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# Are we residents of this world or the other world?

**Tatavarthy Veera Raghava Rao**



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# Are we residents of this world or the other world?

Most importantly, we must think deeply about this matter. The reason is that, in creation, there are two kinds of worlds: 1. This world (Ihaloka), 2. The other world (Paraloka). This visible earthly world is called 'Ihaloka'. The invisible worlds are called the other world. It is said that gods and goddesses reside in the other world.

To which world do we belong? Which world are we residents of? Are we residents of this world or of the other world? There is a need to think about this. Because if we are residents of this world, then in a way, the way we at present think and live is right. But if we are truly residents of the other world, then the way we should think and live is completely different. Therefore, we must think and arrive at a confirmation. Because whosoever behaviour we observe, it feels as if everyone believes, "we are residents of this world."

It means, people are behaving as if they belong only to this earthly world, as if they are going to remain here permanently. They are giving importance only to what exists here. It means they are not only giving great value to earthly wealth, pleasures, luxuries, positions, name, and fame. They spend their entire lives struggling and trying to acquire them. They are acting unrighteously and are even committing sins for acquiring them. The reason for that is their belief that "we belong here and will remain here forever." Moreover, they live under the illusion that whatever they are

possessing here belongs to them and is permanent.

Among the people here, some are believed as their relatives, some are believed as their enemies, and some others as their friends. When they get something, they celebrate saying, “I got this.” When something goes away, they grieve saying, “It has gone.” They feel jealous when they see others and suffer thinking, “I don’t have those things.” If they achieve success in anything, they swell with pride saying, “I have won.” They feel humiliated when they lose. They think everything is separate and believe that “I and my people should be well.” They want to live better than everyone else. For that, they are deceiving others, looking down upon them, insulting them, causing them hardships, and no matter what happens to them, they are not caring about them. Seeing all these, it appears as though people believe, “We are residents of this earthly world.”

Which world are we residents of? To which world do we actually belong? Most importantly, we must think about whether we are residents of this earthly world or not. Because if we are not residents of the earthly world but the residents of other world, then the actions we should perform, and the way we should think will be different.

If we want to know which world we belong to, we must first understand who we really are. Because until now, many people are of the opinion that they are human beings and that this visible physical body itself is who they are. Therefore, they give this body a name — such as Subbarao, Apparao, Papparao, or any name they like — and they think that they are that name too.

If someone praises or compliments that name, they

become elated and overwhelmed. If someone criticizes, insults, or speaks ill of that name, they feel hurt, discouraged, and angry. They respond in some way, either by insulting in return, or taking some form of revenge. The reason is that they insulted or criticized them.

All this happens because one believes, “I am this visible body.” Moreover, people put in great effort and struggle for the sake of this body. The reason is that they want to keep the body comfortable, beautiful, healthy, and attractive. They don’t want to have any kind of deficiencies as long as they live. So, they yearn and struggle. Money is needed for all these. So, they give much importance to acquire wealth.

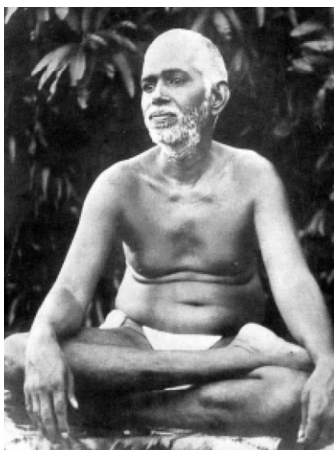
That is why they allocate most of their day to earning money and consider wealth accumulation to be the main goal of life. The reason is that they keep the body comfortable only with money — place it in grand buildings, let it rest in air-conditioned rooms, on soft mattresses, travel in luxurious cars, watch movies and television, enjoy fragrances like perfumes and incense, and listen to wonderful music. All these are related only to the body; they are meant just to provide comfort to the body.

Since money is required for all these, they give more importance to earn wealth and have developed too much obsession towards it. The reason is, they believe that “I am the body.”

That is why, for earning wealth, people are engaging in deeds they should not do. They are committing various kinds of fraud, are behaving unrighteously, and are acting illegally and unjustly. They are displaying all their abilities and intelligence. They are only looking at, “How much they have earned?” but not looking

at, “How did they earn it?” The main reason for committing so many mistakes and sins is the belief that “I am the body.”

But, if this belief did not exist in the world, so many illegal acts, atrocities, exploitations, and frauds would not take place. There would not be so many disorderly acts. The world would not be in this state, and human behaviour would be different. Therefore, it is a must to first confirm this: “Who am I?”



That is why Ramana Maharshi used to tell everyone, “Know who you are!” Whoever approached him with any problem, any difficulty, or for any advice — he would first give this same advice: “Know who you are!” Since he repeated this again and again, many people would not understand it. They would think, “Why does he say so for each and everything?” But he was not unintelligent. He did not repeat that out of ignorance. He was a greatly wise man, he knew everything and he knew that everything lies in that only. He knew that the solution to every human problem is within it, and that unless a person first knows who they are, nothing else can be properly understood.

That’s why first he always advised, “Know who you are.”

From this, we can understand how much meaning was hidden in his advice, and how great a secret it has. Therefore, we also must first know who we are. This is extremely important.

Then how do we know who we are? We can know it if we think a little. There is no doubt that we are human beings. But

a human being is not just the visible physical body. Along with the body, there is the invisible ‘mind’, and there is also the invisible ‘soul’. That means a human being consists of three — the ‘body’, the ‘mind’, and the ‘soul’. But, only the body is not a human being.

Therefore, among these three, who am I? Am I the body? Am I the mind? Am I the soul? Or am I the combination of all three? We must first confirm this. Then only we will understand anything. To know this, first, we must know one more thing.

First of all, we must know this: “Do I continue to exist after death or not? It means, do I have more life or not? Are there further births, or not?” This must be known first. To know this, we should look into the Bhagavad Gita taught by Lord Krishna who is regarded as the greatest of all. In the Gita...

**Shlok|| jatasya hi dhruvo mrityur dhruvam janma mritasya cha  
tasmad apariharye ’rthe na tvam shoचितुम arhasi**

**(B.G.2-27)**

Meaning:- In any way, death is certain for one who is born, and rebirth is certain for one who has died. It is not appropriate for you to grieve over a matter where there is no other way.

From this, we know that every individual continues to exist after death. Then what is it that dies? It is the body that dies, and along with the body, even the mind. This is because the mind comes with the body and departs with the body. That means, at the time of death, three becomes two. After death, two things happen: ‘One is burnt’, and the ‘other goes upwards’. If observed, we will know that what is burnt is the ‘body’, and what departs upward is the ‘soul’.

Here, we must once again ask ourselves: “Is it we who

are burned, or is it we who go upwards?” Definitely, we can say that we are truly that one which goes upwards. The reason is, if the body that is burned were us, then it can be considered that we don’t exist. But according to the teaching of Lord Krishna, we still have future lives; we continue to exist. Therefore, it is the soul — the one that departs upwards. It is understood that we are only the ‘soul’. From this, it becomes clear that we are souls, not the physical bodies.

If we are the ‘soul’, then what is the eternal place of the ‘soul’? It is ‘the other world.’ From this, **it can be understood clearly that we are not the residents of this world, but the residents of the other world.**”

Now another question arises: If we are the residents of the other world, then why did we come to this world? Why did we come here from our eternal place? Why did we take this physical body? What have we come to do with this body? And what is the inner meaning behind performing rituals for the departed? We have to know all these. If we can know answers to these questions, then we will know what to do on this earth and how to live. To know and live such a life is the right life. It is a properly utilized life. But, no matter how great the life in this world may appear, living such a life is a waste. In a way, it is as though that birth itself has been wasted. Therefore, one must think about all these.

Let us now try to know why we have come from the other world and what we have come to do on to this world. Before that, we must first know a little about the other world. As there are countless types of houses on earth — huts, sheds, small tiled houses, terraces, mansions, grand buildings, bungalows, palaces — some

lacking comforts and others filled with luxury and facilities. Similarly, in the other worlds also there are countless worlds. There are higher worlds with greater comforts and lower worlds with fewer comforts. Those with more refinement and joy are called ‘higher worlds’, and those with less comforts are called ‘lower worlds’.

The yogis have classified these countless worlds into seven higher worlds and seven lower worlds. Together, they are known as the “Fourteen Worlds” (Chaturdasha Bhuvanas) which are also described in the Puranas.

The seven higher worlds are: 1. Bhuloka, 2. Bhuvarloka, 3. Suvarloka, 4. Janaloka, 5. Mahaloka, 6. Tapoloka and 7. Satyaloka. The seven lower worlds are: 1. Atala, 2. Vitala, 3. Sutala, 4. Rasatala, 5. Mahatala, 6. Talatala and 7. Patala.

That means, if a person on earth commits fraud, crimes, and wrongful actions through the body; harms other human beings or animals; engages in violence such as killing living beings for meat; or lives an impure and unrighteous life filled with sin — after death, such a person goes to the lower worlds. Contrary to it, those who live a pure and righteous life, who do not deceive others, who practice non-violence, who show compassion towards all beings, who love all living creatures but not only fellow human beings, and who perform virtuous and noble deeds for the welfare of everyone — such people, reach the higher worlds meaning, the highest worlds after death.

Thus, those in the other world, each one resides in a particular world according to the actions performed on earth. Those who have engaged in virtuous deeds, meditation, and yogic

practices while on earth reach the higher worlds after leaving the body. There, they attain the association of elevated beings who reside in those worlds and receive opportunities to acquire highest knowledge in the creation.

Similarly, those who have committed sinful actions reach the lower worlds and associate with others of a similar nature. There, they will know the mistakes and sins they committed while on earth. Precisely, the virtuous beings who performed virtuous actions, great beings who performed noble deeds, and seekers, sages, and yogis who practiced intense tapas and meditation reside in the ‘higher worlds’. Likewise, those who engage in sin, violence, deception, and wrongdoing reside in the ‘lower worlds’.

If we look into the Puranas, we find the same teaching. It is said that the deities, who do good to all, reside in the higher worlds — in heaven. Likewise, it is said that demons who cause harm and violence to others, reside in the lower worlds — in Patala. They also say that the food that Gods like is “breath-food,” meaning meditation; whereas the food that demons like is blood and flesh.

In any case, wherever beings reside in the other world, they always aspire to rise above further.

It means, they think ‘to move from their present world to a higher world’. In other words, they will wish to “progress from their current state to a more elevated state.”

But the common belief among people at present is: “It does not matter how a person lives when alive. It does not matter what they do and even if they commit sins. After death, if the proper rituals are performed, that is enough to reach higher worlds.”

Therefore, when alive, they do not think about the actions

they perform. But they show so much sincerity when it comes to the after death rituals.

However, they fail to know that only the results of the actions one perform when alive will come along with them and are carried over to the next life, whatever others do in one's name after death does not apply to that person nor does it come along with them. That is why it is said, "For the doer, the reward is exactly according to the effort made."

Here, if we think a little: Even if a few charitable acts performed by others in the name of the deceased are believed to help one reach higher worlds, then how much greater state would they attain if a person, when alive, personally performed many acts of charity and virtue? Then, why do people not do so when alive? Why do they not think about their deeds?

Therefore, to know about the inner meaning of performing after death rituals meaning, those who want to reach higher worlds after death must definitely think about all these.

Therefore, know this: To reach higher worlds in the other world, anyone must come to earth, take a human body, perform virtuous deeds through that human body, and practice meditation. One can attain higher worlds only through the power of meditation — there is no other way. That is why sages and yogis used to practice meditation and gave importance to meditation.

It is even said that if the gods themselves wish to ascend to still higher worlds, they also must come to earth, take a human birth, and practice meditation. This is because only the human body possesses the ability to practice meditation in this way; no other form of life has this ability. That is why it is said that human birth is

great. Indeed, it is also said that attaining a human birth itself is very rare.

Whoever resides in the other world, in whichever world they may be, ultimately desires to reach Satyaloka — the highest and eternal world above all. The reason is, no matter which world one resides in, they must again and again return to the earthly world until they reach Satyaloka. One must undergo struggles and hardships on earth. One must reach Satyaloka, the best of all the worlds to permanently be free from these sufferings, there is no other way because the deities whom we worship are residents of Satyaloka! That is why, everyone in this world thinks, “We must reach God,” or “We must reach the kingdom of God.”

This very teaching is also conveyed by Lord Krishna in the Bhagavad Gita.

**Shlok|| a-brahma-bhuvanal lokah punar avartino ’rjuna  
mam upetya tu kaunteya punar janma na vidyate  
(B.G.8-16)**

Meaning:- “Oh Arjuna! Even if one reaches upto the Brahmhaloka, one must take birth again. But if one attains Me (that is, reaches the Satyaloka where I reside), there is no return — there is no rebirth.”

Failing to understand this message of Lord Krishna, people on earth perform virtuous deeds as they believe, “we will attain liberation if we perform virtuous deeds.” But by performing virtuous deeds, one only reaches the virtuous worlds (heavenly worlds). When that virtue is exhausted, one must again return to the earthly world. One does not reach Satyaloka, nor reach God, nor attain liberation. Let us look at the verse below from Bhagavad

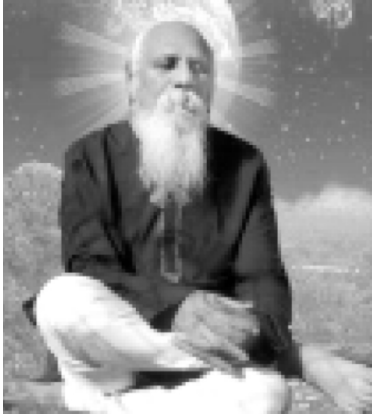
Gita:

Shlok|| te tam bhuktva swarga-lokam vishalam kshine punye martya-lokam vishanti  
evam trayi-dharmam anuprapanna gatagatam kama-kama labhante

(B.G.9-21)

Meaning:- They (those who desire heaven), after enjoying the vast heavenly worlds, when their virtue is exhausted, are born again in the human world. In this way, those who follow the Vedic rituals (such as yajnas, yagas, and virtuous deeds) with a desire for enjoyment, attain repeated coming and going (birth and death).

From this, we must know that no matter how many virtuous deeds one performs — even great yajnas, and yagas — one may attain virtuous worlds, but cannot reach the worlds beyond them.



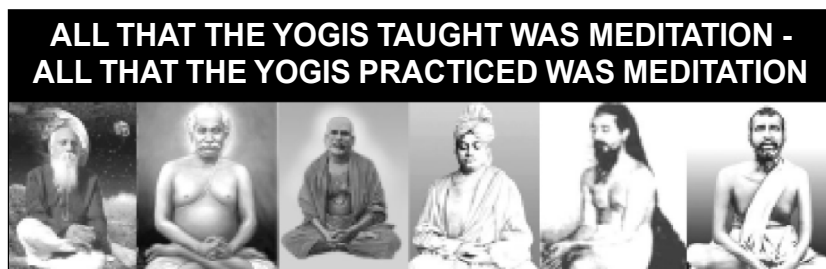
That is why Patriji said,  
**“By performing virtuous deeds,  
one reaches the virtuous worlds;  
by practicing tapas, one reaches  
Tapoloka; by practicing medita-  
tion, one reaches Satyaloka.”**

Therefore, any human being should strive to attain Satyaloka — the highest world in all creation. Otherwise, one must return to earth again and again and repeatedly take birth. This is called **“punarapi jananam, punarapi maranam.”**

Though one may return to earth after death, life on earth involves many struggles, hardships, and sufferings. If we think about it, human life is not that easy. No matter how many pleasures there

may be, they are always accompanied by disease, difficulty, and sorrow. That is why sages and yogis tried to permanently be free from earthly life. They gave importance to meditation, attained liberation, and became the ones who were praised as great beings in the world.

But we, who have come from the other world, when in



that world think, “We must reach even higher worlds.” For that, we come to earth to practice meditation. We take on a body (after taking birth), we forget everything. We think, “We are residents of this earthly world!” We strive to enjoy earthly pleasures and to become great in this world.

Wherever we look, people spend all their time trying to earn wealth, positions, and prestigious jobs in order to rise high on the earthly world. But they do not strive for elevation — greatness in the other world. They put efforts to attain success in this world, but do not put efforts to attain what is needed for the other world. They consider earthly pleasures as great, but they don’t know that the pleasures of the higher worlds are far greater. They give importance to what is temporary, but forget about what is eternal. They value earthly wealth, but not knowledge of the other world. **They constantly think, “We are residents of this world,” and forget that they are residents of other world.** They think only

about this world, but not about the other world.

In this way, people display pride in language, caste, region, religion, and nation — but forget the actual identity of the soul. They keep on thinking about things like: “My wealth, my house, my land, my factory, my properties,” but not think of “My soul” at least once.

They say, “My wife, my husband, my children, my relatives, my friends,” and forget the soul. They do so much for others and work so hard for them, but they do nothing for the soul — for themselves. They do not know how much they are losing by living like this. That is why it is said, “There is no greater duty than one’s own duty.” For this reason, Gautama Buddha said, “Not the upliftment of others, seek soul-upliftment.”

The Ramakrishna Mission says in this way: “Atmano mokshayacha jagat hitaya- cha” — meaning, first seek liberation of the soul, and then work for the welfare of the world. Like that, everywhere, the teaching has been: “Uplift the soul.” It means, they said, “One has to uplift themselves.”

But in the world, people are not thinking about the soul and are spending their life by giving importance only to the body. They earn and accumulate many things, but finally, one day, they leave everything and depart from this world — meaning they leave the body, they die, and again go to the other world from this world. At that time, they will know and understand, “I am a resident of the other world, not the resident of this world. The earth was only a temporary place.” But by then it will be over; nothing more can be done. There is no benefit of regretting by thinking, “What a great opportunity I have wasted!” The opportunity that was given

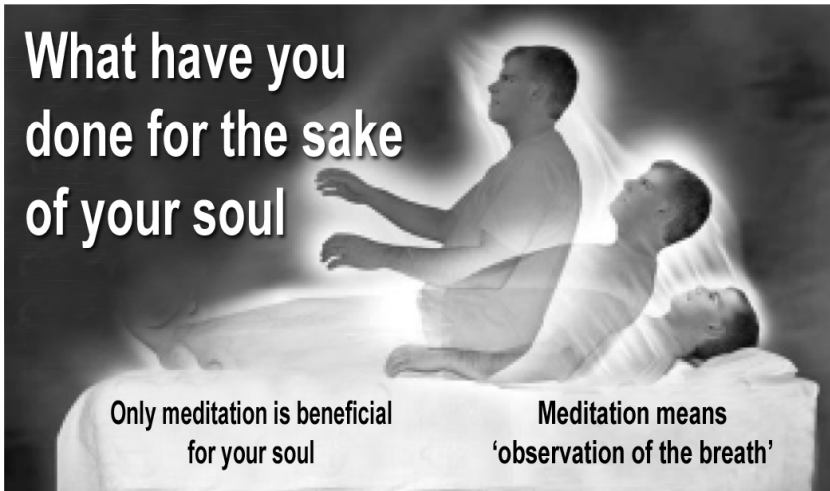
has slipped away. Then they again wait for another chance, they again try for a new body.

This is how the journey of a human birth and departure takes place. Not only that, no matter how much one earns or achieves in this world, in the end it all becomes futile (waste). None of it benefits the other world — none of it comes with the soul. That is why it is said: **“When a person dies, wealth remains in the locker; the wife comes only up to the doorstep; relatives and friends come only up to the graveyard; but only the result of one’s meditation practice comes along.”**

Therefore, when living in this world, one must confirm: “Am I resident of this world or the other world?” If we think deeply, it will definitely become clear that we are beings of the other world. The reason is, we are all souls. Then we must think: “If we are beings of the other world, what should we do in this world? What deeds will benefit us in the other world?” Most importantly, we must practice meditation. Only ‘meditation’ benefits the soul meaning, us and helps us attain higher worlds. Not just meditation practice, but teaching meditation also benefits the journey to the other world. Participating in meditation-related activities, supporting them, reading spiritual books about the soul, and keeping the company of such seekers — all these benefit in the elevation of the other world. Therefore, know the greatness of meditation and practice it daily. Most importantly, think about this every day: **“Today, what have I done for the sake of my soul?”**

Everyone must ask themselves this question. Because whatever you do, earn, achieve or work hard throughout the day — if it is not for the soul — it is ultimately in vain (waste). Hence,

# What have you done for the sake of your soul



Only meditation is beneficial  
for your soul

Meditation means  
'observation of the breath'

you must think: “What have I done for me means, the soul?”

Sage Yajnavalkya stated in the Ishavasya Upanishad:

**“Those who are soul-murderers —**



**that is, those who neglect the realization of their true nature, the soul — after death enter into demonic births covered in the darkness of ignorance.”**

Therefore, **“the clever ones are those who use the body for the sake of the soul — but not those who sacrifice the soul for the sake of the body.”** That is why, all yogis have

engaged the body in intense meditation practice for the sake of the soul. Hence it is said, “Paropakartham idam sariram.” It means this body is meant for the benefit of the other world.

Therefore, know: **“The soul has taken the body for its sake; the body did not bring the soul.”** If this is known, everyone will meditate with the body.

Moreover, one must know that meditation is not only beneficial for the other world but also for this world. Just like the other world is invisible to the eye, the result of meditation is also invisible to the eye. Let us take a small example. Suppose someone is the president of a country — it means he is one of the greatest persons of that land, right? Or suppose someone is an immensely wealthy individual who has accumulated vast lands, mansions, and palaces. But if such a person never thought about the other world and never practiced meditation, such a person will go only to an ordinary world after death.

On the other hand, a rickshaw driver, an auto driver, or a simple clerk who practiced meditation for one hour every day, after death, such a person will be above some million worlds higher than those wealthy or powerful individuals who are considered great on earth. It means one who was great in the temporary world but did not meditate becomes lesser in the other world.

But the one who was ordinary in this world becomes great in the other world because of their meditation practice. In other words, **“the one who was great in the temporary became lesser in the eternal; and the one who was lesser in the temporary became great in the eternal.”** That is why Lord Krishna told Arjuna to become a meditation yogi. Lord Krishna told through the following verses that even if a yogi does not fully attain the goal, even if he dies before completion, it means even if he leaves the body, he will still immensely benefit.

**Shlok|| prapya punya-kritam lokan ushitva shashvatih samah  
shuchinam shrimatam gehe yoga-bhrashto 'bhijayate  
(B.G.6-41)**

Meaning:- Such an incomplete yogi (after death), reaches the virtuous worlds and resides there for many years. Thereafter, he is born in the house of righteous and wealthy people.

**Shlok|| atha va yoginam eva kule bhavati dhimatam  
etad dhi durlabhataram loke janma yad idrisham**

**(B.G.6-42)**

Meaning:- Or he is born into a family of wise yogis. Such a birth is extremely rare in this world.



Here, we must think a little. Usually, the benefits are invisible for those who practice meditation. They do not have much wealth. Not only that, often it is those with less wealth engage in meditation. Seeing them, others think and also say, “What is this? They neither earn anything nor enjoy anything — they just sit and meditate all the time! They seem unintelligent!”

But through the above verses, Lord Sri Krishna tells how great such meditators are — what great worlds they attain in the other world and what noble births they receive again. According to His teaching, in their next birth they are effortlessly born into a wealthy family or into the family of great wise yogis. He has stated that such a birth is extremely rare. That is why He said that a yogi is great among all.

He has even said that a yogi is greater than those who perform great rituals such as yajnas and yagas. For this reason, Lord Krishna urged Arjuna to become a yogi. Let us look at the

verse below:

**Shlok|| tapasvibhyo ‘dhiko yogi jnanibhyo ‘pi mato ‘dhikah  
karmibhyas chadhiko yogi tasma dyogi bhavârjuna  
(B.G.6-46)**

Meaning:- “Oh Arjuna! The yogi is greater than those who practice tapas, greater than those who possess scriptural knowledge, and greater than those who perform rituals such as Agnihotra. Therefore, become a yogi.”

From this, we can understand how great and how fortunate a ‘meditation yogi’ is. Those who meditate may appear ordinary at present; in the eyes of the world, they may seem like common people. But according to Lord Sri Krishna’s teaching, they are greater than all. Some people in this world may be wealthy, but that wealth cannot be taken with them after death — neither to the other world nor into the next birth. Moreover, no one knows what their next birth will be like. But Lord Sri Krishna has stated that those who practice meditation not only attain virtuous worlds in the other world, but are also born again as wealthy individuals or as great yogis. Furthermore, with such a birth, they complete their meditation practice, attain liberation, and fulfill the true purpose of life. Let us look at the verse below:

**Shlok|| prayatnad yatamanas tu yogi sanshuddha-kilbishah  
aneka-janma-sansiddhas tato yati param gatim  
(B.G.6-45)**

Meaning:- “Such a striving yogi becomes purified of sin and, through practice carried on over many births, attains perfection in Yoga. Thereafter, he is attaining the highest state of liberation.”

Therefore, remember this: Why do we have this temporary

earthly life? It means why did we take this body? It is only for the sake of our soul's eternal life in the other world. Everyone must remember this. Therefore, whether one may possess something here or not, do not think about it. Do not feel jealous that others possess something. Do not commit mistakes or sins to acquire them. Do not unnecessarily burden your life with hardships. Think: "Am I able to practice meditation or not?" Know that those who can meditate are the great ones. **"Not wealth — meditation is great", "Wealth does not come along — meditation comes along."**

Therefore, "do not chase wealth — chase meditation." Know that we all are residents of the other world.

Moreover, we — who are souls and residents of the other world must know that we have come to this world and taken this life to attain elevation in the other world. We should use our free time for meditation practice and for deeds that lead to the benefit and elevation of the soul. Most importantly, we should practice intense meditation, read books related to soul-knowledge, seek the association of soul-realized beings, and participate in such camps. All these are beneficial to the soul.

A life lived in this way only is the right and proper life. Such a life is the actual 'spiritual life.' If one does not live in this manner, that life becomes wasted. Therefore, we must use this life very sparingly, and accomplish what we have intended in the other world. To know why life must be utilized sparingly, let us look at the following example.

## UTILIZED LIFE SPARINGLY!

Two people visited a relative's house in a neighboring village. However, before they arrived, it had rained heavily in that village, making the roads muddy. As a result, both of them had muddy feet. The relative offered them water in a jug to wash their feet.

The first person poured a little water over his feet, scrubbed them clean, then used a little more water to wash them. He then washed his hands, swirled some water in his mouth to clean it and finally washed his face. In that way, he cleaned everything using the jug of water given by the owner sparingly.

The second person, on the other hand, poured the whole jug of water over his feet all at once, but the mud still remained. The owner has given another jug of water and he poured it all but the mud was not gone. Like that, all the water in the bucket was over, yet his feet were not clean and he hadn't yet washed his hands, mouth or face. The owner felt annoyed and thought, "I gave him so much water and he is asking for more."

Our lives are also like these two people. Some people use their lives wisely and effectively. They allocate some time of their day for earning what is needed for family, part of their time for worldly responsibilities, and the remaining time for attaining the goal of life. They read the books of yogis, keep the association of the wise, practice meditation and are attaining liberation. They attain nirvana even while living a family life.

But most people waste their lives like the second person. With body-consciousness, they will be in "earning and family life," in pride of caste, religion, region, and nation. Thinking that everything visible is permanent, believing themselves to be residents of the earthly world, they chase positions, name, and fame, striving

to become “great.” In doing so, they forget the actual goal of life, waste their birth, waste their life, and finally end their lives in sorrow. No matter how many births they take, their condition remains the same: “Punarapi jananam - Punarapi maranam — “Again birth, again death.”

If thought, even obtaining a human birth is rare. Of that life, half is spent in sleep. A portion is spent in childhood, and another portion for earning meaning, in fulfilling family responsibilities. What remains is very little. People are wasting even that limited time in front of televisions, reading useless books and newspapers, engaging in meaningless talks, interfering in others’ conflicts, and drowning in addictions — completely wasting their life, time, and energy.

But if the time that is being wasted is instead used for the soul — for oneself — for practicing meditation, reading spiritual books, and for association of the wise then one becomes like the first type of person who makes wise use of life. Otherwise, just as muddy water cannot be cleansed no matter how many jugs of water are poured, karmas (actions) will not go away no matter how many births are taken. For such people, “destiny is not a life free from birth and death, but only repeated cycles of dying and being born.”

Therefore, just as we sparingly use wealth, we must also use life carefully and wisely. While fulfilling responsibilities, remaining time should be devoted to attaining the goal of life — to the elevation of the soul, to progress in the other world. We must walk the path of the yogis and follow what they have taught. Know once again, **“We are residents of the other world, but not of this world.”**

**“What we must do is meditation — what we must attain is spiritual knowledge.”**



## **My meditation life**

My name is Tatavarthy Veera Raghava Rao. I am from West Godavari district, Bhimavaram. I am a businessman by profession. I entered into meditation in November 2002. I was introduced to Brahmarsi Patriji through Mrs. Sridevi, the Pyramid Master of Bhimavaram. From then onwards, the very nature of my life changed completely.

I came to know what I should do in life, how I should live, and what is permanent and what is impermanent.

I was able to transform my life like a beautiful sculpture in the association and guidance of Patriji. Every moment I spent with him moulded me. He taught me how to speak, what to do, and how to behave. In some situations, he would deal harshly with me at times. In such situations, I would immediately recheck: “Is there any flaw in me or in my behaviour?” Then my shortcomings were visible to me. I would understand that his harshness was justifiable. I would develop gratitude towards him for correcting me and helping me overcome my mistakes. In this way, he would mould and improve me from time to time.

After I entered meditation, many of my close acquaintances thought perhaps I had gone mad. They would say, “He has left a good business and is wandering from place to place.” But I knew what I was doing. I have known that all the money and property I had earned with so much effort benefited only my body and my family — they did not benefit me, the soul. I thought, “If I

keep focusing only on the body, what will happen to me?” Therefore, now I am earning for myself— for the soul. If I worked so hard for this perishable body, how much more should I work for the eternal me?

With this understanding, I am working tirelessly to spread meditation without taking even a break for a day.

I have had a good habit since childhood. Whenever I faced a problem in business or in any other matter — when I did not know what to do and could not find a solution — I would look to those who were more experienced or senior than me and follow what they did. By doing so, I gained many benefits. In the same way, after meeting Patriji, I stepped into spiritual life and thought about what I should do. According to my natural habit, I observed who was spiritually at the highest level. I understood that “Patriji is number one among all.” Immediately, I began observing what he was doing. He was working tirelessly to spread meditation. I also began spreading meditation in his footsteps. He never wasted time. Likewise, I also stopped wasting time and dedicated myself to spreading meditation. Like that, I gained immense benefits spiritually. I began observing Patriji in everything. Whenever I had a problem or doubt about what to do, I would observe what Patriji would do, I would act accordingly and transform myself. In this way, I gained all the benefits in my life.

I met Patriji in November 2002. In December, we constructed ‘Sri Balaji Pyramid’ on the terrace of our house. Patriji inaugurated the pyramid on 2nd January of 2003. He conducted a three-day meditation yajna in Bhimavaram on February 13th, 14th, and 15th of 2003. I felt a little disappointed since the attendance of

people was less than what I had expected. But Patriji encouraged me and gave me confidence. Now, everything is happening as he said. All that he spoke about is unfolding today. Every word he speaks carries meaning, wit, message, and a lesson. No one can fully understand him. Whatever he does is always for the welfare of the world.

Starting from February 2003 onwards, Patriji would visit West Godavari district every month for two or three days. Before his arrival, I would tour all the mandals in the district and organize his programs. Within six months, Patriji covered almost all the mandals in the district. In September 2003, at a meeting in Tadepalligudem, Patriji declared, “Spreading meditation in West Godavari district is completed.” At that same meeting, he said, “Now look at East Godavari.” Following his instruction, I began spreading meditation in East Godavari and toured many villages there also.

In November 2003, as I was leaving to Amalapuram for Patriji’s meditation yajna, my wife Rajyalakshmi met with a fire accident and her entire body was severely burned. Both my hands were completely burned while trying to save her. On hearing this, Patriji concluded the meeting early and came to the hospital to see us. As I was in pain, he asked me, “Is it paining?” I replied, “Yes.” Immediately, he held my hand for about five minutes. The moment he left, all my pain disappeared.

Everyone thought my wife would not survive. But Patriji told our daughter Shyamala, “Nothing will happen to your mother; she will recover.” He arranged meditation sessions in all places for her recovery. While we were in Hyderabad Apollo Hospital, Patriji

came to visit her twice. When she was in pain, there, in the hospital itself, he even sang the “Nanati Brathuku Natakamu” song to encourage her by holding her hand and comforting her like a father. When she said, “I am unable to attend the Tirupati dhyana Yajna,” he reassured her saying, “I will take you to yajnas in other countries.” With such encouragement and blessings of Patriji, she could gradually become a normal person. Everyone believed that she would not survive, by the power of meditation and Patriji’s blessings, she did not just recover but is now actively spreading meditation.

From June 2004 onwards, I began spreading meditation in other districts also. First in East Godavari, then Krishna district, and later extensively in Guntur district. Throughout my work of spreading meditation, I received Patriji’s support — at times helping me overcome difficulties, at times protecting me from making mistakes. I observed his guidance and protection in many situations.

In September 2004, I felt: “We are traveling to so many towns and speaking to so many people, but no one is becoming a Master. People are not fully understanding the speciality of meditation from the few things we explain. Why is this?” While thinking about this, I felt that it would be good to conduct a three-day training camp. At that very time, unexpectedly, I received a call from Patriji who was in America to speak with him. I shared my opinion with him over the phone. He immediately said, “I am coming to Hyderabad. You come and meet me.” As instructed, I went to Hyderabad and met him. There he said, “Name it a three-day ‘soul-knowledge Training Camp’. He said that it should be held on the same dates every month and gave several guidelines.

Following his instructions, we have been conducting the three-day training camp every month. Patriji's blessings are fully present in this camp. In fact, certain incidents have occurred that made it feel as though he himself was physically present there and conducting it. Through this camp, many meditators from various districts have been attending, and even participants from Chennai and Bangalore have come. Those who attend practice meditation with great discipline, are attaining profound spiritual knowledge, and not only becoming Masters themselves but also actively spreading meditation in their regions.

This camp is like a special turning point in my life and has transformed the very nature of my life. Through it, I met many Masters, and with their support, I have been able to spread meditation in almost all the districts of the then Andhra Pradesh. Based on the three-day experience, we also began conducting one-day meditation workshops in many places. These also have been very successful. As there is more time available, those who attended were able to meditate for longer durations and we can explain in greater depth about Patriji, his teachings, and the greatness of meditation. In this way, the one-day workshops have also become successful.

For the first time, we also conducted a three-day Soul-knowledge Training Camp in Veepanagandla of Mahabubnagar district. Likewise, a three-day Soul-knowledge Training Camp was conducted in Rayachoti of Kadapa district. Since then we are conducting three-day Soul-knowledge Training Camps in various places across India.

In the journey of my meditation spreading, I have met

many Masters, gained numerous experiences from them, and learned a great deal. Truly, this is an unforgettable experience! Wherever I go, the title “Pyramid Master” brings great respect. I feel very proud to be part of such a society and to receive such honor. I have travelled to almost all places, and everywhere there is strong support and appreciation for Pyramid Meditation. Transforming people who are deeply rooted in superstitions toward meditation in such a short span of time is not something an ordinary human being can accomplish — it is possible only to God.

In that way, with Patriji’s blessings, by following his visions and walking in his path, I am spreading meditation and experiencing immense soul-bliss. Even if I am free for a day without spreading meditation, I feel as though something is missing or lost. But when I am engaged in spreading meditation, I attain great bliss. I once read a book written by one Sadhguru. It said that in every age, there are 55 Sadhgurus on earth. “Sadgurus” are those who have transformed from human beings into divine beings. Some of them are publicly recognized, while others quietly continue their work without recognition. But at the end of an age, an Avatar Purusha appears — meaning “God only incarnates in human form.”

In this present Kali Yuga, Avatar Purusha is our Patriji. To understand him and walk in his footsteps is the result of virtue of many lifetimes; there can be no greater fortune than this.



## **MY SPOUSE**

### **RAJYALAKSHMI**

On this occasion, I would like to say a few words about my wife, Rajyalakshmi. She has been giving me immense support after we have entered this path of meditation. In fact, it is mainly because of her that I am able to spread meditation on such a wide scale. She came very close to death due to a fire accident. But she recovered and became a normal person through the power of meditation and the blessings of Patriji. She began to spread meditation from the time she recovered.

She conducted a free training center for women in handicrafts. Around 125 women used to attend everyday. Along with three teachers, she herself taught skills such as hand embroidery, tailoring, fabric painting, soft toy making, pot painting, and hall decorations — all free of cost. The only “fee” she asked from them was that they should do meditation for half an hour. She also established the “Pyramid Women’s Meditation Society” in Bhimavaram. Through this society, she organized meditation programs in the town. She successfully conducted a 108-day meditation yajna program, visiting a different house each day. At every home, she gathered the neighbors and provided meditation training. This program received tremendous response in Bhimavaram, and many new women were attracted to meditation. In addition, meditation spreading programs were successfully completed in 108 villages.

In addition, she conducted meditation training programs

in a temple every week. Everyone who was new to meditation participated in these sessions and received great inspiration.

She has also extensively spread meditation in many villages of West Godavari district. The women Pyramid Masters of Bhimavaram also supported her. For all those who are new to meditation, a one-day meditation workshop was conducted free of cost on the first Sunday of every month at the Sri Balaji Meditation Hall in Bhimavaram. Many people from various villages of West Godavari district attended these workshops. Every month, approximately 200–250 participants participated in it. She is working tirelessly in spreading meditation.

Furthermore, large cutouts were placed at major junctions in Bhimavaram town with the message: “Meditation means observation of the breath,” along with the images of Lord Krishna, Lord Shiva, Buddha, and Lord Hanuman. In addition, cutouts explaining the benefits of vegetarianism and the harmful effects of non-vegetarian food were also installed. These attracted considerable public attention. In this way, as part of the tireless efforts made by Brahmarsi Patriji for the welfare of the world, we are participating in spreading meditation to the best of our ability as a small contribution with devotion. We consider it our fortune to receive this opportunity.

Finally, our goal is to make a contribution in the tireless mission of the Avatar Purusha, ‘Brahmarshi Patriji’ who has incarnated to transform the earth into a divine world. The rest of our lives are dedicated to meditation and spreading of meditation.

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