

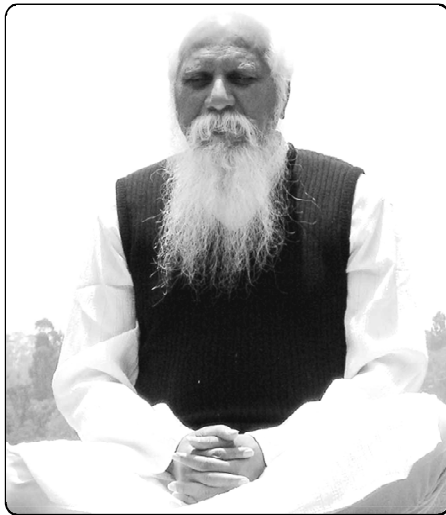
With the blessings of Brahmarshi Patriji...

The Inner Meaning of Bhagavata Events

Brahmarshi Tatavarthy Veera Raghava Rao



The Inner Meaning of Bhagavata Events



Written and Published by :
Brahmarshi Tatavarthy Veera Raghava Rao, B.Sc.,

Translated in English by :
K.Bhuvaneshwari, BBA, LLB, LLM

Translation Reviewer :
Dr. K.Damodhar Rao, B.Tech., M.Tech., Ph.D.

For Books Please Contact :
TATAVARTHY VEERA RAGHAVARAO
Tatavarthivari Street, BHIMAVARAM-534201.
W.G.Dist., A.P. Ph: 94403 09812

Rs.80/-

INDEX

1. The Inner Meaning of Bhagavata Events	3
2. Birth of Lord Sri Krishna in Prison	6
3. The Punishment of the Wicked and the Protection of the Righteous Ones by Lord Sri Krishna	9
4. Lord Sri Krishna Stealing Butter, Milk, and Curd	13
5. Lord Sri Krishna Pulling the Wooden Mortar	16
6. Lord Sri Krishna showing the entire Universe in His mouth	20
7. Dancing on the Hoods of Kaliya	24
8. Lord Sri Krishna Slaying the Demons with ease	26
9. The Water Play of Gopis - Lord Sri Krishna Taking Their Clothes	29
10. Lord Sri Krishna Playing with the Gopis	33
11. Lord Sri Krishna Herding Cows	36
12. Lord Sri Krishna Lifting the Govardhan Hill	39
13. Lord Sri Krishna Defeating the Wrestlers Chanura and Mushtika, bringing down the Mad Elephant	41
14. The Slaying of Kamsa	42
15. Forgiving 100 Mistakes of Shishupala	44
16. Lord Sri Krishna Honouring Kuchela	51
17. Stories from Puranas - Scriptures	53
18. The Emperor Shibi	54
19. A devotee: Kannappa	55
20. Yamaloka (world of Lord of Death)	58
21. A devotee: Markandeya	65

The Inner Meaning of Bhagavata Events



At present, there are people who cannot explain what Bhagavata is. Many people know about Lord Sri Krishna, but they do not know that the Bhagavata is the life story of Lord Sri Krishna.

Through this epic scripture, sage Vyasa conveyed to the world about the life of Lord Sri Krishna and the important lessons from His life through some events.

However, in the world, people portray the events of Lord Sri Krishna's life in the form of movies, dramas, and TV serials and watch them mainly for entertainment and to pass the time. But

Vyasa Maharshi did not give the life story of such a great being to the world to watch it for entertainment. He gave a message to the world through every single event in Lord Sri Krishna's life. Therefore, **each event should be seen not as entertainment but as a message-oriented one.**

These stories should not be used for entertainment; one should know the inner meaning of these events and put that message into practice. Only then does anyone's life become blessed.

Moreover, to understand the Bhagavata, and especially the incidents and the events described in it, one must first know who Lord Sri Krishna is. Without knowing and understanding Lord Sri Krishna, the Bhagavata can never be understood.



Most importantly, the moment people hear the name “Krishna”, they immediately imagine His physical form and think that the form itself is Krishna. They read the Bhagavata from this perspective and try to interpret its events and incidents with the same understanding. This is the reason for so much confusion. Some of them remain incomprehensible, and

Krishna's behaviour is not understood.

But remember, Lord Sri Krishna is not the visible form that everyone can see with their physical eyes. In other words, He

is not the body. He is the invisible, infinitely powerful, birthless and deathless soul which is all-pervading and present in every being. Lord Sri Krishna Himself says [in the Bhagavad Gita (10.20) – “Aham atma Gudakesa...”] “Oh Arjuna! I am the Soul,” right?

Therefore, those who see Lord Sri Krishna not with a physical perspective but with a soul perspective, will be able to understand not only the Bhagavata but also the Bhagavad Gita which He taught. However, to attain soul perspective and be in the soul state, everyone must do meditation. Without meditation, neither the Bhagavata nor the Bhagavad Gita can ever be understood.

Birth of Lord Sri Krishna in Prison



Lord Sri Krishna was born in a prison as the eighth child of Devaki and Vasudeva. At that moment, the prison doors opened by themselves, and all the guards fell into a deep sleep. Vasudeva placed baby Krishna in a basket and carried him to Dwaraka. As

he was walking, the river parted into two, making a path for him. When it started raining, the seven-hooded serpent spread its hoods like an umbrella and protected Lord Sri Krishna from the rain.

In this way, Lord Sri Krishna safely reached Dwaraka, and Vasudeva successfully completed his mission. Let us know its meaning.

What was the reason for Lord Krishna's birth? He was born on Earth to establish righteousness (Dharma) in the world. Since He was born for such a great mission, all of nature and the divine forces within nature supported Him. One unseen divine force opened the prison locks, while another made the guards fall into a deep sleep. In the same way, the River Yamuna, which is a part of nature, parted into two and gave Him a path. As it was raining, another divine force appeared in the form of a seven-hooded serpent and protected Him like an umbrella. Thus, Vasudeva was able to complete his mission without any obstacles.

The message we should know from this incident is that those who protect Dharma, practice Dharma, work to uphold Dharma, and do good for the welfare of the world always receive the support of nature and the divine forces. They are protected, supported, and helped in all ways. Therefore, the message of this incident is that you should also do the deeds that benefit the world, protect Dharma, and perform righteous actions. Do not engage in deeds that are against the welfare of the world and against Dharma.

Know this: We believe that Gods and Goddesses exist. We believe that they expect coconuts and bananas from us. But they do not exist for the sake of these, nor do they desire them.

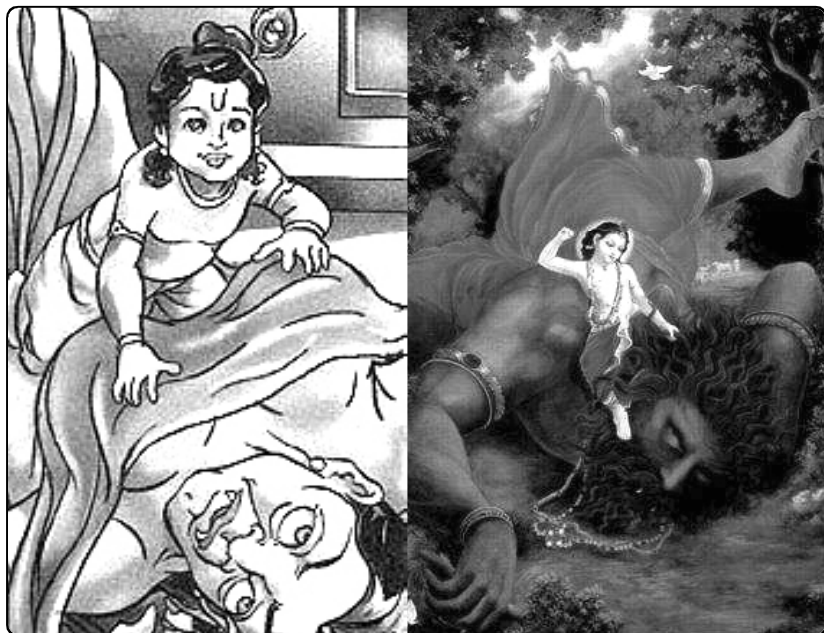
They have no physical bodies, so what would they do with such things? Therefore, we should know that they do not seek such things. Then why do they exist? They exist to help those who work for the welfare of the world and try to protect Dharma. The inner meaning of this incident is that they will definitely help such people in unseen ways. Not only that, the message of this incident is that those who perform deeds for the welfare of the world always receive support not only from the divine forces but also from creation and nature also.

**Are we raising them with love
only to kill them cruelly?**



**We are human beings
Love is our religion!**

The Punishment of the Wicked and the Protection of the Righteous Ones by Lord Sri Krishna



In many events of the Bhagavata, we see Lord Sri Krishna punishing and destroying demons and wicked people. Likewise, we also see Him protecting the weak, the helpless, the innocent, and those who live on the righteous path.

Here, we should not think that “demons” are a separate race. They are also human beings. Anyone who behaves in such a cruel way is called a “demon.” A demon enjoys hurting others and feels happy when others suffer. In other words, people who take pleasure in the pain of others are called demons. Now, we call such people “sadists.” Anyone who enjoys the suffering of others is a demon. Not only that, demons are very fond of flesh and meat.

Demons like eating meat.

Through these events in the Bhagavata, we can know that God punishes demons and wicked people. Sometimes, he even destroys them and punishes them severely. The meaning behind all the incidents of destruction of demons by Lord Sri Krishna is that those who cruelly torture and kill innocent, helpless animals and those who become responsible for such violence by eating their meat will be severely punished by God.

However, people in the world have a superstition that, “No matter how we live or what we do, if we worship Lord Krishna’s idol and sing devotional songs, He will protect us.” That is why they harm living beings at home and then go to the temple and perform ritual worship. But the events in the Bhagavata teach that such people will not be protected. Instead, they will definitely be punished. This is the meaning of the events in which demons are punished.

We also see the incidents where the demons come in many disguised forms, but Lord Sri Krishna recognises them and destroys them.

In that way, demons like Putana and Shakatasura came in disguised forms, but Lord Sri Krishna identified them and destroyed them. That means the message of these incidents is that those who commit demonic deeds cannot escape no matter how many tricks, deceptions, or clever plans they use. The message of these incidents is that all of them will be subjected to God’s punishment. Based on this, one must know that God can find out even if a person harms others at home and then comes to the temple in the disguise of a

devotee; no one can escape Him. Therefore, one must know that they should not commit violence if they seek God's protection.

Therefore, the message of these events is that anyone who hurts, troubles, exploits, or causes suffering to the weak, the innocent, the powerless, the helpless, or even animals that cannot do anything will surely be punished. Those who suffer may be women, children, elderly people, or birds. The reason is that all of them are God's creation and are forms of God.

Therefore, we should know that we must not hurt anyone, we must not be cruel to any living being, we must not behave like demons, and we must not do wicked deeds. If we act against the laws of creation without knowing this, we will have to face the consequences of our actions and eventually suffer hardship and loss. This is the message of these events.

Likewise, we should know that in this creation, good and righteous people are always protected. Many people, when harmed by someone, complain, "I have been treated unfairly." Some even blame God. But through many incidents in the Bhagavata, we can know that those who follow the righteous path and live according to Dharma are protected. Therefore, the message of all these events is that everyone should give up wickedness and demonic behaviour and follow the path of righteousness and Dharma.

We should never think, "There is no one to protect us" or "We have no protection." In this creation, the righteous—those who are good—are always protected, and the wicked are definitely punished. Lord Krishna clearly says this in the Bhagavad Gita through the following verse:

**Shlok: paritranaaya sadhunam vinashaya cha dushkritam
dharma-sansthapanarthaya sambhavami yuge yuge
(B.G. 4-8)**

Meaning: “I incarnate from time to time to protect the righteous, to punish the wicked, and to establish Dharma in the world.”

From this, we must know that we are protected not because of rituals or worship, but because of our own conduct. If one behaves like a demon by harming the weak and being cruel to animals, that person will certainly be punished by God. In other words, they will have to face suffering and difficulties. This is the message of these events.



Lord Sri Krishna Stealing Butter, Milk, and Curd



Through an incident in the Bhagavata, we have learned that during His childhood, Lord Sri Krishna along with his friends would steal butter, milk, and curd from everybody's house. He would share them with his friends and do mischief. This incident also has an inner meaning.

Milk, curd, butter, ghee, and khoya are all products obtained from cow's milk. All these are pure sattvic foods that are very beneficial for human beings. Such food improves intelligence,

purifies the mind, develops the intellect, and helps attain wisdom. It also provides various other benefits.

When we say that Lord Sri Krishna used to steal butter, milk, and curd, it means that He liked them very much. He liked them so much that he would even steal them. Therefore, we should understand “butter thief” to mean one who loves butter very much.

Look, when children like a particular sweet, they sometimes take it and eat it without letting others know. The reason is that they like it so much. But did Lord Sri Krishna really need to steal these things? No! The reason is that there was plenty of milk and dairy produce in His own home. There was no shortage of butter, milk, or curd. If He said, “I want to eat,” would Mother Yashoda refuse? She would lovingly give Him as much as He wanted. In such a situation, what is the need for Him to steal them from everybody’s house? People steal from others only when they themselves do not have something.

Therefore, when we say that Krishna used to steal butter, milk, and curd, we should understand that He loved these foods very much. If we understand the message of this event, we also will like foods like that of Lord Sri Krishna and choose such pure sattvic food.

However, because people do not understand the message of this event, today many people in the world prefer foods dominated by Tamasic and Rajasic qualities. Not only that, no one is giving importance to sattvic food. Human beings have reached such a low state that they are liking the lowest kind of food—dead food, meaning the flesh of dead animals, or meat—and are eating it regularly.

But if we really understand the message in this event, one does not like or eat meat. They prefer sattvic food. The worshippers of Lord Sri Krishna will understand this and develop a liking for the food that Lord Sri Krishna likes. Therefore, we should know the inner meaning of every event.

Moreover, there is a reason why Lord Sri Krishna especially loved cows and the food obtained from them. All living beings are forms of God. Every living being is useful to human beings in some way, either directly or indirectly. But the cow has a special place. That is why Hindus worship the cow and consider it equal to God. The reason is that everything obtained from a cow is useful to human beings. Take milk, for example. How many different products are obtained from milk?! Not only that, when a mother's milk is not sufficient, cow's milk is often given to the baby. In summer, how refreshing and cooling is the buttermilk made from milk?!

Moreover, cow urine has many medicinal properties. Cow dung is also used for cleaning floors and homes, and dried cow-dung cakes are used as fuel for cooking. In this way, no matter how much we feed a cow, it gives us useful things. Nothing goes to waste! If we consider other animals, there is something that goes to waste. But that is not the case with the cow. That is why the cow is that great.

Therefore, know the speciality of milk and milk products obtained from cows. Develop a liking for such sattvic food, eat pure vegetarian food, and quit meat eating. This is the meaning of this event. Therefore, like Lord Krishna, **“What one should love is cow's milk and milk products, not the blood and flesh of a cow.”** This is the message of this event.

Lord Sri Krishna Pulling the Wooden Mortar



One day, Yashoda tied Sri Krishna to a wooden mortar so that He would not go around the house and do mischief. But He dragged it along with Him and came outside. It got caught between two trees. When He pulled it hard, the two trees fell down. Two Gandharvas appeared, bowed to Lord Krishna, and thanked Him, saying, “You have freed us from the curse.” Then they

disappeared.

Let us see the inner meaning of this incident. The Gandharvas were cursed. This means that they were suffering with punishment for the wrong they had committed. Committing a sin means doing something wrong. The fact that they were turned into trees means that they were undergoing a very severe punishment. In other words, they must have committed a very grave mistake.

The reason is that, in this creation, the mineral kingdom—such as rocks and stones—is considered the lowest form of life. The reason is that they cannot move or grow. A higher form is the plant kingdom because trees and plants can sway and grow. Higher than the plant kingdom is the animal kingdom because animals can move, walk, and grow. Higher than the animal kingdom is the human race. Humans can move, walk, grow and also do something that no other species on Earth can do—they can think. Higher than human beings are divine beings, Yakshas, and Gandharvas. They have supernatural knowledge and also supernatural powers.

If such highly evolved Gandharvas had become trees, we can think how severe a punishment they were experiencing. The meaning of this incident is that even though they were undergoing such severe punishment, they were freed through the touch and association of Lord Sri Krishna.

From this, we should understand that when a great enlightened being like Lord Sri Krishna comes to Earth, many people who are suffering—like those who are under a curse—can also be freed from their suffering through His association. This is the inner meaning of this incident.

Look at the present world; almost everyone is experiencing some kind of suffering. Suffering is nothing but the punishment people experience for the wrong actions they have committed in the past. Some receive mild punishment, while others receive severe punishment. In other words, some people are experiencing difficulties that they can bear, while others are experiencing difficulties that they cannot bear. To free such people from their difficulties, Lord Krishna, such a great enlightened being and Yogeshwara, has incarnated on Earth. This incident conveys the message that because of Him and His association, many people who are suffering can be freed from their difficulties—in other words, they can come out of their suffering.

From this event, we should know and understand that anyone who stays in the association of such a great enlightened being will come out of their difficulties. It is impossible for us to have the association of such a great being because at present, he is not there on Earth. We may doubt "Than how can we have the association of such a great being now?" Although we cannot have the direct association of Lord Sri Krishna, we have an opportunity to have His indirect association. The reason is that He gave us immense wisdom through the Bhagavad Gita. He taught us, human beings a wonderful path to come out of suffering and become free from the consequences of our sins. The message of the incident is that anyone who understands and follows this path of wisdom can come out of their difficulties, just like those cursed Gandharvas were freed. Even those who are experiencing very severe difficulties can become free from them.

There, in that incident, we see a direct association with

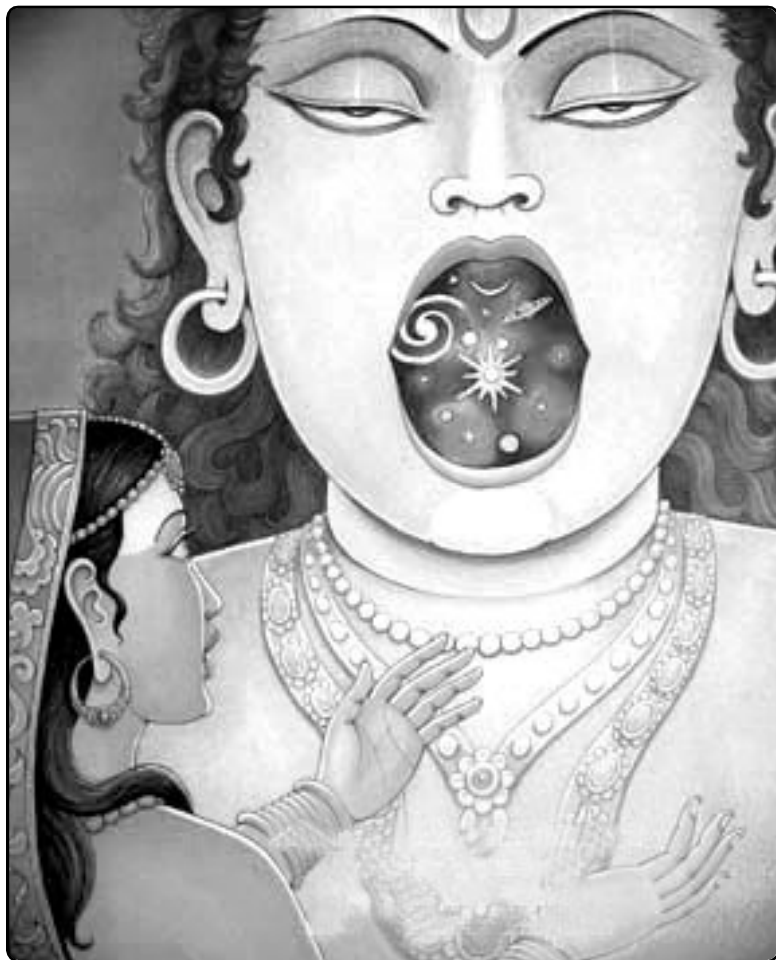
Lord Sri Krishna. But if we follow His teachings in the Bhagavad Gita, then even though we cannot have His direct association, we can have His indirect association. In either case, it is His association! That means the Gandharvas were freed from their curse through Lord Krishna's association. This means they were freed from their punishment—in other words, they were freed from their difficulties. Therefore, the inner meaning of this incident is: **“Understand and follow the wonderful teachings of Lord Sri Krishna in the Bhagavad Gita. You also can become free from your difficulties.”**

**All that the yogis taught is meditation only -
all that they practiced is meditation only**



**MEDITATION MEANS
OBSERVATION OF THE BREATH**

Lord Sri Krishna showing the entire Universe in His mouth



One day, Krishna was eating mud. Balarama and the Gopis (cowherd girls) saw Him and asked, “Are you eating mud?” Krishna said, “No.” Then Balarama and the gopis said, “You are lying. Wait, we will tell Mother Yashoda.” They took Krishna to Yashoda

and said, “Look, Yashodamma! Krishna is eating mud.” Yashoda asked Krishna, “Is it true?” Krishna replied, “No.” Then Yashoda said, “Then open your mouth.” The reason was that if someone had eaten mud, there would be mud inside their mouth.

Krishna opened His mouth. Yashoda was surprised and shocked. The reason was that she could see the entire universe inside Krishna’s mouth—in other words, she could see it within Him. She saw countless planets, many strange and wonderful things, amazing sights, and the entire creation. Then she knew that “He is not an ordinary child” and took Him close to her.

Let us know the inner meaning of this. God is the conscious energy that pervades the entire creation. This creation and all the worlds within it have emerged from Him. Yogis have described these worlds as the “14 worlds.” They are divided into 7 higher worlds and 7 lower worlds. The 7 higher worlds are: 1. Bhuloka, 2. Bhuvarloka, 3. Suvarloka, 4. Janaloka, 5. Mahaloka, 6. Tapoloka, 7. Satyaloka.

Likewise, the 7 lower worlds are: 1. Atala, 2. Vitala, 3. Sutala, 4. Rasatala, 5. Mahatala, 6. Talatala, 7. Patala. Millions of living beings and different forms of life exist in these worlds, and they have all emerged from God—that is, from consciousness. In other words, everything exists within Him. Also, God Himself is present in all these living beings. He gives them consciousness and guides them. If observed, it is understood that **“Everything exists in God, and God exists in all living beings.”** That is why it is

said, **“We are in creation, and creation is within us.”** In other words, saying that everything exists within us means that all the worlds exist within us.

This incident is for revealing this truth only. This is the inner meaning of this incident. The message is that “All the worlds do not exist outside us; they exist within us also.”

If observed, at present, human beings are travelling into space by rockets to other planets to discover the secrets of creation. They are using powerful telescopes to explore the mysteries of the universe. They are also using satellites to know the wonders of creation.

Even after using their intelligence to the fullest and making great efforts, human beings are able to acquire only a limited knowledge about creation. They are able to know only a small part of the creation. In this way, they have been working on this for generations, and all countries are spending billions and trillions of rupees on it. But no one is thinking beyond this.

However, if we can know the inner meaning of this event from the Bhagavata, that is, “the entire creation exists within us,” then no one will make such great efforts and travel outwards. Instead, we will travel inward, into ourselves. The reason is that everything exists within us. Therefore, if we want to know the secrets of creation or know about the different worlds within creation, anyone must travel within themselves. In other words, one must turn inward. That means they must practice “observation of the breath meditation” as taught by Subhash Patriji.

Know this: “What cannot be achieved even by spending billions of rupees can be achieved without spending any money only by turning inward and meditating.” This is the message of this event. Let us know this once again: “The entire universe exists not only in Lord Sri Krishna but also within every individual.” This is the inner meaning of this event. In other words, there is nothing that does not exist within us. There is nothing that we cannot know when we go within ourselves, that is, when we meditate. This is the message of this event. That is why all the yogis have meditated and discovered the secrets of creation.

**All that the yogis taught is meditation only -
all that they practiced is meditation only**



**MEDITATION MEANS
OBSERVATION OF THE BREATH**

Dancing on the Hoods of Kaliya



Also, when the huge serpent named Kaliya was killing the cows and cowherds and was dragging them into water, Lord Sri Krishna not only punished the serpent but also danced on its hoods and crushed its pride. From then on, He ensured that none faced any trouble or difficulty due to that serpent.

From this, we should know that in this creation, the wicked will be punished, and the weak and helpless will be protected. This is the message of this event.

According to this, the message of this event is that no matter how powerful or wealthy a person is—even if they are Kings or Emperors—they will eventually be punished in this creation. If they become proud of their power and position and think, “No matter what I do, what can anyone do anything to me?” If such people harass or oppress ordinary and weaker people, trouble others with selfishness, or even kill people because they have power, no matter how powerful they are, they will eventually be punished and their pride will be crushed like a snake whose fangs have been removed. They will be severely punished. No matter how powerful they are, they must ultimately bite the dust.

We saw many dictators, kings, and leaders who proudly thought, “There is no one who can oppose me,” but were eventually punished by the very people they ruled. We are seeing rowdies, criminals, and political leaders who thought they were untouchable but eventually are terribly getting killed or ending up in prison. We can know through this event that anyone who becomes proud of their strength will eventually have to face disgrace. Therefore, know that no matter what we have—strength, wealth, power, or position—we should never become proud of it or harass anyone and that everyone in this creation is equal. This is the message of this event.

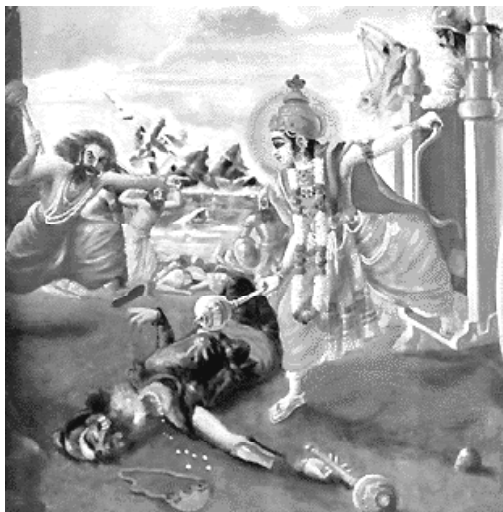
Lord Sri Krishna Slaying the Demons with ease



In many incidents of the Bhagavata, we see the Lord punishing and slaying many demons with ease. We also see many demons being defeated.

The meaning of these incidents is that there are two types of forces in the world: 1. Demonic forces and 2. Divine forces. Those who cause harm to people and the world are called the demonic forces. Those who help others, support them, and bring happiness are called the divine forces. From the events in the Bhagavata, we can know that demonic forces must bow down before divine forces; in other words, they must eventually face defeat.

We should know that no matter how strong we are or how famous we may be, we cannot escape defeat if we behave like demons. We should not become proud, thinking, “I am very powerful” or “I am very important.” We should not behave unjustly or in an illegal manner.



Similarly, even if we are weak, if we live righteously, protect righteousness, and work for the good of everyone, we will gain an upper hand over anyone. From the above events of the Bhagavata we can know that one can achieve success in any matter. This only is the message

of those events.

In this way, we can see many such incidents in the Bhagavata. We can know how Lord Sri Krishna, a divine child with divine power, destroyed many powerful demons who had magical powers. The battle there was not simply between a child and great demons like Putana and Shakatasura. We should know that it was a battle between Dharma and Adharma, that is, between righteous divine force and unrighteous demonic forces. The inner meaning of these incidents is that those who act against the laws of creation, no matter how powerful they are, no matter how many magical powers they have, and no matter how many tricks or

conspiracies they use, they will eventually be destroyed. Know the message of these events, and do not behave like a demon; do not commit violence. Behave like a divine being! In other words, meditate! This is the message of Patriji also. He says, “Himsa chodo—Hamsa pakdo.” It means, “Give up violence and hold the Hamsa.” In other words, give up violence, do not eat meat, and hold your breath—that is, meditate!



The Water Play of Gopis - Lord Sri Krishna Taking Their Clothes



In another incident from the Bhagavata, the Gopis (cowherd girls) leave their clothes on the riverbank and go into the river to play in the water. At that time, Lord Sri Krishna took

their clothes and kept them with Him on a tree. When later the Gopis finished playing in the river and saw on the riverbank, their clothes were with Krishna on the tree. Feeling shy, they requested Him, “Please give us our clothes.” But Krishna did not give them back. Finally, they set aside their shyness, raised both their hands, joined them, and prayed to Him. Only then Krishna gave them their clothes.

Let us see the inner meaning of this event. We should understand Lord Sri Krishna as God and the Gopis as human beings. At present, human beings have left the “clothes” they need—such as truth, Dharma, wisdom, non-violence, love, joy, peace, and meditation—and are playing in the river called the “world.” In other words, they are immersed in worldly pleasures.

That means they are giving importance not only to eating, drinking, and sleeping, but also to feasts, entertainment, and other pleasures. For these things, they sometimes earn money unrighteously and illegally. After some time, when their enjoyment is over, they look for the “clothes” they need—the truth, Dharma, love, non-violence, peace, joy, and wisdom that they should possess. They are somewhere with God, just as the Gopis found their clothes with Krishna on the tree. The reason is that all these qualities are natural qualities of God. As human beings lack these, they are continuing to suffer no matter how many pleasures, comforts, or material possession they possess.

Just as the Gopis could not come out of the river without their clothes, human beings cannot come out of suffering without these qualities. Just as the Gopis requested Lord Krishna, “Please give us our clothes,” human beings also ask and pray to God,

“Please give us peace and joy.” They are performing different kinds of worship and prayers.

But Lord Sri Krishna did not give them the clothes. He told them to raise their hands and pray. This also has an inner meaning. Human beings cannot obtain these things simply by praying to God through meaningless rituals and worship. The reason is that people acquire many things and become proud, thinking, “I am powerful; I have a high position; I am an MLA, a minister, an officer, a husband, or an owner. “With this pride, they do things they should not do and forget God and His dharma. They are also acquiring many possessions and are becoming proud of them, thinking, “This house is mine, this car is mine, this wife is mine, this land is mine, and this wealth is mine.” They are getting elated by looking at these things. But they are failing to know that they came into this world without bringing anything with them, and they cannot take anything when they leave. The reason is they are failing to know that none of these things are theirs. They keep taking pride in these possessions and do things they should not do, which leads them to suffering. They also fail to know that “Nothing exists; God alone exists.” That’s why they are not knowing why they are unable to obtain the “clothes” they need—peace and joy. To attain peace and joy, human beings must give up the ego of “I” and the attachment of “mine.” As long as these remain within them, they cannot attain peace and joy. The message here is that the human beings can immediately receive the “clothes” of joy, peace, Dharma, wisdom, non-violence, love, and meditation from God when they give up the ego of “I” and attachment of “mine,” just as the Gopis received their clothes from Lord Sri Krishna.

Know this: As long as human beings remain immersed in worldly pleasures, they cannot attain truth, Dharma, love, peace, joy, wisdom, and non-violence. In other words, they cannot come out of suffering. This is the message of this event.

Therefore, if human beings want to attain peace and joy, they must give up the ego of “I” and the attachment of “mine.” This is the inner meaning of raising their hands and asking.

Then, how can the ego of “I” and the attachment of “mine” disappear? Both are related to the mind. Therefore, if a person reduces their attachment to worldly pleasures and practices meditation, these two gradually disappear, and eternal bliss is attained.

Not knowing the inner meaning of this event, ignorant people are not only misinterpreting it but also are giving it completely wrong meanings and are insulting God. Therefore, we should know that every event in the Puranas has an inner meaning hidden within it. We should understand that through each such event a message was conveyed to the world. We should understand that message and put it into practice. The life of those who put those teachings into practice will become blessed.

Lord Sri Krishna Playing with the Gopis



It is said in the Bhagavata that Lord Sri Krishna used to play with 16,000 Gopis and dance with them and that so many Gopis loved Him. They were always with Him, and Lord Sri Krishna would enchant them with the music of His flute. We also see incidents of Lord Sri Krishna dancing and playing with the Gopis. However, all these events have an inner meaning.

Here, “Gopis” means the people. The reason for saying that there were 16,000 Gopis is that the population on Earth at that time was not in the hundreds of billions as it is today. Therefore, the inner meaning is that a large number of people living at that time admired and loved Him. Saying that He had so many beloved Gopis means that so many people loved Him.

Here, one must understand that “Lord Sri Krishna” does not mean the form we usually imagine. He is the soul. When it is said that “He was with everyone,” does that not mean the soul that is present in everyone?

When it is said that Lord Sri Krishna enchanted everyone with the music of His flute, it means that through the sweetness of His flute music, He would take all of them into a state of meditation and infinite bliss.

When it is said, “They were always with Him,” it means that during meditation, they had no other thoughts or longing for anyone else. In other words, they remained with the soul in a thoughtless state when in meditation. That means the inner meaning of this is that they would do meditation.

Moreover, when it is said, “The Gopis would constantly think about Lord Sri Krishna and remember His words,” it means that the people of those times would spend a lot of time discussing matters related to the soul, sharing spiritual knowledge, and most of the time talking only about it.

When it is said that He would enjoy and play with all of them, it means that each person, in meditation, would go beyond the mental state and remain in the soul state, experiencing joy in the soul. Being with the soul means being with Him. In other words, the inner meaning of this message is that everyone used to do meditation and remain in meditation. It means that the people of those times would, for some time, forget the world, family life, husbands, and wives and remain with the soul—that is, with Lord Sri Krishna—in meditation.

It does not mean that He had sexual relations with so many women! Foolish and ignorant people take completely wrong meanings, forgetting and distorting the real truth.

What do we all seek in life? Joy, isn't it? Where can we find joy? With God! Who is God? The soul. Therefore, we should try to be with God, that is, with the soul. In other words, we should do meditation. This is the meaning of saying that the Gopis tried to be with Lord Sri Krishna. That means we should do meditation. The inner meaning that is being conveyed in this is that one must do meditation.

The more people try to be with Lord Sri Krishna, the more people He will be with. In other words, the more people do meditation, the more they will be with the soul, right? Therefore, those who believe that Lord Sri Krishna is the soul will understand this; those who believe Lord Sri Krishna is the body misunderstand it. Everything, including our understanding, depends on the wisdom we have.

Lord Sri Krishna Herding Cows



When it is said that Lord Sri Krishna herded cows, loved them, and was friendly with them, it means that He loved all living beings, including all animals, and was friendly with them.

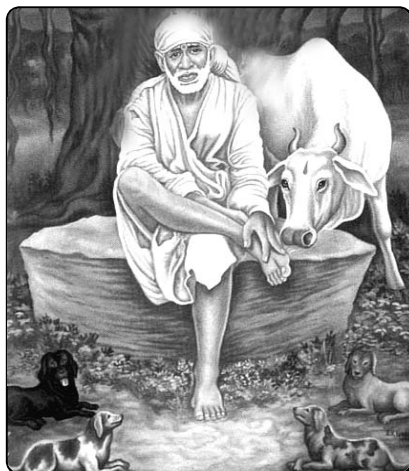
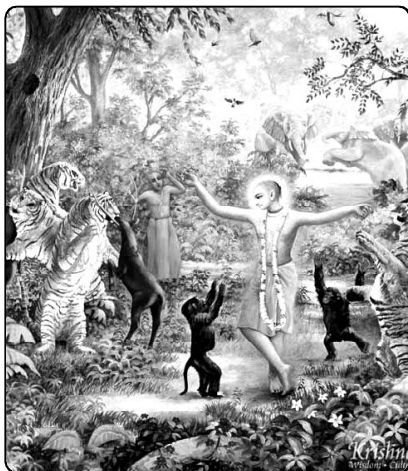
For Him, not only human beings but all living beings are equal. The reason is that all of them are His forms, because He exists in everything. Therefore, the meaning of this incident is that He protected and loved all living beings. Similarly, we should also know that we must love all living beings and animals. We should be friendly with all beings. This is the message of this incident—to follow the dharma of friendship.

When we hear the word “Gopala,” we usually think it means “one who looks after cows.” In other words, we believe it as someone who takes care of and feeds the cows. But “Gopala” has another meaning also.

“Go” means “senses”, and “Gopala” means “one who

controls the senses”. In other words, it also means “one who has control over the senses”.

Therefore, anyone who can control their senses is a Gopala. In other words, we should all become Gopalas! That means we should be able to control our senses. Those who can control their senses in that way will be able to control their entire lives.



So, to control the senses, we must control the mind, because all the senses are controlled by the mind. To keep the mind under control, we should do meditation. Those who meditate gain complete control over their senses. All such people are Gopalas!

The inner meaning of this event is that just as Lord Sri Krishna controlled cows, we also should control our senses. This is the message given to us. Therefore, do meditation and become Gopalas!

“Killing animals is a sin - Sin is disease.”



**Purva-janma-krtam papam
vyadhi-rupena pidyate!”**

**(“The sins committed in a previous birth afflict
a person in the form of disease.”)**

Lord Sri Krishna Lifting the Govardhan Hill



Indra was angry with the Yadavas, the people of Dwaraka, and began the rain of stones. At that time, Lord Sri Krishna lifted Govardhan Hill on His little finger and protected the people of Dwaraka, the cows, and all living beings from the rain of stones. Finally, Indra was disappointed.

The inner meaning of this event is that those who work for the welfare of the world and protect Dharma can accomplish even the greatest tasks with ease. One should know that for such people, even lifting a mountain with their little finger is as easy as doing an ordinary task. No matter how great the work or task may be, they can accomplish it very easily. The deeper meaning of this event is also that no matter how many obstacles such people face or how many people try to create obstacles for them, they cannot do anything. The work they have undertaken will

not be stopped. In this event, Indra created many difficulties with the rain of stones. But no matter what he did, he could not harm Lord Sri Krishna or those who had taken refuge in Him. In the end, Indra was disappointed.

Therefore, know that for those who work for the welfare of the world and protect Dharma, any task, no matter how great, is as easy as lifting a mountain with the little finger. It is that simple for them. We should also know that no one can harm those who take refuge in such people, and they will not have to face difficulties or losses.

We can know this by observing Brahmarshi Patriji. He is also working very hard and putting so many efforts into establishing peace in the world, to make the world free from violence, to make the path of meditation available to each and everyone in the world so that they will come out of all problems, to stop violence against living beings, and to make the laws of creation known to everyone. He is taking up great tasks that ordinary people cannot even imagine. He is conducting meditation yajnas and taking up projects such as constructing pyramids that amaze ordinary people. In this way, he is making great efforts to establish Dharma.

Whatever task Patriji takes up, no matter how great it is, he is able to complete it very easily. Many obstacles arise while carrying out these tasks. But no matter how many obstacles he faces, we can observe and know that they are unable to harm him or those who have taken refuge in him.

Even without having a single rupee in his hand, he is constructing many large projects and huge pyramids for the welfare of the world. He is conducting meditation yajnas with lakhs of people. While constructing these projects and conducting such programmes, he faces obstacles from some people. He has to overcome many difficulties. But he is resolving and overcoming all these obstacles as easily as Lord Sri Krishna lifting the Govardhan Hill with His little finger. We can understand the message of this event if we observe Patriji. Therefore, let us also live according to Dharma and protect Dharma.

Lord Sri Krishna Defeating the Wrestlers Chanura and Mushtika, bringing down the Mad Elephant



Lord Sri Krishna and Balarama entered King Kamsa's palace with the intention of killing the demon king Kamsa and establishing Dharma. To prevent them from entering his royal palace and to kill them, Kamsa sent two extremely powerful wrestlers, Chanura and Mushtika, against them. But Lord Sri Krishna and Balarama easily defeated them.

Similarly, Kamsa also sent a mad elephant against Sri Krishna and Balarama. But Lord Sri Krishna brought down the elephant also.

That means those who work to protect Dharma in the world will face many obstacles and difficulties. But no matter how strong or powerful those obstacles may be, they can overcome all of them very easily. This is the inner meaning that is being conveyed through these events.

Therefore, the message that is being conveyed through these events is that we also should follow and try to protect Dharma. Then, no matter how many obstacles or difficulties we face in our lives, we also will be able to overcome them easily.

The Slaying of Kamsa



Kamsa, the king who possessed demonic qualities, made many plans, used many tricks, and tried many deceptive methods. Yet, in the end, Lord Sri Krishna killed Kamsa. There is an inner meaning to this also.

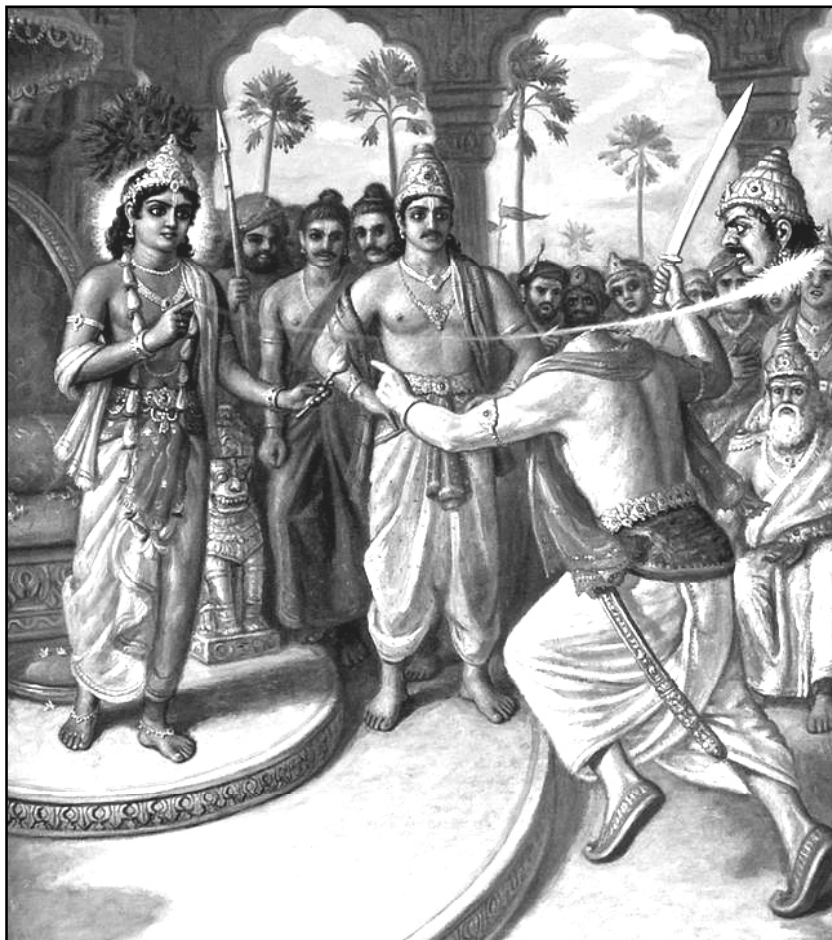
Kamsa was a close relative of Lord Sri Krishna—his own maternal uncle. Even then, Lord Sri Krishna punished him. The message in this is that God has no likes or dislikes, and everyone is equal to Him. We can know that He does not have special affection for those who are close to Him or hatred for others. We can also know that no matter who a person is, if they make mistakes, behave like demons, or go against Dharma, they will be punished.

Many people worship Lord Krishna's idol, sing bhajans, and think that they have become close to Lord Krishna. Also, they wear religious marks and rings and think that they have become dear to Krishna. Moreover, some even think, "Because I am a Hindu, Lord Sri Krishna will love me." With this belief, they continue doing things that they should not do and think that they have become dear to Lord Krishna. They think that no matter how they behave, because they perform worship, bhajans, and recitations, He will protect them and will never punish them.

But based on the above event, we should know that everyone is equal to God. Even if they are Hindus, no matter how many rituals they perform, prayers they offer, or bhajans they sing, if they behave wickedly like demons—that is, if they harm other people or other living beings and act against Dharma—they will be severely punished. Even if they are not Hindus, do not perform rituals, do not sing bhajans, do not pray, do not perform aarti, do not wear religious marks, bindis, or sacred ash, and do not wear sacred threads or rings—if they follow non-violence, behave justly and righteously, and do good deeds, they will certainly be protected. This is the inner meaning in this event.

Therefore, one should know that everyone is equal to God. He makes no distinction between His own and others, and He has neither likes nor dislikes. The reason is that everyone and everything is His form. But if one thinks, "I am a Hindu; I perform worship," and continues to commit wrongs and sins, they cannot escape punishment. In other words, they cannot escape suffering. This is the inner meaning of this event. Its message is that we should not behave like that.

Forgiving 100 Mistakes of Shishupala



Lord Sri Krishna tolerated Shishupala's mistakes even though he committed many of them. He forgave him for up to 100 mistakes. But when Shishupala committed the 100th mistake, Krishna did not tolerate it any longer. He punished Shishupala and

cut off his head.

The meaning of this event is that there is a subtle law of Dharma in this creation. That is, **“one does not face suffering immediately after committing a sin. In other words, one is not punished immediately. Only when the sin bears fruit will there be punishment. In other words, difficulty arises.”**

Sin means actions that go against creation and against Dharma. Remember, all of us exist within this creation and there is also a Creator who created this creation. People call Him by different names. Muslims call Him Allah, Christians call Him the Father, and Hindus call Him God, Paramatma, Parabrahma, Adi Shakti, Para Shakti, Parameshwara, Vishwatma, Lalitha Devi, and many other different names.

Moreover, God has arranged certain rules in His creation so that all the living beings created by Him—including human beings and animals—can live happily, peacefully, and comfortably, without hurting, harming, troubling, or causing loss to one another. These rules are called Dharmas (laws).

If anyone violates these rules, that is, if they go against Dharma or act against the laws of creation, and if their actions cause suffering or harm to other living beings in this creation, we should know that they will receive punishment according to the subtle laws of Dharma in creation. We call those punishments “difficulties.” Remember, when we face difficulties, it means that “we have received the consequences according to the laws of this

creation.” Think about it: Why did we face difficulty? It means that we have hurt or harmed someone, caused suffering to someone, or acted against the Dharma of creation.

Know that no difficulty, illness, or problem comes immediately after committing a sin. They happen according to another subtle law of creation. This is only called “the sin has ripened”. Because, in this creation, “punishment does not come immediately after a sin is committed; punishment comes only when the sin ripens.” The reason is that every person who makes a mistake is given an opportunity. They are given a chance to realise their mistake and correct themselves. But if someone does not realise their mistake, does not stop doing it, continues making the same mistake again and again, and does not change their behaviour, then an appropriate punishment is given to make them realise their mistake and bring a change in their behaviour. In other words, there is a limit even to making mistakes and causing harm. Crossing that limit is what is called “sin has ripened”.

This is the message conveyed to the world through the incident of Shishupala. Shishupala insulted and verbally abused the Lord, but the Lord did not do anything because it was his first mistake. But Shishupala did not realize this. Instead, he became arrogant! He thought, “Lord Sri Krishna cannot do anything.” He continued to verbally abuse and insult Him again and again. But the Lord did not say or do anything. He remained patient. Shishupala became more reckless. He thought, “What can anyone do to me? I am the greatest. It doesn’t matter, no matter what I

do. I will do as I please!” In this way, he continued insulting the Lord and making one mistake after another. The Lord tolerated and endured up to 99 mistakes. Shishupala did not grasp this. Then he committed the 100th mistake also. The Lord did not tolerate it anymore. Shishupala did not make use of the opportunity he had been given. So, to teach him a lesson and make him realise his mistake, the Lord immediately punished him and cut off his head.

When it is said that the Lord tolerated 100 mistakes of Shishupala, it means that He gave him an opportunity. In other words, his “sin had not yet ripened.” But when he was punished for the 100th mistake, it meant that he had lost the opportunity he was given. In other words, “the sin had ripened.” That means he no longer deserved forgiveness; he had become deserving of punishment.

The meaning of this incident is that anyone can perform sinful actions only up to a certain limit and for a certain period of time. Up to what point? Until the sin ripens. Once the sin ripens, whoever they may be, and however great they may be, they must experience the consequences. Whether they are wealthy ministers or people in very high positions, they will have to undergo punishment. They will be deserving of punishment. In other words, they will have to face difficulties. This only is the inner meaning and the message of this incident.

Look, many people become proud and arrogant because of their strength. That strength may be physical strength, financial strength, political or official power, positional power, or even

intellectual strength. If, out of pride and arrogance, they trouble or hurt those below them; if they torture or kill animals, which are also living beings in this creation; if they kill them and eat their meat; or if they otherwise act against the Dharma of creation, all such people will be punished according to the laws of creation. In other words, they will have to face difficulties.

But if we observe, in the beginning nothing happens to such people. No matter how much violence they commit or how many sins they perform, nothing happens to them. Because of that, they become even more arrogant and reckless. The reason is that they have no understanding that they are part of this creation. All the time, they are with the arrogant attitude like that of Shishupala: “I have the strength, so I can do whatever I want. No matter how I behave, what can anyone do?”

Look, will a person who eats one chicken immediately face any difficulty? No! Even if he eats 10 chickens, nothing happens! So they continue eating and say, “What will happen if I eat? If I want, I will eat even more!” As they continue to eat in that way, they receive punishment once the sin ripens. In other words, they may meet with an accident, and their legs or hands may break! They may develop some illness! They may get burnt in an accident! Then, there will be no use even if they cry.

Look, many people experience more suffering in their old age. In other words, they develop illnesses—sometimes unbearable illnesses! The reason is the sinful actions that they have committed in their youth without thinking, out of pride and arrogance of youth.

That is the reason for them to experience suffering in their old age. Then why did they not suffer in their youth when they have committed those sins? Because their sins had not yet ripened.

Therefore, the inner meaning of this incident is, “Suffering does not come immediately after committing a sin. Suffering, illness, or problems arise only when the sin ripens!” In this event, it is said, “100 mistakes,” but the meaning is not that “one will be punished only after committing 100 mistakes.” The real meaning is “when the sin ripens.” This depends on the subtle laws of Dharma in creation. How many mistakes a person has to commit before they are punished, or how many chickens a person has to eat before they develop an illness, depends on the laws of creation. But the most important thing to know is this: “Punishment requires the sin to ripen!”

We see the same in the Puranas also. Whenever the gods fight with demons and are defeated; all the gods go to Lord Vishnu and plead with Him. Then Lord Vishnu says, “Be patient for a while. Let his sin ripen. Then I will take care of him.”

Similarly, Buddha also says, “Until a person’s sin ripens, they live under the illusion of happiness. Because of this illusion of happiness, they continue committing sins and do not stop. But once that sin ripens and suffering arises, they realise how unbearable, painful, and hellish that suffering can be.” Therefore, everyone should know this and avoid committing sins. In other words, one should not engage in violence, one should not eat meat which is a cause of violence.

Based on all the above, **one should know that “Suffering does not arise when a sin is committed; suffering arises only when the sin ripens.”**

Therefore, know this: just because you killed one chicken, harmed one goat, or ate one fish, it does not mean that suffering will come. Nothing will happen! So, do not think, “Then it is not wrong.” Do not repeat that mistake again and again. Do not turn your life into hell. **If you commit a sin and no suffering arises, do not think, “It is not a sin because I did not suffer.” Instead, know: “The sin has not yet ripened.”**

This is the message that Sage Vyasa gave to the world through the incident of Shishupala in the Bhagavata!

The right to live happily is not yours alone; God has given that to us also!



Lord Sri Krishna Honouring Kuchela



Kuchela was Lord Krishna's childhood friend and was a poor man. Lord Krishna not only honoured him but also lovingly ate the very simple food that Kuchela brought him—flattened rice (poha).

The message taught in this incident is that no matter how great a person may be, they should treat the poor and ordinary people as their equals and respect them. Rather than valuing only the grand feasts offered by the wealthy, we should consider anything given by ordinary people with love and affection as great. Even if

it is something as simple as flattened rice, we should feel it as great and be able to regard it as a grand feast of five kinds of delicacies. This is what Lord Krishna taught the world through this event. That is the inner meaning in this event.

In other words, we should not look down on, insult, or humiliate ordinary people. We should not think of one as great just because one has wealth or power, nor should one treat one as superior. We should know that “Everyone is one; everyone is equal” and behave accordingly. Therefore, do not be arrogant because you have something, and do not feel sad because you do not have anything. Know that, in this creation, everything and everyone is equal to God. That is the message of this event.

If we think in this way, we can know a message from every event. Sage Vyasa gave us such message-oriented incidents in the Bhagavata. If he had tried to write every detail of Lord Krishna’s one-year life, describing everything exhaustively, it would have resulted in thousands of books. Such an enormous task would be impossible. Even if such books were written, reading them all would also be impossible.

Therefore, Lord Vyasa presented only those events that are necessary for the world and that people can put into practice. Hence, we should grasp the inner meaning of these important events, put them into practice, and strive for the welfare of the world just as Lord Krishna did. If we live like that, wouldn’t this very earth become a heaven? But at present, we see Kamsas everywhere in the world. That is why the world is like this. Therefore, let us know the message that is in the Bhagavata and transform this Kali Yuga into a Satya Yuga.

Stories from Puranas – Scriptures



Stories from Puranas and scriptures were written by scholars and sages to give a message to human beings and to humanity. Some of them may have actually happened, while some may not have happened.

Therefore, we should know their inner meaning and grasp the message conveyed through them. Instead, we should not think, “Did this happen or not ? Is it true or not?” We should not lose our minds by misinterpreting them. Know that all of them are message-oriented. The scholars conveyed the messages they wanted to give to the world through these stories from the Puranas.

Through some Puranas, the scholars conveyed that “Shiva is great,” while through some others, they conveyed that “Vishnu is great.” All of this is nothing but poetic expression and literary artistry. Didn’t Lord Krishna show His Vishwaroopa and say, “All the Gods are one; they are not different. Everything is me; I am everything.” Didn’t Annamacharya say, “Brahma is One; Parabrahma is One”? Didn’t Shirdi Sai Baba say, “Sabka Malik Ek Hai”—“There is only one Master of all”? Didn’t Jesus say, “I and my Father, I and you, are all one”? Therefore, we should grasp only the subtle principles of Dharma and the messages contained in them. If we go deeper than that, everything will be confusing.

The Emperor Shibi



Through the story of Emperor Shibi, the scholars conveyed the message that we should show compassion towards all living beings. The Emperor Shibi cut his own flesh and offered it in order to save a pigeon, that is, a bird. In this way, the scholars explained the greatness of protecting animals, birds, and innocent, speechless living beings. That means we also should protect birds such as chickens and other animals. We should not kill them, we should not commit violence against them, and we should not eat their meat. We should show compassion towards them. That is the message of this story from the Puranas. You don't have to necessarily cut your flesh and give it to them! It is enough if you stop eating their meat!

Think about it: the Emperor Shibi cut and offered his flesh to save one bird. But how many birds and animals are we consuming just to nourish our own bodies?

A devotee: Kannappa



Similarly, through the story of Devotee Kannappa, the scholars not only conveyed the message that we should have unwavering devotion and faith in God but also taught us what devotion should be like.

The devotion of Kannappa was devotion for God, whereas the devotion of ordinary people is devotion for desires.

In his intense longing, distress, eagerness, and deep yearning to attain God, Kannappa completely forgets himself. He reaches a state where he does not even know what he is doing or what he is saying. He has only one longing and one deep yearning—to attain God and have His darshan.

In the ecstasy of his devotion, he reaches a state where he is not knowing what he is doing. He does not even think about whether his actions are right or wrong. He is not in a state to think.

Kannappa's entire longing, distress, and devotion were wholly God. Moreover, he knew nothing about God. Kannappa was that innocent. He did not know what God is like, where God lives, how to reach Him, whether God is visible or not, whether God needs food or not, whether God feels hungry, whether He eats or not, or what He eats. He was in a state of complete innocence and knew nothing about any of these.

In such a state, Kannappa thought, "Perhaps God feels hungry just like human beings. Maybe he is hungry." With that feeling, he offered meat to the Shiva Ling. The meaning of this is to show that Kannappa was in such a state of devotional ecstasy. It does not mean, "You can eat meat. Go ahead and eat it!" That is not the message at all! How can people who eat meat even compare themselves with Kannappa? Are Kannappa and these people the same?

At that point, in order to test his devotion, God made tears flow from His eyes. Kannappa then plucked out both of his eyes and offered them to God. Can you offer your eyes like that? At least, can you offer your hand? Can you even offer one finger? We are people who cannot even do that for God! If someone says, "Kannappa offered meat, so we also can eat meat," what should we call such people?! What kind of devotees are you? Think about it! Therefore, we should think, "What is the message contained in these stories from Puranas?" But if we think in another way, we are the ones who will be at a loss.

That means those who want to have the darshan of God must give up attachment to everything and even give up the sense of "I." The tests that come in such a state can also be extremely

difficult, and one must overcome those tests. Then only one can attain God-realization. That is the message of this story.

But how are those who pray to God saying, “I cannot see; give me eyes! I cannot walk; give me legs! My hands have become deformed; make them right!” and worship Him only for them, become His devotees?

The one who is ready to give his eyes for God, the one who does not care even if he loses his eyes, and the one who yearns intensely for God—that person is a true devotee! Such a person attains liberation and receives the grace of God.

Don't eat us! Love us!



All living beings are valuable to God

Yamaloka

(World of Lord of Death)



In Yamaloka, Yama dharmaraja (Lord of Death) is seated on a throne, and Chitragupta will be beside him. In front of Chitragupta, there is a large book. All the virtuous and sinful deeds of human beings are recorded in that book. Soldiers of Yama are also there in Yamaloka. They bring the dead, that is, those whose lifespan has come to an end, to Yamaloka. In Yamaloka punishments are carried out for those who have committed sins, and the sinners undergo those punishments. In short, this is the essence of Yamaloka that scholars have presented to the world through the Puranas.

This is the understanding that everyone has about Yamaloka.

But what we should think about is not, “Does Yamaloka exist or not?” What is important is to know the message we are supposed to learn from this story of the Puranas. Moreover, we need to know about what the message is that those scholars actually conveyed to humanity through this Purana. We should know that and put it into practice. Then only our life is filled with joy. Therefore, let us know the inner meaning of this Purana and the message contained in it!

Look, as soon as someone dies, two soldiers of Yama arrive. They take the dead person to Yamaloka and bring them before Yama. Then Yama Dharmaraja tells Chitragupta who is sitting beside him, “Tell me what sins did this person commit?” Immediately, Chitragupta opens the large book in front of him and turns through the pages. He finds the page containing the account of the deceased person. Looking at that account, he reads out all the sins that person has committed. After hearing that, Yama Dharmaraja gives the appropriate punishments, and the soldiers of Yama carry out those punishments. This is what happens in Yamaloka. But here there is a message behind every aspect of it. Let us know what that is.

“Two soldiers of Yama come to take the deceased person (dead person) away.” Naturally, people in this world think, “Once we die, there is no more life.” But the message given to us through this event is that even after death, we continue to exist and we still have a life.

Then, who actually died? The body! In other words, the body is burned, and the person has gone upwards—that is why we

say, “He died.” “He died” means “he has gone upwards.” It does not mean that he no longer exists.

From this, we should know that we do not really die; we still have lives. If we still have another life, we should think about that life also, right? That life should also be good, right? We should think about what to do to make that life good. Are we thinking about all these? No! Why? Because we do not know about this. That is why the scholars gave us the message through this Purana that “We still have life.”

Moreover, another message of this event is that in this creation, there are many worlds apart from the earthly world that we can see; there are many invisible worlds also. From this, we can know that we live in this visible world with this body for some time, and once we leave the body, we go to invisible worlds in an invisible form. Furthermore, the inner meaning behind the statement that “two invisible Masters come and take us to the appropriate worlds” is that, based on the karmas we performed on Earth, we are taken to the worlds we are destined to reach by two invisible Masters in those worlds. That is, we can know how much meaning is contained in this single event. We can also know how much message the scholars conveyed through this event.

“The soldiers of Yama take the deceased to Yamaloka and bring them before Yama. Then Yama asks Chitrugupta, ‘What sins did this person commit?’ Chitrugupta then takes out the person’s account from the large book he has with him.”

From this, we should know that anyone who commits sins, no matter who they are or how powerful they may be, will eventually have to give an account of their actions. Therefore, we

should never think, “There is no one to question us about what we do.” We must definitely answer for each and every action we perform. Therefore, the message in this is “We must think carefully before doing anything.” Moreover, another message of this event is that no matter how powerful or important a person may be on Earth, if they commit mistakes, they will have to stand equally as an accused before the same court of this creation and answer for their mistakes and sins.

When it is said that “Chitragupta has a record of the deeds,” it means one must know that whatever anyone does in this creation, and whatever deeds they perform, are all recorded. Generally, we commit mistakes and sins thinking, “No one is watching, and no one will know.” But through this event, it is conveyed that even if no one sees us, every deed we perform in this creation is recorded every moment. Whether we perform a deed in the most remote place, inside a room with all the doors closed, or even inside a dark cave, everything is recorded. This is what is conveyed through Chitragupta’s record. In other words, through this event, scholars gave us the message that every individual has an account in this creation, and all our deeds are recorded. In spiritual terminology, Chitragupta’s record is called the “Akashic Records.”

Next, it is said that **“Chitragupta reads out each of the mistakes the person has committed.”**

This means that he tells how many chickens the person ate, how many goats they killed, and how many fish they caught, pierced onto hooks, and fried in oil.

He also reads out how many people the person cheated

on and how many people they abused or suppressed, insulted, harmed, or caused suffering to. Moreover, whether someone cut off another person's leg, someone's hand, poured acid on someone, or physically abused their wife—whatever a person did and however many such actions they committed, everything is read out. It means we must know that every action we perform, every mistake we make, and every sin we commit is recorded in a detailed manner. The message in this is: We should never think, “Nobody is watching.”

Then when, where, and how do people experience the results of their sins? They experience them when the sin ripens, in the form of difficulties, illness, or accidents on Earth. In fact, people are not just going to experience them—they are already experiencing them.

Then “Yama Dharmaraja gives punishment according to each person's sins.” That means if someone cut off a chicken's legs, Yama says, “Cut off his legs.” If someone fried



fish in oil, Yama says, “Put him into oil.” If someone beat his wife, he says, “Beat him with whips.” Then the soldiers of Yama will carry out those punishments.

The inner meaning of this event is not that Yama literally gives punishments and his soldiers carry them out. The message is that whoever commits sins in this creation must experience the consequences. In other words, they must go through difficulties.

Another message of this event is that the kind of punishment matches the kind of sin, and the measure of punishment matches the measure of the wrongdoing.

However, we do not experience punishment for our sins somewhere above. We experience them right here in the form of difficulties. Why? Because only the body can be punished for the sins committed with the body. But who can punish the soul once it leaves the body? Lord Krishna said that nothing can be done to the soul, right? Didn't He say, “Fire cannot burn the soul, water cannot wet it, weapons cannot cut it, and wind cannot dry it”?

Therefore, no one can do anything to the soul. The consequences of the sins committed through the body have to be experienced through the body itself. Hence, through the event of Yamaloka, the scholars gave us the message that “Whatever kind of violence we commit, we will experience that kind of violence; whatever kind of sins we commit, we will experience that kind of hell; whatever kind of mistakes we commit, we will experience that kind of punishment with the body on the Earth.” Therefore, grasping this, we should know that we should not commit mistakes and sins, we should not engage in violence against living beings, and we should not eat meat.



But it is not important to know, “Does Yamaloka exist or not? Does Yama exist or not?” What is important is the message that the scholars conveyed to the world through this Purana. Therefore, if we look at the Puranas as message-oriented, we will benefit a lot from them. But if we look at them critically, everything becomes confusing, and it is all loss.

To watch Tatavarthy's zoom sessions:

a) Silence meditation from **4 am to 6.30 am** followed by messages related to soul-knowledge from **6.30 am to 7.30 am**
Zoom ID: **2413823868** Password: **RAO**

b) The above-mentioned Zoom session will also be livestreamed on **YouTube** from **6.30am to 7.30am**.

c) Those who are in the TVR & TRL WhatsApp group will receive Zoom and YouTube links, along with details about the Tatavarthy's classes. They must save Sindhura's phone number: **8555995217**

d) Those who wish to join the Tatavarthy's WhatsApp group can contact Sindhura: 8555995217, Madhu: 7893917364 or visit www.tst.org.in and click on the "Join WhatsApp Group" link.

A devotee: Markandeya



Devotee Markandeya was a devotee of Lord Shiva and was born with a short lifespan. With the desire to continue living, he sought refuge in Lord Shiva. According to our us, the Shiva

Linga itself is Lord Shiva, so we say that Markandeya took refuge in the Shiva Linga. Markandeya's lifespan had come to an end, and his time of death had arrived.

As usual, Yama came to take Markandeya's life, that is, his soul. But Markandeya held on tightly to the Shiva Linga and would not let go. In other words, he held on firmly to Lord Shiva, which we describe as taking refuge in Him. Even then, when Yama Dharmaraja tried to take Markandeya away, Lord Shiva appeared and was about to punish Yama. He said, "How can you take away a devotee who has taken refuge in Me?" Yama then bowed to Lord Shiva, left Markandeya, and went away. This is, in brief, the story from the Purana. Let us now know the inner meaning of this.

Markandeya means a human being, Lord Shiva means the soul, and Yama means death.

When it is said that "Markandeya was born with a short lifespan," it does not mean only Markandeya; all human beings have a short lifespan. Compared to the gods and divine beings above, the lifespan of a human being is very little and short. That is why human life is compared to an air bubble and is also called insignificant.

There is another important thing we should know from Markandeya's story. No matter who you are, once the lifespan is over, you must leave the body. In case you decide, "I do not want to leave this body," that is, if you want to continue living on Earth with this body, then, like Markandeya, you also must take refuge in Shiva. In other words, you must take refuge in the soul. Then

Yama, that is, death, cannot do anything to you. In other words, you will not die.

To reach this state, we must know the actual meaning of this event. Shiva does not mean the Linga; Shiva means the soul! This is exactly what Yogi Vemana clearly explained.

He asks, “People see a stone and believe it to be Shiva. But how can a stone be Shiva when a stone is simply a stone? Why are human beings unable to know the Shiva within themselves in the form of the soul?”

That is why Lord Hanuman tore open his chest and showed Lord Ram inside his heart.

If we understand this, we can understand the entire story of Markandeya. If we can’t understand this, we can never become like Markandeya, and we cannot receive the protection of Shiva.

Therefore, “taking refuge in Shiva” means taking refuge in the soul. If we want to take refuge in the soul, where is the soul? The soul is present in everyone. It is present within you also! “Tightly holding Shiva” means firmly holding the soul within you. Firmly holding the soul means always being with the soul and staying in the soul state. The path to remain in that soul state is “observation of the breath meditation.”

Those who always remain in a meditative state—that is, those who do not focus on worldly matters but remain with the soul, in other words, those who hold on to Shiva—do not have death. This means they do not have to leave the body. In other words, Yama cannot do anything to them.

Therefore, know: “If you become close to the soul, it is the same as becoming close to Shiva!” For such people, Yama becomes distant. In other words, death becomes distant; it is as though there is no death to them.

We often discuss that many Yogis remained in their bodies for hundreds or even thousands of years while continuously staying in a meditative state. It is said that Mahavatar Babaji has remained in this state. Similarly, it is said that Raghavendra Swami is still in a meditative state within his samadhi. It is also said that Lord Venkateshwara is still in a meditative state.

Similarly, Devotee Markandeya, by holding on to the soul, that is, by meditating, did not allow Yama to take him away even after his lifespan had come to an end. In other words, he conquered death. This means that if we will also always remain in meditation, we can overcome death and remain in the body for as long as we wish.

Now let us know how we can be with the soul through 'observation of the breath meditation.' First, we should know that we are not just the body. Along with the body, we also have the mind and the soul. Now let us know how to be with the soul within us.

If we keep our eyes open, we will be with the body. But since we need to be with the soul, we first close our eyes. As soon as we close our eyes, thoughts arise. This means we are no longer with the body; since it is the mind that thinks, we are now with the mind. But we should not be with the mind; we should be with the soul. Therefore, we shift our thoughts to the breath. As we continue

doing this, our thoughts gradually decrease. As the thoughts decrease more and more, eventually there comes a state where all thoughts stop. If there are no thoughts, it means there is no mind, right? In that state, we are neither with the body nor with the mind. What remains is only the soul, right? That means, in this state, we are with the soul. If we are with the soul, it is the same as being with Lord Shiva, right? When we are with Lord Shiva, what can Yama do to us? Can he even dare to come near us? Therefore, if we do meditation, even Yama should run away! In other words, we should know that death cannot do anything to us. Even death has to run away!

From this, we should understand that those who remain in a meditative state can continue living for as long as they wish, even after their lifespan has come to an end. In other words, we should know that they can be with their physical body. This is the message we should know from the story of Markandeya. Know: When you meditate, you are taking refuge in the soul, that is, in Lord Shiva. When you perform ritual worship, you are taking refuge in the Shiva Ling, that is, in a stone. Therefore, meditate and take refuge in Lord Shiva.

If you do not meditate, Yama comes closer; if you meditate, Yama moves far away.

DHARMAVYADHA

Through the story of Dharmavyadha, the scholars conveyed the message that we should respect and serve the parents. His profession is not the main point of the story. The message is that even though he followed such a profession, he became a great wise person because he respected and served his parents. Through this story, we should know the importance and greatness of respecting and serving the parents.

Chaste wives (Pativratas)

The stories of Pativratas such as Sati Savitri and Sati Anasuya conveyed the message that a wife should respect her husband. However, the message is not that a wife should tolerate the violence committed against her by the husband.

How to meditate? Observation of the breath

Sit in a comfortable position, with your hands clasped (locked) and legs crossed, and close your eyes. Simply observe your natural breathing, noticing each inhale and exhale.

Even if numerous thoughts arise while observing the breath, let go of them and refocus on the breath. Gradually, you will reach a state of thoughtlessness, where the flow of thoughts ceases (stops), and the mind becomes void and calm. This is only a meditative state.

Once we reach a state of thoughtlessness, we must observe various experiences related to the body, nervous system and soul. In this state, the universal life force (cosmic energy) flows abundantly into the body, cleansing the energy body. This energy heals all ailments (illnesses), and as the energy body is purified, our karmas will dissolve.

Everyone should meditate twice daily for at least the same number of minutes as their age.

Information available on Tatavarthy's website:

Website address: www.tst.org.in

a) Details of programs conducted under the guidance of Mr. and Mrs. Tatavarthy and Google Maps location are available.

b) All books by Mr. and Mrs. Tatavarthy are available in PDF format for free download in Telugu, Kannada, Hindi, and English languages.

c) All the messages of Mr. and Mrs. Tatavarthy are organized in concept-wise YouTube playlists.

d) Summaries of Mr. and Mrs. Tatavarthy's messages are provided in the form of quotations.

e) The gallery of Mr. and Mrs. Tatavarthy is also available.

For registration of a 3 day free meditation and soul-knowledge training classes held in Bhimavaram on the 1st, 2nd, and 3rd of every month, contact Sindhura, 8555995217.

Programs by the Tatavarthy's that will be broadcasted on YouTube:

a) Channel name: **Tatavarthy Veera Raghava Rao**

This channel has 2,000+ videos featuring messages from Mr and Mrs Tatavarthy.

b) PMC has also launched a YouTube channel for Brahmarshi Tatavarthy Veera Raghava Rao.

Channel name: **Brahmarshi Tatavarthy Veera Raghava Rao.**

c) For messages from trainees who have trained under Mr. and Mrs. Tatavarthy, watch the Tatavarthy Spiritual Trainees YouTube channel.

d) You can also go directly to the YouTube app, type Tatavarthy Veera Raghava Rao in the search bar, and watch all the Mr. and Mrs. Tatavarthy videos.

Tatavarthy Raghavarao Sir Books in English

1. Soul Science	Rs.160
2. Life Science (Part-I)	Rs.120
3. Who is God?	Rs.110
4. Why Guiding is Not Meditation ?	Rs.100
5. Which is the right meditation ?	Rs.100
6. Die before death!	Rs.120
7. The Law of Karma	Rs.100
8. Losses caused by Desires	Rs.100
9. Benefits of knowing what happens after death	Rs.100
10. What is Meditation?	Rs.80
11. True Path	Rs.80
12. Metaphorical Messages of Wisdom	Rs.80
13. The Scriptures Meaning and Inner Meaning	Rs.80
14. The Inner Meaning of Bhagavata Events	Rs.80
15. Why soul-knowledge ?	Rs.70
16. What comes after death ?	Rs.70
17. Learnings through the male and female births	Rs.70
18. Who are Soul-murderes?	Rs.70
19. Three Types	Rs.70
20. How to improve Financial Status ?	Rs.60
21. Wisdom is attained only through Meditation	Rs.60
22. Brahma Jnan	Rs.60
23. What is Intention?	Rs.50
24. Why is this life?	Rs.50
25. Shankaracharya's Jagrata panchakam	Rs.50
26. Vegetarian Food Is Human Food	Rs.50
27. Brahman means?	Rs.50
28. How to become a master?	Rs.50
29. How to become a champion ?	Rs.50
30. Truth	Rs.50
31. Three Types of Lives	Rs.50
32. Three Types of Future	Rs.50
33. Are we residents of this world or the other world?	Rs.40
34. Meditation for the Development of Students	Rs.40
35. Non violence and vegetarianism	Rs.40
36. How to prevent conflicts between husband and wife?	Rs.40

REBIRTH (Tatavarthy Rajya Lakshmi)	Rs.150
What is Ignorance (Avidya) ?	Rs.70



In the world, people portray the events of Lord Sri Krishna's life in the form of movies, dramas, and TV serials and watch them mainly for entertainment and to pass the time. But Vyasa Maharshi did not give the life story of such a great being to the world to watch it for entertainment. He gave a message to the world through every single event in Lord Sri Krishna's life. Therefore, each event should be seen not as entertainment but as a message-oriented one. These stories should not be used for entertainment; one should know the inner meaning of these events and put that message into practice. Only then does anyone's life become blessed.

The inner meaning of some of the events from the Bhagavata has been explained through this book. I hope that readers will grasp these messages with an open heart, put them into practice, and make their lives blessed.

Rs. 80/-

- Brahmarshi Tatavarthy Veera Raghava Rao

**Scan these QR codes using Google Lens to
download the books of Mr. Tatavarthy Veera Raghava Rao
& Mrs. Rajyalakshmi from the website.**



**Telugu
Books**



**English
Books**



**Hindi
Books**



**Kannada
Books**



**Tamil
Books**