

Three Types of Lives



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Three Types of Lives

A human being has three types of lives. All these three indicate the extent of a person's wisdom. Now, let us discuss those who live these three types of lives. What exactly are these three types? 1. Night life, 2. Twilight life, 3. Day life

1) Night Life:

Night life refers to a life lived in complete ignorance. That is why ignorance is compared to darkness. Just as nothing is clearly visible in the dark, a person in ignorance cannot see what exists, it means they don't know. The strange thing is: Those in ignorance tend to see things that don't exist.

Therefore, we can think that such people do not know anything. They don't know what to do, they keep doing what should not be done. They don't know what to speak. Therefore, they end up speaking useless, and contradictory things. Likewise, they don't know what to think; they will think about all that which leads to their own loss.

Why is this? Because, those in ignorance don't understand whatever we explain. What exists is invisible to them. What is that which exists? The Soul. The Soul is invisible to them; the worlds where the Soul resides are invisible; the beings who exist in those worlds are invisible. The principles and laws established for the functioning of this creation are invisible; they do not know the righteousness (dharma). They don't know that the actions (karmas) they perform are recorded, and that the hardships they experience are the results of those very actions.

Therefore, lacking this wisdom and living in ignorance, people who live in night life consider everything as separate and because of not knowing what should be done, end up doing what should not be done.

You cannot understand this until you enter the life of wisdom. Until one becomes wise, one cannot understand that “everyone is a Soul, and all are one.” Because of living in the night life, meaning because of living in ignorance, seeing everything as separate, they focus only on their selfish interests, and don’t care about what happens to others and they end up doing things that should not be done.

That is why we said, “they don’t know what to do or what to speak.” They talk unnecessarily, criticize, and insult others. Because of that, those living the night life face many difficulties. People who are in the night life, it means those in ignorance, try to acquire and develop those that don’t exist. They think that they are fortunate and feel elated if they obtain any of them.

If someone gives them a title or an award, they not only feel elated but also swell with pride believing they have accomplished something extraordinary. They always believe that greatness comes from such acquisitions. All such individuals are living the night life. Therefore, their behaviour in every aspect is completely against the Soul.

Because those who live a night life can’t see the Soul that is there. They ignore it, never think about it, never attempt to know it, they never know its greatness, and never strive for its upliftment. Therefore, their actions bring no benefit to the Soul. They will regret at the end of their lives, when they finally know about the

Soul.

One will understand, “I have wasted my entire life. I only have done the actions that are against nature. I ate what should not be eaten. I have caused great loss to my own life.”

Those who live the night life believe that they are the body. They have no awareness that they are actually the soul. They don't know that life continues even after death, nor do they know about the different worlds beyond death. They are unaware of the higher worlds one can reach, and they have no idea about their true purpose or destination. Because of this lack of understanding, they identify with the body and end up doing things that harm the soul — in other words, they harm themselves — and these actions eventually bring suffering.

In my own life, I spent 53 years in this state. Before meeting Patriji, I too lived the night life. Until then, I assumed I had lived well and done great things. But through Patriji, I discovered that I am not the body but the soul — and that realization amazed me.

When I thought about it, I understood that whatever Patriji taught is correct. That is when I shifted from night life to day life. My actions, my words, and my entire way of thinking changed. My behaviour in the night life and in the day life became completely different. In fact, many of you have also moved from the night life to the day life, though some still remain in the twilight life.

2) Twilight Life:

Just as a day has three phases — night, day, and twilight — human knowledge is compared with these three.

There is complete darkness at night, while daytime is full

of light. Between the two lies the twilight also.

That is what is called the twilight period. This twilight is of two types:

a) Night twilight

b) Day twilight

If observed, does the daylight remain forever? It does not last permanently. Slowly it turns into night. The light fades away and transforms into night. The time during which day slowly turns into night is called night twilight.

Likewise, darkness also does not stay forever. That darkness slowly fades and light begins to appear. It means the night gradually transforms into day. That period during which night slowly becomes day is called day twilight.

So, why are some people compared to this twilight life which is the transition between the two? Because those who are in ignorance gradually take many births, go through various experiences in those births, suffer different hardships, and finally come to the decision: "I must get out of all this permanently. I must somehow escape this suffering." With determination to overcome the suffering they take refuge in a Sadhguru.

When they take refuge in a Sadhguru, he clearly tells them: "If you want to come out of sorrow permanently, you must attain wisdom. You must become wise. Once you gain wisdom, even if there is sorrow, you will not suffer. That wisdom burns away all your actions and brings you to a state where you are free of karma. You need to acquire such wisdom." This means, Sadhguru tells, "You must follow the three spiritual gems."

The three spiritual gems are: 1) Meditation practice, 2)

Reading spiritual books, 3) Association with the wise. It means

1. To intensely practice ‘observation of the breath meditation.’

2. Reading spiritual books means studying about soul-knowledge which are written by soul-realized beings.

3. Spend time with those who teach this wisdom and listen to their teachings. Trying to be in their presence whenever there is a chance. When you spend time with them, you will learn many things you never knew before. You will be able to correct your shortcomings and mistakes. Every word that comes from that guru greatly enhances your wisdom.

Similarly, in this path of wisdom, you should do as much service as you can do. That means, it’s not enough for you to acquire wisdom, you should share it with others whenever you have the chance and possibility. Teaching whatever you have learned to others is a wonderful service, it is the greatest service of all. Along with that you should also contribute in any way you can at your level to help this knowledge reach more people.

Gurus say that we should try to help those who are still in ignorance, to come out of ignorance by helping them in some way to become wise. People who are in ignorance come into Patriji’s path, or come to me or to my wife and are attaining this spiritual knowledge, experiencing many positive changes, there are many more changes yet to come. This means that all these people are in the “twilight life.”

Moreover, the knowledge taught by the Gurus is not fully understood by them. It feels like they understand but they don’t understand it. Their situation is like someone who sees a rope and

mistakes it to be a snake—unable to clearly know what it is and they get confused. In that way, people in this twilight life struggle to clearly grasp the teachings of the Gurus—they cannot determine whether what they have heard is right or wrong.

They often wonder, “Can their teachings completely remove my sorrow? Can I reach the level that I wish to reach or not?” Such doubts remain in their minds.

Therefore, with such doubts, some people go from one Guru to another instead of focusing on their meditation practice, and the rules they need to follow, they think, “Why didn’t I achieve what I expected?”

Such people are still fully in their twilight life. But those who continue their practice with faith firmly believing, “I will attain it, I will achieve it” are the ones who begin to rise out of this twilight life.

Many people enter the path of meditation. There, the Guru teaches that the idol is not God, the soul itself is God. But because they have been performing ritual worship since childhood, because it has become a habit, because everyone around them does it, and because they cannot give up with the fear thinking, “What will happen if they stop?” Even though the Guru says, “The idol is not God”, they cannot clearly understand it and so they can’t stop ritual worship. These people are also in the twilight life.

Similarly, the Gurus tell them not to eat meat. But they don’t understand it because they have the habit of eating meat since childhood, because they are accustomed to its taste, because their family and those in their surroundings also eat it, and because doctors and elders say, “It gives strength”, they cannot stop eating

it. Such people also remain in the twilight life.

Likewise, the Gurus say, “if you want to acquire spiritual knowledge, you must know the truth.” That means, “you are living with the belief that this body is you.” They tell, “All your actions were performed for the sake of the body. But you are not the body, you are the soul. At least from now on, you try for soul benefits, live for the soul” and they teach how to attain the wisdom that benefits soul.

However, because many people don’t understand clearly, even after repeatedly saying “You are the soul,” they continue to live as if they are the body, they give priority to the body and work only for bodily benefits. When they listen they feel, “The teachings are correct”, but soon after, they fall back into the illusion that they are the body. This is also a characteristic of the twilight life. Not only that, they manage to practice some of the teachings but struggle to practice others. This is also a characteristic of the twilight life. They enter the day-life only when a complete transformation takes place

Take my own example: 23 years ago, before I met Patriji, I was a loyal devotee of Lord Venkateswara. Others visit temples, perform rituals, and make vows. But I built a Venkateswara temple myself— that’s how deeply devoted I am. From childhood, I used to visit Tirumala once or twice every year.

But, to me who was fully immersed in devotion, one day Patriji said, “The idol is not God,” and it shook me. Everything he said was the exact opposite of what society believed and practiced. Most people wouldn’t accept such statements easily. But for me, the idea of not believing him never arose. I felt that someone as

great as him would not speak without a deeper meaning. I studied his teachings. I studied so much about whatever seems contradictory now.

All the books that I have written are something I have known in them. Reading all those books will completely clear your doubts. I finally understood after going through many texts and Upanishads. The Upanishads and Vedas state that the soul itself is God, but they never mention idol worship.

People often ask, “Didn’t Annamacharya say so? Didn’t he practice devotion? Wasn’t he a devotee?” Annamacharya clearly taught that Brahma is one and only, the Supreme Brahma is one and only, and that He resides within you. He said Sri Hari is the inner Soul present in everyone. Then, I understood it more clearly and gained courage. Since then, I stopped visiting Tirumala. Earlier, I used to go once a year, but after understanding this truth, I now spend hours every day focusing on Him.

In that way, in the beginning, I was living the “night life”. Slowly, I moved into the “twilight life,” and with effort, I eventually reached the “day life.”

However, many people still have doubts and fears. They say, “We should at least light a lamp, right?”

In twilight life, people attain spiritual knowledge. They are interested in spiritual knowledge but because they don’t fully understand the teachings, or due to fear, they fail to put that into practice. So even though they know, they fail to get the result. They know everything, yet there is no change in their behaviour. It can be said that one is in twilight life if they don’t put it into practice and bring a change despite knowing.

Therefore, those with discernment (judgement of good and bad) shouldn't dismiss the teachings of Sadhuguru. If you still have doubts, make the effort to clear them. Many yogis, great beings, and sages spent their entire lives to know profound truths and recorded them in countless scriptures.

By deeply studying scriptures such as the Bhagavad Gita and the Yoga Vasishta, one can transcend (go beyond) the twilight life and enter the phase of full illumination, the day life.

3) Day life:

Day life refers to the life of a person who has attained enlightenment. When you become enlightened, you show sincerity in matters taught by the Guru, you listen to the Guru's teachings with great attention, carefully note them, revise them. Through such revision you gain an understanding and put that into practice.

Therefore, those who are enlightened do what they must do, speak what they must speak and think what they must think. As they follow the Guru with sincerity and intensely practice meditation their wisdom develops profoundly, it ignites like fire. In such a fire of wisdom they burn their karmas also and attain liberation.

Patriji classified people into three categories: the Ignorant, the Partially knowledgeable, and the Enlightened one. The ignorant one is the one who lives in the night life. The partially knowledgeable one is who lives the twilight life. The enlightened one is the one who lives the day life.

He taught the nature of those living in ignorance, those who have not yet attained complete understanding, and of those who have attained profound wisdom. Let us now examine his

explanation more deeply. According to him:

The ignorant person is one who remains in ignorance, lives as if they are the body, and they live as though the sole purpose of life is the pursuit of physical pleasures.

A person of limited understanding is the one who knows certain things. It means they will know that they are not the body but the soul. However, even after knowing, they continue to live as if they are a body.

When we observe our life before meeting Patriji and our life after meeting him, it has completely transformed. We transformed so much that our family members, friends, neighbors, and everyone around us were surprised by it. What caused such a change? When we met Patriji, he told us, “You are not the body.”

This statement shocked me. I thought, I have given this body a name and I am constantly striving for its name and fame. How can he say that this body is not me? Surprised, I asked him, “Then who am I?”

He replied, “You are the soul.”

That response surprised me even more, as I had never heard about the soul. To know to what extent his words were true, I read many books, listened to videos of great people and I came to know that what Patriji said was indeed true. Then my way of thinking has changed.

Through self-inquiry, I confirmed that I am not the body but the soul. All these years, I gave so much importance to the body. I worked tirelessly day and night to earn money for the body’s comfort, placing it in an air-conditioned room. I thought, “no one is more fortunate than me”. I fed it various food items and felt that

I satisfied the body.

I also did many things so that the body would receive praise and admiration, to make it comfortable I engaged in many virtuous deeds. In this way, throughout my life I have worked hard only for this body. Working hard means to give comfort to the body, I made the same body go through so much hard work. This itself is quite strange.

For the sake of a little comfort at night — sleeping under an air conditioner — I exhausted the body from morning till evening.

Everyone is the same. Some earn money, some run businesses, some work in jobs. Moreover, women manage both careers and household responsibilities. Why do all of them struggle so much? It means, it is all to provide comfort to the body.

Many believe, “If one goes to America there will be many facilities and one can enjoy more comforts.” But in India, domestic help is available for cleaning and daily chores. When people marry into an “America alliance” and move there after paying huge dowries, they end up doing everything themselves — cleaning the house, scrubbing toilets, cooking all meals, and shopping for necessities. I can’t understand what kind of comfort it is!

People rush eagerly towards American alliances, but whether here or abroad, the struggle remains the same. In trying to provide comfort to the body, they are causing it more difficulty. That is why Sage Vasishtha said, “Pleasure is tiny but difficulties are vast.”

Difficulties do not only come from illness or major problems. Even if one engages in everyday life, one has to struggle so much. If there are children one has to focus on them also.

Raising them and making them capable is so difficult! One has to work like a machine to educate them and drop them at schools.

But after putting in so much effort, enduring so many difficulties, and giving so much comfort to the body — are you really that body? No, you are not the body at all. After knowing, “this body is not me,” I began to question myself deeply.

I asked this question myself, “If I am not the body, then will anything I have earned so far for the sake of the body be of any use to me, the soul?” You also should ask such questions to yourself. Neither Patriji nor I need to tell you — you yourself must go through the inner churning. You must use your discernment. When I thought, I understood that not even a single paisa out of these crores would be of any use to me, the soul.

That means, I understood that all the hard work done all these years was in vain. I worked hard not only for the body but also for the children. But after gaining spiritual knowledge, I felt, “You sacrificed your life and struggled so much for the children — but are those children really your children?” It means, they are also souls who came onto this earth just like me. They came from some other world; I came from some other world. Later, they will go to some world, and I also will go to some other world.

After leaving this body, there will be no relationship between me and them. Once this was understood, we got separated from our children who were living with us in a joint family. Since they were born as my children and acquired rights in my property, that property rightfully belongs to them. So I gave them their share. And since they are also entitled to everything after my death, I

prepared a will so that everything would go to them after me. In this way, I freed myself from bodily relationships.

At least from here onwards, I must strive for myself — that is, for the soul — and do deeds that bring benefit to the soul.

After deciding to dedicate myself to the upliftment of the soul, I withdrew from all my businesses and resigned all the positions I held. I chose to focus entirely on activities that would benefit the soul.

What must I do If I, the soul, have to benefit? Patriji clearly said, “you must gain spiritual knowledge; only spiritual knowledge is beneficial to you. After you leave the body, your family members will turn your body into ashes — what exists afterwards is the soul alone.

Just as people on earth aspire to live in grand mansions, souls that leave this world yearn to reach higher worlds. I understood that one has to acquire spiritual knowledge to attain such worlds. I understood that just as wealth elevates a person’s status on earth, wisdom acquired while living in the body elevates the soul in the higher worlds. Now, I devote my life — day and night — solely to acquire spiritual knowledge.

I considered Patriji as my role model. Whenever he found time, he immersed himself in some or the other work, he would go to take classes, delegate work, If he has any free time, he corrected magazines such as ‘Dhyana Jagat’ and ‘Spiritual India’ he would write books, he would record numerous conceptual teachings and release the videos and provide it to all of us. It is through those books and teachings that we have reached this level, right? and that is why I am also doing the same thing.

I am sharing messages through Zoom sessions, travelling to take classes, and utilizing the free time to correct the books. I am doing this because my intention and goal is that I, the soul, do not waste time, but do any work that benefits the soul.

That's why think about it — do not waste this opportunity that has come to you. Why do you waste all your time on meaningless conversations? All the time that has been given to you will be wasted by watching TV, spending time on your phone to watch YouTube, right?

Instead, if you engage in deeds that benefit the soul, if you engage in activities that develop spiritual knowledge, your spiritual knowledge will develop. Whatever pleasures and desires you are fulfilling now have already been experienced in previous births. You had everything in your previous birth also there was a husband, a wife, children, there was family life, there was wealth, there were comforts. In some births there were hardships, in some births there were luxuries. You have experienced all of these. Even after experiencing them in so many births, has your satisfaction still not been fulfilled?

Think about it once! I am certainly saying this: Those who attend the Zoom session have already crossed 350 to 360 births. Some of you have crossed even more. Then why still these attachments? Then you may ask, "Does that mean we should abandon (leave) everyone and everything? Should we not take care of our responsibilities?"

"Take care of everything — I am not saying "No!" But dedicate whatever little free time you have to you, the soul. Strive and work hard for the soul's benefit. I am teaching you the same

thing that I follow. For 23 years, I have been doing everything that I can do, as much as I can do, in as many ways as I can do. Since all of you are souls like me, and since you also need to acquire spiritual knowledge, you should attain benefit after you go to higher worlds, I am encouraging you and reminding you about your duty towards your soul.

There are two kinds of responsibilities here: 1) Towards the body and 2) Towards the soul. Patriji said to balance both. Responsibility towards the body means taking care of the family, children and earning a living. A woman should take care of her husband, a man should take care of his wife, and if there are parents, they also must be looked after. All these are bodily responsibilities.

Responsibility towards the soul means to seek spiritual knowledge. It means knowing about what is invisible to the physical eyes. The more you know about those, the wiser you are. That is why Patriji said, “Since no one knows about what happens after death, know about it.” That is why now I am focusing on it so much. It is considered that you have fulfilled your responsibility on earth towards the soul, If you can help the soul reach higher worlds after death.

You will not be satisfied no matter how much wealth you accumulate. Likewise, you, the soul, have to strive hard to acquire spiritual knowledge without satisfaction. I am travelling to many states, and everywhere there are seekers who have interest in spiritual knowledge.

Nothing more is needed if we can share this spiritual knowledge with those who are interested, not bothering about everyone. That is why I am travelling.

When Patriji reached my age, he always had two people with him and never travelled alone. Recently, when I went to Dharwad, Saileela said “You are traveling constantly without rest. You seem unsteady — maybe you don’t notice it, but we notice it. You refuse when we tell you to take someone with you.”

Whatever it may be, as long as I am on this earth, my aim is to share this spiritual knowledge with at least a few.

Even though Patriji knew that he would die, he still went to Ladakh. All our trustees at Kadthal told him not to go, but he did not listen. If the flight got cancelled, he could return, and if not, he would stay back — but he insisted that he wanted a helicopter and that he would go in that. See, how determined he was! By chance, two flight tickets to Delhi were available. After reaching there, he fell sick within a day or two. He stayed there for two or three days and then returned. After coming back, he was not alive for many days.

Even at such a stage, see how much he worked even without taking rest. Then how can we lie down and rest? That is why I am doing the same. I will not ask you to work so hard. I will not ask you to allocate 50% to the body and 50% to the soul like Patriji said. But I am telling you to allocate 75% to the body and 25% to the soul. You will understand about what I am telling you after your death.

Therefore, the “day life” is the life of those who have fully enlightened. How does a person who has attained such enlightenment behave? And how does a person who remains ignorant and lives the “night life” behave? Let us know this briefly.

1) Naturally, a wise person is detached from worldly

matters and interested in soul related matters. But an ignorant person is interested in worldly matters and exhibits detachment towards matters of the soul.

A wise person lives in spirituality, and such a person must be attracted with spiritual knowledge. But an ignorant person lives in a worldly life and such a person must be attracted with wealth.

2) A wise person will be happy even in times of sorrow, while an ignorant person feels sorrow even when they must be happy.

3) A wise person controls desires whereas an ignorant person is controlled by them.

4) A wise person does not have expectations.

5) A wise person develops spiritual knowledge, and that spiritual knowledge protects him. But, an ignorant person accumulates wealth and that wealth must be protected by the ignorant himself.

6) A wise person lives satisfactorily with what he has, but an ignorant person is never satisfied no matter how much he possesses.

7) A wise person shares from whatever he has, whereas an ignorant person is incapable of sharing anything.

8) A wise person can't stop himself from giving, while an ignorant person can't give.

9) For a soul realized person, every one is the same; but an ignorant person sees every one as separate.

10) A wise person loves everyone and treats all equally including those close to him. An ignorant person, on the other hand, holds hatred towards everyone and treats only his own people

specially. It means he exhibits attachment and hatred.

11) A wise person thinks about the welfare of others, while an ignorant person thinks only about himself.

12) A wise person strives for the happiness of others; an ignorant person seeks only his happiness.

13) A wise person conducts, encourages and supports activities that bring welfare to the world, whereas an ignorant person neither supports nor encourages them.

Whatever the situation, remember this: Everyone should live a “day life.”

Information available on Tatavarthy's website:

Website address: www.tst.org.in

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

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

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

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

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

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

Seven Bodies

Human beings who are in a state of ignorance know only about the physical body that is visible to the physical eyes. But, there are six more bodies that are invisible to our physical eyes. Only a wise person becomes aware of them. This is not known by an ignorant person. We are all trying to develop wisdom. That means we are trying to know what is invisible to the physical eyes and we must indeed know. Otherwise, the whole life will remain filled with confusion and darkness.

Therefore, it is not just one body that exists. Within us, there are six additional inner bodies. Let us know about all seven bodies.

1) Physical Body – the Gross body, which Shankaracharya referred to as the ‘Annamaya Kosha (Physical Sheath)’.

2) Etheric Body – the Radiant or Energy body, also known as the ‘Pranamaya Kosha (Energy Sheath)’.

3) Astral or Mental Body – the Subtle body, the body of thoughts and emotions, also called the ‘Manomaya Kosha (Mental Sheath)’. We need to understand these clearly because different yogis describe them in different ways. If we know all of them, we will not get confused.

If this is not known, one may get confused thinking, “This person said one thing, another person said something else.” That’s why we must know all these things thoroughly. In a way, one has to by heart these. Otherwise, it is not easy to understand the subjects explained later.

4) Causal Body – Karana sharira, which Shankaracharya called the ‘Vijnanamaya Kosha (Wisdom Sheath)’.

5) Spiritual Body – the Great causal body, also known as the ‘Anandamaya Kosha(Sheath of Bliss).’

6) Cosmic Body – the Universal body, also called the ‘Vishwamaya Kosha’.

7) Nirvanic Body – the body of Liberation known as the ‘Nirvanamaya Kosha’.

In this way, we are with seven bodies. The soul is under these seven coverings. Within the visible physical body, the other six invisible inner bodies exist. It is important to understand this. When yogis teach and refer to these bodies as an example you will understand the subject better if you have knowledge about these. Otherwise, you cannot understand it. You may wonder, “what are they teaching?”

Not only that, when a human being’s consciousness is centered in the physical body — that is, when one is in the waking state (jagrudhavastha) — he moves about in this gross universe performing actions (karmas). When that consciousness is present in the physical body, he is called a “human being.”

That means in the waking state, a person performs actions every day in the gross universe. In this universe, there are two kinds of worlds: The collection of all gross worlds is called the ‘Gross universe’, and the collection of all subtle worlds is called the ‘subtle universe’. The gross worlds are visible to the physical eyes, while the subtle worlds are invisible.

Even before you, the soul enters the physical body, a design is finalized in the higher worlds, and then you descend to Earth. You enter a body formed in a mother’s womb and take birth on earth. From the moment of birth until the moment you leave the

body, you perform actions. One performs sinful actions as well as virtuous actions. Those who have gained a little spiritual knowledge perform soul related actions; this is called the 'physical life'.

A life in which one remains in the body and keeps performing actions is called physical life or material life. One performs actions in this way, until the lifespan decided in the higher worlds is complete. Death occurs only when the lifespan you have decided is completed. Then, the subtle body is released from this 'gross body'. There is a 'Radiant or energy body' called the 'Pranamaya body' between the 'gross body' and the 'subtle body'.

When a person dies, if the physical body is not cremated, the radiant or energy body remains attached to it. It stays for two or three days and then falls away automatically. But if the physical body is cremated, it disappears immediately.

Then, they reach those subtle worlds along with helpers who come to take them to the subtle worlds. They reach those subtle worlds according to the actions they performed on earth. Patriji told us, "Those who have committed sins reach Bhuvanloka (hell), and those who have performed virtuous deeds reach Suvanloka (heaven). After reaching there, they rest for some time and then watch the actions they performed on earth in that particular lifetime.

They repent thinking, "I did so many unnecessary things instead of doing what I should have done." After repenting, they decide, "At least this time I will take another body and achieve what I intended to achieve." Then they leave their subtle body — that is, the Manomaya body — in the subtle worlds. As long as that body is there, they cannot go beyond those worlds, that is, to

Janaloka.

Thus, after leaving the subtle body, they reach the causal worlds, namely Janaloka. On reaching that world, one reunites with the main soul (Sutratma). In reality, the main soul never leaves the causal world. Even after coming to earth, even after reaching out to the parallel worlds, the reflection of the main soul always returns to its own main soul.

From that emerges a reflection that comes into the earthly world, performs actions, leaves the physical body, experiences the results of karma in the subtle worlds, and finally dissolves back into its main soul. The result of this entire journey is only wisdom.

It took me a long time to understand this teaching shared by Patriji. He possessed immense wisdom, but I understood that he explained only what we are capable of understanding. If he taught anything deeper to us, it would only create confusion.

All this is the wisdom taught by Patriji. Who will know all these matters? We have mentioned that the soul separated from the enlightened soul is called the 'Individual soul' (Amshatma), and when this individual soul enters a human body, it becomes a living being (jeevatma).

Before entering a human body, this individual soul first reaches the causal world. What exists there is known as the original soul (bimba). From that bimba arises a reflection that enters the body formed in a mother's womb on earth and takes birth. It performs actions, and through many lifetimes, gradually develops wisdom.

As long as this original soul remains in the causal world, births continue. But when wisdom develops, one begins to

transcend (goes beyond) that state. To understand this deeply, one must read the book ‘Die Before Death!’

There is still so much to know. It takes many lifetimes to know all of them. That is why one must take refuge in those who can teach this spiritual knowledge. To understand spiritual knowledge you must first develop your intellect. Only then you will understand what they say. Otherwise, you will not understand no matter how much they explain.

That is why I say that finding a guru like Patriji is very difficult. Even after attaining such a guru, if one cannot understand the wisdom such a guru imparts then, there is no one more unfortunate than them. He taught us immense wisdom and asked us to practice ‘observation of the breath meditation’ to attain it.

But what if they ignore this and instead play music, guiding, and loud recordings? How will they attain wisdom? What will they know? So, from now onwards, focus on wisdom.

In this way, as the soul acquires a little wisdom in each lifetime, it gradually moves from one world to another. After attaining complete soul-knowledge, it leaves the causal worlds — leaving Janaloka, where it stayed till then and enters the Great causal worlds (Mahakaranaloka). Rebirth is unavoidable as long as the main soul stays in these causal worlds. After that, it may return only by choice.

Therefore, to fully know oneself is to become free from rebirth — that is liberation (moksha). In achieving this, the fragmented soul ultimately attains likeness, closeness, attains the same world as God and finally unites with the enlightened soul. That means the journey of a fragmented soul will be completed.

In a way, this can be the first journey; later there will be many.

Now, the liberation that is attained in this way has been described in four types. Let us explain them briefly. We say there are four types of liberation:

1) Liberation by having the same nature as divine (Sarupya Mukti) 2) Liberation through closeness towards divine (Samipya Mukti). 3) Liberation by living in the same divine world (Salokya Mukti), 4) Liberation through complete union with the divine (Sayujya Mukti).

1) Liberation by having the same nature as divine means that a person is free from all sins and attains his essence. Such a person becomes God. This is called “Liberation through likeness towards the divine”.

2) Liberation through closeness towards divine means that a person who desires brahma jnan becomes free from other worries and does not think about worldly engagements, follows righteousness, and gradually reaches close to God. In other words, he reaches Satyaloka where the enlightened soul resides. The one who does everything required to attain God is called a righteous person.

In the Bhagavad Gita, Chapter 8, Verse 16, it is said:

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

Meaning: Even if you reach worlds like Tapoloka (Brahmaloka), you will again return to earth. But if you reach the Satyaloka where I reside, there is no need for you to be born again in the human world. That is called liberation. This is known as

“Liberation through closeness towards the divine”.

3) Liberation by living in the same divine world means that by attaining the brahma jnan, one can reach God, and through this also attain Satyaloka, reach the world where God resides.

This is known as “Liberation by living in the same divine world”. Ultimately, this is what happens — one acquires wisdom, attains enlightenment, and reaches Satyaloka where God resides.

4) Liberation through complete union with the divine refers to being in union with the soul, achieved by following the meditation path shown by the guru similar to a logic of the wasp and insect (Bhramara-Kitaka Nyaya), like Ramana Maharshi or Ramakrishna Paramahansa remain in the meditative state for months and years together.

Shirdi Sai Baba said, “I lived with my Guru for thirteen years”, and Patriji also mentioned that he spent an entire lifetime in meditation.

When an insect is placed on a shelf and constantly hears the humming of a wasp, it eventually transforms into a wasp. Likewise, one stays with the soul for months and years together they attain powers of the soul and ultimately become God. Just as the insect becomes a wasp, the human becomes God.

When an iron remains in contact with a magnet for some time, it also attains magnetic power after some days and attracts other iron pieces. In the same way, the seeker attains the state of God — complete union with the God. This is what is called “Liberation through complete union with the divine”.

Like this, whichever form of liberation one attains, one stands as the Almighty (Supreme Soul), star, eternal and

unchanging, self-born, radiant like the Sun, the source of wisdom for all worlds, and the giver of spiritual power. According to the intensity of one's practice, the seeker may go to different worlds each and every time.

Those who attain that state, keep automatically changing their bodies according to the extent of that particular world they reach.

For example, at the SHAR rocket center, rockets are launched. As a rocket travels, at some point it has to change its orbit.

It cannot continue straight; it has to turn this way or that way. At that moment, it discards (leaves) booster that was used until then. In the same way, the soul also keeps changing its body depending on the world it reaches.

Because the soul rises to higher worlds, those worlds become very subtle. The subtler the world, the higher the world the soul reaches.

That is why we mentioned about seven bodies. The grossest is the Physical body. The Pranic body is subtler. The Mental body is more subtle than the Pranic body. A more subtle one is the Causal body, the Great causal body is even more subtler, the Universal body is more subtler than the Great casual body, and finally the most subtle of all is the Nirvanic body. When even this final body is left, only the soul remains, which will become an Enlightened soul.

Simply sitting in meditation for an hour in the morning and another hour in the evening is not enough to attain such a state. Today, many people are turning to meditation only to solve

worldly issues — physical discomforts, illnesses, mental stress, family conflicts with children, parents, or spouses — thinking that this is the purpose of meditation.

But these concerns are insignificant. The actual aim of meditation is to attain any one of the above liberations and ultimately reach the Satyaloka. One must become that Enlightened soul. Whoever it may be, this is something that has to be done and must be achieved. When you make this effort, all other matters will be solved automatically.

You make this effort. Utilize as much time as you can and try to develop this spiritual knowledge. If you keep doing this, you will at least get a favorable birth in your next life. Arjuna asks Krishna, “What if I am unable to do the meditation practice in this lifetime? What to do if I fail to achieve the goal?”

Krishna replies, “Arjuna! If you make the effort in this lifetime, you will be born either in a wealthy family or into a family of yogis in the next lifetime and you will complete the meditation practice and finally attain liberation.” Therefore, those who practice meditation with determination will make this very lifetime their last lifetime; otherwise, at least the next lifetime will become their final one.

“Finding fault in others is the greatest fault of all.”

Patriji said that **“Finding fault in others is the greatest fault of all.”** Though it appears to be a short and simple statement, it carries profound meaning. Those who understand it and put it into practice will become a great being. While those who ignore it and fail to put it into practice will be at a great loss.

That is why Patriji said, “not to criticize anyone.” To criticize means to expose another’s defects. He said, **“No comment, No judgment.”** Do not pass judgments about others. The message we are discussing is closely connected to this message. Therefore, let us know.

There are many different kinds of people in the world. We, the fragmented souls of the Enlightened soul which enter the human body. Like that, some have taken a 100 births, some 200, and some even 300. But, their inner natures are not the same.

In the early lifetimes, a person takes a birth mainly influenced by tamasic quality. After a number of births, they slowly change into person majorly influenced by rajasic quality. With further evolution, they become someone who is dominated by sattvic quality. Later, he rises above all three qualities and becomes nirguna.

That means, although everyone looks human on the outside with similar bodies and features, their thoughts, and actions are very different.

One person does services, while another commits murders, one person earns well, while another loses whatever he has. One

man treats his wife with love, while another makes his wife's life miserable like hell. Some people harm living beings, while others love and protect them. One person serves others, while another cheats and robs others.

In this way, the external activities of the people who are shaped by different inner qualities will not be the same. Those activities will be different according to their qualities. The actions performed by one person cannot be the same with those of another.

Many women step onto the path of meditation, give up meat eating, and daily sit in meditation. But their husbands dislike this. They scold them, discourage them, and say things like, "Why have you taken this birth? Are you trying to renounce the world?" The women feel hurt and wish their husbands should also change. But, their actions will not be the same as their wives wish.

The reason for this: Each person possesses different qualities. That is why one person's deeds will not match another person's deeds. Those in the beginning stages of birth are influenced by tamasic quality, their behaviour and activities are related to that quality, their actions become a reflection, dedication and shadow of that quality. Likewise, those who enter the middle stages of birth will be of rajasic quality, such a person's activities will be entirely different.

Many people think, "My spouse should change, my children should change. I must bring them onto my path." But it is impossible when their qualities are not the same.

That is exactly what Patriji said, "How can everyone's actions ever be the same?" He said, "whatever food you cook and eat, your hand will have that same smell. If you cook and eat a

tomato dish, your hand will smell like tomato. If you cook tomatoes, you will not get the smell of bitter gourd. In the same way, people's deeds follow their qualities. That is why it is said, "It is impossible for everyone's deeds to be the same."

Likewise, the activities of a person dominated by rajasic quality cannot be the same as those of a person dominated by sattvic quality. A rajasic person will be involved in politics. A sattvic person, on the other hand, will enjoy listening to good music, singing devotional songs, or engaging in pleasant arts and play. That is what such a person seeks.

Similarly, the activities of a sattvic person cannot be the same as those of one who is in nirguna (beyond qualities). A nirguna person will always be in meditation and will speak only about meditation. If your behaviour is like that, it is considered that you are moving from the sattvic state towards the nirguna state.

That is why I often tell you, "All of you have crossed 350 births and have reached the very final stages of birth . Therefore, a human being's external activities — their fields, their battlefields are bound by their inner qualities. In this sense, they are helpless no matter how much they are criticized, they cannot act differently. They are bound by their qualities, and so their explicit actions follow a fixed pattern. Thus, your actions are reflections of your own inner nature.

Hence, it is impossible for your qualities to be of one kind and your actions to be of another kind. Moreover, these qualities do not change quickly; they change slowly and gradually over many lifetimes.

If one wants their inner qualities to change, instead of

taking countless births, if one practices “observation of the breath meditation” they can transform in this very lifetime.

Therefore, no one’s activities should be criticized; they will behave like that only. Why is that so? Just as a baby who is learning to walk moves the way she can, similarly, a soul that is in its early births behaves accordingly. He has taken only a few births — how does he behave in the way you expect?

Someone with only five lifetimes will possess only that nature; one who has lived fifty lifetimes will exhibit the qualities suited to those 50 births. Likewise, someone who has taken 300 births will perform the deeds meant for that 300 births. In other words, each person behaves in line with the qualities present in nature. Therefore, where is the fault? There is none. That is why, “Finding fault is the greatest fault of all.”

Every human being lives some lives in tamasic qualities, some in rajasic, some in sattvic qualities. Finally, any human being must become a person beyond qualities — Nirguna. Hence, Patriji wonderfully taught that there is no need to find fault with anyone.

Patriji also said that Jesus Christ taught ‘Judge ye not.’ When a woman accused of adultery is being beaten by stones, Jesus said, “Let the one among you who has not done any wrong can throw stones at her.” Hearing this, everyone dropped their stones.

At every stage, each and everyone will do right and wrong. We don’t have any capability to find fault in anyone; therefore, we should not criticize anyone. Criticizing itself is a grave mistake. The deeds of those who are at a higher quality than you will appear wrong to you. Similarly, the deeds of those below your quality

also appear wrong. Therefore, we should never criticize anyone's actions.

If you say, "He is doing something wrong," then, you are actually committing a bigger wrong. This is one of the principles in the creation. If you say, "He is committing a sin", then you are committing a bigger sin by going against nature. In our PSSM society, there are people who constantly post videos on Facebook and WhatsApp, criticizing others saying, "They are not following what Patriji taught." Didn't Patriji say, "No comment, no judgment?!" If so, aren't they doing wrong? It is as though they are committing an even bigger mistake.

So, one must know that those who criticize and find faults in others are the ones who are at loss.

To watch Tatavarthy's zoom sessions:

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

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

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

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

Descendants of the Moon - Descendants of the Sun

There are two kinds of spiritual knowledge:

1) Indirect spiritual knowledge, 2) Direct spiritual knowledge.

Indirect spiritual knowledge is the knowledge one receives from others — the knowledge that you attain from their experiences, and the knowledge that you attain from their illumination of wisdom.

Direct spiritual knowledge is the wisdom that arises from our own experiences, it's the knowledge that you attain from your own illumination of wisdom. This happens when you intensely practice meditation, regularly attend the Bhimavaram classes, spend long hours in meditation, and remain in a thoughtless state. Gradually, you will receive infinite wisdom from the soul within your body.

At that stage, you no longer need to repeat what others have said. Even if you start with a small topic, insights naturally unfold from within, and you tell the same. This is what is meant by direct spiritual knowledge. You are considered as if you are teaching direct spiritual knowledge when you teach what you receive from within. You can teach others perfectly and without confusion when you teach what you received through your soul.

Without this direct spiritual knowledge, a person can only repeat what they have heard. Even when trying to teach on your own, you can't do it if you don't receive direct spiritual knowledge.

If you can take just two points and teach perfectly for

two hours then it is considered that you received direct spiritual knowledge, and you become a truly great master. Teaching is not important — there is a vast difference between repeating what you have memorized and teaching from your own experience. The knowledge attained through this one's own illumination — that is, through the soul illumination is what is called direct spiritual knowledge.

Anyone who wishes to grow spiritually will first depend on indirect spiritual knowledge. That is natural. But through their intense meditation practice, determination, and sincere effort, they can also attain this direct spiritual knowledge.

How does one attain it? There is a reduced importance of the mind among those who practice 'observation of the breath meditation' intensely. As the importance of the mind decreases, the importance of the soul within their body increases. When this happens, one can receive direct spiritual knowledge from the soul itself. Patriji gave two examples to explain these.

The moon is not self-luminous. On a full-moon day, the moon shines very brightly. If you go outside at midnight on that day and look around, everything is visible because of the moon's light. But even though it shines so brightly, that light is not its own — it shines only because of the sun's illumination.

Does that full-moon brightness remain forever? No, it does not. It gradually fades, and on the new-moon day, there will be complete darkness. If the moon truly had its own illumination like the sun, it would shine always.

But, it would not shine brightly on some days and it would not be dim with darkness on some others days. It shines only at

certain times. It has phases and full-moon days.

Here, a person who lives by the moon's brightness has a good life at some times and a difficult life at other times. Patriji defined such people as 'Descendants of the Moon'. These are the people who have not yet begun the meditation practice.

They read many books and in the evenings, they sit with other people and have a discussion about it and say that they are in association with the wise people. They do not practice this "observation of the breath meditation". They will know little from books and think, "Oh! We have known a lot and we possess great knowledge." Patriji defined such people as 'Descendants of the Moon'.

But those who read books along with association of the wise people, also dedicate themselves intensely to meditation practice become self-luminous. These are called 'Descendants of the Sun'.

Now, those who have been attending the Bhimavaram classes for years and are also participating in the morning Zoom sessions can be considered as 'Descendants of the Sun' because they are slowly acquiring direct spiritual knowledge.

If people merely read books and then sit in a group discussing what they read, they remain as 'Descendants of the Moon'. If you ask them to teach a class on their own, they will not be able to explain clearly — and even if they try, half of it will be incorrect. They may want to say something for their greatness, but when they try to add their own knowledge beyond what they have known, it will not be useful.

Many people think, "We have been meditating so much

— what benefit have we gained?” But you should observe, “Are we able to teach like Patriji, Buddha, Ramana Maharshi and Vivekananda”?

I was amazed by Patriji. He would take just one point and teach for an hour. I used to wonder, “How does he do this?” Patriji would think, “If I kept repeating the same things all the time, people would get bored”. So before starting his class, he would let a few people speak. When they spoke, they would mention different points. From those, he would pick a few meaningful and attractive points and then speak fluently on them for an hour.

He would not decide on the topic beforehand. He would catch one point from their speech and build an entire talk around it. Then I understood: When you don’t know what to speak about, if you are a ‘Descendant of the Sun’, you can simply let a few people talk, pick one point from that, and speak from it. Then it can be said that you have become self-illuminous and are a ‘Descendant of the Sun’.

He also said that those who knew the right theory are ‘Descendants of the Moon’. That is, they study books and know well about what great people have taught. When their intellect is well developed, they grasp it and explain it clearly to others. But those who do both of them and also practice intense meditation will surely shine as ‘Descendants of the Sun’.

Patriji further quoted the message of Jesus Christ: “If you have faith as small as a mustard seed, you can move the mountains.”

If we have such faith — as small as mustard seed — in ourselves, and also in the practice of “observation of the breath meditation”, we can climb numerous spiritual mountains. Such

people become self-illuminated, and they only will shine as masters.

Look, there are many people who are coming to us. Some of them are even teaching classes. Some may stay for two or three years, yet they remain at the same stage. They lack confidence and think, “How is it possible for me?” When they see someone speak well, they believe it must be due to past-life impressions.

In other words, they don't have belief that they can teach. So, no matter how many years, they only keep listening. But there is no real transformation and growth in them. Whatever they say comes from what they have heard from others, read in books, or watched in videos. All those who acquire knowledge from others remain as disciples.

So, pick any one point and try to speak on it for an hour or two. If you can do that, it can be considered that you have become a ‘Descendant of the Sun’ and you have become a master.

In this world, besides these two types, there are also people who do not even live by other's illumination and remain stuck in darkness. So, we see three kinds of people here: 1) Those who live by their own illumination, 2) Those who live by other's illumination, and 3) Those who live without other's illumination also. The third type of people will remain in darkness.

Therefore, if no one should remain as a disciple, they should not live by other's illumination — that is, they should not just teach what others taught and learn what they have taught. If one lives in this way, they will always remain as a disciple.

Therefore, the main principle and goal of PSSM is that human beings should themselves become masters — self-illuminated and perfect.

Those who engage only in book reading and be in association with the wise attain only indirect spiritual knowledge. But those who, along with these, practice meditation with dedication and attain direct spiritual knowledge will grow as self-luminous beings and become perfect.

In the end, Patriji said that even if anyone begins as ‘Descendants of the Moon’, by reading books and being in association with the wise, they will gradually grow as ‘Descendants of the Sun’ if they practice meditation with dedication.

Finally, Patriji said, “Congratulations to the ‘Descendants of the Moon’, and a hundred-million salutations to the ‘Descendants of the Sun’.” Therefore, everyone must shine as ‘Descendants of the Sun’. This is what everyone who comes onto this path must know.

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

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

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

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

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

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



A human being has three types of lives. All these three indicate the extent of a person's wisdom. The three types of lives are 1. Night life, 2. Twilight life, 3. Day life

Night life refers to a life lived in complete ignorance. That is why ignorance is compared to darkness. Just as nothing is clearly visible in the dark, a person in ignorance cannot see what exists, it means they don't know. The strange thing is: Those in ignorance tend to see things that don't exist.

In twilight life, people attain spiritual knowledge. They are interested in spiritual knowledge but because they don't fully understand the teachings, or due to fear, they fail to put that into practice. So even though they know, they fail to get the result. They know everything, yet there is no change in their behaviour. It can be said that one is in twilight life if they don't put it into practice and bring a change despite knowing.

Day life refers to the life of a person who has attained enlightenment. Because of their intense meditation practice, their wisdom develops profoundly, it ignites like fire. In such a fire of wisdom they burn their karmas also and attain liberation.

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