



An Introduction To 33 Koti Devata

*“Dedicated to Unity of Mankind and
Unity of All Life.”*

T Balakrishna Bhat



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On reading this book you will know how you can work together to build a peaceful, prosperous, united and safe world around you as a part of 33 Koti Devata network. You will be proud being a Hindu or whatever ancient civilization you are part of. You will know how to live like a devata well endowed with Daivee Sampath.

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Logo of 33 Koti Devata.

The base represents growth and well being and the crown represents knowledge, power and Daivee Sampath.

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About this book:

33 Koti Devata is a global network of groups dedicated to unite all Sanatanis such as Hindus and like minded individuals and groups in India and elsewhere in the world. It will enable them to activate powerful daivee qualities in them, to help each other in every possible way, to consolidate their voice and to stimulate their governments to work for their welfare. This book is a brief introduction to the network, its scope, principles, methods and actions.

About the Author:



Dr T Balakrishna Bhat has worked as a scientist on development of advanced materials and modules for protection and also on developing newer ideas and avenues for unification for over four decades.

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Chapter 1

33 Koti Devata In Brief

Abhayam



Hindus and other like minded individuals and groups are facing grave threats from organized inimical forces and are in an existential crisis all over the globe. 33 koti devata is a simple plan which enables them to **unite** and overcome the problem. It provides a simple well structured global network and method which will make this seemingly impossible work indeed possible. As a member of 33 koti devata * you can gain daivee sampath and enjoy unity, peace and prosperity, * receive help and provide help in all contingencies with a limitless reach, * consolidate your voice

and vote to make the world listen to you and * make your government work for you.

33 koti devata is dedicated to achieving all these at the hands of the common men and women using their common day to day problems, activities and ideas in domain 0 which are small WhatsApp or similar groups of like-minded friends, neighbors and relatives. Their voluntary representatives called devabharis (DB) form the domain 1 at the pin code level, whose representatives form domain 2 at the district level and so on. The needs and wishes of members at the zero level are suitably transmitted, consolidated and acted upon by the representative DBs by using the network to reach out to larger and larger audiences and also to the right officials or leaders. Suitable trusts in various countries collaborating together will guide the process.

Chapter 2

Nature Of Unity And Benefits Of Unity



It is useful to see what unity really means, what are its benefits and what are the challenges being faced in the present day world. It is also important to be aware of what disunity is and what are its effects. We are living in an era of rapid and profound changes: changes in our thoughts, structures, processes, systems and paradigms. It is a time of unprecedented global communication, awareness, networking and integration. It is a time of truly massive, and yet, peaceful reorganization and restructuring. It is a time of massive dissolutions and awesome creations.

Driven by the new spirit and its requirements, a quest for peaceful systemic improvements is occurring throughout the world. Newer

structures and processes are emerging to strengthen the spirit of unity, amidst diversity and change.

We, the Homo sapiens, have already devised newer and powerful logic, analyses, rules, systems and paradigms for unification. We came down from the trees; we came out from the caves. We benefit in many ways through such great and enduring efforts. For example, we obtain a safer and more secure life for our children by forming families; we find delightful entertainment through music, arts and sports in collective stimulations and explorations of our finer aspects; we collectively research in medicine to quickly cure diseases; we collectively and continuously explore the mysteries of nature through science and add to our knowledge on the forces of nature; we collectively use science and technology for better living through inventions such as air travel, electricity and communication; we share expertise and exchange goods and services to generate comforts unthinkable when alone; we support one another in times of calamity; we continuously expand our boundaries of knowledge to rejuvenate and redefine our frames of reference and we intimately interact with other species in many ways in the fascinating schemes of life. As a result of a large number of successful interactions, a maze of bonds has formed. We are bound together, intimately and intricately, in ways that are both fascinating and promising.

We are strongly inter-connected. The challenge of unification is to value these connections and to nurture many more such wonderful schemes and links.

Yet, on our way, we find seeds of new problems along with relics of the old ones. We come across seemingly endless, irreconcilable conflicts and astronomical gaps. Conflicts regarding faiths, structures and tools; conflicts due to fear of new conflicts, conflicts in anticipation of future conflicts and conflicts based on our needs and greeds do exist.

Gaps in communication and awareness keep coming up. Our journey seems to be jinxed by our age-old and persistent paradigm of disunity.

Even though all over the globe many say, 'we are one', there are also many who do not quite feel any real sense of unity. How can we forget the dishonest milieu around us? How can we ignore the deliberate wars driven by religious convictions or political conveniences and compulsions? How can we ignore the catastrophic invisible war on our ecosystem caused by our desperation to acquire material gains? How can we ignore the many possible wars simply based on desperation of economy and control? How can we ignore the war within oneself with desperate mind and helpless body as evidenced by addiction to harmful drugs? How can we ignore the rapid extinction of species after species?

Taken together with all our existing weapons of destruction such as atomic bombs, many of the products of our disunity threaten even the very survival of life on our planet, our only home. It is equally disturbing that we are addicted to the war-process which has penetrated and divided even the individuals. Our inability to see unity has had an immense damaging effect on our society. Our

inter-connectedness seems to have made it difficult even to escape. It has added to our exasperation. The need for unification has actually increased, but we are not clear how to pursue it. The challenge of unification is to look for creative solutions and to escape extinction.

The challenge of unification is related to the re-establishment of a common nervous system and putting a stop to all kinds of terrorism, including wars.

Atomic bombs were dropped on 'others'. Thousands of more bombs are being made, supposedly, to be used on 'others'. The challenge of unification is related to the task of eliminating all such one sided thoughts and operating principles from our minds.

Unification is the challenge of seeing the fire even when it is on others' houses, and realising that it is our own house which is actually on fire.

There are tragedies: earthquakes, cyclones, famines. Donations pour in, but, agencies on the way eat up everything. Very little reaches the needy. Many profit out of the chaos. What is more, robbers rush in to tear off the gold ear-rings or the nose-studs from the dying. This is the level of insensitivity and mercilessness to which we have all sunk in the divided world.

Many are dying of hunger. Unification is the challenge of bringing the men and resources together and producing adequate food for all to create heaven for the common people.

A dull mind unable to stimulate itself tries out drugs and gets stuck. The challenge of unification is to enable the minds to stimulate

themselves and to stimulate others without the use of harmful addictive agents which indeed create hell for all people.

Regions are closely inter-connected with one another. But unable to stimulate satisfying partnerships, each asks for a separate nationhood.

One nation has disputes with others. Unable to resolve them by dialogue, it goes to war. Followers of one religion live amidst followers of another. Unable to tolerate each other, they clash and riot constantly. Some try for separation; some try for conversion. All suffer, generations after generations. These are all the challenges for stimulation and unification.

Poems, revelations, scriptures, scientific theses and technologies are sung, revealed, written or discovered from time to time. Giving new meanings to the old ones, as well creating new ones, is a natural endless process. Some insist that the best and the final things have been found, and that all must follow them, and must stay unchanged, forever. But, the relentless human pursuit and differentiation will not stop. Fights result. The challenge of unification is related to the process of allowing evolution in the ways of thinking, in allowing evolution of knowledge, and in learning the art of expanding our frontiers without having to condemn the past ones. The challenge is to acquire the boldness to think for ourselves, and to allow others to do the same in all aspects, including those relating to faith and those which are told by experts or god-men. In our daily life, we often practise non-cooperation. We raise control regimes, police check posts, and demand visas, passports and licences. We invoke God to destroy

our enemies. We create hell and send our enemies to it. What an intensity of violence and hatred between individuals, groups, species and nations! How tensed up and vitiated is the atmosphere! The challenge of unification is to unwind ourselves and to clear up the mess.

Earth is so rich, our minds are so powerful and yet, we are in a terrible state of unnecessary misery. The challenge is to develop prosperity-generating, satisfying relationships.

Species after species are becoming extinct one in every ten minutes on an average. We too are in the queue! The challenge of unification is to realise this, now. The challenge is to consciously change our course and to learn the art of nurturing all.

Many of the magnifiers and pain-intensifiers are due to the boundaries and barriers which, we ourselves have created with a false notion of protection. The challenge of unification is to escape from the devastating effects of the terrible enclosures we live in. The challenge is to transcend the barriers and to create partnerships. The challenge is to stop processing reality as disunity. The challenge is to view reality as unity and to derive immense benefits.

Unity nurtures satisfaction, happiness, prosperity, and a feeling of success. Unification reduces stress and directly increases our span of life. Individuals, groups, or species would all live longer peacefully if they can experience unity. Life becomes exciting as well as pleasing at times of unity knowledge, health, wealth, enjoyment - all things lively - would seem to come effortlessly.

Fortune seeks united groups. Unification amplifies our ability and productivity many fold to generate wealth enough for all and some to spare for future generations. The challenge of unification is to realise these cherished dreams.

Disunity is a severe and chronic mental illness of humanity. Its themes and manifestations vary constantly. Healing them should be one of man's greatest priorities and is a formidable challenge for all times. The challenge is not for saints alone; it is for all of us. The challenge is not for changing individuals only; it is for changing the society also. The challenge is not for changing slowly; it is for changing rapidly. The challenge is not for tomorrow; it is for today. Although the challenge of unification is not new, it needs new approaches because the background has changed dramatically in recent times and it will keep changing through our times of unprecedented disequilibrium. The scope of unification has now increased tremendously because we now have powerful tools and media which inter-connect all entities across the globe.

Also, the power of science coupled with our enormous population has profoundly altered the scope of our relationships.

We now have many problems, prospects, assets and liabilities, which are obviously common. What is more, we are beginning to learn that many of our actions are dominated by the net result of all actions and expectations of everyone. We are getting profoundly involved with each other.

A global perspective is now available to the common man. We are able to appreciate that all are interconnected, and that, not only humans, but all species work together many intricate and delicate

balances as they create and support life. Due to the greater breadth and speed of interactions, the distance and time-scales that separate individuals, events, and interactions have also shrunk. A global, unified consciousness and spirit has to evolve, and there are clear signals that this indeed is happening. Any scheme of unification now has to necessarily encompass all.

The traditional methods of discrimination, containment, and confrontation cannot really work under conditions where a global inter-connectedness is a reality. Use of divisive methods can only lead to even greater levels of dissatisfaction, chaos and despair. Our species, nay, the whole life system on earth, is at risk of total extinction should we insist on using our obsolete and divisive methods, systems, and paradigms.

How do we renounce our divisive approaches, and how can we work together? This is the key challenge.

For the first time in the world, we have the necessary tools, skills and knowledge to meet the challenge.

The challenge is one of actually getting into the act in a global way. Those who meet this will attain an elevated state. Those who do not shall suffer disunity, poverty, rivalry and war. They may also turn out to be the tormentors of the rest. The challenge of unification is to avoid this blunder.

Unity is related to our state of composure when we approach others. Are we calm or are we apprehensive? Are we tensed up? Are we afraid and are others afraid of us? Are we conscious of ourselves only, or are we aware of our partners also? Do we

perceive goodwill or ill-will? These are some of the questions related to the analysis of unity.

Mothers give birth to babies who have separate identities. Unification expects them to support each other throughout and achieve a new goal, the goal of continuing life.

Managers differentiate themselves from those who are managed. Unification does not mean that all will become managers. It also does not mean that there will be no more managers and no one to give or take orders. It means that managers too will listen. Unification means that one neither becomes inferior by having to listen, nor does one become superior merely by giving orders. It means that all keep their composure as they work together and derive benefits by the division of responsibilities. Unification implies that we establish a complementary listening process and a process of mutual tolerance, care and concern, even when we are in different compartments.

Species, races, castes, creeds, religions, professions, states or languages differentiate and give birth to newer ones. Disunity imposes an antagonism among them. Unity provides complementary and harmonious fitting to each other. Disunity involves relationships such as master-slave and superiorinferior. Unity has none of the above. It simply permits all to develop beneficial companionships. Unification does not destroy the boundaries; instead, it generates mutually beneficial processes which transcend the boundaries.

Unification does not mean that we shall forever retain the same envelope, never ask the hand to work for the mind, never cut some

nerve to stitch it somewhere else or never kill any even for most essential food as designed by nature. But, it means that we shall not consider the pain there, as though it is a pleasure here. Unification is to keep the composure and to feel continuity and relatedness with all, at all times. Unification is related to everyday life and is not utopian. It is related to the process of establishing harmonious relationships in the day-to-day life among all the elements of the tree-of-life and its products and processes. Unification is important for daily interactions, be it for individuals, groups, nations, or species. It is important for our survival. It is important all the time.

Birth, growth, disease and death are essential ingredients of life. So also are the activities along the food chains. Unification is the art of maintaining composure at these gates of intense activity. Species of man differentiates from the species of monkeys. Unification means that man cannot hate monkey for not transforming with him and that any disaster for monkey is not felt as boon by man. It means that prosperity for monkey is felt as prosperity for man as well. Unification is the art of generating companionship in the woods.

Again, unification does not always mean making physical connections. It only means creating mental connections. For unity between rat and cat, the two need not invite each other for dinner. Unification does not involve befriending or blindly loving. It involves the overcoming of the need to hate. It involves elimination

of the thought of hatred from our minds. It involves the creation of mutual goodwill. It involves creation of a common conscience.



Unity has enormous powers. Fear, conversions, alienation, anxiety, depression, suicidal tendencies, indifference, helplessness, self loathing, addictions, anger, hatred, poverty and all such problems will vanish. Peace of mind is a natural outcome. Children and youth will follow dharma and escape from falling into harmful habits, dangerous paths, wicked traps, and destructive perversions. Even with a little bit of unity we can get our government to do what we want it to do. Unity has immense overarching powers.

Chapter 3

The Challenge



But then the real challenge is what to do to bring about unity and how to create an effective process and mechanism for continuous unification.

In this context several methods have been tried in the past. Most powerful ones until now have used some story or other and somehow compelled everyone to fall in line and follow. Ideas such as new religions, new Gods, new names of Gods, new ways of worship, new messengers, new prophets, new books, new constitution etc., have been one set of such tools. Visible commonality markers such as color, race, language, region, nation etc., are another set. Narratives such as communism, Nazism, Marxism, Maoism, socialism, humanism, equality, equity, wokeism, groupings, political parties etc., are yet another set. What people call cults, gangs, terrorists, or revolutionaries are yet another manifestation. Unfortunately, nearly all of them have done

serious damage rather than any good. Clearly something is seriously lacking and it will be futile to follow similar routes. We need to explore something markedly different if we want succeed in a real way.

For this we need to dive deep and first examine the cause of these failures. When we do this we find that most of them have/had a rather profuse ingress of Asuri Vipath. Essentially they united only to divide, and often only to loot or exploit. They were largely founded on fear, hatred, greed, jealousy, lust, ignorance, threat and such Asuri traits. Others were rather shallow or useless. What has been lacking therefore is the most essential ingredient for unity i.e., Daivee Sampath. Asuri Vipath can never really unite in any sense and can never do any real good. Shallow ones can't stand in front of Asuri Vipath. A strong enough Daivee sampath is needed.

Fortunately Daivee Sampath such as Abhaya, Satva, Samshuddhi Jnana, Yoga, Dana, Dama, Yajna, Swadhyaya, Tapa, Arjava, Ahimsa, Satya, Akrodha, Tyaga, Apaishuna, Shanthi, Daya, Aloluptvam, Mardava, Hri, Achapalam, Teja, Kshama, Dhrithi, Shaucha, Adroha, humility and such wonderful qualities are the basic and prime ingredients of Sanatana Dharma which make its followers intrinsically devatas by their very nature, by their birth and by their traits imbibed and cultivated over thousands of generations. Wealth, health, unity and contentment along with scientific, technological and material advancement and attaining all the four purusharthas in this life, is a natural outcome and state of being for them. It had indeed been so for tens of thousands of years.

Yet, our sanatani majority, during the past millennia has been misled, divided and tortured in multiple unimaginably horrible ways. Thousands of cultures and civilizations have been brutally wiped out from the face of the earth. Even today this is continuing in spite of democracy. We, the Sanatani are being attacked from all directions, but neither the government nor the society is coming forward to support us. No one seems to listen to our tales of woe. All of the elected leaders, without exception, are ignoring, abandoning and even attacking us from all sides irrespective of which party they belong to. Many gurus, heroes, models and idols have misguided us, leaders have misled us, parties have ignored or destroyed us, while government establishment itself has turned generally insensitive or indifferent and, more often than not, blatantly hostile. Asuri Vipath, wherein everything is literally opposite to Daivee Sampath, is all pervasive and is wreaking havoc on us.

Obviously something has gone wrong even here. If we examine the situation closely we find that we have slowly started interpreting Daivee sampath itself wrongly with a meek perspective and hence we have lost our way. For example, word Ahimsa got interpreted as no violence which completely tied down our hands against violent aggressors. It made us weak and made us lose our lives, our wealth, our family, our institutions, our kingdoms, our self confidence and self esteem too. So also Daya was taken to the extreme as compassion even on tormentors thereby encouraging and rewarding them. Tyaga was mistaken to mean giving up everything, including one's duties which weakened the social

fabric. Kshama was mistaken as forgiving and forgetting even unforgivable criminals who thus became emboldened. Jnana was mistaken to mean only knowledge of God, Atma etc., which weakened our technological capabilities. Action and work got devalued and surrender became the buzzword which made us poor. Karma got sidelined and fate and pre-destiny took its place leading to helplessness. Purpose of life was mistaken to mean escaping samsara, rebirth and life itself leading to a general collapse. Vedas were devalued leading to our loss of direction and loss of respect for our ancestors and their wonderful gifts. Life got devalued which made us hollow. God or heaven became the elusive goals. Death and after-life became the focus of attention. Life lost focus on life itself.

Meanwhile Varna, professional specialization called Jati, language differentiation and all the beautiful elements of diversity working together in unity were misused and exploited to sow seeds of disunity by inimical forces. Uniformity started getting forcefully advocated and imposed. The very same ideas and Asuri Vipath which caused much destruction and disunity world over started getting imposed over us .

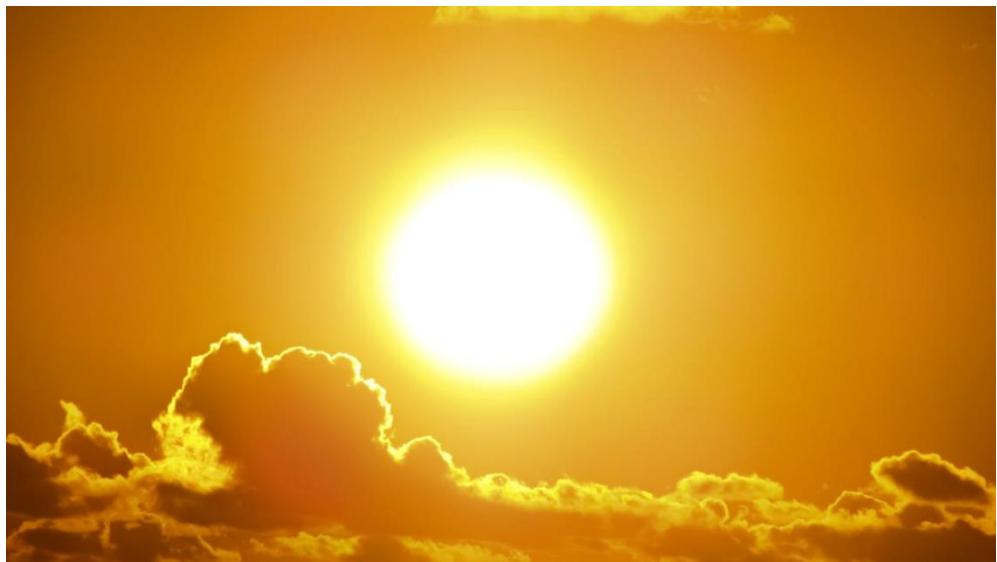


But, fortunately all is not lost yet. It is still possible to retune ourselves to the correct Daivee Sampath which has been ours right from birth for thousands of generations. It is still hidden inside our DNA. Our mission in 33 Koti Devata is to use this unique asset of ours and build our unity on a strong foundation of Daivee Sampath which is essential for readying our mind to make us agree to come together, even unconditionally, even as strangers and to act together decisively whenever needed.

Let us now explore what Daivee Sampath really is and what are the various elements that go into its making.

Chapter 4

Daivee Sampath



There is a beautiful concise description of daivee sampath in Bhagavadgita chapter 16. Within the first five shlokas it presents nearly all that is needed. It covers the Asuri qualities as well, as a quick rejoinder. Not only that it reassures all of us that we have nothing to worry because we are all born with these daivee qualities.

These shlokas form the group anthem for our 33 Koti Devata.

Group Anthem :

Shri Bhagawan Uwacha:

Abhayam satva samshudhi jnanayoga vyavasthithih

Danam damascha yajnashcha swadhyaya tapah arjavam 1

Ahimsa satyamakrodhah tyaga shanthi apaishunam

Dayabhuteshwaloluptvam mardavam hrirachapalam 2

Teja kshama dhrithih shaucham adroho natimanitha	
Bhavanti sampadam daiveem abhijatasya Bharatha	3
Dambho darpobhimanasca krodha parushyamevacha	
Ajnanamchabhijatasya Partha sampadamasureem	4
Daivee sampad vimokshaya nibandhayasuri matha	
Ma shucha sampadam daiveem abhijatosi Pandava.	

Abhayam is the very first and indeed the foremost of daivee sampath. It is the slogan and main feature of our 33 Koti Devata too. It means being completely free of any fear. At the same time it means causing no fear in others. This is the key quality needed for living like a devata. It is the key quality needed for unity. Once this sampath comes in all others smoothly follow.

One of the main fears in human beings has been the fear of death. The fear has been infinitely amplified by our ingenious selfish inventions of hell and such gory descriptions of our imaginary journey after life. Later in this section we will carefully analyze the problem of death and show how death is bypassed by life and that too quite effortlessly by every living entity. Nature has designed life to bypass death. Hence we can easily shake away that fear. We only need to understand that our stories of hell etc., are only stories, and are not real. Next comes the fear of the king or the law. This can be countered first and foremost by ensuring that the king or the government is correctly chosen. A government which is non exploitative, a government which listens to you is what is needed. In democracy this can be achieved only by showing unity of purpose while voting and by confirming that the government would do desirable things and would refrain doing things which are harmful to you. 33 Koti devata network is designed to make this

happen. Then theft, robbery, cheating etc., are other common cause of fear. These are easily addressed if a responsible and responsive government is correctly put in place. Thus we establish *Abhayam Daivee Sampath* amidst us.

Next is **Satva**. It means purity in a broad sense. Purity in everything, particularly in thoughts and actions. Here what enters our minds is most important but what enters ours stomach is also important. Those items which are contraindicated have been well studied by our ancestors and it would be prudent to follow their guidelines, as far as possible. However, depending on the professions one is engaged in appropriate adjustments and fine tuning with *Rajas* and *Tamas* qualities may have to be made and adequate honorable space in society be provided for them too.



Next is **Jnana Samshuddhi**. Refined Knowledge is needed in order to be able to be established in any state. While deep and accurate knowledge of the physical world is vital for creating good living conditions, equally important is a reliable and honest knowledge of what we are. In this context an important issue is the issue of death which will be discussed separately later. In addition, there is a need to be continuously engaged in pursuit of truth and knowledge in an honest way in all walks of life. In order to make refinements in our knowledge continuously there is a need to express it too without fear or favor which is a hall mark of Devata.



Yoga vyasthithih means being established in yoga. In a broad sense Yoga means union. Essentially it boils down to being able to see

unity and being able experience unity. It is a vast area of exploration and practice. One may follow any of the myriad ways which works for oneself. But for those who are busy, the banana plant model, the death bypassed reality and the equality sign towards all living entities may be adequate and sufficiently rewarding. What more is needed for experiencing unity than actually seeing it ? **Dana** is to give. First level is giving what others need but you don't need that much, when you have enough and a bit surplus too. Second level is to be able gift even if you don't have surplus considering the dire needs of the other as also important to you. Highest level is to be able to give even if you need very much. At least on a few occasions in life one ought to be able to do such a dana. You could recollect and cherish those moments lifelong and experience a daivee sampath wave breezing over you. However, in the modern world, it is better to be prudent and avoid attempting to be like a danveer Karna, Shibi, or Bali.

Dama is restraint or self control. There are too many pot holes in the world and there are too many temptations and traps. One could subject oneself regularly to Dama rehearsals using day today encounters with such naturally occurring temptations. That way one can withstand even surprise encounters.

Yajna is roughly understood as sacrifice. In a typical yajna two words are most prominent. One is Swaha, the other is 'idam na mama'. Swaha means 'may it be good' . Idam na mama means ' it is (yours), not mine' meaning that I am offering it completely and whole heartedly. Everything that we do in this world can be done with this attitude: with good intentions and wholeheartedly. Then

our life becomes a yajna in its entirety and elevates us to the status of a devata.

Swadhyaya is self study and also study about the self. Self study involves life long practice of pursuit of knowledge and skills needed for making life better. Study of self is analysis of one's thoughts and actions by oneself which enables continuous improvements and prevents downfalls. It also means explorations of the spiritual world in depth by oneself.

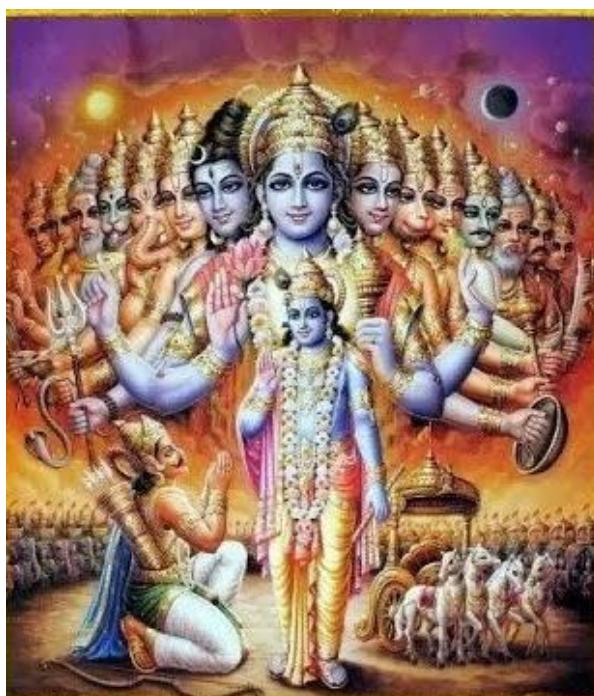
Tapa is perseverance, hard work. All achievements in this world are a result of tapas, mental or physical. Devatas get pleased with tapas and give boons. This simply means that tapas is a well trodden, reliable, sure way to success.

Arjava is a very special quality. It is being straight forward. Life becomes very light for and around those who are straight forward. Everyone knows how uncomfortable it is to be with crooked people.

Ahimsa is a much praised but badly misunderstood daivee sampath. 'Ahimsa paramo dharma ' implying that Ahimsa is the highest religion, has been the declaration, slogan and teaching of many leaders and traditions. Unfortunately, it has been taken to the extreme by some leaders. Innocent masses and learned ones alike, have fallen prey to these delusional misleaders. The tragic consequence is that large groups of Sanatana followers have been totally disarmed. As a result horrible violence has been inflicted on them and crores of them have perished. Sanatana dharma has been wiped out from vast stretches of land.

Clearly, we have failed to grasp the true meaning of the daivee quality Ahimsa.

Here in Bhagavadgita, Daivee sampath Ahimsa is being praised by Bhagavan Shrikrishna in the battlefield of Mahabharata for invoking Arjuna to give up his weakness, lift up his powerful Gandhiva, and to fight. Hence ahimsa clearly means something different from the non violence taught by our (mis) leaders. Every Devata in our traditions carries one or more weapons in his/ her hand. Right use of weapons and force is therefore a true daivee sampath. It is a true Dharma. Ahimsa does not mean giving up violence. It is certainly not non violence as generally (mis) understood. Prati- himsa or counter violence to oppose violence on us in particular, and violence on dharma in general is a daivee quality and needs to be encouraged and cultivated.



Satyam. Yoga literature declares that for those who are established in Satya, the Truth, whatever they say indeed happens. Speakers of truth become the voice of reality. Speaking untruth causes severe damage within an individual. As such at any place, most of the people speak truth only most of the times. Occasionally however they slip. The secret to mastering this daivee quality, satyam, lies in regularly reminding oneself about it to successfully avoid even those occasional mistakes.

Akrodha, like Ahimsa should not be taken literally and superficially. Righteous anger is necessary in order to stimulate right action at the right time. But in order to maintain internal tranquility, Krodha ought to be invoked only in exceptional circumstances and should be dropped completely once the action is done.



Tyaga is the ability to give up. Possessiveness makes one stuck and can often be a serious obstacle for growth. Tyaga makes one light hearted.

Shanthi, peace, is a well known but elusive pursuit for all. It is a combined result of all thoughts and actions both at the individual level and also collectively. Yoga in a broad sense can help greatly in this pursuit.

Apaisshunam is the ability to give up the habit of finding fault. ‘Parasparam bhavayantah shreya paramavaapsyata’ is the main theme of 33 Koti Devata. We elevate one another and attain the highest level of well being. Constantly finding fault in everything, in everyone, everywhere is a sure way to discourage each other and to go down individually and also collectively. Perhaps in the case of us sanatanis today, next to Abhayam, the most important daivee sampath which needs to be cultivated is apaishunam. Luckily just like Abhayam, this too costs nothing. We just need to drop something, that is all.

Not only that we can see positive results almost instantly.

Daya Bhuteshu, is compassion towards all. It is an indication of unity in an emotional plane. Like shanti, this is also a combined result of all thoughts and actions. It has a positive feedback on unity.

Aloluptvam is lack of greed or covetousness. It pairs up well with tyaga. Greed is a unique human weakness not found in any other form of life. Greed is related to fear and can be overcome through Abhaya.

Mardavam is gentleness. It transforms men in to gentlemen, a step forward toward devatas.

Hri means modesty and humility. Those who are full and complete do not make unnecessary noise. They don't need to brag. Absence of humility makes interactions very rough and can lead to escalations of disputes and pursuit of dissipative topics.

Achapalam is being unwavering in the right pursuit. Not getting blown away by distractions is achapalam. It is different from being stubborn which is sticking on even after realizing that one is wrong.

Tejas is splendor, glow, virtue. It is a combined effect of all the daivee qualities. Each daivee quality is like an additional color in the bright glow of a devata.



Kshama is ability to forgive after the action even if it was very wrong. It is also forbearance towards wrongs which may happen during action. It shows a great deal of maturity. Not only that it is an indication of the underlying state of unity and enhances unity.

Dhriti is determination, ability to bear. It pairs with achapalam. It is a result of deep commitment to the task at hand.

Shaucham is cleanliness, inside and also outside. Nearly all physical and mental diseases can be traced to lack of cleanliness. Sickness of any kind is an obstruction to manifestation of daivee qualities.

Adroha is to not cheat, not to engage in treachery of any kind.



Natimanitha is not being excessively proud, not being haughty. This pairs well with the quality Hri. **These are the 27 Daivee qualities. Like 27 Nakshatras in the physical cosmos, these 27 qualities or wealth star groups cover the entire thought and action cosmos of devatas.**

Asuri qualities, Asuri sampath, which are better recognized as **Asuri Vipath**, are more or less the opposite of these daivee

qualities. Absence of daivee qualities almost automatically enables asuri vipath to invade our lives.

While ignorance is the root cause of Asuri Vipath it leads to many things: haughtiness, arrogance, conceit, anger, rudeness, not knowing what is right and what is not right, uncleanness, undesirable behavior, lies, baselessness, insatiable desires, terrorism, delusions, chasing of delusional ideas, terrible worries, satisfaction of lust as the top most priority and extremely harmful acts and finally destruction of the world. Bound by millions of desires, following illegal routes to wealth, declaring proudly that today I killed this and tomorrow I will kill that, I am supreme, perfect, happiest, wealthiest, who is equal to me and so on, the Asuras get trapped in an infinite web of delusions. With no peace of mind, insulting all others, being reborn again and again in Asuri wombs and taking increasingly malicious cruel forms, they create hell for themselves and for all others.

Whereas daivee qualities bring in freedom and unity, Asuri qualities cause disunity, destruction and bondage. We need to block and dismantle the Asuri Vipath generators both within and around us. Luckily for us, we are all, without exception, born with daivee sampath in full measure even now. We only need to remind ourselves regularly to awaken and activate these daivee qualities. For awakening the inside world, merely reciting our anthem of 33 koti devata, keeping its meaning in our mind is good enough for most of us. One may especially pay attention to the specific quality one is weak in and one wishes to strengthen.

Most important here is the quality **Abhayam**. This can be said to be the foundation of all Daivee qualities and can be called as the corner stone of the entire gamut of Daivee sampath.

This is attainable only if mortal fear of death is removed in the first place.

One method for this is the rather difficult method of going beyond mind- body complex and seeing that we are pure consciousness, Atma or Brahma in the ultimate sense as for example by adopting methods of self enquiry of Vedanta and leading a disciplined life. Another method is an equally hard but rather unsure way of faith, devotion, surrender, salvation etc., through some imagined or real special entities. In some ways **both of these approaches want us to mentally bypass life** in order to avoid suffering and also to overcome the fear of death.

Instead, a royal straight forward way for us is to examine death little more deeply. In this regard It is best to see what life itself is ‘saying’ on this question. We then find something fascinating. In that study we can clearly recognize the wonderful and great ‘death bypassed’ reality that life displays everywhere. Our clear headed conclusion here is objective, meaning that it is derived by observing the object, that is life. This way even if we slip at times, we can easily get up and reclaim our status as Amara Devatas and keep Asuri vipath at bay from our world.

Let now us explore this study in a more detailed way.

Chapter 5

Death Bypassed !



To illustrate how this magic happens in the real world we can take the case of a simple banana plant. After a few months of growth a banana plant creates a few additional parts like itself attached to itself at the base. As such no one can say or even imagine that they are different plants. Soon the first part produces banana fruit, gifts goodness and withers away. Other parts continue to live. A common (mis) understanding of this event is that the banana plant has indeed died, and that its offsprings, the saplings live.

Conclusion (wrong) is that life span of an individual is short but life as a whole continues by reproduction of offsprings, saplings and so on.

But, there is another more apt, accurate, scientifically correct, practical and philosophical way of looking at this. Here is that explanation. Knowing well that its present body will not last long, the plant produces additional bodies for itself with full interest and at the earliest. As a result, when the old body falls off, the plant does not die at all. It continues to live on. Thus the 'new plants' are not new plants and separate entities really, but they are new bodies of the same old plant. Death has been bypassed.

In the case of trees too, which produce seeds, same thing happens. The tree produces additional bodies in large numbers albeit separated physically by a distance. But they are bodies not for others but for itself. They are not bodies for somebody else. The tree has cleverly bypassed the death using its foresight, intelligence, commitment and hard work.

In the case of animals and humans too the situation is not different. Children are our next model bodies for ourselves produced by ourselves. This must be the reason why there is so much excitement, attachment and commitment among people and animals alike for producing and nurturing their children sufficiently well. If on the other hand, the children indeed were to be some other souls and entities who are literally strangers to you, who barge into you, or rather invade you, who on earth would really bother to take up so much pain? In fact, people would then shun having babies. It is only because you are building new bodies for you, and you alone, you put in all your energy and emotions in the

creation. You use your best materials, codes, tools and options. Out of trillions of possibilities (sperms) mother (egg) chooses one. Children are produced not because you want them to support you in your old age or to take care of your assets, protect your nation, continue your traditions, you like playing with them, they came by themselves, God gave them, or any such thing, but only because they are you and you alone. They are your own newer bodies. They are not for you, they are not by you, they are not through you, **they are none other than you**. This way safe and sure rebirth is already a fait accompli. In a way, one is reborn not after death but before itself!. The old body, after its time, withers away but there is no reason for any tension because the new bodies are already in operation. Death has been bypassed.

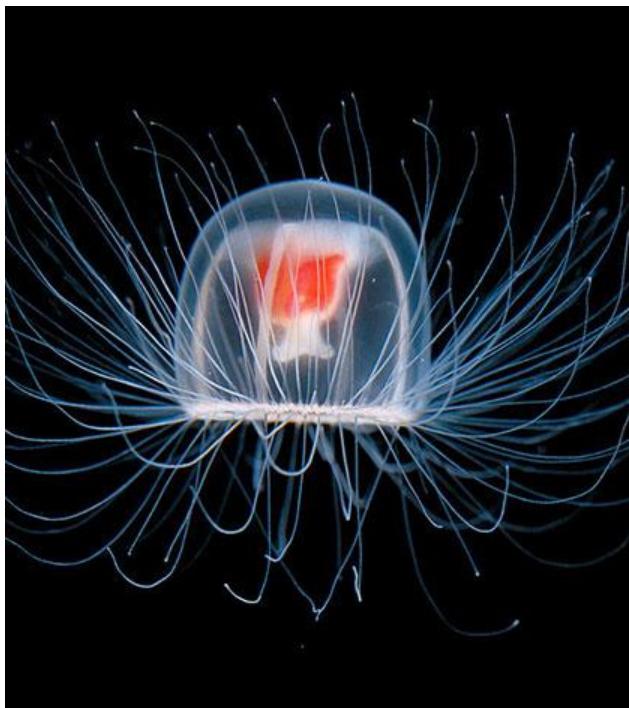
One may ask who is the baby really, father or mother? The answer is both. When the bodies merge, jivas merge too.

One may ask what happens to those who have no children. Do they die? Answer is no. Here is the analysis. Childless ones too are none other than their parents. Parents would have had more than one children, who would have had some children, who thus become nothing but own additional bodies of the childless too. Thus moving forward-backward, exploring the network and applying the equality or sameness sign, you can prove and assert that childless ones too don't die.

Death is bypassed by life in all conditions, in all forms, by all living organisms. There is no death.

Finally what happens when one whole species becomes extinct? Here is the analysis. Species of life have evolved in an intricate

interconnected way. So long as any trace of life exists anywhere in the universe, which is most likely to be the case at all times, your body continues to live because the whole life is indeed your body. In due course when conditions are suitable all types of specific tailor made bodies including the ones which may very well resemble your present body will re-emerge. Here too, moving around across the web of life with the equality or sameness sign in hand, we can establish that there is no death for any individual. Thus death is bypassed, or more figuratively, death is conquered.



A jellyfish named **Turritopsis dohrii** is known to live within the same frame forever. There are many other species too which nearly manage to do the same. If the jelly fish can do it, all the wiser and

more gifted animals including the cleverest of them can't be lagging behind in bypassing death.

One may still wonder how can one person be present in many bodies at the same time. But then, even ordinary matter like electron is known to reside in many locations simultaneously. Simultaneous presence in many positions, or states is also well known in all quantum sciences. When it comes to God and other such entities we anyhow effortlessly accept such qualities. We also know that we can have as many copies of software codes as we wish to make and can launch them with slight differences among them tailored for different situations. Gross physical bodies with boundaries have restrictions but jiva is not a gross physical entity. It can create, manipulate and play with and in the physical body, including the play of bypassing death, so long as it is within the physical body and it has access to resources. Then, one may ask why no one feels that way when it comes to us as individuals. The answer is that in order to keep independent maneuverability and efficient functioning one creates a distance. If we can't feel that we are separate, pain of all bodies will be all over us all the time. We may not be able to eat even. For that reason not only our nerves, our brain and blood flow etc., are designed to operate independently, but our minds, thoughts, philosophies etc, also don't prefer to dwell too much on the identity. Unfortunately, we have taken this separation, a purely operational tactical arrangement, too seriously, too far and extended it to eternity even after our old bodies fall off. Consequently, we have been fearing death, a frightening state of infinite eternal non - existence, a state

of pure emptiness, and for our emotional **satisfaction and security** we have been conjuring up elaborate schemes and programs for rebirth, relocation and rehabilitation.

Meanwhile, few seized the opportunity and invented eternal horrible hell, attractive heaven, grand salvation etc. They filled the imaginary afterlife vacuum which they only created with these inventions and created a huge empire of loot, power and exploitation. Some groups have taken it to even more horrible levels tailoring them for genocide, mass killings, elimination and conquests, wars and all kinds of subtle or violent terror campaigns against all others. Yet higher levels of virulent mass violence has been unleashed on all others by making these horrible acts mandatory orders from god for every individual follower of the group for reaching the coveted heaven and for avoiding the eternal hell.

Coming back to the main topic, is the assertion of death being bypassed all new? Not really. For example, in Vedas there is a clear statement that father indeed is the son. Jivo brahmeti vijanath, is another statement in the scriptures, which means that the jiva is brahma. Meaning that it is deathless, endless, boundless and eternal.

There are several consequences from the observation and general conclusion that our jiva, which is what we really are for all practical purposes and for all the foreseeable future, lives on and on here itself. Even if a particular body fails to create new bodies, jiva lives on in its other living bodies. Jiva never misses its body form. Even before old body withers away it is already living happily

in the other bodies as well which it has created in advance mostly by itself for itself. It lets go the withering body after achieving whatever maximum possible through that body.

You are not dependent on any one else to give you the next body. Most of the time you create it yourself, in the best possible way, the way that you wish, the way that you need, with the best options and tools that you have and with your best possible attention, love and affection.

Another benefit relates to guilt, sin etc. Guilt of killing, violence etc., even under unavoidable circumstances like for food, in self defense, or even accidentally, vanishes because just as you have bypassed death, others too have. They too live on in newer bodies. Life becomes unburdened from the heaviness of its essentials and unavoidable things. It ceases to be seen as a violence unto itself. Life moves on placidly, lightly.

Everyone becomes jeevanmukta, or one can say muktajeevi, meaning free of tension, even without doing anything special for this. Life in the present body form itself gets recognized as divine which it always has been. One experiences boundlessness. One experiences eternal existence. **One realizes that he is a devata and starts behaving as one. Such ones experience freedom from suffering. Moksha is attained.**

If one recognizes this truth clearly many more good things begin to happen. First and foremost, fear of death vanishes, for, a condition of lack of body never arises at any time. One continues to live on, not as an atma or as a sookshma shareera, a ghost or a soul, somewhere, but to live right here mostly on this earth itself

in solid physical condition. One does not have to wander all over the universe in search of another body or be forced or driven into another body or be dependent in any way on other mediators for one's next condition. After all why should you. That too when the knowledge, power, resources and tools needed to make the body that you like are all in your own hands.

Heaven, hell and such destinations and fantasies and apprehensions and the idea of other types of strange bodies being gifted to you or forced on you can thus be safely dropped. In fact, they **must be dropped**. Only then we can live in peace free from fear, self torture, suffering and sorrow.

Working for life and life alone becomes our most exciting assignment. You become very sensitive to the future. Future now belongs to not somebody else, not even to your children, but to you directly. You will nourish and nurture all till the very last moment just like the banana plant which lives without fear, offers wonderful fruits as its joyful gift from its old body and continues to live on in its newer bodies. Human life too will become normal again.

Human beings too will realize that they are immortal even in their mortal body forms right here, like devatas anywhere and will start behaving as such. Our martyaloka itself becomes amartyaloka. “Death bypassed” reality could indeed be the underlying secret behind the great zeal, extraordinary adaptability and untiring and successful evolution of life. This coupled with ability to fuze with one another, to divide, to multiply and to be present simultaneously in many places when needed and to

produce an infinite variety of prototypes gives much strength and speed to evolution to adapt and to continue life. **Life is not, one passing information to the other, but it is the same one making changes as required and continuing on and on at every level, at every point in it and by each body in it.** “Death bypassed” makes it straightforward and easy for us to appreciate the operation of the effects of karma because it clarifies how the actor will be always present in bodily form itself for experiencing the results and consequences of action. This generates much control over recklessness. It promotes positive attitudes and actions by all. Tendencies for committing various forms of crimes and adharmic acts will be subdued when it becomes clear that no one ever gets away. This control operates from within and hence is very efficient and effective. It has a sobering effect on all. It also creates much hope in the future. There is no reason for desperation. It is important to note that the karma effects, or laws of karma as they are often referred to, does not mean tit for tat, or eye for an eye or any such rash thing. It is not even an action reaction thing. **Karma is what keeps life going.** In a very broad sense there is only one **virat purusha** and hence karma affects all and every jiva or actor in it will experience the consequences although in different ways. Patience becomes a natural part of our lives. Life’s plan and vision is always holistic and expansive and is for eternity.

The heaven, hell, afterlife, salvation and such concepts have really no place in the reality where one never discards the bodily form. One never dies. Even then, if some one is hooked on to these ideas and is desperate to keep the ideas alive for some more time,

these highly damaging concepts can be redefined and described as good or bad states of life following the action in this life itself or in successive generations later here in concrete bodily state rather than something, which will happen 'up there', or 'down there', or somewhere, sometime or through someone.

But anyway, the gory and rather ridiculous ideas and fantasies of hell and heaven and the prescribed ways and means to them will go. The maddening stretch of imagination used in the present descriptions of these imposed beliefs will no longer be tenable. The power and grip these ideas have on the lives of large groups of people will also go. We can thus break free from the deadly terror empires of many of such so called religious beliefs. **Terror empires will disappear very soon.** We can indeed save our minds and bodies, and also the human society and its soul from a purely man made suffering.

We can free our lives from the peddlers of such beliefs too. Terror kings can be dethroned. The **conversion and religious mafia who use the twin weapons of heaven and hell for their hunts will have to look for other jobs.** Hopefully they would be productive and useful jobs. At least, let them not be harmful.

Most of our rituals and rites will acquire new, more solid, better comprehensible meanings. For example, the rites one performs as a mark of respect to our ancestors will become the appreciation and admiration we show to our own previous bodies and our pride in their achievements. We can think of doing even better this time and differently too, if required. This process generates much greater confidence in us to perform our best in everything we do

including that of creating and nurturing our future bodies i.e, our children.

How does our 'death bypassed' reality affect our relationship with God? Indeed, it changes this rather unequal, hazy and shaky relationship at present for many large groups of people, into a more balanced one. It makes the relationship much stronger, because it takes fear out of the equation. The relationship becomes truly solid, certain, unbroken and eternal. It now becomes an interaction between one confident eternal entity and another eternal confident entity. God becomes our friend and our partner rather than a judge, a book keeper, a book author, an arbiter, a punisher, a law maker, an examiner, a witness or any such thing. **He becomes the source from which we can draw energy, knowledge, inspiration and such invaluable things.**

Our praises, prayers and offerings become direct and focussed on much more tangible things. **This indeed is what our Vedas are largely about.** There is much to gain if we get back to basics of life once again in everything that we do including religion and spirituality.

What happens to no- God philosophies of atheists or don't know types of philosophies of agnostics? By and large, in theory, they are unaffected. In practice, however, their status becomes much better because much of the influence of God in many religions until now has been in our unverifiable post death stage. Now if death bypassed reality is accepted, the God's influence on our in-life conditions becomes the main issue. Since it is directly visible and quite a bit verifiable and can even be subjected to statistical tests,

the subject becomes a science rather than a pure faith. Then all streams get merged. Atheists and agnostics may take the role of impartial objective evaluators of our religious practices. In a way unity arises even here, a domain which has until now been full of fights and even deadly wars. **Religion too will become a science and will make rapid strides, open up reliable new avenues and can even enable rapid improvements in our well-being.**

Family relationship will be much stronger and healthier. Children will see parents as their ready references and guides and their own well experienced previous models. Parents will realize that children are their own newer bodies. Wife and husband will become unified practically permanently in their children and descendants. Likewise, close connection and unity will be felt between all family members too.

Our relationship with nature and everyone and everything else also becomes solid, eternal and indeed natural and similarly focussed on basics and tangible things for life. Same thing happens to our relationships with friends and relatives too. Plants, animals, rocks, rivers and mountains too will now appear to us as our eternal partners rather than fleeting scenes or as merely things to be exploited. **We shift from becoming bubbles in the ocean to being the water that makes the ocean.** Fear of getting burst vanishes. Permanency replaces transiency. If the stomach is full and one is not hard pressed for life or at least not surrounded or haunted by terrorists, even a lay person can mentally move around the web of life with the great sameness sign in his hand and easily experience the wonderful yogic **Virat Purusha Laya state, or Virat Roopa State of the unity of all life.**

Life once again becomes a joyful life for its own sake, rather than a frightening test, a trial, a chance, a punishment, an opportunity, a mistake, a trap, a process for some other goal, a journey, a sin or any such absurd thing.

Dharma, artha, kama, moksha, the four desirables or purusharthas as they are rightly called, will continue to be the four desirables in life. The first three desirables will have more or less the same meaning as until now. But the fourth one, the moksha, would now specifically refer to being in a state free from suffering regardless of the actual conditions of life. Life is indeed beyond suffering.

Suddenly, we too will be able to effortlessly experience this freedom. Nothing special needs to be done for this, really. **Keeping a picture of a simple banana plant in our mind** and thinking about the death bypassed truth it displays so clearly is good enough. Gradually we can see this truth anywhere, in anything. A true recognition of the Death Bypassed reality for all is all that is needed. **This is a state of jeevanmukti- freedom for living, freedom while living and freedom from suffering.**

Institution of marriage will have a far greater meaning especially once children come in. **The two jivas of parents have merged in the form of children and will remain so for a long time generation after generation.** Hence, once a child is born, parents should not divorce under any condition. Divorce or split of parents in the outside visible world causes terrible stress and split in the inside, in the invisible world of the children.

Marital responsibility is a natural thing for all. **There should be no word called divorce in any dictionary.** Even if under some

extraordinary situations one or both parents do perform the marriage like act somewhere else with someone else, the first marriage should not be dissolved. On the contrary, if painful break up, divorce, punishments and such things are provided for, encouraged or worse still, imposed, as is being done now by the laws of the land, they inflict significant damage to the lives of all generations to come. This will cause severe damage to the society. Making provisions for divorce through law, whether man made or so called revealed, under any condition is the worst disservice we can do to the great institution of marriage and even more so to ourselves and to our society.

It is worth noting that there is no provision for divorce in sanatana dharma and many other cultures. Until recently at least, there was not even a word for divorce in Sanskrit and Indian languages.

Tendency for committing rape and such things has no place in a society which understands that we really live for ever and together and that all of our actions will have their inescapable consequences. Law or no law, the very knowledge of permanency of the union within children and future generations will have a powerful unifying effect on all couples. Unity in family will facilitate unity in society too.

Thus, our ‘Death Bypassed’ which may be called a software, a mantra, a discovery, a recognition or a realization can have a truly transformative positive effect on everything that we are. It can have an equally transformative positive effect on our relationships with one another and also with nature and God.

Abhayam, which is the first and foremost among the daivee sampaths, becomes ours once again.

Abhayam, the quality of being fearless and causing no fear in others, becomes our natural state.

Our status as devata gets restored. We can see devatas present all around us. We can experience pushpavrishti- shower of flowers of blessedness, grace and joy- over us and over our earth.



Chapter 6

The 33 Koti Devata



Outline

Our analysis of **Unity**, analysis of **Daivee Sampath** and **Asuri Vipath**, along with our **Death Bypassed** observation and their ramifications is capable of withstanding any type of scrutiny be it from scientific, philosophical, spiritual, religious, emotional, ethical, social or environmental angles. They are on a firm footing on all counts. They have all round benefits and no losses. Whoever understands and accepts them will find it easier to cultivate Daivee Sampath and to bring about and enjoy unity. Such individuals will attain and enjoy a status of Devata and enjoy peace and prosperity.

They will get a head start in everything auspicious. They will enable greater peace and prosperity in the world.

For spreading and sustaining the Daivee Sampath in the world and for generating unity we need an organization which can activate all and bring them together and also can link up all our resources and strengths together to effectively address the challenges being faced today and on any day. **The vision and purpose of 33 Koti Devata organization is to create an environment suitable for this through concerted community education and action in ways which are both powerful and comprehensive. Our first mission is, mission hindu, mission sanatani.** Our task is to use our innate daivee sampath which indeed is our forte and create a simple method, an effective organization and a versatile platform for the great cause- the cause of unifying and empowering all Hindus, all Sanatanis and their true wellwishers and several other ancient peace loving groups in the world who are facing grave organized threat to their very survival.

Our action is simple and also easy. The key principle is “Parasparam Bhavayantah Shreya

Paramavapsyatha- cherishing one another receive supreme fortune (Geetha 3:11)”. For this, we need to do three things.

1. Activate daivee sampath (Geetha 16-1 to 5) at the individual level so that our intellect and mind is ready. Daivee sampath unites and nourishes; Asuri vipath divides and destroys.
2. Help each other especially at the village/ward level so that our emotions and our heart is ready. Helping each other, as in overcoming personal difficulties, creates good feelings and leads to

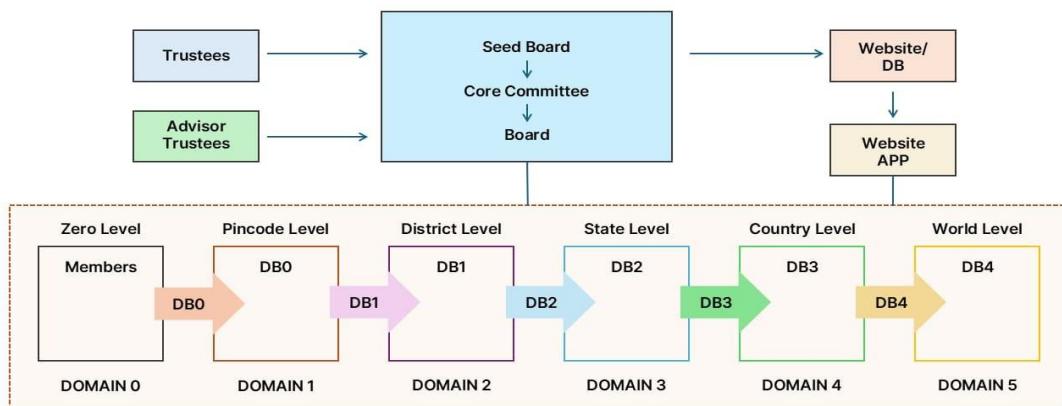
unity on an emotional plane at a fine scale. It reinforces the value of daivee sampath which gives a positive feed back to our treasury of daivee sampath.

3. Act unitedly when needed at any level so that our collective body is ready. Acting unitedly, like for example, in elections and in choosing the government, affirms and consolidates unity and daivee sampath on a grand scale. Power, utility and glory of unity will be felt clearly. A positive feed back loop to daivee sampath gets created.

Our 33 koti devata is a multilevel, dynamic, unprejudiced, flexible, distributed system specially designed for enabling unification using daivee sampath. It is a platform, a method and an action group, all in one, that can help us achieve our goals. It will activate and grow our daivee sampath. It will motivate and enable us to help each other effortlessly. It will also motivate and enable us act together, as for example, to vote purposefully, correctly and unitedly. We can make the government work for us at all levels all the time and prevent it from working against us at any level at any time. Thus, we can harness and leverage the immense power of our democracy and daivee sampath for empowering and uplifting ourselves and for creating and experiencing unity on a grand scale. It will enable us to combat internal as well external attacks of asuri vipath.

In this system there are five domains which seamlessly integrate and enable powerful unifying interactions ranging from local to global. Members of the higher domain are selected out of the members of the lower domain.

Organizational Chart of 33 Koti Devata



In 33 Koti Devata, our members being gifted with daivee sampath are rightly called Devata. Among them, those who volunteer to act as short term representatives, facilitators and integrators are called Devabharis.

Duties Of Member Devatas

Member devatas are the beneficiaries as well as the benefactors. Everything is by them and for them.

Therefore their wholehearted participation is crucial.

Here are some general guidelines for the members. Cultivate daivee qualities. Help each other in the base level group and in village/ward, and even outside if possible. Help in every possible way, especially in following dharma, in safety, security, dispute

resolution, education, training, employment, in pursing a profession or in creating and running a business. Be an apt bandhava to all. Share your personal problems and needs on the local network of the base level group seeking help or guidance without hesitation. Good result is likely. In a large friendly group the probability of someone being able to help is proportionately higher than in a small group. In a boundless group probability of success tends to reach hundred percent!. Someone or the other will most likely come to help. Also share your original invaluable ideas on what you want the government to do for welfare of our community as a whole. This will guide the Devabharis in their plans, decisions and actions. Spread and grow the local group and also spread the message among friends and relatives far and wide, everywhere, encouraging and guiding them to replicate and link up/merge. If capable, volunteer to play the role of devabharis for a period of up to 2 years.

Duties of on-site Devabharis - DB0 to DB4 coordinate, facilitate, integrate and focus our actions including mutual interactions between members and interfacing with the government at corresponding domains and appropriate domains ranging from local to global.

Duties of website Devabharis: create and maintain an upto date website which provides all information needed for effective functioning.

Duties of Guru Devabharis: Encourage and guide children and youth to acquire and use the embedded intelligence of the society and attain a high level of proficiency in any chosen field,

independent of the school system. Guru devabharis could also be covering crucial aspects of dharma and other special areas like protection, health, dispute resolution, employment and business. They are stand by to the Devabharis too.

Duties of Trustees also called Chief Devabharis. They are founders who conceived and created the 33 Koti Devata group. Under their guidance and consent the 33 Koti Devata will function. After them their nominees or team of nominees will play this role.

Membership Criteria For 33 Koti Devata

Paropakaraya punyaya papaya parapeedanam.

Hindus and all like minded individuals and groups and sanatanis including sikhs, jains, buddhists, agnostics, atheists, and all the thousands of indigenous ancient cultures and peoples of the world such as jews, Druze or Persians are eligible to be members of this movement. After some time when environment becomes more friendly any one who visibly possesses daivee sampath to an adequate measure could be eligible to be a member regardless of his nominal or by-birth affiliations. Then, if the groups' other aims permit, whoever is really interested in daivee sampath and welfare of all can also become a member irrespective of his faith etc. After adequate acclimatization and tuning into the devata environment they can take up Devabhari roles too. There are no age, gender, number or any other restrictions, save some extremely unbecoming Asuri behaviors.

A good number of members of any base level group will be residing in nearby areas such as village, or same pin code areas, but

many can be residing even far away or in other countries too. Members will be in constant touch with each other in many ways. The member devatas will help each other in every possible way, especially in following their dharma, in their safety, security, dispute resolution, education, training, employment, in pursing a profession or in creating and running a business. All will try and vote unitedly minimizing fragmentation of votes to harness the power of democracy and the government rather than be divided and get crushed by the same government. They will identify common, pressing community problems as well as chronic long term problems and get them solved through the law makers, political leaders, candidates, parties and the government. Members will not hold any political office or strong attachments to parties or leaders in order to avoid conflict of interest and to retain their freedom. Any member can recommend admission of new members at the base level group, as in any WhatsApp group. It is better to avoid forwarding messages, sending trivial messages or making hurtful statements etc., so that time is not wasted and a nourishing environment builds up over a period of time.

Any member or devabhari who leaves the area can still be a member on the rolls of the group and receive messages etc., and continue to participate in whatever way possible. Being members in multiple groups is also allowed.

Selection Criterion For Devabharis and Continuity Plans

Devabharis take up the responsibility as a purely voluntary service of the society. It is not a permanent post. It involves quite a bit of an effort and demands a great deal of energy and enthusiasm. It may also need a great deal of knowledge and experience, along with excellent managerial and communication skills. Notwithstanding all these, no a priori qualifications can be specified. The one who started the base level group in the first place will be called

adi devabhari of the group, which is a special recognition for ever.

His associate is called

adi guru devabhari. The period for both will not be completely overlapping. One of them will extend a bit further. The period will be about two years like in the case of Udupi Swamijis. Outgoing devabhari nominates the incoming one as in the case of Shankaracharyas. Similarly outgoing gurudevabhari nominates his successor. In case of unforeseen sudden loss of devabhari, gurudevabhari acts as a devabhari and nominates the next devabhari and also vice versa. If both the devabharis pass away or go missing most recent previous devabhari will nominate. If that option too fails next level devabhari can nominate. Old devabharis can come back after a period of 4 years. Groupism, politics, etc., should be avoided by all means. Interference by political entities should be meticulously avoided.

The groups may follow any other convenient procedure such as election or lottery too for selecting their representatives. In case of elections the weightage will be proportional to the number of persons he actually represents.

Devabharis are representatives of a group. They work inside the group and also form a link between two domains. They form a node. They transmit messages up and down. They play major parts in spreading messages, getting things done and in making decisions too. They are roles carrying heavy responsibility. But, there is very little power or sanctioned authority of any kind. Money also will be kept very limited. Fortunately, immense power of daivee sampath can more than compensate for this. For this, a stock of daivee sampath as described in the anthem is needed. It comprises extraordinary level of objectivity, truthfulness, deep knowledge, fearlessness, hard work, non threatening nature, nourishing nature, self control, offering oneself totally, introspection, compassion towards all, humbleness, humility, non attachment, positivity, firmness, brightness and stability which should be present in abundance in the devabharis. This is especially critical at higher levels. Before taking up higher responsibilities, the individuals should take up a personal deeksha on these and make up one's mind to be a strict adherent at least for the period concerned. They should also not hold any significant position in any political entity during the period and for a while before.

Devabhari or any member can be removed by a three fourth majority of members of the group. Major changes in the organization should be avoided but can also be made through a decision made by 75 percent of the DB4 devabharis in a weighted way, weighted by the number of members at his base - the country and implemented after approval by the board.

Typical Ways of Working

Here are a few illustrations of how the set up works.

In an emergency, or group attack or contingencies of any kind, for example , which the family members and immediate neighbors are unable to handle, the sos message can be shared in domain zero WhatsApp group. If required, DBO may share it in domain 1 and seek help from all the groups of Domain1, the pin code level area. If required raising to still higher and higher levels is effortless. Out of the several thousand or more members certainly enough support and help can be mustered. Indeed, the very fact that such a large group is ready to respond is enough to deter any attack.

Like wise, whenever needed, in a medical emergency, death etc., too, quick attention is possible through the action of the network.

If someone needs a job, or has a job to be done, it can be shared too. It is very likely that a reliable satisfactory offer comes up.

If some guidance is needed to set up a business or start something then too trustworthy help can result by sharing the task with the devata members at appropriate domains.

So too in case of disputes, loneliness, education& carrier issues and questions on dharmic matters, etc., support may be sought through the guru devabharis.

Getting things essential for the welfare of the community actually done through government is another major area. Here, the very fact that our Devabharis represent a large group of united voters is enough to make the government listen with some seriousness.

Ability to vote unitedly. The careful collective decision making made possible in a truly democratic way through deliberations within the network, adds immeasurable strength to the voice of

the community. **Of course, we can celebrate festivals** and other social activities together too and add more fun and joy to our lives. **There is no limit to what can be done and achieved by 33 koti devata network.** Just imagine that you are independent, yet are a part of a well-knit very big family where others are there just when you need!

Friend in need is a friend indeed, which is what it means to be a Devata.

Brief guideline on how people can join and grow the network of 33 koti devata

1. a) Look for and join a zero level group in your neighborhood or in your knowledge anywhere else, Or b) encourage any similarly inclined group that you are already part of to take up the 33 koti devata mission as an added activity and to link up with other groups by visiting the website and 33 Koti Devata App, Or c) yourself form a WhatsApp group of sanatanis and link up with 33 koti devata. Any other way such as telegram, facebook etc is also alright but involves some extra work for the Devabharis to transfer messages from one platform to another. Similarly work is involved in transferring from one languages to another. But it is worth the effort in all cases. This is the zero level where it is desirable to have at least 20 members. The more the better. Even those who are not in the neighborhood but anywhere in the world and want to be part of your group can be accepted. But good to have at least a dozen families living nearby within a few minutes drive from each other. Be ready to help each other in every possible way, especially

as an apat bandhava, as a refuge, for someone in distress. Try and cultivate daivee sampath. Be prepared to act together whenever needed and especially in voting for the government.

2. Select one member as devabhari- DB- and one more as Gurudevabhari who together will serve as the group's representatives in the network and also in the community and all the public spaces as well in the society at large for a limited period. They are called DB0.

3. Let the proposed DB0 visit the site. Enter the pin code of the area. Answer a few queries regarding name of the group and phone numbers of the representatives etc. On acceptance the DB0 will be contacted and they will become part of the domain 1 group. The pin code can be changed too at a later date should the group wish to change its location in the network. Any changes in names or numbers can also be made at any time.

4. Your group members can, through the representatives, now send your message to all other members of the different groups in the pin code area. You can receive help or give support to each other too in all possible ways. You can also interact directly once someone contacts you first when your messages reaches them through your chain of Devabharis.

5. When the domain 1 reaches a membership of 10 or more the DB0 members will select two representatives, one Devabhari and another Gurudevabhari, of the domain 1 who are called DB1.

6. Let them visit the site and enter name of the district. It is called domain 2. Answer the queries and enter the details of the DB1. On acceptance they will be the devabharis. DB1 operate at the pin

code and district level. DB0 operate at the group and pin code level although there are no hard and fast boundaries or restrictions of any kind.

7. Now your group members can through DB0 and DB1 pass your message to all members of the district and also offer or receive help. You can also reach each other directly once they contact you first when your messages reaches them through your chain of Devabharis.

8. When the domain 2 reaches a membership of 10 or more or 25 percent of the maximum possible, they will select two representatives of the domain 2 who are called DB2.

9. Let the DB2 Visit the site and enter name of the state. It is called domain 3. Answer the queries and enter the details of the DB2. On acceptance they will be the Official DB2.

10. Now your group members can through DB0 and DB1 and DB2 reach all members of the state with your message. You can receive and offer help to each other. You can also directly remain in contact once your message reaches them through the chain of devabharis. DB2 operate at the district and state level .

11. When the domain 3 reaches adequate membership let them select two representatives of the domain who are called DB3.

12. Let them visit the site and enter name of the country. It is called domain 4. Answer the queries and enter the details of DB3 and get them confirmed .

13. Now your group members, through DB0, DB1, DB2, DB3, can theoretically reach all members in the country. You can interact directly too after they contact you in response to your message

reaching them through the chain of your devabharis. DB3 operate at the state and country level.

14. When adequate DB3 are present select a few DB4 and enter them get them confirmed in domain 5, the last domain, the world. They operate at country and world level.

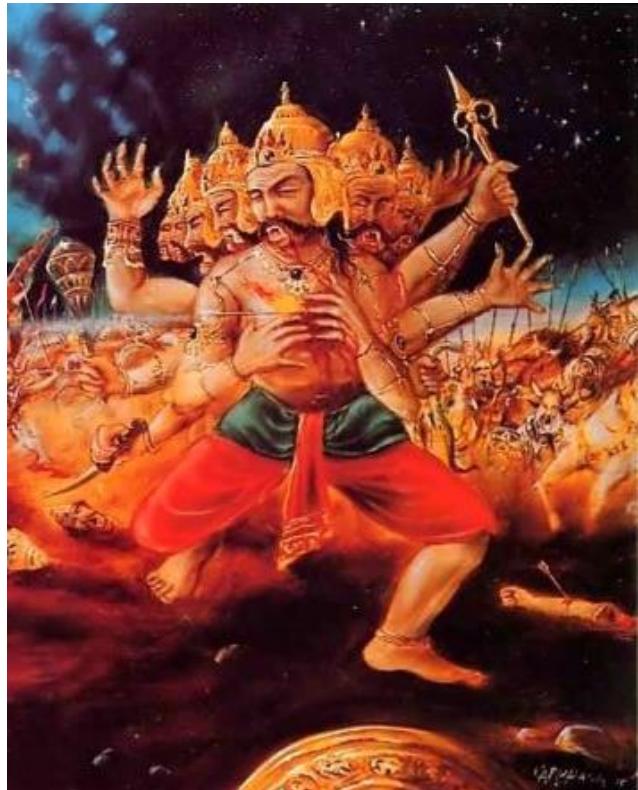
15. Our 33 koti devata network can link up and unify all. In the beginning Devabharis are the link agents. In due course, plenty of healthy interconnections will also get established which will make the entire devata society an organic loving whole. ***Each and every one of our members will have the honor and satisfaction of being the first generation member of the wonderful world of the “33 Koti Devata”**

Summary

The 33 Koti Devata is basically a manifestation of people's natural movement towards well being, safety, security, unity, daivee sampath and dharma. It is a grass roots people's movement and it is designed to remain so permanently. It is a movement away from asuri vipath. It is movement to counter asuri vipath. In a very fundamental way it covers all major dimensions of life: intellectual, emotional, practical and spiritual and is therefore complete and very powerful.

It can activate, empower and reinstate dharma which is nothing but the innate wish of the people in their true state- the state illumined by daivee sampath.

It can strengthen and save all branches of our timeless sanatana dharma. It can create a healthy democracy free from the clutches of money and mafia. It can generate supreme wealth, well being and daivee sampath in all. It can unite us with the environment and save both from extinction . It can save the world from Asuri vipath. It can make most of our problems vanish into thin air. (rakshansi bhitani disho dravanti)



To sum up, our vision is unity of all. First mission is unity, survival and well being of all sanatanis and ancient civilizations. 33 Koti devata offers a robust and effective principle, structure, mechanism, and network needed for this. Our approach: using the network actively to invoke daivee sampath, to actively help each other and to act thoughtfully and unitedly in the democratic process and to regain our lost strength.

The 33 Koti Devata is going to be a unique and invaluable system, the like of which does not exist in the whole world.