

# **KARMA ?**

( Fate ? )

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1

## **Karma Theory ?**

Is it possible to overcome fate? Or everything happens according to fate?

...Such a question is being raised by many persons connected with spirituality.

Majority of the people do not agree with an approach that spirituality, fate and karma (storage of past discretions) need not necessarily be inter-connected.

There can't be any doubt on the need to explore and understand the spiritual perspective of what is meant by Fate and Karma and their under-lying significance to resolve their inherent mysteries.

There is a funny story.

A ship was sailing quietly through an ocean. People were passing their time engaging in entertainments of their choices.



Unexpectedly, overwhelming hurricane and relentless oceanic waves suddenly engulfed the ship. At a time when the ship was facing a dangerous situation of capsizing precariously dangling up and down on the gigantic waves, everyone hitherto engaged in entertainment, became suddenly serious. Everyone appeared to be sincere devotee praying to his / her God.

A big merchant was also among those travelers. He was also praying severely. Because the severity that prevailed there was such that at any minute the cruel jaws of death may engulf all the travelers.

The merchant was sincere and dedicated in praying to God. “Oh God, kindly save me from this danger; I will sell my big house and put the proceeds as my humble contribution in your Hundi”. Such was his prayer.

In fact he had 2 houses. Out of them, he was negotiating to sell one to the King of the land. It was worth several crores of rupees, but he had decided in his mind to donate it as a contribution to God, in his prayers.

In line with his prayers, the hurricane also stopped. The oceanic waves too subsided.

Now the merchant started feeling embarrassed. His mind visualized loss of crores of rupees. He was pondering whether the hurricane would have stopped spontaneously, even if he had not prayed?! That night he could not sleep properly.

But, the next day when he stepped into his country he became energetic again.

He was in the process of negotiating to sell his house.

But he added a puppy along with the house for sale negotiation!

“Price of the house is only Rs.1000/-; but the price of the puppy is Rs.3 crores!”

He refused to sell any one of the two separately.

But the house would easily fetch more than Rs.3 crores; hence a person had bought the house along with the puppy for the quoted prices.

The merchant also dedicated the cost of the house, viz., Rs.1000- to the God in the Hundi as promised! Yes, he has kept up his promise!

He had kept the price of the puppy, viz., Rs.3 crores with himself!

This is how many remedial rituals have emanated for people to get easy release from the karma effects

We presume that we attain some personal benefits by praying to God and in return we tend to carry out some remedial ritual or token donation or specific promise fulfillment in a temple

A person is charged with murder rap. He is brought for trial before a judge.

He makes humble submission before the judge,

“Hon’ble Judge, You are like God to me! Of course it is true that I had committed the crime; I pray for your clemency and pardon – I shall bequeath half of my properties in your name; I shall also pay a fine to the Government; I undertake to accept you as our family deity; I pray to you Sir to save me!”

He may talk anything like this, seek; pray – because he is a prisoner; he may ask any such thing!

But what is the state of the Judge ?

“My child, I accept your prayer; You also honor your word; I hereby exonerate you” - Can he tell so?

There are so many politicians; so many corrupt officials;

Some people get their grace by openly praising them! In case we confront such big shots, they may go to the extent of even creating obstacles in our path.

Those who know how to survive, they tend to sing bogus hymns of praise over them for gains. Those who don't know such tricks, loose the benipits from them.

Is the approach same with regard to Gods also?

When we sing in praise of God, will He also oblige us on similar lines?

So also when we insult God, will He put us to sufferings?

Will God also function like politicians or dictators?

If we need good results, is it absolutely necessary to make prayers to God in order to satisfy Him?

You might have heard the following funny story.

A poet approached a king, in order to get relief from his poverty.

He sang a poem in praise of the king.

“You have none equal in the world to compete in donating”

King was satisfied and said, “Your poem is excellent; it deserves a reward of 1000 sovereigns of gold”.

The poet continued to praise the king.

“Even the dark clouds may pour rain in unwanted places; but you know how to donate to the needy; hence you are greater than the rain-bearing clouds!” such was his great praise of the king.

As he was going on praising the king, the king was increasing the prize amount orally.

When the prize amount reached one lakh sovereigns of gold, the poet got satisfied and stopped his praising words.

The poet was waiting for his prize reward. The king told him “o.k. you may go”.

“Reward..” gradually dragged the poet.

“Oh, I see! You said so many things to please me; I too said so many things to please you. Both have set off each other. Now you may go” saying so, the king bid him farewell empty-handed.

Should we pray and beg before the God in this manner?

Shouldn't God on his own accord do things for us out of His Grace?

It is our duty to pray; Extending mercy is graceful role of the God.

.... Is it the nature's law?

In that event,

what is the difference between a corrupt fellow and the God?

What is the difference between an average man with temptations and the God?

Is there a difference between a common man susceptible to praise and request and the God?

In this manner,

there is some sort of qualm; we get a feeling that truth may not be on these lines.

Then, what is the truth?

What is the relationship between God and us?



<b>2</b>
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## **Every Thing Is His Deed**

There are several old sayings such as –

“Even an atom can’t move without Him”.

“Everything is His Deed”.

“God is the Doer; we are only instruments”.

“He only activates; we are only playing our roles”.

“He is the master-crafter of the Toy Game, we are only puppets on a string”.

“He is the rope that rotates the toy top, that we are”.

“We don’t have any action of our own; everything is His action only”.

Are these sayings true?

Are they directing our lives?

Are we only instruments?

Don't we have any voluntary action?

Can't we perform anything out of our own volition?

Is there no opportunity for our efforts?

You might have heard of a Mulla Nazuruddin story.

An individual, who proclaimed himself as a great scholar, came to the Mulla's town. He was bragging about his brilliance.

He openly announced, "Any one can ask me any question; There is no question that I cannot answer; You may ask me even any intricate question".

Such was his public announcement. As he was stern in his statement, people were hesitant to ask any questions.

Mulla came forward to ask questions.

"Can you answer any question?"

"Certainly I can answer".

"Can I shoot the question?"

"Most welcome; Any question can be asked; I can answer any of your questions – however difficult it may be – please feel free to ask"

At once Mulla asked him the question,



“Can you explain how to insert hand through an open window of a house without the knowledge of the house owner and steal the objects in that house?”

When such a question is raised, how can he answer!

Can he explain how to steal?

This is how—

when we put the onus on God for every happening in the world, we tend to hold Him responsible for all the tortures and injustice seen around!

If God has created an individual in a healthy state and another in a sickly condition,

is it justified?

If one person is made to enjoy life in comforts and many others loll in sufferings, is it justified?

Why should the God have such a loft-sided partiality?

How can His action of bestowing the few with green pastures of life and many other pushed into hardships, be called astute?

If he is judicious, would He act in this manner?

Is it the precise reason why God is not visible?

Once upon a time, God appeared before a Sage who was making penance.

“Dear son, what is the blessing you want? – you may ask and get it now...” God asked the Sage in penance.

“Oh God! Thanks for Your visit; but I don’t need anything. So kindly forgive me”... such was the reply from the Sage.

But the God didn’t leave it at that.

“Generally I don’t appear before any one like this. Being pleased with your penance, I have appeared before you. When I appear in this manner, I won’t leave without awarding a blessing. Hence you have to seek at least one such blessing”.

Nothing came in the mind of the Sage, as he had no desire or need.

There was a scar of an old wound in his left ankle.

“God! In case you insist that you have to offer any blessing to me, kindly change this old scar from my left ankle to my right ankle and oblige”

He expressed such a request.

Now the God's plight was embarrassed.

"My son, these things are "Prarabdha Karma". I cannot change them!" So saying, He vanished.

In ancient stories, another similar episode is also narrated.

Once upon a time, a sage, sitting in ashram, was stitching his torn clothes with a needle and thread.

Taking pity on his poverty, God appeared before him; and asked,

"Dear son, I have come here to bless you ; you may ask whatever you want"

This sage also told that he did not need anything.

But the God did not drop the matter. God insisted that bestowing blessings was his solemn way and the sage has to certainly seek a blessing from Him.

The sage found he had no alternative and sought a blessing.

"God, whenever I stitch my torn cloth, please bless that the thread should always come behind the needle!"

...Such was the seeking from the sage.

“The thread is already coming behind the needle... there is nothing for me to bless;” God asked.

“Not only this; everything is happening on its own similarly. As such where is a role for you to play here?”

...was the counter-question from the sage; God vanished from there.

What do these stories convey?

Do they say that God has no powers? Do they imply that there are several happenings beyond the control of the God?

Or do they propagate that everything would happen only according to destiny?

Or do they tell that even God cannot overcome fate and Prarabdha ?

Let us proceed.

Who is God?

“One Community, One God” - is it the truth?

Or are there many Gods?

Gods, Devas, Demons, Devils, Evil spirits, etc. are spoken of;

....Are they all there?

What are they?

How to ascertain the truth in these things?



**3**

## **Is God An Imaginary Concept?**

Terminology “God”

has also been interpreted by some as a sermon “To Transcend”.

What is meant by “Transcend”?

You may transcend a river or a country; but which type of transcending is signified here?

We live amidst different types of people; various types of endeavors; Should we set aside everything and move away?

Does it indicate renunciation?

Some others understand the God concept as “Transcend deep inside”.

Such inward deep contemplation and meditation is described as a state of “Samadhi”.

Therefore,

does God denote “Samadhi” state? Is residing in a Samadhi state is a Godly divine state?

In fact, “Transcending” doesn’t signify either Samadhi state or total in-dwelling state.

The entire world is composed of solid state objects; it has physical state of existence; phenomenally structured.

Though the entire world is composed of solid objects made up of the root five elements, we are able to identify and make contact with the world only through our mental phenomena.

We are able to understand only that which is shown by our mind and that which is picturised by our mind.

Therefore, though the world may be made up of physical phenomena, as far as an individual is concerned, it is nothing but a picture of his mental concept and a portrayal of inner feelings!

Therefore, “Transcendence” is mind-related.

Going beyond the mind or penetrating through the mind... Transcendence.. etc. are referred here. In other words, it signifies not getting struck at some point.

This type of explanation is being offered with regard to God.

But,

can we get satisfied with this?

Can intellectual opinions alone satisfy us?

What about Gods? What about Devas / Demons?

Yagnas, Poojas, temples, shrines, masjids, prayers, worships – are they meaningless?

Many people tell Divine Deities are there and God accomplishes many, many things. They further affirm that they have realised certain things only through their personal experiences

But, can we postulate these statements as real?

Why not label them as illusory?

Therefore some proclaim,

“There is neither God nor Devil; Everything is white lie and cheating”.

Whom to support out of these?

Out of those who claim, “Never, not at all”, many are not spiritualists.



Therefore we cannot accept their views in toto. Further, there is no need for them to prove something which they claim as non-existent.

It is only up to those who claim that something exists, the onus of proof vests upon.

But can they prove their personal experience to others?

All experiences are personal in nature. They cannot be generalized. There is the river called Ganges. Any one can take bath there. This is an universal truth. Any one can reach the river and take bath.

These are physical truth; such tangible truths can be examined and validated.

But all experiences are –  
related to the mind; not visible or ascertainable from outside.

A person cannot proclaim that whatever he has experienced is the ultimate truth.

Similarly, one cannot proclaim that whatever he has not experienced is false.

So what is our stand here?

Which side should we join now?

Should we follow those who advocate experiences and experiment their methods and contemplate whether we also get similar experiences that they have got?

Or else, should we join those who assert “Ghost? Devil? God? Sattan? Everything is white lie and cheating”?

By keeping both sides on two poles aside, we should remain in judicious judgment and try to explore the hidden truths therein – such an approach would be wise.

By analysing those asserting “Never, not at all”, we can never come to a logical conclusion.

Because they are not conveying anything positive.

They are only criticizing and negating the first side, but not signifying a positive truth.

In fact, it is not a view at all. It is only a criticism. Perhaps a statement to the effect that whatever we don’t realise is not true.

Therefore there is no positive truth to be learnt from such people.

But we can take their approach to some extent, while examining the other side.

While investigating a subject, we have to take care on what the subject means.

Every one of us has some views and experiences in the back of our mind while taking up any investigation. When we don't have any view or experience beforehand, no investigation is possible.

But when we have pre-determined notions while investigating, we cannot go beyond such notions.

A cow tied by a rope to a pole, can move only to the extent of the rope.

While investigating, it is advisable to keep an open mind, without any pre-determined notions.

We should be prepared to change our views during the investigation in order to find out the ultimate truth.

Otherwise, our own conclusions –  
would arrest the subject of investigation!

Therefore, it is better not to investigate with a pre-judged notion of “No, never, not at all”; but keep an open inquisitiveness, such as, “what, how, what for, why... natural spring of questions” – which would keep us in a good stead to find out the truth.

When we denounce the approach of “God, Divine Deities, Devas, Demons, etc. are not there, never,” in our investigation, how do we proceed further?

We have to take into account the words of relevant experiences of the authentic persons and related messages stated in the spiritual books / scriptures for our investigation.

We have to proceed with our investigation on the lines of how the various information are not in major conflict , how they are falling in line with day-to-day living.... etc.

Without believing them in toto, but extracting only those portions that are required for our investigation, would be practical for our purpose.

Otherwise,

it is not possible to go through the lengthy experience path. We can adopt only those which are akin to logic and common sense.

There is no connection with those who proclaim, “No, Never; not at all”.

Similarly,

those who blindly believe in God and refuse for any investigation;

for them also this investigation may not be useful.

Only few people may benefit out of this investigation.

In case you are one those few,

you are welcome to participate in this investigation.



4

## **Brahman & Universe**

The scriptures proclaim that everything is *Brahman* and nothing but *Brahman*.

*Brahman* is the life essence; it is nobility ; it is the ultimate truth.

This *Brahman* is not of solid physical status; it is like innate life itself.

The *Brahman* has originated the universe. The universe is called as “*Prakriti*”.

The *prakriti* is said to be of two types; viz., physical *prakriti* and subtle *prakriti*.

i.e. physical universe and subtle universe.

There is no such division in *Brahman*. These two divisions are only in the *prakritis* called as universe.

The physical world is caused by the physical *prakriti* or physical universe; i.e. the physical *prakriti* only has created this physical world.

In order to create this physical world, the physical *prakriti* has engaged through the 5 basic elements in the process of creation.

In fact, the physical *prakriti* and the 5 basic elements are not different, but one and the same.

The physical *prakriti* (5 basic elements) has created all the physical formations of the entire world.

In this context,

what is the role of the subtle *prakriti*?

The subtle *prakriti* is “*Chith*” or “wisdom” part. The subtle *prakriti* is known as universal mind or “*Mahat*”.

In the same way as the physical *prakriti* taking the form of 5 basic elements creates the worldly physical objects and living organisms, the subtle *prakriti* or the universal mind also called as *Mahat*, creates the subtle bodies.

Though the objects are created out of the 5 base elements, do they look alike? How many types of earth,

planets, stars, various varieties of plants and lives... all these are structured by the 5 base elements.

Similarly, there is every possibility of differences in the subtle bodies too. Man is referred to as *Jeeva Vyakti* and *Iswara* as *Iswara vyakti*. *Vyakti* means the formation of man, gods and deities.

In that angle-

*Iswara* is also a higher form of the *prakriti*.

Many who are engaged in the practice of yoga—  
get out of their physical body with their subtle body temporarily.

After sometime, again they return into their physical body.

Our physical body is a phenomenon of physical *prakriti*.

Our subtle body is a phenomenon of subtle *prakriti*.

Our mind and consciousness are states of subtle bodies.

Mindless body state is physical body.



Though all physical bodies contain subtle bodies, the human subtle body has some advanced features; it has been gifted with the capacity of thinking and execution.

When we visualize a further upgraded subtle body, possibilities of endowment with divine features on some subtle bodies can't be ruled out. We call them as Gods.

Whenever we desire, we are able to stretch or fold our hands. It's only our mind, the subtle factor, that activates our physical body.

Similarly, some subtle divine powers can activate this physical universe to a particular direction, with its subtle power. We call it divine power.

These divine powers are considered to be omnipotent, capable of achieving anything they want.

Just because they possess such enormous power, can they do anything?

Even those great powers have certain restrictions; they can perform only subject to them.

Only when seeing the manifestation of one's *karma*, one can predict his destiny, what phases he has to undergo during this birth, etc.

If we say that we should approach God with praises and make specific prayers and He in turn would get pleased with such praises and do us various favours. It does not seem to be judicious

But if we say that we tend to reap good results for our good deeds; bad results for our bad deeds;

there is some justice.

Therefore,

if we confront some hardships in life according to our destiny, it can only be the result of our bad *karmas*.

If everything is God's play,

it would mean God is responsible for our plights.

To bestow sufferings to one and happiness to another, God turns out to be partial!

Therefore-

only if it is postulated that we are accountable for our good or bad status through our past good or bad deeds,

it sounds judicious.



5

## The Three Karmas

What is called as our good-karma and bad-karma?  
 What exactly is karma itself? What is karma effect? What  
 is meant by sin and virtue?

Karma is divided into three types—

*Sanchita karma,*

*Prarabdha karma,*

*Aagamiya karma.*

Of such three types of *karmas*,

*Sanchita karma* is sum total of all *karmas*. In our  
 previous births, we could have performed several sins and  
 virtues... good deeds, bad deeds.

Their aggregate sum total is termed as *Sanchita  
 karma*.

If we have saved our entire money in a Bank, the total amount standing to the credit of our savings account is referred to as *sanchita karma*.

When we have saved our money in a bank, we don't withdraw the entire amount in one stretch and spend it in one lot. We draw little according to our need. After deducting our withdrawal, the balance is available in our savings account.

In this way, as we have withdrawn some amount for our day today expense, whatever *karma* we have brought during this birth is called as *prarabdha karma*.

We cannot sustain and set off the entire *karma* during a single birth. Therefore, only little *karmas* are allotted to be experienced during this birth. Those *karmas* to be experienced in this manner during this birth by us are *prarabdha karma*.

Apart from deducting such *karma*, there would be balance of *sanchita karma* in our name. That would be left as balance in our account to be kept for our future births.

O.K. we have brought with us the *prarabdha karma*; we have experienced such *prarabdha*.

We have already seen that *prarabdha karma* is nothing but the money withdrawn from our bank account for expenses.

Let us assume that apart from spending such money withdrawn for expenses, we also invest a part of it in a business.

Now, due to the investment in the business.

we tend to get additional revenue.

This way, while going through the experience of *prarabdha karma*, we also add either good or bad *karmas* in our present life.

As a result-

fresh karma-effects have arisen.

Such newly generated *karmas* are “*Aagamiya karma*”.

*Aagmiya karma* is nothing but those newly generated ones by us.

*Sanchita karma* and *prarabdha karma* are past-effects. *Aagamiya karma* alone is nascently born.

This way, we add the newly generated *aagamiya karma* also into our savings account.

Therefore the balance in our *sanchita karma* .. portfolio increases.

The *karmas* drawn out of *prarabdha karma*, have been off-set by *aagamiya karma* -

Therefore,

Our *sanchita karma* portfolio always appears to be filled to the brim.

This way the three types of *karmas* are explained.

By knowing about them, what do we gain?

*Sanchita* appears to be something rather immeasurable. *Prarabdha karma* only is within some demarcation; that only has been brought in by us during this birth for our sustenance & experience.

All our horoscopes and astrologies narrate mostly about this *prarabdha karma* only.

During this innings, under which circumstances and standards do we take birth, what types of activities do we undertake, what types of problems that we encounter, who

are all our near and dear ones, what types of risks and diseases we are likely to face, when do we meet our death, etc..

- in this manner our horoscopes and astrological subjects narrate structure of *prarabdha karma* which determines this birth.

Even those who don't know us at all, may be able to predict our features with clarity by means of their astrological skills. They may even tell secret information not known to anyone else.

How is it possible?

Even horoscope/astrology has also grown perhaps as a periphery of science based upon mathematics.

If they take pains and calculate properly into the minute details pertaining to our horoscope, perhaps the details may be forecast even accurately.

But,

however much talented the astrological genius may be-

they tend to err in forecasting the future.

What they had forecast about future, may not happen; what they had asserted as impossible sometimes does happen.

Why is so?

For such things, even they cannot provide plausible explanations.

They arrange nine planets in some squares and base their calculated predictions upon their inter se placements in those squares.

They have also created some beliefs that certain events would fructify based upon the powers of certain planetary influences.

A motor vehicle is fixed with a speedo-meter. The running speed of the motor vehicle is indicated by the speedo-meter. The scanning indicator of the meter indicates the speed of the vehicle.

We can even shift the indicator of the speedo-meter even with our finger in a stationary vehicle also.

Suppose we move the indicator of the meter to 50 km reading with our finger,

**does the vehicle run accordingly?**



If it runs in such a manner, then there is no need to fill it with petrol. It is enough if we move the indicator of the speedo-meter.

The nine planets are all only indicative meters made for astro-mathematical calculations; they don't have any independent powers on their own.

In that case,

are poojas, prayers, specific sacrifices, etc. redundant? Spending lakhs of rupees on Yagnas, Poojas, etc. are unnecessary?

Can't we attain success in our endeavors by merely performing rituals satisfying the nine-planets?

In a home, the lady of the house is working as an officer in an office. She is unable to take care of her small baby, staying at her home.

A baby-sitter is engaged to take care of the baby. She provides whatever is needed for the baby. None of these things are the properties of the baby-sitter; whatever is provided by the mother is given by her to the baby as per mother's instructions; she doesn't have any independent authority to take own decisions.

Similarly, the Gods who govern the nine planets, only have the powers to bestow any boons to the seekers.

In fact, any worships or prayers made to the nine-planets, ultimately reach only the Gods who govern them.

OK, such Gods-

**do** they heed our prayers?

Upon heeding, if they award such rewards, would it construe to be a judicious approach?



6

## **Is There Effect For Prayers?**

There used to be a funny story in circulation.

A man was brought before Lord *Yama* (Judgment Lord after death) by his Death Representatives.

They were debating whether he should be sent to Heaven or Hell, which was the subject matter of investigation.

Upon looking into the dead man's *karma*-accounts, *Chitrugupta* (Principal Accountant of Lord Yama) said, "This man has never done any good deeds, nor any virtues; he must be sent only to hell".

But Lord *Yama* was not ready to take instant decision.

"We should not send anyone by mistake to Hell. Hence, look into his *karma*-account properly" so said Lord *Yama* to *Chitrugupta*.

Chitrugupta also explores his *karma*-account deeply again; Upon further search for any good deed in his lifetime, it was found that there was an entry of a small incident of a donation of 5 paisa by the dead man to a blind beggar which was recorded in his *karma* account.

Chitrugupta brought it to the notice to Lord Yama.

The dead man, who was facing trial before Lord Yama, was excited on hearing this. He was beginning to feel happy that he could escape from hell by giving 5 paise !

But Lord Yama ordered as, “Give back the 5 paise to this man and send him to the hell”!

If we perform good deeds and Gods bestow us with good fate, there seems to be some justice therein.

But in case someone who committed several atrocities and injustices in his life, could get good results by merely performing poojas and yagnas, does it not sound illogical and unreasonable that such Gods themselves stand in support of injustice?

At this stage, following questions emerge :-

What is a prayer? What are the qualities of the divine powers? How do they help us? How can they bestow grace upon us?

- we have to examine these valid questions to proceed further in our analysis.

A merchant – he had a problem; which resulted in his incurring a debt. He had to mobilise up Rs.1 crore within 10 days. Despite his best efforts, he could not succeed.

He goes to his usual temple where he worships daily – prays with a melting mind.

He doesn't expect that by praying with a mellowing mind that he would get whatever he wished.

And yet, as a result of his sincere prayers, his mind became very light and peaceful.

The person who entered the temple was different; the one who came out of the temple was altogether different

Nowadays, there are several doctrines and books emphasising 'Positive Thinking' concept.

Similar positive effects and results do fructify out of divine faith and by worshipping God.

There are only very few who have the courage of self-belief. But placing faith on the concept of omnipotent divine power and its capability to come to our rescue is so simple – even common man finds it easy to believe.

Mental worry is a deadly poison that can take deep roots in ourselves and can even kill us. Self-confidence and divine faith alone can at least retrieve us out of such mental worries and bestow us with peace and relief.

Unable to cope up with the torture of extreme worries, the human mental faculty, in order to save its basic life, fractures itself, and even tends to embrace lunacy in a bid to survive.

In the process, their life is saved.

In the event of holding faith on divine power or self-confidence, they would not have had the necessity of resorting to such auto-survival technique by way of lunacy transformation.

Further, there is no compulsion that all those with self-confidence should necessarily possess sense of justice as well as benevolence.

Those who don't possess these qualities may also have enormous degree of self-confidence.

But when we seek help from divine powers, our conduct assumes greater significance. There is a major premise that only an individual who practises virtuous &

judicious living standard can have the moral courage to appeal before God for divine help.

We have also seen those who have failed to fulfill their duties, but appeal for divine help; but it is not a general trend; they are only exceptions.

Immoral people are scared to approach God. Even if they happen to approach, they would tend to make a pledge to behave morally in future.

On the other side, few of the God-fearing fanatics, in a bid to save and propagate their religion and methods of worship and its supremacy over others, tend to convert the world into a war-field.

They have, instead of considering religion and God as a personal improvement process, convert them into a social phenomenon. As a result, more than social transformation, futile arguments, fights and commotions spoil even the existing peace.

Of course these factors are not directly relevant to our investigation. There is no possibility of picking up anything connected with our research. Therefore it would be prudent to leave them as they are and proceed further.



**7****Are Gods Empowered ?**

We have been studying about our prayers and the God's bestowal of mercy thereon.

Does God pay heed to our prayers? Has it happened?

There are many who proclaim that many miracles have happened out of prayers and their problems were resolved out of prayers. We can't deny their statements as false. They are stating their actual experiences only.

They are narrated as wonderful experiences. They are not the day-to-day happening events.

If we try to undertake any calculation in this regard, such miraculous fulfillment out of prayers could be around 1% only. Remaining 99% represents unfulfilled category. When everyone places different types of prayers, one out of them may fructify. It would be rather difficult to testify whether it was coincidental or out of God's mercy!



Someday, somewhere, an episode would have happened, which can be authoritatively attributed to divine power help and not out of accidental eventuality – it's a rarity.

All right ,

let us take up such a rare event.

Let us assume that we have come out of our problems by the grace of divine mercy.

Here, our efforts have not come to our rescue; even our astro-horoscopes have also left us; they have predicted that there is no solution to our problems; in such a situation –

let us assume that through our prayers we get necessary solutions to our problems by the grace of God.

How is it feasible?

How can it happen beyond what is destined to happen to us?

Has God been hoodwinked by hearing our prayers? Has He, according to his whims and fancies, beyond the laws of nature and theory of prarabdha-karma, rendered helping hand to us?

Has He reciprocated the man who has praised and pleased Him with such helps that cross the boundaries of laws of nature?

If he has done so,

**does** He not also become guilty?

If he is susceptible to personal likes and dislikes, does he not become an ordinary human being?

To perform in such manner exceeding the law of nature,

what kind of justice can he spell out?

At this juncture only,

we are poised to have a glimpse of the area of what is meant by “action beyond the *prarabdha*”!

*Prarabdha karma* is that part of *karma* which is brought by us to be experienced and extinguished during this birth. Our present birth is scheduled in line with *prarabdha karma* only.

The *prarabdha karma* is only a small portion taken out of the whole stock of *sanchita karma* for the current birth.

Our *sanchita karma* is the entire stock of our past *karmas*.

The entire *karma* are not thrust upon us by God – they were culmination of our own deliberate actions in the past – we are only responsible for the same. They are the cumulative account of the good and bad deeds performed by us in the past.

Neither God or someone else is responsible for our *Sanchita karma* – only we are responsible for it.

They are all only our own savings.

We have taken this birth by drawing our *prarabdha karma* only. We are experiencing only the *prarabdha*; while everything is happening according to the *prarabdha*; beyond that-

we do pray to God to relieve us out of our problems.

In fact, even our *prarabdha* could not save us and has let us down.

In this hopeless state, a miracle happens out of God's grace. We are saved over-stepping *prarabdha*.

How does it happen?

How could God accomplish this at this juncture?

When there is justice in our prayer,

God,

takes out some good aspects out of our *sanchita karma* account and bestows the same to us.

In the event of absence of such good aspects in our *sanchita karma*, even God also would not be able to help us.

Perhaps He also can join us in our remorse feeling; that's all He can do.

This is how, on many occasions, God is able to bestow many good results, beyond *prarabdha*, upon prayers.

Astro-Horoscope predictions and conclusions tend to be falsified through our prayers.

Therefore,

**do** we proclaim to say that all of us should pray God and change our destiny?

Does this subscribe to what is meant by fate can be conquered by wisdom?

In that case, those who want to conquer fate with wisdom have only one recourse of praying God?

Will atheists accept such of our unilateral conclusions?

There are several religions, several types of approaches and rituals in vogue.

There is no direct relevance or linkage upon our views with any of their views or rituals.

They won't even accept the *karma* aspect suggested herein. In fact even the birth and re-birth theories are not accepted by all religions.

In that case, which is a generally acceptable, universal truth?



8

## **Aagamiya Karma**

So far we have seen what is meant by *prarabdha karma* and *sanchita karma*.

Next we have to focus on *Aagamiya karma*.

*Sanchita* is our cumulative savings account. What we have brought out of this during present birth is called as *prarabdha*.

Out of the money that we have withdrawn, apart from spending, we tend to invest a part of it. Such investment yields a new stream of revenue too.

In this manner, apart from extinguishing our *karma* by experiencing it, we also tend to earn new *karmas* in the process.

This is called as “*Aagamiya Karma*”. This entire *Aagamiya karma* is self-made in toto. Its added to our

*karma*-balance; it takes the form of *sanchita karma* eventually.

The *Aagamiya* is the pivotal point of all *karmas*.

*Aagamiya karma* is only added as *sanchita karma*; thereafter it is taken out as *prarabdha karma* to be experienced and extinguished in a birth.

According to our *prarabdha karma*, even to save us from our testing times,

even God has to,

pick up something out of our *sanchita karma* only.

Instead of taking out something out of our *sanchita karma*, can God pick up something out of our *Aagamiya karma*?

Never ;

Not at all; Impossible.

Why?

We all are aware of the exam process of students.

Sometimes, questions are asked in question papers to students out of syllabus by oversight.

In such an event, those who attempted to answer that question, would all be granted full marks.

But those who didn't attempt that question at all – would get no marks.

Only if something had been written, marks can be awarded.

*Aagamiya - Aagamiya karma*; it is something that doesn't exist hitherto; yet to appear; Therefore even God cannot take out something out of *Aagamiya karma* and bestow upon us

The limited capacity of God is only to take out something out of *sanchita karma* and help us to that extent.

How does *aagamiya karma* take place?

A cow had entered the garden of a scholar. The scholar had beaten the cow heavily with a stick and it had died.

All those around asked him, “Is it not a sin to kill a cow?”.

The scholar replied, “My both hands belong to Lord Indra, king of Devas; therefore all sins committed out of hands belong only to Lord Indra only”.



One day, when the scholar was watering plants in his garden, Lord Indra came in the form of a beautiful lady; fascinated by the garden and its flowers and admired them.

He asked, “Who has created such a wonderful garden and the flowers?”.

The scholar replied, “I have myself struggled with my own hands, carefully created the garden inch by inch “.

Immediately, Lord Indra assumed his natural form and asked, “while creating the garden, your hands were your own, but while killing the cow, they were allegedly belonging to me; I wanted to know how it could be so different”.

Entire *Aagamiya karma* belongs to us only right from A to Z. They were created by us only.

We can never escape by accusing our fate or past-*karma*.

Though it is true that the *Prarabdha karma*, in its entirety, creates certain environments around us, *Aagamiya karma* in toto is generated only out of our own free volition and deliberation.

If anything has to fructify out of *prarabdha karma*, we are not responsible for the same. But *prarabdha karma*

enables only structuring of the environment. Taking action is entirely in our hands only.

Suppose someone blames us for an error not committed by us. Now we get angry with him. Such anger erupts without our awareness.

As anger erupts, we scold him - in case he is a subordinate working under our control.

But if he happens to be a higher official, we won't be scolding him. Perhaps we may scold him in our mind.

Though our emotions emanate without our awareness,  
converting them into action,  
is in our hands only.

Though our emotions and feelings, are triggered by our basic nature or our *prarabdha*,

all our actions  
are specific choices executed by us.

That is why, it is possible for us to express our anger explicitly upon someone or not to express it upon someone else.

Our sins and virtues, good or bad deeds, etc. are judged based upon only our actions . Actions that we perform by choice through our mental process and physical co-ordination, ie. of our free will- they only result in *karmas*. They only form *Aagamiya karma*.

We have been endowed with the freedom of contemplation and choice to perform our own action.

To think on our own, to take auto-decision, in order to execute our own actions comprise our freedom of choice and volition. That alone forms *Aagamiya karma*.

In this process only we do perform all our deeds.

We are only responsible for our deeds; Certainly we cannot hold our *prarabdha* or God responsible for them.

Our *Aagamiya karmas* are all generated only when we perform them afresh; so we are solely responsible for such freshly earned *karmas*.

Such *Aagamiya karma* is not something that has already been part of an earlier accounted *karma*; it has now only been created afresh. Henceforth only it will be added to our *karma* account.

The *Aagamiya karma*, so created, is not joining with *sanchita karma* directly. Though it is said to accumulate ultimately with *sanchita karma*, it does not mix with it in a simple process.

First it reaches the *prarabdha karma* which is being experienced by us. That is why, on many occasions, we have to go through the good or bad results of our deeds done in this current life time during the same birth itself.



9

## **Can Fate Be Conquered?**

This *Aagamiya Karma* is not something accumulated by us earlier; its not something brought in by us from the old stock. it is also not something bestowed on us by the God or the society.

It's a result of our firm resolve to the effect that "I will act only like this " and the consequential action performed by us out of our free volition.

The *Aagamiya* is absolutely not under the control of our *sanchita karma* or in the grips of the Gods.

It is out and out under our own control only.

It is subject to our conscious decision only.

Whatever we decide profusely, that shapes our action.

Perhaps, *prarabdha* may be instrumental in determining our environment.

But, *aagamiya* is not under its control.

It is not under the control of *prarabdha karma*.

It is only subject to the control of our conscious decision.

It is not subject to any other controls.

Our *Aagamiya* serves as the birth-place for all *karmas*; it generates all other types of *karmas*.

But *Aagamiya* is subject only to our control.

When we tend to take decisions judiciously, *Aagamiya* also turns out to be made out of a judicious component.

We have already seen that in order to resolve certain issues arising out of our *prarabdha*, we have to make prayers to God.

Even such God,

we have seen that, takes out appropriate portion from out of our *sanchita karma*, in order to resolve problems in our *prarabdha karma* .

Though *sanchita karma* is not in our hands, the *aagamiya karma*, which is the root of all *karmas*, is entirely in our hands only.

Therefore, the opportunity to resolve problems in our *prarabdha* vests in our hands only.

They in themselves,  
serve as anti-dotes for all bad-karmas.

Astro-horoscopes can only take into account only the *prarabdha*; even those specially trained can to some extent predict *sanchita* also,

But *aagamiya* can never be predicted by anyone,  
Because, it has not yet been accounted for anywhere.  
Even Gods too cannot say anything about *aagamiya*!

Just because the *aagamiya karmas* in their complexities confront our *prarabdha karmas*, astrologers' calculated predictions about our future tend to become falsehoods. Turn out to be erroneous

Our *aagamiya* directly participates in our *prarabdha*; thereafter, whatever is residual *Aagamiya karmas*,

become *sanchita karmas*,  
reach our cumulative *karma* savings account.

Those *aagamiya karmas* performed with determination to do good deeds, join our *prarabdha karmas*, in order to produce good results.

Instead of doing good deeds with a view to regulate our *prarabdha karma*,

Running hither and thither is tantamount to ignoring butter on our hand, and chasing for ghee everywhere.

Executing good deeds is much superior to performing elaborate *yagnas* or *poojas*.

Thiruvalluvar (the ancient great Tamil vedic saint-poet) has highlighted, “All the Gods would descend, tightening their robes, scrambling fast to the rescue of a man who ventures to do a good deed”. (Kural No. 1023).

In common parlance, we have heard many say, “It is not the time for good ones”.

As many of the old sayings are in the form of tough riddles, everyone tends to explain them according to their own mental frame.

When a person, despite helping another, finding the beneficiary not faithful, may regret his undue benevolence and say, “this is *Kali Yuga*, not conducive for good deeds”.



In fact, the old proverb, has been formed with a view to induce our good deeds only.

We have a habit of verifying time and auspicious period before starting any important activity.

But, “Don’t look into any time or auspicious period to perform a good deed” is the message conveyed through this old proverb.

Thus, the real hidden meaning here is advice to perform good deed without waiting for any auspicious time or date.



## **Importance of Virtues**

Another Tamil proverb regarding cultivating virtues and its varying versions of distorted definitions by people according to their own mental frames, came into focus.

The proverb means something like,

“Go forward in food-line; go backward in infantry-line”

This proverb has been defaced to such an extent that its original meaning has been disfigured with the onslaught of everyone attempting to thrust his own erudition and poetic imagination thereupon.

If you eat in the first round of a celebration, you tend to get best quality food; if you choose to go in last round, perhaps there may not be some items. On the other hand, when you go on an infantry column, it is not advisable to launch blindly in the frontal attack without knowing the

strength of the enemy; going in the rear wing has certain advantages.

- In this manner several explanations were offered to the proverb.

But its real meaning is altogether different.

Food is different. Togetherness is different. We can eat alone. But we cannot make a company alone. A company necessarily implies eating together.

Infantry column or regiment doesn't denote soldiers; it signifies war.

Company or togetherness represents unity embracing harmony and good rapport.

The import of the proverb, "Go forward in food-line; go backward in infantry-line" is to give first preference to conciliation process; as far as possible resorting to war should be delayed. This is the inner meaning of the proverb

All religions, without any discrimination, give utmost importance to performance of good deeds and virtues.

Everyone expects such qualities from others.

We may not possess any kindness; but we do expect only kindness from others.

We may be short-tempered by nature. But we cannot tolerate others' showing anger towards us.

In this manner, all of us expect only display of good qualities from others.

Jesus Christ explains in simple terms this universal fact as –

“The way you expect others to behave to you, same way you should behave to them”.

We desire that others should conduct in a kind, patient and helpful manner with us.

But we don't behave in such a manner. Why do we behave so?

We are concerned only about ourselves; and we don't bother about others.

Our entire society has been contaminated with the selfish approach of such people.

There used to be a funny story.

Once upon a time, there was a debate between the *Devas* and *Asuras* as to who is superior.

Devar Mean Angels; Asuran Mean Demons.

They approached God for judgment.

God arranged for stay of *Devas* and *Asuras* in separate places.

Everyone's hands were tied in such a way that they were kept in stretched position and could not be folded; they can slightly shake their hands; but can't fold them.

Food was served on the hands of everyone;

Without folding hands, it was not possible to bring the food near the mouth. Many tried to throw the food up and tried to catch them in their open mouth. This resulted in spillage of food all around the places of their stay.

This is what has happened in the place where the *Asuras* stayed. God took the *Asuras* to the place where the *Devas* were staying.

*Devas'* hands were also tied in similar fashion and they were also unable to fold their hands. Their food was also served in their hands only.

None of them could eat by folding their hands.

But everyone was able to feed the food on their hands to another, without folding hands.

In this manner, they all were able to eat and satisfy their hunger.

In case every one of them thought that the food served was meant for himself only, the entire food would have been scattered and wasted as in the case of *Asuras*.

There used to be another similar story.



11
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## **The Boon Achieved By Friends**

Two friends were doing penance on God. Pleased with their penance, God appeared before them and offered them boon. (don't ask whether it was offered out of *sanchita karma*, etc.; this is only a story; meant only to convey the main theme).

“You may ask for anything you desire; Whatever you ask for will fructify; You may use this boon only three times...

“The only condition in this boon is that whatever you demand, you will get it; but the neighbor, living in the next house, will get double the quantum there of - ”.

This type of boon was given with this condition by God to both of them.

Both the friends, delighted with their boon, returned back to their towns. They were from neighboring towns.

First fellow, while going to bed that night, utilising one boon out of the three, made a prayer, “Oh God, before dawn, my hut should turn into a posh bungalow”. After making this prayer, he went to bed.

Upon sunrise, he got up and stunned to see that his bed itself was found to have wonderful decorations. His hut was transformed into a large bungalow. He was delighted. He was all in praise of God. His people in the house were also more delighted.

Having achieved something great through the power of penance and God’s grace, he came out of his house with a sense of pride holding his head high in self-esteem.

Only after coming out of his house, his neighbor’s house came in his view. He was not on talking terms with his neighbor for a long time.

The neighbor’s house which was also a hut before, has been transformed into a huge bungalow, in fact double the size of his new bungalow.

The neighbor was jumping and dancing in joy.

- “How long I was praying to God for a good house; God has accepted my sincere devotion and prayer and has converted my hut into a bungalow”



The first fellow lost all his joy. He was grumbling that the effect of his penance has gone to his neighbor. That night he could not sleep properly. Somehow he could console himself and sought his second boon, praying “I want a beautiful motor car”.

Next day morning, a beautiful motor car was standing inside his bungalow compound.

Unconsciously, he peeped into his neighbor’s house. There were 2 beautiful cars parked inside. That neighbor was dancing in more joy.

But this fellow-

was in mental turmoil; “the result of my penance, has yielded double benefit to my enemy” was the reason.

That entire night, the first fellow could not sleep properly. After repeatedly thinking and contemplating, ultimately he prayed, “Oh God, my one eye should become blind”.

Making such prayer, he had exhausted his third boon.

Morning he got up opening his only eye. Even as he got up, he could hear noises from his neighborhood.

“Alas, I have no vision in both my eyes” such was the cry of his neighbor.

He lost one eye; his neighbor got double of his dose and lost both eyes.

He became single-eyed; He went to meet his friend who also got the boon and enquire how he was doing.

Earlier, his friend was also living in a hut. When he visited him, his friend came out of his large bungalow.

“O.K. he might have used his first boon and attained a big bungalow like me” concluded the first fellow.

Unconsciously, his single eye, surveyed the house of the neighbor.

Though that neighbor’s house was also a bungalow, it wasn’t that big in size when compared with his friend’s house.

The single-eyed friend was rather perplexed, “what happened to this fellow alone? The neighbor’s bungalow should have been transformed into double the size of our bungalow as per the boon awarded by the God? What type of complexity has taken place here?...” so he thought.

“What happened?” he asked his friend.

He told, “Yesterday night, my neighbor came to me and told me that his hut top was damaged and needs replacement, for which he had no money; and sought a loan of Rs.500/-. I told him that it will be extended the next day morning; in the night I used a boon and made prayer for him to God; Accordingly he was bestowed with a beautiful bungalow...”

“As per the boon, the neighbor should also get double the quantum; is it not? After all I am the neighbor of the person who got the benefit of the boon. Therefore, as a result of the boon, my house became double the size of his bungalow”.

Where the selfish motive dissolves, there only we can expect real social progress.

Only when the society prospers, individuals too can prosper. Otherwise, there is bound to be friction between the individual and the society.

That is why, all religions give utmost importance to personal virtues and performance of good deeds.

Despite giving such importance by religions, individual attention in developing virtuous qualities or performing noble acts is not up to the mark.

By indulging in selfish acts, he tends to commit bad-karmas (evil acts). Thereafter, in order to escape from their bad effects, he loiters hither and thither towards Gods, Poojas, remedial rituals, etc.

But the volition whether to perform good or bad deeds remains in his own hands. If he sincerely desires to do good acts, he can certainly do so. Only because he cherished to carry out bad deeds, he is able to indulge in such bad acts.

The boons bestowed in our hands are the *Aagamiya*. We can utilize it in a proper manner.

That is why Avvayar (ancient Tamil Lady poet) says, “Cherish to do noble acts”.

Let us also keenly aspire to do noble acts. We should also encourage and appreciate others to perform such noble acts.

As our own desires take the shape of action, our intent to do good things, fructify into good acts in reality.



12

## **Aagamiya : Power To Transform Fate**

The power to regulate *prarabdha* vests only with *aagamiya*. *Aagamiya* vests solely in our hands.

The fate called as *prarabdha* can be conquered with the strength of our own hands.

If we are capable of channalizing and regulating our *aagamiya*, our bad *karmas* would lose their potency and gradually we would be propelled to a comfort zone wherein we would be guarded by our positive vibrations emanating out of our current noble deeds.

“Thiruvalluvar asserts, “Even if it is not feasible to God, efforts repeatedly made immune to pain, will certainly yield results”.

We may perhaps raise a question, “How can it be not possible to God?”.

It is not feasible even to God.

That is the truth.

The power to *aagamiya* is only in our hands. Its authority is not even vested in Gods.

Their (Gods') powers are limited to the past *sanchita* and *prarabdha karmas* only.

With regard to what is yet to happen, it all remains only in our own hands.

There used to be a funny story.

A sanyasin was capable of foretelling all the 3 tenses, viz., present, past and future.

Everyone used to get his doubts clarified from him.

A young man came to him with a view to test him. He came to him with a closed hand.

He asked, "Oh Swamiji, Can you tell me what have I brought inside my closed hand?"

"Certainly it can be told. You have brought a hidden butterfly in your hand; is it OK ?". In fact, he had brought a butterfly hidden in his hand.

“OK Swamiji, you have told correctly; now my next question. Is that butterfly alive or dead?”

If he says, ‘it is alive’ he wanted to crush it and wanted to show it as dead.

If he says, ‘it is dead’ he wanted to show it alive. Having decided so, he asked such a question.

The sanyasin laughingly said, “Whether it can be alive or not, is in your hands only”.

In this manner, everything is in our hands only. *Aagamiya* is also in our hands only.

We conveniently think that someone will bring what we require.

We believe that God will help us even beyond our destiny also.

Somehow we don’t realise the gospel truth that ‘We are bestowed with the power to build our own destiny by performing virtuous deeds’.

A man was begging with a dirty bowl. In fact the dirty looking bowl in his hands was made of pure gold. Without knowing the several lakhs of rupees worth of the golden bowl

in his possession, unaware of its value, he was begging for 10 paise coins in dire poverty and hunger.

That which is in our possession-

the *Aagamiya*'s real worth and greatness – we aren't aware of That is why, we too proceed easily to start begging.

Another story is narrated to have taken place in a sea.

A ship was sailing in the sea. After long sail, the drinking water level was found to be unexpectedly low. It was absolutely necessary to collect drinking water before proceeding on further voyage.

When the captain of the ship was contemplating on how to procure it, another ship was sighted at a distance. Deciding to seek help from that ship, the Captain ordered the ship to be sailed towards that direction.

Only when approaching the other ship, it was observed that the other ship was anchored there itself.

This ship's captain sent a message to the other ship, "please help us with some drinking water."

Immediate reply arrived, "You can get your entire requirement of drinking water; drop your containers to collect".



“If we drop containers, it may not reach your ship; hence we will send boat; please send drinking water”.

“Don’t send any boat. Lower your containers where your ship is standing”.

Now this ship’s captain got angry. Does he ask us to take and drink sea water?

“This is not the time to play” was the angry reply sent by him.

Reply cable came, “No play at all; I am telling the truth. We both are anchored on pure water. However much water we may draw here, every bit of it is drinking water only”.

This is how our long search for solutions are all lying at our feet, awaiting our orders!



<b>13</b>
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## **Do Good And Nothing But Good!**

There is a master key capable of unlocking any lock in our hands. We are the absolute owner of the master key called as *Aagamiya*.

But we don't have due faith. We tend to think that someone else should come to our rescue.

“Either astrologers or Gods should come and rescue us”- this is the type of our thinking process.

We are not aware of our own self-worth.

Perhaps we may not be accustomed to performing good deeds. But if we anticipate good results, we have got to perform good deeds.

It is something like carefully taking restricted diet to get rid of an ailment.

Even if we are not keenly interested in carrying out good deeds,

we have got to do it.

If we want our bad karma phase to change, in order to re-orient its direction, we have got to perform good deeds.

This is an assured path - only way in our own hands.

Divine pooja, horoscope, astrology, remedial rituals, yagas, poojas, etc. are rather unsure and circuitous routes. Results may fructify; perhaps may not

But the one in our hand is the direct route,  
undoubtedly,  
assured path.

We can believe in God; Pooja; Remedies; Astro-horoscopes.

- But how to believe this *Aagamiya karma*?

We have to attempt this by practical application in order to understand.

“By performing good deeds, whether our bad karmas change and good phase settles in”, is a proposition that has

to be understood only through our own experiment and experience.

Generally, we tend to understand anything only superficially, without proper experimentation. Because it is not practically possible for all of us to carry out such extensive experiments for learning.

On prima facie reading, what does it strike to us?

We do see openly that many who indulge in telling white lies, juggleries, etc. do enjoy many comforts of life including social status.

Why is it that the bad deeds they indulge in, do not affect them immediately?

While the good deeds bestow good results, shouldn't bad deeds also produce quick evil results?

How many good people have been afflicted with bad effects.

When we take into investigation many such factors, where is the guarantee that our good deeds would yield good results?

Hitherto,

we haven't performed good deeds as a matter of solemn pledge. Only in case we take such sincere resolve and perform it resolutely, only then will we be able to observe and realise its real effects.

Further,

“Believing your words and assurance, I have indulged into a despicable action”, if so says someone,

there is some meaning therein.

But,

“Relying upon your words,

“I have performed a good deed”, such a grievance, none can claim.

Therefore,

let us do good deeds, and experiment its good results.

What is meant by good deed?

First we should think of good things. We should beget good happenings; others too should have good similar going in life.

Only when we think of good things, our action could also tend to shape into good deeds.

There is no need for anyone to tutor anyone else as to what good deeds are.

Haven't our scriptures elaborated them? Is there anything left which our elders haven't narrated?

Out of these, it is enough if we choose which ever is within our capacity and perform those according to our ability. It would suffice if we perform them with an attitude to do good things.

In a way tolerating evil deeds done to us by others is also tantamount to our performance of good deeds to others. It is as good as doing good action.

All religions unanimously insist that we have to spend a portion of our income towards performance of noble deeds. They also list out the benefits thereof.

In case it is true that our bad deeds could culminate into bad *karmas*, then all our good deeds would certainly surround us in the form of goodness only.

So far we have seen how our *karma* operates in our life.

Is our approach true? Is it recognized in scriptures? So far has any similar such prior explanation been given?

To what extent it can be considered as trust-worthy?

To the one who has been promulgating this theory, how did he get such an authority? On which premise, he has been advocating this approach?

A common man's accessibility to the information available in the public domain, which was investigated from the view point of a common man, which has resulted in,

the culmination of this approach.

Whether it is a mere faith or an intellectual approach, we can try and experiment in our own life to see its efficacy.

Even if this approach turns out to be erroneous, whatever good acts that were done by us would remain to be good only.

They can never turn turtle into evil shape.

Hitherto whatever aspects of karma we have studied in entirety, even if they are good karmas, they were intended for our benefit or for our good result-oriented motive - triggered *karmas*.

Such “result-oriented performance of karmas” is called as “*kamya karmas*”; they are aimed at securing virtues or good fortunes.

This apart, another *karma* is narrated. That is, “*Nishkamya Karma*”.

Without aiming for any fruits of a karma, detached performance is called as “*Nishkamya Karma*”.

What exactly is *Nishkamya karma*?

What is meant by unconditional *karma*?





**14****Nishkamy Karma**

In the epic of Mahabharatha, there is a narrative on Emperor Parikshith. He was born as a piece of dead flesh mass without any life or sensation.

It was told, “He would be converted into a normal baby with life and feelings, only if touched by an eternal *Brahmachari* (celibate).

Many ascetics who maintained *brahmacharya* (celibacy) were requested to touch the body of the baby. But the baby moss didn’t come to life.

At last, proclaiming, “If it is true that I am an eternal *brahmachari*, let this baby get life”, Lord Krishna took the baby in his hands.

The baby instantly got life and sensation.

Everyone was surprised. Krishna was always spoken of with womenfolk. How He could remain as an eternal *brahmachari*?

Among the songs dedicated to divine doctrines, a song with the following meaning also figures in:-

God and Goddess joined together and created the various creatures in the world. But God remains a *brahmachari* for ever; and Goddess too remains a model virgin.

Such similar stories find place in the spiritual field.

What is the essence of them?

Whatever action we may perform, a sort of detachment towards the doer-ship thereof, is spoken of in the spiritual world.

Some Rural womenfolk used to cross a river to reach some places across to sell milk, yoghurt, etc. as a practice.

Once as usual after completing their sale one day, when they wanted to return, there was heavy floods in the river. They were perplexed how to cross the river.

They approached a sage sitting on the bank of the river to seek his help.

He also told them to offer him some food to quell his hunger, upon which he would render them help. They gave him liberally the left over yoghurt, milk, butter, etc. , which he ate and his hunger was satiated.

Thereafter, he went near the river and bowed down, praying, “Oh Merciful river graceful to everyone! If it is true that I am on *Upavas* (Fasting) whole of today, please leave way to these girls!”.

His statement of *Upavas* was a white lie. He ate in front of their eyes everything they offered.

But acceding to his prayer, the river gave way to the girls.

This strange incident was witnessed by one of the disciples of the sage too in wonder. He, later on asked his *Guru* (Master) regarding the same.

“This is *Nishkamya Karma*” was the *Guru*’s reply to him.

“How can we perform our karmas without attachment? I don’t understand, Guruji”, the disciple sought explanation from his *Guru*.

In order to get proper explanation on this score, the *Guru* sent the disciple to Janaka Maharaja.



## **Janaka And The Disciple**

Emperor Janaka, though a great king, was in fact a Rishi (sage) inside. He was a karmayogi (dedicated to performing duties).

When this disciple reached the royal kingdom, the king was seated in the art parlor. Dance, music, etc. were being performed there. The king was enjoying those performances.

The disciple didn't like even a bit of the gorgeous atmosphere prevalent there. Nevertheless, he was tolerating everything with a great effort and control.

After conclusion of the dance and other programs, the king ascertained the information of arrival of the disciple.

“OK. I shall explain to you about Nishkamya Karma in detail afterwards. You have lived only in jungles. You have come to my country for the first time. Our country's bazaar

(market) streets are very famous. You can roam there around and come back. Two soldiers will come with you. Shouldn't our citizens also see your skills?", so saying, he nominated 2 soldiers.

While they were about to leave, he ordered the soldiers as under :-

“Keep an oil-bowl on the head of the disciple. He has to see whatever he wants to see in that position only. In case the oil-bowl slips down from his head, chop his head off on the same spot and bring it back here...

“In case the bowl doesn't fall, but oil spills on his body, bring him back and behead him here”.

The disciple was shivering. Promising ‘detouring’, he has held his life at stake.

However, he was unable to do anything beyond the king's words. Cursing his fate, he proceeded with the soldiers.

The soldiers kept a bowl on his head and poured oil till its brim.

They also told him not to hold the bowl with his hands. In this plight, was detouring necessary? Having no choice, he proceeded with them.

They showed him the bazaar streets, etc. He was scared whether anyone in the crowd would collide and if the bowl would fall, what would happen? On the same second, he would be beheaded as per king's order.

He was walking very carefully.

At last, somehow he had completed the market trip and seen whatever had to be seen. Now he had to return the same way.

While he was slowly returning back, the unfortunate incident happened. Though the bowl didn't fall, the oil rippled out and dripped on his body.

What else? Death is imminent. It is one and the same to die here or in the king's court. The disciple took out the bowl and threw it away.

Whichever way they came through, they returned back to the palace seeing everything en-route.

He was taken to the execution site. Before his execution, the king came to see him.

King asked him,

“Anyhow you are going to die. Before dying, if you tell me whatever you have seen, would I not learn your opinion about my country?”

“Oh King, what could I see? While going, the situation was the oil bowl could fall at any moment. While returning my death was confirmed. What was the use in seeing anything?” - The disciple asked in vexation.

King laughed.

“OK. I have cancelled your death sentence. Now once again patiently you can en-tour the bazaar streets and come back”.

“Thanks a lot king!”, emotionally told the disciple in gratitude and started with the security guard.

While going, he asked, “Is there any other condition, Oh King?”.

“No other condition! Go peacefully for the visit and come back”.

The disciple left the place happily. He roamed about all the places and returned.

“Have you visited and Seen everything?”

“Yes, King”.

“What you have seen is not enough. Go once again and come back. This time no guard will come with you. You need not come here during entire day time. You can stay

there, whatever you want to see, you can eye and come to meet me in the evening. But wherever you visit, you have to keep that oil bowl. Whether the bowl falls down or not, there is no blame”.

- so saying, the king disposed him off.

The disciple also went in such a manner and returned back in the evening.

Now the king asked him to narrate his experience.

The disciple answered, “First time when I went, my entire attention was focused on preventing the fall of the oil bowl. Therefore I could not see anything. While returning, oil has spilled. As I returned with fear of death, I could not see anything while returning also...

“Second time during my trip, you have annulled my fear of death. Hence I could not withstand my emotion of happiness. When I went with that feeling, it appeared that everyone was happy, but I could not notice anything particular....

“Third time during my trip, though I carried the oil bowl, I was not tensed up. Though the bowl at times shook, I had no sense of fear. Though someone nearly collided with



me, I wasn't perturbed. I could see everything to some extent. I could also understand whatever I had seen to some extent.”.

- So saying the disciple concluded his reply.

Now the king graced his explanation to him.

“We are endowed with a power called as Mind. In that mind only experiences of joy and sorrow take place. Though the mind is connected with the external world, it is not under our control. Our mind operates on its own. Sometimes, we may be able to control our mind to some extent. Therefore, we come to a wrong conclusion that we can permanently control our mind...:

“Though our mind is a manifestation of our inherent nature, it operates on its own. The oil bowl is your mind. Because you have taken responsibility for it, the experiences of joy and sorrow occurred to you. You could not notice anything. Even when you had extreme joy also, you could not notice anything...

“Last time when you were carrying the oil bowl, you had no responsibility. Whether the bowl falls down or not, it was one and the same thing. Even if the people around made any impact upon you, it didn't affect you to a great extent...

“The entire Worldly happenings are cast on newer paths and events. The inner happenings, on their own, too spring on newer and renewed images. But, in the inner happenings only, there is a phenomenon of memory imprint. Only by virtue of this memory imprint feature , our inner mental happenings and external events appear to be in a continuous sequence...

“When our mental process doesn’t get stagnated in such a manner, the mental process gets liberated. When the mental process doesn’t assume importance, there is automatically absence of the Karta (Doer) claiming, “I did”. Every action, according to the prevalent situation, involuntarily, tends to take its own culmination In such an event, there is none to claim responsibility or ownership as ‘my action’”.

- The King offered such an explanation to the disciple.



16

## Divine Karma

All karmas performed, without a sense of Doer-ship, are called as “*Nishkamya Karmas*”.

*Kamya* means bonded by flame of craving or desire-oriented.

*Nishkamya* means that which is not triggered by desire, i.e., the opposite of *kamya*.

When all the happenings tend to be considered as naturally sequenced on their own,

they are formed as *nishkamya* happenings - *nishkamya karmas*.

*Nishkamya karma* feature is an automatic process, springing according to the circumstances, on its own.

When we have understood our mental process, when all our inner conflicts have concluded, all the *karmas* emanating from us tend to be *nishkamya karmas*.

All our deeds tend to be only good deeds.

When we refer to *nishkamya karma*, it perhaps appears to be rather a tasteless state; presents a bland figure without any likes or dislikes.

It is our inherent nature to get happy when we get what we want and to get sad if we don't get it. This is the nature of our mind.

What will happen if both these features are absent? Won't we become akin to a moving dead-body?

What is life if we don't get happy on happy occasions and sad on sad occasions?

All *Gnanis* (Realised souls) act only on this *nishkamya karma* platform. All their activities do not tend to be their own activities in reality. They are in fact coincidentally carried out on their strides.

We have already seen in a crystal-clear manner what is meant by *aagamiya karma*.

As far as an individual is concerned - an average man is concerned, it is enough if he performs *aagamiya karma* in a proper manner.

His entire bad circumstances would change. He and his family would be bestowed with a positive environment conducive to a better living.

Everyone can shine as a gem of a person. It would ensue that everyone can proclaim, “Everyday is joyful, there is no trace of sorrow”!.

If everyone performs well-intentioned *aagamiya karma* with noble qualities,

Everyone,  
appoints himself a judge to decide  
his own destiny.

Every family turns out to be a virtuous family. Then there is no question about the society.

After all the society is made up of the individuals only.

That would also transform into a virtuous society.

A poet tells sarcastically, “In that country none would donate anything to anyone. Because, there is none to beg or seek there”.

When we approach our *aagamiya karma*,  
in all sincerity and devotion,  
it is, the only solution to the mankind.

But *nishkamiya karma* is altogether different.  
*Nishkamya karma* doesn't pertain to mankind.

Because we can't consider someone who practises  
*nishkamya karma* as a man.

*Nishkamya karma* is divine. Those who practise  
*nishkamya karma* transform themselves into Gods.

Their deeds in their entirety become spontaneous  
deeds.

“If you attain which, there is no need to attain anything  
else, that is this. That is *nishkamya karma*. That is the  
liberated *karma*” - In this tone our spiritual scriptures  
describe this phenomenon.

In this way if everyone happens to be involved in  
*nishkamya karma*, - how would it evolve?

Would everyone not transform into ascetics rejecting pains and pleasures?

- this is how we tend to raise questions in general.

Perhaps some others may get different ideas: “These are all beyond the human efforts; impossible for an average man”.

- they may even think like this.



17

## **Do Gnanis Have Action?**

If everyone transforms into Gnani, they won't indulge into any action? When every action turns out to be automatic and coincidental in nature to them, won't they be spared out of even any individual duty too?

If such a question arises in our mind, it also appears to be judicious.

A zen story is narrated in this regard.

This episode is said to have happened in Zen master Hiyago ... Jo's period . It is not known how far this episode may be true. But the message conveyed in this is certainly true.

When the Zen master was preaching, one person used to sit in the corner of the gathering, making it a practice to hear the speech till the end. He would leave only after everyone left. This apart, he was very particular not to reveal



his identity, and hence covered his head and body completely. Nobody bothered about him. As he was sitting in a corner, he didn't attract attention of any one.

But the Zen master alone was observing him daily. As the Zen master used to leave the place upon completing his speech, he wasn't even aware of how that person was leaving.

This was happening for several days. One day, the Zen master was keenly interested in knowing who that person was. So even after completing his speech, he was sitting in his place itself. That person was also waiting for the dispersal of the entire crowd.

When the entire crowd was almost dispersed, that person also readied to depart. At that stage, the Zen master walked down and met him.

He asked him who was sitting covering his face, "Dear friend, who are you?"

That person, without removing his mask, answered, "I too am a Zen master Sir! As I am not in a position to come openly to hear your speech, I have come covering myself with a cloth. I want to find answer to a question. Can you please answer it Sir?"

“Please ask, I shall tell what I know”.

“What I want to know is only this : Does a Gnani have duties? Is a Gnani subject to the worldly law of cause and effect?” -such was his question.

“Yes, Gnani also has duties. He is also subjected to the cause and effect theory”.

“why do you say so?”.

“The world is functioning according to the cause and effect theory. So long as we live in this world, we have to take part in the worldly duties. All our freedom aspects are with regard to our mind only. There, there is no restriction for us. As far as the world is concerned, we all are regulated; controlled by the cause and effect laws. Just because we are liberated mentally, despite having worldly duties, they would not appear to be burden to us. Therefore, we may perhaps tend to think that we don’t have any duties in this world too”,  
- Hiyago – Jo offered such an explanation to him.

The other Zen master who covered himself inside the cloth, “I clearly understand what you are telling me Sir! Now I will tell my story. The same question which I had just asked now, was posed to me by my students. In view of the mental liberation, the interest in worldly duties also reduced.

Therefore, I had told them, “Gnani has no duty at all; no cause and effect law would control a Gnani”. By telling so, I was transformed into a fox. For five hundred births, I have been born as a fox. I have been taking part in this type of meetings. I had an opportunity to ask and get a reply only today”, so saying, he removed his cloth cover.

There stood a beautiful, majestic fox. Its grace was quite attractive to everyone.

When everyone was seeing, the body of the fox was changing into golden color.

The fox thanked the Zen master. “The purpose of my birth has been fulfilled. I have attained liberation. Kindly arrange for cremation of my body befitting that of a Zen saint”, so saying the fox circled the Zen master, and bowed down on his feet. With that, its life too evaporated.

The message conveyed in this story is quite obvious.

Everyone has activity. Gnani does have activity; Even Gods have activity.

But the manner and spirit of their performance only differ.



## **Practical Gnanis**

Many associated with our books and views are engaged in industrial / business activities. They were already connected with many spiritual organizations.

They have, out of their spiritual pursuits and out of the problems involved in their commercial avocations too, have all mostly come to a single conclusion only.

That is, by cutting down the commercial pursuits hitherto undertaken by them or by fully breaking out of them, they were keenly interested in entering full time spiritual sphere of life.

By absorbing our views, which caused a clarity in them, a liberated state settled in them.

In that state -

The spiritual pursuit concluded for them. They attained the capability of carrying out their duties as *nishkamyā karmas*.

Those who decided to cut their business to half, have in fact doubled or trebled their business activities.

When they have multiplied their business activities, their problems should also have multiplied?

But it was in inverse proportion!

Their problems alone drastically came down.

Those who were in mental pressure to even down the shutters of their businesses, have performed with renewed vigor on their business front, and rehabilitated their units which were on the verge of sickness.

Why has it happened? What is the practical feature behind this?

The truth-realization state is not a “*Samadhi*” state. It is not a frozen state.

But by far, the truth-realization state has been portrayed as a frozen state. It has been narrated as a void state. It is thought that all *Gnanis* should be in a sort of coma state. All our feelings and emotions should be dead- it

is the expectation in this regard. It is the thinking that the state is not feasible for an average common man.

But that-

state remains an ordinary and natural one attainable even by a common man.

We all know what the sky means. “Is Akasa (space sky ) ordinary or *brahmanda* (humungous)?”, suppose we raise such a question.

What could be our reply?

Indeed the space is *brahmanda* only. There is not an iota of doubt therein. Chain of gigantic Galaxies are floating only on this space.

It is further told that the light that has emanated from some stars, even after travelling for several years, has not yet reached the earth. It may not even be fully appropriate to tell that such a vast chain of Galaxies are floating in the space. Because, the entire universe, has been continuing its movement in a particular direction. The space is eternal. It is so enormous, humongous. Nevertheless, the space also remains to be so simple in such a manner that we are able to infer and relate ourselves with its phenomenon.

In fact, *nishkamyā karma*, *mukti* state or true-gnana state, etc. are *brahmanda* state only; very superior state indeed. But in being within the scope and reach of a common man,

it is a natural and ordinary state only.

During meetings, some people used to ask questions.

“Do you get feelings such as anger- fear- Sadness- etc.?”

Perhaps, in their view , there is an expectation that no feelings should arise in *Gnanis*.

“What is the difference between the feelings and experiences that occur to an average man and to you?”.

- such questions were raised by many.

The mental process of *Gnanis* is considered to be a puzzle by many. In order to affirm such ideas, they have many stories on hand.

Many Such stories are indeed quite interesting.

A naked ascetic was walking on the street. The king and army general are coming in front of him. Seeing his naked walk, they get disgusted.

The army general, getting angry over him, severs his hand. The severed hand lies on the ground. But the ascetic, appeared to be unmindful of anything, was peacefully walking ahead on his way.

Thinking that he would wriggle out of pain on severing his hand, the king and the general were quite stunned. They thought that the ascetic would be of great sanctity and regretted their action. They went to the ascetic and sought his pardon, “How to do remedial action; how to give medical treatment?” was their humble request.

He told them to bring the severed hand.

They too brought it. As soon as he kept at the spot where it was cut off, the hand conjoined again.

In this manner, many such information on spiritual giants are doing rounds in our midst.

Recently our meeting was arranged in Coimbatore. Many spiritually keen people took part therein. After the conclusion of the meeting, an enthusiast got in touch and spoke to me.

He told that he had some physical ailments, and that he participated in the meeting with a mighty question on his



ability to participate in the meeting; but as soon as he entered the meeting hall, he felt that all his ailments were cured immediately.

“Have you cured them with your special powers?”, he asked me with a genuine sense of perplex.

But such an experience hasn't happened so far in my meetings.

But, it could be seen that the beneficiary wasn't lying. He was found to be a civilized man; spiritually oriented; but he was an unknown stranger to us.

We had to brief him as under :-

“Many people have been benefited through our views. Upon understanding our views, many have been liberated from all types of mental agonies. Consequently some have even got relief from their physical ailments too. But it hasn't happened to everyone....”.

“Similarly, many who come close to me, inform that they could feel spiritual vibrations. Many people have told so. But as far as I am concerned, I haven't activated anything. Because many people are saying so, I too understand that such happenings do occur....”

“Presently, whatever experience you have narrated is rather new. I haven’t tried to perform anything. Because you have told, I too understand like you that such an event has happened”.

In reality, what are these things?



**19****Miracles Are Nothing Abnormal!**

Everyone's mental process keeps generating certain vibrations. They may, in some ways, to some people, might have reflected according to their mental wave length.

Even some effects would have happened in line with such reflection.

But none of these have been evolved as general happenings that occur to everyone.

Such miraculous happenings in similar spiritual meetings, have been proclaimed by many spiritual movements.

All types of spiritual movements, have been functioning centered around noble thoughts.

All movements seek only righteousness. Therefore in such spiritual events, there is a possibility for

manifestation of various divine powers in accordance with nature's law.

Perhaps some link with such divine powers could have also triggered such miraculous happenings.

On a general perspective,

when we engage in *nishkamya karma*, perform on a divine plane, there is a possibility of occurrence of such miracles without our own awareness.

When we take into account Gnani's,

in the olden days, many have been only ascetics. Therefore, they didn't have any activities connected with the society.

But, realized state and *nishkamya karma* are not meant only for ascetics. Average man too can become a *Gnani*. Being a *Gnani*, he can perform his worldly duties as *nishkamya karmas*.

A realised man (*Gnani*), when performing worldly duties, needs all types of emotions.

If he transforms into an emotion-free individual, he won't be able to carry out any duty properly.

In order to execute external activities,

We do need all types of emotions.

Therefore, through our utterances such as “state free of feelings”, “emotion-less state”, etc., we need not confuse our mind.

When we allow our mind to function on its own accord, the mind itself gets a clarity on how to organize its maintenance and upkeep.

Therefore,

only essential feelings, at the appropriate moments, would emanate on and off, with a view to administer our external surroundings.

Such sprouted feelings,

would regulate themselves on their own accord.

There is no need for us to confront our feelings, with an intention to retain good feelings or to eradicate bad feelings.

In that state,

all activities performed by us, would not necessarily be triggered by us.

They all tend to be,

spontaneous and coincidental deeds only.

Though seem to be produced out of our efforts,  
in fact it would only be spontaneous effort only.

In that plane, all evolved *karmas* are nothing but *nishkamya karmas*.

All our *karmas* are divine *karmas*.

All of us engaged in performing divine *karmas* are only Gods.

No need to confuse ourselves with Gods.

If we become Gods, don't indulge in desire whether we would get divine powers, etc.

Engaged in *nishkamya karma*, all of us tend to possess Godly features.

The supreme state to be attained by us,

- is to raise ourselves to be fit to perform such *nishkamya karma* only.

Divine powers and *siddhis* may appear to be humungous now. But in fact they are not enormous at all.

If one can attain a stage of performing *nishkamya* activities,

thereafter, he needs nothing else.

Only he will be considered to have attained everything.

The intellect to execute this *nishkamya karma*, flowers only on understanding our mind.

This understanding of our own mind,  
out of our own effort,  
with an open mind,  
is possible only by such an approach.

Or else,

such *nishkamya karma*,

can never be bestowed upon us even by any divine power.

If at all anything can be given to us by divine power, it can only be taken out of our *sanchita karma* only. The power to bestow *nishkamya karma* doesn't vest with any God also. Any God doesn't have power to grace us with *Gnana*.

To attain *nishkamya karma* is feasible only out of our own efforts.



## **Is There Rebirth?**

The next question being raised in the spiritual world is only this :

“Is there rebirth?”.

“How to attain a birth-less state?”

We have already seen that our subtle body is made up of universal mind.

Only our subtle body takes up fresh bodies.

Therefore, to take newer births, is a possible feature for our subtle body.

We have also seen that the *karmas* are occurring throughout our births.

As we have been proceeding in this investigation taking it as a factual account the view that there are many



births, henceforth there is no need to analyze the question as to whether there is any rebirth or not.

But, what is the purpose of this birth? When do the cycle of these births conclude? What is meant by birth-less state? What is the cause of being born again? Is it possible not to be born again?

- these types of features - we can take up for our investigation.

The emotions that crop up in our mind, have all emanated spontaneously. Whatever have cropped up in our mind do not fructify into action.

We take up only those emotions which are necessary for performing our actions. Other emotions are all unauthorized.

They, themselves disappear.

The emotions that occur to us are all,

not being brought out by us,

we understand that

they all,

are spontaneous in nature.

Therefore, we don't extend a sense of ownership towards any emotions that occur to us.

All the emotions that occur to us have arisen spontaneously;

they disappear on their own.

We are in our home. In our street, many products are being carried on a hand-cart for sale.

In many carts, similar products are being carried. In whichever cart, we find our desired product, we stop that specific cart and buy the necessary products that we need.

As we don't bother about other carts, they all move away from there on their own paths.

There is no need for us to drive them away.

In this manner, all the emotions that occur to us, - whether they are good or bad,

coming on their own,

they disappear spontaneously.

There is absolutely no need for us to regulate them.

Therefore, psychologically,

There is no goal for us to attain. There is no feature to be labeled as good aspect or bad aspect at all as far as the inner faculty is concerned.

As a portrait of our inner emotions only,  
our joys and sorrows turn into experiences.

Therefore,

the struggle to retain happiness and the tussle to remove sorrow do leave us out.

Our entire mental operation turns out to be a mental process without any confrontation.

The self-confrontation tone of mind fighting itself is lost, in our mind.

As a result,

Our desire-oriented performing pattern comes to an end.

Just for the external necessities only,

we are left with only those activities based upon the judicious laws of ethics.

Same state continues even after death.

Therefore,

in order to experience our joys and sorrows,  
 there is no compulsion - there is no need to forcibly  
 to take a birth.

However, it doesn't mean that all those who have been  
 liberated, their *karmas* have concluded.

Even if some remnants of their *karmas* were there,  
 none of them can forcibly,  
 make us to take a birth.

In that situation,  
 in the interest of the society,  
 out of our own choice,  
 we may take a birth caused by our *karmas*.

Those who are not liberated, take birth out of  
 compulsion. Those liberated, take birth, if need be.

Such liberated persons when they take birth, they plan  
 their birth, according to their *karmas* as well as their future  
 plan of active service to mankind.



<b>21</b>
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## **Previous Birth**

“What is the truth about your previous birth? Do you know about your previous birth?”

- this type of questions were raised by some people.

“Some have the gift of clairvoyance. By virtue of such power, they could even tell the birth secrets of a person...

“But I don’t have any such powers. Therefore myself also - my previous birth also, I don’t know anything”.

Such was my reply. As such, this is the open truth about me. “Despite knowing fully about me, I have deliberately concealed my previous birth secrets” – there is no such state for me.

Born as a common man, I had begun my life only as a common man with all good qualities as well as bad qualities.

I had also committed usual mistakes that are done by a common man and performed similar good deeds in my life.

I too entered spiritual field like a common man and involved myself into spiritual searches. I too faced failures in my spiritual pursuits which are being encountered by a common man.

Though involved in spiritual practices and pursuits, I was never keen on obtaining *siddhis* (extra-ordinary yogic attainments) and divine powers. I was keenly pursuing the goal of realizing *Gnana* only. Therefore I was in search of scholars preaching *Gnana* only, and concentrating on their guidance paths only.

Therefore, I didn't get any contact with people possessing extra-ordinary powers. I didn't roam in search of them at all. Till I got self-realization, I didn't know anyone in that state.

Only in my present state, have I got contact with some people possessing such powers. Upon getting contact with people possessing clairvoyant powers, they themselves come forward and tell about my previous birth. As many of

them convey a similar message, perhaps it has to be deemed as trust-worthy.

In childhood when we were students, while bunking school, we used to tell funnily, “My mother told that I have fever; therefore I didn’t come to school”.

Don’t we know that we have fever?

But regarding my previous birth, till date I don’t know anything directly.

But those who had the clairvoyant visions on me are all quite dependable persons. They are not placed in such a position, as to derive any benefit by saying something about me. Nevertheless, I am not prepared to accept and proclaim their vision as a truth on me.

I also have certain other reasons to be unable to openly say what they have told about me.

It is not possible to say whether my opinion is correct or wrong. However, I have an opinion like this; i.e. “there is nothing great in a person being born as a *Gnani*. But being born as a common man, if he attains *Gnana* out of his own efforts, that indeed would be really great” ....such was my opinion.

There is another reason also.

In this context, a funny story used to be narrated.

A man was kept tied with a tree. He was going on cursing all those who have tied him.

“However much I had told that I am a messenger of God, you people never paid heed. Without believing that I am God’s messenger, you have tied me like this. I don’t mind. In this position itself, I shall preach you all. All of you come and sit before me. Otherwise, all of you will go only to hell!”

From his backside, another voice, louder than his, was being heard.

“Don’t believe him! He is not God’s messenger. He is telling lie. I haven’t sent him as my messenger!”

- so sounded the voice. The owner of the voice was tied down with another tree.

In this fashion, some thinking themselves as God or God’s messenger, making comedy,

if they are only fiction stories, it’s alright. But in real life too they behave in such manner.

People with such behaviour, if they enact it somewhere, in an unknown place, it may not matter much.



But if someone living in our midst, behave in such a manner, what should we do?

In the beginning of my spiritual practice, a friend of mine was closely moving with me.

He may even be called as an exponent of scriptures. But he would boast about himself often saying such as, “I am going to rule this world. I will become emperor of this world. Any minute my rare power would be revealed”.

- In this manner he has been blowing his own trumpet for the past 30 years.

If my friend is such a type, even in my close relative circle too I could see such type of persons.

At this juncture, some clairvoyant vision revelations and similar statements presently made about me happen to be similar, I feel rather embarrassed to speak openly about them.

Nevertheless, just because it is a related message pertaining to this book, there is a necessity to convey the same here.

A person had clairvoyant message that in my previous birth, I was a spiritually induced person “A”. Such an intuitive

vision was also re-affirmed by others with similar extraordinary powers.

At this point, a doctor who realized truth through our views, has narrated that before meeting me

the doctor had a dream, in which a saint “B”, was holding the doctor’s hands on his path. When the doctor was a child, his care-taker too had a similar dream. He also asked the saint “B”, “both his parents have asked me to take care of him and have gone for work. How can you take him like this swami?” such was his question in the dream.

“Henceforth I will take care of him”, so saying the saint “B” had taken him away.

The doctor, upon getting full clarity through our views, was still haunted by a question as to why came Mr. “B”. He was under the impression that perhaps another Guru (master) may come henceforth in his life.

Poised at this stage, the person who had revealed intuitive vision about me earlier, when asked on further details, he had clarified the same. That is, he has told that Mr. A only has taken next birth as Mr. B.

But on going through the life history of Mr. B, it was found that he was worshipping Mr. A.

When seeking reason for that, it was explained that providence secretly concealed from Mr. B that he was the reincarnation of Mr. A.

Many others have related me with “A” only and got visions. Only one person could get an intuition that both “A” and “B” are one and the same person.

Perhaps such clairvoyant messages, if made available to me before getting realization, could have been important to me.

But at the realized state,

we don’t attach importance to previous birth or next birth etc.

Therefore don’t confuse yourself with who is indicated by Mr. A or B. Whether the clairvoyance or intuition are true or false, they are one and the same.

Only the clarity of realization alone is important.

Even Gods don’t have the power to grant this clarity of realization.

Because, clarity of realization is not a state of powerful attainment.

To understand the inability of our intellect - mind -  
is the clarity of realization.

Our inability - understanding the inability to control  
the mental process,

Our mind functions on a different dimension.

- Makes all of us,

into living Gods!

Without showing interest to identify who is A and B,  
what this “C” is telling – try to absorb it into your  
core mind – it is more important.

It is enough if we take into focus only those facts  
that can be examined logically.

We cannot examine abnormal messages. They are  
not going to be helpful in our daily functional life.

*Karma, karma* - manifestation, births, virtues-sins,  
etc. are all only in such planes, which cannot be practically  
examined in laboratory conditions.

It is enough if we learn only their inherent messages.

Let us confront all our *prarabdha* circumstances,

with good *aagamiya karmas*,  
winning them over,  
let us behold ourselves  
in *nishkamya karma*.



### **Description of Books**

1. Don't Delay Enlightenment
2. Smash Your Sorrow
3. Give up Meditation ! Get Enlightenment ?
4. Divine You
5. Renounce God ! Be God !
6. Absolute Reality
7. Karma ? (Fate ?)
8. Secret of Enlightenment

#### **1. Don't Delay Enlightenment**

Enlightenment is encapsulated in this small book.

Nature has created this great book for the solution of this century. Many got Enlightenment by this book.

This book has been translated also in the languages - German, Italy, Russian, Hebrew, Tamil and Hindi. Many more People are trying to translate this book in their own language.

This book is available as audio book also.

#### **2. Smash Your Sorrow**

Sorrow is the devil which is destroying our life. It kills even a healthy person. If we are free from sorrow, our total life would become a blessing.

This book dissects our mind psychologically and finds out the way to remove the primary root of Sorrow.

Many got total relief from their psychologically and finds out the way to remove the primary root of Sorrow.

Many got total relief from their psychological problems by this book.

This book answers total solution and one can face the remaining life in a different dimension permanently.

### **3. Give up Meditation ! Get Enlightenment ?**

Are we not thinking that mediation will bring us Enlightenment ?

Unfortunately it can't give us Enlightenment !

It is good to do meditation, if we were only beginners.

Unless we go beyond meditation, we cannot get Enlightenment.

This book makes you Enlightenment, explaining everything.

### **4. Divine You**

You can find out the Divine You.

How is it possible ?

The Divine You is not a static me. It is ever new and ever flowing.

Many got the flow by discussing the same with SRIBAGAVATH. This book contains the collection of those discussions, happened in many places and in many vacations.

Most of the participants blossomed with Enlightenment.

This book clears and answers all the doubts and questions which may be there even after reading his other books.

### **5. Renounce God ! Be God !**

Atman or God is described as an unsolved mystery.

Can we know Atman or God ? How ?

We cannot know Atman or God through our senses or our mind - thus said by our scriptures.

Then how can we know Atman or God ? How can we experience Atman or God ?

Setting right all the contradicting aspects of Atman or God the Atman or God is introduced to you in a new different and acceptable way by this book.



## **6. Absolute Reality**

Scriptures employ many words and terms to describe Truth.

If we do not understand the terms in the true sense, we will get confusion only, instead of getting clarity.

This book reveals the basic truth of Reality without confusing you.

This book is the best option after the book, “Renounce God ! Be God !”

Both the books describe and reveal the secrets of Scriptures in a practical way.

## **7. Karma ? (Fate ?)**

Is there Fate ? - Karma ?

Do the stars and planets have any power over us ? Do they govern our life ? - Our activities ?

Is there any truth in Astrology ?

Is there any free - will to human beings ?

What is the role of God and Goddess ?

Is there rebirth ?

All these things are discussed in a scientific way in this book.

### **8. Secret of Enlightenment**

Enlightenment is explained in a scientific way not using the terminology of scriptures.

You may understand the hidden secrets and scientific aspects of your own Religion more deeply in the light of this book.