

132) What is unique about the teachings imparted by Guru, Swami?

In any time period Vidya (education) itself is a treasure. Whether it is spiritual vidya or worldly vidya, the Guru (teacher) who imparts it deserves great respect. The devotion you show to your Guru should be unparalleled. The guru-shishya (disciple) relationship is highly sacred in any tradition. It's the confluence of knowledge, wisdom, discernment, and self-control (jnana, vijnana, viveka, samayama). A guru is not someone who teaches physical sciences. The term guru has a more deeper, and more profound meaning than that. It means one who awakens the dormant, latent mental consciousness state in the disciple. It means one who dispels ignorance, fosters mental development, and ignites the flame of knowledge (jnana jyothi) within. In the world all children generally resemble their mother or father. While parents are contributing cause of children's physical form, it is the teachers who shape their thoughts and hearts into a healthy, strong form. The love, affection, compassion, and care that teachers show toward their students remains in the hearts of the children. I always say that teachers should offer their hearts to the students. Rama's greatness lies in being the disciple of Sage Vashishta more than being the son of Dasharatha. When Vishwamitra informed King Janaka that Sri Ramachandra was Vashishta's disciple, Janaka recognized him as a worthy match for his daughter Sita and got them married. The Vidya imparted by this Sadguru is rejuvenating, instills courage and valor. Real Vidya is the understanding and assimilation of values that lead to the formation of good character. If one can grasp these values and transform them into a way of life and character, they become truly extraordinary and surpass even those who possess vast scientific knowledge (vijnana). Both the guru and the disciple are ordained/ specified to have certain characteristics. For the disciple, purity, genuine seeking, and determination are essential traits. For the guru, the qualities needed are the ability to understand the essence of the scriptures, sanctity, a virtuous character, purest form of love, and selfless thinking. Without faith, humility, respect, obedience, and reverence towards the guru, a disciple cannot blossom/ evolve. Worship the guru. Revere him as if he were God. But do not follow blindly. Even if you are totally devoted to your guru, do not abandon your own thoughts. Yet ensure that no negative thoughts about the guru ever arise in your mind. I will tell you about the greatness of such a Vidya.

విద్య నిగూఢగుప్తమగు విత్తము, రూపము పురుషాళికిన్
విద్య యశస్సు భోగకరి, విద్య గురుండు విదేశ బంధువున్
విద్య విశిష్ట దైవత్వము, విద్యకు సాటి ధనంబు లేదిలన్
విద్య నృపాల పూజితం, విద్యనెరుంగనివాడు మర్త్యుడే

Vidya is a vast treasure. It bestows a wealth of beauty and grace that delights the world. Like hidden treasure kept safe, it proves useful over time. It brings everlasting fame, all kinds of prosperity, and all joys/ happiness. Vidya is the Guru of all Gurus, imparts wisdom and guidance. Moreover, like the Supreme Being, it grants liberation. It offers the rewards of both this world and the next, like a beloved deity. There is no greater wealth in this world than Vidya, and without it, one is devoid of discernment and is akin to an animal. Sadvidya (true knowledge, good learning) is the wealth that grants all pleasures to a person. Possessing scholarship and Sadvidya, is like possessing the power to enchant the entire world. Scholars are revered by all because of their exceptional intelligence (pratibha). I have described the unique characteristics of vidya in this way. Jnana naturally exists within every person, it is bringing out what is inherently hidden in inner self. When we say something has been discovered, it is not that the knowledge that has been acquired till then has come from some external world. It emerges from one's mind. If observation and knowledge are mind itself, the external world offers the necessary opportunities, timing, and clues to access the universe's infinite repository within your mind. Whether it is practical or spiritual knowledge, jnana or vidya it all exists within the human mind. The secrets, powers, and wonders of nature are all within the inner self of a person. Entire knowledge emanates from the Jivatma. The jnana that exists hidden, or as a spark within every being, is kindled into a flame by events and circumstances. Whether a person realizes it or not, their Atma contains infinite power. All the shakti in creation resides within you. To bring it out and guide it towards the goal, spiritual training is necessary. This Hanuman has come to you as Sadguru to provide that training.

***how much sweeter than sweet is Sri Rama's name
it is excellent jnana that removes worries of mind
grace that fills the lives with new light
beauty that ceaselessly fills with love and peace
kills the ego and reveals the secular and supreme
breaks attachments removes sorrow
produces smiling faces of love and affection
transformation occurs in love and affection
breaks selfishness, separateness and achieves focus on Shiva
mind concentrates whether you say Shiva or Rama
whichever scent of musk is thought of, it wafts through Atma
increases good, gives ideas of sharing with others
gentleness and tolerance that respects others
friendship nourished by sweet speech and greetings with love
in the manner of how the beauty of full heart shines with devotion***

***handful of rice that appeases hunger,
two palms cup full of water quenches thirst
a remedy that removes body weakness
a great means and a staircase to jnana
splendid nectar that leads you, me, and all living beings
a graceful sweet rhyming couplet
Rama's name is the root support of life
a contemplative mantra that makes all troubles disappear
essence of Veda that takes everyone to the shore/ goal
a lovely saying that teaches to carry on with love
one way for all and everything is the mantra of Rama name
this Sadguru Anjaneya's life goal formula of love
daily chanting must become your guidance
to my sweet little children!***

*expression of the perfection that exists naturally within a person is Vidya
Jnana doesn't come from outside; it's already within you.
all the jnana the world has perceived so far has emerged from the mind.
external world only provides the opportunity to observe the world, but
it's the mind that observes!*

20-10-2020 09:10 AM

133) Swami, What is the uniqueness of spiritual path?

The spiritual path is a nice royal path that can completely free a person from the bonds of illusion (Moha), granting them complete freedom (sampoorna swechha) and fulfilling the ultimate purpose of life. However, understanding and experiencing it in a spiritual/ scientific manner is akin to walking on the edge of a sword. That's why, although millions embark on this path, they are not transforming. But, from the time one enters into the spiritual path, if mastery is gained over it, one can conquer what needs to be conquered. Human life begins with a bundle of karmas. They are inherited over many births, lineages, and through generations. These need to be uprooted entirely. For that it requires diligent and disciplined sadhana (practice). As long as impressions (samskars) exist, the Jiva bhav (sense of being an individual) continues. Only when the Jiva bhav is completely removed does divinity emerge. For this purpose, various methods like chanting the divine name, penance, reciting mantras, and repeatedly meditating on one's chosen deity are in practice. These practices have provided some degree of results to millions of people, and are still proving them. However, these are all outward journeys. Repeatedly contemplating on external entities, gods, deities, or forms and names helps develop good

samskars but does not remove the old samskars. Therefore, to completely eradicate the accumulated/ stored karmas from many lifetimes (Samchita karmas), as well as the prarabda karma inherited in this life, complete non-dual (sampoorana Advaita) Brahma jnana is absolutely necessary. Grasping the sampoorana jnana (perfect knowledge) through the guidance of Sadgurus, and by repeated Sravana, Manana, Nidhi dhyasana (hearing, reflection, and deep meditation), experiencing it, the field of one's being (mind) to be cultivated gets entirely purified. But, the unfortunate aspect is, in current times delivering perfect non-dual Brahma jnana has become extremely difficult. Because, there is no one who can impart spirituality in scriptural/ scientific way, in case if it can be imparted there is no one anxious/ keen to receive it. The reason is that only those who have completely mastered their subtle body can impart such knowledge. Only those who have transcended tamas (inertia) and rajas (activity) and live in the satva (purity) can truly understand it. Therefore, despite the greatness of the method and the nobility of the principle, the current environment is not conducive to imparting spirituality. The truth is that the current intense attraction people feel towards the spiritual path is due to dissatisfaction within their inner self, not because of the external world. As centralization increased, focus on worship of persons and idols grew, due to which slavery/ servitude among sadhaks (practitioners) kept increasing. That is a spiritual regression, not progress. Those at the primary level give more importance to Nama Smaran (chanting the divine name). Those who have matured continue their daily lives from the state of 'not doing anything'. However, if one seeks to transform spiritually and experience complete freedom, poorna jnana (perfect knowledge) is the only refuge. There is no other alternative. All practices done with the mind are basic. The methods that dissolve the mind completely are the most perfect (pari poorna).

134) What discipline must seekers follow regarding food, Swami?

As Sadguru, I am stating this with authority. For survival, for daily activities, for actively participating in day-to-day tasks/ plans, it is essential to eat food regularly, isn't it! There is no doubt about that. By nature, humans are inherently vegetarian. If you examine physical structure, dental formation, digestive enzyme production, and the length of the intestines, it becomes completely evident that humans are biologically set up for vegetarian diet, it has been proven. Vegetarians tend to live longer compared to those who consume meat. Anyone aspiring to progress spiritually must adhere to dietary guidelines. Another important point is that no human is entirely carnivorous. This is because even those who consume meat also eat other vegetarian foods, including rice. Therefore, such people should be considered omnivores rather than strict carnivores. However, the food we consume has direct effect on both the body and the mind. About 80% of the food you consume goes to the physical body,

while 20% is directed to the subtle body. Therefore, it's important to shift the mind towards satvik (pure) qualities. Those who live in satva are balanced, tranquil in every way, so their minds do not suffer any discomfort from their diet. To achieve this, 1) Eat only as much as necessary 2) Food should be consumed when hungry so that it is fully digested 3) Earn your food through hard work and righteous means. Only those who understand the value of money truly understand the value of life. Those who become accustomed to earning money through wrongful means do not appreciate the value of food. Finally, let me say one thing. 1) Purity of ingredients 2) Purity of cooking 3) Purity of cooking utensils 4) Purity of surroundings, is very much needed. These practices are only understood by those who live in satva. The modern human, living in the intoxication of materialism, there is no opportunity to consume 100% of food that is natural like the roots, tubers, fruits, vegetables that are partaken in Gurukuls and ashrams. In recent times, some people, under the guise of vegetarianism, excessively use spices and rajasic ingredients, misleading others by labeling them as vegetarian. Any pungent ingredient (ghaatu) provokes rajas (passion). Any preserved food increases tamas (inertia). Instead, consuming fresh ingredients in moderation, there is no chance for any stress on the physical health and mental peace. Live a life as seekers, becoming a sweet offering that brings joy to this Sadguru. Stand on this earth as those who seek liberation and ultimately attain it, my dear, beloved children!

అక్రుద్ధ్యంతో నసూయంతో నిరహంకార మత్సరాః ।

ఋజువః శమస్సంపన్నాః శిష్టాచారా భవంతితే ॥

*without the gunas (qualities) of anger, jealousy, ego, and envy
possessing sincerity and self-control, are holy, righteous.*

*forgetting the story of birth and the story of death,
don't get elated with the story in-between.*

A Quarrel with Me

***within inside you, there are so many questions
you say it's all God's mistakes***

***accidents during festival parades, dissensions during celebrations
deaths in stampedes, floods during pilgrimages***

***business with God in temples, injustice to the poor, privileges to the rich
what are these deceptions? what are these pretenses?***

***what is God doing? you ask, and that's why you say there is no God.
I must answer this, isn't it***

here is my answer then!

I said there is no deity greater than a mother—are you worshipping her?

*I said there is no 'Veda' greater than a father—are you respecting him?
I said serving humanity is serving God—are you helping the needy?
I said if you hoard or steal beyond needs, you won't gain even a penny in
the end—did you listen?
did I ask you to come to distant temples? did I say I am not in your local
temple?
did I tell you to perform so many rituals, ceremonies, and grand displays?
did I say flowers, fruits, or water is enough?
all these displays are for your ego, wealth, and fame
you built my temples, you carved my idols, you wrote my Darshanas
If you live by Dharma, every day is a good day
If you have a good heart, every day is a festival
a date or festival is declared auspicious, millions of people flock foolishly,
for circumambulation, on that day all at once
won't there be accidents? won't there be negative consequences?
and yet, you continue to blame me?
will you always keep me trapped in stones?
do you think I am nowhere? am I not right beside you?
I am not in mountains or stones
I am in people like you
in the good deeds you do, in your fellow beings, in your service to society
if your heart is pure, if you harbor good thoughts, if you kill your ego,
if you accept that body and 'I' are not one, am I not in your heart?
stop circling temples and stones
circle around yourself, look within yourself
stop lighting lamps in temples , light the lamp of Atma jyothi in you
then realize that you are me - I am you
Jiva is God—God is the Jiva
removing the veils of ignorance
replying to this Anjaneya who appeared directly in front and answered
always under the protection and guidance of Sadgurus
becoming superior in training, traveling the noble path
sharing and spreading the wisdom and glory of Pavan kumar
flourish as spiritual Jivas
my dear sweet little children!*

21-10-2020 10:10 AM

135) Swami, What kind of transformation comes in us due to devotion?

Swami! I have been chanting the mantra given by our Guru for the past twelve years. When you ask how much longer I should continue, I would reply, "Until the feeling that 'I am chanting' disappears." This is because a person doesn't easily forget the concept of 'I', just as they don't forget the significance of the twelve years. When you do circumambulations in a temple, where is your focus more—on God or on the count? If most people answer honestly, they will say it's on the count. However, after completing the circumambulations, there is a sense of satisfaction. You tell others. That you've done 108 circumambulations, adding an entry to your devotion account. But in reality, true satisfaction doesn't come from the count or from telling others. Your conscience (antaratma) is slowly trying to tell you that satisfaction comes from forgetting the count and focussing on God during the circumambulations, is it right to make effort to silence that voice? A true devotee never tells others that they performed a particular ritual or offered a certain Narayan Seva (serving food to the needy). And not at all do they tell it to Sarvajna (all-knowing God). How far is it appropriate to claim seniority in devotion by repetitively boasting for years about it? Devotion has nothing to do with age or experience. How old was Meera when she considered Krishna as her own? How old was Dhruv when he had the direct vision (pratyaksh) of the Lord? How old was Prahalad when he could keep Sri Narayana on alert every moment (to protect him)? Without even telling Sri Lakshmi, Sri Maha Vishnu came running, for that did Gajendra list out the rituals he had performed? Despite believing in God for four generations, that very same God directly came running to kill Bhishma, did Bhishma express anything? The noteworthy point is, it is not the experience that you need to share, but what did that experience has taught you, and as a result what are the subsequent changes in your actions? I define Vidya as "change in behavior." Simply learning the alphabet or numbers is not education. When an uneducated person becomes educated, there must be a change in their behavior. Only then does that education have meaning. The same applies to Bhakti (devotion). After becoming a devotee, gradual changes must occur! Every human being encounters something worth learning every day (if they have the right perspective). That's why I say that everyone is a perpetual student. How can one simply claim that they have read scriptures, performed rituals, and gone on pilgrimages, just like entries in a service book? It is devotion that leads you to the right path, and it is devotion that gives you the strength to say goodbye to bad habits. Seva (service), sacrifice, compassion, empathy, altruism, kindness, forgiveness, a broad perspective, humanity, and moral values—devotion welcomes these virtues and makes them a permanent residence in your heart. Over time, only the person who can cultivate these good qualities and put them

into practice can be described as the very definition of a devotee. You must feel extremely blessed to have the rare and extraordinary opportunity to be in my divine presence, and to spend your life in the presence of my divine lotus feet. In a world devoid of truth and love that has turned into a desert, my presence is like a flourishing oasis filled with fruits and flowers, and you have found it. You are fortunate to have spent at least a portion of your life in my presence. The blissful ecstasy (ananda paravasyam) that allows you to smile no matter where you look, is enough for you. You need nothing else. You may not know how many times you have been born on this earth, but in this lifetime, you must always congratulate yourself for having the chance to study and receive excellent education and training in a fine school. Spend the rest of your life resting in the warm lap of God, waiting for His command to attain eternal sleep, eternal peace, and discover the place from where you started from. But you must be able to say with absolute certainty that you are on the right path. How long will you continue this search? Is this lifetime enough? do you need more births? You may be long-distance travelers. But you are on the royal road. I know this. I can definitely guide you to your destination. I have that faith because I am the guide. Since your destination and journey are also the same, I will surely help you reach it. But, only if you follow me!

ద్వావిమౌ పురుషవ్యాఘ్రః సూర్యమండల బేధినౌ ।
పరివ్రాజ్ యోగయుక్తశ్చ రణేచాభిముఖో హత్వాత్ ॥

excellent among men, O Dharmaraja!

*ascetic devoted to yoga, warrior who bravely stood, fought and died in battle
only these two can pierce through the solar realms and ascend to higher worlds.*

Planning (pranalika) means:

bringing the future into the present

if you do that, you can build your own future

You must have a goal accompanied by a definite plan

that itself gives you incredible self-confidence, and immense mental strength.

knowingly or unknowingly, when mind is entangled in any illusions,

or when a person loses control like a drunkard at night

for mistake that happened through you, or for your unnatural behavior

or for the bitter words spoken to by those you love

whether it's through your words, actions, or looks

or through your thoughts, proximity, or intentions,

whether directly or indirectly

at any time, in any place, or by mistake

unable to share or write, about slight disturbance to small pain with

anyone, mental physical wounds that make you suffocate within yourself

***at any moment when those troubled you
I say only one thing with thought, word, action
with tears, plead only one thing
your transformed heart that is broken with repentance
must pray for one thing only
without feeling belittled, with big heart seek forgiveness
for your inner purification, as children of this Anjaneya
always partaking the nectar of the teachings of the Sadgurus
my dear sweet little children!***

24-10-2020 09:30 AM

136) What precautions must we take on our spiritual journey, Swami?

“విద్యాదదాతి వినయం” The meaning of education is that it bestows humility. However, the concept is not merely about bowing one's head. True humility means having a mindset free from ego and attachment. Every human being should cultivate jnana (knowledge) that is free from ego and attachment, establishing it in their heart and must apply it consistently and experience it in their life. Through the influence of spiritual principles, many people have recognized divinity, entered the sacred path, and have been experiencing the divine spiritual truths. True wealth is spirituality. Such spirituality depends on your moral behavior. The goodness within a human being is like fire. It is covered by the ashes of materialistic desires. Therefore, you must rise above these vishaya (worldly) desires. Today, the world is witnessing an increase in the scientific knowledge along with increase in ignorance. This darkness of ignorance is evident to you in every atom, every moment. Hence, more than the learned culture and power, worldly jnana is essential for mankind. First and foremost, a person must cultivate human values. These values can only be developed through spiritual wealth, not by any other means. I constantly strive in various ways to influence and inspire you, giving countless examples of this. Just as a seed, when sown in the soil and nurtured with care, grows into a great tree, but if kept in a container and watered, it rots—similarly, human values must germinate, grow, and flourish in a pure spiritual heart, and only then can they be proclaimed to the world. Unfortunately, due to hearts narrowed by selfish thoughts, humans fail to realize that their own well-being and that of their families is inextricably linked to the well-being of society, and I agonize over it on your behalf. Because my heart is both maternal and paternal. Sacrificing selfish interests and narrow-mindedness, everyone must commit themselves to the welfare of society. The welfare of society is the welfare of the nation. A person who cannot recognize and act on their social responsibilities will be shunned by society itself. Even within you, pure intentions are getting buried.

Your life's goal are being led down a path of narrowness. While man revels in physical pleasures, he bids farewell to practice of humanity's core values. In youth, a person's blood boils with vigor. At that time, he is intoxicated with pride. He is in the excessive pride of believing that no one surpasses him. In such moments also one becomes absorbed in pomp and delusion. As a result, in the extremities of daily life, they are disregarding the truths that are directly in front of them. Many are under the illusion that the strengths of wealth, intellect, and education are the most important things in life. However, the true strength is divine strength only. Aren't there wealthy and intelligent people in the world? Aren't there many who have attained high positions? But do they all enjoy mental peace? No, they don't. All these can only provide world fame. Therefore, everyone should carefully consider what is right and wrong and proceed with discernment (vivek). I am giving you a message (teaching). It is essential to renounce the eight kinds of pride. Because these eight prides are present in humans. I will say it is only when one can renounce them that they have the opportunity to mature into a complete human being. It is not possible to completely abandon desires, anger, delusion, pride, and envy. But one must always strive to keep them under control. Humans are enveloped by the pride of wealth, caste, youth, beauty, power, and education (food and woman make it eight). One must realize that these are not permanent. By clinging to the impermanent, they waste the true and eternal value of humanity. This is unforgivable. Moreover, people act without understanding the true meaning of freedom. Not only students but elders, too, should rely solely on the Supreme Principle (Para tatvam) and not become subservient to others in worldly life. What is freedom? Self-knowledge (Atma jnana) is freedom. Self-bliss is freedom. Self-awareness is freedom. Therefore, acting according to one's whims, dedicating one's life to sensory pleasures, is not freedom. True freedom is acting in a way that satisfies your conscience. Even though God provides you with all powers, you must not indulge in wrongful deeds. Recognizing that everyone will eventually have to face the consequences of their actions and living accordingly is my advice (teaching)!

Key verses (shlokas) in Bhagavad Gita 118

Key verses (shlokas) in Upanishads 118

If your birth year is taken away from 118, gives your current age

ధర్మాదౌ యః పరిత్యజ్య స్యాదిందియ వశానుగః ।

శ్రీ ప్రాణ ధన ధారేభ్యః క్షిప్రం పరహీయతే ॥

whoever is abandoning Dharmarthas (virtues) and becoming a slave to senses, he will soon lose prosperity, finances, spouse etc, and life (prana).

***love and contentment make man attain self-control
without losing them, and without bringing close***

***what burns a man - envy, greed, and hatred
without embracing ego and authority that is harmful to life
always, always keep at distance undesirable debt and begging
recognizing never to engage in deceit and slander
skillfully with what you need goal, forbearance, and humility
abandon the blind attachment, selfishness that hinder your efforts
avoid never to tread paths of loneliness, and darkness (Tamas),
only two things worth of practice and preaching
they are ethics and morals
always worthy of practice are dharma, kindness, compassion
performing acts worth doing daily charity, meditation
pursuing good will, unity that are always worthy of reflection
following discipline and compassion
practicing the vows of truth and silence
in a manner that makes Anjaneya's heart overflow
observing self-protection and self-critique
setting aside pomp and pageantry
standing next to Pavan Kumar
minimizing thoughts by divine contemplation and visitation
practicing more, while doing what needs to be done
with discernment and timeliness
without considering Maruthi's words as a burden
letting go of anger, worry, desire that are not useful for meditation on God
leading life comfortably and joyfully
with Hanuman's protection and support, become egoless
love and affection that is overflowing
store in a container called 'you'
becoming humble and selfless
reach Nirajan, become every-happy, attain unlimited bliss
always bask in the auspicious presence of Sri Rama
my sweet little children!***

25-10-2020 09:20 AM

Once, Rabindranath Tagore visited Japan. He gave a lecture for ten days in a row on his book Gitanjali, speaking every evening from 6 PM to 7 PM. An elderly man would come to listen to him every day without fail. He would arrive well before the lecture began. And left when Rabindranath Tagore left. After each lecture, the elderly man would honor Tagore with garland of flowers,

showing immense respect. His demeanor was very simple. He appeared to be sincerely trying to apply every word of Tagore's teachings to his life. The clothes he wore were quite plain. In short, the elderly man had great admiration for Tagore. After the lecture, many people would approach and speak to Tagore with great respect. Some would touch his feet out of devotion. Many of them listened to Tagore's lectures on self-knowledge (Atma-jnana) even though, they did not fully realize how much their understanding was being expanded. Each word he spoke was invaluable to their lives. Sri Krishna Paramatma went to Sage Sandipani, Lord Rama went to his guru Vashishta, this Anjaneya went to the Sun God, and today you came to this Anjaneya for this wisdom. This elderly man would kneel before Tagore every day after the lecture. On the last day of the lectures, many people offered Tagore gold coins, money, fruits, and flowers as tokens of appreciation. The elderly man, however, politely invited Tagore to visit his home. Tagore, already impressed by the man's devotion, graciously accepted the invitation. The elderly man's heart was filled with joy. Tagore called his assistant and said, "This man appears to be deeply moved. Ensure that we do not impose any financial burden on him for our visit. Also, give his children 200 yens as a gesture of goodwill." The elderly man arrived precisely at three forty five in the afternoon in a Rolls-Royce parked in front of Tagore's residence. Earlier, Tagore had informed him that he would visit at 4 PM. The elderly man took Tagore in the car to a large mansion atop a hill that looked like a palace. Upon arrival, the watchman respectfully opened the door and saluted them. Inside, many respectable figures welcomed Tagore warmly. They seated him on a golden throne. Around 200 dishes were prepared and served to him in golden serving dishes. The elderly man's entire family performed a ritual of worship for Tagore, reverently sitting near his feet. Tagore was astonished by all of this. He asked the elderly man, "Where have you brought me? Please take me to your home. Why did you bring me to this palace?" The elderly man replied, "O revered sage! this is my home. These cars, this bungalow, everything here belongs to me. Those who bowed before you are my wife, children, daughters-in-law, sons-in-law, grandchildren, and great-grandchildren. I own two factories." Tagore was surprised and asked, "Then why, despite being so wealthy, did you always come to my lectures in such simple attire? May I ask why?" The elderly man answered, "Master, material wealth is not a measure of true character. Boasting about wealth is foolish. No matter how much wealth one has, it cannot bring inner bliss (Atma ananda). No one knows when or how this wealth might disappear. A person who constantly worries about protecting their wealth has no time to reflect on themselves. In the world beyond, this wealth holds no value. Compared to the priceless Atma Jnana (knowledge of Atma), this wealth is insignificant. While wealth brings me troubles, the wisdom you shared brings me immense joy. I will remain forever grateful to you. Until now, I lived my life pursuing wealth. But none of it brought me any happiness. Every word you have

spoken has cleared the fog of my ignorance. I dressed simply only to show that in the pursuit of knowledge, I am nothing but a beggar before you. I am deeply happy in your presence." Hearing these words, Tagore's heart overflowed with joy. Therefore, wherever true knowledge is valued, there is honor in life. Where teachings of noble are respected, material wealth loses its significance. Rabindra said happily "my friend! you are more devoted to self-realization than to wealth. You are truly rich. Meeting a disciple like you has filled me with satisfaction today. My teachings have found their purpose. Wherever I go, people ask for material comforts and waste their precious time. But you are wise. Even without asking, God has given you everything. Perhaps it was God who sent me here to fulfill your thirst for knowledge." After bidding farewell, Tagore left, feeling content. This Sadguru needs disciples like that elderly man. I am waiting to see who among you will become such a disciple. When will you bring me the joy of waiting?

life and death are not somewhere. life is in strength - death in weakness

మాతృవత్పరదారాశ్చ పరద్రవ్యాణి లోష్ఠవత్ |
ఆత్మవత్ సర్వభూతాని వీక్షంతే ధర్మబుద్ధయ ||

those endowed with a righteous mind behold other women as their own mothers, others' wealth as mere dust, and treat all living beings as themselves.

money became God and conceit became religion

***intellect became center of selfishness, ego became life breath,
and desires became eminent***

***dharma became useless, compassion became miserable on earth, and
friendship became void***

hypocrisy became light of life, love and affection became diseases

kali age education that turns one blind with desire

life became burdened and minds lost their ability

if delayed what will happen to the world

hurry up and bring the change very soon

attaining purity of mind is devotion

performing meritorious deeds becomes worship (puja)

good deeds for others sake becomes tapas (austerity)

do not forget such ethical words

what Maruti said

doing what is said and keeping the mind under control

ari-shadvargas (evil qualities) that attack as a group

uttering Anjaneya's name becoming charioteers of victory,

reach the shore with humility as adornment

my dear sweet little children!

26-10-2020 09:10 AM

137) Swami, How to live peacefully?

You are all helpless tools in the hands of God. If this understanding remains with you at all times, and the thoughts of 'I' and 'my will' disappear, you will always be able to stay in peace. The son of Kausalya (Rama) has set an example with his life and given you the highest teaching. In the Gita, when it says, 'Become merely an instrument, O Arjuna,' Lord Krishna is conveying the same message to Arjuna "నిమిత్తమాత్రం భవసవ్యసాచిన్". It takes immense strength to continuously maintain this mindset. It is to this strength in Lord Rama that you bow down to. You wish to attain that same strength. How did he acquire it? How was Lord Rama able to stand firm like a hero, without wavering, even when faced with countless hardships? If you ponder this, you will realize that his nissanga buddhi (detachment), teevra vairagya (intense renunciation), and understanding that the entire world is God's play bestowed this strength upon him. You, too, can acquire such strength by cultivating similar detachment and a discerning mind. Understanding that you are all mere actors in the play scripted by the divine is the true worship you can offer to Lord Rama. Sri Rama is the epitome of dharma, who despite a series of hardships, maintained his mental equanimity but generously shared happiness to others, while absorbing all the suffering himself. It is because Lord Rama always viewed the entire world as a divine play, he cultivated immense patience and forgiveness. Just as strong winds cannot move a massive mountain, troubles could not shake him. His mind remained unshaken. Therefore, Rama is our revered deity. He became the guiding compass for our life's journey. To worship Lord Rama means to remain calm and unperturbed, no matter how difficult the circumstances or how many challenges come your way. If you were to ask, is it possible for us to achieve that state? remember that Sri Rama, while leading a household life and fulfilling family responsibilities, was able to conduct himself that way, isn't it! You are taking everything too seriously. You lack the constant awareness that everything is just God's play. If things go according to your will, you are happy. If they don't, you are sad. In reality, there should be no such thing as your will, sankalp. Even if it exists, you should understand that it is not that important. The entire creation runs according to God's will. Hence, your goals, ambitions, and desires do not need to be given so much importance. Whether they are fulfilled or not should not matter to you. In the garden of this world, your ego and sankalp (will) are like weeds. If you remove these weeds, you will find peace. Your existence in this world is very minor. The virus that is causing fear and chaos in your life is reminding you of this very fact. To all of you who chase after wealth, possessions, fame, and power, this is a great awakening. This is a harsh truth. It is difficult to digest it. Life is fleeting. Despite your Sadguru teaching you that bodies are perishable, what is being told is not sinking into your mind. When it is

said renunciation grants courage, you think it is a feeling somehow associated with hopelessness. This pandemic has somewhat diminished your blind obsession with wealth and possessions. It urges you to shed the rest of your delusions. Therefore, I personally say thanks to the coronavirus. As God no matter how much was taught, the change that did not come, is brought about by this virus. This too hasn't come without God's will, recognize it. At least from now on, if we promise to live with righteousness, love all living beings, and helping others as our goal, it will say 'I will leave now'. It will say quick liberation from these painful situations will be granted. To give a promise like this, one needs power. May God grant such power! May Corona leave soon! Your Hanuman is praying to Sri Rama that 'May the embodiment of righteousness, Sri Rama, enter our lives again!'. There is no doubt that the all-powerful Sri Rama will bestow both worldly and spiritual blessings on those refugees (sharanagatulu) who remember and praise Him.

యస్మామతం తస్యమతం మతం యస్య నవేదసః ।
అవిజ్ఞాతం విజానతం విజ్ఞాతమ విజానతమ్ ॥

*will be made known to one who does not know. to whom it's made known, they
do not know*

Not made known to those who know - made known to those who do not know.

***my golden father, Sri Rama, spread love and peace in a practical way
ideal Ananda Rama worshipped and made others worship love and peace
my Rama showed us in practice hindu dharmas and faith
helmsman Rama removed misery of forlorn,
undertook and walked the path of Satya (Truth) and Dharma
became divine light for world peace, benefactor of universe, lord of
vaikuntha, as Rama
aptly said so by entire Vedas, with beautiful form as said by lord shiva
changed the dull-witted into precious pearls and put them around the neck
of Mother Earth, grantor of auspiciousness O Sri Rama!
with changed heart we worship you, letting go the jealousy of Maruthi
making your principles aware to children of the world for reaching you
reaching the shore cleansing ourselves, hurriedly with this Pavan Kumar
journeying in various ways on the path to reach the ultimate abode
become seekers of liberation for reaching the abode of freedom
please bless my little children, O Rama, such is prayer of this Hanuman
my dear sweet little children!
You are born to be victorious.
With a firm resolve work steadfastly!***

27-10-2020 09:10 AM

138) What is the benefit of Jnana, Swami?

Childhood passes by with songs and games. Later with wife, children, and family. After some more time, one focuses on earnings to live comfortably and enjoy material pleasures, forgetting everything else. But time waits for no one, isn't it! Next comes old age. Then comes the pain of thinking, 'I used to do this and that before, but now I can't do anything. My words have no value, either at home or outside.' Even though kala purush (time) is witnessing all of this, it shows no partiality to anyone, when the time comes, it merges the vital breath (prana vayu) with the infinite air. The body burns to ashes. Is this what human birth meant for? This human birth is the result of countless meritorious deeds from past lives! How much it is being wasted? You may use various worldly means and achieve joy and comfort, but ananda (bliss) will not be attained. Permanent bliss (shashwata ananda) does not come from rituals, sacrifices, or chanting of mantras. Reading scriptures and ancient texts will not grant eternal happiness (shashwata ananda). That is why I say, “క్షీణేషు జ్ఞే మర్త్యలోకే విశంతి” “When merit wanes, one returns to the mortal world.” As soon as the merits and demerits are exhausted, one is bound to be reborn; there is no escape from this. Only the fire of knowledge (Jnana Agni) can end the cycle of births and deaths. A human should strive for such knowledge. You should cultivate this by serving the wise (jnanis). In these times, it is very difficult to identify a true wise person. Therefore, without blaming anyone, you should continue your efforts in silence and without interruption. To understand this, you have set a timeline, like months and years. Did you achieve what you intended to in the past year? Did you derive happiness from what you did, or not? What was the reason for it? Why are so many misfortunes occurring? After some reflection on these questions, you should think carefully and prepare your plans for the time ahead. Think before you take a step.

139) Swami, What is ‘full or complete life’, who are the ones with full life?

అకాలమృత్యు హరణం

సర్వవ్యాధి నివారణం

సమస్తపాప క్షయకరం

శ్రీపరమేశ్వర పాదోదకం పావనం శుభమ్ ॥

You take ‘teerth’ holy water in temples with above uttering. The desire in your heart, without getting subjected to untimely death, to live ‘full or complete life’ (poorna ayurdhayam). Priests also bless you saying, “శతమానం భవతి” ‘live long for 100 years’. That gives you more happiness. Actually what is poorna ayurdhayam? In the age of Kali living for hundred years is considered poorna ayurdhayam (if one is healthy). People celebrate and perform Shashti poorthi at

60 years age, Bhimaratha shanti yatra at 70 years age, Sahasra chandrodayam at age 80, Kanaka Abhisekam at 100 years age. They are called sampoorana ayushkulu (full living). This is in Kali age.

అంతరాత్మ కన్నా అధ్యాపకుడు లేడు
అరయ కాలమే మీకు పరమగురువు
గ్రంథరాజమగును ప్రత్యక్షలోకమే
ఎవరు స్నేహితుండు, ఈశ్వరుండే!

This is the exhortation of the inner conscience. It means there is a shakti (power) within you that observes every action you take, constantly warning and reminding you: 'Do not do this, you will suffer; do this, and you will be happy.' That shakti is Atma shakti. That is God. You are not even trying to listen to it. In the second line, time itself is your teacher. From the moment you wake up until you go to bed at night, you listen to and see everything in the world. Every living being that faces financial, physical, and mental struggles and joys in life will one day face its end (death). This can happen in childhood, youth, or old age; no one knows when. Therefore, it is revealing the truth that time is your Guru. In the third line, I mentioned the గ్రంథరాజము 'great book.' Even if you have not read anything, I have said that this world itself is a book filled with some direct and some indirect experiences. In the fourth line, who is a friend? Only God is! Even when you leave this world, that friend will accompany you. All material friends will remain here. That is why, in the Sathya Sai Avatar, which has descended in the closest proximity, how much profound meaning has been infused into a simple song by Sairam, 'Sada Nirantara Hari Guna gavo Prema Bhakti-se Bhajan Sunavo' (Always and continuously sing the praises of the Lord with love and devotion). This is the essence of the teachings given to you by that embodiment of love. When you recognize and practice this, just as it is said that a boat is needed to cross the river, recognizing that one might or might not get a human rebirth, protecting health through proper diet and lifestyle, you may pray, 'Swami, grant me some more time to live'. But you must understand how to make the best use of the full life span granted by the Divine. What kind of people should those be who live a full life? How should they live? That's why I said above, what matters is not how many years you have lived, but how you have lived. This will be revealed to you by the divine power within you, time, and the world.

*Desire to win, belief that you can win,
and what is needed for victory is ceaseless sadhana
these are the only three that get you closer to victory*

ప్రాజ్ఞోపసేవినం వైద్యం ధార్మికం ప్రియదర్శనమ్ ।
మిత్రవన్దం సువాక్యంచ సుహృదం పరిపాలయేత్ ॥

One should carefully protect those who serve the wise, a doctor, a pious person, a handsome individual, one who has a strong circle of friends, and a sweet-speaking friend.

***difference that is not in air, difference that is not in religion
difference that is not in water, difference that is not in caste (kulam)
difference that is not in earth. difference that is not in race (jati)
difference that is not in fire, difference that is not in class (varna)
difference that is not in sky, difference that is not in the location
difference that is not in pancha bhutas (5 elements)
difference that is not in creation, difference that is not in Sadguru
then why do you have this differentiation, O man?
born in air, grow in air, die in air
arise out of earth, merge back into it
survive in water, die in water
live in fire, melt back into fire
arrived from sky, merge back into sky
none of these differentiate, then why do you have differentiation?
searched entire earth for heavenly pleasures
for attaining liberation traveled to all pilgrimages
desiring freedom (mukthi) did charitable activities
for merit performed fire and ritualistic sacrifices (Yaga, Yajnas)
you set aside the teachings of Sadgurus
disregarding the teachings of this Anjaneya
not practicing, not respecting, and not bringing into experience
would you attain by merely listening and feeling happy?
then how will you get liberation?
this Maruthi wishes to ask emphatically the above
with lots of ..lots of..lots of...anguish
I who leaped across the ocean, how am I to save you?
my sweet little children!***

28-10-2020 09:10 AM

140) What is the path to attain Paramatma (God), Swami?

Whatever you do in this world, you do it expecting some kind of result. If there is no result, you say, 'Why do it unnecessarily?' However, if you do something with an interest (asakti) in the result, that result will bind you. You perform virtuous deeds, rituals, and charitable acts. While doing these, you have

an inner desire for merit, a hope, and belief that you will gain merit. It is true that merit will come. But what is the use of that merit? After enjoying the pleasures in heaven for some time, once that merit is exhausted, you will have to return to this world to experience the fruits of your actions, isn't it! The heavenly realm is for pleasures only, and it is not karma bhoomi (for performing actions). Over there, there is no opportunity to perform good deeds. To attain the Supreme Being, one has to come back here to engage in suitable practices. Therefore I say, perform actions for the sake of God without seeking any fruits/ results. With the intention of performing karmas without seeking results, after completing the worship, you say, "ఏతత్ ఫలం సర్వం పరమేశ్వారార్పణమస్తు" 'May all these results be offered to the Supreme Lord.' That is why I say to avoid attachment to the outcome. You don't know if heaven - hell exist. You haven't seen anyone who has been there and returned. But even someone as powerful as Indra had to live with body covered up with eyes for desiring another's wife. This means that if even someone who is god like faces punishment for wrongdoing, shouldn't this principle apply to ordinary humans as well? You should question this. The meaning is that there is no exemption from punishment if you commit a wrong. I've said many times that the thoughts you have at the time of your death will set the stage for your next birth. Since you don't know which moment will be your last, you should always have good thoughts. The root cause of birth and death are your thoughts. Some people lose faith in God when faced with difficulties. If you read the histories of many devout people, you'll see that they became dear to God because they maintained steadfast faith despite their sufferings and sorrows. Their fame and reputation have endured as long as the moon, stars, and sun exist. When faced with hardships, you should consider that they have come according to a specific divine command. The more you grind sandalwood, the more fragrance it gives. The more you chew a sugarcane stalk, the sweeter the juice it produces. The more you burn gold, the more its impurities are removed, and it shines as pure gold. One who remains steadfast and composed in the face of difficulties will flourish as an exemplary human being. If you ask why sometimes bad results come even when you're doing good deeds, my answer is, 'The seeds you have sown will bear the corresponding fruit.' As Lord Krishna said in the Gita, 'Anapekshaḥ shuchir dakṣaḥ' – meaning, a devotee is characterized by both external and internal purity. A sinner does evil deeds patiently but refuses to accept the consequences of those sins. The mind must be given a task to prevent it from wandering at will, and that task is chanting the name of the Lord!

141) Swami, How to restrain the mind?

The nature of the mind is such that it will not sit idle. It is always running towards something or the other. To explain this, I'll use the example of a monkey trainer. A monkey, too, never sits still. So, the trainer plants a tall pole in front of

the monkey and instructs it to 'climb up, climb down,' keeping it busy with the task of going up and down the pole. Similarly, the mind must be given the task of chanting the name of the Lord. Dietary regulations greatly help in controlling the mind. Among all the senses, the tongue is the most significant. It has two functions - speaking, tasting. Liberation - bondage occur due to tongue itself. Ancient Rishis (ascetics) for restraining the senses used to undertake four - month vows (chatur-masa vrata). Those four months were during rainy season, hence traveling from one place to another was hard, they used to build kuteers (thatched huts) in the forests and perform Tapas (austerity). They used to live on tubers and roots (kanda-moolalu) and do Yoga sadhana (practices). But in current times, each day of those four months devotees are taking turns hosting banquets. That is, time has changed. By restraining the tongue one can live longer. Mind is mightier than the tongue. Controlling the mind is also very difficult. Even someone as great as Arjuna said, "చంచలం హి మనః కృష్ణ ప్రమాథి బలవదృఢమ్" 'The mind is restless, turbulent, strong, and unyielding, O Krishna.' I will tell you a story about how to control such a restless mind.

A king called the villagers and gave each one a goat, saying, 'Take good care of it, but when you bring it back to me, it should not eat even if leaves are placed before it.' He announced that there would be a reward for those who succeeded. Everyone started feeding their goats well, thinking that if they are well-fed, they won't eat the leaves. However, one girl would place leaves before her goat, and just as it was about to eat, she would hit it on the snout. After some days, even when leaves were placed in front of it, the goat stopped looking at them. One day, the king called everyone and tested them. While all the other goats ate as soon as they saw leaves, this girl's goat kept looking at the stick in her hand. The girl won the prize. The mind is interested in many things. It is never stable. I told this story to show that it can be controlled through such practices. When the mind is purified, wisdom blossoms. Only when wisdom blossoms, success (siddhi) is attained. In this way, the mind is the cause of sin, virtue, and rebirth. If bad thoughts (vishaya) come to you, do not give them any attention. For example, if a relative comes to your door with a suitcase, and you greet him with a 'Hello, how are you?' he will immediately enter your house with his luggage. Instead, if you do not speak when he reaches the door, he will go to some lodge or hotel. Similarly, if bad thoughts or feelings come, ignore them as if you haven't seen them. They will not enter your mind. If you say 'Hello' to them, they will come in and sit on your head. You let friends enter your house through many doors, but you don't let the donkeys and pigs from the street come inside, isn't it! Hence, if you allow only sacred things to enter through the body's nine doors with discretion, I will say you will become virtuous and pure. When seeds are sown in the ground, whether they fall upright or upside down, they still sprout upward. Similarly, no matter how you chant the name of God, it will certainly bring good results. 'బంధువులందరూ వాకిటిదాకాను,

వల్లకాటికున్ వత్తురు. బంధమణచి నిను బాయను ఆత్మబంధువు భగవన్నామమేరా!' 'All your relatives will come to your doorstep, or up to the funeral pyre but they won't help you beyond that. The only true friend who will break the bonds and set you free is the Divine Name of God.' So, chant 'Ram, Ram, Ram, Ram, Ram, Ram, Ram, Ram, Ram' heartily!

వికర్మణా తస్య మానాః పాపాద్వి పరిముచ్చతే ।
నతత్ కుర్యాం పునరితి ద్వితీయాత్ పరిముచ్చతే ॥

Whoever commits sinful acts and later repents, shall be freed from those sinful acts. Moreover, if one makes a firm decision, 'I will never commit such sinful acts again,' they will also be freed from future sinful acts.

**for sake of altruism trees give fruit
for sake of altruism rivers flow
for sake of altruism cows give milk
O man! your body is there only for sake of altruism
then what altruism are you performing?
altruism that you are doing, that is,
treating as others creating such a distance that boon cannot be received,
you are alienating yourself.
I am close to you, but you are far from me
I am step away from you, you are unreachable
I am saying it the way it should be said
If you don't listen to what is said, life becomes a desert with no movement.
life is of which specie? if brought to memory once,
this fragrance filled life
killing the ego in the single letter 'I' 'I' 'I'
ram, ram, ram, ram, ram
accepting the nectar consisting of these two letters
subduing the untouchability in you called egotism
becoming desirous of what Anjaneya is saying, severing the love-hate,
why would you let go of liberation attainable in a moment?
if let go, it will be wasted
without looking for a solution reach Pavan Kumar chanting the mantra
my sweet little children!**

*Those who serve must possess divine wealth. Your actions are essential.
If you do anything for fame, it's futile.
That's why you must practice selfless service.*

*You must be able to do the task allotted to you with love
Even when giving water in a glass, instead of saying 'I must give water',
if you greet the person and serve that water with love,
that person's thirst is quenched more by your greeting than the water.
When you serve food on your plate, you don't criticize your meal.
Likewise, you must be able to serve with more love than when you serve
yourself.
Because, by good fortune, God came before you as the bhokta recipient.
I will be grateful to God for my entire life for giving me the opportunity to
serve such a recipient, - this thought will purify your inner self!*

29-10-2020 09:10 AM

Once, the sage Narada, who travels through the three worlds, went to the world of Yama while on one of his journeys. There, he observed sinners being punished as usual. However, among those sinners, he saw people who had performed many sacrifices, charitable acts, and virtuous deeds on Earth, he thought that some mistake must have occurred, and thought "I'll look into it later," he then proceeded to heaven. In heaven, he saw virtuous souls and constant devotees of God, which was natural, but to his surprise, he also saw people who, while on Earth, had performed charitable acts, rituals, and divine services only occasionally, if at all. Comparing what he had seen in Yama's world with what he saw in heaven, Narada thought, "There's no doubt; not somewhere but both here and there a great mistake has occurred. Those people should have been here and these people over there. But things have gotten mixed up. I won't be at peace until I bring this matter to the attention of the Lord of Vaikuntha," and with this thought, he set off for Vaikuntha. When Narada arrived, he found Lord Narayana comfortably reclining on Adishesha, with Goddess Lakshmi attending to Him. Narada, with his constant chanting of "Narayana," bowed to the divine couple and said, "O Lord! God of Gods! The great one! Protector of the Universe! O Janardhana! You seem to be resting here, having forgotten the world, while there, all kinds of mistakes are happening. But why should I bother? You are the ruler, and they are the ruled. Whatever happens, how does it concern me?" he said, letting out a deep sigh. Noticing this, Lord Vishnu said, "Narada! As the saying goes 'Great ones do not come for no reason.' It seems you have come here with a purpose. Why speak indirectly? Whatever is on your mind, tell me. You have come this far; it is not right to hide behind the door now!" Upon hearing these words from Lord Vishnu, Narada said, "O Lord of Vaikuntha! While traveling through the worlds, I first went to Yama's world. There, I saw many people who were renowned as great individuals and many who were constantly engaged in your service. Then I went

to heaven, where I saw people who only occasionally, if at all, engaged in your service, and those who hardly ever worshipped you. What is this reversal? It seems to me that a mistake has occurred somewhere. Don't you think so too, O Lord?" Narada expressed his doubt. Listening attentively to Narada's words, Lord Narayana said, "O great sage! You are omniscient, capable of traveling through the three worlds, and you know everything. What you have said is true, and I do not deny it. But observe the differences and intentions behind them. It is true that many who performed virtuous deeds and divine activities ended up in Yama's world after death. However, all that they did was for selfish reasons, for show, for ostentation, and to establish their status in society. They conducted these acts solely for their personal advancement. With the feeling they themselves are affluent, they associated only with affluent, and served only the wealthy. Their was personal gain behind every action they performed. Worshipping the divine should not be about fulfilling one's desires, isn't it! While doing any yajna, yaga, or charity they lacked the feelings of - doing without any desires and expectations, purely as an offering to God, for the welfare of the entire world, sharing a part of what they have with few forlorn people, serving them, seeing divine in them, and getting sanctified in their service. Whatever they spent on such activities, they earned many times more by using those divine works as a pretext. Hence, they accumulated more sin than merit. Because of the small amount of merit in their actions, they first enjoyed the pleasures of heaven and then went to hell. As for those you saw in heaven, many of them were ordinary people. Some among them were poor, some were destitute, and some were beggars. It's true, can't deny it. But all of them spent every moment of their lives remembering me. They made me a witness to every step they took. They did not have the means to perform divine acts, but their devotion exceeded their capabilities. They demonstrated their devotion through constant remembrance. It requires no expense. Even a moment of remembrance done with a full heart is equivalent to the result of a million sacrifices. Even a small charity done with a sincere heart holds the power of a million merits. They had only desire, but no greed or excessive desires. There was no selfishness in any of their actions. Their deeds in everything and everywhere were satvik (pure and selfless). They worshipped me with whatever they had. Whatever prosperity they had, shared it with others. This is what I want. Those who do not focus on worldly pleasures are closer to liberation (moksha). They possessed these qualities. Hence, those who unknowingly or knowingly committed minor sins in their lives first experienced punishment in hell and then were sent to heaven to enjoy the numerous pleasures of heaven. Now tell me, Narada! Has any injustice happened anywhere?" Hearing Lord Narayana's question, Narada humbly bowed and said, "O Lord! The mistake did not happen there or here; it happened in my thoughts. You have dispelled my ignorance and granted me knowledge and wisdom. I now understand that the

feeling behind the devotion is more important than the devotion itself. I am grateful, O Lord!" Narada said and departed. Understand the reason why I have told you this story.

సంతస్తృణోత్పారముత మాంగాత్ సువర్ణ కోట్యర్చన మానుసంతి ।
ప్రాణన్యాయేనా వికృతోపకారా ఖలే ఫలే వైర మినోద్వహంతి ॥

even when a blade of grass on their head is removed saintly persons consider it a great favor. On the other hand, even if you risk your life and do a great favor, wicked people will only harbor resentment and seek revenge. This is the true nature of each individual.

Do not let bliss get deficient. Do not let mental peace get disturbed.

***shared love and reformed your life
imparted the wealth of knowledge and humility
as Saraswati, as the essence of Aum, ceaselessly helped you to grow
recognize this Sadguru in Guru's position who is guiding you to serve
in this field of universal arts, in the streets of wisdom,
towards victory goal of reaching the Universal Atma
this Anjaneya, sculptor of disciple's character, shows the path to life goal
opposing evil, confronting injustices,
imparting knowledge leading to the eternal
to the Sadguru, grantor of peace, who sowed the seeds of wisdom,
bring him joy by embracing the name of Rama ecstatically
become recipients of unending peace, prosperity, attain state of liberation
my dear sweet little children!***

30-10-2020 09:50 AM

142) By hurting someone's feelings with speech, what consequences one has to face, Swami?

Words can ignite flames during interactions (vyavahara) among people. They can cause even strong bonds to break. Especially in families, offices, and ashrams, people often insolently throw words like arrows at those under their authority, thinking, "Who do I need to tolerate them for, anyway?" They use these individuals as outlets for their impatience and dissatisfaction. However, they fail to consider that these words may hurt their feelings at some point or other. Every liquid has a boiling point. Once that point is crossed, it evaporates. Similarly, every heart has a threshold beyond which patience runs out. If you push someone past that point, you should be prepared for their unpredictable reaction. People who pierce hearts with their words often find themselves mentally isolated over time. A Guru used to cite the example of a disciple named

Hazra's mother. She would always speak sarcastically to everyone, wounding their hearts. She distanced herself from all close relationships through her behavior. In her last days, she suffered an injury accidentally and was bedridden. She passed away in misery, without anyone's comforting conversation. Referring to her as an example, the Guru would say, "See how her harsh words led to such a miserable state! That's why you should never hurt anyone with words." Generally, when people are angry but unable to express it directly, they resort to sarcasm. No one can stay around such warped natures unless absolutely necessary. Though they might have people around them for namesake, they remain emotionally distant. Why do people yell when they are impatient or angry? Why do they speak loudly even to those right beside them? Although they are physically close, their hearts are miles apart. Which is why they raise their voices. Even if they don't realize it, their inner self does. That is why it prompts them to speak louder. Isn't it true! If you're yelling so fiercely at someone next to you, it clearly indicates that you've already distanced yourself from them emotionally. It also shows a lack of the refinement necessary to express feelings subtly and sensitively.

You have a responsibility to understand and interact with the people, who you have to live closely with or they have to live closely with you, without hurting their feelings. It could be life-partner who has taken seven steps with you, a colleague with whom you work for eight hours, or fellow ashram residents with whom you live collectively. Unfortunately, you often take these familiar relationships for granted. You think 'they are always there, isn't it. You know them and they know you for a long time, isn't it!' and interact with them with a sense of neglect. But that's a mistake. Just as a broken mirror cannot be repaired, shattered relationships cannot be mended. A broken thread no matter how many knots are tied, they stay as knots and never like as before. Therefore, think before things break, and try to prevent from breaking. In short, those who leave you in anger might come back, but those who silently distance themselves will never return. You will understand how much neglect can hurt others when you experience being neglected by others. Small-minded individuals will point out the pettiness in you. They make you feel ashamed. Often, they will drive you to detach from them. However, mahatmas (great souls) highlight even the slightest good in you. They will not belittle you. This Hanuman has also become a symbol of forgiveness, patiently enduring your mistakes. Explaining the lessons to be learned in life, in detail, with lots of detail, offering timely beneficial guidance, yet you are not listening to this Sadguru's teachings and are exhibiting many times your ahamkar and aham-bhav (ego and pride). No need to proclaim. Should I be content merely by observing your expressions and gestures? Even after counting the doubtful scenarios in your inner self and providing answers to them, if there is still no change, like in a cross breed, then your life is wasted. The time you spend under the guise of sadhana (practice) is

a waste, waste, waste, waste! Even after growing old amidst all these futile efforts, even now if your ego and pride remain as your sustenance, then this Hanuman's anguish is, 'how, how, how, how?' Ward off this anguish. Will you? With hands folded in prayer, this Pavan putra has one wish for your well-being - hopes that everyone will come together, bring their hearts closer, and become seekers of liberation. I don't know whether it's appropriate to wish for this or not. if you say I can wish, then please fulfill it!

ఉపాహారా నాహారంతో దేవతానాం యథాద్విజాః ।

కుర్వతే తద్వదేతాభ్యాం కరోమ్యహ మతంద్రితః ॥

just as you would offer fruits and other offerings to Brahmins and deities with devotion, you should serve the elderly with equal dedication and attention.

*do not ponder over impossible tasks
but never procrastinate on achievable ones.*

***of what use is little virtue and great knowledge?
what is the result, what is its value?***

***of what use is ten acres of barren land? even a small amount of good land
is enough.***

***being bound in the illusions of Maya you forgot that you are Brahman
deceived by the five senses lost awareness that God himself is Jiva
due to falling in Maya of ego, pride, attachment, lost hope for
Atma-experience (Atma darshan)***

***when you are in Brahman, and Brahman is in you there is no difference
between you and Brahman***

***even now realize that you are Brahman. to reveal the unknown
to remove the veil of your ignorance came in the form of Sadguru
drinking this Anjaneya's loving advice become embodiments of truth,
consciousness, and bliss***

***reach the shore quickly
my dear sweet children!***

31-10-2020 09:35 AM

143) Swami, How to attain Paramatma while in house-holder ashram?

As grand as renunciation (sannyasa) is, the life of household responsibilities (samsara dharma) is equally grand. Just as a sanyasi (wandering monk) who longs for the vision of the Paramatma is exalted, so is a devotee who lives amidst bonds and responsibilities but considers all burdens as belonging to God. One is the pursuit of truth (Satya anveshan), and the other

is total surrender (sarva samarpan). Though the paths may seem different, the ultimate destination for both is that supreme abode. That is why Sanatana Dharma (the eternal way of living) not only teaches renunciation of all attachments but also shows the way for those leading a worldly life to attain liberation. Sanatana Dharma lays out a path from brahmacharya (contemplation on God) to household life (grihasta), from household life to the forest-dwelling stage (vanaprastha), and from the forest-dwelling stage to renunciation (sanyasa), all within a single lifetime, showing a way to attain liberation. I will explain how one can realize the supreme goal while living with family. Not everyone possesses the strength and capabilities to renounce all attachments and attain direct realization of the sarveswar (supreme lord) through spiritual practice. It is sufficient for most to recognize their limitations, rely on that protector and nurturer, and He will grant the fruits of their spiritual practice. Therefore, I say that there is no fault in performing the duties of the householder stage and its dharmas, however one should fulfill their responsibilities with a selfless buddhi (intellect), focusing their heart on the lotus feet of the Lord. As mere humans, it is natural to have wives, children, relatives, and friends but, becoming a prisoner to them, entangled in their illusion, and forgetting God is the reason for your bondage, suffering, and many births. No matter how many people surround you, inwardly, you should cultivate devotion to that God who belongs to everyone. Krishna killed cruel Kamsa and became the slayer of the cruel Kamsa (Kamsa-anthaka). The Gopalas and Gopikas who spent their lives becoming a flute in his hands or the dust under his feet, for them he became Karuna-antharanga (compassionate friend). All of Gokulam was filled with the divine child Gopala.

చరణ సేవకులకు సంసారభయమును బాపి శ్రీకరంబు పట్టు కలిగి
కామదాయయైన కరసర్వజంబుమా మస్తకముల నునిచి మనువు మీశ

O Swami! You are resolved to relieve those who serve at your feet from the fears of worldly life and to bring them good fortune. You hold the goddess of fortune Lakshmi with your hand. They say, place such a hand upon our heads and protect us. Hence I say, humility enhances vidya (learning, education). With such vidya, humility is enriched. Along with such a humble nature, a simple, unpretentious life guides worldly life peacefully till the end. On the contrary, if accompanied by pride and pomp, your lives will become filled with unrest. The former increases anger in you, and the latter incites greed. Anger leads to disturbances and quarrels, and greed leads to misconduct and debts. All these together will distance, diminish, and render your human and ethical values worthless, turning you into a burden on this earth. The more you learn, the more you should be modest. You should lead a simple life without opportunity for any form of debt. Do not give the earth a reason to feel burdened by bearing you. I gently advise you to forsake anger and adopt a calm disposition. Always have

faith that what is meant for you will come to you without any undue anxiety. Live a life of self-respect where you do not rely on seeking from others, regardless of how tough the situation may be. That is the characteristic of an ideal householder. Hence, never beg from anyone. Whatever is destined for you will reach you eventually. If it is not destined, it will not come to you. Be content with what you have. But nowadays, the main reason you remain entangled in worldly troubles is the excessive desire to possess everything you see. There is always a greed to gain something from others. Moreover, in this age of Kali Yuga, you are all food dependent (anna-gatha-pranulu). Constantly preoccupied with bodily nourishment. Instead of minding your business, you unnecessarily meddle in other matters, thus creating new problems in addition to the existing ones. Sometimes, you cause distress to others and endure the curses they cast upon you. Considering all these points, for your well-being, you must first liberate yourself from all these bad characteristics. For worldly beings, the primary delusion that leads to sin is the infatuation with other women. As you all know, even someone as powerful as the ten-headed Ravan met his downfall due to this vice. Yet, even today, many people fall prey to this delusion and behave like animals. Hence, pray to Rama thus: "Oh Rama! Please catch the thief, which is our mind that desires to steal others' wealth and covet other women, bind it with the chains of knowledge illuminated by your service, and tie it to the wish-fulfilling divine trees that are your feet." If the Supreme Being is established in the mind, pure thoughts will arise in you naturally. You will see other women as deserving of respect and honor. All the wrong paths will appear as thorny paths.

Intellectuals discuss ideas, clever people discuss events, and less intelligent ones discuss about people.

పాపం కృత్వాహి మన్యేత నాహమస్మితి పూరుషః ।

తం తుదేవాః ప్రపశ్యంతి స్వప్రైవాః తర పూరుషః ॥

one who commits sins and thinks they are not sinners, is indeed deluded. because, the sins committed by him are witnessed by his conscience, deities.

**God is your protector at all times
giving the gift of love and bestowing comfort
always walks your mind in the right path
with devotion you grasp God's feet without letting go, bliss is attained
sweetness is that, tastier than honey
blessed are the births of those who attain it
'I' does not merge with anything in the body
'I' stays distinct but man's body speaks emphatically saying 'I am'
consider this maya as transient, perishable**

***akin to the endless sky
despite peace within
becomes entire world stays in oneness.
like rocks that fell in the sea
help those who are suffering
within your ability support and lift them
serve as long as you have a body
aware that the world is not real (Truth)
then what are you searching?
walk in the righteous path and not crave for money
with the teachings of Pavamana suta
living a contented life, living the destiny given by life
change your fate, and erase the past
as final steps walk towards Anjaneya and reach the destination
my sweet little children!***

16-11-2020 11:50 AM

144) How should we experience this kuteer life that you have so graciously and lovingly given us, Swami?

Whenever you visit me and say on the day of return, "Swami! This time, I couldn't stay with you," my response should always be the same without a moment's hesitation. That is, "This time itself, you are with me, continuously chanting the holy name," meaning you should come to Puttaparthi and practice your sadhana (spiritual discipline) in the kuteer. What did you understand? Being in the presence of God does not necessarily mean coming to Puttaparthi and sitting here. You will experience my presence whenever you remember the holy name in your mind. Whether you are physically with me or not makes no difference. If ever I ask, "Who are you, my dear? You must be with me," your response should delight me by saying: "Swami! I may not be able to stay, but please keep me with you." Because, through the chanting of the holy name, you can experience my presence. This Anjaneya is a member of the world family. Because I am sustaining this kshetra (field) while I see the entire universe within me, and I see myself in the entire universe. The doors to this kuteer are always open, should be open, for anyone to come and go, at any time. My wish is for all of you who are staying here to live, believing you are all expressions of the same consciousness, branches of the same tree, and children of the same mother. It's true that communal living has some challenges and losses, yet all these are artificial obstacles arising from ignorance. In reality I believe, living together, working together, and sharing joys and sorrows is a noble way of life. In this way, ego is removed. Even if you live separately, you cannot escape both

joys and sorrows, isn't it. The satisfaction and ananda that comes from sharing with others are unique. You cannot ignore this truth in your lives. This is why you invite people to your homes for auspicious and inauspicious events so you are together with them albeit temporarily. Similarly, invite people to the kuteer and arrange a feast of holy name chanting. Despite the personal challenges of living together, the fulfillment, nobility, and richness of life gained through collective living cannot be found in individualistic living. My expectation is that my children should realize this truth, practice it, enjoy it, and make their lives worthwhile. That is why I am providing space in my kuteers. I who is saying every work in life is sadhana, by granting you this sadhana, I am blessing you to rid yourself of attachment and aversion and attain happiness and peace. You must drive out attachment, aversion, and jealousy. By building kuteers for all of you, I advise you to strive for attaining peace and happiness in society, through public service, spiritual teachings, through collective spiritual sadhanas paving the way for a noble and sacrificial life. In a way, this is not an ashram but a shelter. I established a golden path for a loving, expansive, and holy life among all of you, removed your anxiety related to food and shelter, I took on the complete responsibility and fulfilling the duty of a father. To live such a life, considering it a true sadhana, is a blessing. I am the center and strength of this Annapurna Hall, temple, and all other places here. Patience, love, compassion, and sacrifice are the best qualities. Shining anew every day, I have become the deity you worship. I am not just the mother and father who showers affection, but also the relative who supports in times of distress. I am the guru who dispels ignorance. I am the assurance giver who drives away fear and sorrow, giving you courage by patting your back. The protection I provide, the light I show, the way I lead, the method I teach, and the way I reform are all unique and comprehensive. This is not just the lap of a father or an inner shrine of affection, but also a great school of equality and love. Just as humans and monkeys were involved in Rama's building of the bridge and the destruction of the ten-headed Ravan, and Arjuna and the Yadav were involved in Krishna's protection of the world, I am blessing you with the fortune to participate in this welfare work for the world that I have undertaken. It is desirable for you to be prepared and ready. I am getting my children habituated by teaching the same, both directly and indirectly, openly and suggestively. Since this is my natural state, my children will find it tasteful, suitable and by following, it becomes possible to worship. I am a unique person and an infinite shakti (power). What all of you should learn from me, if possible, is to love selflessly, share, equal vision, patience, empathy, and steady wisdom (stitha prajna). My Rama praises and blesses me, saying I am a treasure trove of infinite noble qualities, the sole beacon for the world, and that's why everyone is drawn to this cool light, and get immersed in ecstasy at the sight of it. People yearn to see it always and say, "We have never seen or heard of such goodness", he makes everyone praise me like this. Hence, it is not enough for

me alone to experience it! My children need it too. Because, when you eat, it is like I have eaten. I say that if you do not eat, you will become skinny. If I don't feed you, I will get skinny. That is why I got ready to serve you fully (pari poornamga), and am seated in the kuteers. Surpassing the limits of time and space, I wish to harvest many many of your lives here. Experience contentment, peace, and joy in my divine presence. Enhancing all of your comforts, and in a short time, becoming the grantor of results, evolve into novel children that can prove that ideals like love, patience, sacrifice, and service are practicable. This Anjaneya, who is a siddha-sankalpa (power to make happen whatever one resolves), is granting you all this opportunity and blessing you with the courage to make use of it.

యేషు విప్రతి వద్యంతే షట్సు మోహత్మలాగమమ్ ।
తే ష్పద్ధ్య వసిరాధ్యాయీ విందతే ధ్యానజం ఫలమ్ ॥

Man is buried in doubt due to attachment and illusion of the sensory pleasures derived from sensory objects like sound etc. However, those who contemplate on the consequences of these sensory pleasures attain the fruits of meditation.

As the value you give to time increases your own value,
the value you give to money helps you in times of distress.
The value you give to a person secures a stable place in their heart.

***crying for comforts, lamenting for pomp
running after praises, committing countless sins
moving about like smoldering ember, moving forward with safety mantras,
living always in pretense, degenerating in intoxication,
getting lost in superstitions, destroying goodness completely,
insulting humanity, criticizing those who love,
performing pretense japas, wearing a mask of devotion,
doing what should not be done, yearning to get recognition,
ruining society totally, unable to escape the karma,
hiding tears with a smile, in the end living a dead life,
how long is this restrain? how long is the wait?
how long? how much longer?
do not live in the shackles of darkness
reach Anjaneya break the bondages soon
reach this friend and live happily forever
my sweet little children!***

17-11-2020 09:20 AM

145) Swami, How to attain Ananda (happiness)?

A human being, every day and every moment, performs actions desiring Ananda (happiness). But is he experiencing ananda? No. Despite performing rigorous practices and numerous deeds, he is unable to attain the ananda he seeks. Although he has achieved significant progress scientifically and materially, he is declining morally, ethically, and spiritually. He is using his time, age, and actions for worldly desires. From many births, the seeds of selfishness and self-interest have been planted in the hearts of humans. This is what subjects man to unrest. When his desires are fulfilled, his ego grows. When his desires are thwarted, envy develops. Either way only bad qualities are being cultivated. The reason for this is the failure to purify his heart. A human's heart should be filled with compassion. He should strive to understand the ultimate goal of his life. True ananda (happiness) is attained only when he fulfills his duty. Performing one's duty is the same as worshiping the divine. Whatever happens, one should believe that it is for their own good. First, one must recognize and understand the divinity within humanity. Whether you do something, see something, say something, or experience something, it is all due to the divine will, and the human is merely an instrument and never the sutradhari (puppeteer). It is important to realize that you perform actions with your body and attain good results. But must know that it is through the will of God that these actions are performed. Are you making any effort to keep your heart beating, to circulate blood in your body, or to digest the food you consume? I tell you, both good and bad are the result of the divine will. However much people boast about acting with wisdom, in the end no matter who they are, they cannot foresee what will happen. Even if you take one step forward, you do not know what will happen before you take the second step. The future is not in your hands. You laid the foundation for a house. You plan to have a grand inauguration when it's completed. But what is the guarantee that you will be there until then? Therefore, it is essential to place your burden on God and carry out your duties. Unity principle (samishti tatvam) is divinity. Your antaratma (conscience) is the true witness to this. You must follow your antaratma. Only then you will attain the right results. Nothing will bear fruit for those who do not trust their antaratma (conscience).

ఏకం విషరసో హన్తి శస్త్రేణై కశ్చ వధ్యతే ।
నరాష్ట్రం న ప్రజం హన్తి రాజానాం మన విప్లవః ॥

*a poison can only kill one person. a weapon also can only kill a person.
but, a revolutionary idea can destroy a king along with his kingdom and people.*

A well filled with sweet water remains calm.

But a sea filled with salty water is roaring.

Likewise, an Ajnani makes a lot of noise, while a Jnani remains calm.

***this unparalleled and majestic Hanuman
who came to restore human lives being driven into chaos
has in no time, adorned my dear children with ornaments
pledging to transform them into beautiful beings
taking them to brilliant radiant kingdom of the Atma
becoming skillful in the field of transformation
adopting the genius of Pavan kumar taking leave
joyfully journey to the empire of Rama, shedding the physical body
become embodiments of sacrifice, dear to Hanuman, immersed in Rama,
always be joyful my dear sweet little children!***

16-12-2020 04:40 PM

1. As many are mistaken, escaping from responsibilities is not a disgrace for you. If your mind trembles at letting go of such tasks and authority, remember that one day you will have to relinquish not only responsibilities but also attachments, isn't it. How will you escape that situation? That's why these small exits mentally prepare you for the great final exit.
2. Every withdrawal and experience will remain an unforgettable stage in your life's journey. Every falling leaf teaches a lesson to the tree. That's why even in the withered tree with all its leaves fallen, an unknown beauty and more so a dignity is evident. Similarly, your life withdrawal experiences and realizations also!
3. As you get distanced to some in the form of farewell, some as they distance themselves share bittersweet taste of separation with you. Life must become richer with the love you've lost.
4. Withdrawal assists spiritually and introspectively (as inner yoga) also.
5. I will assign many responsibilities to some sanyasis (ascetics), surrounding them with a large circle of devoted followers, so much so that they shine brightly, however, in their last stage, I make them spend their time alone without any relationships. As far as they are concerned, they are alone unattached to anyone. From the outside, their state may not be easily understood by those who look with ordinary perception.
6. However, when they recall their memories, which are like lamps of wisdom, their face glows with radiance. Even at that senior age, what propels those distinguished sages forward is their Nissangatvam (detachment).

7. Even during the time of departure from this world, mental Nissangatvam is more important than physical health to be peaceful at that time.
8. Just as one enters the field of work with enthusiasm, one should be able to withdraw with the same enthusiasm. Make your inner self your resting place, and spend your final moments with ananda.
9. One must stand tall and command nature. The victory of consciousness over inert matter is the hallmark of human refinement. This subtle struggle between matter and consciousness in nature is played out in the living human body as a daily laboratory.
10. This battle becomes fascinating. In almost all instances, the body asserts dominance over the consciousness that powers it, depresses the conscious human. By overcoming the body, one conquers the defeat called mental illness, raising the flag of consciousness in this jungle of matter. With this brilliance of consciousness, you must be able to constantly inspire your fellow beings.
11. I am with you as companion, as shadow, every moment of your life, even after death through countless births I am with you, yet you are unable to recognize me who loves you, unable to share love, instead you are sharing pain.
12. Recognize my love. In the silence, devoid of desires, I wait for you. Shower me with your gentle love.
13. Being born again and again due to desires, enduring hardships, do not think that fleeting pleasures are true happiness. Do not amass sins under the pretext of gathering wealth. Instead of living in unrest, gift devotion and wisdom to future generations. Gain the mental strength to grasp the truth of life and my tatvam (true nature). Understand that loving me means loving all beings, and that love itself is my blessing, greatest wealth, and benediction. Realize that, I am with you every moment, as your mother and father, dwelling in a heart full of love, and convey this to your children as well.
14. A pure mind, whose mental impurities are washed away with bathing in the sacred Ganges, yearns anew for divine worship. The feeling that you are an heir to His divine wealth of love should flood you, giving you new strength, leading you forward. Or else, move away from this Hanuman.
15. My heart is different. My heart longs to see you as worthy recipients of love. I wish to make you heirs to my wealth. True devotion, wisdom, spiritual knowledge, the desire for liberation, saintly company, and chanting of holy names—these are my real blessings. Devotion, wisdom, and detachment grant limitless power. If you can conquer the mind with that power, the doors of the heart will open, and you will be able to hear my loving call, my words for your well-being. Then, the intoxication will leave you, the ultimate truth of life will

dawn, and you will be freed from the endless three fold struggles (tapa traya) of worldly existence. Seeing such liberated beings fills my heart with joy. I too experience sorrow too. If there were no sorrow, why would I incarnate repeatedly with Avatars taking human form, enduring many sufferings, why come for your sake? Why this Hanuman comes before you? Why should I speak? Why? Why? Why?

17-12-2020 05:35 PM

1. Even after you pass away, you must become pathfinders to many. Therefore, don't worry excessively or unnecessarily about the world and the people in it. Start the process of refining yourself. Moreover, if you are able to go into the world after attaining perfection, the world will surely accept you. In that state whether the world changes or not, your inner self will always remain content. When serving the world from a place of completeness, there will be no expectation of results. Even if there is no outcome from the service you offer in such a state, there will be no disappointment or frustration. If your inner self is in ananda, even if you do nothing it is like you are constantly serving. That is why service to Atma (Atma-seva) is far superior (athy-uttama) to social service (samaja seva). Atma-seva means verily each person uplifting themselves. That becomes the utmost distinguished seva (service). This is the ultimate purpose of human life.

2. Learn to forget the past and live in the present.
3. Reduce the baggage in the journey of life.
4. Cultivate the love for sacrifice and develop detachment from indulgence.
5. Pray to God with self-confidence (Atma viswas).
6. There should be one thought and one faith.

*I am pleading and telling all of you only one thing.
I may have come to bless you. You may have called me.
But, I must never come to correct you, ever, ever, ever.
This is something you need to remember!*

03-01-2021 10:15 AM

146) What principles/ precepts must we follow in life, Swami?

It is not enough to live as humans, one must live with humanity. Unity means - if you throw a stone at a dog, it will run away. But if you throw a stone at a beehive, you will have to run away. When two people fight, only one wins. But if they reconcile, both win.

People visit holy places and pilgrimages searching for God. But He is not somewhere else. He is within the creation that you made connections with and are breathing in. The entire creation is a marvel. You are a part of it. That marvel is God. Realize it, experience it, and enjoy it.

When troubles come, people worship God. He may not stop the troubles from coming. If you remember him constantly, he will reduce a mountain of suffering into something as small as a grain of sand and give you the strength to cross it. When you are overwhelmed by a deluge of problems, he will hold an umbrella over you and protect, remember that.

Wisdom speaks after thinking, but ignorance speaks first and thinks later. Abruptly ajnana (ignorance) does not go and jnana (knowledge) arrive. As a coconut tree grows, the old layers fall off. Similarly, as Jnana increases, the distinctions of 'I - others' gets removed. When a wound heals, the scab falls off on its own. If you try to peel off scab before the wound heals, it will worsen, and blood will flow. Jnana siddhi (attainment of Jnana) must come gradually, step by step. Haste does not help.

Don't be disheartened by the arrival of an ocean size problem. Because there is an opportunity as vast as the sky. First, lift your head and look. You must have faith in yourself. The strength you have in yourself is your faith. Your self-doubt is the strength of others. Even if no one knows your strength, you can survive. But never let anyone know your weakness. They won't let you live as you are.

Death is sweet. So sweet that those who experience it once never want to leave it. See how biased nature is towards death. It lets dead creatures float in water. But drowns the living.

Despite keeping your surroundings very clean, you may still fall sick. In the hospital called wisdom, the doctor called 'thoughts' can reduce your illnesses. Keep those thoughts healthy. The body and home that does not come along is washed everyday. But the mind that comes with you, when do you wash it?

Honest people are like lions. Does a lion need a throne to sit on? Wherever it sits becomes its throne. True honest people do not need recognition. Sages, rishis, ascetics, and yogis are all different. A sage is one who remains silent. An ascetic is one who performs Tapas (penance) with discipline. A rishi is one who has grasped superhuman powers. A yogi is one who immerses himself in meditation.

If you eat fruit, it gets digested, and if you don't eat it, it dries up. Life passes by whether you live happily or not, or live fearfully. Until now, you've lived for others (thinking they are your own). At least now, healthily and happily live for yourself. Who knows who you'll be or where you'll be born in the next life! Don't know if there will even be a next life. While you are thinking others are yours, but they afterwards, will live for those who are theirs. No one will be there for you. Nothing will remain. If you understand, you'll realize that your journey has been leading to death since the moment you were born. Merely for this don't know

why one is born. The real secret lies in understanding this. This entire life is for that only!

When death approaches, great truths are realized. You can hire a worker to do your chores. Can get a cook to prepare your food. But when sickness comes, no one can be found to suffer in your place. If an object is lost, it may be found. But if life is lost, it cannot be found. Even if you learn everything on the day of your death, what use is it? No matter how many people are around you, or how much wealth you have, what use is it? Whether it is a car worth 30 lakhs or a bicycle worth 3 thousand, the road is the same. Whether a ten-story mansion or a thatched hut, one must leave them behind. Whether traveling in a general train compartment or in first class, when station arrives all get off at the same time. We must live not just as humans, but with humanity.

God is very clever. In childhood, when you're carefree, he puts you in school. Tension begins. When school ends and you think you'll enjoy college, he reminds you of responsibilities. Ok, then you think you'll enjoy working, but he awakens a desire for money. When you're lost in the pursuit of money, he rudely reminds you to "Take care of your health!" When you're worried about who will care for you when you're weak, he sends you a spouse. Ok, then when you think you'll enjoy life with your family, you're reminded of your children's future. When you chase money for your children, he tells you that you're losing love. But people don't listen to God when he says you must let go of something to gain something else. Instead, they hoard lots of money. By the time they return home, saying "finally," the children are not there to play with. They are grown. Ok, then you think of getting them married and play with their children instead, they fly away somewhere saying it is for their and children's future. As one grows old and weak, unable to do anything, life flashes before their eyes. Tears fill their eyes. Then God comes and says, "Enough crying, my child! Your time is up. Let's go." And he takes you away. This is the life of the average person. Break free from this. Listen to what God says. Walk the path with understanding!

with egoism of 'I', 'mine', and 'my people'

with greed that thinks not only for me but everything for my people

with pride that says 'I'm the greatest'

with indiscrimination that demands 'it is you who must love me'

with ignorance that says 'I have nothing to do with you'

when you stop thinking of me

when you are not living with morals

attachment fades and love becomes a burden

why do you aggravate your heart?

why do you torture me cruelly?

entire humanity is engulfed in

***the flames of this ignorance and delusion, douse it
come to this Anjaneya who can bestow
enlightenment of non-duality and rejoice
my dear sweet little children!***

04-01-2021 10:10 AM

147) Swami, It is said that a Guru's words come true?

Today, I will tell you a story. Because, it will be helpful in understanding the value of the words of a Sadguru. Once upon a time, a Guru and his disciple were walking from the river back to their ashram. Suddenly, the Guru stopped in front of a great tree, with a pleasant smile said, "Tathastu" (so be it!). Curious, the disciple asked the cause for his action. The Guru replied, "I heard this great tree expressing its wish to the neighboring tree, and I said 'Tathastu.'" The disciple then asked, "What was its wish, Guruji?" The Guru replied, "It wishes to become an emperor and rule the world." "In the next life?" asked the disciple. "No, in this very life," replied the Guru. The disciple burst out laughing and said, "Guruji, isn't that wishful thinking? Such greed! Is it appropriate! Shouldn't it consider its worthiness?" "What about its worthiness, my son? This tree has spent its whole life selflessly giving shelter to many living beings and bearing countless fruits. It is all merit, isn't it." "Agreed," the disciple said, "but how can a tree become an emperor?" Hearing that Guru said "Who knows? If God wills it, anything is possible." That night, a fierce storm came, and the great tree was uprooted and fell to the ground. The disciple chuckled and forgot about the whole matter. Exactly one year later, the disciple came running to the Guru, exclaiming, "Guruji, have you heard this strange news? Sri Rama's brother Bharat has performed a coronation ceremony for Sri Rama's Padukas (sandals). It seems those Padukas will now rule the kingdom for the next fourteen years!" The Guru smiled and said, "Remember when you asked how a tree could become an emperor? Now it has happened, isn't it!" "What does that mean?" asked the disciple. The Guru explained, "Yes, my son. The wood from that great tree was used by carpenters to make the Padukas for Sri Rama. Those sandals were offered to Lord Rama. How much tapas for how many lives, and how much merit did that great tree acquire. It turned into Padukas and reached the feet of Sri Rama. Sri Ramachandra gave those Padukas to Bharat. Bharat then crowned those Padukas, all of it happened in a day. In this manner the wish of that great tree to become an emperor was fulfilled." The disciple, realizing the profoundness of the Guru's words, bowed down in reverence. The words of Sadguru, and Gurus' always come true. No, it's not thatGod himself wills that the words spoken by great souls come true. The divine plays are beyond your understanding.

వృత్తం యత్నేన ప రక్షేత్ విత్తమేతి చ యాతిచ ।
అక్షీణో విత్తతః క్షీణో వృత్తదస్తు హతో హతః ॥

Even if it takes great effort righteous conduct must be upheld. Wealth comes and goes. Even if poor, a person with virtuous behavior is never considered dishonorable. However, a person with great wealth but no virtue is regarded as dishonorable only.

***crying for comforts, lamenting for pomp
running after praises, committing countless sins
moving about like smoldering ember, moving forward with safety mantras,
living always in pretense, degenerating in intoxication,
getting lost in superstitions, destroying goodness completely,
insulting humanity, criticizing those who love,
performing pretense japa, wearing a mask of devotion,
doing what should not be done, yearning to get recognition,
ruining society totally, unable to escape the karma,
hiding tears with a smile, in the end living a dead life,
just like a mountain appearing small in a mirror
humanity hasn't fully disappeared
temporarily bowed its head
how many times it triumphed in the past, will be same now! have patience!
soon, a strategy will take shape for the ultimate victory of human welfare
and as your Sadguru sitting before you
this Ajnajeja who calls you his beloved children, you
not be lethargic, instead become his cherished ones.
my dear sweet little children!***

Both are like mothers!

*There's an adage that even a mother can't do as much good as an onion.
But I tell you, the benefits of garlic are no less.*

So the point is,

*as much more you consume these two, that much more is the benefit.
because by consuming these two types of Ulli (onions) as part of your diet
prevents cancers of the intestine, uterus, kidneys, and throat.
Especially as one ages, increasing their use can help prevent cancer.
sulfur compounds and flavonoids in garlic prevents growth of tumors,
thereby stopping cancer.*

Onion (Ulli) and garlic (Vellulli)!

05-01-2021 10:10 AM

148) Why is it said people are like crows (lokulu kakulu), Swami?

Today also I will tell you a story. In a village, a boy was sitting on a stone step outside a tiled house, eating sweet boondi. After finishing what was in his paper packet, he rolled up the empty paper and threw it away. A crow, seeing this, quickly swooped down, grabbed the rolled-up paper in its beak, and flew to a nearby wall. It pressed down the paper with its feet and used its beak to open it. Looked at it eagerly. There were two small pieces of sweets left inside. Happily as it ate the crow's eyes widened. Inside the same paper was a picture of a crow eating a sweet cake, drawn nicely. Out of desire, the crow tried to pull the sweet cake from the picture with its beak. Nothing came out. It tried again innocently, and its sharp beak tore the picture near the eye of the drawn crow. Realizing it wasn't a real sweet cake, the disappointed crow left the paper and flew away. Another crow sitting on a nearby tree next to the wall had seen the entire scene. Amused by the first crow's foolishness, it laughed. Just then, another crow arrived and curiously asked what had caused the laughter. The second crow described the foolishness of the first crow. Remembering the effort the first crow put in to get the fake sweet cake, laughed again. The third crow shared this incident with another crow, adding in the end, " isn't it wrong to try to snatch sweet cake from another's beak?" However, while describing it did not mention that it was not a real crow but just a picture of a crow in the paper. When this crow returned to its nest, it shared the story with its fellow crows. It additionally added " the crow even poked out another crow's eye for a piece of sweet cake!". All the fellow crows flew to nearby trees and continued spreading the story. One crow even exaggerated, saying, "When the crow poked out the eye, blood spilled out too." Another crow went a step further, claiming, "I saw bloodstains on the wall." Yet another crow sought sympathy, saying, "When I tried to stop, it tried to hurt me too." Gradually, as the story got twisted, the first crow was labeled as a 'rowdy crow,'. All the other crows decided to stay away from it. The first crow, unaware of all this, returned to its nest in the evening, looking at the other crows with friendly eyes. Up till then all the crows who had been gossiping, suddenly fell silent and turned away with a cold attitude. The first crow had no idea what was happening. Over the next two days, all the crows kept their distance. The first crow, not understanding what it had done wrong, became distressed. It shared with its friend, the kokila (cuckoo). "Sometimes, that's how it is. Without any fault of ours, society brands us as the bad ones," the cuckoo consoled. "This world is full of false accusations and rumors. If your heart truthfully tells you that you're innocent, then there's no need to feel bad. If you can live happily, select one friend and that is enough. Why do you need hundreds like that?"

What I'm trying to say is, without knowing fully about the other person, without making friends with them, believing the rumors without observing them well, speaking ill of them without knowing them, will not only risk losing a good friend but also diminishes your own value in the same society, and you must understand this. That's why they say, 'People are like crows'—it's not without reason!

*You can cross an ocean without getting your feet wet,
but you cannot pass through life without your eyes getting wet.*

పరిత్యజతియో దుఃఖం సుఖం చాప్యభయం పరః ।

బ్రహ్మప్రాప్నోతి సోత్యంత మసంగేన చ గచ్ఛతి ॥

*one who renounces both happiness-suffering, only he can attain the state of
Brahman.*

meditation is yoga that joins human with infinite power

meditation with unwavering faith is first step to supreme union

meditation guides future generations through sorrows and well-being

meditation is the seed for topmost one-pointedness which moves

with five elements conquers the world, universe, and everything

meditation is integrated attention where heavenly fire

becomes blissful rain on earth

meditation is self-control which is direct image for complete health,

mental development, happiness, courage, enthusiasm, Self-realization

meditation gives the state and taste of gradual development in stages,

divine play in invisible air, shows inner fragrance of pooja flowers

becoming inner light of lamp, divine ornament of fearlessness

meditation is the eternal foundation vehicle for here-hereafter

from siddhas to Buddha for jnana acquisition

Yuga Purushas' divine glorious sadhana for here-hereafter is meditation

meditation is the quickest highway to reach this Anjaneya

do meditation with focus and reach me

my sweet little children!

06-01-2021 10:10 AM

149) Swami, What kind of ideals can we learn from Prakriti (nature)?

Everything in this creation is an ideal for you. If you ask how, consider the **spider**, which does not get revengeful against those who are inimical, spins a web thread by thread and builds another nest is your ideal. The **waves**, which rise again with vigor no matter how many times they fall, are an ideal for you. The **sprout** that pushes through the earth to grow is an ideal for you. The **arrow**

that charges forward toward its target, regardless of any obstacles, is an ideal for you. No matter how big the rival is, even the vast sun is covered up by the **clouds**, are an ideal for you. The **kite** that strives to touch the sky, knowing it is impossible, is an ideal for you. The **flower** that spreads fragrance around its surroundings, is an ideal for you. The **tree** that endures the scorching heat yet provides cool shade is an ideal for you. The **needle** that tirelessly works to stitch together two, no matter when they got separated, is an ideal for you. The **sun** that shines all day, ensuring the world doesn't fall into darkness, is an ideal for you. The **raindrop** no matter how small, it quenches its share of earth's thirst is an ideal for you. The **moon**, which spreads cool moonlight despite being surrounded by darkness, is an ideal for you. The **dog**, which remains loyal for life after being fed just once, is an ideal for you. The **butterfly**, which lives for only a short time yet spends every moment in joy, is an ideal for you. And the **swan**, which only drinks the milk from a mixture of milk and water, guiding us to take in only the good from everything, must become an ideal for you. You should step forward with these ideals. If any of your great efforts in the material world do not succeed, there's no need to worry. Know that Janardhana (God) is drawing you toward Him. Not realizing this, those who relentlessly strive and encounter failure fall into despair or frustration. Except for very few, most of you expend your energies initially for the fruits of worldly objects. Some of these efforts succeed, and some do not. Because you do not yet understand what you should seek or the highest purpose you can achieve with this human body, hence failure is for your own good.

150) What free-will do we have, Swami?

In the eyes of God, humans truly have no free-will. This entire creation operates according to the divine will. Even if one thinks they possess some level of sankalpa (will) or freedom, it still operates under the will of God. Let me explain. Your freedom is like that of a cow tied to a post with a rope. The cow roams freely only as far as the rope allows, but it cannot take even one step beyond that limit. Similarly, your sankalpa is constrained in the same way. If the cow wants to achieve complete freedom, it must gather all its strength to break the rope. If it is not possible that way, instead wanders at least around the post, mooing, and pulling against the rope not caring even if it begins to cut into its neck, then the owner may set it free fearing it might die if left like that. Coming into this world itself means falling into bondage. Understanding It means being trapped in the cycle of birth and death known as samsara, If you recognize this and dedicate all your energy and skills to pleasing the Paramatma, he himself will free you from bondage. It must be understood that when a person devotes all their energies to reaching God, it signifies that divine grace is flowing upon them in the form of their efforts. At that point, individual will and divine will have become one. To realize that everything leading to the shelter of the Supreme

happens according to his will, at all times and in all states, requires a great deal of self effort. When you direct your abilities towards such efforts, there is no longer any difference between your effort and divine grace. At this stage, the two become unified.

శ్రేయాన్ స్వధర్మో విగుణః పరధర్మాత్ స్వనుష్ఠితాత్ |
స్వధర్మో నిధనం శ్రేయః పరధర్మో భయావహః ||

More than perfectly performed Paradharma (duty of others), Swadharma (one's own duty) even if imperfect, is superior. Even dying for Swadharma, it still becomes auspicious. Following Paradharma is like a fever of fear.

*When the colors fade from your life,
the true colors of those around you will be revealed.
Just endure and stand firm, that's enough.
The rainbow will not stop from shining in your life again!*

***how long will you live in darkness, how long will you suffer?
the disease of Maya you got does not leave,
sufferings won't go, tears won't stop.
await how many days for how long? how much longer?
not doing name chanting, not locating the named one
distance between God - you increased
not igniting the inner light
not doing bhajans and clapping
despite clues given you remain silent
there is no action in you
days are passing by, months are going by,
when will the disease within you get eradicated?
I can't see even an iota
continue making effort, get a handle on circumstances
assuming what's in front of you is impermanent
adopting Anjaneya's ideals,
reach and stay in the heart as kith and kin
my sweet little children!***

07-01-2021 10:10 AM

151) Swami, How can we become endearing to God?

You find joy in daily adorning your beloved deity with various flowers. This can be counted as one of the ways of worshipping the divine. However, it's important to not only consider how devoted you are to God but it is necessary to

reflect on, are you behaving in a way that makes God consider you as His dear devotee?. You must understand each of your gunas (qualities) and realize that those who possess certain virtues are dear to Him. Think each of these gunas as a flower, and by practicing them in your life, you can bring joy to God. These are flowers that are always accessible to everyone. There are no constraints of place, time, age, gender, caste, or religion to attain them. All that's needed is faith (shradha) and a desire to become dear to the Paramatma. These flowers of devotion hold the extraordinary power to make you beloved by God. Those who have no hatred toward any living being, who are friendly, forgiving, free from attachment and equanimous in pleasure and pain, are dear to the Paramatma. Such a person, who sees everyone as a form of God, does not harbor hatred but rather lives in friendship and compassion. Ego and attachment create a dense veil between you and God. Pride arises from wealth, caste, beauty, youth, and education. Thereby, it leads to looking down upon those who possess lesser of the things mentioned above. This guna (quality) increases 'I' and 'mine' attachment. Removes sense of equality (samathva), traps you in illusion (Maya). If you take pride in wealth, caste, beauty, or education, which are the fruits of good deeds (sukrutha phala) from past lives, you risk losing them. Therefore, it's essential to let go of ego and attachment. If making mistakes is human nature, forgiveness is divine. So, cultivate friendliness and the divine quality of kshama (forgiveness/ forbearance). Those who are always joyful, keeping their minds in their control, possessing firm determination, become devotees with their mind and intellect surrendered to God, they become beloved to Him. People who have no ego and attachment, friendly, forgiving, are always cheerful. Such people do not have any kind of mental agitation/ anxiety. Hence they can control their minds. A controlled mind is full of firm determination. Determination is necessary to achieve anything in the world. Without it, any endeavor will be left incomplete. Thus, firm determination is a crucial trait. Those with firm determination to turn their minds and intellects away from worldly matters and focus them on God, develop further deep devotion to the Supreme. Everything in this world constantly tries to distance you from God. This is called illusion (Maya). While seeming friendly, it keeps you separated from God. To escape this danger, you must always meditate on God. Whatever work you do, keep your mind and intellect fixed on God. Those who do this become dear to the Paramatma. Those who are fearless of the world and whom the world does not fear, who are free from joy, fear, and agitation—such people are dear to God. Those who are free from desires, pure in heart, free from sorrow, and who relinquish the sense of doer-ship in their actions, they become worthy of God's love. People who commit no wrongs have no fear. Those who can keep their minds and intellects always focused on God do not engage in wicked deeds. World does not fear them. Liberation is a state of fearlessness. If you believe that the Paramatma, who resides within you as Atma, observes every action,

you will not engage in sinful deeds and will become free of sin. Freedom from sin leads to freedom from fear. Along with fear, excessive joy and emotional agitation must also be abandoned. Because they disturb the mind's equanimity. Excessive joy and emotion can harm your health. He who neither rejoices, hates, nor grieves, without desiring renounces both good and bad deeds—such a person is beloved by God!

అనీర్ఘ్యర్ఘ్యధారశ్చ పంవిభాగీ, ప్రియం వదః ।
శ్లక్షో మధురవాక్ స్త్రీణాం వ చాపాం వశగ్ భవేత్ ॥

A man should possess a jealousy-free nature, be charitable, speak affectionately, and have a clean heart. He should speak pleasantly with women, but must not become captive to them.

***war never occurs suddenly.
forgetting limits in intoxication of ignorance, after embracing darkness
destruction occurs, isn't it!
you may feel pain for that
like the mystical fakir hiding his prana (life) beyond the seven seas
where have you hidden your inherent nature?
how much longer will you journey, saying everyone's life is their own?
in the passage of birth and death, in the madness of forgetting virtues
while treading new paths unaware of time in the bondages of money
you who thought everything is mine if humanity rejuvenates
a new dawn will arise within you
in that dawn, cultivate affection and love,
Pavan putra's words becoming Omkar, reach the presence of Paramatma,
and become supremely pure children
my sweet little children!***

*Being in the guru's presence means,
being safe like a child in a mother's lap.
And not be like the frogs that took shelter under the snake's shade!*

08-01-2021 10:10 AM

152) What should we be offering to God, Swami?

Happiness, sorrow, hatred, and desires—all of these change based on the mind, surroundings, and age. All things that are subject to change are temporary. Therefore, instead of becoming slaves to them, you must keep them in control. Those who do not submit to these mental changes are capable of

doing more good deeds. Those who have taught discipline to their minds will be without the feeling that they have performed any actions themselves. This is what Shubh karma parityaga means, renunciation of good deeds. Such individuals do not commit wrongful actions. Thus they leave behind inauspicious deeds. Those who remain equal towards enemies and friends, as well as towards honor and dishonor, heat and cold, pleasure and pain, praise and blame, stay equanimous in such dualities, who are detached, contemplative, satisfied with whatever they receive, and free from attachment to home and possessions, such individuals become dear to God.

After Ravan's death, Vibhishan refused to perform the last rites for his brother. He questioned 'how he could perform funeral rites for an enemy?'. At that moment, Sri Rama said, "Our enmity was with Ravan's wickedness. With his death, that wickedness has perished, hence he is no longer our enemy. Therefore, perform the last rites and fulfill your duty." In this way, Lord Vishnu, in his human incarnation as Rama, taught that we must practice dharma equally, even towards enemies and friends. Not only must we maintain equanimity towards enemies and friends, but we must also transcend all other dualities. Through effort, one should learn to remain equal in praise and blame, and in honor and dishonor. By realizing that you are not just this body but the great eternal Atma, through contemplation transcending of dualities becomes a habit gradually. For those who attain equanimity, attachment to worldly things decreases. Devotion is essential for everyone. Therefore, along with all the virtues, one must also possess (Bhakti) devotion to him. Bhakti means remembering God, fixing your mind and intellect on him, surrendering to him, and even what you cook for yourself offering it to him first. Whoever surrenders to him, giving up attachment to entire worldly duties (sarva dharma) and the anxieties they bring, he will free them from entire sins. With total unwavering faith, as you diligently cultivate one by one these "flowers of devotion" along with ordinary flowers, constantly evaluating how much deservedness to become dear to God is attained, one must perform self-analysis and self-critique. By doing this if not all, some flowers will surely be attained. That will bring never before experienced unparalleled peace in life. You will no longer feel anger or hatred toward anyone. Within yourself, you will draw closer to God and experience that wondrous state. Above all, you will become dear to the protector of the universe. Therefore, strive to gather these flowers of devotion.

Whatever is planted in mind, that itself will grow.

Whether it is love, hatred, animosity, revenge, hope, or despair.

The choice of what to nurture is always yours!

ఈశావాస్యమిదగ్ం సర్వం యత్కింఞ్చ జగత్త్వాం జగత్ /
తేన త్యక్తేన భుంజేథా మా గృధః కస్యస్మిద్ధనమ్ ||

*This entire moving and non-moving universe is pervaded by God,
who is the embodiment of society.*

The entire creation is immersed in God.

That is, society is God, and God is society.

Therefore, you should only take what He has given you.

Must not unjustly appropriate others' wealth.

***when you stop thinking of me, when unable to live virtuously
affection fades, love becomes a burden, and old age arrives
peace eludes you, light becomes distant, feeling your heart is broken
for God's soothing showers of grace your mind awaits
at this time you are reminded of your mistake
in this frame of human nature's love-hate
in the noose of desire-prosperity, constantly getting trapped
failing to understand this life truth
that's why, even now***

***O God! forgive me. my age is advancing, my mind is weakening
dark sky looms with the terrifying face of death
parched earth resembles the fierce dance of the destroyer
at least now please send our way
winds of love and mercy clouds
shower your enlightening rays on our ignorance
pour your pure, unique ambrosial love showers on me
quench the flames of ajnana and Maya attachment that engulfs humanity
pray for granting knowledge of non-duality to these people
this Anjaneya, who received your prayers, extending his palm
will stand half an inch away
my sweet little children !***

10-01-2021 10:10 AM

153) Swami, With so much love you are giving the teachings for our welfare, but we are unable to comprehend them?

I called once, I called a second time, I called a third time. I kept on calling. But you couldn't hear me. I always call with love. You are failing to recognize the sweetness in my call. I always address you "my child, my child." That is why, whether you are awake or asleep, now you received my call, this moment you paid attention to it saying 'where am I, where am I, am I here or not, what is happening, where is this call from? who is calling? how sweet, nay, how extremely sweet, is this call, like the sound of a conch, like a Veda mantra, it is calling with utmost love.' That is why I answered, "I am your Antar Atma

(conscience, inner self), I stay with you, I am within you." Failing to recognize this answer, you asked in ignorance, "What is Antar Atma?" To which I smiled and replied, "That is what you call God." Then, in your ignorance, you exclaimed, "O my goodness! Swami! Is it really you? Truly? Is this a dream or reality? How long you have taken to call me? Though you are with me, staying within me, why have you remained silent all these years?" My answer remains the same, then, now, and forever. "I have always been calling, my child. You simply don't hear me. I am constantly calling to show you the right path in everything. But you only listen to your mind, not to the call that resonates in your heart. That's why I laughed. It's not just you, this is the condition of almost everyone, and so, I sighed." When asked you say, "Yes Swami! Vaguely understand the struggle between mind and Antar Atma, but not realizing that is you. Not hearing your call, listening to the mind we are suffocating in restlessness." If you ask " but, how did we hear your call now Swami?" My answer is "for the first time you called with aarthi (earnestness/ longing). That is why. But, you often worry about your children, don't you? You say sorrowfully "Yes, Swami! They don't listen at all. My son left home ten days ago. He doesn't care that his parents are worried. He is lost in the allure (Maya) of friends and has forgotten everything. He doesn't understand our love. He wants the wealth, property, and comforts we provide, but not us. He ignores our advice for his wellness, being misled by attractions I worry about the suffering he may have to endure." My pain is the same. You won't listen. My pain, my anguish, is the same. My children don't heed my words. In reply if you ask "Swami, your children?" My answer is "Who else? You all! Entire beings are my children. Leaving me, forgetting me, you wandered through countless lifetimes, entangled in worldly sufferings. I am waiting for when you will turn to me. My children! Don't suffer the horrible pains of this worldly existence. Listen to my words. I am constantly guiding saying do this, do that. But you continue to ignore me. You don't understand my love. All that you seek from me are wealth, material possessions, and vehicles, isn't it? But not me! You have no love for me!" You nicely parrot the verse 'త్వమేవ మాతా పితా త్వమేవ' 'you are my mother, you are my father'. But you don't listen to me when I speak as a father, except one in a million. You say, "bless me Swami". You only want the blessings for what you desire. Your definition of my true grace is different from what is in my heart. My heart yearns to see you not only as recipients of my grace but also of my love. I desire to make you heirs to my divine wealth. True devotion, jnana vijnana, wisdom, detachment, the desire for liberation, association with the virtuous, and the chanting of my name, these are the real fruits of my grace. Bhakti (devotion) Jnana (wisdom) Vairagya (detachment) bestow Ananda shakti (energy of Bliss). With that shakti if mind is controlled, opens the doors of your heart, you will be able to hear my loving call and the words of guidance I give for your well-being. Then, your intoxication leaves, you realize the ultimate truth of life, and

be liberated from the endless sufferings of worldly existence. Seeing such liberated souls, my heart overflows with joy. If you were to ask, "Is it true, Swami? Do you feel such pain when we don't listen to you?" I would reply, "If I did not feel that pain, why would I keep taking human form again and again in different incarnations, enduring many hardships, just to come to you?" You say, 'I want to see you, can you appear just once?' I, too, want to be seen. But, then you are the one who decides how I should be seen! Moreover, when I do appear, you don't listen to my words. You stop at just seeing my form. Even that vision of form is seen thinking it will fulfill your desires. To catch a glimpse of this vision I witness the shoving and fighting. You do not realize that the one being pushed is me. Without any consideration that there are children, women, or elders, like this many ... how may to mention. My dear ones! I exist in every particle. Just as you believe the seva, offerings and services to the idol reach me, in the same way, the seva and services you do for every living being are poojas, seva, offerings to me, but do you listen? So, all this is agonizing to me. Just as you wish for your children to be healthy, I too desire that my children are free from the disease of worldly attachment. You wish for your children to succeed in all areas and live happily with wealth and prosperity. Likewise, I wish for my children to attain liberation and supreme peace through the wealth of Bhakti, Jnana, and Vairagya (devotion, wisdom, detachment). You cannot live without your children, and similarly, I cannot bear to be apart from you. When a thorn pricks your child's foot, you feel the pain. In the same way, due to karma any of my children suffer, it is pain to me as well! You wish your children to excel beyond school and pursue higher education in the universities. Then, wouldn't I, too, desire that you go beyond worshipping my images and idols and reach the shores of Jnana to realize me? As your companion and shadow in every moment of life, in death, later I am with you through countless lifetimes, yet you do not recognize me who loves you, instead searching for love, commit murders, suicides, and other terrible acts. Wouldn't you recognize my love? I await you in the silence free from the roar of desires. Will you not shower me with that tender love? My children, in this age of Kali Yuga, such love has become scarce! Right away you say "Swami! Swami! How much pain we are causing you Swami! Our eyes are opening. Tell us what to do, Swami!" If you were to say 'we cannot bear to see you suffer', then don't keep taking births again and again due to desires, suffering hardships, and mistaking fleeting pleasures for real happiness. Thinking that you are accumulating wealth, do not increase your sins. Without leading life in unrest, give the next generations the gifts of Bhakti and Jnana. Give them, as inheritance, the mental strength to understand the true purpose of life and my divine nature (tatvam). Understand that to love me is to love all living beings, and that love itself is my grace, great prosperity, and my blessing. Realize that I live within you every moment, as mother and father, with a heart full of love, and live joyfully.

పూర్వం హి విహితం కర్మ దేహినం న విముంచతి ।
ధాతౌ విధిరయం దృష్టో బహుధా కర్మ నిర్ణయే ॥

*karma performed earlier does not leave the human being who wears the body.
In the context of determining karma in various ways, Brahma uses this principle.*

The worldly life should be like spectacles for a human being.

Spectacles enhance vision, and does not obstruct isn't it!

*Likewise worldly life should enhance divine vision, and not diminish it.
A person who walks around wearing spectacles that obstruct their vision
is indeed naive!*

***don't people seem like great actors when you look at photographs?
family members, relatives, or friends, whoever it may be
they set aside their squabbles for a moment,
and act beautifully as if peace and harmony are flourishing!
when looking at wedding and auspicious event photos,
doesn't it seem like a snapshot of a group of deities in heaven!
to pose for photos, they set aside emotions and display superb tranquility
since they pay to have their photos taken
till the calmness reflects on their face
the photographer patiently waits
not everything hanging on walls may be true
I am the authentic truth that dwells within the heart
likewise, I will await mindfully
respected ones! please pay regard to Maruti's words
don't be misled by judging individuals based on their photos
stand before the idol of Anjaneya, cultivate self-discipline
in an instant, unite with me who is the eternal truth, and rejoice
my sweet little children!***

11-01-2021 10:10 AM

154) What sadhana must we do to conquer Ahamkar (ego), Swami?

God exists. This is the truth! You can see God. But when? Only when you have control over your mind, with peaceful mind when you can view pleasure and pain equally. For this, you must dedicate some time every day to self-enquiry (Atma Vichara). Ask yourself: Why have we come into this world? How are we living our lives? Are we making any efforts to see God? You must engage in this self-examination. Without self-reflection, your mind will deceive you. You should not live under the control of your mind. Instead, you must be

vigilant that your mind remains under your control. The purer the mind becomes, the more it inclines toward God. Also, you will begin to recognize how the mind deceives you. Mind always constantly clings to material things. As more meditation and repetition of God's name (japa) are practiced, mind becomes capable of grasping subtle things/ nature. Sadhana, sadhana, sadhana!.... Sadhana (spiritual practice) must be continued without interruption. Without wasting time in unnecessary discussions, talks, always keep God in your awareness. Whether you are eating, sitting, standing, or working, do not cease thinking of God. If you do sadhana in this way, your heart will fill with ananda. Worldly people focus all their attention on money and are extremely cautious about how it is spent. However, they do not realize how much mental energy is being wasted. I tell you, there is nothing simpler or greater than the constant remembrance of God's name. Along with this, you must have a sense of sacrifice (tyaga). What kind of sacrifice? Let me tell you a story to help you understand.

A brahmachari thought he was a tyagi (one who has renounced worldly life), gave up all his possessions. He had only a kaupina (loincloth), an asana (seat), and a kamandalu (water pot) as his possessions. His guru wanted to impart right understanding of tyaga to him, so he said, "Son! what have you renounced? It seems to me, you haven't renounced anything." The brahmachari thought, "What do I have? Only a kaupina, asana, and kamandalu". He questioned himself "Is my Guru's opinion that I should renounce these too?" He then lit a fire and threw each of these items one by one into it, thinking he had achieved true renunciation. His guru asked him again, "What have you renounced? Only a kaupina, asana, and kamandalu. Only these, isn't it? These things belong to Prakriti (nature), isn't it. What have you renounced that's truly yours?" The brahmachari thought, "what else do I have? Only my body. I'll offer it to the fire too." When the brahmachari was about to jump into the fire, his guru said, "Wait a second son! What are you doing? Is this body yours? Think carefully." The brahmachari realized his mistake right away. The root cause of this distress is his ego. He learned that true renunciation means renouncing of one's ego. This entire moving-unmoving universe is functioning as per God's will. When one realizes that everything is happening according to the will of the Lord of all Gods (Sarveswar), then there's no room for ego. Those who develop the feeling of surrender to God completely (sampoorana sharanagati), there will not be an iota of ego in them. One who resides firmly in the unstable Atma of Jivas, present in their respirations ensuring Jivas do not become lifeless, is that Sarveswar. When all of yours are Jivatmas, only his is Param Atma (supreme Atma). That is why he is Paramatma! All Jivas are like small waves that are non-different from the ocean. But he is like the water that is the basis for the waves. Waves belong to the ocean, but ocean does not belong to the waves. In that manner, to be present in the Atmas that are restless like the waves, is a

characteristic that Paramatma got habituated to since eternity. With this profound message I am telling you to let go of your Ahamkar (ego).

అతీవ గుణసంపన్నో న జాతు వినయాన్వితః
సుసూక్ష్మమపి భూతానా ముపర్ణ ముపేక్షతే

*a person of exceptional virtues, humble, even if it is minuscule
cannot tolerate harm about to happen to living beings.*

Nothing is permanent.

If realized that any difficult situation can be changed, there will be no stress.

***someday, somewhere,
that way or this, one way or other
your heart will race the moment you see it
someone, someday, somehow, in that way
is it today, or another day? it will be stolen.
but until then, it must be kept pure, safe, clean, and natural.
this is a treasure of blood, a reservoir of meanings and beauty.
it is for the existence of the body
not only that, it is a flower filled with nine emotions (nava-rasa)
a sacred temple, an abode of complete bliss
free from pride, exists for offering, for worshipping
out of love, devotion, joy, or distress
that is for you to decide
life is short, but hope is vast
love is a deep ocean
an elevated peak worthy of worship
mind / heart has absorbed all of this
whether expressed in happiness or mocked in pride
confidently responded or tired amidst turmoil
must abandon ego
that is the truth, that is the dawn for human life.
whether it be a wound, a song, nectar, or poison
a melody full of sweetness, a poem in golden letters
it's an invisible yet beautiful harmony of four letters
A-ham-ka-ram (ego)
leaving it behind reaching Anjaneya, in the end crossing shores of hope
with a rain of smiles blossoming in your heart***

***recognizing this as the shower of new life, reach me
my dear sweet little children!***

12-01-2021 10:10 AM

155) Swami, Is the experience of Ananda (joy) limited to humans alone?

This example is shared to show that even the insects (alpa jivi) can experience joy. At the break of dawn, I looked forward with hope, wondering if I would hear any good words. For some reason, the twilight goddess (sandhya mata) hid behind the clouds. Disappointed, I leaned back and rested on the steps of a bookstore near the temple, when I heard faint whispers. Two ants were having a conversation. "Grandfather! So many people are rushing to see the Swami, chanting Govinda's name. Have you ever seen the Lord?" asked one ant eagerly. The grandfather ant chuckled and replied, "How can I forget that day! Like you, I too struggled between life and death and made it all the way to the grand entrance. I was wondering how to get inside, when a devotee was pulling up his slipping dhoti. Not sure what happened, I found myself on the edge of his dhoti. His cloth kept slipping repeatedly. We moved forward, glancing at the Shankha Nidhi and Padma Nidhi. I moved along with him, swaying up and down. At one point, I looked up to see the statue of Ananta Alwar crowbar and that was it! The devotee exclaimed 'Oh no, an ant' and brushed me off. I fell on a security guard, who swatted me away too. Then, I landed in some water and panicked. Luckily, a woman's sari end caught me, like the Lord's protective hand. After fear subsided I thought to myself, 'The Lord has given me the chance to wash my feet.' However, as the woman adjusted her sari, I flew up into the air again. Landed on the ground. I thought my life was about to end under the feet of some devotee. But I took solace in the fact that my life would end in the presence of the Lord, chanting His name. 'how lucky! Govinda! Protector of the helpless! Savior in times of trouble! I surrender to you,' thinking so I closed my eyes. That's it! Next moment, the scene changed. I saw a divine being, dark, tall and radiant, approaching me with a smile. "Has the Lord arrived, grandfather?" the younger ant asked excitedly. "Hold on, child. Not yet. Patience," said the grandfather ant. The divine being lovingly took me into his hands, and said I was blessed. I was shocked. I thought my final moments had arrived. Just then a thought came. It is my illusion, why would Lord come for an alpa jivi (insect) like me. He said it is not the way you are thinking, your life has come to fruition. And he moved forward. There were many radiant beings in line, chanting Govinda's name moving forward, waiting for their turn. Divine attendants were directing them. Southern direction presiding deity (dakshin dik-palak) moved forward handed me to another radiant being. His hand was warm. He handed me over to the one ahead of him. Not sure why but I couldn't stand steady in his hand, I was swaying back and forth. In the midst of this, I felt an

intense silence. I heard the chanting of Lord Rama's name. My body shivered with devotion, and I was about to shout 'Jai Shri Ram' when the figure in front of me placed his finger on his nose and signaled for silence, indicating I should chant within my heart. I thought it must be Suprabhatam time. Hanuman seemed to be in a rush, probably to uplift a distressed devotee. One who was carrying me, panicking, quickly handed me over to Garuda Alwar. As I stared at Garuda Alwar in awe, he said, 'not at me. Look over there.' It seemed the Suprabhatam was getting over. The curtain was being lifted. As I gazed at the divine, majestic figure of the Lord, I saw King Kulasekhara approaching. The next moment, I found myself at the feet of the Akhilanda koti brahmada nayaka, the ruler of the millions of universes. "Is there still a sense of 'I' within you?" the Lord asked with a smile. I was speechless. The sorrow in the mind melted like snow, within me tears flowed out like rivers Ganges/ Yamuna. I heard the words, 'When Swami is in me, 'I' am not there, and prostrated to Swami's feet". I shared this story with you, hoping it would be useful.

*Mukthi (liberation) is attained only when the feeling of 'I' is lost
to think 'I' and 'mine' is Ajnana. to think 'thou', 'thine' is Jnana.*

సంతస్థాయసి సంస్థితస్య వయసో నామాపి నజ్ఞాయతే |
ముక్తా కారతయా తదేవ నలీనపత్ర స్థితం రాజతే
స్వాత్మాం సాగరశుక్తి మధ్య పతితం తన్మౌక్తికం జాయతే
ప్రాయోణాధమ మధ్యమోత్తమ గుణః స్సంపర్గతో జాయతే ||

*a water droplet that falls on scorching iron disappears without name or form.
same droplet shines like a pearl when it falls on a lotus leaf,
when it falls into a pearl shell during swati-karthe (time) it becomes a pearl
similarly, qualities of the low, mediocre, and noble arise from their respective
associations.*

***spending thousands, traveling thousands of miles, bathed in holy rivers,
constantly pleading to many Gods, offering gifts money
bore costs and exhaustion underwent distress
instead of wishing God to fulfill desires,
if support given to distressed, protection given to afflicted,
if food given to hungry stomachs
If grief of pitifully poor is removed
these service activities are greatly superior
believe that seva to man is seva to God
protectors of distressed attain love of God
God helps such people cross ocean of difficulties
many of their wishes get fulfilled
if one surrenders, this Anjaneya certainly extends his helping hand***

***those sweet little children will be embraced
my sweet little children !***

13-01-2021 10:10 AM

(Meditation till 10:50 AM)

156) How to control anger, Swami?

It is natural for anger to be inherently present in every individual due to the influence of *rajo guna* (the quality of passion). You have likely noticed that, to some extent, everyone experiences anger. People whose nature is easily influenced by external stimuli, or those who get easily affected, always keep searching for some reason to express their anger. Moreover, anger has a contagious nature also. The words spoken by someone in a fit of rage has the possibility of igniting anger in others. That is why, when the fire of anger flares up, it is essential to speak words that calm the situation or to remain silent. To avoid reacting to the anger others show towards you, consider them as well-wishers and mentally thank them. Why? Because when they display anger towards you, they highlight your faults, opening your eyes and helping you strengthen your detachment. Hence, you should always be mentally grateful to them. Anger should be seen as a powerful desire. When overcome by rage, a person ceases to remain human. The cause of anger lies in intense attachment to fleeting objects. Among the virtues that nurture perfection on the path to the supreme state, *sadhu-sheela* (noble character) is one. In attaining spiritual perfection, many great souls have taught you about the spiritual power *sadhutva* has as well as the guna of subsiding anger. This is what I am teaching you today as well. When countering anger, qualities like discernment of right and wrong, a peaceful nature, generosity, compassion, strong willpower and other *sadhu* characteristics function highly effective. The idea that only the weak and timid adopt gentleness and kindness is a misconception. In fact, without kindness, no one can cultivate *sadhutva* (noble character). Achieving kindness and *sadhutva* is a courageous task. Spiritual defeats cause deep anguish in you. Merely because of that you should not become despondent or indifferent. Do not subject yourself to severe self-criticism. By reflecting on your imperfections, never becoming impatient is an excellent *sadhana* for expressing *sadhutva*. Because those who are excessively frustrated with themselves only get further trapped in intense emotions. As a result, overcoming anger becomes an insurmountable challenge. I say that a person who despises himself is close to ruin.

*if burden carried on head is shared some by others, the pain lessens.
however, hunger pain, and suffering due to ignorance, can be relieved
only by each person themselves!*

పాపం చేత్ పురుషః కృత్వా కళ్యాణ మభిపద్యతే ।
ముచ్యతే సర్వపాపేభ్యో మహాభైణేన చంద్రమాః ॥

If human initially commits sinful deeds but later performs virtuous actions, he will be liberated from entire sins, just like the moon emerging from a massive cloud.

***God created medicinal herbs on this earth,
and that primal deity provided food
for human, thirsty for water, He gave fully abundant milk
and bestowed a pure mind
He gave illumination to become fire, light, and movement to universe
became air, made breathing as life force,
gave education of awareness feelings
in the form of space gave freedom of opportunity
to reveal the wondrous meanings of Atma principle
this Anjaneya incarnated and supported
showed love, made you serve, and set the path to higher planes
this Pavan kumar with wisdom inspired us for the light of complete Jnana
stood in front of you as a close friend desiring your wellbeing
my sweet little children!***

14-01-2021 10:10 AM

157) Swami, What is the significance of traditions, why they should be followed?

This is a story from nearly a hundred years ago. On the banks of the Godavari River, there was a prosperous, plentiful, verdant village. In that village lived a well-respected joint family, known for their exemplary conduct. Their large house was always bustling, vibrant with the presence of three generations, from the young to the old. The family was renowned for their devotion to God and their dedication to serving guests. Every morning, everyone would wake up to the deep, resonant voice of the grandfather reciting the Vedas. After performing their daily routines and baths, the family would gather in the prayer room, after chanting hymns, offering prayers, bowing to the Sun God, all of them would go about their respective tasks. The prayer hall was large enough to seat fifty people at once. If even the slightest error occurred in serving guests, it would deeply upset the grandfather. Every day at 3 p.m., the entire family would gather in the porch to coat the rice for guest service with a coating of Rama's name (Rama nama pootham), this was a daily tradition (nitya acharam). That is, they would chant the name of Lord Rama (Rama taraka mantra) in their hearts while setting aside each grain of rice. Only this rice, imbued with the mantra of

Rama, would be used to serve guests. The family was well-trained in how to welcome and serve guests properly, from greeting them to serving food. The family also had a few pet cats. As soon as the dining leaf platters were laid out for the guests, the grandfather's voice would boom: "Children, the guests are about to dine. Put the cats under the basket." The children would quickly shove the cats under a basket. While the guests enjoyed their meal, the muffled sound of "meow meow" from the cats under the basket would echo rhythmically in the distance. Such devotion to God and service to guests continued uninterrupted. As time passed, the second generation of the family became householders, while the first generation passed away. The second generation continued the traditions with great care. When the third generation became householders, they moved to cities for jobs. The number of family members decreased, and the size of the prayer room shrank. The time dedicated to prayer also decreased, owing to the rush of their jobs. However, their respect for family traditions remained intact. They still performed Surya Namaskar (salutation to the Sun) daily and continued the practice of chanting Rama's name over the rice, although instead of chanting for each grain, they now chanted over a handful of rice at a time kept filling the rice box. Before the guests are seated for dining, to make the mewing sound of cats, they raised a cat. In this manner the third generation passed away with the satisfaction that they were following family tradition. Then the fourth generation became householders. They migrated to metropolises. Where is the room for prayer room? Limited the prayer room to a shelf in the kitchen. With trade and business activities till midnight, waking up at 6 am was difficult. Yet, how to let go of the family traditions? Did the praying with the lamp whenever they woke up, lit an incense stick, bowed in hurry, with the satisfaction that pooja is complete, and rushed to work activities. To do Surya namaskar, sunrise was not visible from the apartment! They did the namaskar in their heart. Their friends circle multiplied due to business and trade activities. There are only four at home. Four fistfuls of rice with Rama name became insufficient! So each of them started putting a container full rice with Rama name in the box. What about the cat? A nice idea surfaced. House maid was paid 500 rupees a month to bring in the cat and ensure it meowed at the right time. The fourth generation, having kept the traditions alive that were started by great grandfather, passed away with satisfaction. As they were about to exit, they got the fifth generation sworn in to uphold the family tradition. The fifth generation, who were raised in the age of electronics, heard the stories of their ancestors, family traditions and heredity. Thought deeply about them. How to continue these traditions? All night they need to attend to video calls with foreign nations. Their modern lives blurred the lines between day and night. Morning wake-up times depended on how late their night work extended. Merely for this why a pooja room or a shelf in the wall? So they simply hung a picture on a wall and lit an incense stick whenever they found time. They started witnessing a sunrise in the smart

phone. As for the rice for the guests, a digital solution came to their digital mind. They filled a container with rice and installed a machine that continuously chanted the name of Lord Rama. They were thrilled at their idea of bathing the rice, non-stop, in name of Rama. The problem of the cat meowing was also solved with an electronic device that emitted natural-sounding "meows" whenever turned on. Satisfied that they accumulated all the necessary things for upholding the family tradition. Upheld the word given to the parents. Mental agitation reduced. Guests arrived. As soon as food was served, they turned on the electronic cat. Guests while tasting and enjoying the food heard the mixed sounds of 'Ram' and 'meow', were confused and asked what it was. Our fifth generation proudly declared to their guests their legacy from great grand parents. Guests curiously asked "what legacy". "Rama's name to the rice cooked for the guests, and making them hear the cats 'meows' while they are eating." Guests curiously asked "why?" Fifth generation person said with a proud smile "our lineage does not have the nature of questioning traditions handed down by our ancestry". This is the story of five generations of family history and traditions. We can imagine the sixth generation's protection of the family tradition, this story is stopped here. As you reflect on this story, consider what lessons you can learn. You are losing our culture that assists in physical discipline, mental transformation, and expansion of heart (hryuday vikas). The traditions introduced by the grandfather has many individual and family health principles hidden. Waking up early and completing daily rituals fostered intimacy and understanding among family members, Surya Namaskar connected them with nature, and chanting the name of Rama while preparing rice cultivated spirituality - in this manner many methods to transform are inherent in them. Many of these meaningful traditions are being shortened or abandoned for various reasons. Meanwhile, certain senseless practices, like placing the cat under the basket, are mindlessly followed without question. Now is the time to protect the valuable traditions passed down through generations, while eliminating superstitions that are burdening the society. On the foundations of ancient culture, build a new India. This is the plea of Lord Hanuman.

గృద్ధ్వదృష్టిర్భూకాలీరపః శ్వ చేష్ట స్సింహ విక్రమః ।
అనుద్విగ్నః కాకశక్తీ భుజంగ చరితం చరేత్ ॥

The doer does not sit still with worry. He acquires the far-sightedness of an eagle, steadiness of a crane, vigilance of a dog, and the valor of a lion. Like a crow he suspects danger, and utilizes resources like a snake (like snake uses the nest built by ants, he uses for his benefit).

***to you who stood confused, not knowing the meaning of life
gave you life, gave you movement, appropriate to time slipping away***

***body, desires gradually changed and growing
to you who is troubled not knowing the destination
to show the way invited you to come closer
gave you wisdom, placed you in this light, taught you to walk,
you who is confused, pushed you onto the path.
as God shining brighter than Meru, revealed you the truth-untruth,
if 'what is mine' is life, is walking it with faith shreyas (auspicious)?
such shreyas is not for my children, showed them pure, divine feet,
saying, walk towards me, held the hand of
these my dear little children!***

*Today's man changes his house,
changes the vehicle he drives,
changes the phone he speaks with,
and even changes his friends,
yet still remains unhappy.
Why?
Because he cannot change himself!*

15-01-2021 10:10 AM

158) How should samarpan (surrender) be, Swami?

Routinely uttering Krishna arpanamastu (offering to Krishna) or Ramakrishna arpanamastu (offering to Ramakrishna)—that is mechanical. Because the doubt persists within you as to whether God will accept what you offer or not. While offering you must firmly believe that whatever you offer, God will surely accept it. Such faith brings transformation within a person. Offering karmas may be easy. But for some, it is not as easy to offer the fruits of the karmas. It is essential/ vital to accept the results of past actions, without any consideration of whether they bring joy or sorrow, must treat them equally and accept them. Unfortunately, people are reluctant to do good deeds. But are eager to accept the fruits of good actions. Similarly, they cannot agree to the consequences of sinful actions, yet they do not refrain from sinful deeds. Giving up the sense of doer-ship and individual Will (kartrutva, sankalp) is more important than renouncing karmas or their results. A person who has surrendered (sharanarthi) should not engage in self-willed actions. To achieve innumerable desires, resolves, and developing action plans to achieve them may arise in your mind. But you should not act on them. When you restrain the yearning that urges you to act, the very intention to carry out such actions will gradually weaken. I'll narrate a story of a householder to illustrate it.

A disciple, having renounced his individual will, gave his Guru the 'power of attorney', that is, handed over his spiritual responsibility to his Guru. Out of immense grace, the Guru took responsibility for him. One day, in the presence of the Guru, the disciple said, "I will do this work." The Guru corrected him, "Why do you say 'I will do it'? What if you are unable to? You should say, 'If it is God's will, I will do it.'" The disciple then realized, "What the guru said is true. I have entrusted my entire responsibility to God. He has agreed to bear my burden. I can only do something if He deems it appropriate and grants me permission. How can I act by my own strength?" Over time, the disciple stopped saying, "I will do this" or "I will go there." Eventually, he reached a state where he did nothing according to his own will. Sometimes he would sit for hours, waiting for divine guidance, seeking to understand God's will. Once, he was very thirsty. There was a glass of water on the table right in front of him. He did not drink it because he hadn't received divine instruction to do so. This might seem absurd. Does surrender (sharanagati) mean becoming inactive, indifferent, pessimistic, and helpless? It may appear so. But, for a person to scrutinize their every thought, actions to see if they are relying on God and his power or on their miserable ego for every movement, every breath, is this any ordinary sadhana? This kind of surrender (sharanagati) protects above mentioned person from difficult situations. Let me share a story about this. There was once a devout cloth merchant. When a customer came to buy cloth, he would say, "According to Lord Rama's will, the price of the yarn is one rupee. According to Lord Rama's will, the cloth-making cost is four paise. According to Lord Rama's will, the profit is two paise. According to Lord Rama's will, the total price is one rupee and six paise." People had such faith in his great devotion, that they bought cloth without bargaining, paying immediately. One night, after dinner, the merchant sat in the temple hall, absorbed in the contemplation of God, when a gang of robbers came upon him. They took him captive and made him carry the stolen goods. Due to the arrival of the police, the robbers fled. But, the merchant due to the weight on his head, was caught with the stolen goods. Even in front of the judge, the merchant said, "My lord! According to Lord Rama's will, I had dinner last night. According to Lord Rama's will, I sat in the temple hall after that. According to Lord Rama's will, I meditated on Him and sang His praises. According to Lord Rama's will, a gang of robbers passed that way at the same time. According to Lord Rama's will, they took me along with them. According to Lord Rama's will, they committed a robbery. According to Lord Rama's will, the police arrived. According to Lord Rama's will, I was caught. According to Lord Rama's will, I have been brought before you." Recognizing his deep devotion, the judge released him. This story shows that when everything is surrendered to God, by surrendering their will (Atma samarpan) there is no worry left. This kind of practice leads to constant remembrance of God and makes life joyful.

Not taking any decisions on their own, not starting any work based on one's liking, offering to God everything that is attained naturally, fruits of karmas, henceforth becoming an instrument in God's hands, this is the ultimate goal of spiritual sadhanas. Realizing that you are in God and God is in you, and feeling that all actions are performed by God— I am saying this kind of sharanagati (surrender) is only possible through constant remembrance of the Divine.

*Happiness and sorrow arise from the mind,
not from the place or circumstances you are in.*

అక్రుద్యంతో నసూయంతో నిరహంకార మత్సరాః ।
ఋజువః శమసంపన్నాః శిష్టాచార భవంతితే ॥

*Those who are devoid of anger, jealousy, ego, and envy,
and possess self-control, are truly cultured and righteous*

***why is there so much cruelty in you?
what gives you this boldness?
never know when will death put a garland on you
what must shine in thoughts is lamp of wisdom
hard to predict when that will light up
can't even take the tip of a needle when you leave
you who came into this world as a mere visitor
yet, you are stepping on the stairs of sin
as you search for your own happiness
with bad culture disrespecting your fellow human beings,
in an un-bloomed stone-like heart,
put dried up essence of humanity on the edge of life's boundary
understand the true/ highest purpose of life
as beloved children of Hanuman unfold the heart
become human again and make your life meaningful
through the nectar of Lord Rama's name
my dear sweet little children!***

16-01-2021 10:10 AM

159) What should we pray to God for, Swami?

Let me tell you a short story. There was a small pond. There were many frogs in it. All of them got together one day and said, "We have been staying here for many generations. Our life is passing by, all the time eating a few insects, jumping from the bank into the water, and from the water onto the bank. It would be good for us to have a king. Then it will be entertaining to have a

royal court, settlement of grievances, administration etc. Let us pray to God to give us a king. However, it is better if he is not of our race. Because if he is of our race, he would be trivialized." The frogs started a collective prayer. Hearing the prayers of the frogs, God came and said, "O frogs! What is your desire?" He asked. The frogs expressed their desire. God said "you are fine now. Why would you want new trouble?" He said. But, those frogs did not let go of their want. "Okay! I will give you a king. Here is your king," he said, dropping a big wood log into the pond and disappeared. Seeing the log, all the frogs were very happy. All the frogs gathered around the log king and chatted with the king and enjoyed themselves. After a while, some baby frogs even climbed on top of the king. However, after four days, the log king seemed very dull to them. Dissatisfied, the frogs began to pray again. This time, God appeared more quickly, and the frogs wasted no time expressing their discontent with the log king. "Please give us an active king who will govern us well!" they pleaded. Then God gave them a stork as a king and disappeared. Then that stork king started leisurely catching them one by one and eating them, and only then those frog geniuses realized what mistake they made.

Let me tell you something about your prayers to God. Prayers are like the petitions you submit to God. However, God holds full editorial rights over your prayers. He will reduce, and correct your prayers. He makes changes in them consistent with His will, and then hands them back to you, asking you to apply again. Otherwise, with your unwise desires you may bring about your own ruin. Your thoughts occurring throughout the day surface in the form of prayers. You must be constantly mindful of how your behavior is. If you ask whether all your prayers will be answered, the answer is no. Most of your prayers are illogical, narrow-minded, destructive, and filled with extreme selfishness. Have you ever thought about what would happen if all your prayers were answered? If that were to occur, not only your lives but also the entire world would be turned upside down. So, do you know what the best prayer is? Do you know how to pray? It is to say, "O God! I do not know what is good for me or what is harmful. Therefore, I completely rely on you. You alone must give me everything I need in life. You must show me what the best path is. Please grant me the strength to always keep you in my thoughts." Then, the full responsibility is His. He knows exactly what His children need and what to give them!

అద్యాపిన్ద్రజ్ఞతి కిల కాలకూటమ్ కూర్మోభి భక్తి ధరణీం ఖలు పుష్టభాగే ||
అమౌనిధిర్వహతి దుస్తర బడబాగ్నిమ్ అజ్ఞేకృతం సుకృతినః పరిపాలయన్తి ||

For the welfare of the world, even today, Easwar holds the deadly poison Kalakuta in his throat and did not let it go. Vishnu, in the form of a tortoise, is bearing the burden of the earth on his back. The Samudra (presiding deity of ocean) holds the terrible fire that makes the world tremble. Great beings,

*seeking the welfare of the world, endure whatever hardships come their way to
accomplish the tasks they have undertaken.*

*In the sequence of attaining greater goals
one has to sacrifice fleeting pleasures*

***no one can describe how great love is
a Jivi with love is the most fortunate on this earth
love has no distinction of age, specie, caste, creed, or gender
love has no concern with wealth, health, or prosperity.
not just receiving love, but giving love is also great
every jivi has the right to give and receive love
even a Jivi that rejects love, loves itself
love is the greatest treasure and God for every Jivi
Jivi with love is so highly revered isn't it
love grants a happy life to Jivi on this earth.
Jivi who cannot love are not many to be found on this earth
love needs no kingdoms, pleasures, or wealth on this earth
love can't be bought or sold in the market
loving is not a crime on the earth, nor is it punishable
embodiment of love became the supreme sacred form
became the Pavan suta, loving you in many ways
being worshipped by all
in the Jivas on the earth
lit up their inner spiritual flames
to radiate ever new splendor
in this Anjaneya's magnificent stream of love
stating to his sweet children that
love is God in this universe
and to entire Jivas
with love and lovingly
my dear sweet little children!***

17-01-2021 10:10 AM

160) Swami, What does Bhagavad Gita teach us?

Just as drinking milk provides physical nourishment, drinking the essence of the Gita provides mental nourishment. It's not enough to simply place the Gita in the prayer room and worship it. It is not meant for worship but should be read every day. Because, the root cause of all your problems is actually a lack of

mental strength. When faced with difficulties, the person who runs away in fear is the lowest kind. The one who bears hardship while suffering internally is an average person. But the one who realizes that happiness and suffering are natural parts of life and endures them with equanimity is the highest kind. Such a person is a true hero. Only a person with such equanimity is eligible for liberation. Joy and sorrow are very natural to life. Nowadays, many of you lack the interest to read the Bhagavad Gita, and no time to listen to it. If somewhere the Bhagavad Gita sung by Ghantasala is played, people are in a dire state of thinking that someone has passed away. But the Bhagavad Gita should be listened to while you're still alive, not after death. Only then man will understand how to live life like a true hero and how to die joyfully. During the preparations for the Kurukshetra war, both Arjuna and Duryodhana went to Lord Krishna to seek his support in the battle. At that time, Lord Krishna said, "I will be alone on one side, and my entire army will be on the other side. Between you two figure out who wants what." Arjuna chose Krishna. Arjuna had faith in the invisible divine strength, while Duryodhana relied on visible physical strength. That is, Duryodhana was an ajnani who could not understand that if entire army which was like the zeros and if they did not have '1' in front of them, which is Krishna, then no matter how much physical prowess, it is like useless zeros. Arjuna was a sujnani (spiritual higher intellect) who believed that it was enough if Krishna alone was on his side, he can face the entire combined powers in the world. In that manner Arjuna with Krishna's support emerged victorious - Duryodhana who relied on material and physical strength got destroyed. The mental issues you face today stem from the same attitude as Duryodhana's. I shared this example to show that trusting in the power of God rather than physical strength can help you overcome any hardships or any amount of sorrow.

161) How to restrain the mind, Swami?

There are two remedies for controlling the mind. As long as there is attachment to the body, desires will exist. As long as desires exist, it will be difficult to focus the mind on God. The more attachment to the body is reduced, that much more devotion to God will grow. However, in today's modern world, comforts, conveniences, and attractions that increase attachment to the body are growing day by day. That's why you are dealing with mental issues like a lack of concentration, restlessness, and stress. Then what is the solution for people living in such conditions? I'll explain the necessary techniques of how can you overcome these problems and achieve mental control. When you constantly think about things, your interest in them grows. Due to that interest, a desire to acquire those things arises. From that desire, anger emerges. Anger leads to delusion. Delusion destroys memory. Loss of memory leads to the loss of intelligence (buddhi), which is discernment. When intelligence is lost, a person is completely ruined. When you see a beautiful form or object, you

unknowingly become attracted to it. Then, you repeatedly think about that object. As a result of this constant thinking, your interest in it grows, and a strong desire to possess it emerges. To fulfill that desire, you may not hesitate to take any crooked path. If that desire is not fulfilled, you display anger towards the people or circumstances that caused the failure. In that anger, you lose your discernment. The beastly instincts within you flare up, and you may commit grievous acts. I have explained the sequence of a person's downfall: constant contemplation of objects - interest - desire - anger - delusion - forgetfulness - loss of discernment - and ultimate ruin. When the mind is connected to worldly objects, it leads to indulgence. When it is connected to God, it leads to union (yoga). But the mind tends to lean towards thoughts of worldly objects. I say that a person's downfall is due to dwelling on worldly objects.

న తన్మిత్రం యస్య కేపాద్ బిభేతి యద్ వా మిత్రం శంకితే నోప చర్యమ్ ।
యస్మిన్ మిత్రే పితరీ నాశ్చనీత తద్వై మిత్రం సంగతా వీతరాణి ॥

Whoever's anger you fear, he cannot be your friend. Whoever you need to approach with a suspicious mind, he is not your friend. Whoever you can trust like a father, he is your friend. Others are just acquaintances!

***the Supreme Abode and the Supreme Self are not different
Supreme Self is the Supreme Abode, and the Supreme Abode is the
Supreme Self, understand this
gain Atma-jnana through teachings of the Sadguru, staying firm in Atma
even if some Atma-jnana, some worldly, do some of both and receive
embrace spirituality and hold onto it
this Anjaneya dispels ignorance, gets rid of your honor, wealth, and fame
teaches many righteous principles for a virtuous life
present in the good deeds you perform, cultivates noble thoughts,
Illuminating the divine light within, dispelling the darkness of ignorance
I am peeking into over your lives
my dear sweet little children!***

18-01-2021 10:10 AM

(Today Bhagwan Sri Sathya Sai Baba's message)

162) Swami, How to safeguard our Bhakti (devotion)?

When do you use the term "Hrudaya Mandir (Heart Temple)"? When you have faith that God resides within you and that your heart is the dwelling place of the divine, isn't it! Externally, you only have vision (darshan) of God in temples, not in your home's prayer room. Till you reach the state when you can see God everywhere, isn't it! Try to observe some differences between the

external temple and the temple of your heart. Temples have security measures. What are they—very large locks, CCTV cameras, security guards, etc. etc. These are the times when not only God's ornaments but even the idols themselves need protection. However, one plus point of the temple of your mind is that no matter how many ornaments you adorn your God with, no one can touch with their finger or steal them. Guaranteed! No doors or locks needed. But, sometimes, those around you—even your own family members—try their hardest to uproot your devotion and faith. How many hardships did Hiranyakaship face? Even King Bali's guru lost an eye during such a situation, isn't it! So many devotees like Sakkubai's mother-in-law, Tukaram's wife, Tyagaraja's brother, and Meerabai's in-laws caused great pain to the devotees. True devotees must use the hands called firm faith to protect their devotion from such storms. But what about ordinary people? In such cases, pray to God. How? "O Lord! I don't know how to protect, don't know at all how to keep myself secure, totally don't know how to stay cautious, and definitely don't know how to hold on tightly. Therefore, I leave all responsibility to you, Swami! Please never slip away from my heart's sanctuary, Swami" This should be your prayer. I am always holding onto your hand. Follow what I have said.

1. Wherever you are, keep that place clean. Why? Because I will always be with you, beside you, in your home, as your companion!
2. Before eating, offer Brahmaṛpanam (a prayer offering the meal to God).
3. When you feel angry, drink a glass of cold water.
4. Speak lovingly with all your family members.
5. Always help your neighbors in need.
6. See No Evil. See Only Good.
7. Every day, spend half an hour reading sacred texts.
8. Think No Evil. Think always Good.
9. Perform all your actions with the attitude of "for the pleasure of God."
10. Sanctify your time with remembrance of God.

An artist once painted a beautiful picture called "Heart Temple." It was an image of a temple in the shape of a heart, which left many people deeply moved. However, one person had a small doubt. "The temple looks great, but there's no handle on the door. How does one open it?" The artist gave a lovely response: "The doors of the heart don't open from the outside, they open from within." How true! The feeling within is key for anyone to gain entry. Only when there is affection in your heart can you shower love upon children, isn't it! Only when feelings of friendship arise in your heart can your friends, in-laws, spouse, and others find a place in your heart. When love, compassion, and sacrifice arise within, even God will come from within as a companion. When devotion fills and stirs in your mind, the presence of God is certain. Since there are no

doors or locks, there's no need to rely on anyone else for that divine visitation (darshan).

19-01-2021 10:10 AM

163) What is the role of Sadguru, Swami?

A four-month-old baby, who doesn't yet know how to stand or walk, and can't even think of getting off the bed. Father is in the reclining chair next to the bed reading a book. Suddenly, the baby soils itself. The baby scrunched up his face. He starts flailing around, like a little fish flopping in the mud. Unable to tolerate the mess any longer, the baby bursts into loud crying. Hearing the baby cry, the father comes closer. The baby lifts its hands, signaling to the father to pick it up, cries out loudly. The father saw the son, now covered in his own mess, smeared with urine and feces, smelling terrible, but did not pick him up. Just then, the mother also comes running in after hearing the baby's cries. "Look at him! He's covered in filth," says the father. The baby sees the mother and crying even louder, stretches out his hands. Mother did not stay afar like the father. She immediately picks up the baby. She takes him to the bathroom, sets down a stool, pulls up the pleats of her saree, sits him down on her legs. She scrubs the baby with water and soap, like washing a little fish. She dries him off with a dry towel. Applies fragrant sandalwood powders. Puts a dot of kumkum on his forehead, lines his eyes with kajal. Dresses him in fresh, loose clothes. She even adds a little black mark on his cheek for protection. After showering him with kisses, she hands the now laughing baby to the father. The father sets aside his book, lifts the baby up with joy, kisses him, and says, "My dear son! My precious little one!" The baby is overjoyed, basking in happiness. God is like the father. If you're dirty (with impurities or sins), he won't pick you up. Does not come close, does not allow you to come closer. The mother, however, is like Sadguru. She removes all your impurities, cleansing you thoroughly. Recognize the role of this Anjaneya. That's enough, enough, enough!

రూప యవ్వన సంపన్నా విశుద్ధ కులసంభవాః ।
విద్యాహీనా న శోభన్తి నిర్గంధా ఇవ కింసుకాః ॥

A person without education, despite good appearance, youth, and noble lineage birth, does not shine like a fragrance-less jasmine flower.

Opportunities don't come knocking often.

A wise individual never lets an opportunity slip away.

***came to Earth in the form of Sadguru for human transformation
I, remover of sins, after observing to satisfaction
has come without wasting time
said, attain liberation and be saved***

***to instill such purity of thought, because that is true devotion
don't forget that such devotional activities, righteous deeds
becomes pooja (worship), serving others becomes penance
I became Maruti and taught you these good words of wisdom
you are in the light
you are the light, and the light is within you
if 'you are the light' thought gains full conviction,
if you are such a Jnani
you will certainly merge in Brahman
this Anjaneya with his sweet speech
pleasant voice and smiling lotus-like face
saying direct words that fill the hearts of millions of devotees,
filled their hearts,
imparted subtle dharmas (righteous duties)
while sharing said 'what need is for excess desires
it is enough when you have my grace?',
'Father! that itself is everything, it is enough
if we always have your grace' these words from you
will make Pavamana suta, who is awaiting, say
'these are my children always'
and take my sweet little children
into my protection and bless them
my dear little ones!***

19-01-2021 10:10 AM

164) What is the teaching of Ramana Maharshi, Swami?

As long as you see Ramana as just Ramana, you will remain as you are. From the day Ramana experienced death, till he took samadhi (death of the physical body), he existed only for the world. But, for himself, the world did not exist at all. If you think you're remembering Ramana, it's like without letting him move, you've kept him confined in the samadhi. If Ramana is the embodiment of the Atma, then he is between you and me, inside and outside, omnipresent, and the inner witness of all. He kept insisting on this throughout his life till his voice got hoarse. But no one paid attention to that aspect. He had no awareness of his body. He said, 'The first among the seventy million mantras is "I am" (the sense of "I").' He also said, 'Even the Omkara (ॐ) comes after that.' He said, 'The "I" is the most powerful.' If you truly have any faith or respect for Ramana, you should take that one name and remember it, chant it. But instead, you've started chanting, 'Om Namo Bhagavate Sri Ramanaya.' Now, does it mean you

listened to what he said or you did not? You have devotion and respect for him. But where is the listening to what he actually said? Where is the walking on the path he showed? It's alright even if you don't visit Ramana ashram or even if you don't visit his samadhi, but if you respect what he said, he will be overjoyed. If you don't follow what he asked and simply keep bowing to his feet, what will he do? What will I do? Imagine you tell your child to go out and do some work, and instead, he does not go but just sits, offering namaskars (obeisance). How would you feel? Would you pick up a stick because he didn't do what you asked, or would you be happy because he's offering namaskars? Think about it! I will think too!

కర్మశూద్రే కృషిర్వైశ్యే సంగ్రామః క్షత్రియే స్మృతః ।
బ్రహ్మచర్యం తపో మంత్రాః సత్యంచ బ్రాహ్మణే సదా ॥

For Shudras serving others, for Vaishyas agriculture, for Kshatriyas war are the highest duties, and for Brahmins, brahmacharya, tapas (penance), mantras, and satya (truth) are the highest goals and supreme duties!

***adorning with various colors and decorations
this Pavan suta comes early and lands in front of you,
dispels your ajnana, enhances your vijnana
gets you aware of jnana, transforms it into jnana,
calling it sadhana, gets you to know meditation
with that changes your state and direction
reveals subtleties of meditation, and with that heals your afflictions
to attain the Eternal, permanently removing sorrows
this Anjaneya makes you play in the waves of bliss
and swing in the cradle of spirituality
teaches Brahma Jnana (supreme jnana)
declaring this as the path, in many ways
preaching that harmony of gross and subtle bodies is yoga
providing lamps of wisdom, receive them
my dear sweet little children!***

*If you cultivate Vidya like radiance of the sun,
affection like serenity of the moon,
and peacefulness of the ocean,
You are truly ideal*

20-01-2021 10:10 AM

165) Swami, what must we practice to straighten our samsara efficiently?

Samsara (worldly life) is comparable to the ocean. But coming out of it is difficult. Samsara is filled with millions of attempts out of which some successful, some failures, some lies, some truths, some misunderstandings, insults, quarrels, bonds, and responsibilities. If one is content, life sails smoothly. A life without contentment feels like being stranded in the middle of the ocean. When man has contentment all the time it brings health, happiness, peace of mind, beauty on the face, prosperity at home etc. etc. A mother is content when her child is in her womb. After nine months, when the baby enters the world, the parents experience immense joy. Initially, bonds and relationships leave a lasting impression in everyone's hearts. When a child goes to school, under the teacher's guidance, with good words and play, a family-like friendship forms, transcending caste and religious differences. Life progresses happily and contentedly, without even noticing the passage of time. As one grows into youth, education continues with determination. Without knowing either the path or destination, get intertwined in a bond called marriage, and with new relationships and responsibilities, with golden future stepping into a new way of living is life. Samsara (life) is a great ocean. Life must be led with happiness, responsibilities, hardships, and joys. Regardless of what happens, no matter how hard it gets, coexistence with compromise must be continued. Patience is vital for a person. No matter how many ups and downs come, there should be a mindset to face them. Life should not be ended. It should be seen as a blessing from God. Instead of lamenting over what was lost in life, thinking about the future is important. Step forward with self-confidence, which has to be earned in life. Instead of waiting for someone else to do something for you, it is better to do it yourself. In this world, no one is anything to anyone. Your shadow is your only companion, your only friend is your Atma. Without darkness, no one would know the value of light. Both are necessary to appreciate time. Without eyes, even if the value of the pupil of eye is explained, it would be meaningless. Life and living would be seem dark and illusory when one is unable to see the world, nature, and beauty. Without death, living beings wouldn't understand the value of life. If death didn't exist, the world would be too small for everyone to live. Beauty attracts everyone. But beauty alone is not enough. A good heart is necessary. A person with goodness is the true human being. Never forget a heart filled with love, a person with a good mind, or a friend who has helped. Tidy your house while the lamp is still lit. Do what you intend to do right away'. If it's a good deed, don't delay saying 'will do', 'lets see', 'its time must come'. Delays turn nectar into poison. Starting any work with goodness and human values, will be successful. When there is sugar, live ants come. Likewise only when there is wealth. relatives will stick around till the end. Only when

everything is good will friendships remain. There are very few people who will try to make you smile when you are in grief. But there are many who see you laughing, will try to make you cry. If you are arrogant, even food may be hard to find in the end. In anyone's life, at least once, selfishness destroys happiness and trust. Just because you pour a hundred pots of water, a tree doesn't suddenly bear fruit. Similarly, just because you worked hard, tasks don't get completed in moments. Everything requires time and patience. At such times, respect comes from observing a person's behavior. Not because of their caste. If you still respect because of their caste, then as a human, you are as good as dead. Hope is natural for everyone in life. But excessive hope/ greed is of no use. Unlimited desires, and a boat without a rudder, cannot stay steady. They will sink you someday. What everyone needs in their life is thoughtful reflection. It guides a person in the right direction and makes them action-oriented. Which is why thinking is crucial for everyone. A destination is not an opportunity. It is a goal to be faced. It is not something to wait for. But to be achieved through effort. Life is a race. Asking it to stop, it doesn't. Life is a big test. In that test, you are just a student. Schools and colleges are a big stage. On that stage, you play a role. In that role you are an actor. That is why you must move forward. Live the life. Create many wonders. With strong belief, anything is possible. Excessive rest is harmful in every way. Your character determines the respect you receive in society. When you love your work, success follows. I am saying, education without humility, beauty without virtue, food without hunger, a weapon without valor, wealth without wise use, and a life without helping others are all meaningless.

A person desires to live far from hardships.

But a compassionate person desires to stay close to those in hardship.

వరప్రదానం రాజ్యం చ పుత్రజన్మ చ భారత |

శత్రోశ్చమోక్షణం కృచ్ఛాత్త్రేణి చైకంచ తత్సమమ్ ||

O Bharata! Gaining boons, acquiring kingdoms, and having a son - these three are equal to one difficult and arduous task of eliminating enemies.

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

when you think good thoughts, flowers of humanity bloom in your mind

when you become a good person, love and affection overflow

as long as you live, must know the essence of life

share love with those around you.

illuminate your inner lamp of wisdom yourself

you have to chase away the darkness surrounding you immediately

***love must fill your heart completely
your entire home must be a harvest of affection
your body is not going to be on earth for a thousand years
wealth is never permanent
family and children won't accompany you
servants can't make you escape mortality
relatives can't keep you alive
power and strength are of no use
no matter how prosperous you are
you'll leave everything behind
leave aside the useless illusions
those chanting the name of Rama will find happiness
Insistingly said by this Anjaneya, securely hold onto his words
these spoken words as Sadguru's words
became Pavamana suta, spoke introductory words
guided you to the supreme abode, removed your worries
became Chiranjivi, will give shelter to you
who became fully aware in your youthful days
my dear sweet little children!***

22-01-2021 10:10 AM

166) What is death like, Swami?

Everyone fears death and causes scare. The reason is the fear that your life will cease to exist due to death. It is nothing other than one's main purpose of life is to live eternally and happily in this world. That's why people spend their entire life struggling with various hopes and desires. In reality, birth - death, joy - sorrow, are as inseparable in a person's life as day and night are in nature. Both are like the two sides of the same coin. One cannot exist without the other. In that case, just as much a person loves life, death which is its other part must be respected to the same degree without fear. This is the noble goal and characteristic of a jnani (wise person). The idea of "conquering death" is false. Those who say this do not understand the mystery of birth and death. It is not possible for anyone in this world to conquer death. Because, Jivam (consciousness) cannot remain eternally in Jadam (inert). It is a natural principle of Prakriti (Nature) that the Jiva, after being born, merges back into its source, the Atma. The sun appears to rise in the east and set in the west. But in reality, the sun neither rises nor sets. It stays where it is (relative to Earth). Yet your mind creates the illusion that it rises and sets. Similarly, death does not mean it is one's destruction. Due to the illusion that Ahamkar (ego) is 'I', one thinks they

are dying. In fact, death is nothing new to you. Every night, you all experience peaceful sleep, forgetting the physical and mental hardships, leaving behind the awareness of the body, enjoying this deep sleep, isn't it. For such sleep, you are willing to sacrifice family, wealth, status, and everything else, isn't it. This sleep is the real happiness that humans desire. In reality, life, with all its Tapa traya (three fold sufferings), is the illusion. Death is the truth. This is something everyone can understand with a little reflection. No spiritual teacher is needed to reveal such a harsh truth. People go to great lengths to sleep peacefully every night to escape the troubles of this world, so why should they fear the eternal sleep that comes naturally to them? Though it is a part of life, when death approaches, if a person panics and becomes fearful due to anxiety, it will plunge them into darkness and lead to hellish torment. But if they remain calm, it will take them to heaven. When death approaches, if a person does not fear, remains still and does not react/ counter-act to the Prana (life-breath) as it ascends along the path it came from, then one will attain the kingdom of Ananda they have longed for in awake life. The signs of death become perceptible to everyone duskily (dimly) before death occurs. At that time, people often panic, due to the illusion that all the happiness they've experienced so far has been through their body, and they hesitate to let it go, clinging to life and holding breath, one suffocates in fear. The mind fights to live, while the Prana, eager to renounce the connection with the body and ascend, departing the way it came. Only wise ones by sitting beside a dying person, if able to witness directly the tormenting struggle occurring between birth and death, unknown to the dying person, then this mystery (marmam) gets known. Even in the face of death, if a person recites the Maha Mantras they have learned throughout their life, believing they will purify them of sin, none of those mantras will conquer death. Not only that, but those mantras do not even come to mind. Even the Gayatri maha mantra, which one has chanted throughout life, will be difficult to utter due to dysfunction of mouth at the time of death. The mind that chants is engaged in the struggle against death. Instead during life, if one is able to practice good deeds and conduct rituals, they will be able to welcome death with joy. For any person at the time of death, if their external oriented mind holds steady with one-pointed concentration in-between two eyes (Bhru Madhya) internally, becomes free from fear and becomes Stitha-prajna (equanimous mind). Then, their Prana moves from the forehead northward (upward), by itself easily merges into its source, Brahmananda (divine bliss).

Vidya is the expression of complete truth that is naturally in a person.

Jnana does not come from outside. It resides within oneself.

All the jnana the world has acquired till now has emerged from the mind.

The opportunity to observe the world is provided by the external environment, but the one that observes is mind only!

లోక్తరం చరిత మర్పయతి ప్రతిష్ఠాం
పుంసాం కులం నహీ నిమిత్త ముదారతాయాః ।
వాతాపి తాపసమునే కలశః ప్రసూతిః
లీలాయతం పునరముద్ర సముద్రపానమ్ ॥

People attain fame not because of their caste but because of their excellent history. There is no other reason. For example, Agastya Muni was born in a kalash (holy pot), but gained fame that he drank the entire ocean easily in one gulp, isn't it!

I will ask some funny questions, you give the answers.

1. what is the connection between rail tracks (pattalu) and anklets (kaali patta)?
A. Rail is on the tracks (pattalu). Anklets (pattalu) are on the feet.
2. Who is the female form who cannot see?
A. Goddess of Justice. Because she is blindfolded, isn't it!
3. Why is day after Sunday called 'Monday' (man-dey)
A. Have a nice meal and sleep on Sunday! Having to go to work Monday morning is irritating (ollu manduthundi, hence man-day meaning burning)!
4. When a child runs away from home, they announce 'Not Found' (kani-pinchuta ledu)! What is the child's reaction to that?
A. Kani - penchuta ledu (gave birth - but not raising).
5. These days children look at mother as a head-cook. How about the father?
A. Like an ATM
6. What do you do if there are yawns (Aavulu-iste) in a meeting?
A. If they are milk giving, drive them home (Aavulu - cows, yawns)
7. Which city gives happiness to man?
A. Publicity
8. Tuda+tuda becomes tuttathuda, kada+kada becomes kattakada, arati+arati what does it become? (Arati - banana)
A. Ara-tea + Ara-tea becomes full tea (Ara - means half)
9. What is the similarity between a cricket player and an Avadhani (literary skillful)?
A. One goes to the world play (match), while other plays with the words.
10. Poet Vemana said 'among men, pious men are different'. What do you say now?

A. I will say 'among men, where are the pious ones?'

11. Don't you put 'Talam' (lock) on the temple?

A. Where there is God's bhajan (choir), 'Talam' is a must. (Talam also means beat, cymbals)

12. Where is the closeness between a lady in front of a mirror, and a minister in front of a microphone?

A. Both of them forget time.

25-01-2021 10:10 AM

167) Swami, How to do Japa (chanting the name)?

It is best to do *japa* (chanting) within the mind. Chant with a heart full of love. There is no loss if you don't count the chants using a rosary or fingers. Is this a market commodity to be counted for its price or value? God looks at your feelings. He sees the anguish in your heart. If you have love for Him, there is no need for these external tools. Even if you chant the Lord's name just once with love, your mind and heart should be filled with joy. Never forget God. Even while performing your worldly duties, make it a habit to remember Him from time to time. Work with your hands, and chant God's name with your mouth. Even if you are buried in a thousand tasks, do not forget to remember God. This is the only way to find peace while living in the world. Forgetting this truth will lead to chaos in life.

168) How long should one practice sadhana (spiritual discipline), Swami?

To receive God's grace, a lot of sadhana (spiritual practice) is needed. If asked how long must this sadhana continue, you see huge trees by the road side. A little distance away there is paddy field. There is no need to water the huge trees. Their roots spread deep enough to reach the water level. However, the paddy field needs to be checked daily whether it is getting water or not, and must be watered frequently. If not, they will wither. Because their roots only go a few inches deep. Similarly, until the roots of faith reach deep into the heart, where the mind becomes unmoved by difficulties, undisturbed, and till it gains the strength and patience to endure any hardships, spiritual sadhana must continue.

169) How should faith in God be, Swami?

The faith of ordinary people is like the rice crop. Just like watering daily, without regular spiritual sadhana, your faith will weaken. You will not come closer to receiving God's grace. You will lament that God has not shown mercy. Now a days, even while you are in the temple, your mind wanders in the market. However, the effort to control the mind is itself part of spiritual sadhana. When

you are at work, driving a car, reading a book, or absorbing information, if you are focused, no other thoughts come to mind. Your Antaratma (conscience) warns you that distractions can lead to danger. You should think of spiritual sadhana in the same way. When you immerse a small vessel in the ocean, it fills with only a little water, even if you want more, cannot get more water. You must engage in practical spiritual sadhana. In life, joy and sorrow are like the two sides of a coin. One follows the other. Neither stays for long. When you understand this truth, joy and sorrow will no longer affect you. You should learn to perform your duties depending on God. When you believe that everything happens according to God's will, you will have no worries. But when you have a small amount of money in your pocket, you disregard everyone. As soon as your pocket is empty, you look to God, not knowing what else to do. This is your nature! But if you trust that God through both good times and bad, you will never face harm. Whatever God does is for your good only. The problem is that you don't understand this. You also lack patience. You must believe that whatever God does is for your benefit. There is no better path to peace than this. It is your lack of this understanding that causes your mental unrest. As long as the body exists, joy and sorrow are inevitable. It is your nature to think that what brings you joy is good and what brings sorrow is bad. But if you constantly remember God and depend on Him completely, you will be able to overcome any situation. There is nothing greater in this world than divine grace. The sooner you realize this, the more peacefully you will live.

I am going to tell you key teachings - with 3 in each:

1. Tongue, anger, and desire - these three must be kept in control.
2. Guru, parents, and God - these three must be respected.
3. Purity, honesty, and hard work - these three must be cultivated.
4. Laziness, lies, and slander - these three must be abandoned.
5. Courage, fame, and serenity - must strive for these three.
6. Promises, friendships, and affection - must uphold these three.
7. Words, behavior, and actions - these three must be learned continuously
8. Good conduct, generosity, and service - these three must be developed
9. Envy, pride, and hatred - ensure these three have no place in your life.

సులభాః పురుషా రాజః సతతం ప్రీతివాదినం ।

అప్రియస్య చ పథ్యస్య వక్తా శ్రీతా చ దుర్లభః ॥

those who speak pleasingly are plenty to be found. but, those who speak out even unpleasant, bitter truth for your well-being, and those who are willing to hear it are scarce in the world

***It's not how you die, it's how you live that matters
when you die precisely four people will carry you
if there is a difference in living, whole town will gossip
hunting for sustenance, effort along with hunting
in effort exertion, rest in exertion
desires arise in rest
happiness if fulfilled, sorrow if it is not
that is all this life is
unexpected twists, unbearable struggles
some sweet experiences, some bitter encounters
not getting what you want, adoring what you didn't get
search happiness within yourself
only then it will always be in you
take the essence of Sadguru's teachings
live with Anjaneya's support and Sadguru's teachings
this itself is heaven, nothing else!
the mind of those who are always happy
understand it as Maruti's words
my sweet little children!***

26-01-2021 10:10 AM

170) Swami, How to worship God with devotion (Aradhana)?

Meditating on God means thinking about His divine plays and finding joy in them, reflecting on the deeper meaning of His stories after listening to them. This is known as śravaṇa-bhakti (devotion through listening). Merely worshiping idols does not become Aradhana of the idol. Even the thought that God exists as someone different from oneself is considered idol worship. Spirituality means that which teaches one how to live. Some people say they have no time or patience for devotion. However, you don't need to treat devotion as a separate task; you can worship God while continuing with your daily activities and still receive His grace. Among the nine paths of devotion, whichever one a person chooses, God accepts it. Some people continue in their professions while engaging in constant nāmā sankīrtana (chanting God's name). No matter the form of devotion, if a devotee continuously meditates on Him, God will always take notice of that devotee. God exists in all living beings as an unchanging, radiant and lively presence at all times. The word nava refers to the human body consisting of nine openings. Shaṭ means six—referring to the six divine powers (divine sight, divine hearing, recollection of past lives, telepathy, knowledge of

the invisible, and the ability to enter others' minds) - exists as the form (swarupa) of Atma with these six powers.

171) How should one make their body worthwhile, Swami?

Some people sacrifice their bodies for the benefit of others. Though they may die, with a body (kaya) called kirti (fame), known as kīrti-kāya (the body of fame), remain in the world for a long time. Such people live on in the minds of others, as though they never left. They continue to be honored by society. That's why they are called kīrti-kāyas. If one does good deeds before the body perishes, that fame will last through the ages. That body gets fulfilled. To perform acts of worship, merit, vows, sacrifices, or any righteous activity beneficial to society, the body is the essential tool. To see God with our eyes, to speak His name with our mouth, and to worship Him with our hands, we need the body, which is composed of both sense and action organs. You all know that the body is as fleeting as a bubble of water. No one knows when it will perish. Therefore, while the body is still intact, we must do good deeds and earn a lasting reputation. To perform works for the benefit of others, a person needs to be both spiritual and prosperous. Your body primarily performs three types of actions. Looking at it from physical standpoint, the body allows humans to experience some pleasures. To enjoy the sweetness of life, the beauty of nature, and the various comforts and luxuries of the world, body is needed. Is getting immersed in this world filled with enjoyments, the primary function of the body? Is this the highest limit (parama avadhi) for the body? Not at all! There is another higher greater purpose/utility. It is the practice of Dharma (Dharma sadhana) through acquiring wealth (dhana arjana). In this manner this second type of tasks performed by the body are also significant. God has endowed humans with exceptional qualities that no other living being possesses. Along with exceptional qualities he granted them Jnana. He gave them a body suitable for practicing dharma. Therefore, you should be grateful to God. What must you do to show gratitude? Must love and serve humanity and living beings. Must relieve their suffering. Only then you are able to show gratitude to God for the body He has given you. In this way, you become worthy of divine grace. With this body he gave, by keep on performing acts of charity and service, you draw closer to God. Along with Dharma activities, performing worldly duties also, human body makes itself meaningful and worthwhile. While living cooperatively with husband, a wife offers her body lovingly to her husband. Over time, she becomes a mother. She sacrifices her body like camphor to nourish and raise her children. By shaping her children into truthful and ideal citizens, the mother becomes renowned in the world as an exemplary woman. In that manner a woman's body gets meaningful and fulfilled. Some individuals became famous for their acts of generosity. For example, Karna was a great donor, who cut the protective armor from his body and gave it to Lord Indra who asked for it. You

read about such great donors in the *purāṇas*. King Śibi cut flesh from his own body to satiate the hunger of an eagle, and thus became renowned, a *kīrti-kāya*. Sage Dadhichi gave his own backbone to Indra as a weapon. Gained fame in the world as a great donor. All these people attained renown. That is, their bodies were the cause. Many brave soldiers have become famous by sacrificing their bodies in the sacred duty of defending the nation. Recognize the power of immortality (*sanjivani shakti*) that resides in the body, and use it for good deeds to make it meaningful.

తెలియని మనుజుని సుఖముగ
తెలుపందగు, సుఖతరముగ దెలుపగ వచ్చున్
దెలిసిన వానిం, దెలిపీయు
దెలియని నరుదెల్పు బ్రహ్మదేవుని వశమే

It's easy to explain to those who don't know. It's even easier to explain to those who already know.

But, though only knows a little but considers oneself as all-knowing, even Brahma himself can't please them.

*World is in the palm, but beyond reach are humanity and love.
From humanness into machine-like, from reality into unreality,
from collectiveness into solitude, from open fields into narrow rooms,
natural human is turning into a robot. Danger is lurking.
Beware! Beware! Beware!*

***not amassing wealth, nor piling up grains
but contemplating on righteousness is true wealth
controlling the mind and shedding attachments
understanding the essence of truth is true wealth
it is not about attaining the position of an emperor
but staying in divinity is true wealth
overcoming desires and attaining deep renunciation
knowing oneself is true wealth
understand teachings free of disputes or differences
which has liberation that brings bliss
Sadguru's teachings that reveal it
Anjaneya, the servant of servants, who increases this prosperity
he considers himself the servant of Lord Rama
this Anjaneya bows to such Lord Rama
prays: "Rama, increase the spiritual state of my little children
strengthen their jnana and grant them jnana***

***that gives completeness and bless them
give joy to these children of Anjaneya
to my these sweet little children!"***

27-01-2021 10:10 AM

172) Swami, What is the state of Atma (Atma stithi)?

In fact Atma and Atma stithi are different. The experience of this state (Atma stithi) only comes when you can let go of the Atma as well. Atma, An-Atma (non Atma) are dualities. As long as awareness of duality persists, Stithi does not occur (reveal). When one is able to let go of them, Stithi can be experienced. Atma stithi means state of shoonya (void), bhava teetha stithi (beyond feelings), free of thoughts stithi, egoless stithi, Parabrahma stithi. It is merely a stithi (state). There are no descriptions, explanations, assumptions, or expectations. Atma is not something to be seen, or tasted, or smelled, or touched, or burned, or wetted. It does not have form, shape, guna (quality). If it does, it is not Atma at all. It is Satyam, eternal, unmoving, permanent, pure, and all pervading. From Vedanta standpoint it is called Parabrahma, Paramatma, Viswatma, pure consciousness, and God. Basis and support for the entire visible world and creation is God. This moving and unmoving Jagat (world) emanated from God, and dissolves back into God. Just the way a spider builds a nest from its saliva, then it absorbs it back into itself, similarly the visible world that emanated from God also dissolves back into God. There is a form for everything in the universe, only God has no form. Entire gross universe (sthoola prapancha) that emanates from such a formless God becomes Adheya (dependent existence). However, there is a vast difference between knowing and experiencing. In fact to gain experience, one lifetime is not enough. Knowing is very easy. That which is why the number of people who "know" is increasing. While the number of those who experience is decreasing. Spirituality nowadays is focused on teachings, and tons of information is being shared, but humanity is not changing. That's why recently, even after decades of practice, some people not only fail to mature, but getting weakened, bringing dishonor to the spiritual path. Those who reach the state of Atma realize that the body is not real to them. The body dissolves entirely. A universal perspective arises. They can see the entire universe with their inner vision. Can create a counterpart (prati srushti) to creation. They manifest superhuman and transcendental powers. They no longer have anything to know, to do, to achieve, to seek, or to correct. Therefore, they are called omniscient, complete, and tri-kalajna (knowers of the past, present, and future). They see the entire universe as a witness. They no longer engage in any sadhana. There is no more need for it.

173) So should they remain in the Atma Sthiti for their entire lives, not doing anything like inanimate objects, Swami?

Absolutely not, even by mistake. It's not possible to stay that way. Because Atma stithi and deep sleep (sushupti) are closely related. Atma stithi is fully conscious. Deep sleep is a state of sleep, complete unconsciousness. Externally, both consciousness and unconsciousness appear the same. As a result, consciousness does not remain steady all the time. Occasionally, it turns into unconsciousness. In such a state, the entire body becomes numb. The brain stops functioning. And the nerves weaken. Therefore, if one remains in this Atma stithi for hours or days, the body fries up, life functions get slowed down, and becomes possible to develop chronic ailments. After entering in sadhana, the root cause of ailments in many people, is intense and rigorous discipline (kathora sadhana). Remaining motionless for too long, body does not purge urine, feces. Due to which blood becomes poisonous. If someone finds sadhana harsh, that is completely a state of ignorance and immaturity. Continuing sadhana with desire is extremely dangerous. If there is a feeling exists like, "my current state is not right, I need something more, I want liberation, I want to attain complete freedom," means one is trapped in bondage, isn't it! The anxiety for liberation has dissatisfaction hidden in it. If you sit in meditation with lot of dissatisfaction, it will grow, and after leaving meditation, that state will continue. The body must be kept clean, pure, and healthy and should be regularly nourished, and not dried up. It must be given what it needs at the right time. If the vehicle (body) is not in good condition, the journey of life will suffer and slow down. All those living in duality or qualified non-dualism (Dvaita or Vishishtadvaita), searching for God externally, will become physically weak. Currently, dualism and qualified non-dualism dominate, while non-dualism (Advaita) is very limited. Even Advaitins with the notion that "the world is fine, everything is filled with God, there's nothing I need to do", they are increasing their inertness (jadatvam) with this attitude. Just like the saying, "remaining silent reveals the highest yoga," most are confined to ashrams, avoiding public life. Others, not yet mature, entering into the world, getting contaminated, ending up with ailments. These are all very delicate matters. It is highly dangerous if one does not follow the teachings of Sadguru.

దృష్ట్యా ధనం కులం శీలం రూపం విద్యాం బలం వయః ।

కన్యాం దద్యాదుత్తమంచే నైతీం కుర్యాదధాత్మనః ॥

Consider the groom's wealth, family reputation, character, appearance, education, strength, and age, and if satisfied, give away the bride. Afterwards, maintain a cordial relationship with their family throughout your life.

Real transformation has happened in you only when your repentance comes from the depth of your heart, not just from the surface!

***my life is your ideal, my path is your destination
my words must become like Veda to you
for the race to lead a life like that,
for future generations to change, for immorality to end,
for honesty to prevail, for happiness and peace to flourish,
for duties to pickup speed, for traveling the path of progress,
then, your lawlessness must cease, atrocities must depart
humanity must not perish, fraternity must not wane
this Anjaneya's dreams must not become improbable
offer me your harshness as a gift
accepting your terseness, harshness
this pavan kumar granted you a vessel full of compassion
receive it with passion
my dear sweet little children!***

28-01-2021 10:10 AM

174) Swami, What is the cause for not attaining completeness despite doing sadhana for a longtime?

The accumulated *sanchita* and *prarabdha* karmas from previous births are vasana seeds (impressions) that enter in this life from the surrounding environment, contaminating the body. In this manner If the contamination as it enters the body is not purged right away, it damages the organs, and potentially change into illnesses. The belief that God exists only externally or is limited to idols and people is extremely dangerous. The phrase "I must practice" has dissatisfaction hidden in it. If there's a sense that something needs to be attained, it subjects one to discontent. That's why some people, despite giving up marriage, following strict brahmacharya (celibacy), retreating to solitary places, and performing sadhana for decades, still claim they haven't reached maturity. So, what is the solution? One must be able to experience the integration of dualism (*dvaita*), qualified non-dualism (*vishishtadvaita*), and non-dualism (*advaita*). Life must be turned into sadhana. One should constantly engage in some form of action (*karma*). Must immerse the body in activity. In reality, there is no sadhana greater than physical labor. The energy spent through work should be replenished through food and meditation. By consistently fulfilling life's daily routine duties, resting when necessary, must be able to view the body as a temple. Actions should be performed from the perspective of "I am nothing". Must not expect any results from the actions performed. One should see with the feeling that all actions are happening through the perspective of "I am the universe, and the universe is me". One should consider everything is pervaded by God - the act, the action, the doer,

the result of the action, and everything. Action happens, but there is no doer. So who would receive the fruits of the action? In truth, even the karma phala (results of action) belongs to God, isn't it! Karmas must happen. Otherwise, the body's life functions will slow down. Sadhana should be effortless and simple, without giving room to the aspects of strictness or rigidity. When the body's needs are met, the body remains healthy. So for this, where is the need to stay away from everyone and everything? The thefts, murders, crimes, and violence incidents seen in the world are all part of the evolutionary process; one shouldn't get afraid, be disturbed, or opposed to them. Good and bad both emerged from God only. Eventually they merge back into God. Unity alone is the truth. Everything that appears different is just an illusion (*Maya*). And nothing else. For that complete (paripoorna) jnana is absolutely necessary. A fully enlightened person stays like a full pot. He remains beyond the body but uses it as an instrument for daily activities. When life, birth, death, and all life's processes are illusions, what is there left to fix, change, or attain? If every change in the body and every thought that arises in the mind is accepted as part of God, with full conviction, then life itself becomes a spiritual sadhana. In reality, even birth and death are illusions. Even if the entire universe were to turn to ashes at once, there is no death for you. It is only the physical world, which is a reflection of illusion, that changes or gets subjected to change. So, there's no need to give it undue importance. Even knowledge, the guru, and God are illusions. All the information that you are accepting is all unreal knowledge (mithya jnana) related to the world (jagat). Once one reaches the Atma stithi (state of Self), everything appears as an illusion. However, this state should not be maintained for entire life. Because only by living consciously can the body and mind remain healthy, joyful, and energized. By performing actions from shoonya stithi (state of emptiness), there are no affects on life. By providing significant spiritual service, society gets greatly benefited. Therefore, rather than remaining inert in Atma stithi, by offering extraordinary spiritual seva (service), and hoping that life is made meaningful, this Anjaneya, who arrived as the Sadguru is blessing and wishing this for you.

*A common mistake in human relationships is,
hearing what the other person says, understanding half of it,
and responding tenfold without further thinking at all.*

పాపం కృత్వాహి మన్యేత వాహమస్మితి పూరుషః ।
తం తుదేవాహః ప్రపశ్యంతి స్వప్రైవాః తర పూరుషః ॥

*one who commits sins and thinks they are not sinners, is indeed deluded.
because, the sins committed by him are witnessed by his conscience, deities!*

today's foundation is yesterday, today heralds tomorrow

***yesterday's dawn is today's dusk.
combination of yesterday, today, and tomorrow is garland of life
life not knowing truth, is like a broken garland of flowers
person who existed yesterday, who knows what will happen tomorrow
truth you see today may become a lie tomorrow
yesterday's struggle for life
becomes today's endless distress, and consumes man tomorrow.
with the combination of yesterday, today, and tomorrow
man navigates life's journey
inner teachings requires acceptance for implementation
what inner strength experiences must become liberation
inner teachings are Anjaneya's preaching
your intellect must grasp it
with that inner purity must occur, and your intellect must shine
my dear sweet little children!***

03-02-2021 10:10 AM

175) How should I make my life blessed, Swami?

Among all the births, to attain human birth is very rare. Such a birth is attained as a result of virtuous deeds from previous lives. Having been blessed with such human life, one must strive to make it blessed. Because human life is extremely precious. Time is invaluable. In this world, time is the most valuable asset. One can buy any material thing, but time cannot be purchased. Scholars, scientists, and technological experts have discovered many things, but no one has found a way to reclaim lost time. Even sages and those who have attained great spiritual heights could not do anything in this aspect. From the moment a human is born, they are bound by time. Each passing second is reducing a moment in one's lifespan. In this manner, the days, weeks, months, and years that go by gradually deplete a person's life. Every sunrise means that one more day has been subtracted from their lifespan. People celebrate birthdays with great enthusiasm. But they often forget that with each birthday, one year of their life is getting shortened. If the lifespan is 100 years, about 50 of those are spent sleeping. Out of the remaining 50 years, another half, that is 25 years, are spent in childhood, youth, and old age. So, what's left? Just 25 years. These 25 years are consumed by marriage, family, work, earning money, facing illnesses, pleasures, and difficulties. If this is the situation for someone with a 100-year lifespan, what about those with a shorter life? Where is the time for gaining knowledge or dharma karma acharana (practicing righteousness)? Life is as fleeting as water. Must recognize that there is no comfort in life. Every moment of such a precious time should be used carefully and wisely. Every human must

ensure that they do not waste even a little bit of time. Avoid violence, cruelty, hatred, envy, injustice, bad habits, slander, and anger. Instead, cultivate love, compassion, kindness, sympathy, justice, charity, devotion to God, and patriotism. One should practice good deeds and charity, which benefit both the present life and the afterlife. Use time wisely with thoughts of God. Life, youth, wealth, spouse, and children are not eternal. Only virtuous deeds, righteousness, and reputation last forever. None of the wealth accumulated through a lifetime of hard work will not accompany a person after death. It remains behind. His children, family and friends stay behind at the cremation ground. Only the good or bad deeds performed will follow him. Therefore, use time wisely and practice virtuous deeds. But, all the available time is not enough for survival, family and livelihood. In today's mechanical age, both husband and wife, to make a living, leaving early in the morning for work and returning home late at night. They say in reply, "Without working so hard, we are not able to survive or fill our stomachs. Where is the time to sit and meditate on God?" But there is always enough time if one desires. If you wish to do, you can do a lot. Without realizing it, people waste a lot of time. If they use a moment purposefully, life will become fruitful. For example, the time spent bathing, eating, traveling to work, and preparing for bed is often lost in idle thoughts. Instead, one could use that time to remember God's name. At first, it might be difficult, but gradually, it becomes a habit. Many ways will reveal themselves if one truly desires. If we don't waste even a moment of precious time and utilize it wisely, we can attain happiness in this life and the next. Our bodies are not eternal. Nor wealth is permanent. Death is always approaching. So, one must accumulate dharma (righteousness). Instead of wasting holidays on entertainment and feasts, devote that time to virtuous deeds. Speak the truth, cultivate generosity, help those in need, support people in distress, practice patience, read and listen to sacred texts, build friendships with good people, visit temples, and participate in devotional bhajan activities. By doing so, one can attain happiness both in this life and the hereafter. Usually, when people are happy and content, they do not think about God. Only in times of difficulty do they remember the Divine. This is human nature. But it must be abandoned. One should pray to God not only during tough times but also in times of happiness and joy. Never stop chanting the name of God. Make the best use of time in every way possible.

అస్థిరం జీవనం లోకే అస్థిరం ధన యవ్వనం ।
అస్థిరం దాదాపుత్రాది ధర్మః కీర్తి ర్ధ్వయం స్థిరం ॥

*Life, wealth, youth, wife, children, and material prosperity
are never permanent or eternal.*

*You must understand that only two things are permanent and eternal:
righteousness (dharma) and reputation (keerti).*

*This entire world is filled with meditation
with meditation, the bond with God grows stronger
with meditation, vocabulary increases
with meditation, mind becomes auspicious
with meditation, sinful actions are eradicated
with meditation, excellent karma and its fruits are attained
with meditation, one can receive Anjaneya's blessings and grace*

***listen to the teachings of your Antaratma
it offers you wisdom that is worthy of practice
your inner strength will wonderfully support you
and help you reach the path of liberation.
only If you accept the teaching it imparts,
your intellect will blossom and travel along new paths
embracing detachment, knowledge, sacrifice, and yoga
letting go of demonic tendencies, holding firmly to humanity
traveling the path of Satya (truth)
realize that the body is temporary
realize the Atma which is eternal truth
understanding Self-introspection is the ultimate treasure,
understanding materialism need to go
recognizing that love is divine principle, seva is humanity,
and serving others brings sanctity
this Anjaneya shown and taught spiritual world and steadfast meditation,
and exhorting not to sink into the intoxication of wealth full of pride
this Maruthi is making heartfelt appeal to his children
to my baby like dear sweet little children!***

04-02-2021 10:10 AM

176) Swami, How should we mould our lives?

The essence of a Jivi's life is thought. Only when hardships and pleasures come one after the other does life have meaning. As long as a person is alive, they must inevitably experience both. This is the dharma of the world. However, what is the use if hardships persist all through life and happiness comes only at the very end? How much happiness can one truly experience at the end of life? What could not be attained all through life, can one achieve in the final moments? From time to time, observe how the body's parts gradually wear out. After wearing out, life becomes a fragile existence. Hardships, pleasures, and physical pains are more or less the same for every Jivi. Those

with compassionate hearts always remain bound by relationships and responsibilities. Don't place the entire burden on them just because they are doing their part. Understand their situation and let them experience life as well. For them, the hardship does not feel hard. Give them some rest at least. There's no use saying happiness comes only after everything is over. Even if you don't encourage them, don't use discouraging language that disheartens them. The right encouragement brings strength, even where there was none. Instills self-confidence to attempt even the most difficult tasks. When your strength and resources are diminishing, you need to make changes to your routines and activities and set some limits. Otherwise, many problems will arise, your thoughts will become confused, and numerous mistakes will occur. There is a limit to everything. Stubbornness and arrogance are of no use. Understand, reflect, and follow. How should a person live? By observing, listening, speaking kindly, and living freely without causing harm to anyone, a person can live for a hundred years. One should not steal anyone's wealth. That is, earning wealth should be righteous. Furthermore, a loving society/ association is good. A person should always listen to something good every day and read something worthwhile. They should reflect on what they've read. No matter how many hardships arise, one should never abandon the truth. They should not fall morally. Must let go of the narrow mindset of "me" and "mine." If you think that it is God who does and makes things happen, you won't be attached to the outcomes. Every person must exist in this world as one but not be consumed by it. Only by living a life imbued with human values and walking the right path can a person achieve their goals. Many great gurus, saints, and leaders have regarded serving humanity as serving God. They lived with the goal of helping others. Humbly performed acts of charity. They dedicated their lives for the overall good. Hence they became immortal and are remembered forever. That's why I too became immortal and eternally remembered. That is why it is said, Hanuman is eternally remembered and admired by all—young and old alike. No matter what their age, when they remember him they find peace because of his virtues. When Hanuman crossed the vast ocean of a hundred yojan (900 miles) to accomplish Lord Rama's mission, he faced many obstacles. But he did not turn back. He pressed on towards his goal. In the end, he found Sita and succeeded in his mission. Those who have courage, foresight, and determination like Hanuman can achieve complete success in any field. Hard work is required to complete any task. Merely dreaming and sitting idly will get you nowhere. Even a lion, with its mouth wide open, cannot expect prey to walk into it, isn't it! The world reflects your thoughts. When your perspective is good, the world appears good; if you see it as bad, the world seems bad. Every person should constantly think about the welfare of society. Good thoughts should be immediately put into action. Even if you cannot help others, it is important not to harm them. Speak kindly to even your enemies. Only then they

may become your friends. Righteousness, charity, and truth are divine qualities. They are very pleasing to God. Those who practice these virtues always have God's blessings. Therefore, every person should walk the path of righteousness and give importance to moral values. Protect all living beings with love. Forget selfishness and work for the advancement of society. Only then will life be meaningful. God will reside within him.

*Do not go wherever the path you are walking on takes you.
Seek out the path that leads to the destination you wish to attain.*

పాపానాం విద్యధిష్ఠానాం లోభమేవ ద్విజోత్తమ ।
లుబ్ధాః పాపం వ్యవస్యంతి నరానాతి బహుశ్రతాః ॥

*Recognize that greed is the root of all sins.
Those who are greedy disregard sacred teachings, engage in sinful acts.*

*life is a challenge - face it with courage
life is a gift - accept it happily
life is an adventure - execute courageously
life is a responsibility - conduct it responsibly
life is a game - play it happily
life is a mystery - solve it courageously
life is a song - sing it merrily
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 beauty - relish it joyfully
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 good book - read it completely*

***life is a good friend enjoy the sweetness of that friendship
life is a spiritual experience practice it beautifully
Anjaneya's closeness is conducive to sadhana
with the fruits of life received make life fruitful
may every word, every glance, and every step of Pavan kumar
make you walk the path of progress
effortlessly grant you attainment of liberation and make you ecstatic
my dear sweet little children!***

05-02-2021 10:10 AM

177) It is said that one should not covet others possessions, how to understand it Swami?

Once a monk (sanyasi) was practicing penance (tapas charya) in a dense forest. One day, after bathing in the nearby river, monk was walking back. On the way, not far from where he meditated, he noticed a diamond ring glittering on the grassy land. The monk had no need for the ring. He had no attraction or desire for it. Hence he didn't pick up the diamond ring lying on the grassy ground. Later he closed his eyes and got immersed in meditation. With eyes closed, the monk heard a noise near the grassy ground. He thought, "Someone is coming; let them take the diamond ring." When the sound of footsteps faded away monk thought that the person who came has left, and he opened his eyes. He saw that it was not a person but an animal that had passed by. In this manner on that day every time he heard foot steps kept thinking that 'some person is coming, let them take the diamond ring.' From then on every time he heard some sound that day, the monk opened his eyes and looked thinking, "did anyone come? Did anyone take the ring or not?". On that day four or five people walked on that path, went past the ring, but none of them picked it up. The second day also, four or five people passed by the same way, but again, no one took the diamond ring. On the third day, the monk heard footsteps of someone coming and opened his eyes. This time, he saw an old washerman coming, carrying a bundle of clothes on his back. Due to his age, the washerman developed a hunch back. Hence he was hunched over and looking at the ground as he walked. The monk called out to the washerman and said, "Look! There's a diamond ring on the path where you are walking. Please take it." The old washerman replied, "I've been seeing that ring on the path for the past three days, Swami. But I want to live by my own hard work. I have no need for that diamond ring, which I would get without any effort. Anything that comes without effort, I don't need it. Why would I need the diamond ring?" Some people had passed by that path. But none had noticed the diamond ring, therefore did not take it. The washerman, who had seen the ring for three days, said, "I don't need anything that belongs to others, nor do I want anything that comes to me for free. I live by trusting in my own labor." People should live by their effort. Sitting idle and living off what you haven't earned is equivalent to stealing. I told you this story to emphasize this point.

Disciplines to follow

1) Discipline of time 2) Discipline of the body 3) Discipline of the mind

Things you should never be satisfied with:

1) Charity 2) Worship 3) Vidya

సర్పశ్చాగ్నిశ్చ సింహశ్చ కులపుత్రశ్చ భారత ।
వావజ్ఞేయ మనుష్యేణ సర్వేహ్యతేతి తేజసః ॥

*O Bharata! Never belittle or humiliate a serpent, or fire, or a lion,
or a person born in a noble family.
All these possess immense tejas (power and splendor).*

***mind is a gift of God to man
in another way it is a curse too!
mind creates bhavanas' (thoughts feelings)
bhavanas' become intentions and takes practical form
virtues create good will, become good conduct
good deeds bring happiness - bad deeds bring sorrow
man of good conduct is divine - man of bad conduct is demonic
one with noble intentions benefits society - one with ill intentions
betrays society
one with noble intentions is immortal - one with ill intentions is destructive
reaping negative consequences for their misdeeds,
despite knowing their mistakes, refusing to correct their ways
instead ill-intention always blames God
my constant ardent wish is
for all in society to possess noble intentions,
to become immortal beings, to be beloved children of Anjaneya
fulfill this desire my sweet little children!***

06-02-2021 10:10 AM

178) Swami, What is the significance of Teerth Yatras (pilgrimages)?

Many of you may feel the desire to go on pilgrimages even when it is slightly convenient, and opportunity arises. But take a moment to understand the deeper meaning behind these pilgrimages. The word "pilgrimage" means something that brings fulfillment (tarimpa chesedi teertham). Although the term 'teertham' is used only for rivers, confluences, seas, and the like, the fact is that many of the famous temples in the country are located near or along such water bodies like rivers, confluences, and sea shores. The reasons behind this are not relevant now. Similarly, some renowned temples are located in forests, on mountains, or in remote areas. Devotees don't shy away from spending money or facing hardships for divine darshan (viewing of the deity). Each temple is associated with a mythological story. It explains the circumstances in which the deity manifested there. The journey made to such a significant temple is considered a 'pilgrimage'. With divine darshan, sins are washed away. Merit

(punya) is earned. Hence, such places are referred to as sacred sites (punya kshetras). A journey made with heart full of devotion and complete faith only is considered a teerth yatra, else it is a recreational trip - one done for fun and enjoyment! Many people go on pilgrimages hoping that their desires will be fulfilled or to fulfill the vows they made. But it is also an undeniable fact that divine darshan brings indescribable ananda (joy and satisfaction), isn't it! It is for this ananda, this satisfaction that devotees show great interest in visiting punya kshetras (sacred sites) like Amarnath, Kedarnath, Manasarovar, and Badrinath. No true devotee engages in the cynical debate of "Why go on pilgrimages when God is everywhere?" Although God is omnipresent, know that He is especially manifest in sacred sites. Water can be found by digging anywhere. But where there is already a well, pond, or lake, there's no need to dig. Water is readily available whenever needed, isn't it! Because of the stories you've heard and read, a sense of devotion is born in your heart for that punya kshetra. A strong desire arises to visit that kshetra. However, even though they wish to, not everyone can go on pilgrimages. There is a common firm belief in all of you. It is that the ability to undertake pilgrimages is itself a form of yoga (union). With respect to punya kshetras, it cannot be said that if you have money, it is enough to visit any place you wish. Divine darshan only happens when you are destined (prapti) for it. As the direct incarnation of the divine in this age (Kali Yuga), Swami has often said, "No one can come here unless I call them. No one can come here unless I will (sankalpa) it. Until I will it, no one can even hear My name." This is why you believe that the opportunity to go on a pilgrimage is a gift of divine grace. When the opportunity arises, you are filled with ananda. For instance, if you go to Arunachalam, seeing the room where Ramana Maharshi stayed, the surroundings, and the meditation hall, his life story will automatically surface in your memory. From deep within, a gentle question will definitely arise: "Who am I?" Similarly, when you step into the sacred city of Kashi and have darshan of Lord Vishwanath and take a bath in the Ganges, a feeling of purification arises in some corner of the heart, which gives peace. In the same way, life itself is a pilgrimage. On that, man walks dragging his feet, despite obstacles, thorny bushes, he journeys that path. If the name of God is always on your lips, there will be no thirst. If the form of God is in your heart, there will be no fatigue on the path. The company and guidance of holy beings inspire you, instilling hope and faith. The assurance that God is within hearing distance, a feeling of always nearby, and there will not be any delay for His arrival, gives strength to your actions. Gives courage to your eyes. This journey of life is called a pilgrimage toward the Paramatma, aiming to unite with Him, is it not! Those who constantly chant God's name do not have craving called desire for material things. When the image of the Lord dances before your eyes, the weariness from worldly affairs doesn't trouble you. On top of that when you firmly believe that God is walking with you, then God is within reach. Faith will

develop that when you call out to Him in need, He will immediately respond. This way, in the pilgrimage called life, we can easily reach the Divine.

శ్రేయాన్ స్వధర్మో విగుణః పరధర్మాత్ స్వనుష్ఠితాత్ |
స్వధర్మే నిధనం శ్రేయః పరధర్మే భయాపహః ||

*Imperfectly performed Svadharma (own duty) is superior to
perfectly performed Paradharma (another's duty).*

*Dying in the pursuit of one's Svadharma (own duty), it becomes auspicious.
Following another's duty is fraught with danger.*

***don't embrace ignorance - don't die not knowing anything
don't forget responsibilities, don't lose your way and destroy your path
before you leave this world, make jnana your own
don't die ignorant falling by wayside in disgrace - don't become orphans
do not forget the love of this Anjaneya
hold on to my love, recognizing that human life is precious
change yourself - help others change
set your life in order - make your birth worthwhile
make your life blessed
join Pavan putra, enjoy the fruits of your good deeds, becoming fortunate
my dear little beloved children!***

*with hope even if millions are earned, not only it does not follow you
ultimately, can't escape you from death!*

07-02-2021 10:25 AM

179) How to view the life journey of a Jivi (individual soul), Swami?

When it comes to pilgrimages, I have just one thing to say. One must visit holy places with devotion and sincerity only. Don't see the small inconveniences like lodging or food issues with a magnifying glass and ruin the ananda of the divine experience. While returning from Kashi, you should fill your heart with the image of Lord Vishweshwar and the goddesses imprinted in your heart, and not bring the Pandas (priests) by the river side along with your mind. Family members should refrain from arguing with each other, and ruining your mood, must not be done at all. So far, you have traveled physically to these sacred sites. But you must also travel spiritually. You may ask how? Our Swami, as the universal teacher, has stayed close and guided in that yatra (journey), isn't it! Many devotees, along with manifested God (pratyaksha daivam), went for divine darshan (visitation), isn't it!. As a part of that you also went, isn't it! Is it possible to admire the good fortune of those who have visited holy places like Badrinath, Dwaraka, Varanasi, Somnath, and Sri sailam in the company of the Lord? Let us

deliberate on the deeper meaning of the journey with the divine to reach divinity. For every step you take towards God, He takes ten steps toward you. In this teerth yatra (pilgrimage), there is no stopping. It is a continuous journey. Through day and night, valleys and deserts, through tears and smiles, through birth and death, from graves to the womb, when the road finally comes to an end and destination is reached, traveler realizes that they traveled from oneself to themselves within. That path is long. Lonely travel. But the God who guided on that path, was all the time within you, around you, beside you, and with you! Reflect silently on these beautiful words of Hanuman, which so eloquently explain the journey.

యేషు విప్రతి వద్యంతే షట్సు మోహాత్పలా గమమ్ |
తే పృథ్వీ వసీరాధ్యాయీ విందతే ధ్యానజం ఫలమ్ ||

*Humans are drowning in doubt due to the sensory experiences, like sound etc.,
and attachment to those vishaya (objects, experiences etc).
However, those who reflect on the consequences of these sensory vishaya
attain the fruits of meditation.*

**differentiation that is not in
air, religion, water, caste (kulam),
earth, race (jati), fire, class (varna)
sky, location, and pancha bhutas (5 elements)
then why the differentiation among men?
born in air, die in air
arise out of earth, merge back into it
live in water, die if no water
live in fire, melt back into fire
arrived from sky, merge back into sky
none of these differentiate, then why do you?
searched entire earth for heavenly pleasures
for attaining liberation traveled to all pilgrimages
desiring freedom (mukthi) did charitable activities
performed fire and ritualistic sacrifices (Yaga, Yajnas) for merit
if incapable of treating others same as you
then what is the value of Yaga, Yajnas that you do
this Anjaneya is questioning
give a reply
my sweet little children!**

15-02-2021 09:40 AM

A humble request to all of you. This is a circular for those who consider themselves sadhaks (spiritual aspirants), and for those who think they are not sadhaks. How much you accept this or not, depends on your mental state. Merely stating and keeping quiet is not the responsibility of a Sadguru. There will be a time for testing as to how far you are prepared to at least practice what I said. You must all be prepared for that. If you take every test lightly, and no transformation occurs within you, why should I come? Why should I give messages? Why should you feel hurt? Even if you cannot change as much as I desire, it is fine. It is enough if you change enough to notice the difference. Without weighing the pros and cons, if you dismiss what is said by thinking, "This isn't for me, I am fine, it is being said about others," then it's like I am talking to myself and not to you! None of you has a real yearning to improve. My wish is to bring about something that doesn't exist. If you think/ feel, "that which is already in me, what is it he is going to fix? I am perfectly fine. There is nothing to correct in me," then this Hanuman who has descended can do nothing for you. Even the gods who haven't descended can't do anything.

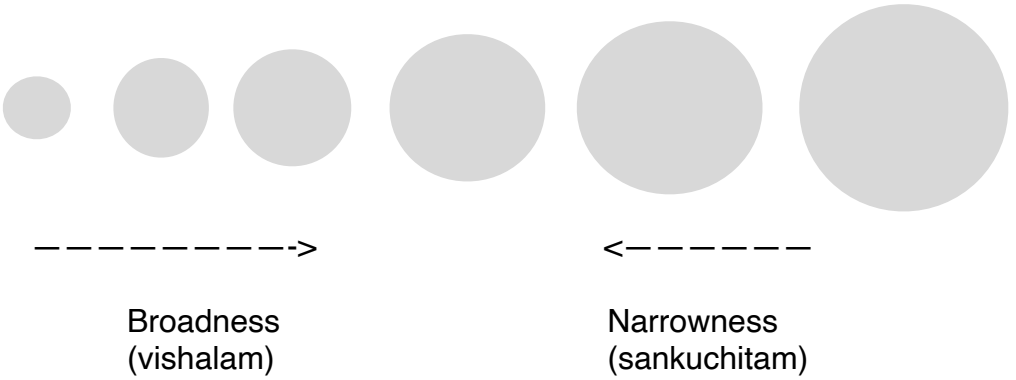
I will ask a few questions, and you provide the answers:

1. Why do differences arise between one person and another?
2. Why is there inequality in your way of thinking?
3. Why are you unable to view the food you eat as nectar?
4. Why can't you respect the person in front of you?
5. Why do you perceive this creation, which is pervaded by God, as selfish?
6. Why does the place where you are, not appear divine to you?
7. Why can't you accept that wherever you are and wherever you are placed is in accordance with God's will?
8. I have to come, sit before you, speak, have Amma write, and Ravi read. If anything needs explanation, I have to explain. What is all this for? Is it because I have nothing else to do? Is it just to pass the time? For what purpose?
9. If you cannot correct your thoughts, my coming here is pointless.
10. Recognize the difference between you and me. Why should I come before you? What is my state? What is your state?
11. It's not just about sweetness in your speech. Show humility and devotion in your actions, expressions, and attitude.
12. No matter how many rituals you perform or homas you conduct, there is no softness, affection, or love visible. Why is that?

13. Think for a moment: In this world filled with living beings, how significant are you? What is your status?
14. Is it beneficial to display your linguistic proficiency, while covering up your harsh nature?
15. What greatness do you possess? What is it others do not have?
16. What are the recognizable virtues in you? What qualities in others are you unable to acknowledge?
17. As long as you consider yourself alone and great, you will remain alone. Even God will live alone, away from you. Have you realized this?
18. You are chopping your lifespan with weapons. Have you noticed?
19. What is the point of your discipleship if you cannot follow my instructions?
20. From the food you eat to the water you drink, it's all filled with poisonous thoughts!
21. Recognize the cause of your disobedience and indiscipline.
22. Your disobedience will destroy you. Are you aware of this?
23. The way you wait for my arrival seems like you are expecting a magician's performance.
24. Over time, you are letting go of the power of this Hanuman. Do you understand that?
25. In the old days, when I used to come every day and you would sit in my presence, as a power upheld you. Have you recognized it?
26. To prepare sambar, lentils and salt are used. Spiritual practice is like the salt, and work is like the lentils. Only when the ratio between these two is balanced will the dish be perfect.

Conclusion

1. You cannot obtain divine grace through the intellectual wrestling of logic, the perversions of yoga, or by rejecting renunciations.
2. Only love can achieve it—love that requires no return, love without bargaining, love given as a gift to those who love with joy, unwavering love. Love alone can remove any obstacles, no matter how powerful.
3. There is no greater strength than purity. No joy more fulfilling than love. Nothing brings more happiness than devotion. No victory is more praiseworthy than surrender.
4. In the pursuit of righteousness, in overcoming poisonous addictions, and in maintaining discipline, be careful not to let the success you achieve slip away due to the negative influences of your weak companions, doubtful criticisms, or flawed efforts.
5. There is no falsehood in Truth. But in this false world, you must seek and experience the Truth.



**A great tree gets a nice ripe fruit ready.
That fruit falls to ground and rots.
Roots grow out of that rot,
gives rise to a greater tree than the former.
It is also necessary for you to spend your time
till now in a state of depravation.
From that rot, a life in Yoga is about to sprout.
There ...leaf buds are already visible.
A magnificent, gigantic tree “ఊర్ధ్వమూలం”
‘oordhva-moolam’, is already visible.
Give to the tree the crop water handed by this
Anjaneya,
your sadhana becoming cause for the tree to grow,
in the shade of that tree take rest
called Mukthi (freedom) or Moksha (liberation),
my sweet little children!**