

# LOSSES CAUSED BY DESIRES

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# **LOSSES CAUSED BY DESIRES**



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# **1.Losses Caused by Desires**

No one lives without desires. Many people wonder, "What harm can desires cause? How can anyone live without them? If there are no desires, why should we live at all? Isn't life itself meant for fulfilling desires? There are even those who say like this. Therefore, let us understand how these desires bring various losses and sufferings to human beings who live driven by them.

When this is understood, everyone stops trying to satisfy desires. Rather they begin to control them. Those who can control their desires limit themselves to their needs or necessities in life. Such people live happily and peacefully, with ease and comfort. Their lives flow smoothly.

If we observe the world, everyone seems to be chasing some desire. Humans have countless desires. With a global population of over 7 billion, every individual has a different set of desires. One person's desire has no relation to another's. Naturally, everyone desires to be comfortable, happy, and joyful. Let us discuss these one by one.

## **The Desire to Experience Pleasure(Sukham)**

These are called "Bhogas" or sensual enjoyments. Humans are given five senses. The satisfaction the mind gains through these five senses is called pleasure (sukham). Everyone tries to please their mind through these senses.

- ◆ The eyes see - the mind experiences pleasure through sight.
- ◆ The ears hear - the mind experiences pleasure through sound.
- ◆ The nose smells - the mind enjoys satisfaction through fragrance.

Every day we use our eyes to watch movies, dramas, stage

performances, and fascinating events from around the world on our cell phones. People even spend lakhs of rupees just for the pleasure of owning a small phone.

Similarly, people eat a variety of foods to enjoy different tastes. Many think, "Why earn money if we can't eat and enjoy?" They relish flavours, feel pleased, and think, "We are living happily."

They listen to music, enjoy fragrances, live in air-conditioned comfort, and experience various pleasures in family life. Everyone has such desires to enjoy these comforts.

## **The Desire to Experience Happiness(Santosham)**

Happiness (santosham) is not of the body, but of the mind. It is the satisfaction the mind feels, unrelated to the body. When the mind's wish is fulfilled, a person says, "I am very happy."

For example:

- ◆ Someone desires to earn one lakh rupees, works hard, and achieves it - they feel happy.
- ◆ One gets a job they wanted, or a good marriage alliance - they feel happy.
- ◆ Buying a car or bike, wearing new clothes during festivals, showing them off proudly - all bring happiness.

Thus, everyone desires to live happily.

## **The Desire to Experience Bliss (Anandam)**

Many people think happiness and bliss (anandam) are the same - but they are not. Bliss is not easily attained by ordinary people. Only yogis who practice deep meditation experience true bliss. They do not seek worldly pleasure or happiness; they seek to

live blissfully. They perform spiritual practices (sadhana) to attain that state. The bliss they experience cannot be described in words.

That is why great yogis meditate continuously for days, weeks, and months without moving. Before that experience, all worldly pleasures and happiness seem insignificant.

Those who remain in such deep meditation are said to be in "Samadhi" - the state of total absorption. The bliss in Samadhi is beyond description.

Even new meditators following Patriji's path, if they meditate daily with dedication, soon experience this. Without realizing, they may sit for two or three hours in meditation. Only after finishing, they notice - "Has it already been three hours?"

At first, meditation feels difficult - almost torturous - but for those who practice regularly, such experiences of bliss arise naturally. Once they taste this divine joy, they cannot stop meditating.

No matter how many worldly duties or problems they have, if they skip meditation, they feel uneasy. Without meditation, they experience restlessness, not peace. Life naturally brings problems, conflicts, and misunderstandings - nothing remains smooth forever. A wife may not be as the husband expects, nor the husband as the wife hopes, nor the children as the parents wish. Despite worldly comforts, these issues bring sorrow.

## **Why Humans Seek God**

Humans work hard to fulfil their desires. Some of them can be fulfilled but not all of them. When they fail, they turn to God, believing divine power can make it happen. Hence, almost everyone depends on God.

But each person follows their own faith -

- ◆ Hindus perform pujas,
- ◆ Christians offer prayers,
- ◆ Muslims perform namaz.

Through worship, prayer, and namaz, they ask for their desires to be fulfilled.

They consider taking refuge in God as "devotion" and themselves as devotees. Moreover, many say, "I like God very much." The reason is that they like God because He fulfils their desires, but that is not true love for God.

Because when desires are not fulfilled, faith fades, and anger arises. They abandon that deity and turn to another. This is why we see people even changing religions - because the God they trusted did not fulfil their desires.

Humans are of three types, based on their gunas (qualities):

1. Tamasic (ignorant, lazy, pleasure-seeking)
2. Rajasic (ambitious, passionate, proud)
3. Sattvic (pure, calm, selfless)

Accordingly, desires are also threefold:

1. Tamasic desires
2. Rajasic desires
3. Sattvic desires

## **1) Tamasic Desires**

These revolve around eating, drinking, and sleeping comfortably - "to eat well, drink well, and rest well." To fulfil such desires, one needs money. Thus, they focus strongly on earning

wealth. The desire to earn money is strong. For people with any of these three types of desires, money is essential for their desires to be fulfilled. Therefore, the desire to earn money is prevalent.

Not only that, they also have a strong desire to keep their bodies healthy. They have desires such as wanting to spend time with family and live a life of comfort and happiness.

## **2. Rajasic Desires:**

They have a bit of pride and ego. They wish to attain a high position, to become greater than everyone else, to earn name and fame. Each person chooses a different field. Whoever chooses whichever field - they have a desire to live greatly in that field. They want everyone to listen only to their words and to be under their control. If we observe, there are hardly any people without desires.

If we take an example from the epics - Ravanasura had Rajo Guna. He had the desire to experience Sita. He abducted her and imprisoned her in Lanka. But because of that desire, how much loss he suffered - we know it well. Not only did he destroy himself, but he also became the cause of destruction for all his people. Even then, Vibhishana said, why quarrel with Rama? and asked him to return Sita, but Ravana refused. If that desire hadn't existed, there would have been no loss, right?

It's fine to have desires that can be fulfilled. There's no problem in that. But if one desires things that cannot be fulfilled, great loss will come. In Rajo Guna, determination is strong.

If we look at politics today - People, with the desire to reach a high position, to obtain a certain post, do things they should not do, commit fraud, and cause suffering to many. We see that such people, sometimes when defeated, face great hardships and

loss.

Even if they fulfil a desire by winning one election, they lose another election later and suffer greatly, feeling miserable. Then life becomes very distressing. Why did this loss occur? Because of desire! If that desire didn't exist, would this loss exist? So, in one sense, desire itself is loss.

Likewise, in the Mahabharata, Duryodhana was humiliated in the Maya Sabha. Draupadi laughed at him. Unable to bear that humiliation, a strong desire arose in him - to humiliate her in return. With that desire, he deceived the Pandavas in a dice game, disrobed Draupadi, and tried to satisfy his anger and his desire. He humiliated her - but as a result, the great war of Bharata took place.

Because of that, not only Duryodhana, but the entire Kuru dynasty was utterly destroyed. The cause for this - was Duryodhana's desire to humiliate Draupadi. If that desire hadn't existed, if he hadn't humiliated her, they all would have lived peacefully without destruction. Thus, if we turn the pages of epics or history, we can see how such desires cause immense loss.

Also, though today we have democracies, in earlier ages - during the times of the epics - there were monarchies. Those kings, after gaining strength and wealth, would have the desire to conquer neighbouring kingdoms and expand their territories. In such wars, sometimes they achieved victory, sometimes they suffered defeat and thus incurred great losses.

If we look into history, we can see how many died due to the desire to conquer other kingdoms - many died on both sides - their own and the enemy's. Financial losses also occurred.

Similarly, for any desire to be fulfilled, wealth is needed.

Without wealth, it is impossible to fulfil any desire. To win an election, huge investments are required. So, many people, to fulfil that desire, engage in wrongful acts to earn money - they act unrighteously, go against the order of creation. Because of those wrongdoings and sins, according to the laws of creation, they suffer many hardships and heavy losses in the future.

To earn money, if they engage in corruption, later governments file corruption charges against them, arrest them, and imprison them - we see this happening. Some people are caught by income tax authorities and lose all their wealth. Why did this hardship and loss occur? Because of the desire to earn money.

### **3. Satvic Desires:**

Such people always have the desire to serve others and the world, to do good to everyone, to do good deeds. They wish to serve free food to the needy, perform clothes donations, and organize social service programs. They have a desire to earn virtue (punya) by doing so. Those in Satvika Guna wish to serve and thereby accumulate virtue. By doing these virtuous acts, they desire to enjoy pleasures (bhoga) as the fruit of their virtue.

You may think - if pleasure comes from doing virtue, what's the loss in that? But as our wisdom grows, we understand that even such desire is a loss. Because whoever performs virtuous deeds - they may earn pleasure, but not liberation (Mukti). Mukti means a state without rebirth - not returning to earth again.

Whoever performs any karma (action) in this creation - whether it is a good (punya) or bad (papa) deed - must be reborn on earth to experience its result. Even if one is reborn after performing many virtuous deeds, while enjoying the results of that virtue, one also has to experience some suffering due to worldly

conditions. Thus, they do not attain liberation.

That is the loss that comes from virtue.

That's why, in the Bhagavad Gita, Lord Krishna said - "Shubha-ashubha parityagi" - meaning one should give up both good (virtue) and bad (sin). That's why Poet Saint Annamacharya said, "Sins do not end, virtues do not end." Where is the end to that chain? Thus, one must keep taking births - whether committing sins or doing virtues - you must keep returning to earth. If you do not wish to return, then neither sins nor virtues should be done.

Therefore, those who wish to serve others must be reborn again. That's why it is said - those who commit sins are bound with iron chains, those who perform virtues are bound with golden chains. That means - those bound by iron suffer bondage without wealth, those bound by gold suffer bondage with wealth. Both are prisoners - neither is free, neither attains liberation.

That's why Patriji said - "If you commit sin, you go to hell; if you do virtue, you go to heaven; but if you meditate, you attain liberation." So, even by doing virtue you may go to heaven, but you will return to earth again.

Didn't Sri Krishna say - "Kshine punye martyalokam vishanti" - meaning, when your earned virtue is exhausted, after experiencing it, you must return to the mortal world (earth).

That's why Patriji says - leave both types of karmas (good and bad) and do Mukti Karmas - the karmas of the soul. What are they? Anapanasati Meditation ("Meditation by Focussing Attention on Breath"), Swadhyaya or self-study and study of scriptures, Sajjana Sangatyam or company with virtuous people who are into spirituality, and seva or service. These four types of atma karmas should be performed.

Naturally, in the beginning births - around 100 to 150 - one lives in Tamo Guna. Then another 100 to 150 births in Rajo Guna. Then about 100 births in Satvika Guna. As the number of births increases, their nature and desires change gradually.

But whatever the state may be, these desires only bring loss - never real gain.

You may ask - "But how can we live without desires?" Remember - desires are not wrong, but they should be limited to needs or necessities. If they go beyond necessity, they cause harm and loss. That's why one should learn to control desires. Then you may ask - "How is that possible?" Since the root of desire is the mind, if you control your mind, your desires will be under control. That means - you should not listen to what the mind says, the mind should listen to what you say.

How is that possible? The path shown by Patriji - "Focussing Attention on Breath" - is the way. Through Anapanasati Meditation, gradually your mind comes under your control. When the mind comes under control, all qualities and tendencies related to it also come under your control.+

## **2. Losses Due to the Desire to Eat Meat**

Whoever does not know that they are the soul, who do not live properly, after going to the higher worlds, they understand that "an entire life has been wasted or lost". They realize that whatever they earned and whatever they spent - all went to waste. They realize how much loss they suffered because of these desires. Therefore, Patriji says - "In the lifetime that you have, in the time that you have, use half for your body and half for your soul."

Hence, rather than fulfilling desires, if one lives by controlling desires - experiencing what comes, not feeling sorrow for what doesn't, not craving for what isn't - then one does what must be done for the soul. Thus, they live life without loss.

Also, if we observe further, many people in this world have the desire to eat meat. They do not know how much loss they are suffering because of it. Because of this desire, they hurt and kill many kinds of animals and eat them. They kill goats, sheep, cows, buffaloes, bulls, hens, ducks. Likewise, aquatic creatures like prawns, fish, and if you see in China, even insects and snakes are eaten. They kill everything. And for what? - for the desire to eat their flesh.

Alright, they have satiated their desire, fine. But because they kill and hurt those living beings, they later experience the result in the form of suffering, in the form of diseases, and they undergo hell and much loss. They cry and lament "My life has become like this."

In life, you can live as you wish, that is your choice. But you should not enjoy by causing pain to others. You should not rejoice while making others sorrowful. You should rejoice by mak-

ing others happy. That is the dharma that exists in creation.

If you live like that, there will be no trouble.

Because of eating like that throughout life, they take birth again, and as a result of those karmas, they experience hell. We see many people suffering like that. If we observe today, there is the highest demand in the world for hospitals and medical shops. No matter how many shops there are, they are not enough - all are overcrowded.

Why are there so many diseases? It is the result of their karmas only. Without doing anything, nothing comes. Whatever one does, that only comes back. Therefore, understand well - because of the desire to eat meat, they cannot give it up. Some people, even though they know it, cannot stop - they say it has become a habit. See - those who have the habit of drinking coffee in the morning, if they don't drink coffee, they can't stay without it. Those who have the habit of eating meat, if they don't eat meat, they can't stay without it.

Some people say, "Fine, if I die, I die. Whatever is going to happen will happen." But they say they can't stop eating meat. They get so addicted to it. Just think once about how many lakhs it costs to get treatment these days. They put packages on everything and offer treatments. Some people even sell their assets. Some fall into debt. Isn't all this loss coming from desire? All that a person earned by working hard his whole life - he spends on diseases.

Many people, while doing a job or business, try to save some money. For what purpose? Because - "Who knows when a disease may come? How much money will be needed?" - with that thought, they save. And indeed, just as they thought, some disease comes, and all that money is spent - sometimes even the savings

are not enough. We see this in the lives of many people. Some spend on diseases, the money that should have been spent for the family. We see that there is hardly anyone living without medicines.

Also, some people have the desire to drink alcohol - liquor, brandy, whisky, and such. They have the desire to consume intoxicating substances. Think once - how much loss they are suffering because of these desires. When they drink, they lose physical awareness - they do not know what they are speaking, they do not know what they are doing. After drinking and coming home, they beat their wives, create unnecessary ruckus, and turn the home into a hell.

Such addiction becomes so strong that if they don't drink, they cannot live. They spend all their money on that. Some stop earning altogether, and due to that weakness, they trouble their wives for money. They take away the hard-earned money of their wives for drinking. If she doesn't give, he beats her. Unable to bear his torture, she gives the money and sits crying. We see such things in the society.

Thus, this desire too causes great loss. It is a weakness of the mind. Whoever controls the mind, gradually comes out of this weakness.

### 3. Various Desires

Some people have the desire to gamble, while others wish to play lotteries, engage in cricket betting, or indulge in prostitution. Some have the desire to gain power or high positions. All these desires lead to financial losses. There are also some who, when elections come, develop the desire to earn money through betting on the results. We do not know who actually profits from such things, but we have seen that many people end up suffering losses.

Why do all these losses happen? It is only because of desires. To overcome such losses, be it anyone, one must first purify their mind. For that, one should practice meditation by keeping attention on the breath. No matter how many desires are fulfilled, new ones keep arising. When one desire is fulfilled, do people stop there and feel satisfied? No - they never stop, nor do they feel contented. A new desire is born again. Completely fulfilling all of one's desires is impossible - there is no end to these desires.

See, first he wants to study well - alright, he studies. Then he wants to get a good rank - fine, he gets the rank. Does it end there? No - he wants a good job. He gets a good job. Does it stop there? He wants to have a good position in that job. Does it end there? After that, marriage - the marriage happens. Then, children - fine, the children are born. Does it stop there? No - he wishes that their lives should be good, that they too should grow and progress well.

In this way, there is no end to these desires. Not only that - see, a person who doesn't have a bicycle thinks, "If only I have one bicycle, that's enough." Alright, after some struggle, he buys a bicycle. Will he be satisfied there? No - after some days he thinks,

"Ah, not a bicycle... it would be nice if I buy a bike." Then, after working hard for a few more days, he buys a bike and fulfils that desire.

Will he stop there? No - even that bike does not satisfy him. He thinks, "It would be nice if I have a car." Alright, he buys a car. Will he stop there? No - an ordinary car is not enough; he wants a bigger car. The whole family together buys a car - does it end there? No - not just for him, he wants a car for his son too. If there are two sons, he wants two cars. When you look at it like this, there is no end anywhere.

If a person has no house, he says, "Any house will do." Alright, suppose he somehow builds a small hut. After some time, he doesn't like it. He thinks, "It would be good if I had a tiled house." Will he be satisfied with the tiled house? No - that too is not enough. He says, "I want a concrete house." Then he says, "I want an even bigger house."

Does it stop there? No - they say, "Let's decorate it." If you see like this, these desires keep growing endlessly without any limit. First, he buys a house worth ten lakhs. Then he buys one worth fifty lakhs. Later, one worth a crore. From this, we can understand that even when one desire is fulfilled, there is no satisfaction.

Here, if we observe - it seems fine when they desire something. But when that desire is not fulfilled, they feel great sorrow, become restless, and continue to suffer many losses.

## 4. The Endless Nature of Desires

The Upanishads tell a profound story.

Once, there was a mighty king named **Yayati**, a ruler of the demons. He possessed every pleasure imaginable. Whatever he wished for would instantly come true. Countless beautiful women surrounded him, and he indulged in every delight life could offer.

He lived in luxury, fulfilled every desire, and seemed perfectly content. Nothing was lacking; every wish was within his reach.

But time, as always, changed everything. Gradually, old age crept in.

Now came the strange irony - though he could summon anyone he wished, he no longer had the strength to enjoy them. His body had grown weak. Deeply distressed, he lamented,

"What has happened to me? My desires still burn within, but my strength has left me. Old age has stolen my joy."

In desperation, Yayati went to his guru, the wise Shukracharya, and pleaded:

"Master, I still have so many desires. I long to enjoy life again, but my body fails me. With your spiritual power, please restore my youth!"

But Shukracharya replied calmly,

"My son, such a thing is impossible for anyone. Youth lasts only for a while. Everyone must age and lose their vigor - it is the law of creation. Even I cannot change that."

But Yayati kept pleading again and again, saying,

"Master, you are such a great sage, blessed with immense

spiritual power - how can you not fulfil my desire?"

Moved by his persistence, Shukracharya finally offered a way:

"If someone is willing to give you their youth and take your old age in return, then I can make that exchange."

Hearing this, Yayati went to all his sons and asked each one of them for help. One by one they refused - until finally, his youngest son agreed to the exchange.

Through Shukracharya's divine power, Yayati's old age was transferred to his son, and the son's youth was restored to Yayati. Once again, the king plunged into pleasure. He revelled in every luxury, enjoyed the company of many women, and fulfilled every lingering desire.

But soon, the inevitable happened - old age returned. Yayati sighed and thought to himself:

"I have everything, yet no strength to enjoy it. No matter how many desires I fulfil, new ones arise again and again. There is no end to them. What is the solution to this endless thirst?"

And then came his realization:

"As long as life continues like this, desires will never cease. I must seek a state beyond this - a life where such craving no longer exists."

He renounced his kingdom, withdrew to the forest, and began deep meditation - determined to attain the birthless state, where desires and suffering end forever.

Thus, remember - desires have no limit. When one is fulfilled, another immediately takes its place. To live chasing them endlessly is to invite misery. Do not turn your life into a battlefield

of longing. Do not turn your family life into a living hell. Learn to control your desires - not destroy them, but master them. Patriji teaches the same truth: "It's not about becoming desireless - it's about keeping desires under your control."

Suppose you wish to buy a car but lack the means. If you can calmly tell yourself, "It's fine. If I have it, good; if not, no loss," you'll remain peaceful. Or if you desire gold but cannot afford it, and can think, "What difference does it make whether I have it or not?" you'll be free from suffering. But if you force yourself to fulfil every craving, your life will become full of struggle and loss.

Today, many people commit mistakes just to satisfy their desires. They deceive, they act unjustly, they abandon righteousness - and as a result, they fall into pain and loss. Therefore, everyone should strive to bring their desires under control.

And the greatest path to achieve that, as Patriji revealed, is through Anapanasati Meditation.

Those who practice Anapanasati Meditation deeply gain mastery over their minds. When the mind comes under control, so do its six enemies - lust, anger, greed, attachment, pride, and jealousy. When these are mastered, life becomes peaceful and rewarding. But when they rule you, life becomes full of pain and loss.

## 5. Does God Fulfil Our Desires?

Our elders often say, "One receives only as much as one has done. (A Telugu Saying- "Chesukunnavadiki chesukunnanta Mahadeva!") It means that whatever a person does, he receives exactly that much in return. The more he does, the more he gains. If he does nothing, he gains nothing. When one does good, only good will come; when one does evil, only evil will follow.

In the scriptures, it is written: "One gets as much as one has done." Nowhere does it say, "One gets as much as one desires." This is something we must remember. People believe that God fulfils desires. But if God were truly the fulfiller of desires, the scriptures would never have said "One receives as one acts."

So, it becomes clear: whatever we experience depends entirely on what we do, not what we wish. Therefore, our focus must be on our actions, not on our wishes or desires. Because if we fix our minds on desires, and those desires are not fulfilled, we become disappointed and lose faith-even in God Himself.

After some time, people begin to say, "We trusted this deity, yet our lives haven't changed. Let's worship another god-he seems to answer prayers!" Thus, we see people changing their faiths, replacing old gods with new ones. Some stop visiting temples and start going to churches.

Today, even across the world, some who once left Hinduism are returning to it.

So, remember one truth: this has nothing to do with desires. If you do what must be done, you will receive what is due-even without asking. Please understand that if you do nothing, you will gain nothing.

## **The Law of Effort**

Imagine a case of two students. One prays to God every day: "O Lord, make me first in the class." He believes that because he has prayed, he will come first-and so he doesn't study.

Another student doesn't pray at all, but studies day and night.

Now tell me-who will come first? Of course, the one who studied. The one who prayed but didn't study will fail, because he didn't make any effort. Thus, results come not from desire, but from effort.

Even in the matter of God, the same rule applies-those who act receive; those who merely wish receive nothing.

## **Illustrations from Daily Life**

Let's look at another example. Suppose you want to cross a river. You sit on the bank, place a picture of God before you, and start praying- "O Lord, please help me cross this river!" Now tell me-will you ever reach the other side? Even if you sit there for days, months, or years, you will never cross.

Who, then, can cross the river? Only those who make an effort-those who try. You may take a boat, swim across, or look for a shallow stretch where you can wade through.

In some way or another, you must act. But if you simply sit there doing nothing, expecting God to carry you across automatically, how could that ever happen? This example teaches one simple truth - effort is essential.

In the same way, imagine you wish to climb a tall mountain.

You go near the mountain, place a picture of God before you, and pray earnestly: "O Lord, please take me to the top of this

mountain!" Will you ever reach the peak that way?

Never - not in a lifetime. But the one who puts in effort, who climbs step by step, who perseveres through struggle and fatigue -maybe not today, but someday you will surely stand upon that summit. Without effort, no result can ever be achieved.

It's the same in every field of life. If you dream of becoming a cricket champion, or excelling in any sport, you may visit the temple daily, offer flowers, and pray, "Lord, make me a great champion." But will that make you one? Never. Only if you practice every day, with dedication and discipline, will you truly become a champion.

Therefore, when it comes to God, there is no use in merely praying for desires to be fulfilled. What truly matters is effort. If God were someone who granted every desire, then everyone's wishes would already be fulfilled -and there would be no need for anyone to strive or work hard. That is not how creation works. The Divine has established a law in this universe: each person receives results according to the effort they put in.

So, remember this well - there is no benefit in simply wishing or asking. That only leads to disappointment and loss. But when you make a sincere effort, your results will surely come because the fruit always matches the work.

## **The Law of Karma**

Saint Bhai Gurdas said:

"Do good, and evil will never reach you.

Do evil, and good will never come to you."

If you sow goodness, even if you invite misfortune, it will not come. If you sow evil, even if you pray for blessings, they will

not arrive. Most people do wrong yet pray for good. But how can good arise from evil actions? He declared clearly: "If you wish to experience good, then do good."

So, focus not on asking-but on doing. That is what Patriji constantly teaches.

Sage Vashistha, the great Brahmarshi, once said:

A person experiences exactly the results of what they have done. If one does good, they experience good; if one does evil, they experience evil." Every enlightened master has spoken the same eternal truth.

Vasistha further declared, with utmost clarity:

"Beyond one's own actions - beyond one's karma - there exists no separate divine intervention, and no separate destiny."

In other words, your deeds alone shape your fate.

## **Karma and Fate**

People often say, "Good things happen because of God's grace," and when something unfortunate happens, "God has not yet shown His mercy." This is the common belief, that whether good or bad, everything is caused by God. But Sage Vashistha taught otherwise. He said clearly: "There is no God separate from your own karma."

Remember this well -when someone experiences happiness, unexpected success, or worldly pleasures, it is not random grace. It is the result of the good deeds, charity, and righteous actions they performed in the past, perhaps in this life, or even in a previous one. They may not remember what they once did, so when life flows smoothly and everything seems favourable, they simply say, "It's all by God's blessing."

On the other hand, another person may have committed wrongs -sins, cruelty, violence, or harm to living beings. Such a person, in this life or the next, must face suffering, pain, and hardship -and when that time comes, he naturally laments, "God has no compassion for me." But in truth, it is not God's partiality - it is the echo of one's own actions.

No matter how much he prays, no matter what rituals he performs, no matter how many temples he visits or holy places he travels to, his suffering continues just the same. Then he says in despair, "It seems God still has no mercy on me." When a person says this, it shows that he believes his entire life depends upon God's Favor. He thinks his joy or sorrow lies in God's hands alone. But Sage Vashistha declared otherwise.

He said: "There is no God apart from your own karma." Therefore, if you commit wrongs and then complain that God has not shown you compassion -that is not God's fault.

That is your own ignorance. You are simply reaping the harvest of the seeds you have sown.

## **How Karma Is Recorded**

Moreover, Sage Vashistha also said: "There is no prarabdha (destined karma) apart from the deeds you have performed."

But what exactly is prarabdha (destined karma)?

After taking birth, every person performs countless actions - some virtuous, some sinful; some good, some harmful. The results of certain deeds are experienced during this lifetime, but the remaining results those not yet experienced are carried forward after death. These unspent karmic impressions are recorded in your spiritual account - what modern seekers call the Akashic

Records. In Hindu scriptures, this is referred to as Chitragupta's ledger, the celestial record book said to be kept by Yama Dharmaraja's divine scribe.

Every soul has its own account, where every single action, good or bad is recorded in perfect detail. All these accumulated deeds together are called Sanchita Karma, the total storehouse of karma. And when you take birth again, a portion of those karmas is selected, the specific set of experiences you are meant to live through in the new life. These chosen karmas are called Prarabdha Karma, the destiny you are born to experience.

## **You Write Your Own Destiny**

Many people use the word prarabdha (destiny) loosely, without truly understanding it. When someone's daughter faces hardships or misfortune, they sigh and say, "Ah, it's her destiny... her prarabdha has caught up with her. That's why her life is filled with suffering."

But what is this prarabdha really based on? It is nothing but the result of past actions - the negative deeds, sins, or harmful acts performed in previous lives. Those past karmas return now in the form of suffering. So, understand this clearly: there is no prarabdha separate from your own actions, and no God apart from your karma. The karmas you have created - those very actions are what you call God. And those same actions are what you call prarabdha. This is what Sage Vashistha revealed.

Many people often say, "God wrote my fate this way," or, "It is Brahma who wrote my destiny." But Patriji gives a far deeper truth. He says: "No one writes your destiny. It is you who write it yourself from among the karmas you have created. Before you take birth, you choose the very experiences you wish to go through,

and those choices become the script of your life." In essence, you are both the author and the actor of your destiny.

That is why Patriji always says -be extremely careful with your words. Your words too are a form of karma. Your speech is your script. Whatever you speak is instantly recorded in your own cosmic record, and when the right time comes, you must experience the result of those very words. Therefore, speak with awareness. Speak consciously. Never criticize, never condemn, never utter words that harm. Let no harsh or negative note escape your lips. For every word you speak shapes the destiny you live.

## **Freedom and Responsibility**

In truth, no God interferes directly in anyone's life. The Divine has given complete freedom to every being. He simply says, "Do as you wish." Consider the great Mahabharata war. When Arjuna stood on the battlefield, he was overcome with sorrow - unwilling to fight against his own grandsire, his relatives, and even his beloved teacher. In despair, he laid down his bow before Krishna and said, "I cannot fight." Then Lord Krishna began to speak. He revealed the sacred wisdom of the Bhagavad Gita, imparting to Arjuna the highest knowledge of life and duty.

And after all that divine teaching, Krishna said something profound: "I have told you everything, Arjuna. Now, do as you wish. Yatha icchasi tatha kuru - act according to your own will." In other words, Krishna said, "My duty was only to show you the path. Whether you choose to fight or to walk away -that choice is entirely yours."

## **Karma Yoga: Acting Without Desire**

What the Bhagavad Gita teaches is the absolute truth. You have complete freedom to do good or to do evil, to act righ-

teously or unrighteously, the choice is entirely yours. But remember this: while you have the freedom to act, you do not have the right to demand the results of your actions. This is a truth everyone must remember.

You cannot say, "It's my wish, I'll do as I please," and expect harmony to follow. Your actions must align with the laws of creation, they must be rooted in dharma (righteousness), and they should lead to a future that brings growth and peace, not suffering and regret.

So, if you merely wish or desire without action, nothing will happen. And when your desires remain unfulfilled, you'll only feel discouraged and defeated. That's why, don't focus on wishing, focus on doing.

### **The Highest Teaching - Renounce the Fruits**

Now, let us see what Lord Sri Krishna says in the Bhagavad Gita about desires. He teaches the path of Nishkama Karma that is, action without desire for reward.

He says:

**Sloka: yuktah karma-phalam tyaktva shantim apnoti naishthikim  
ayuktah kama-karena phale sakto nibadhyate**

**(B.G.5-12)**

Translation: The one who performs actions without attachment to their fruits doing them only as an offering to the Divine, attains supreme peace and liberation. But the one who acts out of desire for results remains bound to the endless cycle of worldly attachments.

Perform your worship if you wish, but not for the sake of desires. Do what you must, with a pure heart. Whatever you truly deserve, the Divine already knows, and He will give it to you at

the right time, even if you never ask. This universe is built upon that divine law, you need not beg or plead for what is yours.

Here, "Kama" means desire, and "Nishkama" means to act without desire, to do what must be done, purely and selflessly.

Freedom Through Nishkama Karma - Acting Without Attachment

Sloka: **yasya sarve samarambhah kama-sankalpa-varjitah  
jnanagni-dagdha-karmanam tam ahuh panditam budhah**  
**(B.G.4-19)**

Translation: He whose every action is free from desire and personal motive, whose deeds are consumed in the fire of divine wisdom, such a one, say the wise, is the true sage, the enlightened soul.

A pandita - a man of true understanding - is one whose mind has been purified by the fire of jnana (spiritual knowledge), so that even while acting, he remains untouched by the fruits of action.

**Desire (kama):** expecting results without rightful effort - depending only on God's mercy.

**Resolution (sankalpa):** striving restlessly to fulfil one's wants through personal effort.

Both bind a person - one by laziness, the other by restlessness. Krishna's teaching rises above both:

**Act - but without desire. Work - but without expectation.**

Do what must be done; leave the results to the divine order. When you act in this spirit, your heart becomes light, your actions pure, and your life - peaceful.

## The Timeless Law of Selfless Action

**Sloka: *karmany-evadhikaras te ma phaleshu kadachana  
ma karma-phala-hetur bhur ma te sango 'stvakarmani***

**(B.G.2-47)**

### **Translation:**

You have the right to perform your prescribed duties, but never to claim the fruits of your actions. Let not the results of your work be your motive, nor give in to inaction.

### **Explanation:**

Lord Krishna here gives one of the most profound truths of life, you are entitled to action, not to the results of action. Do what you must - sincerely, selflessly, and wholeheartedly, but never act for the sake of reward. The outcome is not in your hands; it belongs to the divine order.

Many people go to temples, offer fruits, money, or gifts, but always with a hidden desire: "May I get this, may my wish be fulfilled."

Krishna says- you have control only over the offering, not the outcome. The act of giving is yours; the granting of results is His.

### **Let Go of the Ego in Action**

**Sloka: *matra-sparshas tu kaunteya shitoshna-sukha-duhkha-dah  
agamapayino 'nityas tans-titikshasva bharata***

**(B.G.2-14)**

### **Translation:**

The Supreme Lord does not create the sense of doership,

nor the actions of people, nor the connection between actions and their fruits. It is only **nature (Prakriti)**, guided by one's past impressions and tendencies (samskaras), that compels beings to act in certain ways.

He advises:

**Do everything without the sense of "I am doing this."**

This ego of doership - the feeling that I am the cause - is the root of bondage and suffering.

Ordinary people always say:

"I did this."

"I gave that."

"I want this."

But Krishna says - remove the 'I' completely. Do what needs to be done, but without claiming ownership.

For example, when people go to temples, they perform rituals and recite their sankalpa (intention): "I, of this name and lineage, perform this worship, so that I may gain health, wealth, or happiness." Even priests utter:

"Ayurarogya aisvarya abhista-siddhyartham" -

"May this ritual bring long life, health, and prosperity."

Yet Krishna teaches the opposite - True worship, true action, true devotion is that which is free from self-interest and the notion of 'I'.

Act not as the doer, but as the instrument of the Divine Will.

When the "I" dissolves, action becomes meditation, and life becomes liberation.

**Sloka: shreyo hi jnanam abhyasaj jnanad dhyanam vishishyate  
dhyanat karma-phala-tyagas tyagach chhantir anantaram  
(B.G.12-12)**

**Translation:**

Knowledge is superior to mere practice; meditation is greater than knowledge; but greater even than meditation is the renunciation of the fruits of all actions, for from such renunciation comes perfect peace.

**Explanation:**

Here, Lord Krishna unveils a deeper truth - beyond knowledge and even beyond meditation lies the highest virtue: Karma Phala Tyaga, the surrender of attachment to results.

He said that renouncing the fruits of one's actions is the greatest virtue. In other words, whatever you do, do not desire anything in return. But here lies the irony -When God Himself says, "Do not desire," human beings worship Him only for their desires.

Who truly worships without desires? The moment even a small difficulty arises, hands are instantly folded in prayer. In truth, hardly anyone does anything without wanting something in return. Every act of worship, every ritual, every offering is often driven by a hidden wish. But Krishna declares - such worship brings no real benefit. Even among those who practice meditation, many do so not for awakening, but for relief: to heal an illness, to fulfil a wish, to solve a problem. And even teachers sometimes say: "Meditate with intention. Pray that your troubles vanish, that your daughter finds a good marriage, that your son gets a job, that you may build a grand house or buy a car. Set your intention, and it will manifest." But such meditation, rooted in desire, does not lead to peace

- only to deeper attachment. For any practice born of craving can never bring liberation.

That is why Patriji never tells anyone to "wish" or "ask." He simply tells us what must be done. He says - Don't seek results; do your duty. What is meant for you will come to you naturally through meditation. Therefore, give importance not to desire, but to meditation itself. Why worry about wishes? Why be concerned with intentions? Patriji makes it very clear -Meditation is the highest of all practices. Even Lord Krishna, in the Uttara Gita, proclaims the same truth: "There is nothing greater than meditation."

### The Supremacy of Meditation

Lord Krishna declared in the Uttara Gita:

"Puja koti samam stotram" -

A single hymn of praise is equal to a million acts of worship.

That means - even if you spend countless hours performing rituals and offerings, the merit you gain from one hour of heartfelt recitation of a sacred hymn is equal to that of an entire lifetime of worship. Such is the greatness of stotra (prayerful recitation).

And then He added:

"Stotra koti samo japa?" -

A single act of chanting the divine name once with focus is equal to a million hymns.

In other words, even if you recite hymns your entire life, the fruit of that devotion is attained through one hour of sincere mantra japa - the meditative repetition of the Divine Name.

Finally, Krishna revealed the highest truth:

"Japa koti samam dhyanam" -

One hour of meditation is equal to a million hours of chanting.

Just imagine - the reward of chanting for lifetimes, the merit of countless prayers and rituals, all arise effortlessly through one hour of deep meditation.

*When the Mind Ceases, the Divine Reveals Itself*

From this teaching of Lord Krishna, we can understand just how supreme meditation truly is. If you simply do what must be done, you will surely receive what is meant for you. That is why Krishna, and later Patriji, both emphasize -Among all paths, meditation is the most powerful. Whenever anyone goes to Patriji with a problem -no matter what it is - his answer is always the same: "Meditate." Those who truly understand this teaching need nothing more - no desires, no intentions, no expectations. Do what must be done with awareness, and the right results will unfold naturally.

Now, why did Lord Krishna say that one hour of meditation is equal to a lifetime of chanting, millions of hymns, and countless acts of worship? Why such a vast difference?

Because -

- ◆ Worship (puja) is done with the body,
- ◆ Prayer (stotra) is done with the tongue,
- ◆ Chanting (japa) is done with the mind,

but Meditation (dhyana) is done in the absence of mind.

And when the mind is absent - what remains? Only the Atman, the Divine Self. Remember this eternal truth: The speech is greater than body, mind is greater than speech, but the Atman, the pure Self is greater than all the three.

The Atman is none other than God Himself, beginningless, endless, ever-existent. It was, it is, and it shall always be. It is unborn, undying, infinite. And meditation is the direct path to that Atman. It is not a ritual of the body, nor a chant of the tongue, nor a thought of the mind it is the silence beyond all three. That is why meditation alone leads to true realization. And once you understand this, you need never ask for results again - for the one who meditates deeply is already one with the Source of all results

## 6. Be the Master of Your Needs, Not the Slave of Your Desires

In life, never become a slave to desires, instead, live within the limits of your needs. The body has a few essential requirements: food to eat, shelter to live, clothing to cover, and a companion - a wife or husband. These are natural, simple, and necessary.

It is not wrong to wish for a life partner. But if you start wishing, "I want Aishwarya Rai as my wife," then where will she come from? Similarly, you may wish for a husband - that's fine, but if you demand, "I want someone like Shahrukh Khan," where will such a person appear from? You can find a wife or husband in accordance with your situation, your nature, and your capacity.

The same applies to a house. You need one to protect yourself from the heat, the rain, to rest at night, to eat and live comfortably. So, build a home that suits your means. Fulfil your needs - yes, but never chase endless desires. For the one who knows contentment within necessity will always live in peace, while the one who runs after desires without limit will never find rest.

### The Two Faces of Desire - Righteous and Unrighteous

Not all desires are the same. There are **two kinds of desires** in life:

- 1. Those born of Dharma** - righteousness, truth, and integrity.
- 2. Those born of Adharma** - greed, deceit, and injustice.

When your desires are in harmony with Dharma, they never harm you. In fact, they uplift you, strengthen you, and bring true prosperity. But when your desires are tainted by Adharma, they carry a hidden curse -the pain that comes later as the result of

your own wrong actions. So, if you wish to do business or earn wealth, do it the right way, righteously, fairly, and with a clean heart. If instead you resort to dishonest means exploiting others, deceiving people, or inflicting harm for gain then life will make you repay every bit of it, and that repayment will be tenfold.

Take an example, if you are a doctor, do your duty with compassion and honesty. If you exaggerate a patient's illness, forge false bills, and collect money unjustly, every such act is recorded, and the pain you cause will return to you in time, magnified.

If you enter politics, do it with purity of intent. If you misuse your position and power to amass wealth unfairly, you will not escape the law of consequences. Serve others selflessly for service done with righteousness brings no suffering, only peace and honour.

So, remember that Desires rooted in Dharma bring blessings. Desires born of Adharma bring destruction. The wise choose their desires carefully, for the seed you plant in the soil of your heart is the fruit you will one day be destined to taste.

## **When People Turn to God in Desire**

Most people turn to God because of their desires. Some have their wishes fulfilled; others don't - and when they don't, what do they do? Feeling helpless, they say, "When no one else is there for me, at least God is." So, they surrender to Him. Across the world, people worship the Divine in countless forms and countless ways, each according to their own faith, their own comfort, their own belief. It has almost become second nature.

But the truth is this: the very God they pray to has already established certain laws, principles, and natural order in creation. The universe runs according to these divine laws. When you

live in harmony with them - with Dharma everything aligns effortlessly in your favour. But when you go against them - in Adharma -you invite your own downfall and suffering.

## **The War Between Dharma and Adharma**

If we look at the Mahabharata, we see that the Kauravas lived in Adharma, unrighteousness - while the Pandavas lived in Dharma, the path of truth and righteousness. The Mahabharata War was not merely a battle between two royal families. It was the eternal war between Dharma and Adharma, between righteousness and unrighteousness. At first, it appeared that the Kauravas were victorious. Through deceit and injustice, they even seized the kingdom that rightfully belonged to the Pandavas. For a time, it looked as though Adharma had won - that evil had gained prosperity. But in the end, they faced complete destruction.

The Pandavas, on the other hand, seemed to suffer defeat and loss in the beginning. They endured exile, humiliation, and countless hardships. Yet, by holding firmly to Dharma, they ultimately regained not just their kingdom, but honour, peace, and divine grace. This story is not just about kings and kingdoms -it is about every one of us.

If you conduct your business through injustice, if you take what belongs to another, you too will face the same consequences as the Kauravas. The Divine whom all people worship - in whatever name or form -has already established the laws of Dharma. The entire creation moves according to those laws. When you live in harmony with them, life supports you. When you defy them, life itself becomes your battlefield.

## **The Law of Karma - The Divine Principle Behind Every Result**

God has laid down certain eternal principles that govern the universe. One of the most profound among them is the Law of Karma. This principle means: Whatever you do now determines what you become worthy of later, and you will surely experience the results of your actions in time. Yet, if you observe the world around you, you'll find that many people constantly pray to God to fulfil their desires. If you ask them, "Does God truly grant desires?" some confidently reply, "Of course He does! Why wouldn't He?"

And indeed, some say, "We performed rituals, we prayed, we offered our worship -and a few of our wishes come true." But notice, they never say all their wishes were fulfilled. So, why were some desires fulfilled and others not? Why did certain people receive what they asked for, while many did not? There's a deeper reason - one that becomes clear when you look beyond the surface and understand the divine order.

You see, creation operates under specific laws -and the foremost among them is Karma. Whatever you experience today is the direct result of what you have done in the past -

whether in this very lifetime, or in one of your past births. When you experience sudden success, unexpected wealth, or moments of joy, you might think, "God heard my prayer." But in truth, what you are enjoying now is the fruit of your own past good deeds -your Punya Karma - which is simply unfolding in divine timing. Thus, it is not prayer alone that brings fulfilment, but the alignment of your present actions with the unseen results of your past karma.

## The Varying Results of Karma

Likewise, some people suffer in this life because of the sins and negative actions they committed in the past. As a result, they face hardships - illnesses, failures, and endless problems. Unable to endure the pain, they turn to God, performing rituals, prayers, and acts of devotion, hoping that their suffering will end. And indeed, for some, those troubles do fade away, while for others, they continue to linger. Why this difference? Because not everyone's karma is the same. Some have accumulated greater sin, while others have much less. Those who have committed more must endure more; those with lighter karmic debt are freed sooner.

Take a simple example - eating meat. Some people eat it three times a day. Some only once a day, others just once a week, some perhaps once a month, and a few only during special occasions. So, among them, some commit more harm, and some less. Naturally, those who have caused greater harm must undergo greater suffering, and those who have caused less harm experience less. Suffering comes to both but the duration and intensity differ. Yet both kinds of people pray to God during their pain.

The one with lighter karma finds relief quickly. He thinks, "Because I prayed to God, my suffering ended. His grace has saved me!" And so, his faith in God deepens. But the one burdened with heavier karma, no matter how much he prays or performs rituals, finds that his pain does not easily end. He grows weary, disappointed, and begins to wonder why God does not hear his prayer.

At times, a person's suffering continues for years. When relief does not come, he begins to lose faith in the God he once trusted. He abandons that deity and turns to another. Some even give up their religion altogether and embrace a new one -hoping that perhaps a different God will grant their wishes. But if prayers

truly had the power to fulfil desires, then everyone's prayers would be answered. The truth is deeper than that -and sadly, very few understand it.

God does not sit in judgment, selectively granting wishes. If He were the fulfiller of desires, He would fulfil them for everyone, without exception. For the Divine makes no distinctions. He harbours no likes or dislikes, no affection for "His people" and hatred for "others." To Him, all are one, all are equal. All beings are but expressions of His own form -so how can there be bias in the One who pervades all?

He has simply designed a law -a universal order -that each person shall receive the results of their own actions. Thus, if you wish to obtain something in life, do not merely wish for it work for it. It is not through pleading, but through doing, that one attains results. Once you understand this truth, your life naturally flows in harmony with the Divine will. And when you live in alignment with that truth, you cannot help but prosper -for you are living by the very design of creation itself. So, it can be said with certainty: God does not fulfil desires.

### Why Human Lives Differ - The Truth Behind Inequality

Look around you - this vast Earth is filled with countless human beings. Almost everyone believes in God. They speak of Him with reverence: "He is great, He is powerful, and to Him, all are equal." But if God truly sees everyone as equal, then why are people's lives so vastly different? The truth is - one person's life has nothing to do with another's.

Some live in luxury, surrounded by wealth worth millions, while others wander the streets in poverty, begging for food. Some are healthy and strong; others suffer from disease and pain. Some

are blessed with intelligence and talent; others struggle to grasp even simple things.

One child excels in studies; another cannot learn. One person holds a good job; another remains unemployed. One enjoys a high position; another lives unseen. One sings beautifully; another shines in sport. Everywhere you look, the world reveals its infinite variety.

And then, there are those born with disabilities -physical or mental challenges that seem cruel and unfair. If God truly fulfilled every prayer, why would such people not simply ask, "Lord, remove my imperfections," and instantly be made whole? Why are some perfectly healthy while others live in suffering?

Why are some brilliant and gifted while others are not? Aren't we all human beings - children of the same God? Then why such differences? The answer is clear. If God were truly fulfilling everyone's desires, then no one would suffer, no one would lack. But we can see for ourselves - that is not the case. This truth reveals one thing with absolute certainty: God does not fulfil desires -each person's life unfolds according to their own past actions. Your present life - with its joys, struggles, and circumstances -is not a random play of fate, nor the whim of a partial God, but the exact reflection of your own Karma. Thus, your life today is shaped by what you have done -not by what you have wished for.

## **God Rewards Deeds, Not Desires**

That is why our elders said, "One receives from Mahadeva only in proportion to what one has done." But no one ever said, "Mahadeva gives whatever one desires, as much as one desires." In other words - Good begets good, evil begets evil. But there is no system in creation where you can simply wish for anything and

instantly receive it. So, do not live under the illusion that "If I ask God, He will give me everything."

Let's understand this with a simple, modern example. We all know about the ATM - Any Time Money. Anyone can walk into a bank's ATM and insert their card to withdraw cash. But can everyone withdraw money? Of course not. Only those who have a balance in their account can take out money. That means - the ATM card works only if you are eligible. And that eligibility depends entirely on how much you've already deposited. If your account is empty, you can't withdraw a single rupee -no matter how long you sit there.

If you start worshipping the ATM itself, offering flowers, waving lamps, or even breaking coconuts before it, will money come out? Absolutely not. Money comes only to those who have earned the right - and in proportion to that right.

If you've deposited Rs.5,000, you can withdraw Rs.5,000 - not Rs.10,000. Even one rupee beyond what you've earned won't come. This is the law of the bank -and it is also the law of creation. Just as the bank dispenses only what you have deposited, God grants only the results of what you have done -not what you merely desire.

## **The Earth - God's Great Cosmic ATM**

Through human intelligence, we created a simple system called the ATM. It operates without a manager, without a cashier, without an accountant. There's no one sitting inside - yet, twenty-four hours a day, at any time, it dispenses money flawlessly.

Now, just pause and think -if human beings, with their limited intellect, could design such a perfect system for money, can the Infinite Intelligence that governs the entire cosmos not

design a system for life itself? Of course, He has. Just as humans built a small ATM, God has built the greatest ATM of all - this Earth itself. This world is His divine machine. Whatever you "deposit" here - through your actions -you "withdraw" later, through your experiences. If you deposit goodness, you withdraw joy. If you deposit kindness, you receive peace. If you deposit cruelty or deceit, you withdraw pain and loss. The law is simple and absolute: Whatever you do, returns to you.

Humans used their limited intellect to build an ATM that works only for money. But God, with His infinite intelligence, has created an all-encompassing system -where every thought, word, and deed automatically brings back its rightful result.

In this divine design, no God needs to sit and supervise. The system runs perfectly, effortlessly -just like an ATM that works without an operator. All you need is eligibility. Just as you can withdraw only if you've deposited money in your bank, you can receive only if you've earned the right through your actions.

Act in alignment with the laws of creation - and you will flourish. Act against them -and you will struggle, lose faith, and even grow angry at the very God who only set the rules for your growth. So, remember -Creation is the greatest, most flawless system ever designed. God does not grant wishes; He simply honours the balance of your own account.

## **Everything Happens for a Reason - Even Pain Has Purpose**

Most people, the moment they face a small hardship or a minor loss, immediately turn to God and pray: "Please, take away my suffering. Please, keep misfortune away. Let my life run smoothly." But tell me - do you really think God is unaware of

your troubles until you inform Him in prayer? Whether you speak to Him or not, He already knows your struggles, your pain, your challenges, and your needs.

Then what should you really do? Instead of asking why you suffer, you should ask, why did these difficulties come to me? What is their cause? Where did they arise from?

The answer is simple -They come according to the system He Himself established. There is a divine order -and your experiences arise precisely from that order. Why did God design life this way? Why did He make such rules? If you contemplate deeply, you will understand.

In the creation of the Divine, there is perfect justice - never injustice. Everything happens with precision, with reason,

and always in accordance with His law. Nothing in creation is random. Nothing is meant to punish or favour anyone personally. So, remember this truth: Whatever happens - happens for your ultimate good. This is something that the wise understand clearly, but the ignorant cannot accept easily.

When pain, illness, or hardship arise, people cry out, "How can this possibly be good for me?" They suffer deeply and begin to doubt God. But the truth remains -Even the events that hurt you are working for your growth. Everything carries a reason, a lesson, a purpose.

Instead of resisting, learn to be patient. The enlightened wait calmly, trusting the Divine process. The ignorant complain and criticize God's decisions, never realizing that even the delay, even the pain, is designed for their evolution. If God is truly good - and He is -then whatever He allows must ultimately lead you toward good. As Patriiji beautifully explained, to help us under-

stand this truth, he once shared a profound story of a Chinese farmer...

## **The Story of the Wise Farmer - Everything Happens for Good**

Once upon a time, there was a farmer who owned a single horse. One day, that horse ran away into the nearby forest. The people of his village came rushing to him, exclaiming, "Oh no! What terrible luck! You've lost your only horse!" But the farmer, being a man of wisdom, simply smiled. He neither worried nor complained. He said nothing.

A few weeks later - ten, maybe fifteen days - the very same horse returned, bringing along ten other wild horses from the forest. Now the villagers were amazed. They said, "You are truly blessed! We thought you had lost everything, but look at your fortune - one horse has brought ten!" Still, the farmer neither rejoiced nor celebrated. He simply accepted what had happened with quiet understanding. He thought, "There must be a reason behind this too."

Some time passed. One day, the farmer's son tried riding one of the new horses. The horse threw him off, and the boy broke his leg. Again, the villagers came and cried out, "What a tragedy! We thought you were lucky, but what use are those horses now? Your poor son has broken his leg!" Even then, the farmer remained silent, peaceful, unmoved.

A few months later, war broke out in the kingdom. The king's soldiers came to recruit every able-bodied young man for battle. From the farmer's village, all the young men were taken except the farmer's son, because of his broken leg. Once again, the villagers came and said, "You are truly fortunate! We thought your

son's injury was a curse, but look - our sons have gone to war, and we don't even know if they'll return alive. Your son is safe at home with you. His broken leg has turned out to be a blessing!" The farmer only smiled. He neither felt proud nor relieved - he simply understood.

## **Everything Happens for Good - The King and His Minister**

Once we truly understand this truth - that whatever happens, happens for our good -we stop complaining, we stop blaming, and we begin to accept God's decisions with peace and gratitude. For the Divine never makes a mistake. Every event, no matter how painful it appears, is part of a perfect plan for our growth. To explain this, our ancient scriptures tell a wonderful story.

There once was a king who was cutting fruit one day. While doing so, he accidentally sliced his finger. It began to bleed heavily. The king wrapped it with a cloth, in great pain. Seeing this, his minister calmly said, "Your Majesty, do not grieve - whatever happens, happens for good." The king grew furious. "What nonsense! My finger is cut, I'm in pain - and you say this is for my good?" In anger, he shouted, "Throw this foolish minister into the prison!" The guards took him away. Even as he was being locked up, the minister smiled and said, "This too, is for the good." Hearing that only made the king angrier.

A few days later, the king went out hunting in the forest. He became separated from his soldiers and wandered deep into the jungle. There, a group of tribal people caught him. They were preparing for a ritual - a human sacrifice to their deity.

The king, being strong and healthy, seemed the perfect offering. They tied him up and took him to their altar. But just as

they were about to perform the sacrifice, one of the priests noticed the bandage on the king's finger. He exclaimed, "Stop! This man is not fit for offering! A sacrifice must be perfect and whole - not wounded!" And so, they released him.

Shaken but alive, the king returned to his palace, grateful for his escape. Then he suddenly remembered the minister's words: "Whatever happens, happens for good." He realized, "If my finger had not been cut, I would have died today. Indeed, it happened for my good." The next morning, he ordered the minister to be released. When the minister stood before him, the king said, "You were right. My injury saved my life. But tell me - what good came from me putting you in prison?"

The minister smiled and replied, "Your Majesty, had you not sent me to prison, I would have gone with you on the hunt. When the tribesmen caught you, they would have caught me too. They spared you because of your injured finger, but I am perfectly healthy - they would have sacrificed me! So, my imprisonment saved my life. That too was for my good." The king bowed his head and said, "Yes, truly - whatever happens, happens for good."

This story, like many told by the wise elders, reminds us of a simple truth -every experience, whether joy or pain, has a hidden blessing behind it. When illness comes, or when life brings struggle, don't curse your fate - pause and reflect. Each difficulty teaches you something valuable, something that strengthens your spirit and guides you toward greater wisdom. So, the next time hardship visits you, remember: It isn't punishment -it's preparation. It isn't loss - it's life's way of leading you toward your higher good.

## **Accepting the Divine Will - Everything Has Its Hidden Good**

Patriji once shared a profound example to help people understand the mystery of divine will. He said - suppose a woman gives birth to a child, and soon after, the child passes away. Naturally, the mother is heartbroken. She cries, asking, "Why did this happen to me?" She questions God, she questions fate, and her heart is filled with grief and confusion. But through that pain, something begins to change within her. She starts searching for answers, she begins to reflect deeply on life, on birth, on death, on the soul. Through that sorrow, she learns. Through that questioning, she grows. In time, she gains wisdom and understanding that she would never have sought otherwise. And that very wisdom becomes her blessing. So even in what appears to be the greatest tragedy, there is hidden good - a deeper purpose known only to the Divine.

That is why Patriji said, "Leave everything to God. Respect His decisions. Trust that every event in life - joyful or painful - serves your evolution." But what happens when we refuse to accept His will, and instead demand our own desires, our own way? What happens when we fight the flow of life and insist on bending it to our wishes? The result is always suffering and loss.

Let's understand this truth through another story -a story that beautifully shows how defying the divine plan leads only to pain.

## **The Couple Who Wanted New Noses - A Lesson in Divine Acceptance**

In a small village, there once lived a husband and wife who had an unusual deformity - their noses were barely formed. In fact, they had only two small holes where their noses should have

been. Whenever they stepped outside, people laughed at them. "Look at them! What strange faces they have!" The ridicule broke their hearts. The couple wept often and complained, "Everyone else looks normal - why only us? Why has God shown no mercy to us? Why did He make us like this?"

Eventually, they decided to find the God who had made them this way. "If He is the one who did this," they said, "then He is the one who must undo it!" So they went deep into the forest and began to perform tapasya -a long and intense meditation, praying to be changed. Moved by the strength of their desire, God appeared before them and said, "What is it that you wish for?"

The couple bowed and said, "Oh Lord, we don't want these noses. Give us beautiful new noses!" The Lord smiled gently and said, "Tathastu - so be it." When they returned home, they were shocked. Their bodies were now covered entirely with noses! Hundreds of noses - on their faces, arms, chests, legs - everywhere! They had asked, "We don't want these noses; we want good noses." But they had not specified how many! Their careless wish had been granted literally. Now, when they walked through the village, people laughed even louder than before. Embarrassed and humiliated, they wept again.

Once more, they went back to the forest and prayed, "Oh Lord, please take away all these noses! We don't want any noses!" And again, God said, "Tathastu." Instantly, all the noses disappeared - even the tiny holes they once had. Now, they couldn't breathe properly. They gasped for air through their mouths, struggling even to survive. In agony, they performed Tapasya yet again. When God appeared, they fell at His feet and cried, "Oh Lord, forgive us! Please give us back our old noses - just as they were before!" The Lord, smiling with compassion, restored them to their

original state. And so, they finally understood.

If they had simply accepted God's design in the beginning, they would have saved themselves all that suffering. But in their arrogance and dissatisfaction, they thought they knew better than the Creator Himself. They forgot that the Divine knows what is best for each being - what to give, what to withhold, and when. So, remember this truth: If you defy the Creator's wisdom and demand life to obey your desires, you only invite misery upon yourself. But when you honour His will, peace follows naturally. As Patriji says - "Be content with what you have." True happiness begins with acceptance, not with desire.

Be Content with What You Have - The Dangers of Greed  
Patriji often said,

"Be content with what you have."

To explain why, the elders told two remarkable stories - each showing how defying divine order and chasing greed leads only to loss.

## **The Man Who Turned Everything to Gold**

Once, in a small village, there lived a very poor man. Tired of his poverty, he went into the forest and began to meditate, praying that God might change his fate. Moved by his devotion, God appeared before him and said, "Ask - what do you desire?" The poor man eagerly replied, "O Lord, bless me so that whatever I touch turns to gold." The Lord smiled and said, "Tathastu - so be it."

Delighted, the man returned home. He touched a table - it turned to gold! He touched a chair - it too became gold! Laughing with joy, he began touching everything in sight - pots, doors,

walls - all transformed into glittering gold. But soon, hunger struck. He sat down to eat, but the moment he touched his plate - it turned to gold. He touched his food - and it too turned into gold. His joy vanished.

"What have I done?" he cried. "I cannot eat, cannot live - I've cursed myself!" Realizing his mistake, he prayed again: "O Lord, take this boon back! I don't want gold - I just want my old, simple life again." God, compassionate as always, granted his wish. And the man finally understood greed had turned his blessings into suffering.

## **The Greedy Man and the Wand of Gold**

In another village lived a poor but kind-hearted man. One day, a wandering sage visited his home. The man humbly offered food and water, and served the sage with devotion and love. The sage, pleased by his hospitality, said, "My child, I am very happy with you. Ask for any boon - I shall grant it." The man replied eagerly, "O Swamiji, give me something that will remove my poverty forever -something that can turn whatever I touch into gold!"

The sage smiled, took out a wand, and said, "This staff will turn whatever it touches into gold. But remember - it will only work for six months. After that, its power will fade." The man was overjoyed. He thanked the sage and immediately began experimenting. He touched a few old iron utensils - they turned into gold! His heart danced with excitement.

But then greed crept in. He thought, "I have so few iron things in my house. If I buy more from the market, I can make a fortune!" When he went to the blacksmith, the man said, "Right now, iron is expensive. Wait a month - the price will drop." So, the poor man waited. After a month, he returned.

The blacksmith said, "Not yet - maybe in two more months the rate will be lower."

Driven by greed, he kept waiting -dreaming of turning mountains of iron into gold. But by the time six months had passed, the wand's power had faded. He rushed home, touched the iron he'd finally bought -nothing happened.

The magic was gone. Holding the useless wand, he wept bitterly, "Oh! If only I had been content with what I already had, I could have changed my life. But in waiting for more - I lost everything."

### **The Moral**

When you keep chasing more, you lose what you already have. When you are content, you are truly rich. Those who live with gratitude, using what they have to serve others and do good, lead a blessed and peaceful life. But those driven by endless desires and greed fall into misery of their own making. So, as

Patriji beautifully said -

"Be content with what you have, for that is the true beginning of happiness."

### **The Farmer and the Demon - A Lesson on Controlling Desires**

Once, there was a farmer who owned a hundred acres of land. It was a blessing - but also a burden. He had to depend on labourers for everything: ploughing, sowing, harvesting. But they were lazy - they never came on time, and they never worked properly. The poor farmer grew frustrated and exhausted. "If only I could find a way to get all my work done easily," he sighed.

One day, someone told him about a holy sage living in the

neighbouring village. The farmer immediately went to see him. Falling at the sage's feet, he said, "Swamiji, I'm suffering so much. Please, show me a way to ease my burden!" The compassionate sage smiled and said, "My child, I will grant you a boon. I shall create a demon who will work for you. Whatever task you give him - no matter how big - he'll complete it instantly. But there is one condition." "What condition, Swamiji?" the farmer asked eagerly.

The sage said, "You must never leave him idle. If you fail to give him work - even for a moment - he will eat you alive." The farmer laughed. "That's easy! I have more than enough work. Let him come!" So, the sage summoned the demon and sent him along. The farmer pointed to his vast fields and said, "Plough all this land." Before the farmer could even sit down, the demon returned - "It's done! What next?" Stunned, the farmer said, "Then sow the seeds." Five minutes later - "Done! What next?" "Build a fence!" "Done! What next?"

The farmer was now trembling. Every job he gave was finished in moments. And if he stopped giving orders, he knew the demon would devour him. In terror, he ran back to the sage and cried, "Swamiji! Please save me. I don't want this boon anymore. I'd rather struggle on my own than live in fear of this monster!" The sage chuckled kindly. "Don't worry," he said. "I'll give you a trick to keep him busy." He whispered something into the farmer's ear.

The farmer hurried home, pointed to a tall palm tree, and said to the demon, "Until I give you a new task, keep climbing up and down that tree!" The demon, bound by the farmer's command, began to climb - up, down, up, down endlessly. After a while, exhausted and defeated, he disappeared forever. The farmer finally

sighed with relief. He went back to doing his own work - peacefully, patiently, and contentedly.

### The Moral

The demon represents our desires. The more we feed them, the faster they grow -and soon, they begin to control us. Only through awareness and discipline can we tame them.

As Patriji beautifully says -

"Do not become a slave to your desires. Control them through meditation."

When you quiet the restless mind, the inner demon loses its power and peace returns to your heart.

# **7. When Desires Control You, Peace Disappears**

When a person fails to control their desires, they inevitably invite suffering into their life. They desire something intensely, struggle desperately to achieve it, and when they fail - they fall into deep sorrow and frustration. But those who learn to control their desires remain peaceful, calm, and truly content.

The yogis are the best example. They have mastered their minds and their wants. They live only for what is necessary - not for what is excessive. For life, one truly needs only four things: food, shelter, clothing, and companionship. That's all. Creation has provided enough to satisfy every need, but not enough to satisfy every greed.

## **Abundance for Needs, Not for Greed**

Look at our country, India. The population has crossed 1.3 billion, yet farmland has increased, crops have multiplied, and nature continues to provide. This shows that for genuine needs; there is never a shortage. But when people fail to restrain their endless desires -they create their own suffering.

The tragedy is that most people are never happy with what they have. They constantly compare themselves to others. "He has more than me." "She lives a better life than I do." "I want what they have - their wealth, their fame, their luxury, their cars, their homes." And so begins the endless chase.

## **You Chose Your Own Life**

What many do not realize is this: before taking birth, each soul chooses its own path - its circumstances, its family, its relationships, even its financial condition. Everything you have in this

life -your spouse, your children, your parents, your status - is exactly what you yourself chose before coming here. So, there is no need to compare, complain, or envy. Your life is designed perfectly for your spiritual growth.

### **Marriage: Heaven or Hell, You Decide**

Many people, after a few years of marriage, start feeling dissatisfied with their partner. They begin admiring someone else's husband or wife, secretly wishing they had a partner like that. But they forget - every soul gets exactly the partner it needs, not the partner it desires. If you only look for faults in your spouse, your home becomes a hell. But if you focus on their virtues, your home turns into a heaven. It's all about where you place your attention - on flaws or on blessings.

### **The Essence**

When you stop comparing, stop craving, and start appreciating what you already have, you experience real happiness -a peace no wealth can buy. As Patriji beautifully said: "Desires are the demons that steal your joy. Control them, and heaven begins - right here, within you."

### **The Daughter-in-Law and the Sage - The Poison That Turned into Love**

Once upon a time, in a small village, there lived a young woman who had just been married. Her husband was kind, loving, and took good care of her. There was no shortage of comfort or wealth in her new home. Yet, there was one problem her mother-in-law. At first, it was just small disagreements. But as days went by, their relationship worsened, arguments, harsh words, endless tension. Eventually, the young woman's heart was filled with hatred. She thought, *"I can't live like this anymore. My only escape*

*is death."*

## **The Visit to the Guru**

One day, she heard that a wise sage lived at the edge of the village. Desperate, she went to him, fell at his feet, and said tearfully, "Swamiji, I can't live with my mother-in-law anymore. Please, help me. I would rather die." The sage looked at her calmly and asked, "Child, what do you really want?" She said, "I just want to get rid of my mother-in-law. Tell me a way - anyway - to free myself from her!"

The sage smiled gently. "Very well," he said. "If you truly wish to get rid of her, I can give you a special medicine. If you mix a little of it in her tea or coffee every day, she will slowly become weak and die -but it will look completely natural. No one will suspect you." The woman's eyes lit up with relief.

But the sage added, "However, there's one condition. From this moment onward, you must behave lovingly toward her. If you show anger or hatred, people will doubt you when she dies. So you must treat her with respect -speak softly, serve her food, and take care of her daily. "She agreed eagerly, took the bottle of "medicine," and went home.

## **The Transformation**

From the very next day, she began giving her mother-in-law coffee mixed with the "medicine." She smiled, spoke gently, and served her with affection -just as the sage had instructed. At first, her mother-in-law was surprised by the sudden kindness. But gradually, her own heart began to soften. She started caring for her daughter-in-law, speaking sweetly to her, helping her with chores, and treating her like a daughter.

Days turned into weeks. Arguments disappeared. Laugh-

ter returned to the house. By the end of the month, their relationship had transformed completely -so much so that they could not imagine living without each other. The daughter-in-law now saw her mother-in-law as a mother, and the mother-in-law saw her as a beloved daughter.

### **The Realization**

One day, the young woman suddenly panicked. "Oh no!" she thought. "She's such a wonderful woman now - but I've been poisoning her every day! What if she dies? I'll never forgive myself!" Terrified, she ran to the sage and cried, "Swamiji! My mother-in-law is so kind, so loving now. Please, I don't want her to die. I've already given her the medicine - what do I do now? Please save her life!"

The sage smiled and said gently, "Don't worry, child. The medicine I gave you wasn't poison -it was a tonic of strength. Your mother-in-law will live a long, healthy life. The real poison was not in the cup -it was in your mind. I only helped you remove that." He continued, "Remember this always: the fault is never in others; it begins within us. Change your heart - and your world will change with it."

### **Moral**

True peace doesn't come from changing others -it comes from transforming yourself. Hatred poisons the soul. Love heals everything. When you replace bitterness with understanding, your enemies become family, and your home becomes heaven.

### **As the sage taught:**

"The only poison that kills happiness is the one you carry in your heart. Remove it - and everything around you will bloom."

## **Desires vs. Love - The True Understanding of Relationships**

If a husband feels his wife's behaviour isn't good, he must first understand -the problem lies somewhere within himself. And if a wife feels her husband doesn't behave well, she too must reflect within. Love always reflects itself. If you truly love your wife, why wouldn't she love you in return? If you genuinely love your husband, how could he not respond with love? Remember this truth deeply -love, when pure and unconditional, always returns multiplied.

## **The Choice Made Before Birth**

In this vast creation, the number of men and women is balanced - neither more, nor less. Before taking birth, every soul chooses its own path -the kind of partner, the type of experiences, and the lessons it wishes to learn through marriage. You decided all of this before you came here. So, if you now think, "My wife isn't what I wished for," or "My husband isn't like I imagined," then you are missing the deeper truth. It isn't that your wish wasn't fulfilled - it's that your soul chose exactly what it needed, not what your mind desired. That's why becoming a slave to your desires is nothing but inviting suffering.

## **Needs vs. Desires**

In life, companionship is natural and necessary. Every person needs a partner, a companion to share life's journey. But once that need is fulfilled, don't let desire take over. You don't need five-star meals every day to survive -a simple plate of food can nourish you just as well. Likewise, in life, the simple and the genuine always bring peace and satisfaction. When you forget the difference between needs and desires, you begin to create your own misery.

## **The Root of Suffering**

People who fail to recognize their real needs keep chasing endless desires. And when they can't fulfil them, they fall into sorrow, frustration, and restlessness. To get what they want, they start making wrong choices, committing mistakes, acting unfairly, sometimes even resorting to sin or deceit. And all this leads only to pain, loss, and regret. When you truly think about it, you'll see that every sorrow, every downfall, is born from uncontrolled desire.

## **The Wisdom**

Learn to love sincerely, live simply, and want less. When love replaces desire, you'll find that peace quietly returns -to your heart, your home, and your life. As Patriji beautifully says: "Desires are endless - but peace is born in stillness. Fulfil your needs, and you will live in contentment. Chase your desires, and you will live in chaos."

## 8. Can God Really Fulfil Every Desire?

Many people believe that if they pray to God, all their desires will be fulfilled. But pause for a moment and think - everyone prays to God! If that is so, can God truly fulfil every single human desire? You might say, "He is the embodiment of infinite power - why can't He grant our wishes?"

But as Patriji wisely says, "Before anything else, first grow your intelligence." Whatever you do, do it with awareness and understanding. When your intellect functions clearly, you will naturally choose what is right and avoid what is wrong. If you reflect with wisdom, you will realize -asking is easy, but fulfilling is not.

Let me give you a few examples. In the ancient Puranas, we read of many demons who performed intense penance to please the gods. When the divine finally appeared and said, "Ask, my child - what boon do you desire?" They would often say, "Grant me the boon of immortality - I should never die." Could the gods grant that? No - they could not.

The gods would often say, "That is not within my power. Ask for something else." Now, if God were truly the fulfiller of every desire, why would He say, "It is not in my hands"? This alone proves that not all desires can be fulfilled by God. When told to ask for something else, those beings would start using their intelligence -trying to outsmart the divine order. They would say, "Then grant me this boon: that I cannot be killed by any god, any human, or any animal."

For every cunning boon, the Divine found a way to dissolve their arrogance. Hiranyakashipu, who sought protection from

gods, men, and beasts, was ultimately slain by Lord Vishnu Himself - in the form of **Narasimha**, who was neither man nor beast, neither day nor night, neither earth nor sky. Another demon once prayed to Lord Shiva: "Grant me a boon that whoever's head I touch shall turn to ashes." Lord Shiva, in His compassion, granted it. Immediately, the demon said, "Then let me test it on you first, my Lord!" Terrified, Shiva fled. Then Lord Vishnu appeared as the enchanting Mohini, and through playful dance tricked the demon into placing his hand upon his own head -instantly reducing himself to ashes.

### **The Truth Behind It All**

From these stories, it becomes clear: no matter how clever you are, no matter how intensely you pray, **you cannot bend the laws of creation.** Desires born from ignorance and ego will only lead to your own downfall. Even the gods cannot go against the divine order they themselves uphold. So before asking, think deeply -what you seek may not truly serve your evolution. For in the grand design of existence, God fulfills not what we want, but what we need for our growth.

Let's take a few more examples. Some people pray that old age should never come to them. But can the gods truly grant such a boon? Of course, not - because that would go against the very laws of creation! When the Creator brought this universe into existence, He also established certain unchangeable principles, the natural laws by which life must function. No god, however great, can disobey or override these divine laws. They themselves are bound to act within the framework of creation. It's just like in our own nation -even a Chief Minister or Prime Minister must act according to the Constitution. No one, however powerful, can violate it. In the same way, even the gods must abide by the universal

constitution or the laws established by the Supreme Creator.

So, remember this well: Can God fulfil every desire? No - He cannot. Not because He lacks power, but because even divine will operates in harmony with the laws of creation. Now, consider another example - elections. When elections take place, three, four, or even five candidates may contest for the same seat. Each of them sincerely prays to their chosen deity: "O Lord, please bless me with victory!" They all pray with equal faith, equal devotion. But can God make all of them win? Impossible - because only one can be elected. If everyone were to win, there would be no governance at all! So even here, we see that God cannot grant everyone's wishes, for the outcome must follow the laws of balance and possibility.

Now imagine a small village. Everyone there prays, "O God, give me 100 acres of land!" But the total land in the entire village is only 2,000 acres, and the population is 3,000 people! Even if God is infinitely powerful, where would He bring that much extra land from?

In the same way, suppose someone wishes "May everything in my house turn into gold!" Would that really happen? Of course not. Or imagine if everyone in the world prayed, "I want to become an Ambani!" Could God truly make everyone an Ambani? Think about it - if the whole world were filled with billionaires, who would do the work? Who would grow food, build houses, drive buses, or clean the streets?

If we keep examining such examples, we'll find countless situations where desires simply cannot be fulfilled, not because God lacks power, but because the very structure of creation doesn't permit it.

So, believing that "If I pray to God, all my wishes will come true" is pure ignorance. Instead, one must learn to control desires, to set limits to them, and to understand which desires are worth having. The path to mastering desire, the path that Patriji has shown us is the practice of - Anapanasati Meditation.

## **The Story of the Creator and Human Desire**

To help us understand this truth, let's hear an ancient story.

In the beginning - before creation as we know it existed - the Supreme Being began shaping life. First, He created the trees and plants; then the insects and crawling creatures; then the birds, and then the animals. Finally, He created the human being. Even after creating all other forms of life, He did not feel complete. But when He created man, He felt immense satisfaction. He thought to Himself: "Ah, at last! This is the being I envisioned - the most wondrous of all my creations! In him, I have placed every unique quality that no other creature possesses. Only the human has the potential to rise to divine heights."

Pleased with His creation, He said, "Surely, these humans must be living in great joy!" Curious to witness their happiness firsthand, the Lord decided to visit the earth in human form. He came down and called out to one man. "My child, I am the one who created you. Tell me - are you happy with my creation?"

The man, surprised and overjoyed to see his Creator, said: "Oh, Lord! To see You itself is the greatest blessing! Everything is wonderful - except for one small thing: I am bald. It would be nice if I had some hair." The Lord smiled and blessed him with a head full of hair.

Then He moved on to another man and asked, "Are you happy with your life?" That man replied, "Yes, Lord, everything is

fine - but I'm a bit too dark. If I were fairer, I would look better." So the Lord granted him a fair complexion. He went to another man, who said, "I'm too fat, Lord. If I were slimmer, I'd be perfect." The Lord changed him too. Another complained that his finger was bent. Another said his leg was crooked. Someone said, "My voice isn't good." Someone else said, "My eyes don't look right."

One by one, everyone found something to complain about. Before long, the whole village heard the news -that God Himself was here, fixing people's flaws. Crowds gathered from every direction, each one eager to tell the Lord what was "wrong" with them. Before long, the Lord grew weary and thought: "I believed they would all be happy - but not one of them is satisfied! No matter what I give, they keep finding faults! It's impossible to fulfil all these desires!" Frustrated, He decided to flee and hide. He said, "They must face the consequences of their own desires. Even I am astonished by the endlessness of their wants." He hid Himself inside a cave but the people found Him there. He ran to a mountain - they found Him there too. He hid in a lake - and they found Him again.

Nowhere was He safe. Wherever He went, people chased Him believing that if they could just "catch God," all their desires would be fulfilled. Finally, the Lord thought deeply: There is only one way to escape these endless demands. If I hide within them - inside their very hearts, they will never look for Me there."

And so, He entered every human being, hiding quietly within. The foolish still searched for Him everywhere -in temples, in churches, in mosques, in holy lands like Kashi, Tirupati, Mecca, or Jerusalem. But they never found Him. For ages, they have searched in vain -because God is not outside. He resides within.

To find Him, one must turn inward -not wander outward. But people do not know this. They look here and there, when He is silently watching from within -as the eternal witness. And the Lord made one final vow: "I will reveal Myself only to those who abandon all desires and all attachments, and who seek Me within themselves."

That is why only those who transcend desire and enter the inner silence can truly experience God -can witness the Divine within. The path to reach Him, as revealed by Brahmarshi Patriji, is Awareness upon the Breath or Anapanasati Meditation.

Through the practice of "Anapanasati Meditation" - Meditation on the Breath, you can journey inward and behold the Divine that resides within you. Those who meditate without desire or expectation, who seek nothing but inner stillness, will surely experience the presence of God within themselves. Their lives will be truly fulfilled -for they will attain Mukti, the state beyond birth and death.

Without breath awareness, no other practice can take you inward. You may perform rituals, chant scriptures, or worship in temples, but without turning the gaze inward through the breath, you cannot see the Divine, you cannot find peace, you cannot be free from sorrow.

That is why Patriji gave humanity this simple yet profound path -to know God through awareness of one's own breath. Remember, desires bring only loss. They multiply endlessly - one after another, never allowing the mind to rest.

### **The Endless Chain of Desire**

The strange thing about human desire is this -once one wish is fulfilled, another is born. From birth until death, desires

keep arising, never allowing the human mind a moment of peace. If desires continue endlessly like this, what will be the state of human life?

It's worth pausing and thinking for a moment. Look at a simple example. A man without a motorcycle thinks, "If only I could buy a bike, I'd be content." He works hard, saves, and finally buys one. For two years, he enjoys it. Then the thought arises - "A car would be better." He somehow manages to buy a small car. After a while, even that feels inadequate. He now wants a bigger car - one worth ten lakhs, then twenty-five lakhs, then fifty lakhs, and soon, one that costs a crore.

When he finally owns that luxury car, his mind moves on to the next level - "Now I must have a private airplane!" From two wheels to four, from the road to the sky - he keeps running, never satisfied. That is the nature of desire - it has no end.

Human beings commit countless mistakes, act unjustly, and engage in deceit and corruption -all because of desire. The desire to earn more than others. The desire to appear greater than others. The desire to live with pride among all. To fulfil such cravings, people struggle endlessly -they lie, cheat, and commit sin. But the law of creation is clear: "If you commit wrongdoing, you must experience its result." So they suffer. They fall into the traps they built themselves, and not knowing how to escape, they sometimes even wish for death -thinking that dying is easier than living.

The irony? Even those who have no real shortage still fall into the same trap. One man builds a house worth ten crores; his neighbour, out of pride, builds one worth twenty-five. Other builds one for a hundred crores. Someone else spends a thousand crores. And to achieve all that, they bend rules, cheat, and exploit. What

follows? Suffering. Loss. Restlessness. And the root of all this -is desire.

### **The Law of Karma and the Continuity of the Soul**

If a person lives with contentment - with the attitude of "What I have is enough" - then there will be no suffering at all. But it is desire that brings every form of misery. When a person commits wrongful acts, there may seem to be no immediate consequence. But when the time of reaping comes, life becomes unbearable.

Many people have a common doubt: "If I commit a wrong in this life, how can I experience its result in another life?" "And if I am suffering now, why must I bear the result of something done in a past birth?" I once asked Patriji this same question myself. "Sir," I said, "If a mistake is made by this body, how is it that another body experiences the result? The next body doesn't even know what the previous one did. Shouldn't the same body that commits the act also face its consequence?"

Patriji smiled and said: "My child, imagine this -someone borrows ten thousand rupees from you. When he took the loan, he was wearing a shirt and trousers. Six months later, you go to ask him to repay it. This time, he's dressed in a lungi and a vest. Now if he says, 'You lent the money to the man in the shirt and trousers, but now I'm in a lungi and vest -so I don't owe you anything!' Would you accept that?" I replied, "Of course not!" Patriji laughed and said, "Exactly. Whether he wears a shirt or a lungi - it's the same person, just in different clothes. The body is like clothing. When it becomes old or worn out, you change it. But you, the soul, remain the same. So too, when you change your physical body -when you take another birth you are still you. And therefore, you must experience the results of what you have done."

Thus, he said, "The **Law of Karma** never fails. Whether through this body or another, the soul must bear the fruit of its own deeds."

## **The Eternal Soul and the Wisdom of the Gita**

As the **Bhagavad Gita** beautifully declares:

**"vasansi jirnani yatha vihaya  
navani grihnati naro 'parani  
tatha sharirani vihaya jirnanya  
nyani sanyati navani dehi"** (B.G2:22)

**Meaning:** Just as a person discards old, worn-out clothes and puts on new ones, so too, the **soul** leaves an old, aged body and takes on a new one.

Therefore, the one who existed within that old body is the same one who now resides in this new body. The one who acts is the same one who must experience the consequences. There is no escape from this divine law.

Hence, committing sins or acting unrighteously for the sake of desire only destroys one's future peace and happiness. From the very beginning, this has been the core message: Do not become a slave to desire. Control your desires. Never commit mistakes or sins out of greed or ambition. Never act against righteousness. Never move in opposition to the laws of creation for their consequences will be harsh and unavoidable.

When you act out of envy "I must be greater than him." "I must surpass her." "I must be seen as the best." you are sowing the seeds of your own suffering. Most people's mistakes spring from this very urge - the desire to appear superior, to feel powerful, to be admired. But these desires bring loss, never gain. The only way to control desire is through the path given to us by

Brahmarshi Patriji -the sacred practice of Anapanasati Meditation. The more you focus on your breath, the calmer your mind becomes. As the mind settles, desires come under your control. When the mind is mastered, life becomes balanced, righteous, and peaceful. There will be no need for greed, no urge for wrongdoings, no suffering born of desire. But if you fail to master your desires, they will surely master you -and bring nothing but loss, sorrow, and restlessness.

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# **9. Desires are never fulfilled in any birth**

## **The Three Stages of Human Births - Patriji's Revelation**

Once, Patriji made a profound statement: "In no birth do human desires ever get completely fulfilled." That single truth can transform one's entire understanding of life.

According to Patriji, the entire journey of human evolution - the countless births and rebirths - can be divided into three distinct stages:

**1. The Initial Births** - the first 100 to 150 lives after the soul begins its human journey.

**2. The Intermediate Births** - from about 150 to 300 lives.

**3. The Final Births** - the last 300 to 400 lives before liberation.

Patriji explained it beautifully:

"In the early births, what you desire does not come true; you only receive what you are qualified for." This means - no one receives what they merely wish for. One receives only what one has earned- the results of one's past actions, the fruit of karmic eligibility.

In the middle births, he said: "Even then, what you desire does not come true; but what you truly need will come to you." Desires still remain unfulfilled. But whatever is necessary for your growth - what your higher self decided before birth - that alone will manifest.

And in the final births, Patriji revealed: "Even then, what you desire does not come true; only what is needed for the welfare

of the world will come to you - no more, no less." In those last lifetimes, the soul no longer lives for personal gain. Whatever is required to serve humanity, whatever aids in the upliftment of others, is naturally provided - without asking, without desiring.

Thus, across all the hundreds of births a human may take, desire is never truly fulfilled. The lesson is clear: "To desire is to invite disappointment." Desire leads only to frustration, not fulfilment. But to live with awareness, acceptance, and purpose that is true peace. This is the timeless message of Brahmaṛishi Patriji -a message that liberates the seeker from endless wanting and leads him toward inner completeness.

### Those in Their Early Births - The Law of Worthiness

Patriji once explained that during the early births of a soul, whatever one desires will not come true -one receives only according to one's worthiness.

If you try to gain without worthiness -if you resort to deceit, sin, injustice, exploitation, or violence -you will not gain anything lasting. In fact, you will lose tenfold what you tried to steal.

When people compare themselves to others - competing, envying, and striving to outshine -they end up doing what should never be done. But such actions never fulfil their desires. Even if they succeed for a moment, the loss that follows will be far greater.

To truly achieve what you wish for, there is only one path in this universe -the path of worthiness. Whatever you become worthy of, you shall receive. Without worthiness, no matter how hard you struggle, nothing will come your way. But the greater your worthiness, the greater your abundance.

And how does one attain this worthiness? Patriji said it

in a single, golden line: "You receive only what you give." Whatever you give, that alone returns to you. The more you give, the more you receive. If you give nothing - you receive nothing.

It's not only about giving money. You can give kindness, help, service, love, or peace. People pray, "May I be free from suffering." But simply wishing for it won't help. You must earn the worthiness to be free from suffering. If, in your past, you never caused others pain, you will not face pain yourself. Many crave wealth but wealth too must be earned through worthiness.

If in your past lives you gave generously, supported others, contributed to society, spent your wealth for the welfare of all - then wealth will naturally flow toward you. But merely asking for it won't bring it. Think for a moment - Who doesn't pray for wealth? People ask in temples, in churches, in mosques - everywhere. Yet, does everyone become a millionaire? No. Only a few do -because only a few have earned the worthiness.

Worthiness need not be earned just in this life; it may have been cultivated over many lives before. That is why, though God is equal to all, one child is born into a millionaire's family and another into poverty. One takes birth into comfort and abundance, while another is born into struggle and need. Is God unjust? Never. It is simply the law of worthiness at work. Without worthiness, no matter how hard you labour, nothing lasting can be gained. If mere hard work were enough, everyone would be wealthy for who doesn't work hard? Hence, Patriji's message is clear: "Do not just work hard - work wisely. Earn your worthiness first."

That is why, no matter how many policies governments pass, no matter how many welfare schemes or reservations they create, the rich remain rich, and the poor remain poor because the law of worthiness cannot be bypassed. Only when one grows in

inner merit through selfless giving, righteous living, and noble action does true abundance come.

### Those in the Middle Births

Patriji explained that souls in their middle births are no longer new to the cycle of life. Before taking birth, they consciously plan their journey - what they must do, what they must learn, what experiences they must have, and what lessons they must absorb. Yet, once they take birth on Earth, they forget everything - who they truly are, what they planned, and why they came.

After birth, human life begins revolving around one pursuit- money. For comfort, for pleasure, for survival, for status all needs seem to point toward wealth. So, people chase careers, professions, businesses, politics hoping to become doctors, engineers, IAS officers, ministers - dreaming endlessly, praying endlessly, believing that by sheer desire, they can bend destiny. But strangely, what they desire rarely happens; what they need always unfolds. No matter how much they pray or plead, how many temples they visit or vow they make -what they wish for slips away.

Patriji himself said, "I wanted to study medicine, but by just a few marks, I missed the opportunity." In despair, he once even thought of ending his life. He went to the Tank Bund in Hyderabad, ready to jump, but the cold waters stopped him - and that very moment became the turning point of his destiny. From an ordinary government job, he was slowly led, by Life itself, into the path of meditation the very mission he had chosen before birth.

There, he learned everything he truly needed -music, flute, wisdom, and peace. His desire to be a doctor was denied, but his calling as a spiritual teacher was fulfilled.

## The Turning Point - From the Worldly to the Spiritual

In my own life too, I have seen Patriji's words come true. He said, "In the middle births, what you desire will not come to you -what you truly need will be given." This has been true for me. I once dreamed of building great business empires - bigger companies, grander ventures, endless expansion. And for a time, everything went well. Whatever I wished for seemed to happen effortlessly. But then, suddenly, everything began to reverse.

One by one, my businesses began to crumble. No matter how hard I tried, nothing worked. Until then, everything flowed smoothly -but now, everything was turning against me. I could not understand why. Only later did I realize - the universe knew something I did not. I wanted wealth, but existence wanted me to seek wisdom and drove me towards spirituality.

When I turned to business - it declined. When I entered politics - it rose for a moment, then fell. When I focused only on family - even there, harmony faded. Everywhere I looked, life was saying, "Not this... not this..."

And then, as if by divine arrangement, I met Brahmarshi Patriji. That meeting changed everything. Through his presence and wisdom, I was drawn into the path of meditation. Once I entered this path, I began letting go - one thing after another -and a strange peace began to fill my life. In the outer world, I was losing, but in the inner world, I was rising. Where before I faced resistance, now everything flowed effortlessly. Wherever I went, the right people appeared, the right situations unfolded, the right atmosphere surrounded me -to help me grow in knowledge, meditation, and self-realization.

## **Following the Path Destined for You**

I have observed many people who have entered this path of meditation, and almost everyone has shared the same experience.

Each of them said -

"What I wanted never happened. But what was meant for me always unfolded." Therefore, anyone can look at their own life and see clearly: whatever stage of evolution you are in, everything happens according to that stage. If your soul has decided - before birth -to walk the spiritual path in this lifetime, then no matter how hard you try to succeed in the worldly path, nothing will go your way.

If you continue to act in ignorance, you will only face more blows from life -painful lessons meant to awaken you. But once you understand this truth and willingly walk your destined path with awareness and effort, you will surely grow and evolve beautifully.

Those still in their early births must especially remember one truth: "What you wish for will not come; what you are worthy of will." If you forget this and keep chasing desires blindly, you will only face failure and frustration.

Everyone keeps wishing - this and that -but they forget the divine law: everything comes only according to your worthiness. Hence, whatever aligns with you naturally, whatever flows smoothly in your life -live in harmony with that. Do not insist on forcing your own way. In this creation, things unfold only as they are meant to.

Now is the time to focus on your soul's growth, not on the body or its pleasures. What you truly need is knowledge, not

comfort. And when your goal is spiritual evolution, life itself arranges all that is necessary for your progress the right people, the right opportunities, the right lessons. Those who understand this truth live in tune with Nature. They flow with life instead of fighting against it -and therefore, they live peacefully, without obstacles.

Whatever plan you made before birth, that is exactly what unfolds after birth. You must live according to the divine blueprint your soul designed for this lifetime. If you go against it, life will keep striking you until you return to the right direction. But if you align with creation's rhythm, everything moves smoothly and effortlessly. In the early stages of evolution, a soul's focus is entirely on enjoyment -food, pleasure, luxury, and comfort.

When they grow a little, another desire takes hold -to be great, to be important, to be above others. They want positions of power -a president, a secretary, a councillor, an MLA, a minister. All these are stages in the journey of evolution natural, but temporary.

As the number of births increases, the soul's focus gradually shifts. Power and position no longer matter. Pleasure and comfort no longer attract. Instead, the soul turns toward service -to do good for others, to help those in need, to engage in noble, selfless deeds. Such people dedicate their lives to serving society, to uplifting others, and to performing acts of goodness and merit.

When they evolve even further, they reach the realization: "I am not the body - I am the soul." At this stage, they begin to seek out spiritual masters -not for miracles or blessings, but for knowledge and guidance.

Across the world, people turn to the Divine in various forms - to pray, to ask, to seek comfort. At the first sign of trouble

or discomfort, their hearts whisper silently: "Oh God, please remove this problem." They may not say it aloud, but deep inside, they are always asking.

Each person has a favourite deity some repeat the name of Sai Baba, others chant Balaji, Jesus, Allah, or Krishna with faith and devotion, believing that if they pray sincerely, their problems will be solved.

But very few ever pause to ask, why did this situation arise? What lesson is hidden within this hardship? They rarely reflect on the cause of their suffering. Patriji often said: "Whatever happens in your life, you alone are the cause - no one else." We tend to blame others -family, friends, fate, even God -but in truth, everything that happens is the direct result of our own actions, our own karma.

Your future is shaped entirely by your deeds. If you focus on right action, your future will be bright. But if you ignore your deeds and keep praying for rescue, no God, no teacher, and no miracle can truly help you.

Even the greatest Gurus cannot fulfil your desires. That is not their purpose. Their task is to teach you how to live -how to think, how to speak, how to act rightly. They not only tell you what to do -they help you become the kind of person who naturally lives in truth and harmony.

They have walked this path themselves, studied deeply, experienced life fully, and gained wisdom through practice.

That is why they know what leads to bondage, and what leads to freedom. A true Guru explains why you are facing a particular situation, and how to prevent it from arising again.

They show the way out -through awareness, discipline,

and meditation. If you follow their guidance sincerely, your life will blossom beautifully.

Now, think deeply for a moment: what is the root cause of all desires? Why do these cravings keep arising endlessly? The answer lies in the mind. Everyone has a mind, but no two minds are alike. Each one is shaped by the three gunas - Tamas (inertia), Rajas (restlessness or activity), and Sattva (balance or harmony).

When the mind is ruled by Tamas or Rajas, it becomes unstable and uncontrollable. Desires multiply endlessly. People chase after them with obsession and stubbornness - and in the end, suffer greatly.

Therefore, the key is to rise above these lower tendencies of Tamas and Rajas. Patriji showed us the two golden tools for this transformation:

1. Sattvic Vegetarian Food - to purify the body and mind.
2. Meditation on the Breath (Anapanasati Meditation) - to quiet the mind and awaken awareness.

Whoever practices these sincerely gradually breaks free from desire. They stop being slaves to their wants. They live in contentment and peace -acting without greed, living without fear, and never resorting to injustice or wrongdoing.

Many people ask: "Shouldn't I take care of my family? Shouldn't I earn and provide? Is that also a wrong desire?" No, not at all. You can do everything -earn, work, care for your family, fulfil your duties. But do it without becoming a slave to desire. Let desire serve you, not rule you. Keep it under control - and your life will remain balanced, joyful, and full of grace.

## **"Those who arrived at the last births"**

Similarly, those who come in the last births are pure sattvic, in the Nirguna states. What happens when they come into the last births is that they don't have desires there either. Naturally, those in the last births look only for world welfare.

They try to do things that benefit the world and are good for it. Such people, even if they desire something influenced by circumstances, won't get it. What happens is that "what is desired does not come. Only what is necessary for the initiatives for the sake of welfare of the world comes."

The reason is that they come into the very last birth. Whoever is doing work for world welfare has a different plan, different aspirations, and they come for a different purpose.

Patriji clearly said that whoever it is must live according to their own plan and not contrary to it. Whatever they planned before coming here must be achieved, otherwise, if they deviate from the plan, they will have to take another birth to achieve that. They would be wasting one birth. Something was planned, but what they did is something else. What if planned work is not finished? They have to come again.

Now, in exams, whatever was asked, that must be written. If something else is written, how will one pass? The exam has to be retaken, and one has to study again for another year.

Similarly, this earth realm is a school. We come to learn lessons. If we don't learn what we come to learn, we have to come and learn again. If we don't experience what we come to experience, we have to experience it again. There is no escaping it. That's why Patriji says: if you cannot endure hardships and commit suicide, you will come again to the same kind of life.

If someone takes their life to escape hardships, they must take that kind of life again and experience the same hardships. Because of trying to escape, they have to face a bit of a penalty and experience even more suffering. Their condition is said to be "like falling from the frying pan into the fire."

Therefore, according to your plan, you have chosen those, and you will learn some lessons through those hardships. So, if you think, "What should I learn from these hardships?" you will understand. Before that, you must know that you troubled someone else and that kind of birth came because of that. Like this, there is experience even in punishment.

So whatever it is, you must live according to the life you have chosen as per your plan. When you reach the final state, what remains to be done are world welfare works.

When they strive for world welfare, whatever they need naturally comes to them. At that level, whether they are Swamijis or Gurus, no one desires or longs for possessions. Their goal is to teach that knowledge to everyone.

In the last birth, everything needed for world welfare accumulates. So do not focus on desires. Do not unnecessarily strive over desires. Leave behind the idea that gods exist to fulfil desires. That is the kind of the arrangement in God's creation.

Gods do not grant everything humans desire. I'll give you an example.

You casually do pujas and prayers and casually ask. It's not like that. In ancient times many demons did tapas. They didn't do ordinary tapas but severe tapas, very intense. That was called terrible tapas.

Overall, the gods appreciated their persistence and ap-

peared directly to them. Some did it concerning Brahma, some Shiva, some Vishnu. Because those were greater than the gods, they did tapas about them. In this way, their tapas was appreciated, and gods appeared to them.

My dear child, what is your desire? Many say, "Swami, grant me the boon that I do not die." So, what for did they do all that tapas and endured hardship? For fulfilling the desire? When asked if that desire would be fulfilled, they were only told, "dear child, it is not in our hands; ask for something else."

So, they put in so much effort, endured so much, and even pleased the gods who appeared, yet the desire did not come true. This must be remembered that. The reason is that their desire was to remain immortal.

When they say it is not in their hands, what can they do? They will use their intellect a little and ask in various ways.

When their desires are not fulfilled despite so much tapas, then where will ordinary people's desires be fulfilled? Therefore, everyone must live and strive according to the laws of creation. Anything that arises is sustained for some time and then fades away. If you observe nature, no matter what, there are 8.4 million species, all being born, growing, and eventually disappearing.

This is what is called Brahma tattva for the originating, Vishnu tattva for the sustaining, and Shiva tattva for the dissolving. This exists in creation. It's not that Brahma, Vishnu, and Maheshwaras literally exist there. Instead, such tattvas exist.

So, remember one thing: it's not about fulfilling desires or focusing on desires.

As Ramana Maharshi said, as Patriji said, as elders said, as Shankaracharyas said, first ask these questions.

Not about desires. Who am I? Where did I come from? Why did I come? What am I here to do or achieve? First, ask these questions. Find answers to them.

Who are all these beings anyway? You think "my people, my people," but what connection do they have with you? What is birth? What is death? What happens after death? Will I continue to exist or not? Where do the dead go? Why don't they appear again? Where do these beings actually come from? How do they arise? What are these troubles and sufferings? Why are all lives not the same? Some have things this way, some that way. What is pleasure for some? What are diseases for some? Why are some wealthy and others poor? If God is equal to all, why do these differences exist? There are many such issues to consider.

Until then, things are fine. Suddenly, life changes, suddenly illness comes, suddenly death occurs. You want to live, so why isn't life as expected? Why didn't it turn out as hoped? Why isn't it as desired? No matter how much one prays or tries, life doesn't turn out as wished. What is the reason for this?

As long as you focus only on desires, how can life flow smoothly? When you do things that are not to be done to fulfil desires, the consequence is that you must undergo unbearable suffering again. You lose a lot. Therefore, don't focus on desires; focus on wisdom.

# 10. Desires and Intentions

## Drain Energy

Anyone who becomes a slave to desires and makes efforts to fulfil them suffers a lot. They lose a lot. See, a man feels hungry and wants to go to a hotel to eat. On one side there is a five-star hotel where a meal costs Rs.1000. On the other side, a plate meal costs Rs.50.

If you observe, even the Rs.50 plate meal fills the stomach. Even the Rs.1000 five-star meal fills the stomach. If you become a slave to desire, you will eat the Rs.1000 meal. But how long can you keep eating like that? If you stay within necessity, you will manage with the plate meal, and however long you eat like that, you will not face any difficulties.

In the same way, whatever it may be in life, whatever level one is at, one must limit oneself to necessities. Otherwise, one will suffer great losses. One must learn to live with whatever one has. If you truly want your desires to be fulfilled, you must live according to nature. The rule of nature is: What you have done in the past, you are experiencing now; what you are doing now, you will experience in the future. If you want what you wish for to happen right now - it will not happen; it is not possible. But if you earn **worthiness (eligibility)**, your desires will be fulfilled in the future.

Many people say, "I am in great financial trouble, I don't know how to come out of it, I feel like dying." But remember, financial troubles do not come on their own without reason. They come only according to one's past karmas. Those who, in the past, did wrong things, committed frauds, earned money through illegal

or unjust means - they now face financial problems as a result of those actions.

So, if you want to live the way you wish to live, you must now act accordingly and make effort. Because -The present is not in your hands; what has been done must be experienced. But the **future** is in your hands.

Many people show their horoscopes and ask: "How will my future be? Will I come out of my problems or not?" But there is no need to show your horoscope. If you now make effort according to how you want your future to be, your future will be shaped exactly as you wish.

Patriji said: "Each person is the creator of their own reality." So if you want no one to insult you, you too should stop insulting others from now on. If you don't want anyone to steal from you, then from this day onward, do not take what belongs to others -not through deceit, not through false words, not through illegal ways, not through injustice - do not take anything from anyone.

If you want something more than what nature has given you, you must work hard and make effort for it. If you try to obtain it through unrighteous means, you will have to pay the price for it.

Remember only one thing - A man earning Rs.5000 is living, a man earning Rs.50,000 is living, a man earning Rs.5 lakh is living, and a man earning Rs.5 crore is also living. All kinds of people are living. To live, you don't need Rs.5 crores. Even a man earning Rs.10,000 a month can live. Therefore, you must live according to your situation, within your necessities.

Patriji has said many times: "What does a human being

actually need? Just a piece of bread and a bit of pickle - isn't that enough?" If you live within limits like that, there will be no problem. But people want more -With bread, they want curry. With curry, they want sweets. With sweets, they want hot dishes. Not only sweets and hot dishes - they want silver plates too, fruits, ice cream, and many varieties. No matter how much they have, it never feels enough.

Remember only one thing -Whether a man eats a plate meal or a five-star meal, by evening he will again feel hungry. Therefore, all these are desires only. So, merely wishing for something brings no benefit. Remember these two things well:

1. If you want your desires to be fulfilled, you must act in harmony with nature. If you go against nature and try to fulfil desires through unrighteous means, you will have to pay the price.
2. Or, if you set intentions and meditate to fulfil them, you will lose the energy you have earned through meditation.

Understand this - merely setting an intention in meditation will not make your wish come true. If you set an intention and wish for something, it will happen only if you have sufficient energy earned through meditation. Suppose you have been meditating sincerely for 3 to 6 years - then your energy will have grown greatly. If you set an intention with that energy, what you desire will happen - but all the energy you earned till then will be lost. Some people do not meditate properly; they have very little energy. Since their energy is insufficient for their desire, their intention does not come true.

See, in meditation classes, masters make 100-200 people meditate with intentions. After 3 or 4 hours of meditation, they ask, "In whom has the wish come true?" Then one or two people stand up and say, "What I wished for has happened." That means -

for the others, the pain did not go away, the suffering did not reduce, their problem did not disappear. Why didn't it? Think about it.

Those whose pain went away say, "While meditating, something changed inside me without my knowing; earlier I had pain, now it has reduced." Others are surprised. They ask the master, "Why didn't it reduce for us?" The master says, "You don't have enough energy. Increase your energy." That means - the one who had energy got relief, his desire came true. The one without energy didn't, because his energy was not enough. The one who got the result - it happened because he spent all his energy on that wish.

He pledged all the extraordinary, priceless energy he had accumulated over years of meditation. That is why it worked for him. He kept focusing on the desire being fulfilled but did not realize that his energy was being spent. Even the master didn't know that the person was losing energy. The master's focus was only on whether the wish came true; the person's focus was only on getting relief. Neither of them knew the value of that energy, or the benefits that come from preserving it. That energy is priceless, divine. Those who understand its value never waste it or lose it by setting intentions.

Because -As energy increases, one's intelligence blossoms; the mind becomes purified; wisdom and discrimination arise. They can distinguish right from wrong. They think deeply, take correct decisions, and never do what should not be done. Thus, such a person never faces loss in life. That is why Patriji said: "Develop your intellect - there is nothing higher than intellect." When your intellect blossoms, your intellect itself becomes your Guru. Expanding energy brings intellect, and this energy comes only through

meditation practiced over time. If you lose such precious energy over a small, trivial desire -think how great your loss is!

In life, no one faces only one problem. We all come carrying many karmas. So, troubles will keep coming. If you spend all your energy on one problem, after two or six months, when another problem arises, what will you do then? Earlier you had energy; now you don't. Even if you meditate with intention again, it won't work -you cannot come out of that suffering. But one who has energy can bear any hardship. He can overcome any situation with his wisdom. One without energy will collapse and suffer.

Some people even set intentions not only for their own troubles but also for the troubles of others - "How strange!" They do not know the value of the energy they have earned. If they knew, they would not act that way. Look - we call gods "all-powerful." But how did they get that power? They were born as humans, meditated intensely, earned immense energy, and became divine. Patriji said: "Krishna began meditating from the age of four, Rama from the age of ten, Hanuman from the age of two." By doing so, they earned immense power and became gods - not by chance.

Similarly, Ramana Maharshi also became a divine being. If you look at his body, it was like anyone else's, but his energy was limitless. Whoever went to him with problems, he would guide them wisely - though he had no muscular strength. Why did everyone go to him? For the knowledge he gave. Therefore, understand this - the more energy you gain, the more knowledge you receive.

Many people may wonder -"How does one lose energy through intentions made for desires?" To understand this, let us see the story of Vishwamitra.

Vishwamitra, with a strong desire to gain infinite power, performed severe meditation for a thousand years. He earned such great energy that he could even create worlds.

When Indra saw that, he became afraid - "What will this man do with such power? Will he use it for good or for harm?" So, to test him, Indra sent Menaka.

When Vishwamitra saw Menaka, desire arose in him. He asked her to marry him. Menaka agreed, but on one condition: "Whatever I desire, you must fulfil. If you ever refuse my wish, I will leave you and go back to my world." Vishwamitra, confident in his strength, said, "Of course! I am powerful. I can fulfil all your wishes." He married her. They began their life together. Every day, Menaka wished for new, strange things - for example, she wanted mangoes when it was not mango season. Vishwamitra searched but could not find any. Afraid that she would leave, he used some of his energy to create a mango grove and fulfilled her wish.

Because he had energy, he could do it -but part of his energy was spent. After some time, Menaka wished to fly in the sky with him. He placed his hand on her waist and lifted it up - they both flew and returned. Can any of us do that? No. Because we don't have that power. He could, because he had that energy - but again, it was spent.

Understand this: When you make such desires, your energy gets spent. That is why great beings never waste their energy on desires.

Even in recent times, we can see this truth in Ramakrishna Paramahamsa. He had immense power. Once, while crossing the Ganges by boat, someone asked him, "Sir, you are so spiritually powerful. You could walk on the water if you wished! Why are

you using a boat?" He smiled and said, "Why should I waste my precious energy when the boatman will take me for a few coins?" This shows that even Paramahamsa valued conserving his energy instead of spending it for show. Some people display their powers just to prove they can, but Ramakrishna never did so.

From this, we learn -whenever anyone fulfils a supernatural desire, they must spend their energy. Likewise, Vishwamitra kept spending his energy fulfilling Menaka's wishes. Once, she asked for jasmine flowers when they were out of season. He created a jasmine garden and lost more energy. Later, she wanted a pond like Manasarovar for bathing -he created that too. Eventually, when she wished again to fly in the sky, he placed his hand on her waist, tried to rise - but this time, he couldn't. He realized his energy was completely spent.

Menaka, seeing this, left him -just as she had warned. Vishwamitra wept -not because she left him, but because he had lost all the power he had gained through years of penance. Then he meditated again for another thousand years and regained his strength. This time Indra sent Rambha. Vishwamitra realized what was happening and, in anger, cursed Rambha to turn into stone. But even in doing that, he spent all his energy again - this time through **anger**.

Realizing this, he lamented, "Oh no, I have lost it again!" He meditated again for another thousand years, regained his strength, and when Indra came disguised as a beggar to test him again, Vishwamitra offered his own food to him. Then Indra revealed his true form and said, "You have conquered lust, anger, and greed. You are now worthy of the title Brahmarshi." Thus, Vishwamitra learned how much energy is lost because of desires.

When we go to great masters thinking they will remove our sufferings, we must understand -even they are bound by the laws of creation. They do not remove your sufferings directly; they only show the way. If they use their power to remove your problems, they will lose their own energy. That is why great masters never interfere in your karma -they teach you how to handle it. If some fool commits sins and lies down at their feet asking for relief from suffering, if the suffering is removed, they become ordinary people. That is why they do nothing.

For example - Shirdi Sai Baba sometimes removed devotees' troubles. He did so only for those working for the welfare of the world, and even then, he used the least energy possible. Because the good such people would do in the future was far greater than the energy he spent for them.

In our own times - take the example of Madam (Tatavary Rajyalakshmi). She suffered a severe fire accident. Doctors said she would not survive -people with 60-70% burns rarely live. But she lived. Patriji used a portion of his own energy to save her life - because he knew she would serve humanity in the future. He decided that she must remain on Earth.

Now see - she travels to many places, spreading wisdom everywhere, helping thousands grow spiritually. People who suffer such accidents usually remain bedridden. But she travels across towns, states, and countries, teaches daily Zoom classes, and shares boundless spiritual knowledge with everyone.

Therefore, keep desires under control, limit yourself to needs. Live in harmony with creation. Develop your intellect, increase your immense energy. Become great in life. Do not lose the power gained through practice by making resolutions for desires.

# 11. The Harm Caused by Desires as per Bhagavad Gita

In the *Bhagavad Gita*, it is said —

**“Yam Yam vaapi smaran bhavam tyajatyante kalevaram  
tam tamevaiti kaunteya sada tad-bhava-bhavitah.”**

*(B.G 8:6)*

**Meaning:** O Arjuna! Whatever state of being a person remembers at the time of leaving the body, that state he attains, being always absorbed in that thought.

See — in this world, people have attachment to different things: money, family life, wealth, relatives, pleasures, positions, and so on.

Some people have the desire, “May my family always be well.” Some wish for power and authority. Thus, there are many kinds of desires, and people live with those desires. When people live their entire lives with such desires, even at the time of death they think of those same desires and die with them.

And when they die with such desires, they are born again according to those desires. This means — according to one’s karmas, the birth is decided. So, the next birth comes according to the karmas performed.

But — those who have no desires, those who keep their focus on the Soul — that is, on God — those who remain always in meditation, because of staying in that divine state, after death they attain higher worlds.

Therefore, those who seek the upliftment of the soul, those who wish to reach higher planes of existence, they must remain in the **state of the soul**, free from all desires.

Then surely, they will reach great and higher realms. Thus, here Lord Sri Krishna has said —Whatever desire one holds, that is what one attains.

Now, let us see another verse from the *Bhagavad Gita*:

**“Yasya sarve samarambhah  
kama-sankalpa-varjitaḥ  
jnana-agni-dagdha-karmanam  
tam ahuh panditam budhah.” (B.G.4:19)**

Meaning: One whose actions are entirely free from desire and intention, and whose deeds are burnt in the fire of knowledge - such a person is called a wise man by the enlightened.

That means - for anyone, whatever work they do, it should be done without desire and without intention. That is, any work you do, do it selflessly - without expectation of the result. Because - when you do what must be done, you will automatically receive what you are meant to receive.

Not only that, but in the *Gita* it is also said: “You have the right to perform your duty, but not to claim its fruits.” If you go even deeper, it is said - do actions without the feeling of doership. That is, without the thought, “I am doing this.” If the “I” thought exists, there will be the result (karma). If the “I” thought is absent, there is nothing.

Going even deeper - it is said that among all things, renunciation of the fruits of action is the highest. That means, one should not perform actions with desire. One should renounce the result - the fruit of that desire.

Many people say - “Krishnarpanam”, “Ramarpanam” - “I offer this to Krishna”, “I offer this to Rama.” They say, “I have surrendered it; now I have nothing more.” But their inner intention

is still, “If I offer it, I will get a good result.” That is also a desire. But — the *Nature*, the *Divine Power* that governs creation, knows their inner intention.

See, when we go to a temple and perform puja, even before the puja begins, the priest asks us to make a sankalpa (intention). That means - we make wishes, we express desires. But Lord Krishna said” Perform actions without desires.” He said to give up both desires and intentions. Those who give them up, and whose karmas are burnt in the fire of knowledge, such people are called wise men those who are matured in knowledge.

That means the ignorant people have desires, but the wise have none. Because the wise know” If I simply do what must be done, I will automatically receive what is meant to be received.”

Also, Patriji said: “Do not do sinful deeds, do not even do meritorious deeds instead, do liberation-oriented actions.” That means perform actions that benefit the Soul. When you perform Mukti Karmas (actions of liberation), you will attain liberation (Mukti). What are *Mukti Karmas*? They are actions that help the soul and that is meditation. That is why it is said” Through meditation comes knowledge, and through knowledge comes liberation.” Thus, Patriji said “Only through meditation comes wisdom, and only through wisdom comes liberation.”

## 12. Losses incurred upon death

Let us now understand the losses that happen after death because of desires. Many people think only about the losses that occur while living, but even after dying, one suffers losses because of desires.

Because a human being has two kinds of life: one with a body, and the other without a body. The life with the body is on the Earth. The life without the body is in the subtle worlds above. You yourself exist there also and here also here you are with a body, there you are without a body. Many people find this a little confusing.

Some think, “What is this ‘being with the body’? Isn’t the body itself *me*?” But one must understand: “I am not the body - I am the Soul.” Here, there are two things - “*body*” and “*I*.” “*I*” means the Soul. This “*I*”, the soul, enters the body - that is, the soul enters a body that is forming in a mother’s womb, takes birth, and begins to experience what it has to experience, learning the lessons it came to learn.

When the time it decided for itself is completed, it leaves that body and returns upward again. Once it takes a body, during its lifetime, it lives filled with desires - countless desires arise one after another. With such desires, a human being gathers many things, earns many things, collects much, and stores much. But after death, not even one of those things will come along - everything must be left here on Earth.

After losing everything, he realizes-”Oh! How much I have lost! How great my loss has been!” This realization comes after death. Until now, we have spoken about the losses that occur

while living because of desires. Now we are talking about the losses that happen after death because of desires.

All the gains you think you obtained during life turn out, after death, to be not gains but losses. You might think, “I have achieved so much with hard work, I have earned great wealth, I have succeeded.” But after death, you realize -”It was not a gain - it was a loss.” You realize that throughout life, you struggled for things that were of no use to you now. If only you had done deeds that benefited the soul, those would now be truly useful to you.

I was fortunate to learn this truth while still living through my association with Patriji. That is why I changed my life. So, everyone - at least now, while still alive -understand this: Do not perform actions that cause loss to your Soul. Earn - no one says not to earn -but earn righteously. If you earn through unrighteous or sinful ways, the wealth you earn will not come with you, but the sins you committed to earn it will surely follow you. Therefore, remember that you are the Soul, and do only those deeds that benefit the Soul.

After death, one realizes -”For this body’s comfort, how many mistakes I committed, how many sins I did, how many wrongful acts I performed, how unrighteously I behaved -all these have only brought me loss.” Whatever I earned through struggle does not come with me now, nor does it help me. I thought all those things would bring me benefit -but now I see that they only caused me loss.

Therefore, if one lives with desires like - “My body should be great,” “My body should become famous,”

“My body should be more successful than others,” “I should build a big mansion and live grandly,” and commits wrongful acts for such desires, none of those things will actually come true

in the end. Then one realizes: “Oh! What a great loss I have suffered! I did nothing for my *Self* - the Soul. I lived so long, struggled so hard - was all my effort wasted? Was all my striving in vain?” And the answer felt within is - *Yes, it was in vain.*

One realizes -”Whatever I thought I had achieved, all of it was loss.” Thinking deeply, one feels -”I should not have committed such mistakes.” Then it becomes clear -”I have lost an entire lifetime.”

If you observe the great enlightened one, Ramana Maharshi, many people think of him as unintelligent -” He earned nothing; he didn’t even have proper clothes!” They think, what kind of life is that? We have earned lakhs and crores, built great mansions, decorated our homes like palaces, have cars and many comforts!” But after death, none of these things come with them. Then they think -” How much I have lost! I did so many things out of so many desires, yet I did not do even one thing that truly benefited me.”

Those like Ramana Maharshi realized this beforehand. He used his body for the sake of the Soul -he used his body to perform spiritual practice and gain divine knowledge. What he demonstrated through his life, Patriji also teaches the same: “Do not become a slave to desires. Know who you truly are.” You are not the body. Use the body for your *Self* - the Soul. Use this body for meditation - the practice that benefits the Soul. Gain knowledge. Read books with this body. Seek the company of those who speak about wisdom.

Patriji repeatedly emphasizes these things. “When you associate with the wise, you become wise.” The wise are those who know, “I am the Soul.” If you associate with the ignorant,

they live only in the idea that “I am the body.” Such people can teach you nothing.

See - just like a compass needle, wherever you turn it, it always points north. In the same way, when you associate with truthful and noble persons, they always direct you toward the Soul and its realization. Those who live like this truly gain real benefit. Your attention should always be on the Soul.

Such people are truly fortunate. They know what should be done and what should not be done. They know what benefits the Soul and give importance only to that. They give less importance to what benefits the body. They do not commit wrong acts for the body’s sake. They do not sin. They do not behave unrighteously. They do not act against creation. They have no worldly desires.

When such a person leaves the body, and the helpers (divine beings) come to take him, he says, “Oh no! My wife, my children, my relatives - should I leave all of them and come? I will not go!” Then those helpers say, “Haven’t you understood yet? What connection do you really have with them? You came from one world; they came from another. You lived together here for some time - that’s all. Now you will go your way, and after some time, they too will go their own way. According to your karma, you will go to one world, and according to their karma, they will go to another. Therefore, there is no true connection between you.”

Then he thinks, “What they say is true! All this time I thought they were mine. To provide for them, I committed many mistakes and sins, did wrongful deeds. They are now enjoying the results of what I earned, but the sins are coming only to me!

How much I have lost! The wealth I earned is not coming with me, but the sins that cause me loss are coming with me.” He grieves deeply.

Among the worlds, the higher worlds are far, far superior to this Earthly world. Therefore, do not become a slave to worldly desires. Limit yourself to necessities. Just as the night dream is unreal, this daytime life is also a dream. If, for this daytime dream, you commit sins and wrongdoings - after death, you will understand that it was all only a dream. Then you will realize "Why did I indulge in such pomp and show for a dream? Why did I commit so many wrongs? How much I have lost!"

Then you will feel, "If only I had given up unnecessary desires and been content with what I had, I would have been free from all this suffering." After death, helpers from the higher worlds come to take you. Some, using discrimination and wisdom, go with them. Some, being foolish, refuse to go, no matter how much they are told. The helpers wait for eleven days, and after the death rituals are completed on the eleventh day, they each go their own way. Even after being told many times, because of attachments and desires for family, wealth, and possessions, the person says, "I will not come. How can I leave my family?"

How will they live without me?" The helpers say one last time, "We are asking for the last time - will you come or not?" He says, "No, I will not leave my family." Then the helpers leave.

When they leave, the doors of the astral realms - the gateways through which the soul was supposed to pass - close. The soul loses the opportunity to go. It remains here for some time, wandering around its house and its possessions. No one can hear it. It understands nothing. It cannot go to the higher worlds - there is no way now. No one remains to help it. Such a being is called a Pretaatma - what people commonly call a ghost.

But remember - those who should have gone to the higher worlds to plan their next life remain here because of their desires,

and thus they become Pretaatmas (wandering souls). See how great a loss that is! They remain like that for hundreds of years, not knowing the way. Only when someone someday comes and shows them the path can they finally move on. See how much they lose - how much time they waste - all because of desires. If they had used a little discrimination, they would have gone. If they had a little knowledge, they would have gone. Because they had none, they stayed behind and became Pretaatmas, unable to reach the worlds meant for them - all because of desires.

Therefore, everyone must understand: Even after death, one suffers losses because of desires - not a little, but a great deal. Therefore, control your desires. And the only path to control desires, as Patriiji has taught, is “Meditation on the Breath” (Anapanasati Meditation).

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a) Silence meditation from **4 a.m.** to **6.30 a.m.**, followed by messages related to soul-knowledge from **6.30am to 7.30am**.

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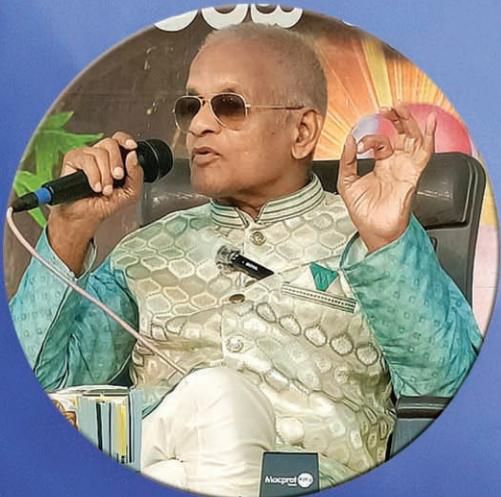
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**No one can exist without desires. Some may even ask:  
"What is the harm in having desires?"**

**"How can one live without desires?"**

**"If there are no desires, then why live at all?"**

**"Isn't life itself meant for fulfilling desires?"**

**There are people who think in this way.**

**But if such people, who live filled with desires, truly understand how many kinds of losses and sufferings these desires cause to human life, then everyone would stop trying to fulfil their desires and instead try to control them. Those who can control their desires will live limited to necessities in their life. To control desires - one must first understand that the root of all desires is the mind. Therefore, if you can control your mind, then your desires will be under your control. That means -you should not listen to whatever the mind says, rather, the mind must listen to what you say. How is that possible?**

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