpless their own kith are disrespectful, careless, and treat them badly, then they agonize in repentance. Goal is a miraculous temple. It is amazing the way creation of Atma that shines with - organs of action (karmendriyas), senses (jnanendriyas), mind, buddhi, sub consciousness (chittam), ego - from the start of birth till that dissolves in the bowels of earth, ceaseless power of consciousness drives it like fuel towards the goal. When one does not get what they desire, in momentary disgust one should not end life, suicide. Think peacefully and search for an alternative and higher purpose. And be contented with that. Only then life will proceed happily. In the succession of the changing creation, man's birth may be the upper most, and more evolved. When that higher evolved state is not put to good use with a higher goal, then what is the purpose of that higher evolution? Many lower beings loved God more than humans. Man's buddhi keeps informing him about goals as to which ones are transient, which are permanent, which are good, and which are bad. If mind listens appropriately to what buddhi says and accepts, then one travels towards victory. Construction of great goals occur in aloneness (ekanth). Great inventions and super discoveries were born in aloneness. Extraordinary goals happened from aloneness. Aloneness is the right time for experiencing (darshan) Truth of life, beauty of Atma, Shiva principle (pure consciousness) and resolving a Goal. One must know the ups and downs of life. There ought to be a life goal. Everyone cannot be a karana janma (purposeful birth) or maha purush (exalted being). Yet, one must uplift oneself with superior goals. Goal means, while knowing oneself, while thinking about oneself, instrumental in God enquiry. It is indeed very delightful, and a difficult experience. You must use it as an instrument to examine yourself again and again. In society one sees even evil people do good actions although with some

hidden goals. World does not forget easily their past history. In case those people due to repentance keep doing good work, there is a possibility that after some time people will pleasantly notice the change in their real nature. Goal should not become an addiction. A keen interest in a thing, unrestrained desire will change man into a slave of the senses, and he will operate as a puppet under them. He hurts himself. Human relations are severely affected by harsh speech. Harsh speech can hurt more than a sharp knife, and an arrow dipped in poison. One must strive to experience Paramatma with the two eyes of devotion and Jnana. The vehicle of human life has four wheels - truth, compassion, dharma, and love. One must always protect them. If one of these wheels misaligns rest of them will not move properly.

***form a goal for leading a good life, climbing like a creeper, with the help of rope called prayer, rise high, spreading the fragrance of good qualities to many, recognize the sharp thorns are to protect yourself, using them for your goal, recognizing that the effect of the sharp, prickly thorns are helpful for your growth, selecting achievement of goal as a goal, to reach the goal taught by Anjaneya, aware of the nearby consciousness, to reach sanctified path in pavan kumar's vehicle, who came closer showed the path, Taraka Rama's servant anxious to sanctify you, opening the door inviting with love and liking, take the step with Anjani Suta to kingdom of Atma, my sweet little children!***

24-02-2018 6:35 PM

**354) Swami, It is said shastra jnana without atma jnana does not excel?**

Just observe how careless you are with time. Just like breeze carries away the fragrance, time carries away life. Last truth, the moment God of death stands in front of you, should be sweet, not with fear of death. Enter the door of death with humility. Atma should spread the fragrance of good karma. With discrimination of merit and demerit (punya, paap), those who benefited from the instructions of experienced Jnanis, only they can wear fame as a crown. Disregarding the bad deeds and their effects done in the past, the one who does it again is like a pig rolling in the muck. Bad qualities like pride, sleep, lack of good understanding, and believing in people who give bad advice, all these cause disruption of work. One who is alert towards them can overcome enemies. Not only external enemies, but can win over the internal enemies also. Even if you have intellect equal to Brhaspati (Guru of Devas), no one can grasp the subtleties of Dharma and Adharma without studying the shastras, and without doing service to elders. An object that fell into an ocean; a word spoken to one who does not listen; Shastra Jnana (knowledge of scriptures) without Atma drushti (Atmic view); oblations that did not fall into the fire; all become

fruitless (wasted). In vast ocean no matter how large is the object, it will submerge and sink to the bottom. Great many ships have been swallowed by the ocean. Invaluable treasures ended up in ocean. Efforts have been made and are being made to recover them. But, those take lot of effort and expense. Ocean has another name Ratnakar. Wealth of many valuable precious stones is in the ocean. Every inch of the ocean is wealth. Salt, pearls, gems, corals, wealth of sea animals, conches, like these many other riches are obtained from the ocean. In the bottom layers of the ocean, there is oil wealth. They are being extracted and used as fuel. Many rivers merge into the ocean. Therefore, it is said during the months of kartheek, magha full moon holy days, if one bathes in the ocean, they acquire the merit of bathing in all the holy rivers. It is dug by Sagarus' hence acquired the name of Sagar per Puranas. Man and ocean have inseparable relationship with each other. Between countries the ocean path is the primary route. Travelers of the ocean are the ones who discovered countries. Ocean has this admirable history. In the ocean if anything falls in it, recovering is very difficult. This Anjaneya is saying very firmly that it is impossible. isn't it true! Why this analogy? To convey anything clearly, memorably, sticking to the mind is an art (kala). My Rama used to praise me saying that this kind of artistic skill Anjaneya has. Dhritarashtra's fondness (vatsalya) for Duryodhan made the blind king into one blind to Jnana. Could not see. Luckily not deaf, hence could hear with ears. In old age many people have hearing shortcoming. Dhritarashtra was listening. Besides that he did not accept it whole heartedly. A lot of you do this. You listen to anything told. You hear it with ears and leave it right there. You stop right there. You do not accept it into mind. In that case how will it become practice? That is, all the instruction is useless, isn't it? Advice given by Vidura were not useful to Dhritarashtra. If Dhritarashtra heard Vidura's advice and decided to implement, Maha Bharat war would not have occurred. But, that war must occur was destiny's decision. Reason why it had to occur, a yuga's message had to be delivered. In Treta yuga Ramayan gave one Yuga message. Dwapar Yug had to give a message also. Hence, Mahabharat episode occurred. My children ! therefore accept the words of Anjani Suta with faith. Just like an object that fell into the ocean is gone, saying good words to one who does not listen is a waste. Dhritarashtra belongs to this category. Do you understand why i am relating this circumstance? Just like a non-swimmer gets swept away by water current, many are getting swept away by flow of time. One who does not have Atma Jnana or Atma drushti, of what use is Shastra Jnana? You hear Veda mantras, songs, music on CDs. But, that CD does not have the power to listen and feel happy. Likewise, with sadhana one can know Veda mantras by heart. But when one does not know the meaning, and inner meaning, what is the use? Just the way singing five precious gems in front of a music illiterate, likewise one who does not have Atma drushti no matter how much Shastra Jnana they know, it is a waste. Actually, what does Atma drushti mean? You all are in bahya drushti (outward vision). That is, you see only that is in front of you. You think



world is everything. You do not have the awareness that there is an entire world inside of you. What man must see is Atma. To know about Atma is Adhyatmikata (spirituality). Knowing Adhi+Atmikata = Atma is the greatest, is Atma Jnana. Those who attained this they have no need for Shastras. Those who have persevered lifelong for Atma Jnana, their life is sanctified. Holy objects called oblation articles for a fire ritual (Homa Dravyamulu) accomplish their purpose only when offered as oblations into the fire. From scriptural perspective, when the Homa articles are offered to fire oxygen is generated. Environment gets sanctified. From spiritual perspective Agni God who is a carrier of oblations delivers the oblation articles to whichever God or Goddess is worshipped in the fire ritual. When the oblations are offered with Mantras, their power gets greatly magnified. Devatas accept them, get satisfied, and give grace. In this manner it has its purpose. It must be put to good and proper use. A good advice has the power to alter the course/ direction of life journey. But this Anjaneya is insistently saying, that it must be accepted and put into practice.

***Saying as it is what is a fact, what is told is not for mere collection, keeping it in memory, pacifying, cajoling the mind, pleading prayerfully to let you come in, making it aware of pavan kumar instructing in many different ways, practicing what is learned, tasting admirable victory, ever pure, of real form, well-wisher of Truth, Anjaneya instructing the Truth principle says, become leaders in kingdom of bliss, reach your final destination O my sadhana oriented children!***

25-02-2018 10:30 AM

**355) Swami, In spiritual path sense control is spoken of highly. How to attain it?**

Withholding senses from engaging into worldly things is greater than death itself. Here i will reveal a key secret of Yoga. I will say restraining senses is greater thing than conquering death. Yoga assists in getting attached to God. To attain it by oneself is rare. In the presence and training of Guru those secrets get known. No matter how much worldly Jnana one has, it is of not much use in front of Yoga Jnana. Yogi is greater than an emperor. Because, Yogi is affiliated to Lord of creation. No matter how many great wars are won by a super hero, attaining victory over senses is difficult. To overcome desire one must have as stable a mind as Rudra (Shiva). Eternal renunciate Rudra's residence is a cemetery. Your mind should become land of detachment. Only then six enemies of desire, anger, greed, attachment, pride, jealousy will not approach you. Sri Krishna Paramatma is called eternal celibate (nitya brahmachari). This seems a contradiction to his activities. The secret of this Yoga is mind control. He is the cosmic controller and what could possibly entice him? As Narayana Rishi when he was in his dedication to austerities (tapo diksha), he smiled at the troubles

apsarasas' (celestial beauties) sent by Indra were going through, he created a far more beautiful Urvasi from his thighs. Sense control is one of the spiritual disciplines. All tests of your character are done on sense control. When one examines the life of Rishis, Tapasvis (sages, austere saints), one can observe the failure on the very first step, desire. To accomplish anything, character is central. Those who have - mind control, not forgetting goal, dedication, perseverance - stay undisturbed. Only very few are like that, they are at the highest grade. Your behavior decides your future.

### **356) Swami, What qualities one must have for good character ?**

Those who react extremely cannot escape from downfall. Everyone cannot show softness. Those who have soft personality naturally, they can behave with love towards all beings. There is no language for love. Your actions itself exhibit love. Pet animals show many times more love in return than you show for them. Except for man, other beings respond unselfishly to love, even wild animals too! Humans get sacrificed to selfishness. Selfishness extinguishes humanity. Many are namesake humans, they are just wearing human form. But, their inclinations are quite contrary. I will give a nice definition for ma-na-vu-du (manav - human). Take the last letters of Amma (ma), Nanna (na), Guruvu (vu), Devudu (du) (ie mother, father, guru, god) and combine them. This is a lofty feeling and thought. Real manav is one who lives with these exemplary qualities. Progeny of Manu is Manav, it will be alright if we can exhibit the lineage of Manu and its Rishi like nobility. Man gets destroyed by jealousy. Many put the cover of competition on jealousy, although smiling but inside they are crying over your greatness, success. I can say that jealousy is an invisible fire that burns down man and mind. With tolerance one can escape from many troubles. Can swim across the ocean of difficulties. God is right next to those who have tolerance. Cowardice kills man every moment. In spite of no danger, coward imagines it and starts shivering. Therefore, overcome cowardice while making effort and wear the shield of courage. Some people have ill bred, ill mannered personality. Although they have ton of shortcomings, they search for faults in others and insult. make fun of them. That only increases your enemies. Enemies wish for your failure or take revenge at the right time. Pandavas who bowed their heads to destiny showed great tolerance - took revenge in the battle field. Therefore, for self done mistakes there is no escape from punishment. People with good buddhi respect and follow the advice given by experienced veterans and elders. They gain utility (prayojan). Pandavas followed every direction given by Narayana in the form of Sri Krishna Paramatma. Succeeded in the tests of difficulties, and floated in happiness like the cool rays of moonlight. On the contrary Kauravas did not pay heed to Vidura's words, faced difficulties in every step. Maha Bharat is not a story to pass time. It is a garland of many many divine messages. Study what is said. Study is not reading with your eyes, but reading with your mind. Then every word gets imprinted on the mind. Based on

situation it comes into awareness and supports you. Reading is also called adhyayan. That is rote memorizing to pass exams. It is not useful in life. Sadhaks need to remember this.

***I am teaching to relish everything, but, why are you losing happiness?  
pick up carefully what was let go, keep it in heart, sugary words placed on  
the tongue, diving into the intoxication of that delicious thing,  
happily singing the bhajan of constant instructions from Anjaneya,  
diving in and out in ecstasy of devotion, becoming mumukshus'  
reaching the banks of liberation, always rejoice with Hanuman nearby,  
my well mannered children!***

26-02-2018 10:10 AM

**357) Swami, wish to know in detail about spirituality ?**

Creator - creation, Atma - Anatma, support - supported, knower of the field (Kshetrajna) - field (Kshetra) etc words need to be understood. Basis (support) is not visible to the eye but what is supported by it can be seen. Visible gross world emanated from pure consciousness, and dissolves right back into it. That pure consciousness is called Para Brahman, Paramatma, Viswatma, or God. Therefore, God is not visible to the eyes. That is why he is called formless, spotless, quality less. State of God means transcending Dwandas (duality pairs). It is called state of Atma or state of Para Brahman. Therefore, physical world emanating from God and returning to God by merging back can also be thought of as God. Anyone who speaks of direct vision of God is not real. Some chose a form as basis, and by singing non-stop God's leelas' were able to get experience. This is all outward facing journey. This is called Vishisht-advaita. But, Advaita is the real truth (asalu-sisalaina satyam). Your main weakness is, thinking God is an individual and searching for him outside. This is all outward facing journey. Increases bondage. Extinguishes freedom. Anda - Pinda - Brahmanda is all inside of you, when you are everything, then who do you want to appear directly? When poorna (complete) Jnana comes into experience, inner being is contented. Those who live in outward facing bondages, despite doing severe sadhanas for decades, cannot get transformed. Advaita is recommended deservingly. Therefore, first view that infinite forms in the creation are forms of God. Due to that worship (upasana) of formless, quality less sadhana becomes possible. This is called Saguna-upasana (worship of formful). Due to this sensual desires die off, removes ahamkar and mamakar, detachment feeling gets firm, inner instrument gets purified. Only then mind gets subtle, and upasana of Nirguna Brahman principle becomes easy. Meaning of Manava is one who tries to know his real form. Manav is also called Vyakti. Vyakti means one who tries to manifest (vyakt) the unmanifest (avyakt) Paramatma. Aim of human birth is verily Atma sakshatkar. To attain Atma sakshatkar through who am i enquiry? is

possible only in human birth. Merely being born as human is not enough. One needs keen desire for Moksha (liberation). Gain company of the sages. Only they have opportunity for liberation. The one who is the basis and hence carries the burden of your thoughts feelings is Paramatma. Unnecessarily you put on your ego and delude yourself thinking that you are carrying the burden of your thoughts and feelings. You say everything is happening because of you. It is mere ego. When this ego is let go, only then nearness to God is attained. Hence, all actions should be left with God only. That is, engage in activities while thinking about God. Do not think about the results of Karmas. Whatever you get receive it with Prasada buddhi. Think of yourself as mere instrument. Stay in the faith that the doer (karta) is God. Stay unconcerned no matter whatever and whichever happens. Let go of the ego that says I am doing, or because of me it is happening. Letting go of this ego itself is renouncing all karmas in God. Like this all actions are renounced in God, and keeping only God as the goal. Ethics, Values teachings are equivalent to nectar. In short lifetime, convert good teachings into practices. At least one must make sincere effort.

***unable to restrain seeing human values that give fragrance to humanity get destroyed, since medicines not needed, with nectar like good words to walk you on virtuous path, since lofty human birth will not come again, directing you to acquire tolerance, company of virtuous, wealth of knowledge, moral fiber, Jnana treasure, imprint the words of Hanuman who is a Jnani, in your heart mixing compassion with contemplation on Paramatma, become chiranjeevi (eternal) and join chiranjeevi Hanuman, in the highest state gaining fearlessness, getting current life to blossom, reach embodiment of consciousness and stay happily in consciousness posture, my little children!***

For sadhaks to do sadhana, faith in extremely valuable Guru's words, and obedience combined with discrimination is quite necessary. For the word Guru, every letter ga, gu, ra, ru, va, vu has horns. I am repeating it again and again the strong necessity of a Guru because he removes ego, pomp, notion of mind, heat in the mind, and places you in a lofty equanimous state. Conversation is not necessary, his sight is enough to melt, even stones have to melt. Hence, Guru is the one who removes your darkness.

**27-02-2018 5:35 PM**

**358) Swami, what is the proof of closeness, affection (Atmeeyatha) ?**

Achieving renown is one thing, maintaining it and excelling is another thing. No matter how great one is, recognition comes only when they become one with others. But, as the position keeps rising, in the name of security the boundaries of the jail keep spreading. As a common man one is able to move

easily with people, but once they reach to a certain position one loses some of that ability. Freedom, independent decision making, heart felt happiness, etc gets reduced. Aloneness, and differentiating mentality increases. Feeling of closeness where a person is spoken to in first person gets lost. Even though you are still the same, people under you start addressing you in second person. It is felt by others as paying respect. But, it is a state which cannot be expressed and at the same time hard to swallow. They get subject to a state of confusion where they do not know whether to feel happy or sad. This is the state of an ordinary person. In case of divine embodiment of power who is the highest, known as controller of all worlds, this situation gets entirely reversed. He is unseen. Everyone imagines the form they like, give him different names, and attribute miracles to him. In fact one does not know with certainty which is his form. Yet, all of them worship. Everyone anticipates with great desire to know him, to get closer to him, and if possible merge in him. That power which is so great some name that as God, Bhagavan, omniscient. Despite so much greatness, God is referred to as you etc addressing in first person. Addressing with respect in terms of plurality does not come from anyone. Yet, that embodiment of power's status, respect does not diminish, and there is no dearth of people who worship him. That is the evidence of Atmeeyatha (nearness, affection). Reason for so much importance to him is because he is free from attachment-dislike bondage, does not know/ does not follow the rich - poor difference, above all he knows very clearly who, when, how much, in what way, and why something is to be given.

**359) Swami, how to ascend to state of Atma from ordinary person state ?**

This is an instance where not a human but a simian (monkey) attained that state, and receiving highest level worship. These words are being uttered in an egoless state. If you ask me what is my secret, this is my answer. Those who like to know the difference between one person and another, first they need to let go of all thoughts, feelings and arrive at state of silence. A clear answer emerges on the screen of mind that came to state of silence. The gist is that Jiva and God are separate is an illusion. Maya engulfing the ordinary person is the cause of this illusion becomes crystal clear. Aggregation of body, mind, senses, buddhi etc is 'I' the single word. This is the root of Maya. This Maya is primarily Tamo guna. Hence, those who are caught in it do not even make the effort to travel towards light. It is such utter darkness that what is next to it, is unknown. It is a state where even to take a step, one does not know what danger is lurking. Some call this ignorance (Ajnana). Hence they just stay without moving around. It is a jail where they do not even know that they are jailed. There are ways to get freed from that binding. Vedas, Shastras, Upanishads indicate them. This servant is saying, the right path for this is state of Yoga. In the world the birth of a Yogi is greater than the births of kings, rich people, Indra (king of Devas), Dik-palak (guardians of directions). With ceaseless Abhyasa (practice)

Yoga sadhana, changes keep occurring steadily, moment by moment. As a result, what is real and what is unreal gets known clearly and firmly. Then the desire and hope for transient things dies off. This state is called Vairagya. Once that state is reached, all changes keep occurring by themselves. Then Jiva - Deva are not different. All are one! That is divinity. That is the secret of Anjaneya. When thought and deed are in equal proportion, they attain victory. It can be either Kuru kshetra or Karya (karma) kshetra.

***digesting completely all the studies of Anjani Suta, speedily  
experiencing in practice what is called Shradha, To attain lofty heights,  
fill your voice with Rama's name beyond raag-dwesh,  
filling your head with divine medicine of humility and obedience,  
breathing life into the royal and beautiful path of affection,  
that is, the name of Rama is sung soulfully and melodiously  
reaching shelter of Rama the destroyer of thoughts, experiencing  
companionship with Rama's servant Anjaneya, live happily in your own  
home called liberation, ever and ever and ever attainers of Salokya!***

28-02-2018 5:35 PM

**360) Swami, what is 'Tat-Tvam-Asi' (That thou art) ?**

Whatever is in the gross form in Jagat (world), all that is hidden in your inside in the subtlest of subtle form. Those who look inside with one pointed focus, for them entire animate and inanimate beings are seen inside them. That is, whatever is in Jagat in the gross form is also inside you in the subtle form. This is called 'Tat-Tvam-Asi'. The principle (Tatvam) that you are searching for in the Jagat, it is in you, as 'you' ('I am'). To search this Truth one who is turned inward and gets one pointed, at that time since he becomes a witness to the Truth, for him the world is an illusion (mithya).

**361) Swami, what is Atma or heart consciousness?**

Entire living beings (Jivas) life consciousness power's central focal point (kendra bindu) is the root source/ location of Atma. Atma means the root power which pulsates with self consciousness. It resides in the heart. This conscious heart is present in everyone's head. Entire living beings life pulsation begins here. Central location for the pulsation of the heart is Atma. That is why it is called Hruday-eswar, Parameswar, Paramatma. No scientist, doctor can find this subtle focal point/ location in the heart space. This is Nature. This is the nature in each and everyone. A Natural conscious heart. Due to the effect of this pulsating heart, entire human body activities are occurring. Similarly, It is the root cause for the functioning of the physical heart in the gross body. Hence, the death of a person is determined by the subtle heart inside and not because of the stoppage of the physical heart in the body.

**362) Swami, what is the difference between the physical heart and subtle heart?**

Because of the effect of the inner subtle heart present in the head, the physical heart of the gross body can be changed. But, changing the subtle heart inside is not possible for anyone. This is present in the consciousness space (chid-akasha) as inaccessible, imperceptible to senses, beyond proofs. The physical heart of the gross body can be arrested for minute amount of time with will power. But arresting the heart in the head even for a second is not possible for anyone. As soon as it stops, it should be determined as the death of the person at that very moment. In mother's womb when the child is in embryo, only its subtle heart is pulsating. At that time it does not have a physical body, hence no physical heart. Grown child when it emerges from the mother's womb, due to the pressure of the external world atmosphere, because of the pulsation of the inner heart, external breathing action starts through nose and mouth, that starts the movement of the physical heart. Therefore, the root cause for the movement of the physical heart is the inner heart. For everyone's body consciousness, the root cause is the Prana energy of the form of root inner Atma's consciousness form. Viswam pratisthitham sarvam, viswam saha chara-charam. In this creation entire animate and inanimate things and this creation is present in the subtlest of subtle form in everyone's inner heart. Because of that, this pulsation of heart consciousness is proclaimed by Rishis as Sri Viswanatha, Sri Visweswara, Sri Swayambhu, Sri Jagatpathi, Sri Paramatma, Sri Jagadeswara.

**363) Swami, What is subtle heart ?**

When this subtlest of subtle principle (tatvam) is studied with inward focused one pointed mind, one gets the vision of visva-virat-swarupa (vision of cosmic being). This is the inner most secret of entire Jivas (beings). Therefore, one rich in one pointed mind and with subtler than subtlest Prajna (intelligence), only they can understand. With the inner Prajna in their head, all plans in the external world are accomplished. Due to the power of subtler than subtlest buddhi inside his head, man is able to know inter planetary worlds, movements in solar system, temperature of Sun etc. Likewise, a scientist understands the research on the world, thereafter performs external experiments, primarily in his mind and not outside. One engineer decides first in his mind the plan of a magnificent dam he is planning to build. In this manner in a short time he builds a plan in his head which takes years to execute and build externally.

**364) Swami, to experience our real state what effort is to be made ?**

Because of the effect of buddhi in their mind, one is able to become an expert in Shastras (scriptures). Through the process called companionship with Nature, know it by experience how the inner powers hidden in you come to surface when you are silent. Get a good understanding of the Vedas. Through a

process called paraspara devo bhava (seeing God in each other) find out how to see God in every one. Know the specialty of Agni Hotra experientially. By eating nectarine food, know by experience how body and mind become light. Everyday think about yourself only, contemplate on yourself, enter into your mind, remind yourself of the miracles that happened in your life since birth. All these will lead you to develop good resolutions, for wonderful, artful, and very great purposeful way of living. Your lives are a proof for that. God's grace is attained by innocent who have pure faith. Instead of running after transient worldly things Swami made you turn towards God. Life force that gets extinguished anytime, before it did so, Swami made you to recognize the ultimate goal of invaluable human life. What is needed by which man, what is beneficial to which species, only Swami knows. What you need for your welfare is not your will or wish. My heart is eagerly desiring to make you sit on the throne of contentment for conquering desires, for sanctified human goal and mental peace by giving you Anjaneya's exquisite teachings, an infinite wealth that thieves can't steal, time cannot destroy.

***give..give..give it away, what is saved in your bosom with passion, alters in future, it becomes useless dirt can't give a dime as Prana leaves, despite holding tight, slips through the fingers, if given as charity, flows in the world as nectarine stream, as much good as you can in all places accessible, in all different ways, in all different paths, in all suitable times, to everyone possible, as much time as feasible keep serving, God is the wish fulfilling tree for all desires, hence sit in that all pervading shade, desire from him to provide everything that benefits his children, (sitting in Sri Sathya Sai kuteer let go of deceitfulness)***

02-03-2018 10:25 AM

### **365) Swami, How is Paramatma Tavta (super soul principle) ?**

Do not feel disappointed that Paramatma is imperceptible to senses, un-manifest, mind cannot think it. Purifying the buddhi is enough. Un-manifest Paramatma directly appears in buddhi is certain. If Buddhi is kept clean like a mirror, Paramatma can be grasped. So, you need to make your Buddhi pure like a mirror. Paramatma is omnipresent. Paramatma is the subtlest of subtle, hence all pervading. In world everything has three fold division. That is, desa (location), kala (time), vastu (object) division. An object here is not in another location. What is here in this time, won't be there in a different time. The object here like this does not stay that way, it changes. But, Paramatma does not have this three fold division. There is no place Paramatma is not. Present everywhere. In all times Paramatma is. There are no changes ever in Paramatma, stays same without any change, hence no three fold division. Paramatma is omnipresent.



One who is everywhere is Paramatma. One who is everywhere cannot be tricked by anyone. A crooked fox thought of cheating mother earth. Took a debt of a penny and overnight ran 40 miles away. Poor thing, Earth asked the fox, what about my debt? Therefore one cannot cheat that which is everywhere. Objects subject to action cannot be everywhere. Paramatma is the cause hence pervading everywhere. It is not possible to think of Paramatma as this way or that way. Anything can be thought of by mind. That mind is inert Jada. By itself mind does not have the chance to think. So, mind gets conscious because of Paramatma's consciousness, and is able to think about everything but it cannot think about the Paramatma that granted consciousness to it. Bulb in a flashlight can't light up and reveal others on its own. It is able to light up due to the cells in the flash light and is able to show other things. But it is not possible to reveal the cells which are giving power to it. That which mind cannot think, because of which mind is able to think about everything else, that is Brahman, Paramatma. Because mind cannot think of Paramatma, it is called Achintyam. Kutam is the anvil used by a goldsmith. One tall piece of wood, in the middle of it a pistil is fixed. It stays firm without moving. Goldsmith makes many things on that. On that pistil he changes the gold plate into many forms. Makes a wire, gives it curves, turns it into thin sheets. That Kutam does not change no matter how much the objects change. It stays as it is. Likewise is Paramatma, being the basis for this changing world, but itself doesn't change and stays stable. That is why Paramatma is called Kutastha. Because of this basis world is undergoing changes constantly. On a movie screen many stories, scenes, vishesha happen. But the screen stays same without any changes occurring to it. In the movie, no matter how much it rains, screen does not get wet. No matter how many volcanoes erupt screen does not burn. Any amount of arrows cannot pierce the screen. Screen does not get connected to the story, yet it is the basis for story to continue. Screen stays without any changes. Similarly to this world of continuous change, Paramatma is the basis without any changes as Kutastha is stable. That is why he is called Kutastha. Achalam means that which does not have chalam (movement). Ordinarily mountains stay without moving. That is why they are given names like Simha chalam, Aruna-chalam, Hima-chalam, Shesha-chalam. Paramatma is the unmoving basis for this constantly moving world. Here people, animals, buses, rickshas are moving only because of the relatively unmoving earth is its basis, support. Actually, How can Paramatma move? There is no place he is not. He is everywhere. Therefore, there is no opportunity to move. Bodies can move anywhere but Atma does not. Achalam, Dhruvam means nirvikaram (no change or movement). Unchanging, permanent. Exists in three times (past, present, future). Jiva and Jagat (world) has these changes. There are 6 vikaras (changes) - birth, living, growing, changing, deterioration, and death. So, the basis for the Jiva, Jagat is Paramatma without any changes. He is nirvikara. Dhruvam means unchanging. Paramatma is without changes. Paramatma is permanent, and ever present. There are no births and deaths to it.

Only Paramatma exists in all the three periods. Actually Paramatma is kala-ateetha (beyond time). Those who do upasana (worship) of Nirguna Paramatma can definitely attain the real form of Atma. In the end they will attain Atma Darshan (direct experience).

***when does one feel all that is seen is untrue? moment after attaining Jnana, knows it is impermanent, secretly saved mirror in you, ego, pride, envy, jealousy, anger, intolerance, attachment, the moment after these hidden high seated inner enemies that make you dance are let go, find all pervading form of Atma, as a baby get rested and relaxed, reach inner self, attaining peace happiness, surrender like a servant just like this servant Anjaneya, reach unto feet of Sri Rama my dear children!***

03-03-2018 10:30 AM

### **366) Swami, what is happiness ?**

Mind and body get happiness/delight experiencing Rasa-Aswadan is called sukham (happiness). It is a surprise if someone is eagerly not seeking happiness. Unable to bear the heat of sun, tired dogs and pigs dig the earth with their sharp teeth till they hit wet sand, we see them resting happily in that hole. By this we understand that every Jivi likes experiencing joy. One physical state might seem happiness to one, for someone else that state may not be same. Happiness experience due to joy, varies in its state from person to person. Based on their mental states, man feels experience of joy. Senses are always waging a battle for a state convenient to them. Search for happiness is ingrained important quality in humans. Mental state decides the desire for joy, those who are at higher levels of mental state lead a life of contentment. In humans know that the decision whether a given state is joyful or not is done by mind.

### **367) Swami, How many kinds is happiness? Which is real happiness ?**

Sukh (happiness) is of two kinds. Temporary, permanent. Temporary happinesses are fulfilling sexual desires, pleasure travel, selecting better among hot-cold conditions, to satisfy taste buds eating deliciously cooked foods ; while restraining mind, even in not so favorable conditions, able to live at a mental state of equanimity and joy are permanent happinesses. Heirs of permanent happiness have a personality that does not get frightened due to variations in happiness. Hence, a very ordinary life that comes to them has the opportunity to give them greater degree of happiness. Because after acquiring such higher life values, one differentiates the happinesses and lets go of the personality that hankers for lower/ minor happiness. My message is that this should be the thoughts/ feelings of your mind. What is joy, what is not is based on the angle of your view. Life varies from person to person and hence it is a word, a trajectory

beyond the reach of definition or examples. The 750 crore (7.5 billion) people in the world will have individualized personal lives. Likes and dislikes are peculiar to each person. In everyday life, all of them have a list of desires. Some get fulfilled and some will never. There is a danger for the people to make their lives difficult by thinking about the unfulfilled desires. Even the desires that get fulfilled have the possibility of giving reduced happiness. There is the possibility of dramatically increasing the happiness due to fulfilled desires, but due to individual boundaries some do not make the effort to widen their happiness experience and that should be considered as individual's bad trait. In life conveniences are limited. Those who desire them are huge. There is great meaning in the saying 'grapes beyond reach are sour'. In thinking that way one does not lose hope, but feels happy with what they have. Those who reached that state, their search for happiness gets successful. With sadhana of Vairagya (detachment), Abhyasa (practice), mind's restlessness could be lost and attain equanimity. This rule (sutram) also applies to enjoying the happiness literally. In human life mind is crucial. Anything pleasant visible to the eye, mind desires it. It thinks if that is attained, life will be happy. This thought is not true in all times. The thing desired may not give permanent happiness or to accept it you may not have sufficient qualifications. The sadhana of giving the mind training to see the like - dislike without bias can be made possible through Abhyasa (practicing) and Vairagya (detachment). In lonely places there are sadhus who lead a life of aloneness. In the areas where very few conveniences are available, living there happily is the art of living these sadhus know. Getting rid of conflict causing Arishad-vargas of desire, anger etc, by doing sadhana of sympathy, compassion, forgiveness, and brightening them, the sadhana of happiness and enjoyment becomes easier. Having attained bliss, for a sadhak who enjoys, it is easy for him to obtain happiness in life, this is Anjaneya's word.

***quest, anxiety to change the child into spiritual Jivi, seeing child's transformed mind, to flourish as immortal and awareness-bliss, instructed to overcome little little long-standing desires, not to get elated thinking you came to earth due to prior life good karma, don't lay foundation for next life instead yearn for highest goal, yearning is not enough, step forward step-in and implement, For practicing get bound to discipline and restraints, three first steps for that - mind control, restraining mind, contentment, like a mother let them know, turning into mother of the world, keeping in memory these flowers given with happiness by Bajrang Bali, you grow, encourage the growth of your children, happily lie down near pavan kumar, my dear children.***

04-03-2018 10:20 AM

**368) Swami, What are Sagunopasana and Nirgunopasana? What is the difference between them?**

Our thinking should be If a morsel of food is given to someone hungry, that morsel has gone to God. Not only thinking, it is a fact! In all bodies God is present in the form of Vaishwanara (digestion fire), isn't it! This is the worship of Paramatma. This is Sagunopasana! The feeling that entire living beings, all humans are walking Gods is a great worship. This is deep devotion. But, today's way of doing worship is ironical. One who thinks he is a devotee the worship he is doing worship is not worship but a business. How is that a business? Devotee goes to temple and prays 'O God! if i pass in my exams i will break 2 coconuts.' Why does God need coconuts? Is he going to make chutney? If i get lottery, i will give my entire hair. Why does God need your dirty hair? This is a kind of business. You do my work, in return i will give you something. In this business there is no love, feeling of dearness.

“karmas done with desire, will not beget fruit on this earth,  
devotion and karma without desire, God gives the fruit”

Now, devotees of formless are different. For them there are no two, world and Paramatma. There are no Jiva and God. There is only one. Only Paramatma who is one, no other. There is no possibility of anything other than God. It is the fault of your vision that you see Paramatma as the prapancha (world). God is seen as Jiva due to your Ajnana. Just like rope is seen as snake in darkness, due to ignorance, Paramatma is seen as world. World is Mithya (illusion). Even though seen, it is not there. Paramatma is Sathyam (Truth). Even though invisible it is the Truth. Even though Paramatma is Truth but unreachable to direct perception. Only way to grasp it is through Anumana Pramaan (inference). When leaves move, we understand that there is breeze. Likewise, when inert body, senses, prana, mind, buddhi are functioning, we must infer the presence of Paramatma. This is what Anumana Pramaan is. Paramatma is not only Avyakta (unmanifest) but Akshara (devoid of destruction) also. That is, without Ksharam (destruction). One who worships such a principle is constantly in the feeling of Soham (I am He). That is, the thought and feeling of Soham is Nirguno-pasana (formless worship). In this manner there is a difference between Sagunopasana and Nirgunopasana at the starting stage. Except himself everyone and the entire world is a form of Paramatma, hence serving them, worshipping them, being devoted to them is the worship of God, is the feeling of the Sagunopasak. Along with himself entirety is Paramatma. Even though world is seen it is not there, an illusion shown by the magician. Therefore, constantly staying in the feeling/ thought of Soham is true devotion, according to the Nirgunopasak. Both of them in two different ways are exemplary. Therefore, one must feel/ think that both are great, instead of thinking this is great or that is great.

**369) Swami, is Sagunopasak eminent or Nirgunopasak eminent ?**

You are yearning to know by which upasana is it possible to gain oneness

with Paramatma, I can understand that. But, i will not answer it pin-pointedly. You might ask, then what will you say? I will say no matter who they are, those who keep him in their mind steadily, ceaselessly thinks about him, worships him with great devotion, only they are the ones who are eminent, skilled in Yoga (yoga-yukthulu). What is the intention in saying so? Either Sagunopasana or Nirgunopasana, it is based on the mental inclinations and subtlety of the buddhi of aspirants (sadhak), and no matter which, it is an instrument to attain him, therefore my intention is that there is nothing called this is great or that is great. In God's view there are no differences of Saguna or Nirguna. That difference is in the outlook of the sadhaks. You have a bicycle and you travel on the road. You have a boat, you cannot travel on the road with it. Without fail, you have to travel on water only. Likewise, your mind is naturally excitable, emotional, ecstatic with devotion, you definitely have to seek the path of Sagunopasana. You must perform God activities like puja, prayer, japa, remembering the name and choir (sankirtan). There will be natural inclination/ taste in those activities. Through them they would successively gain purity of mind, attain Atma Jnana, become Nirgunopasak, and gain liberation. Other people's mind is inclined to enquiry. They observe everything carefully. Everything that is observed is analyzed. What is Sathya, what is Asathya, what is Atma, what is Anatma, what is Kshetra, and what is Kshetrajna, in this manner they enquire. Their intellect is quite subtle. Those with this personality worship Nirguna Parabrahma. They have a taste for Sravan, Manan, Nidhi Dhyasan, and enquiry into Atma. They get liberated through this. Therefore, to attain liberation one can travel any of the paths. But, whichever path one travels, for that journey to occur well and reach the goal, one must be careful, with great faith must keep the mind completely on God only. Mind means thoughts. It means all your thoughts are to be related to God.

***Two letters called Bha-kti is a boat to cross ocean of life, no need to search outside to bind God who is free of mental dispositions, not visible in outside world, even with eyeglasses cannot be seen, not with vision of the eye, try restricting desires, indwelling Atma Rama without any movement as a witness, waiting eagerly for making you one with him directly. in that wait handing you bliss, safely keeping Anjaneya's words in your mind, to reach your own self, reach pavan putra who is making you aware of this ideal, always wishing to see you as sadhaks, give happiness to Hanuman, my little children!***

05-03-2018 9:50 AM

### **370) Swami, I would like to know about Swa-Dharma and Para-Dharma ?**

In human, the gross body consisting of 5 elements; Jiva consciousness due to chemical changes in those 5 elements; consciousness of senses due to transmutation of Jiva consciousness, due to changes in the consciousness of

senses, complete human form emerged with mind, buddhi, consciousness. But, only when the buddhi consciousness matures, difference between Swa-Dharma, Para-Dharma is understood. Due to lack of this understanding, one goes on outward-facing journey and gets stuck into the vortex of problems. Therefore, first know what Swa-Dharma and Para-Dharma means. Swa-Dharma means you knowing yourself. Contemplation, journeying into yourself, experiencing your natural state, diagnosing yourself, observing yourself, examining yourself, researching yourself, study yourself, in this manner studying oneself from all angles. To uplift yourself means to transform yourself. To set yourself right. To make life structure beautiful and attractive. To critique yourself. To overcome your shortcomings. Understanding yourself in accordance with Shastras. Recognizing your weaknesses. To construct a golden route to your future. Understanding the root cause of your problems, your difficulties, your loss-gains, your failures, your illnesses. To cleanse your mind entirely one should be able to implement a nice plan, and a strategy. Need to grasp the relationship between you, cosmos, nature, world, and society. One must make a constant effort to keep their body healthy, mind peaceful, and life happy. Despite the losses/ difficulties, be able to lead a life in accordance to Dharma. You must follow Dharma as a student, as a lady of the house, as a householder, as an employee, as a businessman, as a responsible citizen. Life has to be moulded in accordance with your conscience. Your life is in your control. It is an aspect related to you. You do not have the right or authority to command others. The more you journey into yourself, the more you experience your real nature, your Prajna (intelligence) expands infinitely. Instead, if it contracts, your problems get stronger, deeper. As expansion occurs difficulties weaken. In this manner if you wish to get stronger, you must study yourself completely. To follow Swa-Dharma means growing your entire personality. When you are able to completely diagnose yourself, only then all about others gets known. In fact meditation means practicing Swa-Dharma. Sadhana means you conquer yourself. Conducting Dharma of life and Dharma of work with sanctity. This is possible only when mind is turned inward. Your life is an infinite library. Your life is your Guru. From birth till death every person, every occasion, every event, how they affect you and your life needs to be studied completely. Using your power/ strength, life must be moulded admirably. To say in detail, your life needs to be made worthwhile while enjoying complete freedom.

Para-Dharma means to forget oneself completely. Unable to know what is happening inside, and how life is proceeding. Unable to transform oneself; unnecessarily and overly thinking about people around, their good and bad; taking in the impurities into one's mind that are related to incidents and people in society; making an effort to know the transient information about physical science, technological science; getting stuck in the vicious circle of desires; wishing to get a grip on the community; desire for fame; desire for recognition; desire for riches; living with deep thoughts of wishing to leave a mark on history;

using society for selfish purpose and activities; having the feeling of receiving more than giving; being alert to what others think about them; planning to act in accordance to society; wanting to be recognized by the society as a good person; constantly comparing oneself with others; attachment towards some, dislike towards others; agonizing about past, anxiety about future and losing present; giving undue importance to physical joy, conveniences, entertainment, luxuries, beautification and altering life in all different ways; using life for trading activities, increasing discontentment, deficiency, flimsiness; exacerbate Arishad-vargas (6 negative qualities); adopting a lifestyle that takes one far from divinity; not having proper understanding of life; living in the intoxication of 'only one life to live' argument; succumbing to Maya thinking that is the right way of living; keep running externally into world; always anxious to do something; getting stuck in karmic bondage; thinking life is real only between birth and death; becoming a slave to world; relying totally on world; thinking one cannot live without world; surrendering to world; increasing discontentment inside and keep running into the external world to fill that gap; forgetting the divinity inside keep searching for God outside; stressing oneself due to illnesses and hence reducing lifespan; increasing familiarity with great people; getting overly attracted to the negatives in the world; leading a life in accordance to the bad samskars (tendencies) related to Tamo, Rajo gunas; getting stuck in the diversity of name and forms etc.; all these are called Para-Dharma. As one increases the amount of thinking related to outside, they cannot think about themselves.

Therefore, first Swa-Dharma and Para-Dharma only after that. Forgetting Swa-Dharma and making effort towards Para-Dharma is Ajnana (ignorance, illusion). To practice Swa-Dharma one must use Para-Dharma, and not get stuck in it. Completeness (poornathwam) is attained only when one has conquered oneself. Works done from completeness emanate from thoughts for the benevolence of the society, and not desire for personal benefit. Therefore, i am hoping that you practice Swa-Dharma and sanctify your lives.

***lay a golden path for life, get happy for getting a Guru teaching discipline and good character, brought you into his fold with love, awakening the sleeping hidden consciousness in disciple, lighting up flame of Jnana, this Anjani suta desiring world's benevolence, following his words down to the tee, make your own the fragrances of intelligence called humility obedience, feeling that Guru given to you is an invaluable gift to Guru's seat, in future this Bajrang Bali with great enthusiasm for getting you close to him, continue for long along sadhana path reaching most eminent presence, mindfully live in the world, with the protection of Veer Anjaneya, my sweet children!***

06-03-2018 9:45 AM

**371) Swami, what does Antahkarana mean ?**

Mind, buddhi, chittam, ahmakar (mind, intellect, subconscious, ego) combined together are called Antah Karana (inner instrument) or sukshma shareer (subtle body). They take the form of Jiva and play a key role in keeping life functioning. Such a subtle body is not visible to the eye. Only those who reached the state of Atma can conjecture or estimate it. Subtle body is a transmutation of Prana shakti. Prana shakti is a transmutation of pure consciousness. So, everything is a reflection of God, there is no doubt!

**372) Swami, Please let us know about senses, mind, buddhi, and consciousness ?**

In human body there are senses, mind, buddhi, and consciousness. If sense consciousness is excessive, then animal nature is high. Ari shadvargas ( six bad qualities) are quite exacerbated. Man is limited to the level of body and senses. When mano chaitanya (mind consciousness) is high, ari shadvargas get weakened, humanness blossoms. When buddhi chaitanya is high man will have better qualities like enquiry, discrimination, analysis, has an opportunity to sanctify his life by gaining understanding about himself, society, world, and nature. Mind has thoughts-doubts. Buddhi depending on the condition of the mind, has the authority to decide. Chittam (sub consciousness) is the center of experiences of past life and this life. It is all recorded in the form of samskars (vasanas). This record keeps changing by individuals. Therefore, every person forms an ego around himself, gets stuck in its boundaries, and lives in this limited nature with the feeling of 'I am so and so'. So, among those kind of Anthakaranas' there are no physical differences, but sense consciousness increases as Prajna (intelligence) keeps contracting. As it expands, that itself modifies as buddhi consciousness. If it stays limited, ego gets stronger. As expansion occurs, it melts away.

**373) Swami, what is the effect of Samchita, Prarabda karmas on man ?**

Human life begins with a seed like causal body (karana shareer). Man's entire life plan lies hidden. This is called 'Jiva'. Whichever body is suitable to fulfill desires, resolutions, that kind of body is generated. Characteristics and qualities that come with birth are called Samchita Karmas. As the subsequent life continues, Samchita Karmas melt away, additionally some karmas get added. Those are called Prarabda Karmas. Some folks are born with bad samskars. In subsequent time they do similar karmas, degenerate in all different ways and die. Some others despite being born with bad samskars, progress in terms of Jnana, develop plans in the direction of attaining the highest goal, greatly succeed, and sanctify their lives. These are the ones who do charity, and due to living closely near a Guru get spiritually transformed. That is, they melted away the bad samskars that came from birth and developed good samskars. Though their Samchita was bad, but Prarabda can change. This opportunity is



available to human only. Other species do not undergo such changes. In fact Samchita is very strong. Changing that is very difficult. Therefore, only few can alter it. Collection of characteristics that come with birth are called destiny (Brahma Raatha). God Brahma (creation aspect) does not do any kind of writing (Raatha, destiny). Every one attains it through parents, and lineage. There is no relationship between God and human life. Through the karmas one does, the results are accrued. You become responsible for your own life.

I will tell a small story. A lion, monkey, and man were friendly and living together. As soon as sun rose, lion went out hunting. In the forest it came across a hat merchant. He put the bag of hats on his shoulder and proceeded towards the village. Lion ran forward to hunt the hat merchant. Cleverly that merchant climbed a tree, still fearful sighed in relief. Lion that could not climb the tree, left disappointed. As the Lion left, the monkey came along. It went up to the merchant on the tree, and screeched. It opened his bag of hats and threw them helter-skelter. It put a hat on its head and left. Just to make sure, the merchant waited a bit before getting down the tree. He picked up hats strewn all around, put them in the bag and headed to the village. Now the merchant encountered the man. Man took out a dagger and scared the merchant. Merchant left his bag and ran away scared. What did you understand from this story? Lion behaved like Lion. So did monkey. Unfortunately man is not behaving humanely. Lion, monkeys although friendly, they did not acquire other's characteristics.

***turned skeptic by falling in doubt of samchita, prarabda, limited by doubt, didn't know anyone to show the way, traveled by-lanes not seeing right way, watching your confused state, authority came near you to let you know, accept the directions of your Anjaneya given with love, find the way and travel the right path, reaching pavan kumar sanctifying life in many ways with intelligence and cleverness, continue the journey, my little children!***

07-03-2018 9:45 AM

**374) Swami, what are gross and subtle bodies? what is their function?**

In entire crores of beings living on the Earth, human is the highest in all respects. The root cause for that is man's mind, buddhi, consciousness matured in all different ways. Rest of beings are limited to Jiva and sense consciousness, while in man the more subtle mind, buddhi consciousnesses are transmuted. While physical changes are occurring in all beings, in man mental transformation occurs. Mind is gentle, subtle, and very valuable. Mind together with buddhi, ego, chittam, transmutes as subtle body. Not possible to see it with physical sight. If such a mind's movements are restrained, then life is turned on to the right path. Human life begins with Jiva which is like unmanifest seed. This is called causal body (Karana shareer). In that causal body, a plan is already

determined based on the desires and resolutions related to past life. All those in aggregate are called Samchita Karmas. It generates a body that will fulfill the desires and resolutions. In fact if subtle body is the basis, then gross physical body is the dependent. These two are inter-dependent not separate. Separating them is not possible. Without basis there is no chance for dependent to exist. Without dependent, basis has no manifestation (Aavaasamu). One is a replica and reflection of the other. But, among the two the basis is the most important. Changes that occur in basis affect the dependent. If basis is weak, dependent also gets weak. If basis is deformed, dependent will be in similar manner. Hence first subtle (sookshma), only then the gross (physical). Because, Jiva in the seed form called Karana shareer, subsequently gets split into two segments. That is, it is all transmutation of causal body (karana shareer) only. It is all subtle, and no possibility for the gross. Changes occurring in subtle body are directly visible in the gross body. Even if very strong changes occur in the physical body, they will turn into samskars only if they affect the subtle body. Hence, there is no need to give importance to the physical gross body under any circumstances. Either illnesses that occur in the body, or difficulties, troubles, losses, problems etc that arise in life, are entirely related to subtle body. If this kind of subtle body can be restrained, life changes entirely. Subtle body is the root cause for all kinds of occurrences now a days like good-bad, positive-negatives, victory-defeats, loss-gain. Subtle body is an instrument to fulfill desires, resolutions and to acquire conveniences for life. It is the subtle body invisible to the eye that is in front of you as gross body. If such a subtle body is controlled, life proceeds in a fitting manner. If it is weakened even a little, body gets illnesses, life journey starts limping, and living becomes problematic. Thought is a transmutation of Prana energy. It is created from mind. Indriyas (senses) send information to that mind, while Jiva consciousness makes those senses function. Those who have more ignorance, lack of discrimination, and immaturity, their spiritual intelligence (Prajna) gets shrunk. I, mine, for me, type bondages get strong. Ego is strong. They have excess fear, doubt, cowardice, and in every aspect they keep vacillating creating turmoil in their mind. Large amount of Prana shakti from the body gets expended. Subtle body weakens. Limbs get dull, inert, and drained of energy. Excess laziness, procrastination, does not cooperate in daily activities. It gets used to joy. Intoxication of the physical reality argument increases. Life span and health diminish, life gets off track, circumstances arise for one to forcibly finish it in the middle. These kind of people have all negative thoughts. They lose concentration and memory. Do not have talent and capabilities. Skillfulness and creativity do not manifest. Slavery, relying on others, increasing attachments, bondages, awaiting for others suggestions takes place. Life is misused in each and every way. He cannot know about himself. Does not have right understanding of others. Has weaknesses like blind faith, following and copying others. Has diminished desires. In case desires arise, due to lack of capability to fulfill them, end up forcibly suppressing them. Mind's boundaries

get shrunk, there is no growth in life due to living with limitations. In every aspect, they keep stepping back. Tendency to postpone is high. They do not give right importance to physical needs. They think they will be happy if left alone by the world.

***jivi with peak discontentment in mind, failure in every field, feeling life difficult, forgetting life's truth, not knowing how to find forgotten thing, realizing the danger, Anjaneya gave shelter, in a wonderful way touching your heart, instructing in different ways, came near to get you ready, in nearness of blissfully aware chiranjevi Hanuma, getting rid of worry, becoming eternal awareness and walking always on right path, getting hold of me who is unreachable to humans, become best humans and rejoice, my sweet little children!***

08-03-2018 9:45 AM

### **375) Swami, How to live a healthy life?**

Despite knowing health is greatest wealth, although knowing there is no money greater than contentment, once in a while mind is in wobbly state. When excessive desire stands as fire, when hate surrounds like a demon, when caught in the net of lust, can one know their way? Even if you say, changes in lifestyle are natural in accordance to changes in society, assess the things that need to be learned before making them a habit, they must not become exemption to future life trajectory and change. A direct evidence is in front of you - before your awareness at a very young age, you have acquired by practice many habits in your life like food, entertainment and many other things that were related to your family. Hate is like darkness. It is conducive to ill health. Even Sun and Moon cannot remove that. May be no medicine will work on it, hence healthy people do not let that come near them. Jiva must know its body consists of 5 elements, and must have qualities of those 5 elements - from earth quality of forgiveness, from air quality of helping others and sustaining Prana state (life), from space the quality of God's all pervasiveness, from water quality of purity and sanctity, from fire quality of burning. Looking at the problems of health with a magnifying glass, instead of agonizing, full of fear, and getting dejected, one must study them within themselves, analyze them, going over the past mistakes made, not letting them resurface, with alertness and intelligence solving those problems and living happily, only then life attains its purpose.

Human body construction is a miracle atom by atom. This body brings forth another body as progeny, creates with its own qualities. It is an aggregation of different atoms. This substance in gross form is a lump. Its a mixture state of many. When matter acquires the form of a body, it begets a name also. Then, now, and forever, human body is a laboratory! There are still secrets unknown.

Another form of consciousness that operates the body is mind. It is an imperceptible great discernment location. Center of analysis and resolution also. It is the birth place of all thoughts and emotions. Even if a person gathers enormous wealth but without conquering senses and thinks that enjoyment is primary, it is like water due to excessive rain does not get useful to anyone and goes waste. Likewise, if health is not good having entire wealth is useless. In all the very useful things in the world that one desires, there is a power in them that can give you contentment. Because of the existence of that power, you think it is a boon and aspire for it. In that manner the usefulness in all the substances, a power of God principle consciousness, also has cause for conflicts like boon, larceny, prostitution, cunningness, lying, affliction, imagination. Hence, renounce these entirely without seeking results of good karmas like charity, austerity, ceremonies, service, household duties, and if duties are fulfilled without any keen interest (asakti) and with feeling of no desire, that in itself is attainment of ultimate God.

**376) Swami, What is the specialty of charity? How to do charity?**

There are only two important things in life. One is love, second is money. But, now only money became primary. For love to sustain one has to have money. So, not only accumulating, but supporting is also earning. What you ate is wasted (spilt milk), what you served others is merit (nee paalu). By getting rid of greed, when you donate to the children of God in the world, then God looks after your welfare. That also, the feeling that 'it is not mine' is important. He gave, and He took. Only to test you he sent the sack of wealth to you. Learn to open the sack. Instead if you tie another knot to sack ... then untying is beyond your capability, have to return back (rebirth)! Main cause of stress is adverse counter-productive thoughts. Primarily the hate you have for others will depress you. But, do not slide down to others state and increase the hate. That only collects adverse thoughts in you. Some feel bad a lot even over small things. Instead you should be able to laugh at your weaknesses, you will always be bright and cheerful. Do charity, but charity does not mean giving to the poor what is useless to you, or not needed anymore, or after use got old. Old clothes are given to poor people. It is not called charity. By giving used clothes to poor people, who are undergoing bad karmic consequences, as long as they wear those clothes you will have to share their bad karma. Do not give old used clothes to anyone with your hands. Indirectly you can distribute it to destitute through someone else. It is a little better. But, new ones, usable for sometime to be given in charity. Due to short of money if cheap clothes are given, one does not get the benefit of charity. Cheap blouse pieces, cleaning rags, sarees, lungis' are distributed after puja to get merit (punya). Merit is earned only if those receiving are satisfied. But, no need to give silk, and gold embroidered clothes. One must give appropriate clothes per their capacity. If no capacity, do namaskar and let it go, but do not give meaningless things. If done like that, it

becomes deceitful charity. You think that you are giving charity. God does not count it. Hence, it becomes Atma deceit.

***living in this world, following worldly dharma, remember your welfare,  
not in a way that makes head hang low, but with upright head, that is  
keeping head firm with no ego, letting go of worries to taste the bliss,  
getting rid of little things as they sprout,  
bringing into memory words of Anjaneya who is beside you in a moment,  
growing your relationship with lord of the world,  
reach Bajrang Bali and get your life applauded, reach the  
resident of devotees heart, enjoy happiness well,  
staying always as liberation seekers, my little children!***

09-03-2018 9:45 AM

**377) Swami, How to know ultimate spiritual principle (Paramarth) as is?**

Keeping a piece of salt in the mouth and eating a dessert, no matter how sweet it is, it will taste salty. Actual taste is not known. Similarly, keeping past vishaya vasanas in the inner instrument (antahkarana), no matter how great a Vedanta you listen to, you cannot understand. Dhar-eshana, Dhan-eshana, Putr-eshana - threefold eshanas (three fold attachments - spouse, money, progeny). King Dhritarashtra's inner instrument was boiling with these three eshanas, and he heard Bhagavad Gita from Sanjaya, so what was his fate? That's it! Could not imbibe! When hearing Vedanta, purify antahkarana, purge past vasanas, must listen to it with purified antahkarana. Do not give room in the mind to other vishaya, give room only to vishaya being told. Only then Paramatma principle as it is gets known. Today, mind has only two states (avasthas). 1) Shoonya avastha ... that is sleep 2) Vikshepa avastha .. that is state of restlessness/ roaming. Besides these two, there is the third Ekagra avastha (one pointedness). Very few good people (punya atmas) have it. When attention is focused on what is being told, one understands Vedanta. It is not possible for anyone to ascertain or describe Paramatma as so and so. So, this impossible vishaya has to be ground up in many ways and fed. Just the way one eats varieties of dishes, and baked goods, likewise Paramatma needs to be grasped with varieties of parables, examples, analogies, inferences, and experiences. Only then imperishable Paramatma is perceived. A thing in front of us can be spoken of by describing its form, its qualities, its characteristics, its dimensions, and hence ascertained as 'like this'. But, Paramatma which is formless, quality less, subtlest of subtle, how to specify it? Since it cannot be specified (nirdesham) it is called Anirdesyam. Paramatma is Aprameya (indescribable, immeasurable) i.e. it has no parallel. That which is reached with direct proof is called Prameya object. Paramatma is unreachable. Senses cannot get hold of Paramatma. Mind cannot imagine. That is why, who can know the one who knows everything? so said

Maharshi Yagnavalkya, which means knowing can be only through experience. In the world there are some experiences that cannot be described. One teacher punished the student by beating him with a cane like an animal. Student started wailing. After sometime teacher asked the student "why are you crying"? He said "you punished me and i am crying due to pain". "How much is the pain" asked the teacher. "Very painful" he said. "Very means how much" said the teacher. "Give me that cane. you will know 'how much' is that" said the student. Similarly, Paramatma cannot be described in words. It is known by experience. If you have to express an opinion about anything, that has to be visible, has to be Vyaktam. But Paramatma is not visible. Not only not visible to the eyes but to any of the senses. Because, it is the subtlest of subtle. Subtle air is known by the skin. Space is of sound quality, hence known by the ear. But Paramatma is not reachable by any of the senses. Hence he is Indriya Agochara. To determine an object as something, it is done by four characteristics of Jati (species), Guna (quality), Kriya (activity), Sambandh (relationship). Paramatma is devoid of all these four, so how to specify? But, there is a clever way (upaya) which can describe Paramatma. It is, 'Atat Vyavritti' characteristic. If you say what is that, Tat means that. So saying 'Paramatma Atat' means 'not that', that is not Paramatma. That is Anatma. These Atat form objects - Anatma things - Mithya things, if they are rejected one by one, Neti - Neti, Na - iti Na -iti, Not this, Not this, what is left over is Paramatma. Avyakta Paramatma can be made Vyakta like this, that is the way to know him. I remembered something, i will tell you. Sita Devi during forest dwelling time when she was at Sage Atri ashram, and all the wives of Rishis asked her "mother, who is your husband?" In those times showing one's husband by pointing with a finger was inappropriate, hence Sita Devi kept silent. Then one of them pointed and asked "mother, is that your husband?" She nodded her head indicating 'no'. In this manner as each of the men were pointed and asked, Sita Devi said no by shaking her head. In the end only one was left. Then all of them understood. That one is Rama, husband of Sita Devi. That is, as we separate out those who are not Rama saying neti - neti, we get to know the only one left behind is Rama. Similarly, Atma vastu is Avyakta, while Anatma vastu is Vyakta. Atma vastu is mixed up with Anatma vastu. Therefore Anatma vastu is set aside using neti - neti, one gets to know what is left over is Atma vastu.

***being in you operating as 'I', you are unable to know me,  
those who know showed the way, you without form, that is  
recognizing you, known as 'I', to greet you Pavan Kumar  
made you aware that your name is Paramatma,  
searching that as object will be seen inside, saying so,  
friendship with Anjaneya ensures you reaching yourself,  
showing the way to step forward made it better,***

***caught in the arms of Bajran Bali who handed the good fortune  
of attaining freedom from worldly bondage, my little children!***

**10-03-2018 9:40 AM**

**378) Swami, How to know Paramatma ?**

What eye cannot see - what gives eye the power of sight, what mind cannot imagine - what gives power of imagination to mind, what buddhi cannot know - what gives the power to buddhi to know, that is Paramatma! Here none of that which you worship as 'this' is Paramatma. Buddhi is inert yet it prohibits the Anatma vastu using neti - neti, because of that buddhi is the instrument for knowing Atma. To assess gold worth lakhs of rupees, touch stone piece worth 10 rupees is used. Likewise, to know Sat-Chit-Ananda Paramatma, physical and inert pure buddhi is useful. Paramatma is not Drushya vastu (seen object). Hence it is called Anirdesyam. All senses do not work here. Your senses can get hold of vishaya here, but cannot catch Paramatma which is their basis, and un-manifest. Police constable or inspector can catch a thief, but cannot catch their higher authority magistrate. If you ask the question, if senses cannot catch Atma, how is Atma Sakshatkar (direct experience) possible? There is only one path. Remove the defects in your Antahkarana (inner instrument). Atma will reflect only in pure Antahkarana. It is enough to remove the soot from the surface of a mirror, your reflection becomes clear. How does Antah Karana get clean ? how does it get purified? Desires, interest in pleasures, interest in vishaya, Ahamkar, Mamakar, desire - anger, attachment - dislike, all these need to disappear. Only then, Atma gets effulgent and reflects. In pure Antah karana except Atma nothing else is seen.

I will share one thing. In dwaraka nagar there was a great painter. Once he sees a person, he drew them up exactly like that. He was an expert hand in making portraits. His fame spread in four directions. Due to that his pride bloated. He went overseas and obtained letters of praise. His desire for fame grew. He thought of getting a letter of praise directly from Sri Krishna. Once when Sri Krishna was all done with the court work, he went over there. Sri Krishna asked "who are you?" In reply he said "I am a great painter swami! See, here are all the recommendation letters". "I see you are a great man! So what brings you here?" said Krishna. "Swami, I will draw your picture. You must give me a letter of praise". Sri Krishna asked "how long before you draw the picture?" He said "next week by this same day i will bring it". Sri Krishna said "ok. bring it." Painter observed keenly Sri Krishna the way he sat on the throne from top to bottom and went home straight. He thought that if he wins in this competition, there is no more turning back for him, hence he worked hard day and night and drew the picture. On the agreed day, he went to Sri Krishna with his painting. Sri Krishna said "Oh, did you bring the picture? show it to me".

Painter took out the painting. He looked back and forth at Sri Krishna and the picture again and again. He saw some difference between them. Because of that he did not show the painting to Sri Krishna and said "Deva! There occurred some error. This time in a week i will draw it well and bring it to you". Next week same thing happened. In this manner many weeks passed by. Every time same story. Painter kept asking for additional time and kept drawing it again and again, yet Sri Krishna looks different each time. Painter's ego got crushed. His pride got shattered. If he does not draw he will get a bad name - if he draws there is always a difference. His state was in between fire and a hot pan. In some way he hid himself and was returning home. On the way he ran into sage Narada. Enquired about him and got to know the whole story. Narada said "You are a fool! Your intelligence is not working. You thought of drawing the picture of God? Is not it beyond your ken? you thought of containing him to a canvas when God could not be contained by Earth, sky and 10 inches beyond? (read puranic story about emperor Bali and Vamana Avatar). That is not the way. I will tell you a solution. Do it like that, it will work". After getting Guru's updesha (instructions) through Narada, he slowly went home, got everything completely ready and reached to court of Sri Krishna. He bowed to Sri Krishna and stood aside. Sri Krishna extended his hand asking "show me the picture. I want to see". Immediately he took out the cover and handed the picture to Sri Krishna. It was not a picture but a clean spotless mirror. Sri Krishna was astonished. Painter stood there as if he did not know anything. Narada who was sitting besides Sri Krishna said "Please look, not just one incarnation but take thousand incarnations and look! Is the picture seen just like you or not?" and Narada laughed. Hence if buddhi is kept clean like a mirror, then it will grasp the real form of God.

***you who don't know the real form of God, look in mirror, you will know,  
means what is seen is yourself hence Paramatma is you!  
the moment you know the meaning, leaving ego and mine-ness,  
perceiving the undivided effulgent being in antah karana,  
very soon establishing a goal with Anjaneya's words,  
to reach the inner ruler shunning bad qualities to some extent,  
renunciate, reach permanent abode, become blissful, spotless, formless,  
ceaselessly with name of Rama, attain real form of Parabrahma directly,  
with Anjaneya saying so, take protection being given and step forward,  
my little children!***

**11-03-2018 9:50 AM**

### **379) Swami, How is spiritual path?**

Spiritual path is a boon and blessing handed down to humanity. It is greatly eminent, highest, holy and completeness (pari poornam). It takes a



person from ordinary state to an extraordinary state. Transforms human life beautifully. In every way puts life to a great use. On spiritual path, one must comprehend the way of reaching the utmost peak state of Shoonya (void).

### **380) Swami, Who is God ?**

In the language of Vedanta God is called formless, spotless, devoid of qualities, omniscient, and all pervading. In fact, anything that is visible to the eye is not God. But, the basis and root for the formation of the physical world is God. That is, the visible gross world emanated from God. That is why physical world is called Anatma, and pure consciousness the root cause for its formation is called Atma. In fact, since God is unseen no matter how much one describes is a waste. Because everything related to descriptions and explanations is limited. God is definitely not something limited. God is infinite, everything and complete. Expressing that kind of God in limited language is not possible. Therefore God is not a vyakti (individual), not shakti (energy), not object, and not at all a substance. If you ask 'so who is God?'. God is state of shoonya, egoless state, bhava ateetha state (separate from notions), thoughtless state, state of Atma and state of Parabrahma. God is a state only. First one must develop clarity in this aspect. Even by mistake God is not to be taken as an individual.

### **381) Swami, To attain Shoonya (void) state what sadhana must be done?**

To reach the state of Shoonya one should be able to relinquish both Atma and Anatma. Because, those two are Dwandas (two-pairs). They are related to mind. One can attain that state only when they could melt down their mind. This is a critical aspect to spiritual path. From that state one can uninterruptedly perform daily activities. Because anything done from that state, there is no 'I am so and so' aspect. Another critical aspect is, Anatma formed from Atma, and since it merges back into Atma, if visible physical world is also thought of as a reflection of God, then journey becomes easier on this path. But, the physical world is all combined with information. Hence, is it possible to go beyond information and reach that state? Just the way you think and feel that Atma has no information, you have to experience that physical world has no information either. This is called completeness (pari poornatvam). But before one acquires the completeness they first need to know who they are. You are Parabrahma, Paramatma, sat-chit-ananda, sakshat (direct) God. For that you need to be able to let go both Atma and Anatma viewing them as Maya. That is, one needs to reach that state which is transcending cosmos (viswaniki ateetham). In there, no possibility exists for descriptions, explanations, and information. The naked truth which all must understand is that every person on Earth without their effort is able to experience that state of Shoonyam. Human life starts with birth and ends with death. Viewing from another angle it begins with inhalation of breath and ends with exhalation. Entire life this activity goes on. There is no doubt about it. Further, between inhalation and exhalation, for a short duration there is kumbaka

(holding the breath) and void states. That is, when lungs exhale completely that void state is generated. Inhalation begins following that. This is hidden in the overall breathing process, without your knowledge. Another important thing is, there is an inseparable relationship between breathing and thinking. Breathing when it occurs fast, frequent, and helter-skelter, mind is disturbed, and speed of thoughts increases. Instead, if it proceeds slowly methodically with long breaths, number of thoughts reduce. Not only that, just like shoonya between exhalation-inhalation, likewise between one thought and the next there is an interval. That also becomes Shoonya state. Those who can reduce the number of breaths they would experience the shoonya state with awareness. When breath is controlled, mind is also controlled. In that state one experiences shoonya state that is transcending the cosmos. Similarly, when Aum is uttered such a shoonya state exists, observe. After uttering one Aum before the next one is started there definitely is shoonyam. That is, I am conveying that in Aum there are A, U, M and along with it there is shoonyam.

***saying 'I am' in aumkar,  
A-kara replying to the calling of aumkar,  
replying to second call with U-kara saying here here,  
with M-kara 'mine' means, purging fully the dual feeling of my-ness,  
removing Maya from mind that controls your and my relationship,  
first letting go doubt, find sat-chit swarupa,  
remembering always the words of Hanuman with compassion,  
reach with a desire for Atma kingdom  
my little children!***

**12-03-2018 9:40 AM**

### **382) Swami, How to gain control of mind and breath?**

Rishis (sages) gave a great gift to humanity of 'Soham' meditation. 'So' means Paramatma, 'ham' ('hum') means Jivatma. Separating these two is ego (Ahamkar). If you can melt that away that is enough. Not only that, when 'So' is completed and 'ham' begins, in between there is also shoonyam. That is why 'So-ham' needs to be synched with breathing. During inhalation, say 'So', while exhaling, say 'ham'. In the essence of Vedas also, 'So' means Paramatma 'ham' means Jivatma. That is the essence of Sama Veda 'Tat Tvam Asi'. Tat means Paramatma, Tvam means Jivatma. The mixing of the two is 'Soham'. Hence, when 'Tat-Tvam-Asi' mantra is chanted with meaning, breath and mind are controlled. If those two are controlled, sadhana goes on ceaselessly.

### **383) Swami, let us know the methods for gaining control of mind?**

Mind plays a very key role in human life. It consists of 'thought-doubt' Dwandas (dualities). That is, there is an inseparable relationship between mind,

inhalation-exhalation, Soham, Tat-tvam-asi. These are positive-negatives. Both are thoughts, transmutations of Prana shakti. Both are pairs. From Vedanta perspective what is shoonya? Discarding the dual pair Atma - Anatma. When Dwanda are let go, what else is there? Shoonyam, right! For that complete Advaita Brahma Jnana (nondual brahman knowledge) needs to be brought into experience. Advaita, means not Dvaita. Dvaita means two. Therefore dualities are to be harmonized and combined. That is called pari poornam. That is, harmonizing and combining dualities, able to reach Advaita, completeness (pari poornatvam) is attained. If able to make two pairs Atma-Anatma, positive-negative into one, then entire cosmos will appear as Brahman, Paramatma, reflections of God. Then a feeling dawns that there is no other than Brahman. When everything is one, no chance for duality, then there are no thoughts too! That is called "Dwand-ateetha, Triguna rahita". In that state, man becomes God. Life becomes a sadhana. Body (feeling) completely melts away. State free of breathing occurs. Cosmic energy enters the body, and while leaving gives the feeling that "I am viswam (cosmos), viswam is I". In that state physical breathing necessity will not be there. For that you need to take into consideration some key aspects in your daily life and in meditation. While in meditation thoughts keep coming and going in layer after layer, and in lumps after lumps. No consideration or importance need be given to them. If able to leave them, steadily their speed reduces, thought free state occurs. In fact thoughts are a part of meditation. But, they are not to be given any power. If attention is paid, energy gets expended. If left alone, although they come and go, no energy gets spent. When one follows this method in meditation, daily life also proceeds in similar way. Because importance and consideration is not given to incidents occurring in physical world, both positive-negatives can be discarded. This is a key aspect of attaining shoonya state. That itself becomes pari poornatvam (completeness). If you were to ask, therefore does life continue in such a shoonya state? then listen to my answer. That is impossible, and not necessary. To say it in other words, it is risky too. Because, there is a close similarity between states of Shoonya and sushupti (deep sleep). Externally they look alike. A lot of them take deep sushupti as Shoonya state, and aspiring for it they do sadhana. That is very harmful. When you are in meditation you should not aspire or oppose to anything. If you say, then what must we do? From that state one must be able to conduct all the daily duties without any obstacles. Be able to deliver exemplary, great spiritual service to the world. Because, if one stays in that Shoonya state, body will deteriorate, get weak, and slow down the worldly activities. Lack of blood will occur, diminishing the immunity. Therefore, from the state of Shoonya one must participate enthusiastically in some of the activities of the physical world. This is called exemplary Advaita. In that state there is no sense of 'I am doing'. Karma without karta (doer) occurs. Hence, there is no chance for karma phala (fruits of karma). Only in shoonya state descriptions, explanations are not possible. But Atma, Anatma has explanation, interpretation

etc. Hence, only when you can transcend Atma and Anatma, you will reach state of Shoonyam. Only then one will come out of all the bondages, and fulfill the highest purpose of life. Therefore, make pari poorna (complete) Advaita Brahma Jnana as the support, reach the state of Shoonya, from that state perform all daily activities diligently, and sanctify your life, my little children.

***despite entire prosperities land in front of you, desire for more does not die, where there is desire, results of demerits (paap) are there, suffering in accordance to sin is samsara, Anjaneya's words are sprinkles of peace, joy of a king is higher than ordinary man's, all world's joy is greater than king's, everything is a sunna (zero) in front of nearness of God, so said Hanuman's words give happiness, what is said became protection and assisting every step of the way, find the real form of awareness so close by and reach state of Shoonya, like a hero reach the auspicious, no beginning or end infinite state, like a baby cow reaching the mother, like a vine wrapping around tree, so a devotee should attain God, Anjaneya giving this assurance, handing invitation to kingdom of peace, get all endearments being handed with delight, my little children!***

13-03-2018 9:40 AM

#### **384) Swami, Who is a Brahma Jnani?**

One who stays as himself, no changes occur in him, this animate and inanimate world emanated from him, and it will dissolve right back in him, one who knows this is cent percent Brahma Jnani. His mind will be like a full pot. He knows by experience that there is nothing that is to be known, nothing that is to be attained, nothing that needs to be corrected, nothing that needs to be changed. He is free of all kinds of bondages. In the process of knowing himself, gets freed from all kinds of attachments, and turns his life into sadhana. For that, past life's good karma is extremely necessary. Moreover in current times and circumstances along with Samchita, Prarabda karmas are also needed. When both are mixed together, only then poornatvam is attained.

#### **385) Swami, for attaining Brahma Jnana what must one know and how many paths are there?**

With excellent qualities like enquiry, discrimination, observation, one must be able to deeply study from all angles about life, about world and nature. Need to get freed entirely. There must be equanimity and balance in daily activities, in traditions and interactions, in food and entertainment habits. Particularly good understanding of Atma Jnana must be there. Be able to study from all angles. Must be completely free from physical worldly aspects. A Guru's oversight is necessary in food entertainment, customs and interactions, and daily activities. No need to study and write exams on Guru curriculum. Because only after

passing all those exams Guru position is given to teach it to students. For them a higher Guru, meaning Sad Guru, will conduct the exams. That too, not in the presence of the students. Any matter if explained once is enough. No need to explain again and again, many times, in different words, and in different ways. But, by saying once how many can comprehend? In a class all students are not alike. Can't comprehend the same way. That is why the teacher explains with similes and examples. Besides essence of Vedanta is very complicated. Complete clarity need to be there for both the speaker and listener. That is why the aspect being heard is explained in many different ways. That is quite necessary. The words i am conveying, how many are understanding? how many are comprehending? In case if they comprehend, putting into practice and experiencing it is very difficult. Even though rivers are different, ocean is one, likewise paths are many but destination is one. Therefore, it is being described in many different ways. Nirvana means while still living, it is a state of dead body. Jiva consciousness is there but there are no movements. State of witness means looking at the world from Atma state, it is beyond raga-dwesh. Nirvikalpa Samadhi means, having firm equanimous buddhi free of mind vacillations. Naish Karmya state means performing all daily activities from the state of Shoonya. Each one of them is indicating a different method. But the key principle in all of them is attaining complete freedom. Complete silence prevents all illnesses.

**386) Swami, what is the difference between silence and complete (sampoorna) silence?**

There is a clear difference between silence and complete silence. Two lips closed together without any speech, without any sound coming out cannot be called silence. Must reach the state where there is no Mananam (reflection, thinking). Only that is sampoorna mounam. No chance for mind in that state. That is why, Mounam is Sathyam, Sathyam is God, state where there is no manana becomes God! God is neither a vyakti (person) nor a shakti (energy). It is a state only. Those who reached that state are called Siddha Purushas (perfected yogis), Rishis (sages). It is from their Antar Vani that all Vedas came to light. Any word uttered from the state of God becomes a Mantra. Every act performed becomes a sacrifice (yajna). In that state entire body is filled with cosmic energy giving the feeling that there is no body. Those who have entirely pierced the Tamas, Rajas, and Satwa gunas, and reached Shuddha Satvik state only they can experience complete freedom (sampoorna swachha). Life gets fulfilled, attains highest purpose. There is no doubt. This is Anjaneya's word.

***security gets rid of fear, one who gives protection is Anjaneya!  
wake up, world is all illusory, get hold, seek shelter of Guru's feet!  
know life's truth through Guru-kul education, make everyday blissful!  
take sanctified water of Jnana, get to know the meaning of life,  
Jnana enhances, Atma purification happens, reach peaceful***

***state in meditation, must gain entry to spirituality, must attain real light of Jnana, must relish blissful cosmic expansion, laying paths into future, these feelings given by Bajrang Bali in many ways, harvesting life becoming liberation seekers, attaining Mukthi state, reach kingdom of liberation and enjoy, becoming ever eternal give incomparable bliss to chiranjeevi Hanuma, my little children!***

**14-03-2018 9:45 AM**

*I thought of letting you know the conversation between Amma and I.  
(H - Hanuman ji V - Amma Visalakshi)*

**H: When do you get liberated?**

V: When there is no feeling of 'I'. Leaving aham (I), that is forgetting individuality, being one among the species, to think one is another human among all, which means the feeling of 'I' getting wiped out.

**H: You all keep using a word samapthi (end) after a program? Does it mean it is the end of program? or does it mean anything else?**

V: Ordinarily or naturally in the colloquial language used by all, samapthi means end. But there is a different meaning to it also. In samapthi there are two syllables. sama and apti. Sama means God, apti means to attain. That is, it is a word of blessing - in the end attain God.

**H: It is said there are none who has devotion, surrender greater than Gopikas, what kind is their Bhakti (devotion)? Explain about that.**

V: Yes, Swami. Gopikas devotion is Prema Bhakti (love devotion). Just like a picture gets printed on a paper, Gopikas' heart got imprinted with Krishna. Paper might tear but the picture in it cannot be separated. That's what is called Prema Bhakti. That is how it should be. I heard that they did manasik puja (worship done with mind). In that there are 16 different ways. That is why it is called 16 Bhamas'. 1) Mind 2) Buddhi 3) Speech 4) Shama 5) Dama 6) No anger 7) Silence 8) fasting 9) sacrifice of sleep 10) Bhuta daya (compassion towards other beings) 11) Abhinivesam 12) Purity 13) Achanchalyam (no restlessness) 14) Vedanta enquiry 15) Brahma Jnana 16) Bliss. In this manner they have imprisoned Krishna with devotion.

**H: What is the meaning of the word Abhinivesam?**

V: It means firm resolution, Swami.

**H: You are uttering Surya (Sun) Ashtakam daily in the morning. What is the purpose?**

V: Upasana of Surya gives firmness in body, and subtleness of Buddhi. Vedas have praised him as the Lord of the world, grantor of Jnana. Hence to obtain his

grace we are uttering the Surya Ashtakam, Swami.

**H: What else can you obtain by worshipping Surya ?**

V: He pacifies suffering. Removes all sins. Cures all illnesses, agitations in the body, disturbances, haste, removes mental fear. In particular perseverance increases to do a Sat Karma (good work). That is why we praise him as follows:

***pacifier of all suffering, remover of all sins!  
destroys all diseases, obeisance to you O Sun!***

**H: There are two kinds of people who do Karmas. Did you recognize?**

V: Recognized them Swami. 1) unlearned ordinary (pamaralu) 2) Jnanis'

**H: How do Pamarulu do karma?**

V: A Pamar does karma with a desire for the fruit.

**H: How does a Jnani do?**

V: To make people walk the path of Dharma, they do karma without seeking the fruit.

**H: What gets inner purity to man?**

V: Peace, and happiness depend on man's inner purity, Swami.

**H: How does Peace accrue ?**

V: I think the royal path to peace is to accept difficulties of life with happiness. Due to love and selfless service peace can be attained. Should not have disharmony between karmas of mind, body, speech. That kind of discipline, righteous conduct can grant peace. You need to find out who you are. Only then peace is attained.

**H: What kind of peace does one want?**

V: What we want is peace of mind.

**H: So where is that?**

V: It is inside of us, Swami.

**H: If inside you, why is it not seen? why do you search outside?**

V: Deep under surface of Earth there is water wellspring. But it is not visible. Because of dense layer of earth in between. When we make the effort and dig out the dirt, we find the water, we bring it out and use it. Likewise, in our antah karana there is good fortune of peace flowing. Desire, anger, attachment make a dense covering over it and makes it not visible to us. If they are removed with our effort, understood that we can enjoy the good fortune of peace, Swami.

**H: In what you said, the secret of peace is hidden in it, did you recognize ?**

V: Yes, Swami. Observed just now. 'I want peace' is hidden in every Jivi. In fact

Ahamkar and Mamakar ('I' ness, mineness) are the causes for losing peace. Desire, anger etc are born from these. In 'I want peace' the 'I' is ahamkar and the word 'want' is mamakar. Therefore when ahamkar and mamakar are removed what is left behind is peace.

**H: what kind of reaction/ awakening should your sadhana produce ?**

V: Due to sadhana, divine experience related awakening of the heart needs to occur.

**H: Why does one close their eyes in the temple?**

V: God is not visible to the physical eyes, that's why. God is visible to the eyes of Jnana. World is only related to cause and effect. Eyes of Jnana are beyond cause. one must make the effort to attain them, Swami.

**H: How is God's love?**

V: God's love does not expect fruit or result. It is one sided love that does not expect anything in return. Although it is not visible to the eyes, but known by experience. Not seeking recognition, not putting any conditions, God gives his pure love. Your and ours is Atma relationship; eternal relationship, Swami.

**H: What brings all of you closer to God?**

V: What i know is two, Swami. Always be cheerful, and be with smile. These two will take us to your nearness more than any prayers.

***your mind is ruled by questions and answers, I am question,  
you are answer - two combined is question answer garland,  
Jiva is you God is I feeling - combining two is Jivatma!  
moment this Jivatma changes to Paramatma that very moment,  
to stay eternally, with Guru disciple relationship as foundation, build a  
divine palace, as decided reach Nirvikalpa state, become sincerely faultless  
and reach me, always sadhana oriented with friendship of Hanuman, giving  
happiness, be always smiling, my little children!***

15-03-2018 9:50 AM

**387) Swami, What is Bhakti (devotion)? How many types is Bhakti?**

Bhakti means - unwavering faith (viswas), fearless, good character, free of ego, surrender, without even an iota of pride or ego offering oneself completely and entirely. Bhakti does not mean only Japa, Dhyana, poojas, rituals, and ceremonies. In this manner a mind that is free of any contamination and greatly attached and attracted to God is Bhakti. When one has this kind of Bhakti, then without asking one gets bhukti, shakti, rakthi, mukthi (welfare, strength, enjoyment, freedom). If you were to ask 'how many kinds are Bhakti?' They are Samanya bhakti (ordinary), Ananya Bhakti (none other than thou), Ekanta Bhakti,



Shanta Bhakti, Sakhya Bhakti, Vatsalya Bhakti, Anurag Bhakti, Madhura Bhakti. I will give a little explanation for each one of them. Samanya Bhakti is of nine kinds. They are Sravanam, Kirtanam, Vishnu Smaranam, Pada sevanam, Archanam, Vandanam, Daasyam, Sneham, Atma Nivedanam.

Sravanam :- For this Bhakti, Maharaja Parikshit story which everyone knows is an example.

Keerthanam :- Lord Brahma's mind born son Deva Rishi Narada ceaselessly uttering the name of Hari

Vishnu smaranam :- In spite of being subject to many atrocities, Prahalad got blessed by adhering to the name of God.

Pada Sevanam :- Goddess Lakshmi who is the form of entire prosperity in the creation proclaimed that by doing Hari's pada seva one also attains prosperity.

Vandanam :- Akura let go of his pride and offered his 10 indriyas (action, knowledge - 5 each) to God wholeheartedly.

Archanam :- Emperor Pruthu. Normally when 16 step archana is done to the deity, people say, offering Netra kamal, offering Hrudaya kamal (samarpayami) and offer a flower. But they are not improving and sanctifying their own sight, their own actions. But Emperor Prithu did archana of God with those good sanctified gunas (of sight, actions, heart etc)

Dasyam :- In spite of being extraordinarily strong (Maha bali), and full of virtues, Lord Hanuman vocalized at all times and instances that he is the Das of Lord Rama. Today also for all of you I am the dasaanu das (servant of servants).

Sneham :- Arjun sought Lord Krishna's friendship and did not seek any other friend. He is the friend, and devotee who said to Lord Krishna "I will follow your commands and fulfill the obligatory duties (kartavya palan)".

Atma Nivedanam :- Emperor Bali ascended to everlasting fame by saying 'everything is yours, there is nothing that is mine'.

These are the examples of the first one – ordinary devotion (samanya bhakti). Now the second, Ananya Bhakti. Viswam (entire manifestation) is the form of God. There is only one. Whatever is seen, heard, done, and happening, all are in God's service only. It is easy to say God is pervading everywhere but to bring it into experience through our actions is very difficult. On one side we say 'besides you what shelter do I have?' (dikku ledu). And on the other side we keep saying 'my folks' 'my relatives' and are unable to ignore them.

Ekanta Bhakti – A firm faith and belief that the one who is in all living beings is also in me. 'Antar bahischa tath sarvam, vyapya narayana stithaha' having a firm belief in it. Restraining the mind and delving into divine experiences is Ekanta Bhakti. Restraining mind does not mean focusing it on one thing. It is removing the impurities (kalmasamu), and pollution/ filth (malinyamu). By enclosing oneself and doing worship of one deity is not Ekanta bhakti. It is ekaki bhakti.

Shanta Bhakti – Making a bed out of the arrows thrown by Arjun, not wasting the 56 days on that bed, Bhishma utilized it to spread peaceful teachings. In Mahabharat this is called Shanti Parva. When Lord Krishna charged at Bhishma armed with wheel of the chariot, Bhishma prayed 'that God who is coming to kill me, may he save me'. He did not pray saying 'O Rama, save me' 'O ishwara, save me'. His unwavering, pure feeling (nischala/nirmala bhava) is shanta bhakti.

Vatsalya Bhakti – Lord Krishna performed many magic tricks, showed 14 lokas (worlds) in his mouth, lifted the Govardhan hill, killed demons while still in childhood, no matter how many episodes she heard from bhaktas, she said she did not heed any of that. She wanted only her Gopala. In this manner mother Yashoda liberated or freed herself with Vatsalya bhakti.

Anuraag Bhakti – At home, husband and mother-in-law, outside Gopala. Besides this they had no other thought. While fulfilling their duties, Gopikas of the past experienced divinity.

Madhura Bhakti – This Bhakti is only for Radha and not for anyone else. As she uttered Krishna she completely lost her body awareness. Any tree bluish in color, she would think it is Krishna. Incessantly aware of Lord Krishna's name, and sound of his Murali. As she was breathing last, she desired to hear that music of Murali. At the tail end of her life, Sri Krishna himself went over. As he was playing the Murali for her, a Jyothi came out of her body and merged into Lord Krishna.

No matter which Bhakti path one follows, a beautiful result is attained. After one plants a sapling one must water it, fertilize it and raise it nicely. If that sapling is planted in one place, then taken out and planted at another place, uprooted and planted again, how long will that sapling survive? Similarly if one keeps changing Gurus, then it becomes Vyabhichara bhakti, and not real bhakti. Only Guru can make you as a great person (maha-mahudu-ga). Seva to Guru's feet will take one to exalted state. Guru's words will make you reach the transcendental state, God (param-dhama). This Anjani suta stressingly states that the position of Guru is - removal of all evil karmas (sarva-papa haram), essence of all mantras (sarva mantrala saram), essence of all Vedas (sarva Veda saar), and is most eminent (sarva uthkrusta mainadi). If you adopt and travel any of the above bhakti paths you will reach destination, that is certain. Whichever path you chose, without dropping it, be attentive and reach the goal soon. Share your difficulties with me. Because I know the path to Rama's kingdom very well, I am confident that I can make you reach there without getting lost. If you have faith, that is enough. When these two combine, reaching is certain! This is Anjaneya's vow, that is, his word. You give your word and I will give you guarantee (haami). This is enough.

***despite bloated pride of wealth, despite accolades as scholar,  
despite recognition of high position, no liberation on earth due to them,  
earning bhakti becomes mukthi, without Rama bhakti no mukthi,***

***impermanent are rest, bhakti alone brings everything,  
without asking what this Anjani suta handed you,  
admirably comprehend, get immersed in waves of bliss,  
become burden free, float in bhava sagar by being near this Anjaneya  
remover of fear and misery, my dear little children.***

16-03-2018 9:35 AM

**388) Swami, what does Vairagya (detachment) mean ?**

No matter how strong the elephant is, it is controlled by elephant goad. Ashwam means horse which is restless. It is always moving one part of the body or other. If not mouth it is tail, if not ear it is foot, like this it is moving constantly one thing or other. Hence it is named Aswam. If there is breeze or not Asvattha (peepul) tree leaves keep on moving. It is constantly restless. Medhas means mind. This is also constantly restless. It is the birthplace of restlessness, hence named as monkey. Just the way the restless monkey needs an instrument to restrain it, this strong and restless mind needs practice of detachment (Vairagya) to restrain it. To say it in one word, "realizing the impermanence of perishable substance is the method not to let mind turn towards that substance, is Vairagya". Anything that is seen by the eye is not permanent. But, shunning that substance is not Vairagya. Without the feeling of 'myness' (mama-tvam), experiencing that thing is Vairagya. In this illusory world every object, every person, every vishaya is undergoing change. This world which is illusory consisting of Shad Vikaras of birth, growth, desire, experience, degradation, and death, is misunderstood as permanent, and wasting life for that is wrong path. Understand how Garuda is in the temple of Vishnu, Nandi in Shiva's temple, and Hanuman in Rama's temple. They are expressing disinterest in the world, and interest in God. You all know that Maharajas who were rolling in wealth, gold, objects, and vehicles were subject to Ashanti (lack of peace), and in the end with detachment went into forests for contemplation on God.

**389) Swami, How many kinds are Vairgya (detachment)?**

You all speak about only three Vairgyas. They are prasoothi (birthing process), purana (scriptural), and smashana (cemetery) vairgyas. In daily life when desires do not get fulfilled, many vairgyas like this arise. Besides these there is mandha vairagyam. After deciding to do a work but keep postponing to tomorrow...to day after....that too for doing benevolent activities. On the other hand wasteful activity is done right away. Teevra Vairagya (intense detachment) means one does not hesitate, no matter what it takes to accomplish, once they believe the work is good, auspicious, and is permanent. Till it is accomplished they do not sleep. One rich man's body was put on the pyre and lit with fire by friends, relatives. After every one returned to their home, in accordance with the nature of body as the heat reached the spine, it rises somewhat. To not let that

rise, a heavy wood piece is usually placed on the chest. Except for Harishchandra none else was there in the cemetery. Seeing the body rise like that he thought "Oh. Did it become alive?" and went near it, the body fell right back. Harischandra says to himself, "world is maya, thinking it is real, in attachment, my home, my son, struggled a lot as long as body was there, this body now is getting burned with wood, spouse does not come, son does not give company to save" and feels sad. In the state of Vairagya one feels that this body which earned enormous amount of wealth, had so many relatives and friends, at the time of its burning neither wife, nor son or anyone comes along with it! If man remembers this at all times, reaching the state of complete Vairagya is easy.

One person went to an expert in astrology/ palmistry and showed his hand. "Sir, your money line is strong. You will earn name and fame. You will get a great position" hearing that the man is elated with joy. He further looked at the lines in the palm said "You will be rolling in wealth and prosperity. Will live with friends and relatives" hearing that he got even more happier. Just about then the palmist said "Sir, but your life line is very short". The man just fell apart. What is the use of all that wealth and prosperity? when he himself is not permanent, how can the rest of them be permanent? Therefore, in life following Dharma means performing one's duties. We put on a body for that purpose only. In world the lamp that never extinguishes is Atma. At the time of Pralaya (dissolution) even Sun and Moon lose their light. But, Atma is permanent. Chatak bird (jacobin cuckoo) keeps struggling for the falling rain drops despite being in the midst of ear drum breaking thunder and blinding lightning. How many rivers are not there for drinking? How many streams are not there? But, it does not drink that water and struggles only for the sanctified drops of water! Likewise, no matter how many comforts, how many luxuries, how many conveniences one has, without caring for transient, considering only nearness of God as the wealth, resolve and do sacrifice in life. Likewise an aspirant of action, both in good and bad times, not merely seek worldly pleasures, but must continue life journey taking Chatak bird as an ideal.

***seeing life of man which is divine, with yearning of me and mine,  
habituated to trivial buddhi if forgets Atma, mine word will bring  
destruction, mind gets happy if the word is ours,  
this one word enhances humanity, why hate, dislike, enmity?  
why worry about past and make present poisonous? it is great harm to the  
present happiness, definitely not the way for future,  
forgetting them gives happiness, pure mind gives longevity,  
these are Anjaneya's words, leaving everything,  
knowing all pervading Atma tatva, to attain what is known,  
in many many ways get shelter of Pavan Kumar, run run go beyond***

***mind boundary, joyfully reach the feet of sanctifier of sin,  
get established in history,  
my little children, of the forms of awareness! (chinmaya swarupas) !***

**17-03-2018**

**390) Swami, What is chanchal swabhav (restlessness)? How many types is chanchalyam?**

Restless nature (chanchal swabhav) is called Chanchalyam. That is, there is no steadiness, stability. This does great harm in worldly affairs, and spiritual contemplation. Your Antar Atma (conscience) naturally encourages you to keep your mind peaceful, and not do bad actions due to fear of sin. Due to its effect even for a few seconds one gets the thought of doing only good actions from tomorrow onwards. In saying from tomorrow shows clearly the Chanchalyam, procrastination. "not today, from tomorrow" indicates that today is kept aside for doing some bad actions. Similar to that is saying, "our age is not for doing pujas, bhajans, studying scriptures. There is lot of time for that". In case of visiting a temple, instead of visiting the deity with Ananya Bhakti, engaging in all kinds of conversation is Chanchalyam. Now coming to worldly affairs, based on a patient's physical condition doctors advise not to eat sweets, not eat too much red pepper, or no salt. Whatever is restricted, getting more interest in that is mental weakness. Hence, although following doctor's advice for sometime, by steadily losing discipline, bring harm upon themselves. This is also a kind of Chanchalyam. You are losing health due to chanchalyam of taste, and losing higher spiritual state due to chanchalyam of buddhi. By leaving chanchalyam one will attain the siddhis of equanimity, and health.

**391) Swami, How is ahamkar (ego) an obstacle to aspirants (sadhaks) ?**

Ahamkar means pride. Saying for everything Aham Aham - 'I', 'I' is giving importance to advertising one's own greatness. This takes a person down to a trivial state. A Proud person is one who thinks one is greater than others. It will not let a person grow completely. Does not give a chance for one to know about new things. Because of that a proud person is limited to narrow boundaries. They do not get the wealth of friendship, and riches of Jnana. They miss out a treasure of bliss. Yayati performed many yajnas (fire sacrifices), but due to pride filled conversation with Indra, had to come down lower from heaven. The Anjaneya sitting in front of you was given an opportunity to get tested. Tests are not just for you, but also for us. When i crossed 100 yojan (8 miles per yojan) distance across ocean and reached mother Sita, she praised me from her heart, I did not get proud but said to her that I am lower than the great monkey warriors who are at the other shore. That is why my Rama was delighted at my humble reply. That is why, this Anjaneya became a chiranjeevi (eternal) and

being worshipped by all. If Ahamkar is let go, one can obtain all prosperities.

### **392) Swami, what does Dainyam mean ?**

Dainyam means Deena swabhav (poor and helpless nature). In the principle of spirituality, all Jivas (individual souls) are embodiments of bliss. None are sorrowful. This dainya is an unnatural state of Jivas. Children who do not know paap (demerit) and punya (merit) when they laugh, except for any special circumstance we do not ask them why they are laughing? If they are crying, our attention goes to it right away and ask them why are they crying? Man without demeaning himself, must feel that one is elevated. This feeling makes him free of impurities. This is the great appropriateness in Shankar-acharya's statement "chidananda rupa, shivoham, shivoham" (I am awareness, bliss, auspiciousness). If anyone has these lofty feelings, would evil resolutions take root in anyone? One who thinks they are "embodiments of bliss", no sorrow touches them. I am Deena increases inferiority complex. It makes your natural strengths powerless and makes you weak. Shankar-acharya prayed to God as follows "sunayas-ena maranam, vina dainyena jivanam, deha-anthey tava sayujyam". Dying without suffering, living without dainyam, at death merger in Shiva, what else is worth desiring? Not having lowly conveniences, physical riches is not Dainyam. The real Dainyam is having started the journey with Koham (who am I)? and not realizing So-ham (I am He).

***mind is a gift of God to man - in another way it is a curse also!***

***mind gives rise to thoughts feelings, these become resolutions leading to actions, good resolutions yield good buddhi!***

***hence sow crop of good thoughts, get rid of worry, if body illusion is let go, all is blissful ! saying so this Anjaneya giving us precious gems, secure them, joining Bajrang Bali, understanding the powerful Atma principle, reaching the all pervading who is only half inch away, floating in the admirable kingdom of bliss, take a leap near to sat-chit-swarupa (existence consciousness), my little children!***

**18-03-2018 9:50 AM**

### **393) Swami, What is Ahamkar (ego) ?**

A Bhakta should be without Ahamkar (ego). Root cause of 'mine-ness' is Ahamkar. Only when there is Ahamkar only then Mamakar (mine-ness) occurs. Only when one thinks 'I', then the feeling of 'mine' arises. If 'I' am not there, then where is the question of mine? Therefore Ahamkar must go. After all, if you say what is Ahamkar, to think this body, mind, buddhi is 'I', is Ahamkar. If this body, mind, buddhi is I am, then that body, mind, buddhi are you. There are many

differences in these two bodies, minds, and buddhis. Hence, you and I are different. You who is separate from me are becoming someone i like or dislike. That is, I would have mamakar for you or dislike for you. That is, feeling of diversity occurs. Unlike that, this body, mind, buddhi are inert, impermanent, and subject to destruction. I am not at all these. Knowing that you are Atma that has gifted consciousness and energy to these, staying as Atma, staying separate from body, mind, buddhi, you will get to know that you are the Atma that presents consciousness to all these. That is, I am Atma and you are Atma also. In fact, Atma is akhand (undivided). Does not become pieces for one to think, this piece is I, that piece is you. Actually there are no two. There is no diversity in Atma. It is one. In that case, you are Atma and I am Atma, Atma is one, then you and I are one. You are I, I am you. Actually there are no two, hence I am Atma feeling is Nir-Ahamkar (no ego). If you stay as Atma means no ego, and staying as body means there is Ahamkar.

### **394) Swami, How should a Bhakta be ?**

One who is a Bhakta must stay as Atma. Should be Nir-Ahamkar egoless. Only then i am great, i am less feeling gets removed, and becomes possible to see all as equal. One who is a Bhakta must stay equanimous in happiness and misery. Getting overjoyed at happiness, getting dejected at misery is the characteristic of ordinary people and not characteristic of a Bhakta. These sukh-dukh (happiness-misery) both will subject your mind to emotions, disturbances, anxieties. These disturb the peace of mind. Due to that one cannot peacefully chant the name of God. Mindfully cannot do the puja, japa, and meditation. Hence, one who is a Bhakta must view sukh-dukh (happiness-misery) equally. If you say, how is that possible? When you are about to know the real nature of sukh-dukh, understand them as they are, only then you can view them equally. What is that as-it-is nature? If you are able to enjoy the happiness now means you in your prior lives have done meritorious, benevolent actions, isn't it! Due to that you are enjoying joy, happiness, then that merit is getting spent to some degree. Likewise, if you are suffering now means the cause is the harmful, and sinful actions done in the past. Due to that you are suffering now. So, some of that sin is getting spent, isn't it. Do you need to feel bad if punya is getting spent? or do you need to feel bad because your sins are getting spent? Money you have, do you feel bad when you spend it? or do you feel bad when your debts are getting wiped out? Normally, as you keep reducing your money by spending it, you feel bad. Likewise, if you feel bad that your punya is getting spent as you are enjoying them, in return accumulate punya by doing punya karmas. Similarly, when difficulties come you need to feel happy that bad karmas are getting spent. You need to experience sufferings with happiness because they are getting spent. Like this one does not have to be overjoyed when happiness comes, and dejected because of sufferings. Experience suffering with happiness because they are getting washed away. Remembering

this feeling, one should not be elated or depressed due to sukh-duk and take them equally. Another characteristic. When experiencing joy, it feels happy. Because of that one gets proud. Thinks no one is like him. At that time one does not remember God. When difficulties, sufferings are faced, God is remembered even if one did not want to. Even the atheist who denies God will pray to God secretly. Sankata mosthey venkata ramana means suffering, difficulties, grief gets you closer to God. One remembers him, takes shelter, seeks surrender, meditates on him, and worships him. Therefore, one must think that the suffering that gets one closer to God is much better. Then one will not react to suffering.

***protection given unsought, without getting proud of that protection, tasting wonderful happinesses, experiencing ecstasy in that taste, two tastes although different, when combined, found blissful divine substance, it is a divine medicine for those who are servants, so with friendship of servant Anjaneya, become good natured and sanctified, ever remembered, immortal forever, become spiritual children, get closer, offer mind body to God, the 'I' that has no mine, stays as 'I' only, reach the heart of taintless Anjaneya, my little children!***

19-03-2018 9:50 AM

**395) Swami, It is said one must experience repentance for committed sin?**

Proverbially, a cat while drinking milk closes its eyes thinking no one is watching it. In fact, just because it closed its eyes does it stop being visible to the world? People who commit crimes, sins, violations, many among them operate with this attitude of the cat. They think none knows their acts of violations. There are others who commit different kind of violations. When you ask them why they committed such violations, they reply saying "I did not know that it is a violation". It could be real, or to escape, a clever way to utter a lie. Therefore, whether done with intention or without intention, mistake is a mistake. Mistake, crime, sin might look same but they are not. There is an opportunity to correct the mistake and not to repeat it. There is appropriate punishment for crime committed. Those who committed sin, they will experience consequence, and repentance (subsequent corrections). For all the three, invariably consequences have to be experienced. There is no definite way of saying when. Some of the consequences are experienced right away. Some others may occur in different times. Some consequences even after we forget them or they got lost in time, must be experienced. There is opportunity to experience them in different existences. Therefore no one can escape from anything, and anytime. It is commonly said "In which life, what sin we committed, we are experiencing now", you must have heard it. Based on that if sin is committed, one has to experience the consequences if not in this life some other life, but there is no possibility of escaping it.



If you examine it carefully, what you call troubles, difficulties are many. Unknown illnesses, skirmishes with friends, relatives, losses due to enemies, losing everything at once, moving away from friends and relatives, poverty, misfortune, losing fame, recognition, occurrence of accidents, riches to poverty state, what needs to come or receive does not come through ... like this there are many. In fact these are not hard times. These are just punishments for mistakes, crimes, sins committed knowingly or unknowingly in the past. For avoiding these kind of punishments, one must stop doing sinful actions. Perform meritorious actions.

I thought of elaborating on what are meritorious (punya) and sinful (paap) activities. Criticizing good people, making friends with bad people, having attitude of division among Gods, i.e. so and so God is great, feeling some other God is lower. Criticizing or condemning Shastras, Vedas, scriptures, Gurus, leaving one's own dharma and following others dharma. I want to tell you that one acquires sin from these.

**396) Swami, what are punya karmas (meritorious activities) ?**

I will also tell you what are punya karmas (meritorious actions). I will tell you some as an example. Knowingly or unknowingly uttering God's name. That is why they give the name of Gods to children they call upon everyday. Tapas (austerities), performing Yajnas, Yagas, watching them if one can't do them, assisting in doing them, conducting punya procedures, helping those who do them, taking a bath in river, not their own hunger but quenching others hunger, giving importance, having good conduct, reading good books (sad granth) etc. To prevent crimes and sins, having buddhi that treats dirt and gold equally, courage that does not let you get affected when praised or insulted, if daily activities are performed with dedication to God then there are no thoughts on all of the above. When any experts on morality/ ethics, spiritual adepts are giving discourses, you must listen to them with Shradha. Do not interrupt by asking questions again and again causing discourses to lose continuity. All these are dharmas you need to follow. When discourse is over, you can ask questions for seeking clarity. In case if doubt is not cleared, you yourself contemplate on the words of the discourse, and you will feel lighter when you get answers from it. Your close relatives and friends when they undergo difficulties, they feel the burden on their heart is lessened when they share it with others. You must let them know that it is normal to do that.

**397) Swami, How do we attain divinity from humanness ?**

Four kinds of people try to know me. Arthi, Jignasu, Artharthi, and Jnani. Arthi (afflicted) means, Gajendra who was about to be killed by a crocodile, Draupadi devi at the brink of getting disrobed in court. Those who contemplate on the purpose of this creation, and this world are Jignasus. Then Jnanis'. These are the ones who want to know Paramatma who gave power of discrimination.

Artharthis are those engaged in prescribed activities like sustaining family, providing food etc. One jignasu went to a Guru seeking teachings on reality (tatva). Guru said to jignasu "your mind is filled with doubts. There is no more place, nothing vacant. If you make effort and empty (khali), then that Maha Kali (divine mother) will give you direct experience". Since then the disciple created vacancy in his mind, and continuously was putting in the effort. After that Kalika Devi, form of divine energy, permanently resided in his heart and made him Kalidas (a poet and dramatist based his work on Vedas, Puranas). You cannot always have the company of the good, at times you will encounter bad people. You have to interact with them cooperatively. If the other person tells something that is not right, your reply needs to be 'that is something to think about'. Instead if you say your opinion is wrong, then they will disagree saying your opinion is wrong. That is why, if one wants to become jingnasu wanting to know the God principle, do not need to do Tapas (austerities) in the jungle of Vedas and Upanishads. The essence of Upanishads that you are seeking is tied to the grinding stone in Brindavan. That is, Yashoda Devi tied it down with devotion. I will say, go search it out. The baby Krishna who had entire three worlds in his stomach, Yashoda Devi tied him down with devotion.

One seeking liberation went to the forest to do Tapas (austerities). He encountered a Lion that presented him with liberation (killed him). You may not be able to change others. You may not be able to give a new look to the world. But, you must change yourselves, isn't it! Changing selfish mind into unselfish, be able to change humanity into divinity. If you change in this way, silently you will be able to give love and service to entire humanity. May God's grace be on you! Your lives will transform into an ideal and become a boon to the world.

***man says don't want - but mind says i want,  
man says its wrong - but mind says its ok,  
man says not needed - but mind says want that too,  
why dual feelings? man, mind in same location why different likes?  
this Anjaneya says hearing my words, step forward along path shown,  
drop doubt to walk this path, come near with gunas of tolerance peace,  
by constant reflection on Rama transcending dualities enter royal path,  
become dear to Hanuman, get sanctified, as a result get established in  
kingdom of Rama, rejoice always, my little children!***

**20-03-2018 9:30 AM**

### **398) Swami, what is the significance of speech ?**

Speech of man is not only to please people spoken to, but it must also please God. In the way you speak, your refinement, your civility shows. That is why, one should not speak negatively about anyone. To define in words, to

meditate in the mind, to worship with body, a support is needed. How to define Nirguna (quality less)? How to meditate on formless? How do you worship who is pervading everything? As such mind is highly restless! A support is needed to such a mind. One needs to gain control over it by practice and detachment. Mind that runs in all different ways towards worldly vishaya has to be restrained and focused on God. Just the way water, food gives life energy to man, good speech is as valuable. You must give your opinion only if you are confident that it gives peace to others. Ethical, moral sentence is not easy to find. Even if found, man's ego does not want to listen to it. Even if heard, feels very difficult to practice. Because of these reasons, man does not give importance during most of his lifetime to ethical moral education. In physical world everything is diverse. People are diverse. Their faces are of many kinds. Color, tastes vary. But, there is no diversity in devotion. No matter which Bhakta, God is the goal. For a Bhakta, nearness to God is endless treasure. When speaking to others, the minimum dharma is listening without interruption, and with interest. After they complete saying, then express what your doubts are. After that you can speak. Instead, if you speak in between, the other person has opportunity to misunderstand. Mind is a flow of thoughts. It is a non stop flow like a river. You only know one part of brain. You do not know about the other part - how these thoughts are generated, how those thoughts proceed as words, thoughts taking the shape of words and in the form of speech how they affect and gain importance - is an incomprehensible secret to you. Speech becomes the root cause for many problems. Close friends become bitter enemies suddenly. Those who keep something in their mind, and say another outside think that they are being clever. One cannot anticipate the dangers ahead. Not being blunt but frankness in longer run gives good results is a certain truth. Jnana teachings are not daily lessons. Once you heard it, you need to contemplate on it daily and keep them safe in memory bank. Then the miracle called Jnana resides firmly in you. Man steadily blossoms, awakened in the mind, though one among animals, earning discrimination and spiritual intelligence, he became the highest among entire living beings. Even now, man is the highest being. His mind progresses to that degree through speech.

Although all are humans there is vast difference in their power and capabilities, intelligence, and their proficiency of speech. Some by birth are very proficient in their speech. Others are able to speak pleasingly due to sadhana. One who is fully complete, due to destiny falls down to a low level, yet his former proficiency in speech does not disappear. The way food, water give Prana shakti (life energy) to man, likewise good speech is as valuable. Due to speech, relationships and affiliations occur. If speech is sweet and truthful, others give respect. A good word lives forever. One beneficial word alters a person's lifestyle, and gives peace to an afflicted heart. As related to society, good speech means, a transforming feeling that instigates peaceful living among other members of society. It has a tendency for contemplation. To have respect,

faith towards the directions and restrictions of society, and for good behavior, speech is a great instrument. Unlike that, the feelings thoughts that hinder peaceful coexistence among the members of the society, take the form of speech, then that is bad speech. Violations of society established restrictions, disciplines, and self directed behavior is considered as bad speech by society. In speech there is the power of sound. Rishis by understanding the secrets of the sound energy, heard mantras and became holy. That is why, there is so much power to those words. Everyone must have sweet speech. Your speech must give to the other person courage, consolation, and inspiration.

***when joy-suffering are one behind other, then living and life has meaning,  
feel every jivi encountered in life is you, give them courtesy respect,  
do not use insulting words and get them dejected,  
if right encouragement is there, gives new strength,  
gives self confidence to do work deemed not possible,  
after hearing the words said in humility by Anjaneya,  
put it in practice, reap abundant peace happiness with this servant,  
servant of servants this Anjaneya to bring happiness came to you,  
removed worries, to take you to blissful existence consciousness,  
caught in the arms of Bajrang who is in great hurry, my little children!***

## **Sadhana**

*Effort made to reach the self established goal is sadhana. It can be any goal.  
When done with liking, does not feel hard. With effort develop liking.  
Sadhana means making the effort everyday, with discipline, without missing.*

**21-03-2018** 6:20 AM

### **399) Swami, how do desire and anger become destructive for man ?**

Vishaya asakti (keen interest in vishaya) causes desire to occur. When that desire is not satisfied anger comes. Anger causes lack of discrimination (aviveka), forgetfulness from aviveka, destruction of intellect (buddhi) from forgetfulness, takes place sequentially. Due to destruction of buddhi man gets completely degraded. Anger is a wave in the mind. In the beginning it starts as a strong breeze. Later becomes a vortex, and then a tornado. After that it steadily becomes a storm and leads to degradation of man. Because of that man loses buddhi, loses discrimination of good - bad work, and in the end, degradation. Anger gets born out of Rajo Guna. Those who have Rajo Guna, there is no peace and happiness in any corner. Anger makes man a demon. To be free of anger is very important for attaining liberation. Desire has the power to make one do all the things that are restricted. Anger gets born out of desire. Desire-anger are reflections of Raag - Dwesh (like-dislike). In Ari Shadvargas (six bad

qualities) anger is primary. If desire is the leader, anger is junior leader. Those who journey the path of liberation, desire-anger are obstacles. There are eight qualities of anger. Slandering, hurting holy and wise people, killing by cunningness, stealing money, intolerance of goodness in others, harshness in punishing others, not giving to those deserving, rashness of speech, these are the 8 bad habits that come from anger. One in anger does not hesitate in doing any kind of sinful activity. At that time he would disrespect the guests who came to their home. Loses prudence entirely. Here i will tell you about my experience. I came to Lanka city to find out the whereabouts of Sita Devi and bring back her news to Sri Rama. But, due to my anger at Ravan, lost discrimination, and i burned down the entire Lanka city. I forgot that mother Sita was in that Lanka city. In anger i did not set fire to Lanka city, but to the Ikshvaku lineage. I worried thinking, how am i going to tell this news to Sri Rama? My state was beyond imagination at that time. Immediately anger came down, thought with discrimination, and prayed to fire God, Agni Deva. That's it! Except for Ashok Vana entire city got burned down by Agni Deva. No matter how lofty one is, anger destroys them. Many sins are committed due to anger. Till one is freed from all those sins, Moksha (liberation) is not attained.

#### **400) Swami, what are we to do to cleanse all our sins ?**

Every day pray and plead to Sun and Fire to protect you from the sins committed in anger. That is the reason you are made to utter Surya Ashtakam and Agni Hotra mantras while doing homam (fire ceremony). Also to destroy the sins committed unknowingly. The nature of man (swabhava) stands on four pillars. First is behavior. After that comes discipline. Then comes performing duties. Fourth one is devotion. These four together build the human personality. In life unexpected events keep happening. Someone suddenly could die with some disease. Maybe subjected to unexpected accidents. You cannot imagine them occurring. Nothing one can do after it takes place. What cannot be changed and what cannot be erased from the mind, one must accept it whole heartedly. In a person's lifetime bad times don't stay forever, good times come. Because circumstances got distorted, one must not resort to crooked behavior, and adharma. Living among obstacles is a skill, patience. Do not get closer to adharma and farther from God. Man seeking liberation pleads to entire devatas, but agonies don't go away. When one's aham (ego) is let go, what liberation? they themselves become liberation. When playing the two-sided drum if a sound comes that is not what you wanted, then it means you do not have that skill. If one is skilled, then mis-sound does not come. Likewise, when senses are restrained, even if vishaya related vasanas arise, they stay latent. If they do not stay latent, then it is a failure in sadhana of restraining the senses.

***without asking guest anger arrives, if entertained will drain you out!  
incident from Anjaneya's personal experience told to motivate you,***

***confident it shows the way to higher journey, practicing values along with requests, burning to ashes the high seated fire of anger, you the embodiment of bliss, without losing peace and happiness, following Anjaneya's words with perseverance, get hold of, very nearby undivided Jnana swaupa, O children of Anjaneya.***

**22-03-2018 9:50 AM**

Three friends called Jnana, wealth, faith used to have great friendship. Once in unknown circumstances they split up. After separation to meet again the questions of how, and where arose. For that Jnana replied i can meet in temples, and educational institutions. Wealth said, I can meet near rich people. Viswas (faith) did not say anything but kept quiet. Other two friends asked for the reason. Then viswas replied as follows. Both of you if you separate or go away, you have some place or other to meet. But, once i leave, returning back does not work. In any circumstances Jnana and wealth can return at some time. But viswas (faith) once goes does not return!

**23-03-2018 10:25 AM**

**401) Swami, For a happy life what regulations must a man follow ?**

Human body is very great. But, body does not mean a nest of bones. In man there are subtle body, and causal body. God has created birds, animals, and trees. But, he did not get satisfied. That is why, he created man. Man has the capacity to attain direct experience of Brahman. God got great happiness by creating man. So, for man's life to be sanctified, his body and mind needs to be healthy. If they are misused they go bad. Vedas have defined man as one with 100 years of life, shat-ayuvu. But, due to the effects of bad karma he is dying sooner. Living does not mean surviving one way or other. Life means sharpening of workmanship, where his mind, body has an inseparable relationship. Any disorder develops in the body, if mind resolves to remove it, that disorder does not stay, will be removed. Adi Shankaracharya had ulcer of fistula, Vinoba Ji had stomach ulcer. Yet, both of them with their mental resolve did not stay in state of illness, lifelong worked very actively. Those who partake food as a restricted diet do not get illnesses. Those who follow regulations, steadily reach a state of union with Atma. Those who with body, mind, speech follow good discipline with faith, even their great sins get destroyed. Food to be eaten for health. Illnesses are consequences of sins, consequences of bad karma. Co-wives of a person try to draw him to their side. Likewise, Jiva is drawn towards tasty food by the tongue. Thirst draws towards water, reproductive organs draw to satisfy the vasanas. Skin draws towards soft touch, stomach draws towards food, ear draws towards melodious sound. As a result, man's personality deteriorates. While thinking about vishaya, he becomes like vishaya. His life becomes like a

tree. His body becomes like the bellows used by blacksmith. He ends up deceiving Atma. In this manner, one who forgets their life goal, is living dead. Greatness of man is inherent in his humanity, in his Jnana, in his Atma knowledge. If his mind is immersed in justifying his senses, his power and energy flows in that path. His energy does not get utilized towards humanity goals. People only consider the external sanctity. But, when there is no internal sanctity, external purity is meaningless. External body must be cleansed with water, soil etc. By letting go falsehood and deceit, must earn inner purity. Dharma rites, forbearance, silence, self-study, purity, brahma-charya, nonviolence, through these one must learn, to not feel happy or sad due to heat-cold, happiness - suffering dualities. Every good quality removes a blemish. Among all the purities, purity of heart is great. "Swarga (heaven) is not a name of some world, it is a name for the state of man's antah karana (mind)". Every person has a natural right to this Swarga. Despite getting the exquisite boon of human birth, man stays as a sick person, sufferer, destitute, and dissatisfied. The cause for this is forgetting the great life goals like blossoming of Atma, higher ideals. To reach goal, man must deploy entire energies in one direction. In rare human birth man must not waste good gunas. Must recognize life goal. To attain it, must follow various paths and methods. To attain, one must focus their entire energy towards it with complete earnestness, and complete faith. Then man can transmute from Nara (human) to Narayana (God), from Purush (man) to Purushottama (highest being), from Atma to Mahatma, to Paramatma. Mind is the cause for bondage and liberation of Jiva. Mind with keen interest (asakti) towards vishaya is bondage, mind that has deep love and attachment to Paramatma becomes the cause for liberation. Bondage means getting bound by blemishes. Paramatma is epitome of all higher ideals. One who lives for the higher ideals, not bound by narrow minded selfishness, can reach the state of Jivan Mukthi. In this manner faulty bad qualities that are seated in the antah karana are his enemies. Farmers set right the farmland boundaries by fortifying them with bunds so that water does not flow out. Likewise, Yogis do Pratyahara to control the senses from going toward vishaya, to safeguard the Jnana from deteriorating. Man caught in Rasan-endriya (tongue), Janan-endriya (reproductive organ) trap turns into a sentry dog. If man can conquer the tongue, he can partake healthy food with least expense. If organ of desire (kama) is controlled, man's jivana rasa is safeguarded. People by satisfying desires of senses think that they are moving forward and they can get happiness. But, that is just an illusion.

***human birth is miraculous, must think human birth a great good fortune, this birth should not be cause for next birth, beneficial path is complete sharanagati, constantly getting wet in flow of thoughts, toiling in single cell prison, breaking the cycle of narrowness, to fulfill longtime desire close by, shelter in Anjaneya's practices, reach circle of constant protection,***

***protected and worthy of Rama's grace, reach divine feet of Rama  
O my little children, seekers of liberation.***

**24-03-2018 10:40 AM**

**402) Swami, what is deha abhiman (body attachment) ?**

Those with bad sight and shaking hands, cannot thread a needle. But, if able to correct sight and stop the shaking in hands, that work becomes quite easy. Hence, you must set right your shortcomings. That is, need to let go body attachment. In fact, all of you are with body attachment. Cannot give up body attachment that easily. Must uphold dharma. Once a devotee measuring rice with a measure said, 'one, two, three, four ....., measuring 13 he said in hindi 'Tera' (tera also means 'yours'). After that in series kept saying 'tera' but not uttering 14, 15 etc. People around got surprised. 'Tera' not only means 13 but also 'I am yours'. "God ! I am yours. I am your devotee" is the feeling he had, and in devotional ecstasy kept uttering that word repeatedly. One time he was going around with his son. When he came near a cow shed, it was dirty. He asked his son to clean the cow shed. Son felt that doing such work is demeaning, so he stayed silent as if he did not hear his father's words. His body attachment came in the way. A person nearby hearing their conversation bent his back, took up a broom, started sweeping, washed and cleaned the entire cow shed. The devotee was very pleased with that person's work, and his lack of body attachment, ego. This devotee was none other than Guru Nanak! Guru Nanak was very happy at his devotion for Guru. After some time Guru Nanak decided to hand over the responsibilities of the ashram, and wanted to remove himself from it. He was thinking about the appropriate candidate. His son was of firm belief that he will be given that position. But, Guru Nanak gave that position and responsibility to his disciple who was humble and without body attachment. When son came to know about the news, he asked "Father, why did you not give me the responsibility of the ashram?" Guru Nanak reprimanded his son saying "You could not set right a cow shed. How will you set right the world?" Son realized his mistake and felt ashamed. Hence, when there is no deha abhiman (ego) it makes the path to higher states easier. Not only that, at times ego brings danger to one's life, sinking life boat. In one city there was a great sculptor. He carves statues that are dripping with life. When he carves out statues, it does not look like statue but like a real person standing there. He got old. Knew that sooner or later death is certain. Yet, he wanted to escape death and made a plan. He made 9 statues that were his replica in form, color, breadth, length, dress etc. Whoever saw them, did not think they were statues. They thought it is the sculptor himself. He carefully hid those statues. Time passed by. He fell ill. Doctors who examined said there is not much time left. May be 2-3 hours only. Then the sculptor put the nine statues outside lying down, covered them with same kind of cloth, then he lied down among them and covered himself with the same cloth. Death time came. Lord Yama came for



the sculptor with the noose in his hand. He noticed that 10 of those sculptors were lying down. He removed the cloth covering each of the statues and looked, found all of them were alike. He started thinking seriously as to who is the sculptor whose time is up. No matter how much he thought was unable to understand. Throwing the noose around someone else's neck is a blemish on his profession. He would lose his title of sama-varti (great equalizer, epithet of Yama). That is why, he looked them over one more time and while leaving he said loudly "Don't know who this is, but with great skill sculpted them excellently, dripping with life. But, he made a mistake". As soon as he heard it, the sculptor lying down among the statues suddenly got up and said "what is that mistake?" Lord Yama said "your getting up is a mistake" and threw the noose around his neck and took his pranas (life) with him. If the sculptor waited a bit, could have saved his life. But, body attachment did not leave him. 'I am such a great sculptor! what mistake did i make?' is the attachment that came piercing through him. He got up! Noose got him! It is body attachment that buried him. Those with deha abhiman think that this body is 'I' and are with ahamkar (ego) that says 'I', 'I'. Those who are related to this body, they are 'my folks', and those things that are related to this body are 'mine', is called mamakar. Because of this ahamkar and mamakar they lose their peace in life, and bring upon themselves lack of peace, suffering by subjecting their mind to anxieties, passions, anger. Many sadhaks after entering the field of spirituality in spite of doing Japa, meditation, upasana do not get good results because of this deha abhiman, the ahamkar that thinks it is this body!

***among humans 'you' are God, in bodies 'you' are consciousness, 'you' are light front and back, 'you' are moonlight of intelligence that removes darkness of illusion, 'you' are the path walked by illumined, 'you' are divine glory of spiritual knowledge! 'you' are unwavering peace that removes illusion! 'you' are the doer that shows progress, despite being all these, you are ajnani who does not know yourself, listen carefully to Anjaneya's endearing words who came to give Jnana, practice attain the blissful kingdom a foot away. with great enthusiasm, my little children who gained Anjaneya!***

25-03-2018 10:30 AM

#### **403) Swami, Why does one fear ?**

Courage is your first friend. If you take a step forward with courage, a thousand times more help and cooperation are attained from God. When one is in the state of Atma, and abiding in Atma, then man's natural characteristics are courage, adventure. When there is plenty of protection, compassion and grace of God, then there is no place for fear. When one is in knotty problems of body consciousness, and bondages of body, then fear keeps chasing you. Fear is a

kind of misconception. When man makes a mistake he undergoes fear and illusion. Man is confused by the weakness called fear. When all powerful God's mercy is with you like a shadow, fear will be fearful as long as that is with you. All powers, solutions, Godly qualities, power of thinking/ resolution, all these are inherent treasures, wealth in man. In the present time while in the net of physical happiness knowingly or unknowingly, due to the mistakes and errors made, man is subject to fear and anxiety. A frog is afraid of a snake. A thief when he sees police, gets fearful. If one does not have the bad quality of stealing, not only police but seeing Yama Dharmaraj also will not cause fear. That is the value of Truth. When man's knowledge and discrimination are covered by layers of Maya, fear stalks him every moment. Fear is there as long as living drags. Fear of death. State of Atma Abhimana (abiding in Atma) has no birth and death. Body finally ends up in earth. Atma means Jiva. It makes the return journey to God, to its natural position. Based on the ledger of good and bad actions done in this life, to fulfill its debts according to destiny it takes another birth. Birth and death are changes only. Atma has no destruction. Only the vehicle called body changes. To driver called Atma (Jiva), no matter which vehicle he drives he still gets the wage given by the owner. Man due to his lack of discrimination, because of thinking that he is the physical body that is 5 or 6 feet tall he gets fearful. 'In this animate inanimate creation, in this cosmic play, I am playing a role. My real form (swarupa) and God's real form (swarupa) are one. I am just an incidental being' is the broad outlook that is needed. This is Jnana ! Where there is Jnana, Dhyana becomes easier. Life means troubles, happinesses, gain-loss, nature of man, all imprisoned in the wheel of time. Time is not a servant to anyone. Based on the karmas done it is inevitable to experience the results. Even the emperor Dasaratha, because of killing sravan kumar with his arrow, and as a result of the curse given by the parents of sravan kumar, had to undergo the pain of his son's separation from him. For the wheel of time, for the law of creation, utterly poor or filthy rich are one and the same. The day when a Jivi takes birth, both his birthday and his death day are fixed. But, you celebrate birthdays. As the birthdays keep crossing, death day comes closer, knowing this is also Jnana. Past memories and mistakes made, keep scaring man step after step. Past experiences are helpful in conducting life in the present is a fact. Does not get contented with food received today. Habit of unneeded thoughts, swaying in the palanquin of imaginations, submerges man in the ocean of unhappiness. Bank balances, crores of riches, cars, mansions ... all these do not grant peace and permanent happiness. If one were to think who is the richest of all, one who has contentment is a billionaire. Even a billionaire does not have the happiness that a rickshaw hawker has by conducting life with daily wages earned. There are many Ajnanis who have earned enough to take care of six generations but keep worrying about the seventh generation. There are some over smart people who get fearful of seeing their own shadow in darkness. To know its their own shadow is also knowledge, Jnana! Those who are with Atma

Jnana are swarupas of Shiva. Not being content with what they have, instead keep dreaming about future and what they do not have are shavas (corpses) - living dead. Human life is a golden chance! God gifted golden gift. To safeguard it or letting it to go to waste is in your hands. Be alert ! (tasmat jagratta). To think God is with us in everything is a great art !

***Life is a challenge - face it with courage***

***Life is a gift - accept it happily***

***Life is a responsibility - conduct it responsibly***

***Life is an opportunity - carefully put it to good use***

***Life is a journey - safely complete it***

***Life is a vow - fulfill it to the best of your abilities***

***Life is a struggle - fight it to the end***

***Life is a destination - reach in time***

***Life is a puzzle - cleverly solve it***

***Life is a book - read it completely***

***Life is in a shelter free of fear***

***in this continuing drama till Jivi reaches Self***

***proceed forward as if victory is certain***

***with ceaseless effort proceed forward with blissful pot of Rama's name***

***reaching the shore of mumukshu right in front of you***

***collaboratively live with Anjaneya my little children!***

26-03-2018 10:25 AM

#### **404) Swami, what is the cause of sukha dukham (happiness-suffering) ?**

Birth, Death, the fuss that occurs between birth and death is life. Life is a collection of happiness-misery, victory-defeat, joy-suffering, mirth-sadness, hope-despair, health-ill health....like this many dual feelings, mutually contradicting experiences. Life is woven with house of cards of highs and lows, rising and receding. Naturally man always seeks happiness. But the doubt is , is he able to get it?. Wherever he sees he is surrounded with difficulties, sufferings, worries, agonies, heartaches, wailing, then he has the doubt of, is happiness a mirage?. In fact there are not impractical amount of inconveniences in life. You thinking that they are yours and clutching on to them tightly is the mistake. For this i will tell you a small story. It was burning hot summer. In a forest upon a tree in a nest made from sticks, a crow while resting said to its baby like this. "my little child! Sunny days are raining hot coals. Entire bird clan is suffering due to lack of water. When you are very thirsty, you need to acquire water cleverly. Listen carefully to the story i will tell you. This is the story my grandfather told me. Among our ancestors there was an intelligent scientist. One summer afternoon he felt very thirsty. There was not even a handful of water available.

After searching for a while found some water at the bottom of a pot. By sitting on the rim of the pot, no matter how much he bend forward he could not reach the water. He thought about what to do. Nearby he saw small pebbles. He picked them up with his beak and threw them into the pot. Thats it! water rose to top. Then he drank the water to his content and quenched his thirst. See! If there is a clever way out, danger is avoided. When needed follow that method!" Child grasped what mother taught him well. One evening the baby crow returned back to the nest thirsty, and was debilitated. Mother crow gave the water she saved to the baby and quenched the thirst. After recovering a bit, baby crow said "mother! In the afternoon i traveled far in search of food. Got very thirsty. Just as you said in the story, i found a pot with a little water in it. I thought of drinking that. My mouth could not reach it. Saw stone chips nearby. I put those in the pot. Water did not rise, whatever water was there those chips absorbed it! I thought your story is wrong." Mother crow felt bad, and took the baby crow to the grandfather perched on a higher branch and said "Grand father! What our ancestors said cannot be wrong. Can you tell me why it happened this way?" Grand father said "Daughter! We cannot find fault in anyone. Stone chips due to getting dry by the Sun, they absorbed the water. That is why, instead of chips one needs to put in stones. Then they won't absorb water." Next day evening the baby crow came back depressed. "Mother! Today i worked hard to put in stones in the pot. But the water did not come up. Even after filling half the pot with stones, only stones were visible but no water" said the baby crow. Immediately both went to grandfather and described what happened. He said "when water is very little in the pot there is no use putting stones. Whatever little water is there fills the gaps between the stones and it will not come up. Whatever the solid volume of the stones is, that much volume of water rises up. If you can reach it you can drink it. In that manner the jewel of our species, scientist crow must have drank the water." Hearing that the baby crow felt it gained a lot of intelligence. Touched the feet of grandfather crow and went into the forest. It perked up with the knowledge gained and proceeded like a Maharshi. What did you understand from this? Everyday when you refer to yourself while speaking you keep saying 'I', 'I'. But, you don't know what that 'I' is. You desire for liberation in this life. But don't know what liberation is. You say everyone is Atma swarupa. But, don't know the address of Atma. Then to know what must you do? Just the way baby crow got to know truth from grandfather crow, you must take shelter in an Atma Jnani who experientially knows above things. Serve him with humility. Must wait patiently. In the end get answers to them from him. You must know them experientially. In this sadhana you will come across many doubts, obstacles. Like baby crow earned Jnana from grand father crow, you must become knowers of Jnana through your Sadguru. For gaining Jnana, humility is very necessary. Without that any knowledge (vidya) is of no use.

**no matter how many variety of vidyas one learns, waste of effort,  
but Parmaeswara is not seen, even if you say you are doing sadhanas,  
what sadhana can you do when you don't know meaning of sadhana?  
if you say you will wake up early? chickens and hens do the same!  
if you say, cold water bath? fishes are there in ponds all the time!  
if you say, eat only leafy vegetables? lambs eat them all the time!  
if you say, sing well and loud? don't crows caw caw!  
possess a mind free of impurities, speaking sweetly,  
doing seva as much as capable, that is a sadhak!  
this Bajrang Bali sitting in front of you and teaching, for your benefit saying  
in many different ways, keeping you interested with stories, get the alms of  
Jnana given endearingly, reaching fearlessly to Anjaneya's heart, firmly  
establish and relax, my little children!**

27-03-2018 10:45 am

#### **405) Swami, How to handle issues and happiness in life ?**

Only when sorrow and happiness are one after the other, only then there is meaning to life, and living. As long as man lives he must continue to experience these. This is the dharma of the world. But, if troubles are lifelong and in the end happiness comes, to what extent is that useful? How much happiness can one get in the end? what one did not get in their lifetime journey, are they going to get it in the last hours? Difficulties, happinesses, physical pains are more or less same for any Jivi. Those driven by mind keep upholding relationships. Just because they are upholding, do not put all the burden on them. Understand and help them experience also. For them difficulties do not seem like difficulties. Must allocate some resting time. Thinking they will get happiness after everything is over is not useful. It is ok if you cannot encourage others but do not use language that will discourage, and make them feel dejected. If right encouragement is given, one gets new strength. Even for work that is very hard to do, one gets self confidence. When energy and creativity are receding, change your daily activities and plans accordingly. Make limits. Otherwise, a lot of troubles will come and won't let your thoughts in the mind work properly, generating mistakes. One mistake results in many more mistakes. For everything a limit is necessary. Stubbornness, and pride are not needed. Understand. Think, follow !

**planned body journey and residing as Jivi, gives thought how to track it,  
became awareness in life journey, as Jivatma gave seva, seated inside,  
emitting light for world peace, this Anjaneya staying very close,  
gave knowledge of Shiva-Shava (animate-inanimate) principle, handed  
what is good and beneficial to body, did enquiry into Truth (Sath),**

***knowing change is needed for becoming Sat Chit (existence awareness) swarupas, accept teachings with great faith, at your own pace reach the destination, my little children!***

**28-03-2018 10:20 AM**

**406) Swami, what errors are we making, what changes to bring in us?**

Without a break, without any rest I go on instructing - you go on reading. Reading only has no use. So many people are studying Ramayana. But studying it, without following commands of father, what is the gain? Now, on every street corner there are Bhagavad Gita updesh (elaborations)! Is there anyone who is putting one sentence into practice? Not. If all the time you are in the knowing mode, when would it be practiced? One who reads every book they get hold of is really a fool ! Even if one word is practiced, that is enough. Today's man thinks he knows everything. One who knows everything, is unable to know himself. These kind of people are portrayed as great learned, and sadhaks. This is an insult. Therefore, put one thing in practice at least. You are hearing many things I am telling you. I am instructing "Na karmana, Na prajaya, Dhanena, Tyage-naike Amrutathwa maanushaha". But, how many are practicing detachment? How many are putting it into practice what I am instructing? Fill your heart with love. Entire creation needs to become loving. Only then suffering, jealousy, hate gets uprooted. Jealousy is a great evil disease. Jealousy is spreading like contagious disease. There is no greater medicine than love to prevent and correct it. Whoever you meet wish them with a smile. Even if someone you dislike comes, give them affection. "Yadbhavam Tad Bhavati" (as your feeling, so is your experience). If you do not let hate, anger, and jealousy come near you, unmanifest bliss will get closer. If understanding dawns on you that God is pervading everything, then you will see the truth that there is no atom or sub atom in the creation where the all powerful God is not. You will know the meaning of spirituality. "Sarvam Khalvidam Brahma" God is all pervading cosmic form. If you think correctly, spirituality and scientific knowledge don't have any difference. Entire world is filled with electric, laser, radio, light, heat waves, is what science tells us today. This is the direct evidence that God's form is pervading everywhere. In every person there is light energy, heat energy, electric energy, magnetic energy and many others are there. Divine energy has neither birth nor death. These bodies can come and go. But Atma principle has no coming and going, and never will. Do not drift away from divinity due to worldly desires, due to prohibited attractions, and due to danger filled enticements.

***you walk here and there, along the path of potholes for food crumbs, anguish doesn't extinguish, sadhana doesn't proceed, attachment doesn't melt, joy doesn't increase, despite learning teachings I gave in plenty, never reduces, anxiety for pleasures don't stop, can't avoid falling ill and***

***groaning, running around here for aham ('I') - running into troubles  
thinking aham is everything, beyond, don't know what is beyond,  
only thing left here is family life, therefore, seeing deep inside heart,  
become a sadhak fancily elegantly along sadhana path,  
in awareness that you are embodiment of Atma, ruler Anjaneya without  
letting go of your hands, take rapid steps and reach last stage,  
saying my dear little children! Anjaneya is lovingly inviting you.***

**29-03-2018 10:40 AM**

**407) Swami, What distinguishes devotion path ?**

God is omnipresent. He is the director of the sportful drama called world. Being in the ocean of yoga, he is pervading both inside and outside of the entire moving-unmoving universe. Among the paths to reach God, path of Jnana is superior. Along with it the paths of Nishkama Karma yoga (selfless service), Raja yoga (path of meditation), Bhakti yoga (devotional path) are important. Among these three yogas the easiest path for man is Bhakti yoga. It is known that human life is fragile, impermanent, and uncertain but it is hard to obtain. Only few know that it is attained due to the invaluable grace of God. It is a boon given by God, this human life is a wonderful boon, therefore no matter what you do, at all times ceaselessly do not forget presence of God. God should be loved with mind, heart, and inner Atma in unity. Service, prayer, meditation are to be the inner feelings. Love towards God will always give constant peace, happiness, and all prosperities. In order to develop love for God, one must know well what is God, and what is his form. This understanding leads to faith and confidence in God. From faith to love, from love to devotion becomes firm and rooted. Insight into God is necessary. God is present as a witness in entire animate-inanimate beings as Omnipresence. Knowing him in this manner a great level of devotion develops for God. For developing Bhakti, Jnana is the cause. God's name is like divine medicine. Other medicines only cure the body illnesses. But, God's name cures the entire mental illnesses. When you are uttering God's name, your mind should be centered on your goal. One must practice - mind on God thought, heart on purity, hands to perform selfless service. Be immersed in remembrance of God. Praying like this everyday and by contemplation, peace and bliss is attained. In the path of Bhakti yoga (devotion), one recognizes by choosing a form or a name and worshipping becomes a medium to awaken the feeling of devotion, by staying beyond the regulations of devotion rituals, by offering to God every moment every work, one must make the effort to reach God. For human birth Bhakti is the success, and blessing. Essence of Gita, Vedas, Puranas etc and in the end this Hanuman's paths are all Bhakti. Whichever path you follow, it is to become eligible for God's seva and grace. In God worship no matter which path you follow attaining success should be your goal. That Bhakti itself takes your mind near God. In Bhakti path God is very near Bhakta and all

the time safeguarding him. Therefore, whatever you have is not permanent, only God is permanent. That is why, one who has faith in God is not subjected to any harm. He is always protecting them. You have no other choice except God's protection. Lucky are those who do not have evil propensities (samskars). They are protected by God. They will attain the moksha (liberation) state. Nobody can escape it with self effort. Therefore, Sri Ramakrishna used to say that if you have purity of heart, divine mother will set right everything else. No matter how many hindrances, limiting circumstances occur in life, one who is elevated should not lose their purity, not leave God devotion, and must conduct themselves very carefully.

***hopeless dejected thinking why need this life, for them when beauty,  
convenience gets available, despair evaporates and hope gushes,  
hope gives happiness to mind, hope on life sprouts.  
in place of hopelessness hope arises, new enthusiasm ensues  
hope gets man to stand straight, makes him fly in life, every living being in  
world seeks life without hopelessness, worry, suffering,  
in this creation every jivi is asha (hope) jivi only, hope keeps jivi alive,  
upon examination, hope is the divine medicine for dejection,  
Anjaneya handing hope of Bhakti path that is appropriate supporting,  
Bajrang Bali instructing well, setting you right with instructions,  
not become outward focused, turn into leaders of Bhakti kingdom,  
start a new chapter, leave feeling of deficiency, spreading flowers,  
reach Veer Anjaneya with heroic enthusiasm  
my little children!***

**30-03-2018 10:30 AM**

**408) Swami, what is the relationship between mind and Tejas (spiritual luster) ?**

Ye Naudam Bhootam muvanam bhavishyath  
pari gruheeta mamruthaana sarvam  
yena yajna-sthaayathe saptha-hothaa  
thanmey manaha shiva-sankalpa-masthu

(Due to which, through Yoga sadhana Jnana that is indestructible in past present and future is acquired, due to which the entire actions of the duties in life get done as ordained by destiny, all those get fulfilled through auspicious benevolent thoughts of your mind. This is the belief (bhava.))

You conjecture three groups - Devatas (gods), Manavas (humans), Danavas (evil/demons). Among them Danavas are vile, wretched. Humans in between. Devatas are the best. Danavas are full of bad qualities, humans have both good



- bad. Devatas are bestowed with all the good qualities. They are benevolent to others. They possess spiritual luster (Tejas). Devatas possess extraordinary capability, and luster (Tejas). God is in every atom. But because of luster (Tejas) he gives us direct experience (sakshatkar). Vedic philosophy (dharma) is dependent on the doctrine of Karma. First one is that human cannot refrain from Karma for even a second. Experiencing the result of the Karma (karma phala) is the second. Good and benevolent deeds give good results, while inauspicious, bad deeds give bad results is the third one. The way karmas play out is very strange. On and off you have doubts about the consequences of karma (karma phala). But that doubt is baseless. Prior to hanging a criminal, their wish is fulfilled. Similar is Easwar's method. Your mind is so capable that it can know its real nature or state easily using contemplation with discrimination and studying one's own past, present, and future deeply. He can know by himself if he is becoming human? or increasing qualities of Danavas? or by doing Devata activities becoming great and brilliant like the Devatas?. Tejas is most excellent godly quality. Tejas is an inner tendency mingled with your swabhava (personality). Not caring for any hindrances, getting immersed in one's desired activity as guided is Tejas. In fact, in this conflict filled world whoever stays as Tejasvi (one with Tejas) thrives. They only succeed. All work gets done as ordained in their duty filled life. This is possible only when you have benevolent, auspicious thoughts. You should not let the demons called desire, anger, attachment, greed, pride, jealousy to peep into you. Do not allow evil thoughts ever. You need to guard yourself from going in bad direction. Always keeping far from bad thoughts, entertain only auspicious and benevolent thoughts. Falling under the control of attachment and greed, driven by vasana craving, man does varieties of bad deeds, akarmas (inaction) and misuses the very valuable human life time. Man is forgetting his goal and leading a life away from Tejas.

#### **409) Swami, How should we keep our mind ?**

Man should keep his mind in check. Mind is the key to all kinds of Siddhis (powers). By nature mind is restless. Controlling it is difficult but not impossible. To progress, effort with perseverance and determination must be put in. For the benefit of everyone in society, you must deploy your capacity, capabilities, and intelligence. Do not let mind submit to anger and hatred. Ideal man is one who can handle fierce circumstances in calmness and silence, and in the middle of tense situation experiences silence and stillness. One who carries his work without any concern of surrounding activities is doing karma yoga. If they understand that, then they know karma yoga. It means good nature and character got rooted in them. When your mind becomes clean, pure, faultless, and sanctified only then a firm strong mind is possible. For your individual life in society mind needs to be pure to become strong, excellent, elevated, and prosperous. It is necessary for body, mind, goal, conduct, individual, society, to be kept in a condition which is clean, pure, free of faults, and sanctified. Purity is

absolutely necessary for all kinds of progress - desire based, worldly, individual, and society. Mind should be filled with auspicious and benevolent thoughts. You should always fill up with good thoughts and good resolutions in your living. Only then success will be yours. Do not procrastinate fulfilling noble thoughts and resolutions. It is not befitting to show laziness in implementing benevolent auspicious resolutions.

***humanness is divinity in man, divinity arises from humanness,  
only then man becomes God, man without humanness is demon,  
humanness made human society strong, In creation this divinity is not in  
other beings, my desire is every man with complete humanness  
attain divinity and become God  
with Anjaneya's command, step forward, with alms of spirituality received  
fill the stomach, on this path let go what's not delicious,  
recognize the valor of veer Anjaneya, like an aimed arrow shot silently,  
reach the feet of Sri Rama, forever as Chit swarupa make friends with this  
chiranjeevi, my sweet little children !***

**31-03-2018 10:35 AM**

**410) Swami, In what way is it necessary for a sadhak to be happy ?**

As long as your anxiety (pari tapam) is severe, your spiritual life will not be without bloom. As long as you cry (arthi) out for God your spiritual life is a rainbow of happiness. As long as imagination stands as support for sadhana, happy conversations become flowers that are sprinkled in the path of higher journey. Only when happiness becomes a part of sadhana, life filled with sadhana becomes fertile. Outbreak of smile in the face is not a restriction for spiritual life. Staying sober, or being secretive are not characteristics of Raja yoga. To make Bhaktas burst out laughing, or laughing till stomach hurts is only possible for God. Doing sadhana with unfailing discipline, frequently undergoing bhava samadhi, yet just like circumstantially appropriate speech shot as arrows shaking the bee hive of laughs, sweet smiles should please the minds of others. God's leela of four yogas called karma, bhakti, raja, jnana combined with fun yoga in the spiritual path clearly highlights the necessity of santosh (happiness) sadhana. All of us want happiness. But, how many are willing to invest sufficiently for that? When the vow of 'to be happy' is made, one makes the gain of higher than highest joy. Lately i saw some leaflets being distributed. Those leaflets contained "how to make money?" and if one wanted instructions, tricks, advices then they need to go to certain address. Fees was a few hundred rupees." When i saw that I felt, he must be a real poor person, did not even have enough money to print the leaflets. If he really knew how to make money, why would he print leaflets and reveal those secrets? He himself would have followed that path to earn the money, isn't it." This is what i said. It is the advice i gave to

people who were just chit chatting at Bh. Ramana ashram when i was there. Whatever may be, whoever read those leaflets, invariably hope will sprout in them. I am about to tell you a deep secret about happiness. Are you all ready? To earn money one needs to invest money, likewise for perpetual bliss what is needed first is to be happy. That is, investment needed here is also happiness. This is the secret. Always worried, pitiful, with serious face, staying silent, are not indicators of inward facing. Demons (rakshasas) view life always as a problem, humans as work, Devatas as a sport. So for sadhana to proceed as a game, as a song, first you must take up the discipline of santosh (happiness) sadhana. A doubt might arise "what is this? only when some work completes and we get results then happiness is felt, isn't it?" But, when any sadhana is begun with happiness one gains half the victory. Groaning is the first obstacle to any work undertaken. As soon as spiritual sadhak is mentioned, one thinks that they do not have any interest towards the external world and are aloof or should be aloof. But, that is not at all true. In fact sadhana proceeds smoothly, when heart overflows with happiness. Those sadhaks who start to do sadhana cheerfully, enthusiastically, they attain progress very quickly. Enthusiasm, courage, boldness, buddhi, energy, prowess, wherever these six qualities exist, God is there. When sadhak is happy as a free bird, he will have all these good gunas in him. Always being cheerful with a smile will take you closer to God faster than all other prayers. I will tell you a story for this.

Once Deva Rishi Narada was going to vaikuntha (abode of Vishnu). On that way, there was a sadhu with thick matted hair engaged in severe penance. Around him high ant hills grew. For a longtime sadhu was immersed in Tapas, saw Narad, greeted him and asked "Sir, where are you going?" Then Narad said he was going to vaikuntha. Sadhu requested him to ask Sri Maha Vishnu as to when would he get liberation. Narad said ok and proceeded forward. Another sadhu singing the glories of God daily, he was immersed totally in singing and dancing. He also noticed Narad's coming, got to know that he was going to vaikuntha, requested Narad to find out about his liberation too. Narad agreed and proceeded ahead. He completed his journey to vaikuntha and returned back the same path. Then the sadhu doing severe penance asked Narad about his liberation. Narad replied that God said that he will have to take four more births. "Ouch! I am doing such severe penance. Another four lives?" saying so sadhu shed tears. Then he came to the second sadhu and said "Son! Vishnu said you will have to take as many births as the leaves on that tamarind tree before you get liberation". "Aha! So i am going to get liberation that quickly?" saying so the second sadhu started dancing out of happiness. Then a miracle happened. Then Lord Vishnu said to that sadhu in a divine voice from the sky "Son! you will get liberation right at this moment".

This nice story highlights the different aspects of happiness sadhana. First, sadhana of highest goal is to be done with enthusiasm, not keep thinking about the result constantly and make sadhana difficult, and not make onlookers

think "Oh my god, spiritual sadhana is so hard!" and get them scared and misunderstood. Not only that, those who think sadhana is a burden cannot worship wholeheartedly. Second one is mental preparedness. For first sadhu even waiting four more lives became difficult. Just by thinking "I am doing so much", the four more lives became four yugas to him. Second sadhu since he was enjoying the happiness in his sadhana, he exhibited his readiness to await as much time as it takes. As a reward for that attitude, he begot the result of liberation right away. That is why it is said "Mind is the cause for man's bondage and liberation" (Manah yeva karanam manushya-nam bandham mokshayo-ha) meaning mind is the root cause for either of them. Method of the happiness aspirant (sadhak), gives encouragement to reach the highest goal with royal dignity. Gives renewed enthusiasm to the body, unwavering peace to mind, and makes one attain Atmic bliss.

***Inner atma's sound advice is approval for practice  
inner power experiences mukthi***

***mind must understand inner teachings - inner purity makes buddhi shine  
detachment a part of Jnana - sacrifice a part of union (yoga)  
without humanity no divinity - without leaving evil no humanity  
devotion is door to liberation - Jnana is path for good fortune of liberation  
body is an instrument - Atma is its awareness  
hence pay attention to Anjaneya's words - do enquiry of Atma  
stepping quickly change into undiminished family trees of Anjaneya  
acquire the fruits called good results with protection of Anjaneya  
attain happiness and take rest my little children!***

**01-04-2018 10:30 AM**

**411) Swami, what must one do to attain mental peace ?**

One must have confidence in oneself during difficult times. When one is in difficulties and problems, others support is much needed. If one wishes to stay secure and not to fall in danger, they need to have the blessings of the elders. But over and above, one needs to have peace and harmony with their associates and companions. When one has both of these then life is a smooth journey. Basis and support for the entire creation is God. This shanti mantra is a wonderful medicine indicated for the entire humanity. If one wants peace, one must not count others shortcomings. Instead know your own shortcomings. Learn to feel that entire world is your own. No one is an outsider, all are your own. You all wish for peace of mind and also believe that it is your right. But are you ready to pay the right price for it? God did not say 'for peace' instead said 'if one wants peace'. God is testing you by using the term 'if one wants peace'. In an indirect way it is saying, do you really want peace? Hence, before you

complain that you are distressed and disturbed, are you truly wishing for peace of mind? You need to question yourself, if you are completely determined to attain peace of mind? If you seek permanent peace, and fully determined to discover your own divinity, then the first thing to do is not to find fault in others. Entire everything is mind. Good and evil, holy and unholy are in mind only. One contaminates one's own mind first and then is able to see the faults in others. Does one gain anything by noticing others faults? it only harms themselves. All the hurdles one faces in their daily life, the root source is in themselves. Your feelings emotions reactions may not reveal this truth. Reactions to incidences occurring to you and in your surroundings reveal/ prove this truth. If you truly want peace, then know that there is no power in this world that can disturb or distress you. Do not find fault in others. Finding faults is the hindrance to peace. Not to find fault in others does not mean not recognizing the limitation of others. Everyone has faults. Based on these, their character should not be assessed. One needs to interact skillfully and carefully with people who make mistakes, and those who act immorally. One must understand and take part in their happiness and sorrow. One needs to demonstrate great concern for their wellbeing. Moreover, either in families or in organizations or in other human interactions, ideal circumstances do not stay all the time. In one place or other it is bound to have shortcomings, conflicts etc. Perfection is impossible in this world. May not be able to change people or the circumstances. But one can change themselves. That is, one can change the perspective from which one sees. This is the path to peace. In order to assess about oneself this kind of inner investigation and analysis is very much needed. Even though you all have shortcomings but you must behave in a way that demonstrates your inner divinity. As God's children you all are complete, perfect, but as sadhaks you have certain limitations. Only when you recognize those limitations you will be able to adopt humility. Thereafter you will be able to overcome them.

**412) Swami, what does inward turned mind mean ?**

Due to inner analysis and investigation the mind turns inward which in turn develops a strong bond with God. Turning inward does not mean neglecting one's duties or living away from people. Once turned inward one discharges one's duties skillfully and with dedication. Because, to the extent mind turns inward, everything in the outside world will become one with God that much more. Then one does not see the faults in others. When this truth becomes real to you in your day to day interactions, then you will attain parama (highest) shanti. If you wish to have peace here and now in this life, then follow the spiritual sadhanas prescribed for you. This shanti mantra is enormous grace, to make your life peaceful and to make others life peaceful.

***Taraka mantra for crores of devotees  
for disciple groups a ceaseless chant***

***beneficial to entire human kind  
a wish fulfilling tree for those who practice  
Hanuman's words are ever doable  
to sustain and establish peace  
listen to the words of Hanuma live happily  
drinking the nectar of life  
reach the Jiveshwara real soon  
my sweet little children!***

**02-04-2018 10:40 AM**

**413) Swami, How is purity of mind attained?**

No matter how much external cleanliness, good conduct a sadhak might have, their mind needs to be free of lust/ desire and wealth. This is inner purity. Without this inner purity, no matter how many good attributes one has on the surface they will not yield the experience of the Sathya, Truth. One who is ever impure due to lack of good understanding and scattered mind, can never reach the highest goal (parama padam). Not only that, one gets swept away by the wheel of birth and death samsara. One who has mind in their control, has discriminating intellect, and is ever pure will attain the birth-less highest goal of life. Some spiritual aspirants might suddenly attain siddhi power, or by good fortune due to divine will might experience or ascend to a higher spiritual state. But without inner purity, mind does not turn inward. Without inward turned mind, self-examination is not possible. Hence, in spite of attaining ecstatic state one develops pride that they attained it by self-effort. One small example. Once one gold smith's tongue tuned inward and got locked back to nasal cavity (called kechari mudra). Because of that he became like a person who is in Jada Samadhi. He stayed still for a long time without any movement. People started coming to worship him. After some years like that suddenly his tongue came back to normal position. He came back to awake consciousness and started doing his professional gold smith work. Worldly people get fascinated with practices, extraordinary samadhi experiences, attainment of powers. These kind of spiritual practices are all kriyas related to the body only but one must realize that they have no relationship to God. Purity of mind occurs when one develops sat sanklpa (pure desires/ intentions) with firm dedication. Controlling the physical body will never lead to inner purity. Merely cutting off the leaves and branches of a tree does not alter its swabhava (personality). Nama smarana (japa) aids in removing samskars (vasanas) that are acquired over many lives. Whichever way Brahma Jnanis (realized souls) conduct themselves, their suitability is limited to them only. Mahatmas who are in the state of Parama Hamsa are beyond the restrictions and injunctions of the scriptures. But for the sadhaks those steps (scriptural do's and don't's) are extremely safe and

auspicious. Those who are practicing inner and outer purity are the only ones who can reach the highest goal. Even desire for God cannot attain the goal. When we are trying to thread a needle, even if one string is outside, the needle wont get threaded. God is of child's nature. One child is sitting with invaluable precious stones in his lap. Many people travel along that way where child is sitting. They ask the child to give them those precious stones. Child covers up those in his clothes, turns his face away from them and says I wont give. But another person walks along the same path without speaking, the child runs after him and gives him those precious stones. Without the grace of God, it is not possible to get a darshan of God. It is not easy to get his Grace. One must completely let go of their ego. As long as one has doer-ship God's vision is not possible.

You all pray to God to change the people you are surrounded and interact with. But God is trying to change you. One who realizes this truth views that everything is happening for their own good. In spiritual language, this is called Sharanagati.

***sowing a seed gives a plant, dharma of seed is to sprout  
human's dharma is humanity  
as sapling is nourished, becomes a gigantic tree  
as human thoughts are analyzed, miracles arise  
fully ripened humanity is man's God  
sapling growing while budding is its dharma  
you are the architect of your destiny is naked truth  
nothing is impossible with sadhana is also a naked truth  
in flowing life, cultivate peace and happiness  
by sharing with many the teachings of Pavan Kumar  
view them in many different ways if desire arises to improve yourself,  
let go bothering memories, know permanent happiness is ever with you,  
progress silently and briskly, attain everlasting spiritual growth  
and rejoice, my sweet little children!***

03-04-2018 9:30 AM

**414) Swami, what is the benefit of performing karmas with Bhagavat Arpana Buddhi ?**

A drop of water does not stay on lotus leaf. Similarly, karmas do not show their effect on a Yogi. Because a Yogi does karmas with an intellect that naturally offers it to God (bhagavat arpana buddhi). Does it with no desire or interest in the results. Feelings of like/ dislike, association/ disassociation (sang/ asang), attachment/ hatred towards any person, any object, any matter, any action arise because one has the feeling of 'my-ness'. Due to this 'my-ness' feeling, the

dualities (dwanda) of happiness/ suffering, victory/ defeat, loss/ gain affect you. Hence karmas must be performed not with an intellect of 'my-ness' but with intellect of offering it to God. One must do karmas as if it is God's work that one is doing. As if it is being done for God. For example, a person is working for a merchant. All the work he does is for the sake of the merchant. Therefore if the merchant makes a gain or a loss, it has no impact on the worker. Similarly if you do the work for the sake of God then you would not have any anxiety towards the work and its results. The feeling of 'my-ness' does not arise.

**415) Swami, How to come out of the maze (Padma Vyuha) of samsara ?**

This world is the prosperity of God. But people do not try to find out about the one who owns this prosperity. Every one clamors after wealth and desires. But in the end all they get from them is lot of suffering and lack of peace. This samsara is like a vortex in the river visalakshi. If any boat gets caught in it, not possible for anyone to save it. To say further, this samsara is like a thorny bush. If you free yourself from one thorn, another thorn stings you. Once one is caught in padma vyuham (lotus strategy, a maze) it is very difficult to come out of it. Man gets destroyed in the wildfire called samsara. Is there any path out of it? Prayer and sadhu sangh (company of holy and wise). You cannot cure an ailment without going to the doctor. Just one day of sadhu sangh is not enough. Need to engage in it all the time. Because the ailment is chronic. You might ask as to what is the benefit from sadhu sangh? One develops liking and love for God. One cannot achieve anything in the field of spirituality without feeling distress. As one keeps on engaging in sadhu sangh, one starts pining for God. This is like head of the house who is agonized for well being of someone in family who is stricken with disease. Degree of anxiety one must have for God is like the way one feels when one has lost their job, everyday they keep going to employment office seeking, even if they are sent back saying there are no jobs, they show up at the office next day seeking for an opening, anxiously.

***if attained plant of sandal wood gives fragrance,  
upon doing sadhana everyone gains victory,  
habituated to eating neem, bitterness becomes sweet,  
if analysis accompanies thinking, life becomes nectarine,  
as small thoughts get churned, gives great results,  
quest is a wonderful tool to reach destination,  
progress is the inspiration for the goal,  
penetrating towards goal is beginning of victory,  
not forgetting responsibilities is happiness,  
converting difficulties into happiness is life  
this Anjaneya handing you the gist of life, understand well what is said,  
blissfully making effort with the hope to get freed of my-ness bondage,***



***my sweet little children caught in the arms of Bajrang Bali!***

**04-04-2018** 11:15 AM

**416) Swami, who are the ones who cannot know Dharma?**

Drunkard, careless person, mad person, tired person, angry person, hungry person, greedy person, a coward, a hasty person, lusty person .... these will not be able to know Dharma. Instructions on Dharma are tasteless for an empty stomach. Along with the hungry person there are nine other kinds of people to whom Dharma does not sink into their heads. Giving them or reciting teachings of Dharma to them is like blowing a conch to a deaf person. If you ask who are these:

- 1) Drunkard: one who is a slave to alcohol, telling him to quit he would say yes, but when time arrives it is same old story. He parks his vow outside. He would hock precious jewelry too.
- 2) Careless person: One who is not vigilant. Instructing a careless person "restrain your mind" what is the gain? It requires practice. He does not have enough belief in it. All the teachings given to him are like blowing trumpet to a deaf person.
- 3) Mad person. One who tells him to reduce his madness has the chance to be a mad person himself. If possible get that person treated for madness.
- 4) Exhausted - one who is tired due to overwork. Reminding that person about responsibility is as useful as shoonyam (void). Giving him rest, suggesting him a way out of tiredness is of use.
- 5) Angry - Telling an angry person to reduce anger might only increase anger. Before he gets angry or after his anger is subsided, Dharma can be told.
- 6) Hungry - One who is hurting due to hunger telling him Vedanta like "Do not get jealous of rich, it is a cause for lack of peace" might stoke his anger along with his hunger. If possible, fill his stomach. Then his mind gets peaceful.
- 7) Miser - Telling a miser "greed is cause for suffering, doing charity will get you to higher state", result is zero. Because he is not the owner but a slave to riches. When his mind is not with him, is putting Dharma into practice possible? If there is Dharma that does not entail spending a dime, it can be told. Even that, he might listen if he gets paid.
- 8) Coward - one who gets terrified of darkness teaching him "Victory or martyrdom" is a waste. He would run away saying if alive he is more useful, hence of no use. If possible, support is to be provided to him.
- 9) Hasty person - One who keeps running here and there advising him to sit at one place and meditate or be peaceful or to slow down, can he follow? If he sits down with closed eyes alone, there is a chance he might lose his mind.
- 10) Lusty person - preaching to a lusty person that woman is worthy of worship, would he listen? Besides protecting chaste women from him there is no

other solution.

No matter how much you comb curly hair it does not straighten. Water does not absorb into a stone. Likewise, these above 10 people bound to samsara (phenomenal world), changing their mind is very hard. In Sama Dana Bheda Danda methods appropriate one needs to be utilized. Even then if they don't pick up, reduce your zeal to give free teachings and elevate them, bear them, practice forgiveness by which you can safeguard your own peace. But, if no one tells them what dharma is then how would they know? One can tell them Dharma but it should be something they can follow or practice. That teaching should be only about the next step to where they are. Only God is their Guru. Their issues and problems become their guide. The suffering they undergo from their inclinations are their real teachers.

***O mind why so lazy about life!***

***keep running after mirages keep getting burned with like dislike  
always depressed with distress ego keeps flying with spread wings  
fill yourself every inch with pride keep floating in the hugs of dreams  
tears keep flowing like rivers go around with restless mind  
don't want to know meaning of life keep forgetting life is a bubble  
change this momentary life into sandal wood,  
peel the maya layers from mind right away,  
proceed clean like a jasmine flower,  
leave a mark in the world as one with humanity,  
Anjaneya's teachings reach your heart, pulls out the good and bad in you,  
it tells you about your good bad qualities, lays a path for the future,  
gets you ready for reaching your ideals,  
so said this pavan kumar's words must get perfumed  
blissful with teachings of Atma  
step forward reach Anjani suta, my little children!***

05-04-2018 10:30 AM

**417) Swami, what are the important things needed in human life ?**

People say it lightly that man needs food, cloth, and nest. It is absolutely true. Ordinarily born as human, every person along with food needs a place to stay. Well heeled rich person living in mansions, wearing silk and zaree, eating 5 course meals, while poor man wearing torn clothes, drinks grain soups, sleeps underneath some tree. But, food cloth and place to stay, are not sufficient. By meeting those three needs life does not proceed. Important things needed in man's life are company, friendliness, respect, love, affection, and friendship. If none of these are there then there is no difference between man and a stone. Man has mind. Man with mind needs company of another ten people with

minds. It begins with a toothless smile third month after birth by recognizing a person. Yearning for friendship, and that yearning keeps going on till the last moment of life. Even after reaching the state when life breath is about to leave, that jivi as it breaths last, looks hopefully at kith and kin. During lifetime one encounters many people, many relatives, many relationships, and many more attachments. Some with feeling of friendship, and good heart provide comfort to mind. Some others hurt by piercing words. Strange thing is, these relationships, relatives are not in your hands. There are incidents where one desires a person but loses them. People with similar tastes, thoughts, encounter each other in some circumstances develop unexpected closeness. But, such a circumstance occurs to only a few people. It is not easy to maintain friendship with a person one likes. In a way, it is like walking on a tight rope. Age differences, gender differences, position differences, differences in thinking, circumstance effects, stand as obstacles. Overcoming all those, forming a good friendship and the rare relationship to continue for a long time is as difficult as reaching the end without falling prey to a snake in the snakes and ladders board game. Not only that, born somewhere, grew up somewhere, in between the two words called pe-lli (marriage), in circumstances where life is to be started on foundation of faith, how many bondages, responsibilities? how long a journey?. Till the end of life new chapters, new lessons, with new thoughts new beginnings, newer song and dances, fun filled beginnings, in the middle of irritations, discomforts, tearful farewells, in the middle of ocean of grief, one life in that pair ends. Does it end there? No. Even after bosom friend left, with their memories another heart continues to beat, passing time revisiting sweet-sour memories, that jivi has to cross, has to swim the ocean of life. To remember their own, not only by own household, but by society is not that easy. No matter how many beginnings to survive, and prosper, in the end what is wanted is a little respect. Where does that person go after leaving life, the work they conceived, their elevated thoughts, that person's ethics, morality, relationships, attachments, is decided by how they moved around with everyone. When they are alive if they live with respect and give respect, then that person always gets respect. It is not that easy to live with values in these times when all human relationships are changing into economic relationships. Only when one moves among people with human relationships then that life is worthwhile. Then only a man gets company, affection, love, deep attachment, friendship, and recognition in society. In speech it might be a small thing or feels small, but putting it into practice and proving oneself is not that easy. Currently, man must encounter many ups and downs, criticisms, insults, accusations, and to live while safeguarding the values becomes possible only when eminent thoughts are in place. A good thought becomes a first step for a good path, when that thought is put into action one makes the effort to climb the steps, and becomes a guiding light to others. No matter how many criticisms are faced, for everyone's good, and to make possible what was conceived, the long journey continues on. That effort brings

forth "human" in man. Starting an effort for accomplishment of one good work, the day a person changes from individual to a great power, then that will get respect. When values of work accomplishment that benefit many people are present as evidence, then one is lodged forever in many people's heart. Becomes immortal. You lovingly greeting, speaking, and replying is a great sadhana. Sadhana means peaceful speech, giving a reply without ego which satisfies the other person. Just imagine how your feelings would be if other person gave the same reply as you do. Merely imagining makes you fearful, can you withstand it in real life? The responsibility put on you by God is not to be taken as a burden, instead think that it is to make your life worthwhile.

***to mind that gets annoyed at everything, to man whose revenge increases at every little thing, there is a treatment - it is medicine of gratitude, every help you receive, not expressing gratitude is really a mental defect, no revenge even when made to suffer, but did you express gratitude for increasing forbearance, that is high spiritual state. gratitude is not merely a lifeless word - it is individual maturity mantra, when said not merely by lips but from the bowels of heart, gratitude expands your heart, makes your ego vanish completely, teachings of this pavan kumar taught everyday, try for mental maturity, follow dharma, experience dharmic life, store safely Anjani suta's words, experience, secure peace seeking hearts, reach chiranjeevi (immortal one) nearby, become immortal and enjoy, my little children!***

06-04-2018 10:20 AM

#### **418) Swami, I would like to know about Karma and its consequences?**

Karma is of three types. To resolve or to conceive (sankalp) is a karma. To express what has been conceived is the second type. To execute or follow what had been expressed is third type of karma. That is, mind is the one that resolves/ conceives, word is the one that expresses. Execution is done by action. Happiness and suffering in human life is due to these three causes. Some give results in seconds, some give results in minutes, while some actions give results after yugas (aeons). When a knife hits, blood oozes right away from the wound. Food you partake digests after 2 hrs i.e. this karma gives results in few hours. A seed planted in the ground takes a few days to sprout, a few years to become a tree, and few more years to yield fruit. In this manner dependent on karma, results can be in hours, days, months, and years. This is nature's rule, law, command. Some people proudly say that even though they did wrong things they did not get any consequences due to them. It is inevitable to beget the consequence of the karma. If one says without doing any karma they are

getting consequences means one can say it is from past lives karma. For example mother Sita did not do any bad karmas and yet had to undergo separation from her husband. Went to jungle. Harischandra became a guard at a cemetery without doing any bad karmas. Although no karmas were done in this life to beget that, prior lives karmas are the cause.

**419) Swami, Do karma consequences (phala) have to be experienced ?**

There is only one way to escape from karma phala and that is God's grace. In the bank called God's grace if you do good karmas in the form of deposits, then when you need it you could access the cash called God's grace. In case if there are no deposits in the bank then one can put their property as collateral and obtain loans. In case, even this is not possible, then one can use the guarantee of a rich man to borrow the money. The first type is the merit earned in prior lives are the deposits. In the second instance the property in this life is the Truth, non violence and selfless service to others. In the third instance, one takes a great person and uses his guarantee. The one who gives such a guarantee is the Guru. Here Guru does not mean the one who gave a Mantra to you. Paramatma is the Guru. In order for Paramatma to give guarantee one must let go of the 'I-ness' and 'Mine-ness' (ahamkar, mamakar). God does not get happy because you did some good work. First become a good person and then take up the good works.

**420) Swami, what is the definition of Bhakti (devotion) and Prema (love) ?**

In order to let go of worldly bondage and attachments, the first step is the ecstasy of devotion. But, one must first know what devotion is! In your view Bhakti means, for example, claiming that one is a devotee of Hanuman ji for the last 30 years. There are others who visit Tirupati 4-5 times, bring and distribute laddo prasad, and claim that 'Lord Venkateswara is their lineage deity'. In the recent times, 'Lord Venkateswara in that village has lot of power and glory, and my son prayed to him and got visa to USA'. You think that the Lord Venkateswara by your street is less powerful, while the Venkateswara over there is more powerful, over and above one claims this to be devotion, Bhakti. Both Venkateswaras' are one and the same yet they have more devotion and confidence in one of them. Don't know what kind of devotion is this! Ok, if Bhakti is like this then what about love Prema? after all, what is love? Thinking worldly, the liking between two people who are unrelated is called love and friendship. Two of them have love for each other, share their joys and sorrows. When any differences develop, that liking becomes disliking and that love and friendship is lost. That which comes and goes based on circumstances is liking and attachment but not love. If human relations are like this, then the relationship with animals and other beings is unspeakable. You lovingly take care of the cows and buffaloes as long as they yield milk. Afterwards they are driven off to the slaughter house (kabela). Dog is raised at home and well cared

while the street dogs are driven off. Ganesha whose vehicle is rat is worshipped while rats are poisoned. During times of Shraadh (abdikam) people await for a crow anxiously, because it is thought that ancestors return in that form on that day to partake the food offered. When crows come seeking left over food, some people drive them off. In order to develop love for all beings many methods are employed like wild boar is named Varaha, crow is vehicle for shani-eswara, a bull is vehicle for Yama dharmaraj, an eagle is vehicle of Vishnu and Lakshmi, serpents are Nagendras, monkeys are Hanuman etc. In this manner to develop love and compassion for other living beings they are indicated as vehicles of the Gods and goddesses. But unless you have a right character, love does not arise.

***all human prosperities are for enjoyment in this life only,  
money and wealth is for acquiring the needs of life only,  
produce of the land is for all kinds of cooking only,  
farm animal abundance is for the milk related needs (paadi sampada),  
material prosperity for putting them to right use,  
vehicle prosperity for traveling conveniences,  
precious stone prosperity for needed decorations,  
house prosperity for residing conveniences,  
Jnana wealth for right utilization of above prosperities while  
striving for moksha, which is extremely necessary,  
hence the spiritual teachings being given by Hanuman with great relish,  
becomes much needed sadhana prosperity, becomes a boat that will bring  
you to me, when the rain called sadhana pours,  
the boat floats down rapidly and reaches destination,  
my sweet little children!***

**07-04-2018 10:45 AM**

**421) Swami, How do God and a devotee like to be ?**

One day Sri Krishna Bhagwan entered Rukmini Devi's palace in great happiness. That is late evening time. That home was filled with the aroma of camphor, and candle stick. Rukmini Devi realizing the arrival of Sri Krishna Paramatma quickly took a handheld fan from the hands of a maid and started fanning Sri Krishna Paramatma. Krishna saw Rukmini, became very glad and said "Rukmini! as i see you i feel i made a great mistake. I am a destitute, lacking prosperity. Somewhere in the bowels of sea i built my home. Your brother got ready to wed you to very prosperous and rich Shishupal. Without any reason leaving aside such a good match you took my hand who is incapable, a coward, living in the bowels of sea, and a destitute. If you wish to make correction to the mistake you made, i am ready to give you the opportunity." As Rukmini Devi was hearing these words her facial expressions started changing. Her whole body

went into a shock and she fell unconscious. Sri Krishna who spoke so many words quickly went to Rukmini Devi, picked her with his hands and made her sit in his lap, to cool off her body he applied sandal wood paste. Tears that were rolling down her cheeks he wiped them with rose water. He spoke very pleasingly into her ear. When she fell down on the floor, all the necklaces she wore got knotted. Sri Krishna untied those necklaces and nicely arranged them in her neck. She perspired and her kumkum on forehead started to wash out, he nicely set it right and wiped the sweat off of her body. He got them to get a handheld fan made from leaves of lotus flower and fanned her. He got her emotion to subside, acted to please her, got her to sit in his lap "Oh Rukmini ! I was just speaking lightly. You got hurt so much for those words and fell down like this?"

You might get a doubt that can Sri Krishna speak like that ? Krishna had a reason to speak like that. There occurred a small fault in Rukmini Devi. He would tolerate that small fault in Satyabhama but not in Rukmini Devi. Rukmini Devi got a little feeling of greatness. "Among the eight queens I am the one enthroned. Therefore, Krishna Paramatma definitely will be visiting my palace" thinking so a little bit pride surfaced. But, in reality Krishna Paramatma is seen in all the 16008 of them, he is there everyday, seems like he is conjugating with them. But, he is askalitha Brahmachari. This is not something that your mind can comprehend. Little pride that occurred in Rukmini Devi and if it increases, she will beget harm. She should not get that. She is an aspect (amsha) of Laxmi Devi. She is the compassionate mother, if this feeling of pride is removed from her, she will stay as most eminent. For that what Sri Krishna said is not for correcting her, instead, the way Sri Krishna Paramatma behaved towards Rukmini Devi is the behavior to help her progress. After listening to Krishna's words mother shared a wonderful thing. "Krishna! Whatever you said is the truth. If i wanted to marry, it will be only you, i dreamt and dreamt about getting married to you, and that is what happened. You were not like others. None of your relatives were proud of their wealth. Those who were proud of their wealth and look down on others, were also not your relatives. You belong to those group of people, though they have everything they leave them aside and seek God only, they spend their life for God only, such excellent ultimate God seekers. You are always swarupa of Para Brahma. Your conduct was in such a way that no one could understand. Shunning everything, except you would only ask Easwar (God) with stretched out hand, you had no interest in beautiful women. You had no interest in external beauty. What you wanted was internal beauty. Krishna ! I could understand the marvel in what you spoke. You are that kind of person and that is why i reached you. This is the reason I did so much tapas to attain you. Like the chatak bird (jacobin cuckoo), as long as i am alive i serve your feet only, and i would not reach anyone else either by mind or speech. Paramatma ! if there is a boon that you could give me, please give me that." Krishna said "Rukmini! You are an extraordinary pativrata." Till then there is no instance where Krishna paramatma

stood and asked someone for forgiveness. For the first time he asked it from Rukmini Devi. Look at how paramatma is with someone who wanted to be his devotee. This is an exemplary incident where Paramatma is letting us know how much he is controlled, showing the way one needs to transform oneself by the little episode he did with Rukmini Devi. This is Rukmini victory! Step forward and change this to make it your victory.

***humanity is man's divinity,  
from humanity divinity arises, man becomes divine.  
man without humanity is demon,  
in creation another jivi does not have this divineness.  
my aspiration is every human must get divinity with complete humanness.  
hear well my request that every one should desire so,  
fill your heart with love,  
without leaving this Anjaneya, learn vidya that knows no diminution,  
obedience along with wealth of humility  
reach Veer Anjaneya my sweet little children!***

**08-04-2018 10:30 AM**

**422) Swami, what is the difference in man and other living beings ?**

Human is an indescribable power. A very vast spectrum. At one end demon, in-between human, and other end divine. Human in the middle either has to go backward and become demon, or go forward and become divine. Always staying in the middle is not possible. Animals cannot go beyond a certain state either above or below. God has drawn two lines for them. Their entire life is within that boundary. Human does not have these lines. That is why, human can become worse than an animal, and can become divine. Only man has this downward journey as well as upward journey.

**423) Swami, How was Rama Rajya (during time of Lord Rama) ?**

Instead of making effort to practice Dharma, man with modern technologies/ instruments, safety protections is hanging on to a certain state without sliding back. This is not a sign of great civilization, culture. Maturity of a civilization is dependent on how man behaves without above things. During Rama Rajya, without the above capabilities people were practitioners of Dharma. No thieves. In Rama Rajya there were no locks to doors. Shops did not have doors. Women could move about anywhere and anytime freely. No plagues or evil. No floods and droughts. When Rama ruled the kingdom all these were possible. Hence Rama Rajya became exemplary. Rama became exemplary king. He stood as an example to the people so that they could emulate him. He stood as the torch bearer of humanness and helped others to become exemplary humans. Many people were of high moral character. Few of those who had evil



nature got influenced by these people, entire society flourished as an example of humanity. Aware of liberation as life goal, people placed a great importance on following Dharma. They did not live with worldly life as the ultimate. They experienced Artha (prosperity) and Kama (desire) as dictated by Dharma. That is, knowing man's ultimate goal as freedom, liberation, and spent their life to attain that freedom which is beyond the physical and mental boundaries. When you proceed forward with yearning to establish Rama Rajya, you will attain complete transformation.

**424) Swami, what are the causes for lack of peace (Ashanti)? how to attain mental peace ?**

Your great spiritual culture that continued for decades without a break, without any suppression, is now crippled. Instead of overcoming desires and reaching the peak called liberation, increasing desires excessively, them not getting fulfilled to the degree expected, which leads to feeling of failure and to get out of that becoming slaves to variety of addictions. Making a mess out of life. Becoming a burden to one's own self, to the family, and to society. They not only distress themselves but those who depend on them are also subject to suffering. There is only one cure for this change. Liberation is the real freedom. A wise person battles with himself. Competing with fellow beings becomes necessary for those who did not grow and transform. Those who struggle for basic needs cannot put their focus on internal struggle. In case if one knows that not having peace or feeling deficiency in life is nothing else but due to not having control on their mind, then all those people will turn to spiritual path. Then they not only lose the attachment for things, wealth, but they become spiritual seekers, and desirers of peace. One who strongly desires peace, searches for the causes for not having peace. Understands that desire for joy is the cause of suffering. Isn't it a surprise that the very desire for joy, becomes the cause for suffering! In this world there is no suffering that cannot bring a little joy with it, and there is no joy that does not bring suffering on its head. One who realizes that the joy derived from an object or person, same object or person is also the cause of suffering, then he ensures that the reaction to both of them is alike. Hence, he goes beyond dwanda (duality) and attains real freedom. Without realizing this, completely forgetting the transcendental knowledge handed down by the masters who did tapas, feeling that body conveniences and sustaining body are the ultimate destination, your minds became disorderly. There is a quarry of bliss in every human being. Jnana that is instrumental in bringing out bliss from the quarry is spirituality. Ignoring the awakening teachings of Rishis, creating the wealth of objects and experiencing them, became your goal. By not having sufficient entertainment, sufficient wealth of objects, you think you will suffer. Suffering and distress due to not attaining these at sufficient level like everyone else, feeling of defectiveness is felt by many of you. Antidote for that is self evident bliss. Experiencing bliss bit by bit through bhajan, japa of God's

name, meditation, detachment, serving the needy, in the end the river called mind is to be merged in the ocean of Bliss of Atma. Lacking the wealth of samskar (good character), the mind river crossing its bounds, will not stop from breaching the bank, and will not stop from capsizing the human boat.

**'want' is bondage, 'want not' is liberation so said Annamaya,  
knowing 'I' is existence, everything else is known said Maharshi Ramana,  
direct experience of God is goal of human life said Sri Ramakrishna  
Paramahansa,  
possess forgiveness, faith, then i will be your shadow said Sri Shirdi Sai  
Baba,  
ultimate goals are truth, dharma, nonviolence said Sri Sathya Sai Baba,  
know the principle of Atma, step forward said this Anjaneya,  
contemplating the good teachings of great masters,  
understanding the feeling, making effort to practice,  
contentment of finding answer to queries leads the way to kingdom of  
peace, leaving demonic quality, lead life with humanity so said self  
respecting Anjaneya inviting you to kingdom of liberation,  
reach and rejoice, my little children!**

09-04-2018 10:45 AM

**425) Swami, In what manner one should do Seva (selfless service) ?**

As soon as dedication to Dharma and truthful speech is uttered one is reminded of Dharmaraj of Mahabharat. Such Yudhishtir once showed in his style of speech a little bit of ego regarding his fame. Sri Krishna detected it and wanted to teach him a lesson. As he was waiting for right time, he remembered the emperor Bali ruling the loka of Patala. It is well known to the world that Bhagwan Krishna in his Vamana avatar role asked for land worth 3 steps, and he pushed Bali with his foot to Patala loka. That friend of Arjuna, felt Patala loka is the right one per his plan. Felt that Bali emperor is the right one to teach the lesson. As soon as he felt so, immediately got eldest brother of pandavas ready and headed to Patala loka. Sri Krishna and Dharmaraj were walking down the streets of Patala loka. Just then Dharmaraj felt thirsty. He stood in front of a home and requested for some water to drink. Lady of the house gave water in a golden vessel for him to drink. Hrishikesa was watching all this with a smile. Yudhishtir quenched his thirst and tried to return the golden vessel to the lady. She gently declined and said "Oh! it is not maryada (proper courtesy) to take back what is given to other". Dharmaraj was surprised and said "mother, this is made from gold. very valuable. How can you let it go?" Then that lady said "Don't you know? This is the kingdom ruled by Bali. Here no matter how valuable it is, once given to someone, there is no possibility of taking it back.

Please pardon!” saying so she went inside. Pandu suta stood in awe and surprise. Dharamraj, Sri Krishna went to the palace of Patala loka ruler Bali emperor. That king of demons invited them with respect and gave them the honor of guests. After that in casual conversation Sri Krishna said “Bali! I am introducing you to a great person. I brought to your kingdom the eldest of the Pandavas who is well known for charity. You do not know his greatness. On Earth he is well known for excessive distributions. Everyday Dharmaja gives kingly distribution where one thousand people satiate their hunger. That is, does food charity to that many people.” When Bali emperor heard these introductory remarks from Sri Krishna, he put up his hands closing his ears and said “How unfortunate! what a difficult to digest words! In a kingdom one thousand people are suffering from lack of food? Over and above, you say that king is great? How surprising! Here in my kingdom i cannot find one person who i could give charity. No matter how much i try, there is no opportunity to make my charity well known. But, Dharmaraj, you are speaking of, in his kingdom there are that many people suffering from hunger due to unemployment, then that ruling has a lot of shortcoming. The kingdom’s rule has left one thousand people relying on a life of alms, then in that rule there is skill deficiency”. The dharma sutra in the words of Bali emperor heard by pandu suta, his mind’s pride reduced and he learned a new lesson. Madhava’s desire got fulfilled.

***pride not that you are learned don't say you are god  
pride not repeatedly about your wealth don't self praise your progeny  
do not publicize you are charitable don't feel great at your heroism  
don't feel you are great achiever don't get elated you are God's servant  
conduct yourself to please others my lotus leaf eyed Rama will attract and  
give blessings, with obedience, humility combined with modesty, let go ego  
and mine-ness, even if hurts, bear Anjaneya's instructions and benefit,  
become prosperous, always keen on Ram bhajan,  
reach Bajrang Bali, inviting you to reach kingdom of Rama  
my little children who are Anjani Sutas!***

10-04-2018 9:00 AM

### *Swami's Message*

There used to be a Guru once. Many used to come to him not only for Vidya (spiritual education) but some felt they will get peace in his presence. They used to receive advice, directions per God’s command, which gave them happiness, satisfaction and used to return to their locations. After some time like that, the crowd coming to him increased. Guru’s health got subjected to illness because prior to giving peace to them he was removing their disturbances and taking them upon himself. Instead of the sadhana path of disciples improving,

their worldly desires kept increasing, and they started to run along with them as if in a running race. With God's command, the Guru started subjecting them to small tests. Those who do not have prior experience, upon entering into a river, they do not know where it is deep, where it is shallow, and where the vortexes are. It is ok If it is someone who knows how to swim, or one who knows the ins and outs of the river. One who does not know how to swim or know the ins and outs of entering into the river, and think little of the people who know, then they are doomed. Those who came to Guru with faith and confidence, and if they follow the directions that help to refine their mental characteristics (Gunas), then crossing the river is facilitated. There are many vicious animals in the river. Not seen from outside. Desire, anger, greed, attachment, pride, jealousy etc are always always on the look out to swallow you. A net is necessary to pull them out. The fish caught in the net flap around. Because, a restriction came upon them who are used to free movement. Who made that restriction? One who is called Guru threw the net called tests in which those fish got caught. One must express their gratitude to the Guru who is trying to protect. If a disciple thinks that a Guru did so and so and they are retaliating, one who gets ruined is the disciple. Guru has no trouble. Because he is the one who knows the path. Guru and Sadguru have inseparable relationship. Due to that bond, no matter where guru is, how guru is, what circumstances are, Sadguru is always with Guru. That Guru does not have any selfish, self serving desire, hence has firm faith that the Sadguru that got hold of him will also make others reach their swa-sthan (real Self). Journeying alone is very easy. But, traveling by taking ten others along with them is very difficult. Even though it is difficult, while facing those difficulties removing the obstacles in the path, facilitating the journey, constantly surveying with thousand eyes reporting to Sadguru in timely manner, setting aside the feeling of 'mine' and stepping forward, towards such a Guru the greater is the faith and confidence, so much greater will be your sadhana path. You will reach your goal very quickly.

**10-04-2018** 6:45 AM

#### **426) Swami, How should a man live ?**

Properly seeing, properly hearing, speaking nicely, not hurting or harming anyone, then that man lives for hundred years. Do not steal anyone's money. That is, earning should be dharmic. Not only that, loving society without hate is better. Man must hear a good thing everyday, read a good thing, contemplate on what is read. No matter how many difficulties, do not leave truth. Morality should not degrade. Me and mine narrow mindedness must be forgone. If one feels that the doer and the one who is driving the actions is God, then desire for results will not be there. Everyone must stay as an individual in society and not become one with the society. Living a life of human values, traveling in the righteous path, man can reach his goals. Sadgurus, swamijis, leaders, and many many

others born in this country felt serving humanity is serving God. They lived the life of serving others. With humility and reverence they did charity activities. Men turned into Rishis and engaged in serving society. Siddhartha became Buddha. Gandhi became Mahatma. Shakaracharya walked from Kaladi (Kerala) to Himalayas teaching preaching dharma (vedanta dharma) became Jagat Guru. All these people poured their life into serving the society. Hence they are ever remembered. The one sitting in front of you this Anjaneya also is a torch bearer for anybody and everybody. My Rama used to praise me saying no matter what age a person belonged to, by taking Anjaneya's name they would feel peace of mind due to his good character traits (sugunas'). I faced many obstacles when i went on Rama's work and leaped 1000 yojan long ocean. Yet i did not turn back. I proceeded in the direction of attaining the goal. In the end i found the whereabouts of mother and succeeded. That is why Rama says "Like Hanuman courageous, far sighted, inspiration with presence of mind, determination, those who have these will be completely victorious no matter which field'. Any work gets completed when one works hard at it. If one keeps day dreaming, it does not move an inch. Just because a lion sits with its mouth open, no forest animal by itself will come into its mouth. The world around you is based on your thoughts. If your vision is good the world looks good, if you see bad it looks bad. Every person should always contemplate. Right away put into practice good thoughts. Even if you cannot do good to others, it is better not to think of harming others. Speak pleasantly, even with enemies. Then they themselves become friends. In Bharat, Pandavas walked the path of Dharma. Had faith in God. Became victorious in the war of Kurukshetra. Kauravas acted selfishly. Got defeated in the war. Purity, practicing Dharma, helping others, truthful speech, all these are divine qualities. They are very pleasing to God. Those who practice these Gunas, God's blessings are there always. That is why everyone should travel the path of Dharma, and give importance to human values. With love, support entire beings. Forgetting selfishness, one must strive for progress of society. Only then human life serves its purpose. God will be resident in him.

***mind is a gift of God to man - in another way it is a curse also!  
mind generates feelings, they become habits taking shape of actions  
ethical and moral human is God - immoral unethical is demonic  
knowing one's errors if actions are not rectified,  
Anjaneya's words are wasted!  
experiencing, infinite endless spirituality, destroying the ari shadvargas,  
reach Rama Bhakta Hanuman who came as protector,  
"get protected forever with remembrance of Rama's name"  
saying so, Rama's servant giving you invitation to come  
my little children who are present in Anjaneya's mind!***

11-04-2018 10:20 AM

**427) Swami what are Guna-teetha (beyond qualities) characteristics?**

A couple set out to dig a well in a village. Those spouses were great devotees, free of desires. They had unwavering faith in God. Husband carried a bucket, a pick, a crowbar was walking ahead while spouse followed with a bucket. On the way husband saw golden granules. He was surprised as to how they happened to be there?, then thought God may be testing him, using the pick he dug up soil and was trying to bury the granules. By then his wife reached there, and asked 'what are you doing?'. Husband did not reply right away and was double minded. His wife insisted that he tell her as to what was going on, then husband said "I saw golden granules here, thought you might get tempted by them, hence i am burying them". His wife burst out laughing. "Oh Come on! What is the use of covering soil with soil? what is the difference between soil and gold? you are still in the stage of thinking this is gold?" This is the characteristic of Guna ateetha! Those with this quality if they accomplish the task undertaken or not, whether attain it or not, they treat them alike.

**428) Swami, What is real (nithya) and what is unreal (anithya) ?**

Human beings attainment of goal is to fix their mind on God. But now a days in the last stages of one's life, their whole focus is on transient things (anithya). How can those people get God's grace? No matter how much worldly education is gained, all those are limited to this life and are useless in next life. But, spiritual education to whatever degree is attained in this life, in the next life they begin from that state and move up. Opportunity to attain liberation exists. In this manner life after life continues. Livelihood education is pursued with devotion, but none come forward for liberation education!

One person has four wives. He has a lot of attachment to his fourth wife. He used to fulfill all her desires. He looked after her with great care. He liked his third wife also. But, he did not tell good things about her to his friends fearing that she might go away with them. He used to go to his second wife only when he had any difficulties. He did not have any liking for his first wife. He used not to care for her. Some years went by. His health deteriorated. Realizing that his end is near, to find out who has real love for him he called his fourth wife. "I am very near death. I looked after you with lot of love, hence why don't you come with me. Even in death i want your company." After hearing that his fourth wife moved away from him. In total surprise, he asked for the same thing of his third wife. "For this many years, i have been with you. I took care of your needs. I don't have any more work with you. I will go to some other man". He was shedding tears with sadness and asked the same thing of his second wife. She said " I will be with you all through your dead body travel. After that i will go away. I will remember you once in a while". All three of them he looked after with

love said this way, he felt that he neglected his first wife, and asking her with same wish is useless. His first wife was behind the door, silently heard all these and said "although you were so indifferent to me, but i will come with you till your last journey. Do not feel sad." His tears were flowing uncontrollably. Therefore, man must not neglect anything and anyone. When it is with you, you do not know its value. Knowing its value just before you exit is not useful. To tell you the truth, you all are with four wives. What is this? why is he saying so? are you surprised? Fourth wife is your body. Third wife is your property, your wealth. Second wife is your friends, relatives. First wife is your Atma. Is not it true? Please, hear what Atma says and follow. Do not neglect by paying a deaf ear.

***one made you take steps and taught you walking  
someone else took seven steps and shared life with you  
knowing hunger one gives you food, seeing need someone else serves  
even though no need someone arrives  
without being called one arrives, how do they get respect?  
yearning or no yearning one who came is pavan putra, without threatening  
without any weapons, every step of the way giving protection,  
this Anjaneya desiring your evolution  
for an ideal life, lead a happy life,  
when time is up secretly reach the shore that's what Anjaneya desires!  
my little children, satisfy this desire, you will, won't you!***

12-04-2018 10:20 AM

#### **429) Swami, what is the importance of Seva ?**

Seva means helping other person without any impure feeling, without ego. In society there are many Sevas that are visible. Food charity, gifting of clothes, charity of health meaning to assist in gaining health, helping out financially, support utterly poor, in this manner sevas are of many kinds. One who is ravenously hungry gets satisfied with food charity, yet after a few hours hunger starts again. No matter how much gifting of clothing is done, it is difficult to erase the lack completely. One who came out of illness we cannot say he will continue to stay that way. Yet, everyone must do these physical sevas. All these are sacred activities giving contentment to the person giving charity, and one who receives it gets temporary relief. But, Adhyatmic seva (spiritual seva) that is charity of Jnana is the highest. Viswamitra in the name of protecting the Yaga (vedic ritual) took Rama with him and taught him spiritual knowledge for the sake of the world. That one is well known as 'Vishishta Gita'. Likewise, Sri Krishna taught Bhagavad Gita to Arjun, a gift of spiritual jnana that will stay live for a longtime in human society. Hence, spirituality not only means worship, vows, commitments, yajna, yaga karmas. The teachings that make man's

thoughts travel the right path is Jnana! For that man's ethical and moral conduct is the spiritual foundation. No matter how many discourses you listen to, how many elaborations you hear, how many teachings about Truth heard, all of them reveal way of life. When one brings this essence into experience, sweetness of Jnana gets known. "While praying to stones that have no awareness, no respect is given to evolved humans with awareness". In Bhagavad Gita Arjun had viswaroopa sandarshan (vision of cosmic form). This does not mean Sri Krishna Paramatma's terrifying strange animal form is seen. Entire animate and inanimate beings in creation are seen in that form. Meaning of this is "Serve the society which is in that form, subsequently attain grace of formless God". Sitting erect and keep turning the japa mala (rosary) is of no use. A tumbler dipped in a well or a lake can take only as much water as it can hold and satisfies thirst. As much destiny, so much is the result, that's all. As much destiny, only that much is the result. Whatever you are engaged in, worship or meditation, serve those who come to you seeking help. There is no other way to earn God's grace. In spiritual sadhana, the way others did for us, and the good one has done for others, must be forgotten. Whoever we dislike/ hate, we must put in effort to love them. If all stones are Gods, wouldn't eclipses (rashis') swallow them? Therefore God is in the form of man. Instead of God coming as man or among men, did at anytime come among demons? Some among you put up clever but false argument that God cannot be in those with life. Is God in those with life or in those who are dead? God is in those with life, hence became Shivam. If he was in those without life, he would become Shavam (dead). Because he is in entire living beings it is said 'sarva devata namaskaram prati-gacchati' (the worship of every deity goes to one God). Like wise, denial of all deities goes to denial of one God. Why is the happiness obtained by worship of idols is not seen in the worship of those who are alive? There are many examples of idols that moved and saved. It does not mean God is trying to gather followers for that form of his. To get them to spiritual outlook, and turning them towards him is the prime goal. Not only the state of living, but to increase the state of consciousness of Jivas is a part of God's plan. Keeping this message safely in your heart, spreading your love to all living beings, if serving them with love is kept as an objective, then your lives will definitely get sanctified. As far as divinity is concerned the principle (tatva) that is formless, devoid of Gunas (qualities) is the Truth.

***making mistakes aware or unaware God is overlooking letting it go,  
attachment is definitely deceiving,  
free of desire is safe path, only open eyes can see the path,  
cannot live day dreaming all the time.  
if destiny is good even staying as a stone people come far to worship,  
when times are bad lives suffocate. can't handle, can't catch time,  
like money people are restless by nature,***



***control is as hard as not being wasteful,  
how to escape the chasing wave,  
can't reach that, this does not stop,  
always remember Anjaneya's words,  
attain the state of no desires,  
become sadhaks and proceed on ongoing path,  
abide directly in Hanuman's mind.  
my little children who are pavan kumar's babies!***

**13-04-2018 10:15 AM**

**430) Swami, what does yoga mean ?**

In creation two aspects play key roles. One is Paramatma, the other Jivatma. When a Jivi is limited to body it is Jivatma, if pervading entire universe it is Paramatma. One is divided while the other is undivided. One is limited, while the other is infinite. There is ahamkar (ego) with three Gunas (satva, rajas, tamas) that is separating the two. Those who can completely melt down that ego which is three gunas, they attain Yoga. Yoga means union of two things. Melting down the feeling of Jiva, and getting the Jiva to become one with entirety is Yoga!

**431) Swami, What is the highest meaning (param artham) of life ?**

Behold these words i am telling you as a solution for issues faced by every person naturally i.e., the issues faced on spiritual path. Don't know who, don't know when will one get this rare opportunity! Experiencing joyful life as a burden and tiresome; in a very short time showing a happy path with love, faith, and confidence; this Anjaneya's words like bullets are transparent, guiding, dharma bound, amazing invaluable advice revealing ethical values. Hear the discourses that drive out the disturbances of mind, breaking through even mysterious issues and making them clear, experience them, enjoy them, and relish them. Make the highest meaning of life easy through experience. Mother figure is real form of Omkar. I will give a little analysis for that. This Brahmanda (creation) a mix of andam (ovum), pindam (seed, sperm, body) is hidden in the mother's womb. Omkar's sound of AUM is baby's breath. From mother's navel to navel of fetus the umbilical cord is of the form of Omkar, with both hands joined saying shivoham, staying in the cave of womb, and stepping into Kali maya at God decided time, is the birth less state they brought with themselves. Even body parts consisting of five elements; got generated in this Brahmamand (creation); in a state of not knowing what outside world is; the sound of Omkar that is soft, sweet, extraordinary; sensitive sound of AUM uttered painfully for taking another birth and delivers a life called shivoham. After they grow up in society who will they be? That is the leela of God. At birth, they are madhava (God). Then afterwards? All the mothers who bore with great forbearance, I bow to their hearts with my head bent.

***why fear of death? you all have experienced it in past,  
death is the end point to the battle called life, isn't it!  
like tearing up the promissory note to a debt cleared, isn't it!  
did you take birth to your liking, to die according to your choice?  
births and deaths, games of rolling dice,  
are you in distress not knowing what happens to spouse, children, friends?  
after all they will join you a little early or a little later!  
so what if man dies, Atma remains infinitely!  
if a shirt is torn, don't you change into another?  
how long will you eat food from plants? how many years in a nest of soil?,  
leaving this bad cage, take up the ultimate destination,  
so saying Pavan Putra instructing in so many ways,  
setting right, giving indication and advice not to delay,  
as undivided infinite forms reach my Rama who is divine, holy,  
remover of afflictions and fear, rejoice my little children!***

**14-04-2018 10:25 AM**

**432) Swami, it is said that whatever we did returns back to us ?**

Annapoorna is a house wife. She has a little strong passion but she is a good person. Her maternal grandmother had great influence on her. Annapoorna followed faithfully her grandmother's words of cooking some extra everyday and give it to someone who is hungry. Annapoorna was making sufficient rotis (pita bread) for her family everyday and along with it she was making 2 rotis extra. Everyday an old midget used to come to their home. He used to walk as if he was flying in the air. Initially Annapoorna used to be scared of him. But, she got used to it later. She used to give those 2 rotis to the old midget. He used to take those rotis and sing while walking away "bad you do stays with you only, but good would return back". Since he used to sing fast, Annapoorna could not understand. It used to occur like this every day. One day she wanted to listen what he was saying, so while giving the 2 rotis she listened intently. She got very angry. She thought in his own language he was expressing gratitude. Instead, he was cursing her. Anyone else would bless for bad to go away. What is this guy who is saying my bad stays with me? By then, he was coming daily for 6 years. Due to passion, she wanted to get rid of him whichever way possible, so in the 2 rotis she makes she added insect poison. As she was putting those rotis in the dedicated container for him, her hands shook. "terrible! what is this i am doing?" she felt disgust at herself, and threw those rotis towards the cooking stove. She made 2 more rotis anew and kept them ready. As usual, old midget came. She gave the good rotis. He took those, as usual sang saying "bad you do stays with you only, but good would return back" Annapoorna got immersed in her work. It became evening. Her mind was disturbed. She felt some unknown fear, anxiety.

She felt, today's entire day is not good. Her son went in the morning after eating is not back yet. It never happened like this before. She felt something is seriously wrong, started praying to God that her son returns home safely. After an hour she heard a noise at the door, anxiously she went there. Saw her son in torn and dusty clothes! He hugged his mother and said "Mother! Today a miracle happened. I went in the morning after eating Rotis. After sometime I don't know what happened but I felt dizzy. I fell down. Did not know how long I was like that. Thought of shouting but could not. I thought I died. At that time an old midget grandfather came. I never saw him before. He squeezed some liquid in my mouth, and made me drink lot of water. I vomited. He then squeezed some other liquid. He gave me 2 rotis to eat. Mother! they were good just like the way you make." Annapoorna while listening, her head started spinning. She leaned on the wall for support. Tremblingly she went over to the place where she threw the rotis she made first. They were not there. Did her son eat those? She did not understand. She was awaiting for day break, so she could speak to the old midget grandfather. It was time when he usually comes. But he did not come. Instead of him, a small child came and said one old midget grandfather asked me to give this letter to you, gave the letter and went away. It said as follows "mother! You gave birth in your maternal grand mother's home. At that time your grandmother showed your son's horoscope to me. I saw it, and I told her at the age of 12 he has a great threat to his life. She took a promise from me to save her grandson. In fact there is nothing that I did. Last 6 yrs of your food charity gave 60 yrs of life span to your son. Now, you no more need me, and I need you no more". Annapoorna read the letter. In her mind old midget's song kept resounding "bad you do stays with you only, but good would return back".

***to the mind that gets irritated at everything,  
to man whose grudge increases at every little thing,  
there is a cure - that is gratitude medicine,  
every service you get, not expressing gratitude is really a mental defect!  
although they subjected you to suffering, for increasing your forgiveness  
without getting revengeful, did you express your gratitude to them?  
that is higher spiritual state! gratitude is not merely a lifeless word -  
it is a mantra for blossoming of the individual,  
not merely uttering with lips but said from the bottom of the heart,  
gratitude expands your heart.  
Anjaneya became close friend, came close to set you right,  
with dedication, desirous of taking helpless you into his fold,  
giving protection, and the way he is making you to step forward,  
ecstatic in the feeling of gratitude  
let go of the bondage of thoughts and feelings  
my little children.***

15-04-2018 10:30 am

**433) Swami, what is fascination? How to harmonize it with spirituality?**

You do the work that is pleasing to mind willingly. With so much like that, it is done with trikarana shuddhi (thought/word/deed purity)! This is called by some as mozu (fascination/craze). It can also be called initial craze. It is ok till then. But there is a 'finish' 'end point' to craze. Craze continues for some time for some, while for others it continues for years. Once it is over, the thing or a hobby that is acquired with desire, one tries to get rid of. If it is an object, there is no loss to anyone. But, if they try to get rid of a person possessing a mind, then the pain inflicted is indescribable. The hit on a body steadily goes down in pain. But the same hit on the mind pursues for the rest of life. One can speak out thoughts and feelings inside, in a soft manner without hurting the other person, if necessary say it in a clever, skillful way. Speaking harshly, you cannot bring change - only hurt their mind. Till that wound of mind is healed, that jiva must bear the burden of karma. One cannot work with their left hand as easily and skillfully as with their right hand. It is different with those who are ambidextrous. One who can operate and conduct equally with both the hands is called Savya-sachi. Ability to set right happiness-suffering with both hands is altogether a different skill. That kind of state is called Stitha Prajnata. In current social, financial, and human relations background, is it possible for equanimity (stitha-prajnata)? But nothing is impossible for man. Normally people view equanimity from the spiritual angle. But it has importance in worldly dealings also. Spirituality is not a hobby that is left after craze is over. Recognizing that truth, demonstrating skillfulness in action, man must turn Godwards. Issues are not for just humans but exist also for animals, sea animals, and demi Gods. If issue is resolved that is ok, else they get sacrificed to the issue. It is distinctive that most of their issues are due to humans and not from Nature (Prakriti) as ordinarily thought of. If resolute, human has the capability to put in effort till the end.

Since man has overlordship over nature and all the living beings that are integral to it, his conduct affects adversely the balance in Nature. According to laws of nature, an aspect that is dear to man once, another time it generates dislike/ disgust in him. If that dislike is limited to worldly things it is a different thing, but if it spreads to spirituality, life becomes meaningless. Devotion to God should not become cause for dislike. Sun, Moon, Stars ceaselessly continue their revolutions. There is world welfare in it. How it is not possible to give up eating and drinking, likewise nature's pursuits will not stop from recurring. In terms of edible things, we alter the taste by cooking and eat for wellbeing. That is the higher meaning of God created six flavors. Creating new flavors by mixing, man has expanded his happiness. In spiritual interests also there is a great necessity to increase taste for God with skill and patience. A baby has great

power of observation. Touches closely every object and examines, tries to put it in its mouth. A real devotee also makes effort to see God aspect in every living being, for special experience of that form without any lack of effort, establishing the divine name of God in their heart must become successful. Despite desire for worldly objects is called Moju, spiritual divine interest cannot be limited to that word and its meaning. That divine love when exhibited for God is called Bhakti. In worldly things moju can be satisfied. Bhakti is that which keeps increasing as you keep following/ doing. A Bhakta's mind must get anxious for existing near the feet of God. Must get transformed into severe penance, as leela's of God are heard spiritual thirst must get quenched, and desire thirst must get extinct. God as the objective, as the ultimate goal, love thirst experiencing the divine love should ever remain unquenched. Life is impermanent, death can arrive at any time. Can destroy one's existence. Death has no differentiation between young and old. Instead of the Moju in worldly affairs, a Bhakta increasing their love for God, gets submerged in the flow of eternal divine nectarine love, and when becomes totally sanctified, then he will get freedom from bhav sagar (ocean of worldly bondages).

***instead of climbing hills and mountains, instead of plucking flowers and creepers, offer the flower of humanity, and become worry free!  
ayurveda in the hands of incapable, authority in the hands of egotistical,  
a stone in the hands of a mad person are one and the same!  
temple with no presiding deity, school without a teacher,  
is same as tilling and prepping soil but not seeding!  
education learned by one lacking discrimination, sandal wood carried by a donkey, is same as singing soprano without voice training,  
fire is put out by water, same fire vaporizes water,  
oh brother, what creates and dissolves is one only,  
brightness in nacre is not silver, shine in glass pebble is not gem,  
mirage in desert is not water!  
kingdom with no God man, lamp without oil, tree with severed root are one!  
so says this Anjaneya expressing his aching heart, hugging you to bosom,  
misty eyed, giving instructions, instructing and showing the direction it is taking, without letting the essence of teachings go waste.  
a little farther away is sweet kingdom of peace  
O seekers of peace, my little children!  
Intolerance, jealousy twins are looking for a chance  
to trample your sadhana beware, be cautious!  
tightly hang on to pavan putra's word of caution, O youthful babies !***

16-04-2018 10:45 AM

**434) Swami, How is purity of Antah Karana (inner instrument) possible?**

Satva shuddhi means Antah Karana shuddhi (inner instrument purity). Antah Karana means mind, buddhi, chittam (sub conscious/memory), ego (ahamkar). Main thing that is needed for Antah Karana shuddhi is restraining of thoughts. Ordinarily mind can be compared to water. Whatever container water is poured into, it looks like water has taken that shape. Likewise, the kind of thoughts mind is filled with, mind acquires that swabhava (personality, nature). Teachings are very useful to restrain desires and to attain mind control. Teachings are very useful in restraining desires, resolutions, conflicts, doubts, other infinite thoughts, and attaining control over mind. Those who implement them, their lives are blessed! Always conducting God's activities, spiritual rites and observances must be continued. Everyday if some work is done, unnecessary contemptuous thoughts will leave the mind. No one should be without work even for a second. Putting into practice what is instructed and attain purity of mind. Doing every work as God's work leads to purity of Antah Karana. Mind gets sanctified by doing work. When one is immersed in work only then mind stabilizes and focuses, concentration occurs. Once it was said to Swami "I am unable to make my mind peaceful, unable to concentrate" as written by a devotee. Swami replied "Mantra purifies body. Japa makes a person holy. Everyday if japam is done 15-20 thousand times mind will get peaceful. Do not put your attention on the count. Staying beyond counting, constant God's name chanting will provide peace to your mind." I would like to share a special thing. Sadhus who should be constantly immersed in God feeling, are in contact with worldly affairs. Many people think, would not their antah karana become impure? For the sake of welfare of the world and protection of dharma, Mahatmas for keeping their bodies alive in the world, they make one relationship or other with worldly affairs. But, with mere thought they can bring up their real nature and in a second are inward focused. Regarding this the sadhaks who follow Sadhus need to be vigilant. If not, there is the danger of getting buried in the mud and mire of the world.

A small illustration! Many times among those who were close to Amma, many had doubts arise like "Swami is greatly selfless, while Amma is behaving as a lady who is an example of worldliness. Day and night she is worrying about others". An important thing i would like to share, there is holy river Ganga (Ganges). Something is floating away in it. Upon examining, it is dead baby which is wrapped in intestines. But, is that going to make Ganga unholy? Can any object at anytime make Ganga unholy? I say, likewise consider Amma the same way. To your extent, Amma's words are sprinkles of grace like shining precious pearls! Following them right down to the letter, inner purity enhances. A completely filled pot of nectarine bliss will be established in your heart. You will get the deservedness for direct experience of Atman. This pure satvik state

manifests in the form of pure consciousness, and instructs/ teaches sadhana paths in an appropriate way.

***now human is not in man ... got lost somewhere along the way.  
like burning hot coal covered with snow, nice colors applied over face, in  
battlefield inside, shooting flames of jealousy, softness evaporates, isn't it!,  
in dried out man lacking gentleness, no matter how much heart is dug  
how would springs of love overflow? how can solace be given to others?  
when kindness floods and overflows, only then both will exist,  
when cool softness gets scarce, life despite everything is a desert !  
stay as feeling beyond language, words get harmonious with kindness!  
in relationship kindness is root, tenderness becomes vitality to everything!  
these Anjaneya's words are full of meaning!  
meaningless life creates disaster,  
lead a meaningful, agreeable life reach jiveswara, my loving youth!  
share the love of pavan putra my little puppies!***

17-04-2018 10:20 AM

#### **435) Swami, How is Nis-sagatvam (worldly dissociation) possible?**

By offering actions to God, performing karmas without an eye on the results, that person will not be affected by the results of karma like a lotus leaf does not get wet with water drops. Lotus is a representation, a symbol of dissociation, purity, and sanctity. That is why all limbs of God, lotus face, lotus eyes, lotus heart, lotus hands, lotus feet etc are compared to a lotus and praised. God's lotus feet that are a symbol of Asangatvam (detachment, dissociation), if your mind is immersed in them and karmas are performed then like the lotus leaf of the lotus plant, your mind will develop Nis-sagatvam. If you can offer every karma done to God, if you can feel that every karma you do is worship of God, then you will develop a firm belief that the results accrued from those karmas are per God's will. Then that result whether it produces hope or despair, mind will be still and unaffected. Once, one Guru was walking along the forest path. Suddenly a tiger appeared and charged at them. Disciples ran helter-skelter. Guru stayed where he was. That tiger circled around for a while and left. A little later the disciples came back. They resumed their journey with the Guru. After traveling sometime, they were tired and rested under a tree. A fly landed on the nose of the Guru. He waved his hand and drove it away. That fly came back again and landed on his nose. He drove that away again. As it was happening again and again, Guru was getting irritated. Seeing all this one of the disciples said "Guru ji, In the jungle when the tiger charged at you, without any fear you courageously stood there. Now a small fly landing on you is causing you irritation, why?" He replied "When the tiger came you all ran away. Then i

thought about God and prayed. Immediately God came and stood next to me. That is why the tiger did not harm me and left. Now, you all are right beside me, even then this fly is not getting scared. That is why all this disturbance". Similarly, in the dense jungle of this field of karma if God is with you, the results of karma no matter how scary they are like the tiger, no matter how terrible they are, no matter how much despair they may cause, you will be able to fearlessly overcome them. But, when you forget God, just like fly any small issue, difficulty, or danger comes, you will be agitated and get fearful. If karmas are done without desire for the results, while being in water yet the lotus leaf is untouched, likewise association (sang bhav) with the results of karma does not occur. Then you will be able to accept the results with equanimity. To reach this state, karmas must be performed with Bhagavat arpana buddhi (God offering intellect). But you all know that it is not easy to offer your actions to God, and think about God while performing the actions. In initial stages, every day before beginning actions and just before finishing the actions practice remembering God. After practicing like that for some time, while performing actions practice remembering God in between. If practiced like this without break, after some time it becomes increasingly possible to constantly remember God while performing actions. Therefore, while staying in the field of karma, to be disassociated like the drop of water on lotus leaf, to stay beyond the dualities of happiness-suffering, victory-defeat, insult-praise, you must try to practice in daily life karma principle of "keeping hands engaged in work, and keep God in your heart". The feeling that making effort in this manner is your part - but result is God's part becomes firmly rooted. Then mental issues like anxiety, pressure, depression, hopelessness, and suffering will not come near you. One devotee said to a swami "Swami ji! my wife likes worship, and ceremonies very much. She gets immersed in them daily. I myself do not have faith in them". Swami gave following beneficial advice "Son! Human life destination is to reach God. For that puja worship gives spiritual enhancement. It expands devotion to the size of ocean. Then it becomes de'océan' (devotion). Two ships obstruct you from proceeding further. They are - friend'ship' and relation'ship'. Likewise a huge whale is awaiting to sink your ship. That is sel'fish'ness. Facing these kind of hurdles, one must steadily cross ocean of worldliness!

***time is a great marvelous power, time is very sacred and valuable,  
flow of time is always in same manner, due to effect of time  
unimaginable happenings, time has no change or rearrange.  
many novelties, miracles, marvels due to effect of time!  
man on earth is a living being with god aspect!  
man with his ethos won the world became Sri Rama, yuga purush,  
by teaching Gita, Sri Krishna became yuga purush.  
in this era all can transform into great persons, mahatmas, yuga purush.  
making you alter your inclinations, these Anjaneya's words make you yuga***



***purush in coming times!***

***when the path is strong, feet themselves will proceed to reach pavan putra,  
know this my little children!***

**18-04-2018 10:50 AM**

**436) Swami, what Jnana must a sadhak know ?**

One time in Brindavan a conversation that took place between Radha Krishna and a Tapasvi (one who does Tapas austerities). Brindavan is the holy land walked on by Sri Krishna. Sanctified land that made Gopikas blessed. Sri Krishna and Radha were sitting under a tree. Till then Radha was immersed in the flow of Sri Krishna's flute music. Enjoying the mental bliss and peace she sat staring into void. "Radha! You are so enamored by my flute music. What aspect you liked the most in this flute music?" asked Krishna. "Krishna! this bliss cannot be explained. Likewise, your flute music gives me transcendental bliss. Body gets new inspiration. Krishna, cannot say it is this or that. Some indescribable bliss" said Radha. While they were conversing like this, they saw a Tapasvi going by. There was divine luster (Tejas) on his face. Thinking that it is due to Tapas Sri Krishna got up and said "my namaskar to Mahatma!". That tapasvi looked at Sri Krishna immediately. Looking he thought "who is this boy who is dark and lotus eyed?", raised his right hand and blessed "chiranjeevi (immortal)". Krishna said "Come Swami! take some rest underneath the tree". That Tapasvi laughed and said "Son, this is not the time to take rest. I have to reach my goal. I am doing sadhana for years towards that. I am running out of my life. Would i be able to reach my goal or not is the doubt cropping up. We can accomplish anything as long as we have this body only! If this body goes, what then?" Krishna laughed and said "Swami! as far as i know human should never pre-determine a goal. If cannot reach that goal, one agonizes like you are doing. What do you think?" Tapasvi said "Son! your age is still young. Hence you might not have right understanding of goals. But look at my situation. I did not determine my goal without thinking. Being born as human, having got a human body, making this body as an instrument, i decided to reach where i am supposed to reach. Only man has the opportunity that no other living being has. That is attainment of liberation. Only human has the deservedness." Radha was listening to this conversation with keen interest. She said "Swami, namaskar. My name is Radha. Is it ok if i ask you about something?" Tapasvi said "why the doubt mother, ask!". She asked "you said attainment of liberation. What does it mean?" Tapasvi said "Moksha means freedom. Freedom from all bondages." Radha did not understand. Krishna looked at Radha and said "Radha! You could not understand, right? I did not fully understand either. To understand the words of Tapasvis, Mahatmas we may have to gain some more knowledge". Tapasvi had a smile. Krishna asked "Swami! you are free now, there are no bondages. Then what is freedom?" Tapasvi said "Bondages are not something visible

outside. You still are of young age. To understand all those is difficult. There are many in creation. If we keep examining them, we would slowly understand.” Krishna asked “Swami, where did creation come from? who made it?” Tapasvi said “Even though you do not understand, you have a keen interest, and it is intriguing. Enquiring into principle (tatva vichar) at this young age like you is giving me happiness. This entire creation emanated from pure consciousness.” Radha asked with surprise “pure consciousness?” Tapasvi said “yes mother! Everything is pervaded by only one thing. That is consciousness. Why they call it pure consciousness is because it is complete, full, paripoorna. There is nothing it needs, and there is nothing that needs to be taken out of it.” Radha said “then everything is in it”. Tapasvi said “yes, mother”. Krishna asked “Swami! how to see pure consciousness?”. Tapasvi said “Son! it is not something that can be seen, only experienced. It does not get wet, does not burn ...like this many others can be said about it.” Radha said “You are Jnani hence you know so many things”. Tapasvi said “Don’t use such big words mother! I did not discover those things. I learned through my Guru, elders, and scriptures.” Krishna asked “Sir! The moksha you mentioned earlier, is that also in the pure consciousness?” Tapasvi said “what is moksha in there? Only pure consciousness is. There is no two. I said already Moksha means freedom from bondage. When that consciousness only is, who creates bondages? Therefore, only consciousness is. It does not have bondages that stick to it, and separate from it. It is always in bondage free state, that is in the state of moksha”. Sri Krishna laughed loudly. Radha looked at Krishna strangely. She said “It is not appropriate to laugh without cause in front of elders, don’t you know?” Tapasvi looked belittled. Krishna stopped his laugh and said “Radha! Tapasvi said a very clever thing. Looks like you did not observe. If you observed, you would have laughed too.” Tapasvi did not understand. Radha looked confused. Krishna said “Yes Radha! He said entire creation came from pure consciousness. That consciousness is in the state of liberation. But he is seeking liberation. Is not this a miracle?” Tapasvi did not understand. Radha looked confused. Tapasvi said “Son! I did not understand either.” Krishna said “Swami! I am younger than you in age and knowledge. I might have laughed out of ignorance or i may have misunderstood what you said. If you give permission, i will put in front of you what i understood. If there is a mistake, please excuse.” Tapasvi smiled and said “Son! Go ahead and say.” Krishna said “you said entire creation came out of pure consciousness. True. I understood that part. But you said that is paripoorna (complete, nothing lacking), and is in the state of liberation. This too i understood. Creation that came from state of liberation or pure consciousness, is there a possibility for this creation to exist separate from pure consciousness or state of liberation?” Right away Radha said “Krishna, it won’t. Pot is made from clay. It is not separate from clay.” Tapasvi also said “Yes son! it does not exist separately.” Krishna said further “So in that case, one who is in the creation cannot be separate from state of liberation or state of consciousness, isn’t it?”

That consciousness, that liberation is you. If liberation is you, then what is there to desire? I did not understand that hence i laughed". Radha looked confused. There was renewed inspiration in the Tapasvi. He said "Krishna! You opened my eyes. It took so many years to understand such a small thing. O compassionate one! In few minutes you taught me Jnana. Here, i am prostrating at your feet" so saying Tapasvi did namaskar and left. I think you understood why i told you this.

***not in the last stage, wake up in the beginning,  
in uncountable history of humanity,  
like a plant that penetrated through a stone,  
like elevated soul wearing the flowers of values.  
let go the wasteful, spread the transcendental,  
with natural dharma and beautiful thoughts and feelings,  
if the veil of new moon (amavasya) removed,  
diamond like moon shines all the time,  
did you remove the weed 'me'? crop of 'we' will bloom for hundred years  
so saying Anjaneya asking to let go body illusion,  
full of canopy called humanity, grow the jasmine of affection,  
saying again and again, if you listen to words of this pavan kumar,  
the podium of life will be shining like gold,  
my little children!***

19-04-2018 10:40 AM

**437) Swami, How to do sadhana while living in samsara (family, world) ?**

For sadhus who sacrificed samsara, circumstances will be conducive for japa, and meditation. Grihastas (householder) have to fulfill many responsibilities, and must swim against many difficulties. Performing spiritual sadhanas in the middle of inconvenient circumstances, in the middle of ups and downs is difficult, isn't it! If you were to say what is the path for earning salvation for us, ordinarily you call this samsara as a hell hole, a wildfire, a vortex. It is common practice to describe this samsara as dangerous and fearsome. Sri Ramakrishna Paramahansa used to say doing sadhana while in samsara is beneficial like fighting a battle from inside of a fort. This is the saying liked by this Anjaneya. Probably none else has said as greatly about samsara. One person used to feel bad that he was stuck in the quicksand of samsara. What is the loss being in samsara? There is no peril in it. A boat in water is perfectly ok. But, when water enters the boat, then it is risky. Likewise, being in samsara is ok, but when samsara enters into the mind then it is dangerous. If mind can be fixed on God, there is no danger even while in samsara. What is the greatness of Sadhus engaged in japa, meditation, and vows? while bearing the samsara, the householders who remember God are many times better. Not only that,

compared to Narada who does ceaseless nama smaran (chanting the name), an ordinary farmer who remembers God while conducting duties of samsara is better. I will tell you an anecdote. One day Sriman-Narayan (God) asked Narada to put an oil vessel on his head and asked him to go around vaikuntha without spilling a drop of oil, he did that carefully and in the process forgot Narayan. Among these two who is greater? In God's eyes farmer is greater. Because, while carrying the burden of samsara, one who remembers God is greater. What is being told through Narada and farmer is that householders if they allocate a little time the result they get from it is equal to that of Sadhus who do sadhana all day. In spite of this message many people believe that one cannot travel the path of sadhana while being in samsara.

One lady while beating rice paddy in stone pestle, while pushing paddy grains into the pestle with one hand, breast feeds the child in her lap. Anyone arriving at that time, she does trading and haggling with them. Despite doing so many things at the same time, to avoid getting her hand hurt in the pestle, her attention is on that. Likewise, while conducting activities of samsara, one must habituate to keep their mind on God. For that practice is highly necessary. In your daily activities just look into how much time is being wasted. When you have time to speak on phone, to watch TV, to roam around, to chit chat worldly things, but you don't have time to remember God? If you really want God, first place in your daily activities is to be given to God. But, in your list worldly affairs has higher priority. Just in case if you have time, you might allot it to God. Keeping God in the first place, you must conduct your worldly affairs. Are you doing that way? One who is of ill health and not using medicines as prescribed by doctor, complains that illness did not reduce is as meaningless as without practicing teachings complaining that one's emotional illness did not reduce. Chakras, breathing techniques, kriyas and similar sadhanas are not needed. No need to know anything. All that you need is confidence in the name of God. You will learn many things, but do put them in practice. That is why you stay at the shore only. When will you cross over to other shore? When will you reach? If you chant the name of God, you will cross the ocean of bhav sagar, definitely obtain the benefit of God.

***wake up! entire jagat is transient, receive Gurukul vidya (education),  
get to know truth of life make bliss permanent,  
receive holy water of Jnana get to know the meaning of life,  
increase in Jnana will happen purification of Atman will occur,  
by listening to the Jnana teaching of this Anjaneya dipped in affection  
will easily swim the ocean of samsara,  
you will receive support your Jnana thirst will take form  
must become mature with pavan putra's friendship  
pulls out good-bad in you  
lets you know about your own Gunas paves way for future***

***gets you ready for attaining your aspirations,  
Anjani Suta's dear children get ready!***

**20-04-2018 10:40 AM**

**438) Swami, Let us know about the five sheaths (pancha koshas).**

In Kali Yuga beings (jivas) survive on food. Hence they cannot go on harsh restrictions on diet, or fasting vows. To cleanse the body from inside many kinds of Hatha Yoga kriyas have to be performed. Not only that, doing excessive cleansing practices, examination of body leads to reduction in the strength. Possibility of mental disorder exists. Annamaya Kosha gets purified by food that gives plenty of prana shakti like milk and fruits. But, in spite of a sadhak eating havishyannam (moong dal kichri), if his mind is on desire-wealth, what is the use of cleansing Annamaya kosha? Offer the food you eat to God. Without offering do not eat. Your blood formation is in accordance with your food intake. Sanctified food will yield purified blood, mind, and Tejas (spiritual luster). Body without prana (breath) cannot move. Because of prana shakti flow of blood in the body, and movement in brain occurs. All parts of body gets energized. Like solid, liquid foods, prana shakti is also a kind of subtle sustenance to the body. Prana shakti as five pranas - prana, apana, vyana, udana, samana - performs various actions. External events, thoughts, emotion, passion have their effect on prana shakti. During that time lack of balance between the five breaths occurs. Collecting information from the senses, combining with information in memory, perceiving various mental visions (drushyas) on the slate of mind is the daily activity of Manomaya Kosha. Thoughts travel in seconds to far away shores. Manomaya kosha is much more expansive and powerful than the Pranamaya Kosha. Existence of entire animate and inanimate world is mano-bhava (thought, feeling, notion of mind). Not only that, every thought, every feeling, every experience, each by itself can create a world in the mental field. Mind is the cause of bondage and liberation of man. Chitta Vritti (waves in the mind) should be stopped. Only then sadhak will establish oneself in their real nature. Outlook that entire creation is made from one thing only is called Vijnana. One Jnani does discrimination of 'not this, not this' on the objects of the world, and stops identifying himself with them. In that manner reaches Para Brahman. A Jnani crosses step by step and climbs up to the roof. But a Vijnani attains more Jnana than that. He understands that just the way roof is made with concrete, lime, bricks etc. likewise steps are made from the same materials too. Even If 'I' is very feebly present then it means Anandamaya Kosha is not completely clean. Some think when they see those who are merged in God emotion, or merged in divine love, as people who are mentally deranged.

Once one Guru asked his disciple "there is a container filled with honey. Imagine yourself as a fly, how will you relish it?" Disciple replied "I will sit on the edge of the container and drink that honey". Guru asked "Why? what will

happen if you dive into the container?" Disciple said "My god! I will get stuck to that thick liquid and die". Guru explained "Son! The nature of the Sat-Chit-Ananda essence is to grant immortality. That is why, even if you dive deep into it you will not die. Besides you will become immortal".

***in spite of invitation from old age, desires do not leave body,  
devoid of shine yet coloring oneself with dreams,  
all the time in the state of anxieties and conflicts,  
everything for me, everywhere I should be,  
day and night fighting for one's identity,  
in life boat of ignorance and darkness,  
due to conflicting incidents to reality, losing strength and enthusiasm,  
time when all the preoccupations leave,  
in the candy box of memories major portion is bitter pills.  
heart ache that filled the inside,  
to what medicine can this illness bow down to?  
transparency of humor repentance,  
pavan putra's teachings make you bow down.  
at the time when you are shown to yourself as you,  
mind becomes himalaya with a new sunrise,  
divine rays of the sunrise of Jnana,  
moulding you into divine  
getting you closer to this Anjaneya,  
my little children!***

21-04-2018 10:20 AM

**439). How to understand what Swami used to say 'you do my work, I will do your work'?**

Once Krishna and Arjun were walking down the streets of Dwaraka. They saw a beggar along the way. Arjun felt pity for him and to get rid of his poverty gave him a bag full of gold coins. Beggar was taking it home with delight when on the way a thief threatened him with a knife and stole his bag. Again that poor brahmin became a beggar, started begging on the streets. Again on another day Arjun saw him and got surprised, this time gave him an invaluable diamond and told him to live happily. That beggar took it home carefully this time, hid it in an old pot in the corner of the room and went to sleep. Morning came. Looked around, but did not see his wife. Not only that, the pot was not there too. He ran up to the river bank. Saw his wife and saw the pot in her hand and breathed a sigh of relief. He put the pot down and looked, the diamond was not there. When the pot was bent to dip in the water the diamond slipped out of the pot. He agonized a lot about his bad luck, again he turned into a beggar and went

onto the streets. Again Krishna Arjuna found out about him. Arjun said to Krishna "There is no use helping him, brother-in-law! He looks like an extremely unlucky person". "No Arjun, lets see what will happen this time" saying so Krishna gave him two gold coins. Brahmin thought "these two gold coins are not going to alter my destiny, it is all my foolishness". On the way he saw a fish in a net of fisherman which was flapping for survival. His heart melted. "two coins given to me by Krishna is not going to change my destiny. Poor thing, a mute being, let me save its life" thinking so he gave the two coins to the fisherman and took the fish home and put it in a vessel with water in it. His wife looked at the fish and said "Oh no. There is something stuck in its mouth and hence it is flapping" and called her husband. Both of them opened the mouth of the fish and took out what was stuck in there and were stunned. It is the diamond that slipped out of the pot into the river. They were overwhelmed with happiness and shouted out loud "found it, found it. I got it in my hand." At that moment a thief entering the house of that brahmin got perplexed. He thought 'In the past he robbed him on the road and stole gold coins. Now seeing me he recognized and said found it loudly' and started shivering. He came to the brahmin and begged "I will prostrate to you, take back your gold coins. Don't take me to police". Now it was the turn of the brahmin couple to get stunned. Two valuable things they lost have come back to them. He went running to Arjun and expressed his gratitude. Arjun asked "Krishna! I gave him invaluable gold coins and diamond but that did not change his destiny. But, the two coins you gave have made him turn the corner in his life. How is that possible?" "Arjun! When he had gold and diamond he only thought of himself and his needs only. When he had only two coins he thought of other beings good-bad, illnesses, difficulties-happiness. In fact that is the job of God. He shared in that. That is why, i shared his troubles" said Krishna.

***like finding a child who got lost at the fair,  
wealth on the other side of the seven seas,  
suddenly appearing in front of eyes,  
like lotus thrown into muddy pond,  
in the same way satva guna sprouting lastly.  
with that feelings got doubled up  
with ecstasy of devotion reach Bajran Bali,  
float in the vibrations of Ram bhajans,  
you lightening up yourself, quickly reaching  
the bliss consciousness whom you need to get near,  
become immortal and make this chiranjeevi blissful,  
my golden little children!***

22-04-2018 10:40 AM

**440) Swami, How to reduce pride?**

Everyday early morning a hen in its natural way crowed with loud sound. All the people sleeping under covers in the village, as soon as they heard the crowing used to wake up just as if someone sprinkled water on their faces. They would go about their daily work hurriedly. Sun used to rise enthusiastically after folding the blanket of darkness. For years the hen was watching this morning ritual, one day it had an unimaginable thought. 'Just because of my crowing early morning, all these people are getting up without fail, and doing their work. In the end even Sun is waking up after hearing my crowing'. It felt proud that 'if i didn't crow what will these people fate be? even Sun what choice does he have? Actually i will not crow one day and will see, how would these people get up and go about their work, how that Sun will arise.' It decided till everything goes helter-skelter these people would not know my value. According to plan that hen next day did not crow and stayed in its shelter. Entire village will be submerged in sleep, in the end even the sun will be hidden in sky behind the clouds, creation will come to a stand still, so thinking that hen closed its eyes and kept floating in that illusion. Just about then its entire scheme went awry and as usual the morning broke through and Sun rose. Village people folded their bedding and went to work. 'What is this, how it happened this way? I did not crow, yet nothing came to standstill.' It was stunned that nobody got agitated. Then for that hen, if not that it is something else. So morning does not stop for no hen. It felt as if Sun is saying so when its rays gave a little heat shock. That little life understood how unimportant it is. Just like that hen, many times you by yourself create great importance and think great about yourself like what if i am not there? You get egoistical as if the world will not move forward without you. In fact in this world there is nothing that stops for anyone. Nothing is relying on any one person. None of you are that special that there is no alternative. In that time, in that field, you might be important. But your place, and your absence is not so important that it cannot be replaced, and everyone must know this. But, many of you forget this harsh reality. In any work undertaken if the skill improves even a bit, if experience is gained in the field one stepped into, you strut around proudly thinking no one is as good as you. You start patting your own back saying none else can work like you. There is no greater foolishness than this. No matter how great accomplishments one has, they are mere instruments. Everyone needs to think that at that time you are available, hence you are being used in that manner. Therefore no one needs to feel proud that the work will stop if they are not there. God what he wants to get done will get it done no matter what. He can make a dry grass into a great teacher. You putting in the effort with determination, due to favorable circumstances, along with God's blessings in the end, you in some aspects might gain or develop some special intelligence and skill. Because of that you don't need to raise your



collar thinking your's is a purposeful birth. It is not culture to belittle or look down upon those who have less skill in that aspect/ field. On the other hand in those situations, in those gatherings, how you conduct yourself with humility decides how much of real respect you get. Only then your intelligence shines more, manifests your transformation.

***thinking wealth is stepping stone of life, running around like thin clouds,  
every second with feeling of insecurity, creating schemes at every step,  
changing your tune to the music, ceaselessly striving for recognition,  
everyone in their own maze dancing to the tune of ego,  
preaching warped thinking about life happiness,  
putting on smiles on dried out lips,  
became travelers not knowing destination, got lost a while back,  
this Anjaneya came near to show the path,  
with compassion took to his heart, helping you step right,  
suppress ego and attain infinite sat-chit-ananda swaupa  
saying so giving assurance,  
my little children!***

23-04-2018 7:10 PM

#### **441) Swami, what is the effect of Rajo and Tamo Guna?**

Prana Shakti is centered in senses only. There is great anxiety and yearning to experience life. Desires keep increasing. There is constant effort to fulfill them. But, the amount of Prana Shakti is less in the body, hence does not cooperate to work hard, leading to lack of success in all fields. Dissatisfaction level in mind tends to be at a high level. Effort occurs to utilize the world for personal needs. They create their own problems. In world they are constantly in a conflicting manner towards people. Their thoughts and feelings are more towards what is for me from the world instead of what is from me for the world. Senses keep fomenting. Desires are at a very high level. Life continues in the realm of mind. Haste, faltering are high. Their life is completely related to Rajo guna. That is commingled with Tamo guna hence life gets perplexing and confusing. Tamo, Rajo gunas are dwandas. Pairs, biases, incompleteness. One exacerbates, other weakens. Both cause loss of equality and equanimity. When Tamo guna is in excess, Rajo guna weakens. When Rajo guna is predominant then Tamo guna weakens. One keeps instigating the other. One creates the other. When one increases, it keeps increasing the other. Living environment, surroundings, food habits, customs and practices keep inspiring these Gunas. In the current times science, technology, excessive production of things, and plans to make many people happier with conveniences are all conducive to unimaginable increase in Rajo and Tamo Gunas. Hence, entire humanity is

getting punished currently. When these two gunas are acquired predominantly there is no harmony between subtle and gross bodies. When Tamo guna is excessive lethargy of sleep, when Rajo guna is excessive distractions, are increased. From body stand point, those who have greater feeling of mine-ness, and excitation of senses depend on the world and increase their slavery. They get trapped and stuck in issues and spread them to all others also. In accordance to the subtle body, gross body also will be messed up. Presently, although thousands of people are entering into spiritual path, the root cause for them not progressing is the excessive Rajo, Tamo gunas and unable to get a handle on the sadhana. In fact what is sadhana? It is harmonizing the physical and subtle bodies. Leading life with equality and equanimity. Being careful in not letting the pendulum swing in one direction. With excessive Tamo guna when one sits for sadhana sleep overtakes them. Deep sleep increases. Not only there is no progress in sadhana, but inertness increases in the body becoming inanimate like a stone, and gets overtaken by tiredness, laziness, sleep intoxication. Instead if Rajo guna is excessive because of forcible control of mind, distraction increases. Actually there will be lack of interest in doing sadhana. If sadhana is done forcibly thoughts come in bunches and waves heavily, and entire body gets emotional. Since eyes are closed forcibly, entire body gets heated up. Anyone who wants to gain a grip on sadhana, Rajo and Tamo gunas are to be in equal proportion. Distraction or sleepiness must not be there. Gross and subtle bodies need to be in harmony. Effect of one should not make the other inconvenient. When both are in equal proportion, sadhana becomes easy and proceeds peacefully. In that state it feels as if there is no body. Gross body completely melts away. Entire body is energized. Every atom and sub-atom in the body are cleansed. For that, one must experience the various states of body, senses, mind and spread to the level of Buddhi. They have to proceed forward using enquiry and discrimination.

***no happiness in current work, unable to do what gives happiness,  
arising out of inner struggle of mind and body,  
gunas become the cause of many illnesses of body and mind.  
hence unable to stay normal, not feel like doing work lose hope,  
living in dullness, despite having everything none gives happiness,  
makes one desperate of life, leading one to victimize oneself,  
mind escapes as if it does not know anything!  
taking a little interest, selecting what is suitable,  
if needed taking Anjaneya's advice,  
gaining self-confidence with that advice, if life is stabilized  
demoniacal gunas will run away!  
realizing love makes life beautiful,  
by understanding, practicing, wouldn't these gunas run away?***

***wouldn't those leave as Pavan Putra's influence falls on them  
seeing my little children in repentance and apprehension  
so said the words of Veer Anjaneya spoken in great emotion  
showing the way, my little children!***

**24-04-2018 10:25 AM**

## **Sixteen Skills**

1. Complete dedication to God (Paramatma). (devotee has complete grace)
2. Full confidence in Self (Atma)
3. Maturity in thoughts
4. Contentment in mind
5. Wisdom in intellect (divinity)
6. Excellence in culture (samskaras)
7. Purity in vision
8. Sweetness in speech
9. Skillful in action/ work
10. Humility in service
11. Straightforwardness (simplicity) in dealings
12. Dearness in friendship
13. Food that is Sathwik
14. Truth in living
15. Beauty and splendor in personality
16. Satisfaction (contentment) in sleep

You must practice these qualities and experience one guna a day completely!  
Then reaching me in 16 days is certain!

### **This is Anjaneya's Anati (command)!**

If individual develops these 16 divine qualities, then they merge in God's 16 divine qualities and the individual is called Shodasha Kala Prapoornudu (complete in 16 divine qualities).

#### **442) Swami, How to attain paripoorna (complete) Jnana?**

God has a role in the development of human life. Progress in that development is dependent on the results of one's actions. Excellence in thought process leads to superior, and bad thought process to inferior development. As long as one has the feeling of 'I am so and so' i.e. Ahamkar, then individualized soul persists (Jiva Bhav). Once one gets the experience of the aspect of 'I is God' then the feeling of God (Daiva Bhav) continues. For suppression of such Ahamkar one has to do the following: Karma Yoga by doing nishkama karmas; Bhakti Yoga through complete surrender, devotion, and taking refuge in the

Lord; and getting transformed through Jnana Yoga by following discrimination, enquiry, and discernment. But among these three, Jnana Yoga is great. Because to unravel the secret of Karma Yoga, to gain sight of the God in the figurine worshipped, and to get into experience that everything is pervaded by Brahman, Jnana is the only refuge. Within that it is absolutely necessary to have complete Jnana (pari-poorna). Karma and Bhakti yogas are outward journeys while poorna Yoga turns one inwards. Once the aspect that 'I is God' is gained, then there is no significance or importance of shareer ('body mind'). Results in using it (shareer) as an instrument. A Living that transcends time, birth and death ensues. In that state one conducts one's life as creator (srushti karta ga). One takes birth and lets go of the body per one's own will. In fact one who submits to God is Brahma Deva. God's swaupa (real nature) is beyond the forms of all deities (sarva devata-ateetha). For human life when it is said 'destiny' (Brahma rata), it means results of karmas from prior lives. And nothing else. This becomes the driver of future life. If it is good karmas leads to a great life, and bad karmas leads to problematic lives. If one changes the nature of the karmas; health, longevity, mental peace and bliss can be enjoyed. Altering karma results (karma phala) is dependent on complete Advaita Jnana (sampoorna). Those who could attain to experience the complete Jnana, their bad karma consequences get wiped out and good karma results are attained. In case death is destined to be sooner, even then life could be prolonged if the nature of samskaras are transformed. There is no doubt about it. This is Anjaneya's word, his assurance (abhayam).

***do not get proud because of little erudition,  
do not believe whatever you heard,  
do not think whatever you saw is real,  
knowing fire burns yet without realizing burn yourself,  
knowing thorns pierce yet you walk the thorny path,  
with all knowing pride you gripe at all,  
you throw arrows of words, make good people suffer.  
living in intoxication of pride, blindly you believe bad people,  
while not knowing good from bad, full of 'know all' pride,  
how much truth in what you heard, what you saw, what you said,  
know that you are not celestial swan that separates milk from water!  
knowing thus carefully tread the path of Pavana putra  
gain protection and blessings, get rid of ignorance,  
following the path of Anjaneya, churn the inner instrument  
step into the kingdom of bliss, my little children!***

25-04-2018 10:00 AM

**443) Swami, what regulations must we follow for fulfillment of life ?**

While people sleep in the world, Yogi's wake up, they bring people into the awake state, are the words spoken by Sri Krishna in Bhagavad Gita, by observing the current happenings in the world, it feels real. Human life that is very difficult to acquire, If one gets the desire to put it to noble use, then one needs to implement certain regulations. Like Dharma, Sadhana, Seva. Besides these for man's mind to progress to a lofty state, there are four rules. 1) Ingita Jnanam (instinct, common sense) 2) Nijayati (honesty) 3) responsibility 4) courage. One must give them the first priority in life. When these four become extinct/ in sleep state, yogis wake up to revive them. The way mind thinks, in that manner circumstances become. Hence in the past generations they used to say "Yad bhavam, Tad bhavati". As you think, so you will become. To make convenient the circumstances one begets, instead of making effort and seeking help from outside; belief in circumstances, strong desire, conducting required enquiry and transforming one's own self is million times better and beneficial. People like oneself get together collectively as a group to generate good, bad. When bad and evil people gather, then the society that forms is like that. As good people, high level talented people gather together, society also shines as much better. This world is like a cave, resounds its own sound. That is why, competence, refinement shown towards the other person, good results are accrued. Clouds rain equally in surrounding places. But, however deep the ground is only that much can be stored. Rain when it falls on vast areas, increases greenery and gives happiness. Same water when it falls on a desert area on stones, even a blade of grass does not grow and looks dry. Hence when pride, pomp shown indiscriminately on others, forgetting appropriateness, then the results are like the rain. Whoever has valor and honesty, those are the people who will help others live with dignity, and fill stomachs of others. It is absolute truth that in coming times these kind of valorous people are needed, and they will be useful to society. Due to laziness, luxurious living etc man is not expending even 1/4th of his life towards society. When effort is not there, physical body will not be healthy. Will not know the value of time also. There is no end to wasteful expenditure. Now a days notice this everywhere, just because you have wealth and you start exhibiting it among people, many people get jealous because of that. Slandering, grief occur due to that. A home where there is humility, there is no room for conflict. Role of humility is extraordinary for a successful life. To do adhyayan (spiritual study), ego must die first. That is, Ego that says I know everything, no one needs to teach me, I am beyond everything, is gotten rid of then humility engulfs them. To understand a principle, hearing it is better than reading, even greater is darshan (experience). Hearing it directly from Guru, it sticks to one's heart, conviction. Then getting engaged into unnecessary things will not be there. In front of indelible devotion and faith in

God's divine feet, all these are a waste. After darshan (direct experience) all doubts get erased. As long as man is alive this kind of ego, ignorance, compassion, selflessness have value. When awareness leaves the body, it lies down dead. If it is not removed right away, it becomes disgusting with rotten smell, and insect infestation. All the grief and cry of the relations cannot be heard by the dead body. Actually it lies down as if it never had any connection with the relations. Hence the awareness in the human body alone improves the value of growth in creation, and the excellence of environment. When whatever is spoken by awareness, people respond. Worlds are different for those who are alive and those who are dead. Man with awareness gets fearful seeing a dead body. That is why in these days, we can directly see those who are egotistical, greedy as devils, and those who are generous, helping others as humans. There is nothing wrong in calling the deceitful with any names. Ordinarily when people have money, they are considered great. Their pomp, pride, grand clothing and jewelry, ordinary people see them and feel inferior mentally. They keep worrying that they are no good. But, if the surface decorations of these vain people is removed, what is inside is fearsome in nature. Envy, jealousy, suspecting nature, these illnesses make them wretched worry freaks, and different from ordinary folks. On the other hand if you see those who have great accomplishments, one notices that there is no obvious help they got from others, or much inherited wealth. They with their self confidence, happy and generous nature, worked hard and ascended to high peaks and gained victory. On the contrary expecting more and getting disappointed, and by accepting charities from people around them due to which the merit of their generosity goes waste like water in a pot with holes. Therefore, transformation of world is possible only with compassion and discrimination. Change in that kind of person occurs in the inner being (antar atma) in the form of God's boons, gifts that enters and wakens them up.

***unable to glue together, don't keep tearing,  
incapable of making it alive, don't keep killing,  
being born as a human, behaving like a buffalo is not appropriate.  
as long as one lives, must know the essence of living,  
must spread affection to all around you,  
you must light up your own Jnana lamp,  
marvelous infinite path of Anjaneya who came to light up lamp of Jnana,  
assimilating it further with values that never diminish  
with valor of Veer Anjaneya turn into invaluable Jivas,  
reach the shore as Jivan Mukthas, my little children!***

26-04-2018 10:20 AM

**444) Swami, what is the significance of Sravanam (listening)? How to control it?**

Yearning to get absolved Parishit Maharaj attained freedom and sanctified the world with the hearing/ listening of Srimad Maha Bhagavat. In this vast cosmos every being is responding every second due to listening. That reaction could be the cause for ego or lifespan for my-ness. Broadly sravan (hearing/ listening) can be considered a path to get or give freedom. That is why the large ears of Vigneshwar (Ganesha), are telling us to hear anything with attention. By listening to the words of others with attention and patience, the individuality of that person is understood, accordingly one can decide one's boundaries. Open the doors of ears and give way for other person's words. Actually hearing begins with a mantra, the day you are given a name. After that Brahmopadesh, Veda Adhyayan (today's schools, colleges) listening to which the process continues. In the last stage, one is called by name. Do you know why? Hoping that after death the person might respond, due to firm faith in that word. Hearing bad things mind gets contaminated. Hence one should not hear those not worthy of hearing. Whichever word when it reaches the ear, the manner in which you respond, your personality depends on it. Individual personality which is the basis for society, if it is like mother's love, free of any pollution, then that society becomes an ideal for God also. Hence do not see what is heard - do not hear what is seen. Which means, whatever you heard do not try to see or look for it. If you do that, your vision is dependent on what you heard, and does not have its own natural sight. Truth is not perceived. Likewise, do not speak what is seen means, if you tell what you have seen then other person's natural ability to see on their own is lost, isn't it! Whatever is heard, mind latches on to it. Starts behaving without appropriate-inappropriate discrimination. World says, one who does not listen when told, watch them get ruined. Nothing wrong in hearing. Wrong depends on what is heard. One must know that. One who depends on what is heard will never gain firmness in self, self confidence. Saying I do not know is lack of discrimination, while saying I did not enquire is discrimination. It is not wise to say, did you practice what you heard? Wisdom is, did you find anything new? Because, practicing is personal. Beyond that, enquiring further is immaterial. By perceiving minutely every second in the present and being aware of it, that person will get the power of bhavisyat vani, hearing the future, it is my word. Doubtless it will happen. One person unable to do meditation at his place due to all kinds of sounds, headed to forest to do meditation. Wife and children argued wanting him not to go. That argument steadily reached the street. An elderly man passing by heard it and enquired. He said to the person, 'Son where is the silence in the forest? There also are sounds made by birds, and animals. Then how will you be able to meditate? Then he said think that any kind of sound is God's leela.' With that single sentence he could perceive and became a

Jnani. A great sadhak's characteristic is to find silence in the sound. Hearing silence in sound is the characteristic of an exemplary Jnani!

***putting aside the Paramatma residing in you,  
enthroning Jivatma, undergoing all kinds of hassles!  
not submissive to ego filled shakti, inescapable from naive devotion  
unable to know Paramatma  
no matter how many forms imagined and names given God is one  
surrender saying heaven or hell none other than you  
take care of me O God! safeguard me O embodiment of security!  
saying so take shelter in the Paramatma you believe,  
if paid attention to Anjaneya's words, victory will always accompany you  
this is certain, reaching him is truth, this maruti's word is also truth  
my little children!***

**27-04-2018 10:20 AM**

**445) Swami, How are jealousy and hate and how to overcome them?**

If you are unable to tolerate others means wood called mind contacted the spark called jealousy. To this spark called jealousy, if the wind called hate accompanies it, fire of revenge develops. But, not only ordinary people, but a Maharishi like Viswamitra living on fruits, vegetables, leaves, and maharaja like Duryodhana living in a palace enjoying royal luxuries, were persecuted by this demon called jealousy. Jealousy increases the gulf of misunderstanding. Hate and revenge feeling are enhanced. Viswamitra took on the vow of killing maharshi Vasishta. Cause for that was misunderstanding maharshi Vasishta. Duryodhana could not tolerate the greatness of Pandavas, he planned many schemes to kill them. It was his hatred towards Pandavas was the cause. Maharshi Durvasa cursed king of the ocean because he was not invited to the wedding of the king's daughter Lakshmi. Reason for that was revenge, feeling of revenge. When Viswamitra found out the good intentions of sage Vasishta towards him, he repented for his misunderstanding. Therefore, by not giving importance to suspicions, misconceptions, hearsay, issues need to be solved by directly speaking with the right individual. But, you discuss with everyone else except the right person. That is the source for all troubles. If Duryodhana loved his brothers, Pandavas, he would not have got burned with hatred his entire life. Likewise, sage Durvasa were to forgive the mistake of the king of Ocean, he would not have resorted to revengeful act. You must come out of the feelings of hatred and revenge against others. One student due to misunderstanding with his fellow student developed hatred towards him. He prayed to God to show him the path to come out of it. God appeared and said, "Son! I understand your suffering. I will give you two boxes. Good done by others to you write them on a piece of paper and drop it into one box, and bad done to you by others write on



a paper and drop it into the second box. After a month if you open the boxes and see, you will find the remedy for your suffering". Just like indicated by God that student used to write them down and drop it in the boxes. After a month he opened the boxes, first box was full while the second box was empty. In fact he put more chits into the second box. First box was ok on the outside. But, second box had a whole in the bottom. Hence, the chits he put in them, none were there. Then he understood. You must remember the good done to you by others, while forgetting the bad done to you. Even though it is hard not to get upset due to harm, dishonor, criticism done to you by others, but to be able to handle it, first one must have confidence in their goodness, your capabilities, and your thoughts and feelings. Cause for jealousy and hate stems from comparing oneself to others and feel that one is deficient leading to self humiliation. In life when people do not do the way you expected, do not like what they said, it develops differences in opinion, misunderstandings, anger and upset. Like these if every little thing is kept in mind and get bothered, upset looking at everything with a magnified glass, you will not be able to mingle well with others. By not caring for unimportant things, life becomes happy. Unlike that if every little thing is imagined and feel bad, life becomes unhappy. By not spending time in counting others shortcomings, one must know one's drawbacks. Remember the words "I don't have enough time to correct my own drawbacks, then where is the time to find others drawbacks?" Make effort to not put in your memory the bad opinions about others, not get agitated by remembering unimportant things, correcting your own shortcomings....if you are able to practice these even a bit, then you will not be subject to jealousy-hate, hostility, revenge, you will be able to mingle with others and live peacefully!

***sowing the seed of honesty, in return gain others confidence,  
sowing the seed of sincerity, in return get affection,  
sowing the seed of humility, in return get respect,  
sowing the seed of determination, in return get victory,  
sowing the seed of compassion, in return get harmony with others,  
sowing the seed of effort, in return get progress,  
think of growing instead of winning,  
think not consolation but seek self respect,  
not opinions that sway you but think of listening to inner directions,  
then reaching this Anjaneya is very easy, my little children !***

28-04-2018 10:10 AM

**446) Swami, what is the need to restrain speech ?**

That was an art exhibition. Awesome paintings were on display. One piece of art exceeded another in their artistic talent. Many people came to the exhibition giving importance not only to past generation but to this generation.

But, not a single one of them was peacefully savoring the art pieces. Everyone's eyes were on the art while all mouths were speaking one thing or other. They were behaving as if humdrum of noise was more interesting than the colorful art. But, a foreigner who came to the exhibition with keen interest felt all this was disturbing. She was surprised that they had to speak so much there? Nothing wrong in her feeling. For many people to keep quiet is like a fire test. All the time, with someone or other one has to speak. With no discrimination of location, the flow of their speech has neither limit nor obstacle. Most of you are habituated in creating a need to speak rather than speaking when needed. Sanathan Dharma described silence as an extraordinary quality. Silence exhibits the greatness in man, flow of speech indicates the sluggishness. Anklets adorning the feet make noise, while the necklace glowing in the neck does not make a sound. But many times instead of being like the necklace in the neck, you prefer to be like the sounding anklets with tireless talk. If youth who are an epitome of impatience and haste get immersed in talking, there is some sense. But, people who are old also expend their time in talking and discussions is pathetic. The more effort you make, that much your thinking power reduces. Words and thoughts have inverse relationship. If one increases, other decreases. That is why in these times, giving higher importance to mouna vratha (vow of silence) over other vrathas (vows) is better. This vratha gets both mind and body habituated to stability. More than the merits accrued by doing other vrathas, first you need the peace this vratha gives you. A friend who after the experience of this peace while regularly meditating, took up a day a week for mouna vratha, when asked how this vratha is, said "it is like wiping the mirror called mind with a clean cloth. The bliss of mouna vratha can be appreciated by only those who experienced it. " Now a days, instead of your speech is within your control, you are under the control of speech. You think you have the authority over your speech. But, actually speech has authority over you. What you are about to say gets known to you only after it is spoken. Once in a while you get surprised at what you uttered. You are in the illusion that speech is a better path to make your presence known. That is a mistake. In nature from trees and plants to insects, bugs, none of them use sound to make their presence known, neither do they make that foolish effort. Only human has the speech intoxication. First if you come out of this intoxication, there is peace, happiness. That is why, I am stating emphatically that the first door for yoga is speech control.

**447) Swami, what is association with Guru (Guru sampark) ?**

- 1) In my opinion Vidya (spiritual education) means personal contact with Guru. Living in Gurukul, if unfamiliar with Guru's personal life, then it is not Vidya.
- 2) Guru is like the eternal flame
- 3) Being close to Guru, his very touch can burn the things that ought to be burned.
- 4) Meaning of Guru is sacrifice.

- 5) Those in the position of Guru are sparks of divinity.
- 6) They know in what manner Brahmacharya is to be taught.
- 7) Very difficult desire will run away in the close contact with Guru.
- 8) Teaches with divine love towards disciple.
- 9) Guru's sight is enough to get over the karmas.

**448) Swami, How should a disciple be ?**

1. Disciple must practice inside and outside sense control. Inner senses must be in their control.
2. Must firmly control the mind from inspirations of senses, and nature's urges/ forces.
3. Must have great tolerance (because tests will be many)
4. Life seems happy. When everything is favorable mind behaves properly. But anything unfavorable, mind loses control.
5. Must have tolerance towards suffering, sadness due to difficulties, thoughts of retaliation, feelings of vengeance, and thoughts of how to respond. This is actual tolerance.
6. Physical desires bring temporary happiness and unending suffering. It is like a vessel with outer cover of sweetness but all poison underneath. To avoid this terrible state, sacrificing desires is the only path.
7. Guru's feet, Guru's touch, Guru's sight will free one from bondages of mind and world is the expressed opinion of Anjaneya. Accepting with humility, by becoming loved ones, attain kingdom of peace.

***education lacking humility    education without a Guru  
form without good quality    food without hunger  
weapon without valor    wealth without proper use  
life without goodwill for others    not following one's own words  
in what way are they going to reach pavan kumar?  
understand Anjaneya's dear ones, my little children.***

**29-04-2018    10:20 AM**

**449) Swami, how is Mounam (Silence) ?**

Silence means soundless conversation that is unconstrained by words. When voice is silent, heart speaks. When heart is in silent mode inner Atma gives experience. Silence is the rumble or roar of the mantra of soundlessness. Silence is outstanding conversation. Mounam is sharp (very effective) lifespan. In silence there is music that you never heard of. Music that you never experienced before is hidden in there. There is luminosity that can be only seen through the inner eye. This is the truth (nijam). Silence is shoonya stithi (state of void). Yogis and siddhas for years make an effort for attaining this state. If complete silence (sampurna mounam) is gained, then it is gaining paripoornatha (completeness),

paripoornathwam (state of completeness). Silence means pushing aside thoughts, desires, dreams, imaginations, facades, entire stuff in the brain is pushed aside, seeing yourself very clearly. In a way it is sakshatkar (direct experience). Mounam is not limited to the activities of tongue, or mouth. Mouth, brain, and mind needs to work in harmony. Reading a book is not silence. It is becoming one with the creation of the writer and conversing. Watching TV is not mounam. It is conversing with some roles or some news. Sitting in front of computer is not mounam. It is equivalent to chit chat of 1000 voices. In mounam there is no speech, no thoughts. It is a penance. Speech is one of the ways of expressing. Mounam is the only one where there is no expressing. There are schools to teach speech, but to teach mounam there probably are not any schools in the world. But there is one important point. There is no greater communication than mounam between you and me. Elegant expensive mechanical device does not make sound, it keeps doing its work smoothly. Full pot does not vibrate, stays steady. Capable people are similar, they keep doing their work silently. You all are habituated to talking. Stay in the intoxication of conversation. Don't know what to do if there is no speaking. Feel like gone crazy. Have to say something or other, say about one person or other. Did you ever get a dream where you were silent? Did not. Dreams are reflections of your thoughts. It highlights your life. Those who wish to relish the beauty, happiness of mounam, must come out of the intoxication of speech. You must reduce your speaking. Use it carefully. Speak only what is necessary. To experience mounam complete (sampoorna) health is needed. Only in a healthy body, there is a healthy mind. Body with illness cannot stay in mounam. It keeps groaning due to pain. Mounam is not only speech, but related to mind also. When mind is filled with thoughts, it is not mouna vratam (vow of silence). Watching TV, chatting on computer and saying one is silent is not enough. In vow of silence mind must be in state of meditation. Body must get rested rejuvenated. An hour a day, a day in a week, fortnight in a year, it can be decided whichever way but one must practice vow of silence. But, that mounam is not just physical silence. By the same token, it is wrong not to speak when it is highly necessary. When being silent for 2 hrs in a day, thinking about all the things that need to be done in the rest of 22 hours is wrong. Need to go into inner silence. In that time nothing needs to be in memory. It is not possible to attain that state from day one. Just like in meditation there are obstacles here also. Need to keep overcoming them with sadhana. Meditation is like exercise to mind. When at a fruit shop to check the taste of a grape, one puts one in their mouth and checks it. Likewise to know the bliss of mounam, one must meditate. Mind that is habituated to meditation will quickly get ready for vow of silence. Those who fast, only they know the value of food. One understands how invaluable is each morsel of food. They will eat without wasting. One gets the ability to withstand hunger. Vow of silence is just like that. One understands the power of speech when one practices silence. They easily get to know about which speech is to be used

when, and how is the severity of which speech. Conversation of the people who like mounam, there are no wasteful words, no roundabout talk. Whatever is spoken from the silence is direct, straightforward and touches the other mind. Straightforwardness makes an impact on the other person. What cannot be said in thousand words can be spoken with one look. What cannot be said with thousand looks can be said in one word. Mounam is like a mother to speech. Nine months pregnancy pours life into the baby, likewise a long mounam gives shape to marvelous expression. In mounam inner world expands. Due to this you will not have hesitation in decisions you take. There is no confusion. Mahatmas mind is in silence even while speaking. When you are in silence, mind keeps on creating pandemonium. It stays restless like a monkey that jumps from one branch to another branch. There are many people you come across who in the past spoke without meaning, unnecessarily criticized others, but are repenting now. There are no circumstances where mounam gives rise to suffering. Mounam produces favorable effect on human relationships. There will be no difficulties due to slip of tongue, no severe consequences of misspoken speech, no bad name of fooling others with clever speech. Various problems that one faces in working life, personal life, answers can be found in silence. Because when you are silent, you can think. Thoughts and speech do not go together well. Mounam does not let the limitless energy that arises in you go waste. Because there are no wasteful thoughts, no wasteful speech. Every thought is towards the goal, every word meaningful. Then even in a crowd you can be alone. If necessary, you can become aloneness in crowd. No difference between aloneness, and sea of people. You acquire the power of wherever you are, in whatever circumstances, you are able to stay in mounam. In that state, mouni (one who is silent) becomes a muni (wise man).

***everyone sleeping nicely in the nectarine night,  
your mind floating in the ocean of thoughts,  
ecstasy of some happy moments keeping sleep away  
in between like turbulent wave moments of suffering  
happiness or sadness mind is the stage  
though mind keeps running like tireless ocean  
restraining thoughts that are unending  
following very friendly silence spoken by Anjaneya  
unaware of tiredness strolling in bliss  
turning into naive babies  
reach beside Anjaneya and rejoice  
my little children!***

**450) Swami, How to practice Stitha Prajna (equanimity) state ?**

A crane stands unmoving on one leg like a piece of wood. For how long is that stillness? Only till it gets a fish in its beak! Likewise a cat sits in a corner peacefully. For how long is that peace? Till a rat is seen! Your mind stillness, peacefulness, firmness is till it sees objects of vishaya, till it does not get the shelter of a pleasurable object! If you ask, while moving about in vishaya objects how does a Stitha Prajna stay unaffected? Just like a tortoise pulls its limbs inside, a stitha prajna withdraws his senses from vishaya objects. His Jnana is firm. A tortoise how easily it can let out its limbs, as soon as it senses danger it withdraws its limbs as easily inside. Likewise, a Stitha Prajna while moving about among vishaya vastu, is alert like a tortoise, as soon as harm is detected withdraws his senses from vishaya vastu. You can easily let your senses move about freely, but cannot withdraw them easily. Hence become subjected to danger, agitation, and unrest. To overcome those weaknesses, one must practice conducting oneself in alertness. While living in the middle of many attractions, pleasures, you must take some precautions to be alert all the time. Just the way amount of care is taken in food intake for body health, as much care must be exercised in the mental food intake for mental health. If you say, where is the food intake coming for the mind? if what is taken in through mouth is food for body, similarly what is taken in through the Jnanendriyas (senses - organs of knowledge) of sound, touch, form, taste, and smell are food for the mind. If you were to ask, for mental health how to know what is healthy and what is harmful, whichever weakens you physically, mentally, and spiritually reject them as poison. Pratyahara is the effort to turn the senses back from those vishaya vastu which gives rise to bad thoughts, feelings, and those that cause unrest, agitation. For mental health Pratyahara is healthy food. In this sadhana of Pratyahara among all the senses one must be alert primarily from what is gathered through eyes. Because the effect of vision on mind is severe. Wherever the eye goes, mind must not go. Wherever the mind goes, man must not go. Therefore wherever you are, whatever you do, you must be alert. Vishaya that cause disruption to mental peace must be rejected. Saint Tyagaraja gave benevolent advice in the form of song "O mind, keeping your door open, sending your dogs to others home". It means that in your inner temple do not let any bad thoughts enter, build strong doors of goodwill. Then under any circumstances you will not be subject to unrest, agitation and can stay still like a Stitha Prajna.

I will tell you a small thing. If i have a fruit and you have a fruit too, if we exchange, each of us will be left with one fruit only. But, if i have a thought and you have one too, if we exchange then both of us will have two good thoughts each. It is a kind of mathematics. Did you like it?

***Valor and courage are two wheels  
truth and character are two flags of chariot  
strength, discrimination, self restraint, serving others are four horses  
forgiveness, compassion are reins  
shield of dispassion, sword of contentment  
charity is battle-axe, buddhi is furious energy  
noble jnana is kodanda (bow), pure firm mind is arrow case  
equanimity, yama niyamas are arrows  
worship of wise and Gurus is impenetrable shield  
these are the characteristics of my Rama  
by practicing any one of them, will find the way to reach sacred being  
this servant of servants Pavan Kumar is preaching  
my little children!***

**02-05-2018 10:00 AM**

**451) A life without your presence is meaningless, Swami !**

Just imagine once how you would have been, if you did not come in contact with this Anjaneya who can teach you proper Vidya (knowledge) and appropriate character, moral fiber. It is scary to even imagine how it would be if one does not have firm resolve to do sadhana. This Guru has the capability to set right the destiny accrued in many many lives. This is the auspiciousness you found due to your good luck. Did you understand? Did you recognize? that this Bajrang Bali's arrival is to make your life proceed smoothly. This Guru has undertaken the task of not letting your minds get diverted sideways or on wrong path. It is my responsibility to guide you to progress in the right direction. The awareness of Guru's responsibility of leading and guiding is on Guru awakens creative nature in disciples. New thoughts start budding. For growth and success all you need to do is to take the grand resolution to do sadhana, that is enough to act as Sri Rama's protection, makes you walk on the path of victory. One drop of ink that took the form of a word is an inspiration to hundred thousand minds, word becomes a weapon. Thought lets a transcendental miraculous power take over. Once a thought is focused, one comprehends what to accomplish, how to accomplish, efforts and experiments done in the past, their success-failures, lessons learned, changes/ additions/ deletions/ alerts while making the project plans. Enthusiasm bursts forth. Get up! Wake up! Do not rest till success is attained! by this Anjaneya's victory heralding reaching your ears gets you, should make you spring into action! A key principle is wise use of time. The path in front of you is, to proceed forward while properly utilizing time. Once it is determined that there is a goal, then how far is one away from that goal, and in how much time one needs to reach the goal, becomes evident. Evaluation gives right view. What was the thought, what is the action plan? To what extent the possibility-

impossibility, and available resources were estimated correctly? How much effort got made, how much accomplished? What gaps arose? Why did they arise? This kind of evaluation and diagnosis produces great benefit. If frequently evaluated, it has great benefits. On this matter a sadhak (aspirant) has a great need to explain to his mind. It must be stressed that it is important to observe everyday how one is spending one's time. If time is used beyond a certain limit for chit-chat, entertainment, that will slow down the speed, which will increase the time to reach the goal, during that time unforeseen change in circumstances might occur, one needs to get rid of the habit of procrastination, and if one lets go of that lethargy and gets used to stay wiser/ alert, if a habit is made out of putting strong foundations from the sadhana stage, it is my (Anjaneya's) responsibility to let you know that it will be like heralding further enhanced discipline, dedication, and efficiency. Primarily sadhaks (aspirants) must learn the habit of reviewing how much time is getting used for what. Due to which they will turn inward and develop the habit of taking responsibility on their own. Past life and past avocations disappeared into time. Make a habit of welcoming with renewed enthusiasm, new thoughts, with discipline and discrimination. Motivate yourself to gain additional skill, proficiency, fulfill your duties with even more vigor, make this Anjaneya happy, my sweet little children.

***So nectarine is the name   miraculous jnana that removes mind's sorrow  
delight that fills lives with new light, constant love and peace filling beauty  
kills ego reveals here and beyond breaks attachment removes sorrow  
marvel of name destroys sorrow  
heeding Anjaneya's words  
destroy attachment-hate  
rejoicing with nectarine Rama name, come come  
my sweet little children!***

04-05-2018 10:25 AM

#### **452) Swami, what does Aparigraha (non-possessive) mean?**

To attain perfection (pari-poornatha) men must let go of entire enjoyments of vishaya (objects, comforts etc), must depend only on God. Sadhus (ascetics) rely on God's grace for their daily needs. In Bhagavad Gita also Lord Krishna said he will look after the needs and welfare of a devotee who surrendered to him completely (sarva sankalpa sanyasi), isn't it. Just before the birth of a baby, God has filled the mother's breast with nutritious milk. Hence, why should a devotee need to gather his personal needs by himself? Why safe-keep for his future? Those who have this kind of faith in God have realized this truth practically.

Once a thief decided to steal from Tulsidas's (famous devotee of Rama) Kuteer (hut). But, he saw two handsome princes with bow and arrow guarding the door of Tulsidas's hut. After undergoing through great surprise at the sight of



those divine princes, next day on his own he submitted himself to Tulsidas and told him about his divine sight. Tulsidas's response to what he heard highlights the pinnacle of his devotion (Bhakti parakashta). Tulsidas understood that Lord Rama and Laxman were actually protecting him. He felt ashamed that God himself had to descend down to protect him and his possessions, so he renounced all his things, and those that were not his, along with the Kuteer he lived in.

Hence if you do not renounce the things you are supposed to renounce, then you really do not know the meaning of sadhana. This ego filled body, based on ego conceals this understanding from thoughts. Therefore, remember this always. When viewed from lofty spiritual outlook this body is also an instrument. Desire to enjoy the luxuries and conveniences is the reason why body takes birth again and again. When desires are uprooted in entirety, then Jiva (individualized soul) has no need to wear a body. Then that Jiva gets released from this birth-death samsara, and is liberated. Per Advaita Vedanta, Atma is advitiya not-two. It is transcendental to the duality of enjoyer and object of enjoyment. Not only that, Atma is infinite and omnipresent. Not limited to the cage called body. In this manner you will reach to the state of total renunciation (sampoorna tyaga). Paripoorna Aparigraha (total non-covetousness) means living like birds with no shelter and without any worry about tomorrow. Wether you realize or not, your current state is arranged the same way by Swami (Sri Sathya Sai Baba). Recognize it and express your gratitude. This Aparigraha is related to thoughts also. Filling your minds with unnecessary information, thoughts also becomes breach of Aparigraha dharma. All the thoughts that cannot turn your mind towards God are obstacles. A spiritual aspirant (sadhak) should not disregard this even a bit. Every action that you undertake to accumulate, earn is taking it away from someone else who needs it. Every morsel of food is grabbed from someone else's hand. When you fill your plate full of food items and get ready to eat, there could be many who could be staring at you. One beggar might stretch out his hand and pitily beg. Dog far away may be eagerly waiting for the morsel you throw at it. You might notice the crow that is sitting on the branch of a tree. You can see the ants going hither and tither around your plate waiting for the food particles to drop. The eyes of this many beings that cannot accumulate for themselves are looking at the food that you acquired per dharma. That is why I am saying you do not have the right to accumulate more than that. Having more than your needs, not sharing what you got with others, these two are indicators or cruel hearts that do not have compassion, love, and do not seek others welfare. I will tell a small story for this!

One sanyasi (ascetic) has only one possession, two loin cloths. A rat tore one of them. To protect the remaining loin cloth, that sadhu got himself a cat. He started rearing a cow to provide milk for that cat, to take care of the cow he got himself a cowherd. These took place one after the other. Steadily as the number of cows got large which increased the number of cowherds. To sustain the

cowherds he bought farmland and became a landlord. In the end to build a mansion, he took up the grihastha ashram (householder). One day another sadhu who was his friend was going by the house and got surprised at the pomp. When he enquired into the cause, the first sadhu replied in Sanskrit "kaupina samrakshan-artham ayam pata-topaha" (to protect loin cloth, I got destroyed by the cloth). Cultured or refined does not mean endless increase of desires, instead it is limiting the needs and conveniences intentionally and voluntarily. How to live skillfully in the absence of them is real refinement, culture!

***those who listened to Anjaneya's words with humility  
beget limitless good fortune  
not getting caught by the endless, dominating six bad qualities  
suppressing them with the sword of humility  
filling with the wondrous name in every atom and hair  
stepping forward  
with conduct full of discrimination, humility, discernment,  
seeing the pleasing beautiful form  
making your path effortless, reach me my sweet children!  
your singled minded goal should be to leave 'you' and reach 'me'  
my sweet little children!***

**05-05-2018 10:15 AM**

**453) Swami, it is said greed leads to sorrow?**

Many a time those who consider riches and prosperity is everything, do not know why they are accumulating. Those kinds of people neither enjoy their wealth nor do they let others enjoy it. They would not understand that their own greed is the cause of their mental agitation and lack of peace. Just because it is coming free if one oversteps the dharma of non-covetousness (aparigraha) what will it result in is highlighted by the following tale.

One young man was traveling through a forest. He came under a banyan tree when he heard "Would you like to have seven jars of Gold?". He gave into his avarice and said "yes, I like to have". He heard "Reach home, seven jars are placed over there". Young man reached home, and was surprised to see the seven jars. He was full of glee. He uncovered the jars and saw that all were filled with gold except one. It made him very dissatisfied. To fill it up he put all his gold ornaments into it. But that magical jar stayed empty. Entire household started starving, saved and bought gold with it to fill the jar. Despite all efforts the jar won't fill up. He pleaded with his employer to increase his wages. Employer doubled his salary. This additional earnings also were swallowed up by the jar. He got emotionally depressed. Employer who observed his state, questioned him "what happened? When your salary was half of what I am giving you, you were happier and more contented. But now, despite twice the salary you look sad, and

worried? Did you by chance get those 7 jars of God?" Young man was stunned and said "Sir, how do you know this?" Employer replied "the characteristics exhibited by you now told me so. That magician (yaksha) also tried to lure me with the 7 jars of gold. I asked him if those jars of gold are for spending or just for preservation. As soon as I questioned him, he disappeared. That wealth cannot be spent by anyone. It is only for accumulating and creates temptation and greed. Right away return all the jars of gold to the yaksha (magician)." Young man realized 'greed leads to sorrow' returned the gold to the Yaksha and attained peace!

**454) Isn't jealousy the cause of unrest and lack of peace, Swami?**

I will tell you of an incident. Once an argument arose between a currency note and a piece of paper. Sarcastically paper said humiliatingly "You and I are one and the same, what is the difference? Why so much value for you? Did they make you out of Gold?" Then that green back replied smilingly "yes. I am a paper like you. In terms of physical object, there is nothing special in me. But, in life not even once would I get the chance to see waste paper basket" said it humorously. Paper was left speechless!

This sounds like a casual parable, but if thought deeply the green back taught a good lesson to all of you. Among you many do not recognize the talent, and strength of others. Instead, on top of that you react with jealousy saying 'what is so great in them?' "If I want to, I can be like that. But I don't have any desires like that" saying this they try to nicely disguise their lack of skill, and effort. If you were to ask "all of us have same Atma, why only some get respect, and importance?" My answer is as follows. "Yes! There is one God's power in all. But, in some based on what they stored in previous lives, and based on their effort God manifests more of his power in them. That is why, one person single handedly defeats 10 people, while another person gets petrified in facing just one person. If someone is given a lot of respect, then it means that person has to some degree or other God's power, isn't it! Although people are all alike, based on their attributes (gunas), their skill and capabilities they get recognition. Based on their effort, God keeps transmitting his energy to them. God gives results based on their hard work. Those who cannot become hard working remain as escapists, constantly keep criticizing others. No matter how much others are progressing, these people compromise with life and stay as they are without any progress. But outwardly they state that they are happy with what they have, and do not have any desires. In their heart they keep burning with jealousy at other people's growth. Set aside this duality oriented nature, become hard working, and if able to live by improving skill/ capability, it will be beneficial to you !

***this Anjaneya giving safeguard against six evil qualities  
take it as blessings my sweet little children !***

***this Pavan Kumar has great love for you, where there is love there is punishment, understand this Hanuma who is waiting anxiously for you, lead a worthwhile life, get ready in a second to my calling, join me, my sweet little children!***

**06-05-2018 10:10 AM**

**455) Is it mandatory to perform Karmas, Swami?**

Once a young disciple questioned his Guru "if one is working all the time like a donkey, how can one attain peace?" Guru indicated that by running away to a forest or into mountains one does not attain peace and said "A person to live peacefully left all his responsibilities and went into the Himalayas. 40 years passed by. Once he came across an old friend accidentally. That friend asked 'did you find suitable place for doing sadhana?' He replied 'I had been searching for the last 40 yrs for a suitable place'. His friend got surprised and asked 'even in wonderful Himalayas you still did not get a suitable place?' He expressed his helplessness and said 'there are wonderful places but my mind did not alter in accordance to the surroundings'. Therefore, whosoever's mind gets purified, those who do not desire anything else except Atmic bliss, only such people with firm determination can stay without doing any Karmas. Rest all must necessarily perform Karmas. Just by not doing Karmas man cannot gain freedom from doing Karmas. By merely disregarding Karmas one cannot attain Atma Jnana (Self Realization). Without moving one cannot get to destination. Likewise without performing Karmas, freedom from Karmas (karma rahityam) cannot be attained. How so? To reach to the roof you climb the stairs to get there. After reaching the roof, you sit down comfortably, breathe in the cool breeze, perusing the vast sky, you enjoy the beauty of nature. If climbing the stairs to reach the roof is like doing karma, after reaching the roof sitting down and relaxing peacefully is freedom from Karma. Therefore, to reach to the state of freedom from Karma, performing Karmas is necessary!

**456) It is said one must perform Karmas with diligence (shradda), Swami?**

Once a Guru observed his disciple while he was dusting a room. Since his way of working was not right, Guru went up to him and showed him how to dust the room. After the disciple completed the task, he asked him to go meditate and said the following "If you do your work with diligence (shradha), then you can do meditation with as much diligence. For both, mind is the root cause, and an instrument! Therefore, to get expertise in any work, it is necessary for mind to be trained. One who works all week knows the value of weekend. A student who goes to school all year knows the value of summer break. Likewise, employees who performed work duties all their life would understand the uniqueness of leaving work. Unlike that, someone without doing any work, not fulfilling any

responsibilities, staying free without any work, how would they know the value of rest? How would they understand the uniqueness of rest. Instead, laziness increases and they become useless. Turn into lazy bums and become a burden to society. Those who inculcated verbal Vedanta in terms of Atma Jnana and Atma Ananda will turn into lazy bums. One must perform Karmas and travel the path of progress. How does a hungry man develop Atma Jnana? One suffering in poverty how is it possible to do Atma Dhyana? Misunderstanding the Vedantic words like Atmic bliss, liberation, letting go of swadharma (obligatory duties), becoming heirs of lethargy, then individual growth and societal progress gets handicapped. Hence there are two paths pravritti marg - performing karmas, and nivritti marg - freedom of Karmas (Karma rahityam). Progress is attained by performing Karmas, and by freedom from Karmas (Karma rahityam) state of Atmic bliss can be attained. If Tamo guna is let go first and become active, progress is possible. After that how to become free from activity gets understood!

***what Anjaneya is asking for, pleading for is  
a mind that is well restrained with soft feelings  
with keen vision recognizing from far away  
pull out beautiful hidden feelings with purpose  
pacifying quickly the ones hankering  
teaching it Pavan Kumar's words in many different ways  
with Bajrang Bali taught teachings  
tell them that we became Bodhisattvas  
pairing it with intellect, reach my nearness  
my naive sweet little children !***

11-05-2018 07:10 PM

#### **457) What is the necessity of awaiting (nirikshana), Swami?**

Many of you have low threshold for tolerance (sahanam). As soon as faced with unfavorable aspects, you get irritated. As soon as criticism reaches the ears, you get upset. Even after knowing that patience is needed for lofty results, no tolerance. You want immediate results for everything. When faced with unfavorable results, you get depressed. You give up by saying it is not possible. Gold is tested by touchstone, likewise man's mental fortitude is tested by the obstacles. Obstacle does not only mean hurdles to the work being done, but delays are also obstacles. During this waiting period staying without giving up hope, exhibiting patience till the goal is reached, staying firm till the final results come in, the final victory is hidden in enhancing these characteristics!

A Guru called his disciple and told him to go to a cemetery as a part of sadhana. He said 'no matter what, practice meditation over there for 41 days. Do not give up sadhana no matter how much your mind entices you. Do not leave

cemetery to return back'. He said ok and as per Guru's command disciple put up a thatched hut in the cemetery, stayed there, ate there, and like that he did sadhana for 39 days. He did not see any benefit from it. Then the disciple started thinking 'how useless work I am engaged in. I am wasting my time in a forlorn place without any ties with the world.' He started losing hope thinking that the experiences stated by Guru are not going to happen in near future. In this state of mind he thought of returning back. On 39th day when mind warned like this, he thought, what will happen in next two days that did not occur now? What kind of teaching and sadhana is living among the dead? Why did Guru say like this? Maybe he is not a good Guru! Doubting like this, lost his patience and thought 'this is enough, I will leave'. Right away he extinguished the fire in the hearth with a bucket of cold water, tore down the hut. Putting on a shawl, in that cold night he walked out of the cemetery. After walking a little bit, he started thinking like this. 'How foolishly I am behaving, after doing sadhana continuously for 39 days I am leaving it when only 2 days are left. Why not do the sadhana for next 2 days?' Thinking like that he returned to the cemetery and did his sadhana. On the last day he acquired the treasure of Jnana (wisdom). That disciple would have lost the infinite treasure of Jnana if he caved in to restlessness (chanchalatwam) and lost his patience and tolerance.

You will also encounter similar circumstances in your life. In many instances the difference between success and failure is a hairline. Those who withdrew with sigh saying it is no more possible for them, are the ones who retreated after coming very close to victory. What is needed for accomplishing a goal is not just words of wisdom, but constant patience to await the victory! Any delay in the work undertaken, losing patience they get ready for stopping it altogether. You don't even have the awareness that by stopping the undertaken work in the middle, all the valuable time spent on it till then gets wasted. Change this habit for sure, increase your endurance and tolerance and make your life journey easier. It is patience that yields the sweet result in the sadhana towards a goal. Keeping this understanding in your memory forever, make the effort!

***this Anjaneya came to make you do what is said  
revealing inner meanings of teachings with love, in simple way  
reaching your mind, practice lovingly, giving relief to mind  
attain success without retreating with good gunas of patience and  
tolerance, acquire nectarine spiritual treasure of Jnana  
letting restlessness go, reaching the up-close awareness  
always rejoice by being with eternal Hanuman  
my sweet little children!***

**458) Swami, why it is said 'as is effort, so are results'?**

If one wishes for colored stones, a little effort is enough. But if they wish for precious stones then one must toil day and night for them. Little education is enough for a job where one serves others. But if one wishes for a job where others serve them, requires a lot of education. Like this, greater the expectation, greater is the effort. No matter where, the result is based on the work. Those who have capabilities and skills, they get better results. If one has to toil so much for impermanent comforts, then how much sadhana one must do to attain highest level of happiness granted by Paramatma? That is why I am saying that lofty things cannot be attained easily. I am giving you beneficial advice that one must give up certain things for attaining higher something else!

Once a disciple expressed a doubt to a Guru, "Why am I not able to see God? Why am I not getting that highest experience?" Then Guru said to him "Gaining God's vision and grace are not that easy to obtain! Many sadhanas have to be done. If you desired to catch a big fish, you need to get ready with things like - a fishing rod, proper bait etc. Likewise, if you wish to eat butter, what is the use of merely saying there is butter in milk repeatedly? You need to curdle the milk, make butter milk, churning the butter milk is when you get the butter. Similarly, just by reiterating that God is there, can one have a vision of God? What is needed is effort." If the goal of human birth is reaching the highest state of nearness to God's feet, to proceed on that highest objective journey, one has to deviate a bit from the worldly path. Only then the steps to the highest state will properly get you closer to that divine goal. If highest level of happiness is to be attained, one has to endure the related difficulties. If one wants success in a work, one must know the essence of that work and put in the required effort. One who dives into deep ocean with courage, they will find pearls, corals, and precious stones. If you get depressed thinking that you are foolish, afraid of diving, and stayed back on the shore, then how are you going to get precious stones? Those in sadhana who enquire into the Self (Atma avalokanam) with steady devotion, will get merger (kaivalyam). One who does not do that will be struggling on the shore of samsara (transmigration). When man gets freed from the prison of worries, only then he will get near to God. He will be ecstatic with God's vision!

**459) Swami, how many kinds of pride (mada) are there?**

Unfortunately nowadays the amount of desire one has for buildings (bhavan) is not there for God (Bhagwan). On top of that, till one gets closer to funeral pyre, they are worried about property, or children, or position. First one must get out of that rut. Along with worry you all have another disease - blind with pride. That pride where you think you have something that none else has, makes you swell up. These prides are of eight kinds. 1. Artha mada (pride of wealth) 2.

Anna (food) mada 3. Stree (woman) mada 4. Vidya (learning) mada 5. Kula (caste) mada 6. Roopa (beauty) mada 7. Udyog (position) mada 8. Yavvanam (youth) mada. Man is swelled up with pride in one of the above all the time. From Artha (wealth) to Yavvanam (youth), not realizing that none of them will stay permanently with him, gets egoistical lacking discrimination. First if one makes the effort to gain freedom from these 8 types of pride, only then real freedom!

***Anjaneya offering helping hand every step of the way  
making us step forward in thousand ways  
agony to get you near God is much greater in me than you  
leisurely came to fulfill that, and sat near you  
said caressingly with lots of love, try and grasp even a little  
coaxing and stood by supportingly  
follow this Anjaneya who's carrying you  
little puppies like my little children!***

**21-05-2018 10:40 AM**

**460) What is the prominence of 'sound' in human life, Swami?**

Sound is very important for human life. An infant when it moves away from mother, all it takes is a little sound or a call and the baby rushes back into mother's lap. Performing any work without speaking is quite difficult. Language is very necessary for human relations. In human life, for sure, language links people with each other. In this manner without speech, words you cannot do any work. For the thoughts and feelings that arise in mind to become actions, the link is through speech. If one has to work with other humans, speech is a necessity. Language is needed for liaison between humans, and for performing daily activities. Not only that, to learn anything or to teach it to others, words are needed. In human life during initial stages, words are necessary to conduct various roles. Observe the words that come from a mother. They are loving, affectionate and seeking the welfare of the child. Same words from a friend are used for encouragement and courage. Therefore, one word's meaning and its implementation is dependent on how and when it is said, and who said it. For a person to grow and gain good name, they need words from such people. Good speech leads to good work. Hence for any work, words are absolutely necessary. In this manner in a family and society, the words heard through parents friends relatives or any others reaches one's physical body. The sound of every word generates many kinds of feelings in your physical body. Some sounds make your mind happy. While other sounds when heard make one cry. Some sounds make one feel like dancing. When hearing some songs one goes back 20 yrs into past. In this manner due to the waves of sound many kinds of reactions occur in the physical body. Your body has inseparable relationship with sounds. When hearing some ragas (notes), bhajans, mind gets peaceful. When mind



concentrates on it, it gets ecstatic. When you are weak and need energy, hearing good music is very much needed. Hence, sounds give rise to experiences to many parts of the human body. Every sound and word that you hear gets deeply imprinted in your heart and mind, and if you wish to convey or command anything, it is feasible only through sounds. Hence sounds are very necessary. So, these kinds of sounds, music, speech are all related to the physical body. Different sounds generate different reactions, responses. So is this enough for human life? No. Because, along with physical body everyone has Atma. Are there any sounds to wake up such an Atma? To wake up physical body, there are sounds and words. In fact there are some special sounds to wake up the Atma. They are called mantras. When mother sings any song, it is with compassion, love, and sympathy; and that may be for the welfare of the child. In society many words spoken in many different ways by many people are all pertinent to physical body. So the words used by you to link yourself to Atma are also called mantras. The reason they would link you to divinity is because those emanated from divinity. That is why, when they are uttered, no matter who, will get linked to Atma right away. In this manner Vedas contain crores (millions) of mantras. If you hear them, Atma will wake up. You don't need to think about meaning of all the mantras. In case if you know the meaning, the sound waves of those mantras and their energy gets linked to Atma. For this, there is no relationship to the religion. There is no need for any special languages. That power, energy of mantra gets linked to Atma, which gets energized, and links you to God. To fulfill the highest purpose of human life, it is not enough to have physical body, brain, and intelligence. You need something different and separate. That is Atma! That Atma must be able to merge in God. Only then the life's highest goal gets fulfilled. From that God, these mantras emanated to wake up this world. They are boons granted by God out of his grace. Many kinds of boons got granted from God. Nature (Prakriti) is one of them. Every tree, living being, air, water, and all those that are used in your daily life are granted by Prakriti (Nature). Mantras are also wondrous gifts for physical body. They are invaluable gifts to human life along with others. Because they link human with God. Human body got generated from Prakriti (nature), and to sustain it many things, substances are needed in daily life. But, the mantras that emanated from divinity are entirely related to Atma only. Therefore, first it is necessary for you to hear the mantras. There is no need for you to utter them as soon as you hear. You need to hear them for some time. Due to the energy and power of the waves of mantras you will acquire what you need in daily life. After that, select the ones that are easy, chant them slowly. Many benefits due to uttering of the mantras. First, health of physical body is attained. By uttering every word clearly, a kind of reaction (prati charya) occurs. In ancient times if any one gets ill, Agni (fire) mantra used to be uttered. Those sound waves fall on physical body and restores the health of the patient. In this manner, there are occasion based usable mantras for body, mind, and Atma. All these are sacred sounds related to God. There is love in the words

of a mother. So, mantras turn one towards God. Therefore, one should keep hearing mantras and chanting them. Every mantra has meaning. It is enough one hears them peacefully. You can select the one easy for you and use it in your daily prayer ritual. Mantras are useful first for the person uttering them. After that it cleanses the surroundings. All that area becomes energized. For example, when you are uttering it in your home, infinite energy gets generated, that whole area becomes energy base. Steadily it gets mixed into the air and becomes a part of Prakriti (Nature). Later it spreads everywhere. Hence, utility of uttering a mantra is not limited to one person but extends to many. That is, the reason for Swami (Sri Sathya Sai) loving Vedas and getting many to chant Vedas. Therefore, hearing mantras is also a boon from God. Partake that boon and lead a lofty life!

***upon indiscriminate darkness, with the weapon of words  
light up illumination of enquiry  
giving a form to the resolution  
teach the steps of Self confidence  
imprinting permanently upon the slate of mind  
will surge as ocean of Jnana will become a guide to fulfill quests  
this warrior Anjaneya tirelessly without rest!  
practice what you learnt  
ready to hug you to his bosom  
become ecstatic by reaching this Pavan Kumar  
my little children !***

**07-07-2018 10:30 AM**

**461) Swami, what is the cause of restlessness of mind? How to restrain it?**

Anything that increases bondages is not worthy of approval. That which reduces bondage is very beneficial. So out of all, one that is very prominent is the method that yields freedom to the mind. Because great amount of energy gets expended in restraining the mind. By letting the mind go, all the paths that expend energy get closed. One must know the secret of mind. Mind vacillates ceaselessly. That becomes an issue to the humans. Restraining it is very difficult. Because it is very sensitive. If unable to turn it in the right direction or path, life gets ruined. For example, if a thought arises that it should be like this, along with it arises a thought that it should not be like this. In the thought of I want, there is also I don't want along with it and vice versa. In the thought this is good, there is also not good in it. One is sankalpa, while other is vikalpa. These are sensitive and subtle. When a balance swings in one direction, in a moment other angle becomes evident. If you chase anything with positive feeling, you will encounter the negative. If you accept the negative then you will not grasp the positive.

Therefore, instead of constantly struggling between sankalpa vikalpas, taking both of them as aspects of the physical world and a part of Maya, if one lets it go completely then the flux of thoughts would reduce and in a short while one can practically experience the state of Samadhi. That itself becomes a seed for liberation, freedom. This is the spiritual essence of life. To experience this is the ultimate goal / meaning (paramartham) of human life.

***miraculous jnana that relieves worries of mind  
delight that fills lives with new lights  
beauty that fills with unending love and peace  
breaks attachment destroys sorrow  
thoughts that selects good can be shared with others  
Pavan Putra's words stay forever in the heart  
divine nectar that drives you, me, and entire jivas  
very easy beautiful sweet word couplets  
root for life is name of Lord Rama  
essence of Veda that takes entire humanity to shore  
only one path for everyone everything  
path shown by Anjaneya makes pits disappear  
our mantra is Rama, Rama, Rama, Rama, Rama  
medicine that overcomes physical frailties  
serve become servants, get closer become blissful,  
becoming eternal, pure awareness, forever  
with chiranjivi Hanuma and rejoice  
my little children!***

**08-07-2018 10:50 AM**

**462) Swami, How is the role of a Guru?**

During this time while you are experiencing sadhana, the seeds that fall on the slate of your mind will become fruits later. Hence you must conduct yourself very carefully. Otherwise it will decimate your moral values. Destroys Dharma. As an aspirant it will make you sidestep your duties and responsibilities. Sadhanas devoid of understanding (knowledge) is very harmful. How so? Suppose you have a gas cylinder that is full of propane gas. If you draw it through a tube little bit at a time, you can cook food and eat it. Say, you take off the tube and light it, then you will blast yourself. That tube is Guru and that gas is Sadguru. Guru helps in drawing through a tube from Sadguru and making it reach the disciple so that they can cook good food. Currency called Guru is a legal tender forever. 1) Spiritual 2) Worldly. A disciple must only view one side. Should not even glance at the other side. Because, to prevent that kind of attention from falling on the

disciples, a Guru stands in between always seeking disciple's growth. Guru is beyond the reach of your vision and your thoughts. Not only to sustain the plant called disciple, but if necessary may use a blade, a knife, or a scissor to cut and trim. Although it might hurt the plant but if not curtailed it will not grow the way it is supposed to. Therefore, if Guru's responsibility requires to cut, then Guru will cut it out. Guru will protect the disciple from weaknesses in all different ways. Only when a disciple goes in search of a Guru, then both the path and knowledge Jnana will have value. Seeking shelter of a Guru and proceeding on the path outlined by Guru is the best. For thousands of years human deviated from the path and lived, due to which bodies are filled with Rajo (activity) and Tamo (lethargic) characteristics and degenerated. They need to be set aright. Whatever I enumerated in the past are naked truths. I said many things, you all heard it. Change does not come due to that. Also not possible to change. No matter who, a strong feeling needs to arise from inside of them to transform themselves. Also you all are getting satisfied by merely learning about it, but not trying with purity of mind (chitta shuddhi). Ignorance (Ajnana) is the result of bad karmas. Atma Jnana is the result of meritorious work (uttama). Burn down the tendencies (samskars) of many lives in the fire of Jnana. Make proper use of your lives. For that, get ready to surrender to the instructions (Anathi) given by Swami (Sathya Sai Baba), change yourself so that Swami can guide and drive you, assist Swami, and turn your lives into flowers of gratitude. If the love that Swami asks for gets burnt it will smell bad. Will not be suitable for consumption. There is nothing that you need to spend for it. Live peacefully, manifest love with tolerance from your inner being. It is for this ....my (Hanuman ji) coming, and what Swami (Sathya Sai Baba) is awaiting!!

***God wants to give better than this for you all  
that is why what you sought did not happen, did you know?  
this secret is better than those that you failed and that you lost  
it means something better is awaiting you  
that is why you did not get what you wanted in the past  
even better ones are selected for you, wait for them, try for them  
you will gain those great ones, better than past wishes  
these are not words of a monkey, but words of Rama's servant who  
charmed the goddess of speech,  
walk the path of love handed directly by Sathya Sai and become his dear  
children, and reach this Pavan Putra as embodiments of love  
be always happy, my little children!***

***Tadapya-nugrah-deva Tarunendu Shikha-maneha  
Advaita Vasana-pumsam Avirbhavathi Naanyatha***

**463) Swami, What are mind's affairs? How to restrain them?**

Mind is the cause for your lack of peace and sorrow. Mind is always thinking about something or other. Fear, sorrow, lack of peace are experienced due to that. Concentrating at the time of meditation is difficult. If mind has no sankalpas (thoughts) then there is no mind. Then it is like the obstructing wall between you and Paramatma is removed. Complete peace and paramananda (bliss) is experienced due to that. During awake state, mind is thinking about all kinds of things. One feels happy or sorrowful due to that. Steady peace gets disturbed. In dream state mind creates a world of its own. It gets either happiness or suffering from that. Hence, lack of peace. But in deep sleep there is no mind. Not a single thought is there. No happiness, No sorrow. Hence peace, bliss, and comfort. That is, one understands that there is lack of peace if there is mind, and when mind is not there, it is peace.

In a town there is a great poet who wrote many books. Everyday many elders and friends visit him. One day a friend visited, after enquiring about their well being, he picked up a book over there into his hands. He turned pages and read about two or three paragraphs. He praised the poet and said "Wow! How nicely you have written this book! When did you write this? I cannot state your greatness in words." Poet replied "Oh, there is no greatness of mine in it. I got unforgettable assistance from my wife in writing this." Friend said " Oh, so your wife is also a great scholar! Nice, wonderful couple!" Friend left. Poet's spouse who was inside overheard the conversation said to her husband "My dear! How could you utter such a blatant lie! Did I help you in the writing of this book? Actually when this book was being written I was visiting my parents and family. What help did I render?" Husband replied " You going to your parental home is the biggest help. If you were to be here, I could not have written this book. That is the assistance you gave me". Just the way the poet's spouse not being present helped while writing the book, similarly when singing Lord's bhajan or meditating if mind is not there, one gets highest peace (param shanti). Very existence (uniki) of mind is the cause of Jiva's (individual soul) sorrow. Absence of mind is the highest bliss (param ananda). Therefore, one must merge such a mind in Paramatma and attain highest peace. That is the root reason Swami (Sri Sathya Sai Baba) made you to undertake the construction of these Kuteer. He got these established so that his sadhana inclined children don't get diverted from the path. Contaminated environment deters your one pointedness. Those who under the guidance of Sad Guru perform activities like homam (fire ceremony), chanting of mantras, parayan (recitation), meditation with sacred feelings, for them their mind becomes steady and develop diligence towards sadhana. For sadhana, Brahmacharya is absolutely necessary. Brahmacharya means leading a discipline and devotion sanctified life with control over the senses. In ancient times Gurukuls used to be there. Over there disciples gathered and did service to

the Guru and practiced the spiritual learning. Likewise, residing in the Swami (Sathya Sai Baba) arranged Gurukul Kuteers, following the directions of Guru who is handing you the teachings of Sad Guru, always be earnest in sadhana, following Brahmacharya, merge the mind and reach the goal !

***God is eternal! He is entire everything for human!  
God cuddles you and rules you  
God has no hatred or revenge towards you  
as mother, as father, as friend, lovingly seeks your welfare  
did God ever ask you for anything?  
tree, anthill, soil, water, air, or bird had no expectations from you  
all of them are serving you, while you are overstepping God  
accept what God has granted you  
follow what is told, everything will turn out well  
Anjaneya's word will not go waste, nectarine words  
Pavan Kumar's words are not harsh  
uttering useful words, establishing a path  
recognize the highest truth that came running to lead you  
move forward bidding good bye to the sinful births  
be happy reaching Pavan Putra who drove you to search for good luck  
my little children!***

**09-07-2018 10:35 AM**

**464) Does shelter of a Guru needed to experience bliss, Swami?**

For those who revel in Atma, for them it is bliss and bliss! Happiness or sorrow arrives when one turns toward this ever changing world. But for those great souls (mahatmas) who witness the world with dispassion, with complete detachment, without any feeling of worldliness, all the time reveling in Atma, becoming one with Atma, knowing they themselves are Atma, and staying as Atma, for them it is bliss and bliss! That is the bliss of Atma (Atma-ananda). Bliss that does not know what sorrow is. That bliss need to manifest in one's face. That is called Muditha Vadan (blissful face). There is no language to describe that bliss. To attain such Ananda (bliss), one has to seek the shelter of a Guru. While imparting spiritual wisdom a Guru sits in the north facing in southern direction imparts the wisdom, nature (tatva) of Paramatma to the disciples keenly seeking wisdom. It means, disciples should always sit facing northward (Uttar). Because Uttaram is Uth+tharam (above + beyond). It means rising above and going beyond the worldly feelings and relationship with worldly connections. Disciples seeking liberation Uttaram is necessary. Dakshinam (South facing) means increasing the worldly connections and relationships and getting stuck here. Then does it mean that Guru is stuck here (because he sits facing southward)?

No. A Guru is of the direct form of Parabrahma (formless God), hence there is no world for him. Therefore there is no question of getting stuck in this world. That is why when you give Uttara (above and beyond), Guru takes that as dakshina (offering) and hands you the wisdom. That is why this Guru has come to accept the Uttaras' from you. Give them with Ananda (delight). No need for sorrow at all!

**465) When does a person grieve, Swami?**

When one believes that their desire will get fulfilled for sure, and when it does not come through one feels agony. In fact watch how strange human life is! It keeps going from birth to death in the wheel of birth-death. At times one declines and other times progresses. They are like good-bad, light-darkness spread throughout life. During bad times he begs. Same person in good times gives alms to others. When any relatives die, he weeps. When he himself dies all close relatives weep for him. All these are unavoidable as long as man is in the illusion that he is the body. As soon as he realizes he is Atma, entire circumstances change. Does not experience hot-cold, happiness-misery. State of Atma is State of God itself. It means the witness-principle, witness hood. Attain that state where there is only witnessing without any experiences.

***let go of that ego that shows up first, with paraphernalia,  
putting on many colors landing in the front,  
sadhana that removes ignorance increases spiritual knowledge  
which changes one into a Jnani capable of sharing Jnana  
altering one's destiny and direction, silently keeping the Guru  
in mind who showed you as gross subtle and causal bodies,  
following to the tee Guru word's that were aimed and shot at you,  
proceeding in the path of sadhana reaching Parabrahma directly  
delighting Pavan Putra, flourish as forms of infinite wisdom  
my sweet children!***

**10-07-2018 10:20 AM**

**466) What Sadhana to do to reduce one's tendencies (samskars) Swami?**

Sadhana is absolutely necessary for transformation in the spiritual path. When feeling of detachment (vairagya bhava) occurs in the inner being then sadhana becomes a game. If not, it becomes a battle. Another unusual characteristic, it is harmful to do any sadhanas without inner purity. Because, if bad thoughts start coming out forcefully from inside of us, even if we try to suppress them a little bit, or decide to put them into action, the amount of samskars increases further. Karma bondage continues. Attachments, bondages get stronger. Life gets derailed entirely. After getting transformed in terms of Jnana, there is no possibility of increasing bad karmas even while melting away

past life's karmas. Because, from 'I am so and so' feeling one turns to 'I am nothing' feeling, past looks like a 'zero' (nothing). Even present continues in the same fashion. For it to continue in that fashion, this Pavan Putra came near you and is assisting you in crossing the river!

**467) What is the difference between samskar and samachar, Swami?**

Observe the difference between tendencies (samskar) and information (samachar). Samskar means experience that belongs to past life. Samachar means knowledge of vishaya (objects, emotions, thoughts) that is gathered with the five senses (jnanendriyas). That exists in the world. Therefore, they can be something that is recognized first time by you. In this manner the information that enters into you gets recorded as samskars. That gets remembered over the passing of time. For example, you may have witnessed a murder personally, or, may have observed a temple on a pilgrimage. Both of them are newly generated information. Because, although you may have witnessed murders before they may not be like this one. Newly visited temple means that it was not recorded in the past! But, these are gathered based on the nature of our inner samskars. If Tamo guna is exacerbated in the inner being, that scene might induce fear. If Rajo guna is heightened, strong emotional reaction might occur. Instead if Satva guna is heightened, then it might seem like an ordinary occurrence. Likewise when visiting the temple, if Tamo, Rajo gunas are exacerbated, only faults are noticed. Creates hostility. All this is your inner being only and not outside actual world. This means, every incident, information that occurs in your life is a reflection of your inside, and not related to the outside world. A Jnani makes effort to correct himself. An Ajnani tries to correct the world. One small example. Huge trees on either side of the road are green and flourishing. Farther away smaller trees and plants in the field look dried out and sun burnt. What is the cause of one flourishing while the other looks burnt out? Roots of huge trees have gone deep underground and reaching the water table. Hence they are acquiring plenty of water. Roots of smaller trees and plants in the field are smaller and shallow. Hence they are unable to access the water and getting burnt out. Those whose mind is immersed in God they will be flourishing with God's grace. These are the ones who are ever contented. Instead, those whose mind is shallow i.e. whose mind is on impermanent and worldly things, unable to acquire God's grace, get burnt out. That is, they are ever discontented. Ever contented are the ones who are dear to God!

***in this creation there is nothing that is bad, there is only good  
good bad is in the vision of the one seeing  
there are no two in creation, there is only one  
Atma is you Paramatma is you, good is you bad is you  
there is light all around the lamp, but darkness underneath it  
It is not darkness, it is only lack of light***



***hence why not call light-dark as light and lack of light?  
true! simple isn't it!  
where is bad? it is merely not good!  
what is said by this Niranjan (pure one) is always truth!  
recognize yourself as ever content  
recognize the Guru who revealed it to you  
without slowing get hold of the helping hand of Anjaneya, step forward  
deserving Anjani putra's beloved affection  
my little children!***

**11-07-2018 10:15 AM**

**468) What disciplines one must follow to attain life goals, Swami?**

No matter how many difficulties, one must have the outlook and attitude of facing them. Life must be taken as a gift granted by God. Instead of feeling bad about what we lost in the past, it is important to think about future. One must take step forward to attain the self-confidence (atma viswas). In any one's life at least once, selfishness destroys happiness and faith. Just because thousands of buckets of water is poured onto a plant, it is not going to yield fruit right away. Likewise, just because you are working too hard, it is not going to complete all activities in minutes. For everything right time has to come, patience and tolerance are needed. Based on how they behave during this time, one begets respect and honor. One cannot get them based on caste or clan. In case if you gave it on that basis, then your humanness is dead. Every living being has hope and desire. But greed and avarice will not work. Limitless desire and oarless boat are never going to be stable. One day or other it will harm you. Everyone is in need of right thought. It makes man turn in the right direction, and makes him action oriented towards goal. Hence right thought is very important. Goal is not an opportunity, instead it is an aim that needs to be faced. It is not something to await for - instead it needs to be attained with effort. Let's examine the personality of human. Circumstantially conflicts might develop with some. Anyone may be responsible for that. You might develop dislike towards those who hurt you or your feelings. From that time on, whatever they do might seem faulty to you. Your reaction towards them will be full of dislike or hatred, no matter how good they are, how learned they are, in the end even if they are your Guru or Sad guru. Jealousy can also be a cause for hate. You imagine in what way they are better than you, then imagine that they are showing off their superiority over you, and interacting with you egoistically. Misunderstandings, and hatred gets generated. Jealousy and hate are like fire. Whichever wood has embers burns itself, likewise those who have jealousy and hate, they themselves get burned. Strengths of humanness, spirituality, and strength of Atma will easily take one's life towards the Goal!

***didn't even dream of such great luck exists in our lives  
where am I, and where is younger boss (Hanuman ji)!  
what I didn't imagine occurred now - what I imagined never occurred  
ant sized mind made schemes, from the prison of many bondages  
into this journey of freedom, your mind competing  
with the flying birds in the sky,  
traveled thousands of kilometers, eagerly seeking unity  
with this Anjaneya, why the hurry, anxiety?  
drop everything, experience the blissful swing of spiritual life  
step into doorway of heaven, make your own the experience of even higher  
bliss of Atma, happily reach your Self and always be in joy  
become successful in the search of Truth, reach the shore and rejoice  
my little children!***

**12-07-2018 10:40 AM**

**469) Swami, what is to be followed to expand one's horizon (heart)?**

Human body was, is, and forever a great laboratory. Limitless mysteries still exist. Another form of chaitanya shakti (awareness power) that operates the body is mind. It is a great imperceptible discriminating center. It is the birth place of entire thoughts and emotions. In the world every object that is useful, has a power with it to satisfy us. Because of that power you view it as a boon and desire it. In this manner the God principle (tatvam) present as usefulness power is a boon to awareness. For life only two things are important. One is love, second is money. But now, only money has become important. In order for love to sustain, money is needed. But, earning is not merely securing, but helping, supporting is also earning. Biggest cause of your stress is conflicting thoughts. Importantly, the hate towards others will depress you considerably. But, never slide down to the level of others and increase your hate. It only collects negative thoughts in you. Some agonize too much over minor things related to them. Instead, if you can gladly laugh at your weaknesses you will be always lively. Hate is like darkness. It is cause of illness. Even Sun and moon may not be able to remove it. No medicines will work on it. Hence, healthy people should not let it come near them. If words are sweet like sugar, it attracts people, and is pleasing to God. In God's creation everyone has some specialty, and everything has some usefulness. Therefore you must not strut with pride that you have a specialty that others lack. You must not get burnt with jealousy that others have specialties that you lack. No matter who, they need someone else's help. Helping each other in need, living with mutual love and affection needs to be developed and practiced. If one is able to live like that, individual experiences in the end become spiritual experiences. Individual life becomes one that is not one's (selflessness). Those who lost the 'I' individuality are lucky ones. They become those who earned

God's grace. In those kind of people a bright, lofty, evolved state gets established.

***to wake up mysterious dormant life consciousness of mind, I am handing words worth millions, to light up the light of wisdom for Guru's position is invaluable, hence this miraculous invaluable guru becoming eternally adorned with fame in the hearts of disciple, teaching discipline and sterling character, with love drew closer woke disciple up and to stay alert, carefully this Pavan Kumar lovingly approached, corrected the direction for reaching the goal came near and lent a hand my little children!***

12-07-2018 07:00 PM

#### **470) Swami, What disciplines we must follow to lead a life in freedom?**

In fact spiritual path is put together only to provide health. It is put together to free the human race that is stuck in the bondage of attachment, from the root, and to provide them with complete freedom (sampoorna swechha). But, complete freedom is attained only by those who experienced complete Jnana (poorna jnana). Those who keep increasing their bondages, living in the intoxication of worldly point of view, do not even have an opportunity to gain freedom. Those who get the resolve to better utilize this rare human birth, they will have to follow some regulations in daily life. Like Dharma, Seva (service), Sadhana, Dharana (concentration) etc. Besides those, for man to elevate his mind to a higher state there are four rules. 1) Common sense (ingitha jnanam) 2) Nijayathi (sincerity, truthfulness) 3) Responsibility (badhyata) 4) Courage (sahasam). They have to be given first place in life. This world is like a cave that resounds its own voice. That is why when proficiency and morality are shown on other person, good results reflect back. Clouds rain equally in all the places. But the amount retained is dependent on the depth of the locations. When rains get widespread and fall on earth, increases greenery and makes it pleasant and happy. Same rain when it falls on the desert, or rocky soil, can't even grow a blade of grass and looks lifeless. That is why forgetting the appropriateness, if pride, conceit etc, is exhibited on others indiscriminately then one gets the same results as the rain. In the homes of those with humility, there is no room for conflicts. For good results in life, humility's role is extraordinary. Swami (Sri Sathya Sai) tells frequently to study the shastras. You may have heard of it. For study, individuality has to die i.e. I know everything, no one need to teach me. I am beyond everything attitude (ego) has to go, only then humility prevails in man. If you let go of ego, you will become instruments in the hands of God. You will turn into a flute in his hands. Flute is always with Lord Krishna. It dances on his lips, keeps moving in his hands, and sleeps by his waist band. An axe chops the

wood - it is not the greatness of the axe. A pen writes great manuscripts - it is not the greatness of the pen. You do great things - that is not your greatness. For entire things the doer is God - it is his greatness. Then why the ego?

***those with tolerance don't need words silence hence no come backs  
those angry don't need enemies their own anger is the enemy  
those with co-heirs have no need of fire  
because they are constantly burning with jealousy, hate!  
those with good friends have no need of medicine  
because with nectarine words makes one walk the righteous path  
finding Guru Sadguru will remove bad qualities makes you step ahead  
know their signs, take shelter in this Anjaneya get rid of hazards  
sanctify your life, be blessed souls on this earth  
my little children!***

**13-07-2018 10:35 AM**

#### **471) What disciplines to follow to face life's circumstances, Swami?**

As are your thoughts, so is the world around you. World is good when your vision is good - when seen as bad this world looks bad. There is an advice in Upanisads - everyday man must hear a good thing, read a good thing, contemplate on what is read, practice what is contemplated. Many a time you behave and react without thinking, with anger. Without understanding the realities you get angry. But in any matter, and in any person there are dimensions that you do not know. Make it a habit to always see not from your viewpoint, but from other person's viewpoint. To stay firm in any circumstance there are two rules you must follow. Never to take 1) help of tears to express your emotions and 2) help of words to express your anger. Sage Vyasa used to say blossoming of human life is dependent on harmonizing the worldly life with spiritual life, it sharpens human intellect.

#### **472) Swami, what is the difference between a fad (craze) and devotion?**

Although great attraction towards worldly things is called a fad, spiritual divine pursuits are not limited to that word or that meaning. Divine love that is exhibited by a person towards God is called devotion or Bhakti. Fad for worldly things can be satisfied by pursuing them. Bhakti, the more you do the more it increases. For existing in front of God's divine feet, a Bhakta's mind must get anxious, will get anxious! That in itself transforms into severe tapas (penance). As God's leelas (sport, activities) are heard, spiritual thirst gets quenched while thirst for desires gets destroyed. Worldly beauties increases the fascination of a desire thirsty person. Those lofty seekers of God who are experiencing the divine love with God as the goal, as ultimate meaning of life, for them the thirst for divine love never quenches. Life is impermanent. Death can come anytime. Can

destroy one's existence. For Lord Yama (god of death) and his noose, there are no distinctions like, is one old enough, or one too young to die. A Bhakta who increases his love for God instead of worldly fad, submerges himself in the nectarine emotion of eternal love and becomes extremely pure, attains freedom from the ocean of bondage (bhav sagar)!

***revenge is like a turban that ties and surrounds you  
revenge turns up heat burns you vigorously into ashes entirely  
do not get revengeful because someone misbehaved with you  
turn that revenge into love  
your behavior will transform those who did injustice to you  
to do justice they will seek you  
love is greater than revenge transforms even the revengeful  
this is the word of truth!  
this path taught by Pavan Kumar!  
following this, take shelter in indestructible eternal values  
travel the path of Anjaneya  
be in this world as those endowed with infinite Jnana  
my little children!***

**14-07-2018 11:00 AM**

#### **473) Swami, How to sanctify one's time?**

Man must carefully put to good use every second of the priceless time. Every person must not waste even a bit of the available time. One must not develop bad qualities like violence, wickedness, revenge, hatred, injustice, bad habits, blaming others, anger etc. Meritorious work (punya), charity, dharmas must be practiced that are needed in this world and beyond. Put time to better use by contemplation on God. There is adequate amount of time. You can do as much as you feel like. Without knowing, you are wasting a lot of time. How so? In the morning while bathing, while eating, while going to work, while returning back from work, while getting ready to sleep, by reducing the gossiping or chit-chat time, If one engages in chanting the name (nama smaran) during these times, then time is better utilized. You do not have to postpone any of the daily activities time. Do any work, but do not let go chanting the name. It is the result of chanting the name that brings brightness, and goes with you. In the available time if a moment is sanctified, it is like sanctifying your life. It might be a little burdensome in the beginning but one gets used to it steadily. If inclination is there, then many solutions like this will surface. If priceless time is not wasted and put to good use, then one can attain happiness in this world and beyond. Bodies are not eternal. Prosperity and wealth is not permanent. Everyday death is getting closer. During holidays instead of wasting time in dinner parties and entertainment, one must spend it on meritorious work (punya karma). To be charitable, helping those in

difficulties with appropriate help, assisting those who are in hazard, to have tolerance, being friendly with good people (sajjan), having darshan of God (temples, altars), participate in bhajan activities, one must allocate time for these activities. Everyday pray to God. Do not forgo Japa (chanting the name). Sanctify the time in all different ways!

***Inadvertently when mind is subjected to illusions  
when losing control like an intoxicated person  
either error made by you or unnatural behavior related to you  
due to harsh speech from your closed ones  
due to your word, action, or sight  
due to your feelings, your nearness, or your thoughts  
directly or indirectly, whenever or wherever, or in forgetfulness  
from start of slight disturbance, unable to share your sorrow  
unable to write, makes you become depressed  
due to mind body injuries, the moment you are disturbed  
only one thing is conveyed to you with word, thought, action  
without feeling belittled, with large heart seek pardon  
accept the pardon for your inner purification  
knowing Anjaneya's words are full of essence  
correcting your mistakes, recognize the way nearby Bajrang Bali, servant  
of Lord Rama rich with entire values and gunas,  
recognizing the way he came seeking your welfare to set right your future  
focusing your concentration on the ultimate goal of life  
ever immersed in Rama bhajan reach Lord Rama's presence  
my little children!***

17-07-2018 10:30 AM

#### **474) Swami, how to attain thoughtless state?**

Essence of Vedas is "World is Maya, life is Maya" (illusion). If this is realized, man would lead a life of Dharma and Purity. This body made up of five elements is auspicious (shivam) when there is consciousness - and a corpse when (individualized) consciousness leaves. When body has consciousness, the only sustaining nutrients you must give to lead a life according to Dharma are egoless-ness, detachment, and purity (nirahankar, nirmoha, nirmal). When entire mind is godliness, destiny bows down to you. Just the way Sun lights up the creation, the Sun called spirituality makes this body shine. Lets you attain godliness devoid of rebirth. Grinding and buffing brings out the value of a diamond. To enter into the state of thoughtless-ness one must enter into aloneness (ekanth). State of aloneness is the state of possessing Jnana (kaivasha stithi)! State of thoughtlessness! When one travels into the state of thoughtlessness, that journey is infinite, unparalleled awesome state of Ananda

(bliss). Not possible to state in words except experiencing it. Experience of Ananda in body, and in the world is transient, impermanent. That thoughtless state is the very best (athi uttamam) state to attain immortality, and is state of extraordinary Ananda that gets you the experience of the permanent Ananda. To acquire that state, Dhyana is the only path. You undertake meditation with purity and detachment to know who you are? Through meditation unlimited powers are attained. In loneliness pain/ suffering manifests. In aloneness Jnana manifests. Loneliness gives rise to unhappiness. That is why Rishis', Jnanis' desire aloneness strongly. In aloneness man demonstrates discrimination and with insightful knowledge, nectarine thoughts acquires the state of eternal bliss 'Anand-o-Brahma'. When this body is for the sake of others is realized (idam shareeram paropakaar-artham), one becomes detached, becomes egoless with purity, and strives every moment for the uplift of Dharma, there is no doubt. Pure gold is made only when gold is melted in the furnace, likewise when mind is melted in the heat of truth and sins are purged, then man can become eminent. When everything attained is for one's own sake, even living hundred years is for the sake of cemetery. Not realizing the truth that all luxuries for one's own sake is for the sake of cemetery, misunderstanding that life that is dissipating every moment is permanent, man aspires to live permanently in this life. Taking this to be the reality (Satyam), remembering God when aches and pains hurt, seeking shelter of parents when difficulties arise, thinking this is the truth feels that he is following the right path. Forgetting the truth that exists, that is heard, and that is experienced. What is the reason for this? Man's selfishness, egoism, and ignorance !

***despite knowing well fire burns inadvertently you burn yourself  
despite knowing thorns sting you walk the thorny path  
with know all pride you belittle others shoot word arrows at others  
cruelty towards good people live in intoxicating pride  
you don't know what is good or bad yet full of know-all pride  
what you heard, seen, or said find out how much truth in it  
without misstep, this Anjaneya giving right advice at right time  
taking you forward, set right your life by hearing these  
exemplary words combined with experiences  
meet 'sath', my little children of the form of 'sath'!***

18-07-2018 10:40 AM

#### **475) What must we follow for attaining a Goal, Swami?**

Recognizing what is your life goal is a very great thing. But if you do not make an effort to attain it, then it is useless. Many people know what to do but they want it to happen without putting in any effort. Not making any effort is worse

than not having a goal. If there is a goal, you will make a plan of how much time is available and what needs to be done. If your thought is on it constantly, then you will not be able to avoid it. You will recognize your goal and make the effort to attain it. Develop good habits. It teaches you good values. Good habits need to be developed by practicing them. It is not an easy task. Every time you need to attain it by practice only. Truth, compassion, sympathy, sincerity do not come by themselves, you have to make effort for them. That is why your habits need to be transformed into 'good' habits. There is a lot of science and knowledge in this world. Select what you want from that. Everyone imposes their principles, interests, and many other aspects on you. You decide what you like and select. Take their pointers into consideration. Select the way your mind and heart tells you, the way your Guru taught you and act accordingly. Those who have come this far, they are in the last stage. There is no answer. They start turning inwards and be able to spend time in their personal experiences. Whatever is learned, keep revisiting it. What you want to learn, you decide. Through your Guru's teachings, those whom you love and dear to you may not agree with you on various matters. Their's and your thoughts and feelings being in contradiction and unable to separate from their thoughts and feelings, you need to move farther from them, but not move away from them. Differences are in thoughts and feelings only, but not with the individuals. What you need to learn is not to take revenge or not be stone hearted towards them. Instead of breaking your relationships with them, break with the thoughts that get instigated by them!

***today's base is yesterday today tomorrow's precursor  
yesterday and today nourishes tomorrow  
mix of yesterday today tomorrow is life's garland,  
life ignorant of truth is a broken garland  
one from yesterday don't know what he becomes tomorrow  
your today's truth can become false tomorrow  
your today's false can become truth tomorrow  
yesterday's life battles turning into unending anxiety today  
submerges tomorrow's person in agony  
yesterday's love turning into hate today burns down man tomorrow  
with mix of yesterday today tomorrow man carries on with life  
lacking firm resolutions, running away without heeding Guru's words  
undergoing difficulties in many different ways  
this Pavan Kumar addressing children not able to mature  
teaching them path of progress showed the way to journey  
wishing to bring you closer as dear ones  
lovingly blessing you  
my little children!***



19-07-2018 10:30 AM

**476) Swami, how to resolve mental difficulties caused by others ?**

Many among you under the guise of sensitivity get mentally weak and constantly overreact to the words and behaviors of others. For days on you keep thinking about it and feel bad. While keep recollecting that others behaved improperly, you complain to many people and end up merely collecting criticisms. Like this for years if you spend your time from morning till evening criticizing one or other, by the time you get to 40 or 50 yrs old your mind will be filled with complaints and criticisms. That is why, whenever and whatever is spoken to others some dissatisfaction is expressed. So what happens to you because of that? With that mindset you became your own enemy. You ask your mind to get hold of something, it will get hold of it. If mind gets weak, every thing will disturb you, and worry you. When your mind is firm, no external words and actions can disturb you. The foundation for a firm person is a stable restraint of mind's reaction and behavior. In fact the disturbance caused to you by others is very minor. But your mind increases it by 10 times and gets distressed. Your peace will not get disturbed if you can stop searching for adverse meaning to others words, actions and agonizing over it. Many among you get irritated when you see others. Because you don't like their behavior at all. Dislike their mode of interaction. Their words, thoughts, and actions brings out your anger. You keep thinking why are they not like us? why don't they behave like us? Reason for you to think like that is due to aspects like, your family environment, social circumstances, and your friends companionship. This outlook makes your beliefs and opinions. Everyone does not have to be like you. Others have as much right to think differently as you do. If they don't have that freedom, then you won't have your freedom either. If you recognize this reality, you will be able to harmoniously interact with others. In search of ideal Guru the sadhana you all need to do now is to make the effort to get the field of your mind free of impurities. When your mind is purified, then you will understand how the highest Guru (parama guru) Pavan Kumar coming directly and absolving (tarimpa) you. Those who have sincere keen spiritual enquiry, those who wish to attain progress in spiritual journey, those who intensely pine for God's vision, will definitely attain the shelter of parama gurus (highest gurus)!

**There is no sadhana higher than direct experience.  
if life's experiences are revisited, that itself becomes Guru!**

***Rajo guna yields sorrow, ignorance is the result of Tamo guna  
despite old age is inviting, this body doesn't let go desires  
though losing luster, smearing with colors of dreams  
in the chess of life a variety drama  
not to drown in endless foolishness***

***removing curtains of darkness  
if body illusion is let go then everything is blissful  
like a plant that sprouts penetrating out of stone  
as elevated souls wearing human values  
breaking waste, to spread higher meaning  
becoming spiritual with sahaja dharma, lovely feelings  
carefully hearing Anjaneya's words  
at time of seeing yourself as 'you'  
mind becoming himalaya inviting a new dawn,  
not in last stage, but waking up in the beginning,  
in the countless human history  
as Anjaneya's dear children climbing spiritual heights  
bring enormous happiness to Anjaneya, always  
my sweet little children!***

**20-07-2018 10:40 AM**

**477) Swami, how do we attain God's vision?**

Maya is the attraction human has for worldly vishaya (objects, emotions, thoughts). This Maya has to be transcended. A devotee asked Swami "I had been observing Japa (chanting the name) and Tapas (austerities) but did not get darshan (vision or experience) of God". Swami replies that there is no rule that by observing deep steadfast sadhana that one gets God's darshan. How will one get freedom, if Maha Maya is not gotten rid of? For that surrender to God is to be attained. Seek shelter in God only. Only by his grace Maha Maya will be removed. Without God's grace, his vision (darshan) is not possible. It does not mean that you need to give up Japa, and Dhyana (meditation). When a flower is held one gets its fragrance, when sandal wood is rubbed on the grindstone one gets its aroma, likewise by steadfast spiritual sadhana steadily higher goal, purpose gets awakened. When everything is left to him, surrendered to him, that God who is the lord of Maya, the one who created Maya will get rid of it!

**478) Swami, in what way Shama, Dhama necessary for spiritual progress?**

Sam-yama-nam means restrain, and control. Shama is control of mind. Controlling body and senses is Dhama. Necessary requirements of a sadhak are discrimination (viveka), detachment (vairagya), then Shama Dhama are important. Removing all the desires in the mind is Shama. Bearing the aches and pains of body, bearing inconveniences is Dhama. If body and senses are not controlled, progress in spiritual life is impossible. Hence, a sadhak must practice Shama Dhama and must make effort to gain progress spiritually. For this, one must get the shelter of a Guru. Because he is the one who can navigate across over to the shore!

**479) Swami, what is the greatness of a Guru?**

I will tell you about an event. One person wishing to praise his Guru thought he would compare him with Sun. So Sun gives light externally. But Guru is one who is capable of driving out the obscure hidden ignorance of Tamo guna. Not only that, Sun is not seen during night, eclipse, and when covered with dense clouds. But Guru is free of the veil of ignorance (avaranam) all the time, and is effulgent all the time. He told the assembly, hence Guru is greater than Sun. Later he thought of comparing with moon, and even that example did not fit. Because, moon goes through waxing and waning, during the phase of new moon it becomes unseen. Not only that, moon has a blemish in it. But Guru is free of growth-decline, free of blemish, and is perfect. All the time cheerful and self shining. Hence Guru is greater than moon. After that he thought of comparing with vast ocean. Although ocean looks very deep, its depth can be measured. But, depth of Guru's kindness, grace is immeasurable, and endless. In the depths of ocean there are valuable pearls, precious stones while the heart of Guru is filled with precious stones called compassion, pearls called tolerance, corals called detachment, flourishes in an invaluable way, and hence Guru is greater than the ocean. While comparing to fire, it can only burn gross things. But, Guru with his Jnana vision can turn into ashes the entire karmas that are subtle and accumulated over many many lives. Hence Guru is greater than fire. To compare with Brahma, Vishnu, Maheshwar, the presiding deities of creation, sustenance, and dissolution, those three activities occur due to the power of Parabrahma, the eternal Sathyam (existence). Guru has that shakti (power), transcends the three gunas (guna traya-teetha), of the form or nature of Parabrahma, so saying in an emotional voice silently without further words offered his obeisance to Guru. Those who have that kind of Shradha, confidence in the Guru, for them Guru's directions become daily observances, disciplines, and they flourish. Life of such people becomes fully satisfied and achieves their objective. Aim for the state where you can receive Guru's grace, compassion. Following Guru's command is the real offering (dakshina) that you need to give on Guru Pournima. Parents gave birth, while Guru sets right the goal and journey of life. Instead of earning Jnana by oneself, by taking shelter under a Sadguru who is a torchbearer of Jnana, everything becomes obvious and known. Ordinarily when you journey to a far away place or a new place, you take help of someone who knows that place before you travel. Journey becomes easier. Likewise, for those who wish to reach the goal of liberation, Sadguru will point out the obstacles in the path of sadhana, will let them know the solutions on how to handle them and assists in reaching the destination. Literally Sathya Sai Baba became Sadguru, this Anjaneya who knows the aim as Guru, are like the wish fulfilling cows (kamadnenu), attentively listen and step forward by practicing what is told my sweet little children!

Ignorance stands as a huge obstacle in the path of spirituality and puts aspirants through many difficulties. Because of this ignorance the true nature of Self gets forgotten, hence gets subject to many kinds of illusions. With the vision rooted in the five elements (worldly vision or outlook), it is not possible to get the realization of the goal of Truth (sathya-patha darshan) which transcends Nature and five elements. Hence it can be said that 'Jnanam nasthi Guru vina'. Jnana is not possible without Guru. Darkness of ignorance is removed by the dark eyeshadow (katuka, collyrium) of Jnana, and to attain the real vision/ outlook of this Anjani Suta, Guru helps by getting together with the Sadguru, who is an ocean of mercy. No matter how long milk is boiled, if seed of little yogurt is not used, butter cannot be made, likewise however much yoga or meditation is done there is no success without Guru's grace. Without Guru's grace detachment from world (vishaya), tatva darshan (direct experience of Atma), sahaja avastha (natural state) ... all are very difficult to attain. So, to get Guru's grace, think about what you need to do. Even if a generous donor gives limitlessly, accepting is within you. When you go near a great river, whatever size container you take, you can bring only that much water. Likewise, Guru's compassion and grace is limitless and is equally towards all. But if you have shadows of narrow mindedness and ego, even though that compassion is flowing, will remain incomprehensible. A magnet attracts all the iron nearby. But, if that iron has rust on it, it will not be attracted. Here the fault is in the iron and not in the magnet. Therefore, when you make the effort to address your faults, keep your mind pure, you will get the complete grace of the Guru. These are the words of this Anjaneya, who is fulfilling the Guru's role gifted to him by Sadguru, and administering, handing life sustaining values. Also these words show the path, and am blessing you that it will walk you the path of freedom. I am laying this treasure of Jnana in front of you to encourage you to travel the path, my little children!

**21-07-2018 10:45 AM**

**480) What is the cause for not attaining mind control, Swami?**

Everyday if you are meditating for some time means you are attaining progress on the spiritual path. Day and night thinking about the worldly things, moving around with people with worldly thoughts, getting immersed in worldly interactions, how will mind stay still? In a day meditating for sometime, chanting name of God few times, will not yield mind control. You must examine why is your mind restless, as and when it occurs. You think about so many things with this mind, you conduct so many interactions and set things right. So why will the examination of mind be not possible? In fact you will get to know your faults and weaknesses. But you do not make effort to overcome them. You know what Dharma is but cannot practice. You know what Adharma is but you can't let it go.

Many a time while knowing that you are doing something wrong, cannot refrain from doing it. While knowing it is correct, yet don't try to practice it. It is heart (conscience) that can take a person to an exalted state. Not mind. Because, God speaks through your heart. Man speaks through the intellect. Hence develop an expansion of your heart first!

**481) Swami, what is the necessity of a Guru's shelter ?**

Every person in their life must seek shelter of a great Guru. By learning matters of knowledge (vidya vishaya) they have to change into a great sadhak (aspirant). Also without forgetting the Guru the disciples who learnt the knowledge must have gratitude. In the field of spirituality a disciple needs to advance his life by following the advice of Guru. If God gets upset, Guru protects. If Guru gets upset, there is no one who can protect. That is Guru is greater than God. Everyone must seek shelter of a Guru and worship him. Vidya (spiritual learning) must be practiced facing the Guru. Here it does not mean observing the form of the Guru. State of Guru enhances the stage of disciple. Conquering the body consciousness with Atma Jnana and become swarupas of Paramatma is what Paramatma constantly desires. Death is put in place for that. Pulling you away from your close ones and letting you know that body is impermanent. Overcoming your senses with your mind, if you put in your share of effort in making Jivatma still, God will render his share of assistance. For falling asleep, when you make your effort by lying down and closing your eyes then sleep comes. Likewise, meditation is possible only if you sit still!

***despite learning sixty four vidyas, only dissatisfaction is leftover  
If Atma Vidya alone is practiced, uninterrupted peace is attained  
must not be with all-knowing pride and ego  
your life is redeemed if you live knowing who you are  
if attracted to enticements, life becomes a prison  
charming Atma Jnana, shows you beautiful God,  
if you live free of desires, you will become a Guru yourself  
if your mind is non-judging hide-and-seek mind moves aside  
show a path to faulty senses, directly reach the pure one,  
you will be able to firmly establish in kingdom of Atma,  
this Anjani Suta who can take you to shore,  
says knowing Atma Jnana is wealth  
this servant of servants Anjaneya  
handing you Jnana that yields perfect state,  
blessing you, handing you fulness  
I am inviting my sweet little children to reach me!***

22-07-2018

**482) Swami, what kind is a Guru? What do we need to imbibe from Guru?**

One Swamiji's disciples and devotees used to believe that he rose to higher spiritual stages. They did not know what his spiritual state was, and his experiences were. But among devotees some believed that Swamiji had vision of God (sakshatkar). He never used to converse anything about sadhana or what his experiences were. In spite of that, devotees disciples wanted to hear directly from him about what is spiritual life? Why? How? Among them some were curious. Others were around him to know about the various and different aspects of human life. For some devotees who had keen subtle perception, he was an embodiment of love, causeless ocean of compassion. He did not differentiate rich-poor, learned-illiterate, selfish-selfless, jnani-ajnani, religious differences, and he was devoted to selfless seva (service). He loved and served everyone. Disciples and devotees understood this much about the sadhu (swami). Interesting thing is none of them wanted to become like that Mahatma - embodiment of love and kindness. They could not feel that loving everyone is the measuring yardstick for individual spiritual state. They used to think that he is constantly diving into some non-worldly bliss and they used to pine for that kind of experience. They tried to be around him all the time so that he might tell them an easy way to attain that experience. He did not have desire, liking for life, nor dislike or hate towards death. He did not exhibit any effort or anxiety to obtain happiness through objects or changes in them. He did not show through his actions that he had any desire for attracting, or turning them towards him. He used to say that he did not particularly have anyone who is his own. He used to elaborate further on it by saying 'everyone is his won'. It was difficult for them to describe or interpret him. After seeing his state, a devotee asked "Swami ji! In fact is there a God?" He answered immediately "God alone is". Devotee was surprised at the answer. Without fully understanding the reply he said "Did you see God?" He replied immediately "I did not see anyone else except God". That person again asked "if you have seen God, could you elaborate on his form, his nature". Swami ji replied "Without understanding the two replies I gave, if you pose another question, that is a meaningless question. It only reveals your Ajnana (ignorance) and cannot give you Jnana." With that answer devotee slowly started transforming, restraining his desires, viewing creation as God's leela (sport), and was able to ascend to higher peaks in spiritual life. Later on many events started happening, coming and going. He merely observed them. Although did not get the sweet care from God but, by sacrificing the selfish needs, by staying detached (udasina) instead of getting perturbed by issues, by contemplating on God, by conducting in a way that pleases God, he realized how much happiness all these gave. In the end, "If my suffering gives you happiness, let it stay. You gave me the disease. You also gave the desire to get that cured,

and witnessing the fun. You are creating the fear of death by making me see deaths. To ward off that death, you are watching the hundreds of efforts I am making, and smiling away” saying like this reached the state of surrender (Atma samarpan). This is just like scaring a child into crying by covering oneself with a bed sheet and making sounds of a devil or demon. This life is such kind of a play. Make it a habit that whatever you are seeing, doing, and thinking, all of it is occurring according to God's will. Leave your life activities at the feet of God. Adopt Sharanagati (surrender). That is why, every step of the way Anjaneya is energizing you by revealing such incidents, and clearly making you understand what you are giving up, letting go in your life!

***did you ever greet yourself wholeheartedly?  
did you ever worship yourself with feeling of veneration?  
did you ever love yourself wholeheartedly?  
everyday without limit, without love, without satisfaction, not content  
for money, for name, for pride, with ego and authority for position,  
for your pleasure, luxuries, tormented your heart, burnt it to ashes,  
with intellectual pride, ignored me due to selfishness, foolishness  
for yourself and for your kith and kin,  
even if you cry or argue for forgiveness, why forgive?  
once the day you recognize the Jnana nature, Self nature  
by knowing the answer unable to reply out of fear, start perspiring  
hence, listen to the words of little Guru who came near compassionately  
bringing the bliss of Atma into experience  
before daybreak what bajrang bali is saying  
benevolent words pearl like remarks  
knowing yourself in your state of Truth  
reaching the spotless, in the fiery kingdom of Atma  
make it sit motionless like cooked lentil  
my little children!***

23-07-2018 07:00 PM

**483) Swami, what is Swadhyaya? How does it help in spiritual growth?**

Many people go to Guru. They make effort for spiritual growth. But, only few get benefited. Do you know the cause? First, it is the samskar (vasana) of the individual. Second, shraddha (unwavering faith). Only real jijnasus' (keen seekers of Truth) can attain higher states through sadhana. One disciple asked a swamiji “please let me know the way to conquer desire, craving”. Guru said, ‘for that do Hari naam smaran (chant name of God)’. Disciple reacted “what is this name chanting he is asking me to do? I thought he will show an easy path to get rid of desire, craving. May be this swami ji does not know”. Went over to another swami who was saying something. Disciple started eavesdropping. First swami

saw that, dragged the disciple aside and stressed to him “the yoga sutras that you are listening to, if you practice them your mind will be on the body, it won't turn towards God. Listen to me and do chanting the name of Hari (God)”. After hearing that the disciple firmly resolved, with faith in the Guru's words, he did as told by Guru due to which he got the result in a short time.

Studying (adhyayan) one's own self is Swadhyaya. You all think that swadhyaya is through hearing, reading, and observing. You think that earning Jnana through Shravan (hearing understanding), Manan (contemplation), Nidhidhyasa (meditation) is adhyayan (study). Key purpose of adhyayan (study) is understanding many varieties of thoughts, ideas and digesting them. Only then the inner meaning of those teachings get understood. Thinking deeply about them, intensely meditated upon, then those thoughts ideas become your own. Else, only gathering of information is the result. There is a great difference between sangrahan (extracting) and sekaran (collecting) of the inner meanings of those thoughts and ideas. Buying a medicine and putting it in the pocket is not enough. It works only when you swallow it. Likewise, when you deeply analyze what you read, understanding it well, adapt it to daily living, only then the study becomes efficacious. Someone else's spirituality can neither be understood nor estimated. State of Jiva (individual soul) is understood only by Jiveswara (Easwar, God). When mantras are uttered your heat reaches up to sahasrahara (crown chakra), quickly matures, substance gets ready to be consumed. Hence, no sadhana can estimate your spiritual state. You bend your path into spiritual path, which means, conquering the ari shadvargas (desire, anger, attachment, greed, pride, jealousy), living far from 'woman, gold' (sex, wealth), improving sense control, living in the state of Atma, coming out of the intoxication of world, staying away from worldly vishaya (affairs). Anjaneya is stating emphatically that anyone who enters this path, after examining it from all angles, understands and does sadhana for sometime without fail, you will be able to see your own change, this elaboration is a petition to you !

***the moment growth rises with sky as its boundary  
Anjaneya's mind will get ecstatic in the flow of bliss  
every second pining for the welfare of child  
all the affection in the heart endearingly put in a bundle  
putting in front of you what needs to be attained  
Veer Anjaneya became Guru and taught Vidya  
to sustain that Vidya for long becoming expert in spiritual Vidya  
without getting spoiled due to faulty company  
journeying the beautiful path for long with social awareness  
reach Hanuman make him happy, gain rest peace my little children!  
this is all the love from Hanuma's heart gathered in bundle of words!***



#### **484) What is the inner meaning of Ramayan, Swami?**

I think you understood the inner meaning of asking you to do japa (name chanting) of Ram naam everyday. Doing japa of Sri Rama's name with mind, word, and action is equivalent to doing Sahasranamam (1000 names) chanting as told by Lord Shiva himself to Parvati Devi via the chant of "Sri Rama Rama Ramethi". Lord Rama is omnipresent. It means that which is inside, outside, and spread everywhere is Paramatma and bringing that into experience is the highest meaning of human birth. To know the Rama in every living being, how your behavior must be towards others is shown practically by Lord Rama during his life. The Dharma you follow becomes evident by your behavior. Ramayan is that Lord Rama's story! Today I felt like conveying to you the inner meaning of Ramayan. The Ramayan you know is, Dasaratha has three wives, four sons, Kaikeyi's desire made Rama go to forest, faced separation from Sita, Hanuman searched and found the location of mother Sita, went to Lanka killed Ravan, came back to Ayodhya and Rama was coronated as King.

But, if you look inside deeply, the inner meaning of the story of Rama is very very very very great. In Liberation called Ayodhya city, to Parabrahma called Dasaratha had three wives - Iccha shakti - power of desire (Sumitra), Kriya shakti - power of action (Kaikeyi), Jnana shakti - power of wisdom (Kausalya). In the womb of Jnana shakti (Kausalya) 'Atma' called Rama incarnated. Got educated by Sravanam (Sage Vasishta), journeyed with Manana (Sage Viswamitra), killed Avarana - ignorance (Thataki demoness) with sharp arrows of Jnana. He threw into ocean iccha - desire (Marichi), and destroyed demons called Vikaras - desire, anger, attachment, greed, pride, jealousy. Pardoned good behavior/ actions called Ahalya, entered into (city of Mithila) aloneness. There saw peace (king Janak), broke the bow (jealousy), married bliss (Sita). Overcame the confrontation of pride (Parusuram), reached the city of Saket called liberation. Kriya shakti (Kaikeyi) created the obstacle of fickleness (chopalathwam), journeyed with bliss called Sita and vairagya (detachment) called Laxman. Crossed the mind called river Sarayu, received respects from Buddhi called Guha. After that entered into Tapas called Chitrakoota (a forest), destroyed eye called sankalpa (thought) of the mind called Kakasura, and gifted Nirvikalpa - thoughtlessness. With courage called hand, defaced the Maya called Shoorpanaka, and destroyed Agami karmas called Khara Dooshanas. With the help of desire (Marichi), Rajas called Ravan, put on vanity - sanyasi form, and abducted bliss called Sita. Then Atma called Rama with vairagya called Laxman went in search of Sita (bliss), on the way gave higher spiritual state to Viveka called Jatayu, and broke worry, sorrow called Kabandha. Agreed to the pooja called blossoming of mind done by happiness called Shabari. Breaking through ten types of musical sounds called seven rhythms (saptha-thalamulu), killed fear

called Vali, brought up decision called Sugriva, and encouraged Nidhi dhyasan (meditation) called Hanuman. Then he crossed the ocean called Moha (attachment), killed greed called Lankini, destroyed the bad habits called demons, found the whereabouts of Sita (bliss). Later, demolished thought called forest of Ashok Van, lit up the great fire called Silence, burnt down sorrow called city of Lanka. Then Atma who is Rama got energized, built the bridge called Nischal tatva (perfect equanimity), welcomed Satva called Vibhishan, destroyed Tamas called Kumbhakaran. Vairagya called Laxman became unconscious due to weapon called Illusion (Bhrama), gained consciousness by Nishta (devotion) called the herb Sanjivini, contradiction called Indrajit got removed. With the help of good thoughts called monkey army, with arrows called Jnana, all bad habits called demons got destroyed. Then faced the Rajas called Ravan, severed the ten senses called ten heads and destroyed the ego. After that, took the hand of Sita called bliss that arose from the fire of silence, became Parabrahman, reached city of Ayodhya called liberation, ruled the kingdom called direct experience of Brahman. This is the essence of the very deep secret of Ram Naam, and Ramayan. Lastly, recognize one truth. Fill yourself with universally appropriate feeling that he is pervading in every Jivi (individualized soul), in every thing, and break your gunas with Rama Nama, and offer tributes to the real devotion (bhakti)!

***how comforting it is reaching Rama, grantor of Jnana  
you not leaving Rama even for a second  
establishing that form in your heart  
O Rama stay as my support !  
saying who is equal to you here and hereafter  
upon prayer sent Anjaneya as Guru  
those who follow you and remember all the time  
chanting my name will stay as support  
giving peace to those who remember, and handing them bliss  
fill life with light give love to the world  
sending them off with fondness and compassion  
this Pavan Putra is sent to highlight the greatness of nearness  
and to taken them across the river  
reach him and rejoice always  
my little children !***

**25-07-2018 10:20 AM**

**485) If life becomes impassable, what are we to know, understand, Swami?**

Musk deer not knowing that the fragrance is coming from itself it runs all over the field. It smells every blade of grass passionately before letting it go. No flower smells like the smell it desires, in the end it gets exhausted. So without

turning its nose towards itself, no matter how much it goes through the plants in the orchard, the birth place of that fragrance never gets known to that animal. In the illusion that you know everything, you also search for peace, Paramatma, just like that dumb animal in all kinds of places and get exhausted. In that search by the time you experience, understand everything, you reach your last moments and leave helplessly. To know that there is nothing anywhere, you search all over. You must search! Let it be related to worldly relationships, or related to God. For, that failed effort in the end makes you prudent, wise. A sadhak who takes shelter under a Guru, travels the path indicated by Guru, then his path is made easier by the Guru who himself will explain where you need to go? How long will it take to reach? What is there on the way that will trouble you?. For that, Guru will come down lower than your level, performs many dramas and takes you towards the goal. You must have that faith and confidence (nammakam, viswasam). Without that, if one play acts while in the position of disciple, then the goal also becomes a drama. A Guru is one who can, not only externally, but can examine one internally also. As a disciple one has limitations. When disciple realizes those limitations then he will develop obedience. Only then he will recognize his state and stage and will be able to savor the fragrance within himself. Else, see the bird sitting on the sail of a boat, it did not observe the boat moved from the river into the ocean. Later when it recognized it, it flew northward to reach the shore. Could not see the shore. Returned back to the sail of the boat. After resting a bit, it flew southward. Could not reach shore there either. Tired, returned back to the boat. After resting a bit, it traveled towards east then towards west. Could not see the shore in either direction. In the end it sat peacefully on the sail. Just like that bird, for attainment of bliss you all turn towards wealth and prosperity, towards name and fame, towards position and authority, towards relationships and bondages. You keep on running towards them till you get tired, and then much later somewhere along the way, you finally understand that bliss of Atma is the lasting real happiness. Instead if you screamed "O God, where?" and shed thousand tears, Paramatma melts and responds consolingly saying "I am here, I am here". So says this Pavan Kumar again and again that these are facts, truths (sathyalu) !

***neither heaps of wealth, nor heaps of grain  
spiritual contemplation is true wealth  
restraining mind cutting off attachment  
true wealth is knowing what Atma is  
it is not attaining emperor's position  
staying in divinity is true wealth  
more than suppressing desires and intense detachment  
knowing oneself is true wealth  
know wonderful teachings free of debate and difference  
experience the happiness hence forth***

***whence is moksha revealed by this Pavan Kumar  
servant of servants Raghu Rama servant increased this treasure  
handed you Jnana that gives state of perfection, gave blessings  
reach the Anjaneya who is giving the spiritual Jnana  
my sweet little children !***

**29-07-2018 10:50 AM**

**486) How is Sakar Bhakti (devotion of a form), Swami?**

Suppose there is unlimited amount of water, that is great ocean. Cannot see the shore. Here and there in the water there are icebergs. They get formed due to extreme cold. Exactly in the same way due to Bhakti (devotion) called cold, vision of God with form occurs. Do not nurture disbelief or doubt about God's form. Have the faith and belief that there is a form. After that whichever form appeals to you, meditate on that. Just like me a devotee is one, a God is one, I am one, you are one. Body is like a large vessel. In that there is water called mind, intellect, ego. Brahman is like Sun. It reflects in that water. Because of that a devotee can have vision of God's form. God has become Jivas (individual souls), and world (Jagat). God gives vision in the form of pure consciousness. First get the vision (darshan) of God. Both formful and formless! He who is beyond mind, words, he gives vision (darshan) with form for devotees, speaks to them also. God is with form and formless too. Above that he is beyond both form and formless. He is infinite thoughts, feelings, emotions (Bhavamaya), infinitely powerful. But, Devotee likes to see God as a person. That is why, God takes a form and gives darshan. Whatever form devotee wishes to see, he takes up that form. As human, as Devata (Demi gods), as bird, as an animal ... whatever the form wished for he gives darshan in that form. God's forms are infinite. He is the doer of creation - sustenance - dissolution. His Aishwarya is infinite (prosperity, greatness). He is rich with entire Gunas. To suppress evil, wears all kinds of weaponry as the situation calls for. He takes on fearful forms. But, he comes to the devotees in peaceful and beautiful form. Prahalad prayed to fearful form of Narasimha (man-lion form) to take on a benevolent form. Arjun prayed to Krishna to withdraw his fearful form and put on his prior peaceful form. Today this Anjaneya is also same! Anjaneya pahimaam (surrender), Sathya Sai pahimaam (surrender)! This pavan kumar's work is to protect the one who pleaded and surrendered. Even in the world parents control their anger, forgetting position and prosperity, they cuddle their children. A devotee is very dear to God and is like his own child. God is very soft hearted, like a child. In front of devotees he gives darshan taking up a form. What other proof do you need? Therefore, you travel directly towards your goal !

**487) Swami, what is the cause for us not reaching the goal ?**

The main reason for you not traveling directly to your goal is your mind's restlessness. When you proceed towards one, wanting it, your mind should not get diverted to something else. Your priorities should not change. Once the eye of an Eagle latches onto a serpent, and picks up speed towards that, then there is no possibility of its eye diverting from it. A leopard once it picks up speed after a deer, no matter how many other animals it encounters, it does not divert its eye. That is what perseverance is! Many among you have a thought every moment. Recognize that God is trying to transform you all the time, select the one you want and attain the real victory. Not only that, do not let go what you take up till you reach the end. Human birth has to travel the six changes through the sorrow filled wheel - Asthi (existence), Jaayathe (birth), Vardhate (growth), Viparina-mathe (change), Apakshiyate (decline), Mruyathe (death). Although the body undergoes all these changes, the Atma in our inner self stays still without any change. To let go of body consciousness, and establish the mind constantly in the Atmic state, gaining firm foundation in inner purity is the cure !

***aura of jasmine fragrance of sandalwood  
beauty of rose coolness of moonlight sweetness of nectar  
even in hardened hearts snow falls very gently, softly  
even if ocean rises or tsunami threatens with unwavering self-confidence  
with beautiful deep delicious language for living  
select the gems handed by this Maruthi for enthroning and shining  
this Anjaneya handing you limitless ocean of bliss  
you experiencing the sweetness of Rama Nama no matter when  
that to become your breath, goal, attention, and desire  
is the yearning of this Anjaneya, fulfill his desire, doing sadhana here  
reach the highest goal by letting go of here and beyond  
my little children !***

**30-07-2018 10:20 AM**

**488) Swami, what is the need for a sadhak to enhance humility?**

Once in the court of a king a discussion on literature took place. Arguments ensued between two scholars over the usage of words. One scholar who had a good grip started arguing vigorously. Not only was he getting angry at other scholars who did not have as much understanding on the usage of words, he started belittling them, with sarcastic remarks and insulting them. King was observing all this and he said to those nearby him "One who has knowledge about a subject, when they understand that others do not have that knowledge and are making errors, they need to restrain themselves and with compassion must show calmness. An expert is turned into an aspirant by humility". This

attribute (guna) is an additional sharpening tool to your talent (pratibha). Quite often you all are just like that egoistical scholar, limiting yourself to your talent, with your pretentiousness without humility, are unable to grow as aspirants (sadhaks). Like someone said, in this world in fact there is nothing that stops for anyone. Nothing is dependent on any one person. Everyone of you must realize that your loss is not that important that it cannot be filled by someone else !

**489) Swami, what is the effect of samskars (tendencies) on a sadhak ?**

You need to recognize the bad thoughts in your minds, and need to set them right then and there. Else, it is difficult to move forward in spiritual life. Knowing your own swabhava (nature) is good for you. In the mind many samskars (tendencies, vasanas) are hidden. Some good, some bad. In ordinary worldly life these samskars are in a way restrained. But, once decided to lead a detached spiritual life, bad samskars get activated and start a counter attack. Because, in spiritual life the opportunity door for the natural manifestation of those samskars gets closed. That is why, the samskars that were gentle and mild prior to spiritual life, seemed cooperative without clashing, after that decision the very same samskars begin counter attacking and start bothering. In the lives of many sadhaks this is what happens. In this manner a battle ensues. Anyone who surrenders to the bad samskars quickly, for them this battle, fight is over. But, those who fight with these bad samskars, and continue their spiritual life with firm determination, they will be victorious in tackling these bad samskars. Because, they have the strength of God's love, devotion, and sadhu sangatyam (satsang). Therefore if sadhana is practiced with discipline and devotion for some years, mental disturbances decline steadily and the spiritual life proceeds more smoothly !

*with beautiful distinctive individuality  
overcoming the peak called ego  
filling mind full with perfumes of kindness inspiring many  
recognizing unique good fortune, be known for humanness, compassion  
day and night vigilantly moving forward  
ascending the steps of higher truths  
using ladders of practice, keeping Anjaneya's words in memory  
with child like demeanor, saying none are like you  
adapting Pavan Kumar's path, step forward and walk  
'you' and 'I' becoming one, with Rama - two alphabets in heart  
friendship of Anjaneya gives eternal peace  
upon you my little children  
limitless grace will rain in that auspicious time !*

**31-07-2018 10:40 AM**

**490) Swami, How long should one do Sadhana (spiritual practices) ?**

One devotee asked Swami, "Swami! I had been doing Japam (chanting) of the mantra given by my Guru for last 12 years. How much more time should I do?" Swami said immediately "Do the Japam till you lose the feeling that you are doing it". Man does not forget 'I'. Likewise, he does not forget the '12 years' ! In the temple while doing 108 pradikshanas (circumambulations around inner shrine), is your attention more on God or on the number count? Majority of people if replying honestly would say 'on number count'. But after the pradikshana one kind of satisfaction is left over. You tell others that you did 108 pradakshinas. It is an entry into your Bhakti account. But, in fact real satisfaction is not in that number or in telling others. As your inner conscience gently tries to tell you to forget the count, instead think of God, and you trying to subdue it, is that appropriate ?

**491) Swami, In sadhana what is the importance of planning to reach goal ?**

Keenly interested aspects that you wish to attain over a long period of time, decide them as your goals. To reach the decided goals, divide them into stages - short, medium, and long term - and make the effort to attain them. In fact to attain a desired goal making one's utmost effort is not enough. There is no guarantee of what is aspired can be attained even with determined effort. Along with effort, determination to attain the selected goal, you need a plan that shows the stages and direction. Planning means observing the future you are dreaming in the present. Planning is a colored picture of your desires and ideals. Entwined with time, raising many questions, planning warns you on one side, while shows you progress on the other side. Enthuses you, energizes you, and it makes you step forward. Otherwise, due to Seva and God's grace even if desires are fulfilled far exceeding the expectations, you do not get satisfied and keep worrying. If anyone utters a negative word, you keep thinking about it and feel bad. Many of you stay in this mental state. A derogation that occurred a while back, but you keep on remembering and feel bad. If opportunity is there, then that is enough to start pouring out your bitterness. Even if someone says that it transpired a while back and why now? yet you won't listen. Why so much turmoil? If it is truth, correct it, if not let it go thinking it to be words with no substance. Only then you will get peace !

### **Important things**

1. One common man after undergoing great difficulties got the audience of the King. That King asked him what do you want? He said pumpkins, watermelons. What can I say?
2. If no matter how much this body is cleaned, it gets dirty again, is known, then a kind of disgust develops. This feeling leads to detachment (vairagya). If one's own body is repulsive, then how does one have attraction to others bodies?
3. Those who do not give a handful of food to a hungry person, how can they seek liberation? Those who feel dirty even by the whiff of air coming from others, how will they purify others?
4. When meditating on God, the procedure is one begins with vision of the feet and work up to the face. Abhisekam (bath) to God is done from above the head. When worshipping or pleading to God, they prostrate to the feet. This means, there is no differentiation of foremost place and last place. Then, the humans created from the cosmic form of God, why the differentiation, distinction among them?
5. Without adapting good values, good feelings, good gunas, what is the use of doing Stotras, Shlokas, Pujas, songs, vows, rituals or memorizing them ?

***inner conscience advice, approval for practice  
inner power experiences freedom  
inner teaching mind must understand  
inner purity brightens buddhi  
detachment a part of Jnana sacrifice a part of yoga  
without humanness, divinity does not come  
without letting go evil, humanness does not come  
bhakti is door for Mukthi jnana is the way for fortune of liberation  
being Atma is delightful say no to body consciousness  
this Anjaneya is avatar purush  
these words spoken by torchbearer for this world  
do meditation it is spiritual world wealth is intoxication of ego  
mouth must utter Veda, Anjaneya's teaching removes distress,  
saying so  
making body an instrument recognizing Atma consciousness  
establishing the words of Guru in the heart  
step into the kingdom of Atma  
my very little children !***





(Continued ....)

**Behold these words I am conveying as a solution to issues faced naturally by every person, that is, issues faced on the spiritual path. Rare will be the good fortune of those who and when they gain access to these! This Anjaneya's words/ bullets are miraculous, invaluable advice highlighting moral values, which are transparent, guiding, dharma bound, and show a joy filled path with love, faith, confidence, to those who are experiencing this joyous life as a burden and getting worn out in a short time.**