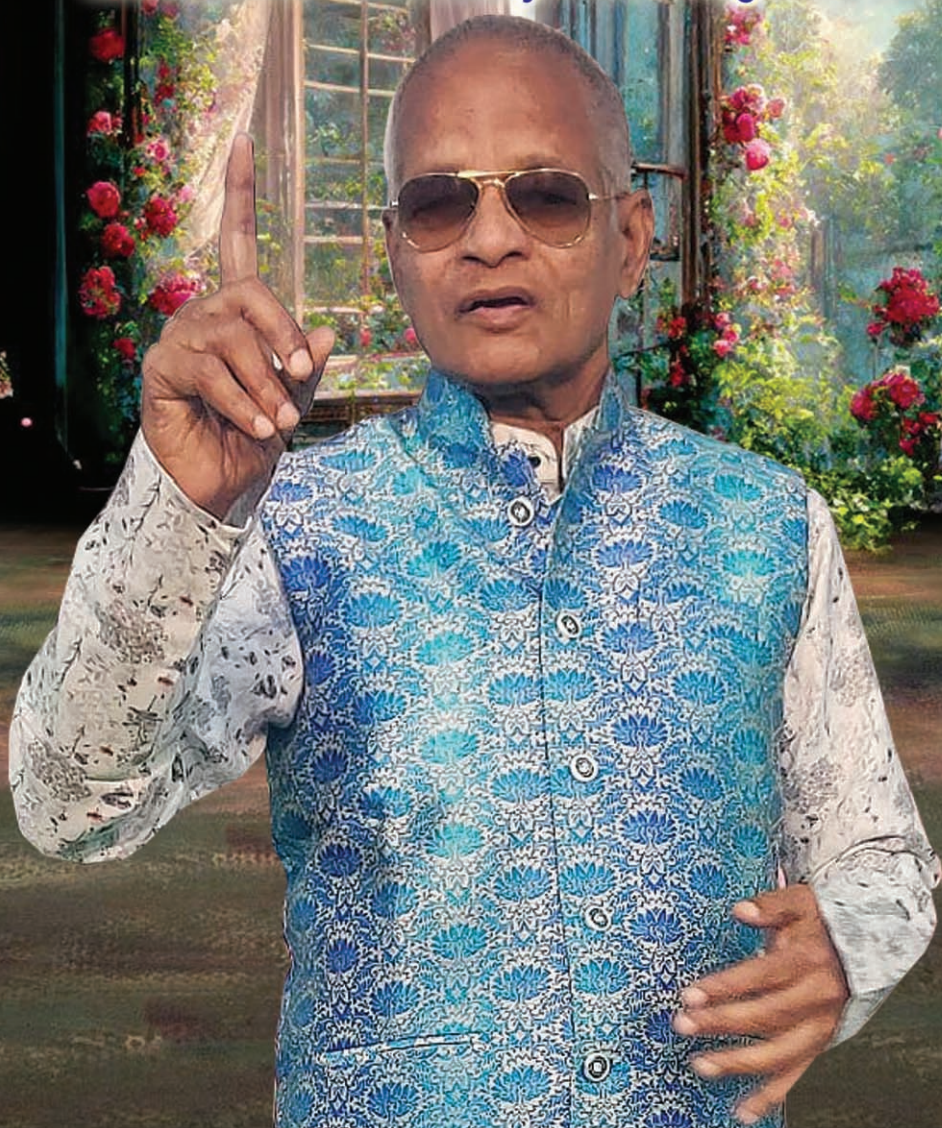
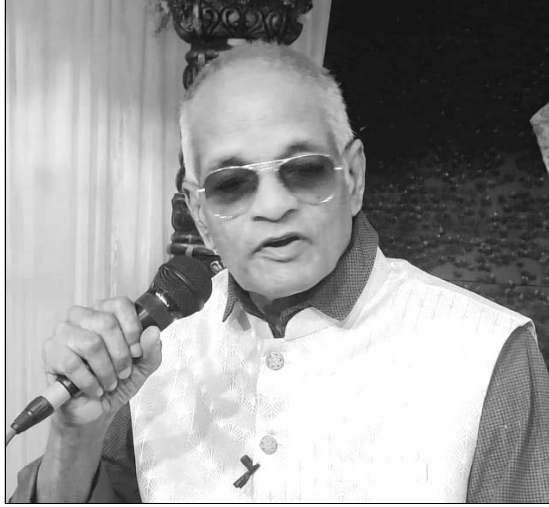


METAPHORICAL MESSAGES OF WISDOM

Brahmarshi Tatavarthy Veera Raghava Rao



Metaphorical Messages of Wisdom



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Metaphorical Messages of Wisdom

Patriji says, “Through meditation comes wisdom; through wisdom comes liberation.” Here, we must know that liberation comes only through wisdom. Everyone seeks liberation from difficulties and problems. Such liberation comes only through ‘wisdom.’

Therefore, everyone must know the greatness of wisdom and the need for wisdom. Great beings, the wise, yogis, and even those regarded as divine are all those who acquired wisdom, taught wisdom, and explained the benefits of wisdom in many ways.

Patriji said that such wisdom comes only through “observation of the breath meditation.”

Therefore, when the greatness of the wisdom that great beings taught about is explained through metaphors, wisdom is understood more clearly, and people develop an interest in attaining wisdom.

If the greatness of wisdom is not understood, people leave this path of wisdom. Thinking that there is nothing in it, they keep searching for new paths and different masters. In the end, they waste their life and effort.

Hence, to understand the greatness of wisdom, when metaphors and examples are explained, there is a greater possibility of practicing this spiritual path with sincerity and dedication. Therefore, let us now explain one metaphor.

::1::

“When a seed is sown, one has to wait for many days. During that waiting period, it appears as though the effort has been wasted. But after some days, the seed breaks open and a plant emerges. The effort bears fruit.”

Similarly, “those who practice “observation of the breath meditation” for the sake of wisdom must wait for some days. During that waiting period, it may appear as though the effort has been wasted. But if one continues without disappointment, one day the result comes on its own, and the effort bears fruit.”

The reason is this: Whenever people do anything, they expect immediate results. When you go to a shop, the shopkeeper gives the goods first, and only then you will pay the money. No matter what, you will not give the money without placing the goods in your hand.

But the law of creation is not like that. “Only when you do what must be done, you will get what you must get.” It does not work the other way round—”I will do it only if it comes.” If you expect the desired result, without knowing about how much effort is needed? For how long must it be done? What kind of meditation must be practiced? If you merely close your eyes for a while and say, “It is not coming, it is not coming,” and then changing practices and changing the masters will not bring the desired result.

Here, the law of creation is this: “Only by doing what must be done you will obtain what must be obtained.” Now, you are Practicing this meditation for health problems, financial problems, family problems, old-age problems, domestic conflicts,

or problems with children, parents, husband, or wife.

Likewise, some people have children and suffer; some suffer thinking that they do not have children. Some work day and night but cannot earn money. Some practice meditation for many years, but their illnesses do not get cured. Any master who comes says, “practice meditation and diseases will go away.” When everyone says the same thing, people think, “Oh, meditation removes diseases,” and start practicing. But how many will know what meditation actually is and why it is practiced?

If this question is asked, many give different answers—knowing yourself, going within yourself, meditation is “observation of the breath,” and so on. But when it is said that meditation is not even “observation of the breath,” many will be surprised.

Then some ask, “But did not Patriji clearly say that meditation is ‘observation of the breath’? Why do you say it is not?”

Remember, meditation means reaching a thoughtless state. Patanjali Maharshi called this only as “nirvisaya manah dhyana.” He also called it, “chitta-vrtti-nirodhah.” If this fundamental is not understood first, there is no benefit. Such people gain nothing in it and eventually will be disappointed.

A thoughtless state means a state in which the mind does not function, it is only meditation. Thinking is the function of the mind. If there are thoughts, the mind is functioning; if there are no thoughts, the mind is not functioning. Therefore, “if your mind is functioning even a little, it is not meditation.”

That is why Patriji said that merely closing the eyes and chanting a name is not meditation because the mind is functioning.

Chanting a mantra is also not meditation because the mind is functioning. Imagining a form or focusing on a form is also not meditation because the mind is functioning. Hence Patriji said—no name, no mantra, no form.

Similarly, now in guiding, words are spoken, listeners imagine in their mind what is being said. Since the mind is functioning, guiding is also not meditation. Even when music is played, the mind listens, and thus the mind functions. Therefore, that too is not meditation.

Why? “If the mind functions, it is not meditation. Only when the mind does not function is it meditation.”

This is extremely important. This alone must be clarified to everyone. Then how does a state in which the mind does not function arise? One must know that it arises only through the “observation of the breath” taught by Patriji.

Remember, that state arises only through observation of the breath and through nothing else—not through music, not through guiding, not through Omkara meditations, not through karma-vipaka meditations.

That is why Patriji said there is only one thing, and that meditation is “observation of the breath.”

For example, suppose you practice meditation for one hour. In that hour, you first close your eyes. As soon as you close your eyes, thoughts arise. When thoughts arise, you cut them and focus on the breath. While observing the breath, you again slip into thoughts, and again you cut them. Throughout the hour, thoughts keep arising. But without your knowing, for one minute, or maybe five minutes, thoughts stop. After an hour, when they

say “okay” and open your eyes.

You sat for one hour, but you actually meditated only for one minute. Even if you focus on the breath for an hour, the mind is functioning. Therefore, even “observation of the breath” is also not meditation. Only the duration for which observation of the breath leads you into a state where the mind does not function—that duration alone is meditation, and only for that duration, you receive energy. Remember this clearly. Otherwise, people think that they have meditated for one hour.

Therefore, Patriji said there are not many meditations; there is only one meditation, and that is “observation of the breath.” Know this: “Closing the eyes is not meditation; it is meditation only when the mind is closed.” Therefore, only by practicing observation of the breath meditation one obtains the wisdom that must be obtained.

Human beings in the world suffer from many kinds of difficulties, sorrows, and illnesses. All these arise from past karmas (past deeds). What arises from karma does not reduce through meditation, because karmas are not destroyed in meditation. Did not Lord Krishna clearly say, “jnanagni dagdha-karmanam”? One must understand that karmas are destroyed only in the fire of wisdom. Therefore, wisdom is so great. One must acquire wisdom. Otherwise, one must patiently experience those karmas for six months or a year until they exhaust themselves.

Therefore, it is not right to sow a seed and then say, “The plant is not coming, this is not a good seed,” and sow another seed. After sowing the seed, one must water it little by little every day and wait. Then the seed breaks open, the plant emerges, and

the effort bears fruit.

Similarly, one should not begin meditation and then say, “Wisdom has not come,” and move into guiding meditations, karma-vipaka meditations, money meditations, sankalpa meditations, or Omkara meditations. By intensely practicing “observation of the breath meditation” given by Patriji, and by following food discipline, one obtains the wisdom that must be obtained, becomes free from karmas, and comes out of suffering.

How to meditate?

Observation of the breath

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

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

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

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

::2::

“A dragonfly landed on a lotus flower. As darkness fell, the lotus closed its petals, and the dragonfly remained trapped inside. The dragonfly thought, ‘After some time it will be morning, and I can go out.’ But in the meantime, an elephant came, churned up the pond, and trampled the lotus flowers under its feet. The dragonfly inside the flower died.

Likewise, one never knows when a human life will come to an end. When the opportunity is available, one must practice meditation, acquire wisdom, try to know the soul, and attempt to share the wisdom one has gained with others.”

The dragonfly thought it could come out when it was dawn. But the elephant came, destroyed everything, trampled the flower, and the dragonfly died. In the same way, human beings think that they will live for a long time, they have plenty of time, they can practice meditation slowly and acquire wisdom gradually. But no one knows when their life will end.

Who am I really? Why have I come here? Am I doing the work that must be done or not? Am I achieving what must be achieved within the time given to me or not? One must think about these and make the effort.

Patriji always said that one should be prepared for death at all times. One should not sit thinking, “I still have many years left.” That is why, in the Mahabharata, the Yaksha asks Dharmaraja a question: “What is the most astonishing thing?” Dharmaraja replies, “People see many others leaving this world, yet they live as though they themselves are permanent. That is the most astonishing thing.”

Patriji once said that he would remain until 2095. It has been three years since he left the body. How astonishing this is. Therefore, one must know that no one is permanent; everyone has to leave the body one day. Hence, whether woman or man, the body must be known as only an instrument given to acquire wisdom. But you mistake this instrument itself as 'I'.

How can the instrument be you? In your house, there are many instruments that you use. For women, there are brooms, baskets, cooking vessels, and many such tools. For men, there are scooters, cars, bicycles, and many instruments. After sweeping the house with a broom in the morning, do you hang it around your neck and walk around? You do not. Once the work is done, you set it aside. In the same way, this body too is only an instrument for you, the soul.

Just as the broom is used and later set aside, this instrument called the body is also used and eventually set aside. As a broom wears out over time and becomes useless, this instrument called the body also grows old and becomes unfit. Look—does a worn-out broom work the way a new one does? It does not. Similarly, the body that was useful in youth does not function the same way once it becomes old. Such a body is of no use. Finally, the broom is thrown away; likewise, eventually one leaves the body also.

Therefore, everyone must use this instrument—while it is available, while the body exists—to do work that benefits you, that benefits you the soul. Among all things, wisdom alone benefits the soul. Hence, with this body, practice meditation and acquire wisdom. Read books related to soul-knowledge, associate with noble people, and render whatever service you can on this path.

The wisdom thus acquired benefits you not only in this world but also after leaving the body and it elevates you and leads you to higher worlds. Those who know that the body is not permanent and is only an instrument, and who use it properly are fortunate.

Until Patriji came into my life 23 years ago, I did not understand that I am the soul and that the body is only an instrument. I gave this instrument a name, felt happy when it gained recognition, and longed for more recognition. Day and night, I struggled only for the sake of the body. I felt it must be kept in air-conditioned comfort, driven around in cars, fed well three times a day, and decorated nicely. That constant obsession was there.

I believed that the more money one earns, the more respect one gets; that people speak to you and respect you only if you have money. I used this instrument called the body solely to earn wealth. I built a large rice mill and ran a business.

That is when I came into contact with Patriji. He said, “You are not the body.” The moment I heard those words, I was astonished. I wondered how he could say such a thing. Then I asked, “Who am I?” He said, “You are the soul.” Since such a person would not speak lightly, I thought deeply. Until then, I had never even heard about the soul, nor did I know where it was. So I read books, asked many people, and listened to many talks.

Finally, I understood that what he said was true. Then I thought: if I am the soul, will these crores of wealth I earned through fifty years of hard work be of any use to me? I realized they would not. Immediately, I stopped all my businesses. I stopped acquiring wealth and began acquiring wisdom. I built a meditation hall in the premises of my rice mill. Earlier, the rice mill brought wealth; now,

the meditation hall brings wisdom. Wealth benefits the body, whereas wisdom benefits the soul.

Then another thought arose: If I have known that I am the soul, so many years have already passed—I am already 53 years old. My father passed away at 56, my uncle at 58, and another uncle before 60. Everyone passed away before 60. I felt that I had not acquired any wisdom so far. I asked Patriji, “If only I had met you ten years earlier, how much wisdom I could have acquired?”

He replied, “Why do you worry about that? At least from now onwards, be careful.” From that day onwards, to develop the wisdom that benefits me, the soul, I have been doing these four things:

1. Practicing observation of breath meditation.
2. Reading books related to soul-knowledge.
3. Associating with those who teach soul-knowledge.
4. Rendering service on this path of wisdom—that is, sharing the wisdom I have acquired with others.

Didn’t Patriji say, “What is shared gets multiplied”? What I need now is wisdom, and so I share that wisdom. Those who do all these truly make proper use of life. Who knows when we will have to leave this instrument called the body? Therefore, it must be used well while it is available.

I will give a small example to show what happens when this instrument called the body is not used properly.

A man bought a brand-new car for twenty lakhs. The car is shining brightly. He brought it home and kept it in a shed. Afraid that if he took it out it might get muddy or scratched, he kept it in the shed, wiped it daily with a polishing cloth, and never took it

out.

After keeping it like this for fifteen years, he finally took it out for use. By then, it was rusted, it did not start, and the battery had died. It had become completely useless. He felt immense sorrow and thought, “If only I had used it from the beginning, how much work it would have done for me, how useful it would have been, how many places I could have gone!”

Therefore, one should not show pity towards the instrument called the body. It must be used for what is necessary—for meditation and wisdom.

Likewise, if this instrument called the body is kept in air-conditioned rooms, fed well three times a day, after some time youth is lost and the body becomes weak and old. Then, when one is asked to meditate, what will it do? Hence, while it is in good condition—that is, in youth—if it is used well, meaning if it is engaged in meditation, it acquires great wisdom and brings immense benefit to you, the soul.

One must use the body the way great beings like Ramana Maharshi and Shirdi Sai Baba used. Merely pampering the body brings no benefit. Therefore, use this body to share wisdom with everyone, and it will bring you immense benefit.

::3::

“In sewage water that is barely four inches deep, dangerous snakes, pieces of glass, or iron nails are not visible. Moreover, neither the sky above nor the sun and the moon are reflected in such sewage water.

In the same way, those with an impure mind do not properly understand what they listen. They lack discernment, cannot make correct decisions, and behave foolishly. Furthermore, they become slaves to bad habits and harmful addictions, suffer the difficulties that arise from them, and experience hell in life.

But in pure water, even at a depth of several yards, whatever lies at the bottom is clearly visible. On the surface of such water, the reflections of the sky and the sun and the moon can also be seen. Similarly, those with a pure mind, knowing the consequences of their actions, derive only good from them.”

Likewise, if we observe a small insect, we find only a very little soul-energy in it. But in yogis who practice meditation, soul-energy is abundant. In this way, depending on the degree of purification of the inner instrument of each human being, differences in the radiance of the soul are seen, and their results are also visible.

If we observe carefully, a comparison is made here between sewage water and pure water. In a drainage canal, the water is filthy. It flows, but it is not deep—barely four inches. Yet, even so, what lies at the bottom is not visible. If someone steps into it thinking something has fallen inside, nothing can be seen. If there are poisonous snakes, there is a danger of being bitten. If there are pieces of glass or nails, there is a possibility of injury to

the feet. Just think how dangerous sewage water can be.

But in Manasa Sarovara, the water is pure. No matter how deep it is, the ground at the bottom is visible—stones, fish, and whatever else is there can be clearly seen. Therefore, even if one enters that water, there is no danger. See how great the difference is between dirty water and pure water. This dirty water and pure water have been compared to the human mind.

Those who are in tamasic and rajasic qualities have a polluted mind. Therefore, people with a polluted mind do not even know what they are doing. They do not know the difference between good and bad. They lack discernment. They themselves do not understand what they speak. All their actions are foolish. They claim to know everything, listen to no one, and do what should not be done. Ultimately, they bring suffering upon themselves and experience hell in life.

But those with a pure mind—that is, those in the sattvic quality—have a well-functioning intellect. They make correct decisions. They possess discernment and understand what is dharma and what is adharma. They also know what brings loss and what brings benefit. Therefore, their decisions and actions bring benefit to them. No one needs to tell them what to do; their own pure intellect guides them. With a pure intellect, one can make the right decisions.

If an impure mind is to become a good and pure mind, one must practice right meditation—that is, “observation of the breath meditation”—and take sattvic vegetarian food. When this is done, the mind becomes pure. Then there is no need to seek anyone’s advice; one will naturally make the right decisions.

Many people go to senior masters seeking advice and solutions to their problems. When they ask, such masters say, “You have a negative block; I must pass energy to you,” and demand thousands or lakhs of money. Trusting them, people give the money. After some time, no change occurs. When they ask again, they are told that something else must be done and are asked to send another two or three lakhs. After sending the money, their calls are not answered, and they are left distressed, not knowing where that person is.

Therefore, do not seek anyone’s advice. Instead, practice intense meditation. There is no better work than this. Intense meditation means being able to sit for hours together in a thoughtless state. Then you gain immense energy. As energy develops, your qualities change and the mind becomes purified.

That is why, come to Bhimavaram and do intense meditation. By spending many hours in the “observation of the breath meditation” and strictly following food discipline, your inner instrument (anthahkarana) will certainly become pure. The inner instrument means the mind, intellect, memory, and ego. Through purification of the inner instrument, purification of the heart also takes place. Through purification of the heart, soul-energy amplifies abundantly in the body.

For example, at noon, the sun is intense and blazing, making it unbearable. Such is the power of the sun. If suddenly dark clouds cover the sky, will there be that heat, that light, that radiance? None of it will be seen. Does that mean the sun is not there? It is still there. But its radiance, heat, and light are not visible. Why? Because of the clouds. When a strong wind blows, the clouds

disperse, and the sun's radiance appears again as usual.

In the same way, the soul present in this body exists with unbroken brilliance, immense radiance, and unimaginable power. But because the inner instrument is impure, the heart too becomes impure, and the radiance and soul-energy present in the heart is also not revealed in the body. That is why, even though every person is inherently divine, one behaves like an ordinary human being. If the mind is impure, one behaves wickedly; if it is more impure, one behaves immorally; if it is still more impure, one behaves like a madman; and if it is extremely impure, one behaves like a demon.

Does that person not have a soul in the body? Is there no divinity? The soul is there; divinity is there. Then why does one behave like a demon even though divinity exists? Because the mind is not purified. Therefore, practice right meditation—"observation of the breath" and purify the mind.

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.

::4::

“In the ocean there is an immense amount of water. Yet, it does not use it for itself. With the help of the sun, it evaporates its water and gives it to the world in the form of clouds. It quenches the thirst of living beings and supports the growth of vegetation. It is only because of this vegetation that all living beings survive. Even after doing all this, the sea level does not reduce. Through countless rivers, water returns again to the ocean, and the ocean is replenished (filled).

In the same way, when a wise person engages in selfless service, there is no shortage of wealth. In some way or another, wealth continues to come to him. Not only that—those who practice such selfless service are freed from sorrow, gain new capabilities, lose mental restlessness, receive new radiance in the intellect, and acquire the strength to endure physical hardships. For such a wise person, the path to greatness becomes easy in every way.”

Through this metaphor, the law of creation is taught to us. Those who understand it can become truly great and live with happiness and contentment in every way. Here, the wise person is compared to the ocean. Through this metaphor, we are able to know the greatness of wisdom. Those who grasp this, strive to acquire wisdom because they know that nothing is greater than wisdom.

In a way, this is a truly astonishing matter. The ocean holds an immeasurable amount of water, beyond calculation. With the help of the sun’s rays, it converts water into vapour—that is, it transforms salty water which is not fit for drinking into useful fresh

water—and, by raining it in the form of clouds, it supports the survival and existence of the 84 lakh species of living beings.

What is strange is this: No matter how much water evaporates, the sea level does not decrease. The water that is given for the benefit of all returns again to the ocean in the form of rivers.

The ocean does not use the wealth of water it possesses for itself. It distributes that water in a way that benefits the world and all beings. Even while distributing it, its water does not decrease; what is given returns back to it. This is a magnificent arrangement present in creation. This is the great message that human beings must learn from the ocean.

Human beings, because they live in ignorance, use the resources they possess selfishly—for themselves and their own people alone. They fear that if they give to others, their resources will diminish, and so they are unable to give.

But if we learn from the ocean, we understand that spending for the welfare of the world and for others does not reduce one's resources. On the contrary, by sharing continuously, they keep increasing. Such sharing is possible only for a wise person. Why? Because such a person knows that everything is one and everything is oneself. Therefore, no matter how much such a wise person gives, he does not incur loss either in this world or the other world; he is always benefited.

An example of this is Patriji himself. He was not a millionaire; he was a person living on a salaried job. As long as he was employed, he remained an employee. But after resigning from his job, he began to share the meditation he had understood, the

wisdom he had attained, and the path of non-violence for the welfare of the world. Whatever he undertook became successful.

There is no comparison between his earlier life and the life he lived while working for the welfare of the world. If we observe this, we can understand the greatness inherent in sharing. This is why elders taught this truth by taking the ocean as a metaphor.

Truly consider this—were the projects he undertook small? He accomplished works that even wealthy millionaires could not do. They were able to accumulate crores of wealth, but they could not do such work. What does the law of nature teach us here? That accumulating crores is not greatness; using what one has for the welfare of the world, and above all for right meditation, is what truly matters.

Using resources for true wisdom yields great results. There are many ways to serve for the welfare of the world, but the greatest of all is right meditation and true wisdom. Right meditation means “observation of the breath.” True wisdom means “soul-knowledge.” Spending for these purposes does not lead to a shortage of wealth; in some way or another, wealth continues to come to those who do so.

Even after we stopped all our businesses, wealth is accumulating in the same way. We had established many shops earlier. The income from those businesses now comes to us in the form of rent from the shops.

But Patriji, after resigning from his job in 1991, faced great difficulties for some years. I came into contact with him in 2002, and even then, he was in hardship. Later, everything changed.

Everyone has a period of testing.

After meeting Patriji, I closed all my businesses in 2003. Until around 2012 or 2013, I faced many difficulties and had no income. Travelling from place to place to spread meditation and wisdom, and bearing those expenses, I struggled greatly for about ten years. From 2013 onwards, the situation changed again.

During all this, Patriji would often come to my mind. I do not know how, but from 2013 onwards I began to construct shops again. As income came from them, I built more shops with that income. With income coming from all of them together, I built still more shops. Even without engaging in business directly, nature provided in this manner.

Just as stated in this metaphor, nature provides in one way or another—this happened in both our lives. No matter how difficult things were, we never stopped this work. Later, it felt that all this was merely a period of testing.

Even though we had assets worth crores, after sending our children away we had to give them their shares, keeping only a little for ourselves. Yet we never experienced shortage. Even now, we give greater importance to spending for everyone rather than for ourselves. It was said that those who practice selfless service are freed from sorrow and gain new capabilities—this too has happened in our lives.

We entered this spiritual path knowing nothing, and on this path, we became champions. Our intention is that you too should receive everything that we have received. When we speak of “new capabilities,” it means that earlier we could not write books; now both of us are writing books. Earlier, we could not give

discourses; now we are able to give them. Earlier, even after reading an entire book, we could not convey a single point; now, if you give us one point, we can convey the message of an entire book. All these are our new capabilities.

If few people come to our house, we usually feel disturbed even if it is for a day. Now, even if four or five hundred people come every month, my wife manages the cooking and conducts classes, I conduct classes and take care of outside work, and everything gets done. Those who observe may feel astonished—this is all the result of selfless service.

Many people remain confused wondering, “Should I do this work or that work? Would it be better if I do this? Or that?” The mind keeps swinging back and forth, unable to decide. When you practice meditation, you naturally do what is necessary, accomplish it, and obtain good results. That restlessness disappears, and you are able to make right decisions.

Similarly, one gains the strength to endure physical hardships. There is no need for any other example—we ourselves are the example. When I poured acid into my mouth a year ago, I did not suffer, I did not sit and cry, I did not think my life was ruined, nor did I worry about what my future would be.

When a fire accident occurred, my wife also did not think that way. She remained with the belief, “I will certainly come out of this and return to normal life.” All these are characteristics of those who possess wisdom, of the wise person. Such people can indeed be compared to the ocean—they can become great in every way. Whoever follows the great ones themselves become great.

::5::

“If grain seeds are stored in a granary for a long time, they lose their vitality and become useless. But when they are sown in a field, they yield results many times higher.

In the same way, if the body and senses given by God are unused, they grow old and become useless. But if they are used to acquire wisdom and to perform works for the welfare of the world, one can obtain many times better results, attain liberation itself, and fulfil the purpose of life.”

There is a profound meaning hidden within the messages taught by great beings. We must have subtle intelligence to grasp it. Whatever we listen, read, learn, or see—we must be able to grasp so much from it. This is possible only for those who possess subtle intelligence.

Look at this body, outwardly, only the skin is visible. When this skin is observed under a microscope, many cells are visible. If those cells are examined with an ultra-microscope, even subtler elements are visible within them. In the same way, the messages taught by great beings contain deep meanings. If we are able to grasp them, they can transform our life itself.

When asked to read a book, many people say, “I have read it.” But merely reading does not mean knowing it. Many say, “I’ve finished that book; give me a new one.” Reading truly means grasping the essence within it. Only reading with understanding is real reading.

I do not know why, but even earlier, before coming onto this path, one quality remained in me—I could never rush through a book while reading. Others would say, “I’ve finished the book,

I've read it all." But for me, to read with understanding meant reading very slowly. How can one call it reading if one merely skims through it? What is the use of that?

Therefore, when I read a single paragraph, I would think about it for a long time. I would move forward only after understanding every sentence within it. That is why I have never fully "finished" any book. Reading with the intention of finishing a book does not count as real reading.

So think on how much depth and meaning are present in the teachings written by great beings at their level. That is why Patriji says that the Gita taught by one Krishna can be understood only by another Krishna of that level—not by everyone. That is why there are hundreds of commentaries on the Bhagavad Gita. Many people read the Gita explained by various scholars and say, "We have the Bhagavad Gita." But they do not ask: which Gita is it? Who wrote it? Who explained it? How can understanding arise if one reads anything indiscriminately? That is how their entire life passes.

Among all, the 'Gita Makarandam' written by Vidya Prakashanandagiri Swami is very good. But even more than that, the book "Sri Krishna Sandesham" given to us by Patriji felt truly extraordinary to me.

It is said that when ordinary people who came to Chivatam Amma's ashram sat around gossiping in their free time, she would take them all to the fields and make them remove weeds, so that they could know how much time they were wasting. On another day, she would make them clean the surroundings of the ashram. They would think, "Amma made us to take part in shramadhaan;

this is very virtuous.”

But they did not understand the real reason why she made them do that. Why did she make them remove weeds? Because within human beings there are six inner enemies—the weeds—and they must be removed. The mind is polluted and impure; it must be cleansed. Instead of sitting idly like fools, she was practically showing them: Do this work, purify your mind, remove the bad qualities and negative characteristics within you.

The actions, words, and messages of such great beings can be understood only by those who are at that level; ordinary people cannot grasp them. Therefore, first develop your intellect. After that, no one needs to tell you anything. That intellect itself will tell you everything. It will guide you on the right path. The intellect is a wonderful compass that shows a human being how to proceed in life.

You ask others for advice. If the other person’s own condition is like that, how can he give right advice? Some people say, “We sat the whole night in the company of the wise.” But what they actually do is sit together for hours and hours, talking idly till dawn.

Association with the wise means association with those who have known the truth—those who have realised the soul. Not merely knowing, but discussing about that soul which is subtler than the subtlest, subtler than an atom, so subtle that even a microscope cannot detect it—this alone is real association with the wise.

Therefore, the metaphor is “if grain seeds are kept unused in a granary for a long time, they lose vitality and become useless.

But if they are sown in a field, they yield many times higher and produce a rich harvest.”

Similarly, the body which is given by God contains not only the external senses that we see outwardly, but also the inner sense—the mind. If we merely take care of it by eating, drinking, and sleeping three times a day, there is no use. Will the body remain in the same way? No. After some time, it grows old, the senses lose their strength, and become useless.

But if the body and senses are used while they are still in good condition—that is, if they do meditation whenever free time is available—they acquire extraordinary wisdom. Then a person performs many works that benefit the world and renders many forms of service. By using the body and senses in this way, one finally attains results many times higher—that is, liberation itself. One achieves the purpose that was destined, fulfils the goal of life, makes one’s birth meaningful, attains the state beyond birth, and achieves what is meant to be achieved.

If grain is left in a granary, it becomes useless. In the same way, if the senses and body are used merely for idle gossip, for blaming this person and that person, for criticism and passing time, what happens? After some time, old age sets in, eyesight diminishes, speech loses clarity, hearing weakens, and the body ceases to function.

But if all these are used properly, miracles happen. That is exactly what yogis did. Therefore, instead of merely praising them as gods, or falling at their feet and begging them to show us the path to liberation, we must practice meditation like them, and attain wisdom.

::6::

“A child once found a gem. Not knowing the value of that gem, the child played with it as if it were a marble, and when hunger arose, threw the gem aside and went home.

In the same way, human beings, blessed by God with this invaluable human birth—precious like a gem—use it merely for comforts, enjoyments, pleasures, and amusements, and finally are leaving the body, just like the child who does not know the value of the gem.

But those who understand the value of this body use it for meditation, acquire wisdom, gain many benefits in life, and ultimately grow into the Divine.”

Most people in the world do not know the value of this body. They do not understand the greatness of human birth. The elders have said that attaining human birth is rare and does not come easily.

Patriji also said that in the course of evolution, it takes millions of years to pass through countless insect births, aquatic births, bird births, and animal births. Only after all that one gets a human birth. From this, we can understand how a great human birth is, even among the 84 lakh forms of life.

Just as a child who finds a gem mistakes it for a marble, plays with it for a while, and throws it away, so too, even after attaining human birth, most people—without knowing its value—use it mainly for enjoyment, pleasures, entertainment, drinking, and various others, and are finally leaving the body.

Most people live in tamasic and rajasic qualities. That is, about 60% live in tamasic, 30% in rajassic—meaning 90% of people

are using this body only for these purposes.

But a very small percentage know the greatness of human birth and, using this body, practice “observation of the breath meditation,” acquire extraordinary wisdom, gain many benefits in life, and ultimately attain the goal of human birth—becoming Divine, becoming an Enlightened soul (Puranatma).

Therefore, your life should not be like that of a child who does not know the value of a gem. When one knows the value of a gem, one preserves it and uses it in many ways, gaining great benefit in life.

Similarly, knowing the greatness of this human birth, knowing the immense power of this body, one must use it to acquire wisdom.

If you observe Patriji, you will see that whether on stage, in gatherings, or elsewhere, many people interviewed him in various ways. They asked about their problems and doubts. Whatever the question, in the end he would say, "Do meditation. For any benefit to come, do meditation. For any problem to go away, do meditation". For everything, he would say do “observation of the breath meditation.”

At that time, I understood that to gain any benefit, there is nothing other than meditation. He also said that wisdom comes only through meditation. That is, if one wants to acquire priceless wisdom, one must do meditation. We have also discussed in many ways about the benefits that arise in life through acquiring wisdom. Wisdom not only brings happiness and peace, but also greatly helps in achieving the purpose of life.

This is because when you acquire wisdom, you do not

crave for things, you keep desires under control, live satisfactorily with what you have, and share a little with others. You know the truth that the entire creation is one.

You begin to think: Who am I? Where did I come from? Why did I come? What is the real relationship between me and those around me? What is this life? Why are there different people in the world with different problems and different sufferings? What is the reason for all this? When you acquire even a little wisdom, thoughts similar to those that arose in the Buddha will arise in you as well.

One should not always think about how to eat, how to drink, how to enjoy pleasures? A child who mistook a gem for a marble, played with it for some time, and threw it away. Similarly, thinking that the body exists only for some time and then disappears, and that one must enjoy as much as possible while it lasts, people are spending most of one's time acquiring wealth for enjoyment, and using that wealth only for enjoyment. Human beings are passing their lives in this way.

What happens if life is lived like this? See how quickly a child grows. How quickly youth arrives. How quickly one marries and enters household life. How quickly old age comes. And finally how quickly one leaves the body? In this way, human birth is being wasted.

But if one uses this body to acquire wisdom, one can attain an immeasurable Divine state. A person who knows the value of life—that is, one who has acquired some wisdom—does not do what should not be done, and does only what should be done. Not only that, such a person does the work that is beneficial to the

world, supports them, and cooperates with them. Further, one examines whether one's actions are righteous or not, and does not care about what others think of oneself.

Such a person keeps the six inner enemies under control, lives with purity of thought, word, and deed, and follows righteousness. In the dualities of life—heat and cold, victory and defeat, blame and praise, happiness and sorrow, honor and insult—one remains balanced and aware of one's words.

One lives in accordance with creation and respects the decisions of creation, knowing that every decision taken by creation is correct. Here, one thing must be known: In creation, many changes and many events occur, and everything has a cause; nothing happens without a cause.

When floods come, when it rains, when scorching heat occurs, or when an unbearable cold sets in, those who cannot endure will scold. Nature means none other than the Parabramha. To criticize nature is to criticize the Parabramha. What is your stature before Him? Are you at a level to criticize Him? How ignorant?!

Therefore, those who wish to become wise must not criticize whatever happens in creation, but must know that everything occurs according to the Creator's decision.

In this infinite world, how much do you really know about what is happening? Living within a small boundary—your village, your home—how can you know what is happening and why it is happening? The Creator has composed this creation according to a plan. In the course of evolution, you have come as human beings. You have been given the goal of becoming Divine.

All His effort is towards helping you attain that goal.

Though there are countless human beings, each one stands at a different level, which you may not know. You may think all humans are the same, but they exhibit different behaviours. They should grow, but instead of making the effort to grow, they are engaging in many actions that should not be done.

Patriji came to this world primarily to emphasize this very point. He said, "Do not engage in violence against living beings; give up meat consumption". Why did he say this? Because such actions are against creation. Was his lifetime sufficient to tell this to everyone?

Therefore, when actions contrary to creation are committed, the extreme changes that occur in nature make all people on earth think. If a person who lived comfortably in a grand house loses it to an earthquake and ends up on the street, if a person with crores becomes a beggar, will one not think about it? Will one not go through an inner turmoil, "Why has my condition become like this?!"

When a small hardship arises, one considers it small, thinking it is natural for humans, or that it comes with old age. But when a great hardship arises, intense inner turmoil takes place. One decides thinking, "I have done things that should not be done; I have committed violence; I have hurt others; I have harmed other living beings; and now I am experiencing the result". Deciding never to do such actions again, one avoids doing them under any circumstances.

The moment one stops such actions; one has grown a step higher. Through experiences in life, one grows through many such steps. In truth, all beings take birth to experience their karma.

When someone comes to earth without karma, it is said that they have incarnated. An incarnation means coming to earth for the welfare of the world. You must reach that level.

After gaining many experiences, knowing many things, acquiring much wisdom, and correcting many mistakes, one attains that state. In fact, all of you are trying for that only.

I say this with certainty, "You are not among the 60%, not among the 30%, not even among the remaining 9%. You are among the 1%". If you use your intellect well, you will achieve many more successes. Remember, you are not permanent on this earth; nothing around you is permanent; those you think are yours are not truly yours—believing them to be yours is an illusion.

Therefore, know this one crucial point: a soul-realised person does not criticize, mention, or care about changes in the environment. If one criticizes them, it means one is in deep ignorance.

I understood this when Mr.Shivappa once invited me to Hyderabad to attend the recording of Patriji's song, saying that Sir would also be there. I went. I knew no one there. I stayed in a room above sir's house. At that time, he did not have a car. Patriji and I went to the studio by auto. He was practicing a song.

Unable to remain silent, I said, "The heat is unbearable." He replied, "Does a soul-realised person speak about the weather?" That was all. I fell silent. I do not know what happened within him, but within me there was intense inner turmoil. From that moment on, I stopped criticizing or speaking about nature. I have understood that whatever may happen, everything is for the good.

The ignorant people behave in this way: They curse the

rain when it rains while clothes or grains are spread out to dry. What would the situation be without rain? It is because of rain that plants live. Because plants thrive, directly and indirectly, the 84 lakh forms of life survive. Without crops, how would you live? Without trees and plants, how would animals live? Without animals, how would carnivorous animals survive? For all this to exist, it must rain. If there were no rains, there would be no life on earth, it would vanish within one or two years.

Think how dangerous that would be. When everything is available, such thoughts do not arise; when drought comes, one understands. See how people struggle for a single pot of water in desert regions. Therefore, nature provides what is needed, when it is needed. It teaches lessons—where, when, and to whom they are required.

That is why tsunamis, earthquakes, floods occur. Is anyone in any country living righteously? Is anyone living properly? Are people realizing that all is one? Are they acquiring wisdom? Are they living that way? If they lived that way, these things would not occur. Today, the condition is similar in all countries.

Therefore, by acquiring wisdom, one can know all this, transform one's life, become great, and ultimately grow into the Divine. One should not be like a child who does not know the value of a gem. Knowing the value of this body, one must use it to acquire wisdom and strive to grow into the Divine.

::7::

“Because of friendship with earth, iron rusts and gets destroyed. But through friendship with fire, it sheds the rust and regains its true form.

In the same way, an ignorant person, through association with wicked people, ruins life. But a wise person, through association with the good, acquires wisdom and regains one’s true form in life.”

When iron remains in contact with earth, over time it rusts and completely loses its nature. It becomes entirely corroded, flakes off layer by layer, and falls apart. But if it befriends fire, even if there is some rust, it gets rid of it and once again regains its original form.

Similarly, human beings are of two kinds—wise and ignorant. The ignorant one associates with wicked people. A wicked person commits only mistakes, sins, and forbidden actions. Such a person has many addictions, bad habits, bad characteristics, and bad qualities, and because of them, engages in actions that should not be done. When one associates with such wicked people, they also become like them after some time.

We often say this, don’t we? If a person stays with a drunkard for three months, he too becomes a drunkard. If he stays with a gambler, he too starts gambling. If he stays with a thief, he learns theft and begins to think it is right. This is called the fault of association (Sahavasa Dosham). That is why elders advise not to associate with the wicked people.

But if any human being associates with good people—that is, those who know the truth, live in truth, and teach the truth—

gradually one comes to know one's true form and becomes wise. That is why Shankaracharya says:

“Trijagati sajjana-sangati reka

Bhavati bhavarnava-tarane nauka.”

To cross over means to reach the other shore. To go from one shore to another, a boat is needed. Likewise, if a human being wishes to cross from the shore of sorrow to the shore of bliss, one must associate with the wise.

Now, why are all of you coming to these three-day classes? To know the truth—that is, to know the soul, to know “I am the soul.”

When anyone went to Ramana Maharshi with any problem—saying, “I have difficulties, and ask what should I do?”—he would first say, “First, know who you are.” If one said, “I have diseases,” he would say, “Know who you are.” If one said, “There are conflicts at home,” he would again say, “Know who you are.” This single statement was all he would say. Many people would even think, “He keeps saying, ‘Know who you are!’ Why should we even go to him for that?”

Because the entire secret lies there. Anyone may face problems, hardships, losses, pain, or difficulties. One does not understand why they arise. Because one does not know the truth, because one does not know who one truly is. If that is known, these problems do not arise.

Therefore, the goal of every human life is to know one's true form—that is, to know one's true nature. One must know who one is. That is what Ramana Maharshi taught.

Why is that? Because one thinks, “I am the body.” But is

one really the body? No. When one thinks one is the body, everything appears separate, and one sees differences. One sees many distinctions between oneself and others in terms of caste, religion, region, and so on. That is why hatred, hostility, and cruelty arise.

If one understands that everything is one, such behaviour will not exist, and such actions will not be performed. If difficulties arise and relationships are not well, it is only because one does not know who is he, because one does not know the truth, because one does not associate with those who can tell the truth.

When both husband and wife know, “I am not the body; I am the soul,” and know that both are one, they respect each other. Otherwise, one thinks, “I am the husband, I am the man,” and tries to dominate and control—insisting that one’s word must be obeyed. If the other thinks, “I am a woman,” she sits in sorrow, believing her life has become like this. When the truth is known, both of them will be like friends and see heaven within household life.

That is why it is said that nothing is greater than association with the wise. That is why, while carrying out all responsibilities for 27 days—managing family duties and enjoying household life—you come to Bhimavaram for these three days for association with the wise. You also are participating in morning Zoom for two to three hours.

You are fully following Patriji’s statement, “Nirvana within household life,” and striving for Nirvana within household life. Because household life exists within creation; without household life, creation itself cannot continue. Nirvana is important, and household life is equally important.

Some people leave children and family, claiming, “I am striving for Nirvana,” and overact. No one has said that everything must be abandoned. No one teaches that. Patriji never said so. What he said was to leave attachment.

Therefore, on one side, the husband should earn; on the other side, the wife should manage the household; and some time should be set aside for Nirvana. When is Nirvana attained? When one knows one’s true form. The state of permanent freedom from sorrow is Nirvana; that itself is called liberation. Patriji used many names for it—Nisreyasa, Apavarga, Liberation, Enlightenment, and so on.

When does this happen? It happens through association with the wise. Why? Because everyone has forgotten one’s true form. The moment one is born, one forgets, “I am the soul.” But after leaving the body—after death—one comes to know it.

With birth, one forgets one’s true form. With death, one knows one’s true form. Because one forgets one’s true form, one falls into maya. After death, because one knows one’s true form, one comes out of maya. There, maya does not exist; only reality exists.

If, without dying, while still living, one can know one’s true form, such a person too conquers maya. As long as one is in maya, everything is done in reverse—doing what should not be done, acting against what is right. But one who comes out of maya does only what should be done. Maya means assuming that what does not exist, exists.

Does the body truly exist? No. Do children exist? No. Do relatives exist? No. Does wealth exist? No. Thinking that all these

exist—that itself is maya. Thinking “this is mine”—that itself is maya. That is exactly what Shankaracharya taught in the “Jagrata-panchakam.”

Shankaracharya, at a time when India was under Buddhist influence, walked on foot three times from Kashmir to Kanyakumari and changed the country into a Hindu religion. Such was his power, such was his wisdom. He cannot be taken lightly. He wrote many works such as “Bhaja Govindam” and “Viveka Chudamani,” leading the ignorant towards wisdom, and guiding people from duality to non-duality. The “Jagrata panchakam” he taught should be read by everyone.

Many people ask, “Should we not live a household life? Should we not earn?” Everything should be there, but attachment should not be there. One should earn according to their needs, and after earning, strive to grow on the spiritual path and on the path of wisdom. That wealth should be earned righteously.

If there is no attachment, one earns righteously; if there is attachment, one earns unrighteously. With attachment, one thinks, “He has more, I have less.” Without attachment, one lives satisfactorily thinking, “He has earned according to his eligibility; I am where I am according to my eligibility.” A person with attachment is never satisfied, no matter how much one has.

When there is attachment towards children, wife, or husband, the way of living is one kind; when there is no attachment, the way of living is another kind. When there is no attachment one does not commit mistakes or sins for their sake and lives righteously.

Therefore, one must know that all these are unreal—illusion and delusion. When does this become clear? After death, it

becomes clear. One should know it beforehand and live accordingly. This is known through association with the wise.

Therefore, no one says household life is wrong. But do not waste the time you have, do not waste speech, do not waste the energy of the senses—allocate it to the soul. Use life for necessities, and use the remaining free time for this purpose. Without working, money does not come; without money, one cannot live materially. If one cannot live materially, how can one strive spiritually? Therefore, both must be done.

Hence, if you remain in association with the wicked, life is destroyed. But if you associate with the wise and know your true form, life becomes heaven.

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::8::

“After drinking coconut water, one does not care about the coconut. Likewise, those who have experienced Brahmananda do not care about bodily comforts.”

If you observe Ramana Maharshi, or Shirdi Sai Baba, or Vivekananda, or anyone who has had that experience, you will see that they did not give importance to bodily comforts at all.

Why? Because bodily comforts can give only comfort; they cannot give bliss. Let us know the difference between these two. Comfort is temporary; bliss is permanent. Comfort is limited to the body—comfort is the satisfaction given to the mind through the body. Bliss is related to the soul. Comfort can be described; bliss cannot be described. It must be experienced.

Since comfort is temporary, no matter how many comforts one enjoys, one keeps wanting more. You ate a sweet you like; there is satisfaction for a while. By evening, or by the next day, you want to eat it again. You lie in an air-conditioned room and feel satisfied; when you go outside and it is hot, you again want to go and stay in the air-conditioning.

If you observe, no matter how many kinds of comforts one may experience, one always wants more and more, but one never says, “Now it is enough.” But a person who has experienced Brahmananda—that is, who experienced soul-bliss, who experienced that from the soul—does not want anything else in this world. What can be compared before that? Therefore, one does not give importance to other things. Such a person can stay and live anywhere. Why? Because one is experiencing a bliss greater than all that.

Not knowing the taste of such bliss, ordinary people think there is something great in worldly comforts, consider them to be the greatest, and worship those who have had that experience as gods—saying, “What I am experiencing now is not enough. Give me more comforts, give me more wealth. I will enjoy them.” In this way they worship, pray, and adore.

If you look at Shirdi Sai Baba, you will understand. People offer aratis and make vows. They think, “If I receive his grace, if I can get a little power from him, I can enjoy more, earn crores, arrange many comforts.” If he gives a person even a little power and that person builds palaces and enjoys—then with the power Shirdi Sai Baba has, how many palaces could he build?! How many comforts could he arrange?! How much could he experience?!

Then why did he remain only in the mosque? Why did he sleep on the floor? Why was he satisfied with whatever was available to eat? People do not think. If one truly thinks, one would ask: “We are asking him for all these things—then why did he not gather all these for himself?” If that thought arises, one will not ask him for palaces; one will ask for wisdom. One will strive to grow like him. One will strive to obtain what he obtained.

One who strives to obtain what the great ones obtained is fortunate. You are asking, but what you want is not that. What you need is what they are experiencing. What they are experiencing is what you need; what you are asking for has no use. It is temporary. This is what must be learned from Shirdi Sai Baba’s life. He spoke of nine principles for soul-realisation. That Brahmananda experience, soul-realisation, comes to those who have attained it—may you also attain it.

Compared to that bliss, the happiness people seek is insignificant. For that, they are struggling! They are not striving for the infinite. They are taking great pain to obtain his grace. They are climbing hills, walking long distances, taking vows for many years, and are following many rules.

But instead of struggling in this way, if you strive as they instructed, you will attain the bliss they attained. One who has attained Brahmananda has no further births. A person who seeks comforts, even if one takes many births, gets only temporary satisfaction from those comforts, but cannot obtain permanent bliss.

Patriji used to say: Everyone tries to become Birla, or Reliance Ambani, or Adani, but no one tries to become a Vivekananda, a Ramana Maharshi, or a Shirdi Sai Baba. He would say it is very surprising. Why did he say this? Because he knew that people run for comforts but do not strive for permanent bliss.

Do you think you have not enjoyed pleasures through wife or husband in previous births? Do you think you have not enjoyed the happiness that comes through children in earlier births? Do you think you have not experienced enjoyment in past births? Those entertainments have already been completed. Is there still no satisfaction? You eat three meals with many different tastes, you keep changing and eating—Is there still no satisfaction?

You have arranged many enjoyments and are experiencing them, you have installed air-conditioners, you travel in cars. Do you think you did not travel before? Whatever you are longing for in this birth, you have experienced all that in earlier births—Is there still no satisfaction?

What Patriji meant was this: Even if you experience such

things for another hundred births, you will not be satisfied. If you want satisfaction, do not seek these comforts and happiness—attain that bliss-experience, attain that Brahmananda experience. There is nothing greater than that in creation. If you acquire that, you will say you want nothing else.

If you attain that experience, you will live happily like Ramana Maharshi, wearing only a loincloth. You will not bother about anything. Even if you have cancer, you will not care about it. It doesn't matter to you even if you sleep on the floor. You will eat whatever is available, sleep wherever you are. You will not feel the absence of palaces. There will be no obsession for anything.

A thief who saw hundreds and thousands coming and going at Ramana Maharshi's ashram thought, "Why should I do these petty thefts? Since so many people come, they give many gifts and money. He must have a lot of money. If I steal from him once, I won't need to do petty thefts again."

One midnight, he entered the ashram carefully. Since Ramana Maharshi did not lock anything, it was very easy to go inside. He thought everyone would be sleeping, and Ramana Maharshi too would be sleeping. But he was awake. The moment he saw the thief, he said:

"What, my son, you have come like this! Have you come to take away all the wealth in the ashram? If I stay, perhaps you will feel hesitant to take it. Do one thing: I will go outside. You pack whatever you want—how much ever you want—tie up the bundles and take them away. After you leave, I will come back inside."

The thief lost his mind and he fell at his feet. What is there

to take from him? If one searches the whole place, at most one may find a loincloth. Normally, there should be two, but he will find only one. Why? Because he is wearing one, so it cannot be taken. That is all he has.

How great he was! Even with so many people coming, he did not expect anything from them. They keep giving, but whatever is given is distributed and shared. I saw the same with Patriji as well. If something is available, he uses it; if not, wherever he is, however he is, with whatever is there, he will be satisfied with it. There is no wanting. We must evolve to that state.

If it is there, enjoy it. If it is not there, don't cry for it. That is what Patriji taught us. He taught many great things. He said about the middle path. He said Nirvana within household life. He said to be satisfied with what one has. He said comparing yourself with others is unnecessary. In this way he taught us many things.

Therefore, what we must grasp from this message is that great beings—those who have experienced Brahmananda—do not care about bodily comforts. People used to think Chivatam Amma was mad. She was not mad; they were mad. Saying, “Why do I need all these?” She conquered everything. She is an avadhuta. Experiencing that bliss, she sat with her eyes closed. The words and actions of such people are not understood by anyone.

After drinking coconut water, would you store the coconut in a cupboard because you bought it? You bought it, you drank it—could you not put it in a cupboard or locker? Will you do that? You will not. Why will you not? Because there is no use; its purpose is finished, so you throw it in the dustbin.

Likewise, you have attained bliss. Then what is the use of these worldly comforts and enjoyments? That is why those who have experienced Brahmananda, those who have attained Soul-realisation, those who have attained Enlightenment, those who have attained Nirvana, regard worldly comforts as insignificant.

That is why Shirdi Sai Baba said: Even if wealth is given to you now according to the virtue you have earned in a previous birth, enjoy that wealth with a spirit of sacrifice. To enjoy with a spirit of sacrifice means: use it for your needs, and use the remaining for the welfare of the world.

Otherwise, be satisfied with what you have; do not desire what you do not have; do not envy someone because they have it. Do not earn illegally, unjustly, or unrighteously; do not steal from anyone. It is not yours. All of it belongs to the Creator, to God; all wealth belongs to the Supreme Lord—this is what Shirdi Sai Baba said.

Therefore, do not leave anything—leave attachment. None of what you have now is permanent. Wife, husband, children, money, wealth—nothing is permanent. All these have been given to you temporarily to use them for attaining soul-knowledge and soul-realisation. You will attain the goal you seek by understanding this, using them rightly, and making effort without wasting anything.

In life there will be hardships, problems, and sorrows. Because we have done many things, they will be there. But if you continue this effort, let them be—after some time they will go. If you continue this, you will receive a very favorable next birth, and you will make this your last birth.

::9::

“Stars are visible only in darkness; truth is known only in hardships.”

In the daytime, stars are not visible. But when darkness falls, all the stars sparkle. In the same way, truth is known only in hardships.

Now all of us are trying to experience the truth—that is, we are trying to know the truth fully. That is the purpose of our life. Why? Because everyone must reach Satyaloka. To reach Satyaloka, truth must be experienced.

They say that truth is the soul. But merely saying that does not mean you have gained eligibility for Satyaloka, and you do not become a resident of Satyaloka. For truth to come into experience, you must be able to live as “I am the soul.” That is, you should not do every action as “I am the body,” but as “I am the soul.” Then it can be said that truth has come into your experience.

Because you are living in household life, you have relationships, you are living in the world of maya, and you must overcome all of this. That is, there should be no attachment for household life, money, worldly comforts and pleasures; and there should be no attachments towards anyone.

At all times, you must give importance to the soul. Therefore, whatever work you do, ask yourself: “Is this beneficial to the body or to the soul?” If it is beneficial to the body, give it less importance. If it is beneficial to the soul, give it more importance. On the day you do that, it means you are moving closer to the soul. For this, there is no need to ask anyone, “What level am I at? How much have I grown?” You yourself will

understand.

If even a small obstacle comes, or a small necessity arises, you stop your effort. There are many who skip the three-day Bhimavaram classes saying, “My son has exams.” There are also those who have been skipping Bhimavaram for a year saying, “We are looking for a marriage match for my daughter.” When will these people know truth? How many births will it take for them?! They do not know the danger of it. They do not have the understanding that only if truth comes into experience can one reach Satyaloka.

In this way they keep taking birth, suffering, sitting and crying, “My life has become like this because of them. I have these hardships and problems because of them,” but they do not think that to come out of such crying they must bring truth into experience.

If you keep giving importance to worldly matters, how will you grow spiritually? During the very time of the three-day Bhimavaram class, some function comes up, or some small work arises. People close to you may call, and thinking they will feel hurt, you skip Bhimavaram thinking, “If not this month, I will go next month.”

But if there is interest in soul-experience, you can inform them in advance, or go and meet them the previous day, or say that you will come later. But if you do not, how will you come closer to the truth? How will you live in truth? How can it be said that you are living in truth? Think!

“They said: Stars are visible only in darkness. Truth comes into experience only in hardships.”

Look at this: When a hardship arises, you are unable to tolerate it, unable to bear it. At such a time, what you must do is not to run to temples or take refuge in swamis. It is not to make vows here and there, go to a mosque, go to a church, and pray. You must question yourself: “Actually, why has this hardship arise?” Then you will certainly understand.

You will understand: The hardship I am bearing now—I must have caused such hardship in the past, or in past births, to other living beings or to other people. That is why, as a result, this hardship arose. When it is understood, you must take a strong decision: “I will never make anyone suffer like that again.” No matter what, you must not commit such a mistake again. That means you have corrected that mistake. When you correct even one mistake, spiritually—that is, on a soul level—you have evolved a little.

That is why, you must first understand the law of karma. Then everything will be understood. Whatever hardship arises, you understand that the cause is the karma you performed in the past. Then, you do not commit such mistakes again. Likewise, financial difficulties arise. When they arise, you should immediately understand: “I deceived someone; I did injustice to someone; I took what belonged to someone; that is why this situation has arisen.” And when you decide, “I will never deceive anyone, never take what is not mine, I will not even desire what belongs to anyone,” then you have corrected that mistake too. That means you have evolved a little more.

As you correct mistakes one by one, you keep evolving on a soul level. How did you correct that mistake? Because hardship

arose—meaning you are evolving in hardship, aren't you? The soul has progressed, hasn't it? That is why Patriji says, "Hardships, losses, and humiliations are steps for the soul's progress."

But when a small hardship arises, people blame God, saying, "God is making me suffer; He has no mercy for me." They do not remember the wrong actions they did. They slaughter and eat chickens and goats, they show no mercy to them, but they want God to show mercy towards them—how will He show it?

In fact, when hardship arises, people decide, "I should not do such a thing." But what I am saying is this: Do not decide only after hardship arises. Before doing that action, the result that will come from doing it must arise in your mind. If you evolve to that level, you are great. In this birth, you will not commit any mistake again.

Look: Generally, husbands take wives for granted. In a few cases, wives take husbands for granted too. They exist on both sides. Thinking "they are inferior," they say certain words, casually hurt them, and then, while the other person suffers, they take a kind of cruel pleasure. But if, while doing such actions, they remember beforehand, "If I do this now, tomorrow I will have to experience the same result again." Why create this conflict? And if they stop that action, then that hardship will not arise again.

Therefore, before you commit a mistake, you must be able to grasp it. Then your mistakes will reduce greatly. Then you come closer to the soul, closer to the goal. Your births are reduced greatly, and if you reach that state, it means you have reached the last births.

Here, it is the mind that makes you commit mistakes, and

it is because of the mind that you do those actions. One must be able to know the action that they are doing before the mind lets one do it. How will you know? If there is awareness in you, you will know. Then you know beforehand. Awareness means “observing the observer.” That which can observe the observer is awareness—that is the soul.

For those who have that awareness, it becomes clear even before committing a mistake: “If I do this, later I will have to suffer again.” Therefore, they do not commit that mistake. That is, you can know those warnings; no one needs to tell you. Each person knows it by themselves. In whom is this awareness strong? In those who have done intense meditation, and in those who take sattvic vegetarian food.

That is why I ask you to come to Bhimavaram every month. If you do not come to Bhimavaram and only listen to a Zoom class, awareness will not be there. You will keep committing mistakes, and later you will experience that result. When hardships arise, you will wonder, “Why are they still arising?” Therefore, know: The more intensely you practice “observation of the breath meditation,” the more your awareness increases.

The greatness of awareness is it makes you aware even while doing the wrong act; it keeps warning you. Awareness is nothing but the soul—that is, God. It reveals your righteousness to you from time to time. If you evolve to this level, it means you have become very great. The more you understand awareness, the better your meditation practice is.

When you feel like going to a wedding, if the awareness arises, “What will I gain by going to the wedding? If I go to Bhimavaram and meditate, it is beneficial to me—that is, to the

soul. I am the soul”—and you skip the wedding and come to Bhimavaram, it means your awareness is functioning well.

Similarly, in free time, some people sit and keep watching the phone. Even then, awareness should arise: “I am wasting time.”

Similarly, many people speak unnecessary words on the phone. They waste hours together. While doing that, if it occurs to you, “Instead of speaking these words, I could watch a good video, or I could read a book,” then it means your awareness is strong.

Similarly, when you spend money, if you spend it on useless things, awareness should arise: “Why do you spend this? Could you not spend on things that develop wisdom and benefit the soul?” Some people even skip Bhimavaram, thinking, “Why spend money?” But they freely spend money outside. Save such wasteful spending and spend it for the soul’s benefit; participate in such services, buy such books, and donate books to everyone. Take and donate the books that suit each person. Spend wealth for the soul’s benefit and use wealth properly.

Similarly, in many situations, while doing actions that cause loss to the soul, the soul keeps warning. But if it is still not known, it means the mind has become very impure. If you can know beforehand that “if I do this, I will again have to experience the result,” and if you can avoid it, then you are counted among those who have grown well. Therefore, remember: “Just as stars are visible only in darkness, truth is known only in hardships.”

Therefore, hardships are good for us, not bad. That is why one should not grieve over hardships. When a hardship arises, inquire, “What must I learn from this? What lesson is this hardship teaching me?” When a hardship arises, decide: “It arose only because I did something wrong; I should not do such a wrong act again.”

::10::

“The winds that sway the swaying trees are invisible to us; likewise, an ignorant person does not know the results of karma.”

It is said that the winds that sway the swaying trees are invisible to us. If we observe, trees keep swaying. Why do they sway? They sway because of the wind. Without wind, trees do not move, branches do not move, leaves do not move—nothing moves. We can see that they are moving because of the wind, but the wind that moves them is invisible to us.

Likewise, an ignorant person does not know the results of karma. The main reason for that is: A wise person is one who can know what is invisible to the eyes in creation—one who has known the soul which is invisible to the eyes, one who has known the worlds above, and one who has known many things that happen in creation.

Such a person knows that every action performed by a human being is recorded in the Akashic records. They know the fundamental principles governing creation—namely, the principle of the soul, the principle of rebirth, the principle of karma, and the principle of evolution etc and are also aware of their inevitable consequences.

Since the wise person knows not only what is visible to the eyes but also what is invisible, such a person does not commit mistakes, does not commit sins, does not behave unrighteously, and does not act against creation. Therefore, a wise person does not face hardships.

But an ignorant person does not know these invisible

things. He does not know, “I am the soul.” He thinks the visible body is “me.” He does not know the principles and laws that exist in creation. He does not care about them. His focus is always on earning and enjoying.

Because he does not know these principles and laws, and does not understand their results, he lives as he likes, earns unrighteously, enjoys, and thinks that is life. Therefore, an ignorant person faces hardships.

Just as we do not see the wind that sways the swaying trees, likewise an ignorant person does not know the result of the karmas he performs. He commits sins, and when hardship arises, he thinks something else is responsible. He does not think it is the result of his own karma; he thinks someone else is the reason. That is the condition of an ignorant person. Not only the results of karma—many other things are also not known to the ignorant.

He does not even know, “I am the soul.” Not knowing that, he thinks the body is “me,” and for bodily pleasure, for bodily happiness, he does many things that should not be done, and brings hardships upon himself. Not knowing, “I am the soul,” he thinks everything is separate, hates others, deceives, wants to be great, and in the end all these bring sorrow to him.

Moreover, an ignorant person does not know the principle of rebirth either. He does not know that a human being takes another birth again; he thinks that once one dies, life ends. Therefore, when hardships arise, he wants to escape and get out, and commits suicide. Just as we do not see the wind that sways the trees, likewise the ignorant person does not know all these.

But the wise person knows all these. Therefore, even if

many hardships arise, he endures, but he does not commit suicide. He knows: “These hardships have arisen because of the sins I have committed. If I endure for some time, the effect of that karma will pass.” He remains patient and comes out of that hardship.

Ignorant people grieve because they are women, and feel pride because they are men. But a wise person does not grieve for being a woman, and does not feel pride for being a man. The wise person knows: “All this is temporary. After some time I must leave this body. Even if I am a man now, again I may have to be born as a woman; even if I am a woman now, again I may have to be born as a man. None of this is permanent.” Therefore, he does not grieve for anything, does not feel pride for anything, and lives normally.

They know what must be achieved as a woman and try to achieve it. They know what lessons must be learned as a man and try to learn them.

Patriji taught about the characteristics of a wise person and an ignorant person. What he taught was:

“A wise person is joyful even in sorrow”—meaning, even in difficult times he remains joyful. But he said, “An ignorant person suffers even at a time when he ought to be joyful.”

What is the main reason for this? A wise person has immense power, but an ignorant person does not have that much power. One must know why a wise person has more power, and why does an ignorant person have less power?

Look: Those who remain in *tamas* and *rajas* are in ignorance, and their power is very low. But as one keeps doing “observation of the breath meditation” and reaches a thoughtless state, power develops. When they meditate for months and years,

power keeps developing immensely.

As power develops, many changes occur within them. The mind becomes purified, the qualities change. Those who were in tamasic and rajasic qualities develop their power, come out of those two kinds of qualities, and come into sattvic quality. Because they come into sattvic quality, they try to attain wisdom, and to develop power to know what cannot be seen by the eyes, they do even more intense meditation practice.

Thus they move from sattvic quality to pure sattvic quality. Slowly, through even more intense meditation practice, they move from pure sattvic quality into nirguna. Here, if you observe, only when power develops, the qualities change. One remains in the quality according to the power one possesses. As immense power develops and they move into nirguna, their wisdom keeps developing.

Here, in sattvic quality, the intellect is well developed. Those who have come into nirguna attain wisdom. Because those who have come into nirguna remain in the soul-state. Soul means God. Since God is endowed with immense wisdom, that wisdom comes to them. That is why they become wise, they know even what is invisible, and live properly.

If power does not develop, one remains in tamasic and rajasic qualities, does actions that should not be done, and brings hardships upon oneself. Even if a small hardship arises, even if a small problem arises, one cannot bear it and will suffer in distress. But the one who has power, even if the sky falls down, even if terrible problems arise, remains courageous.

Therefore, one who has attained immense power attains

wisdom and becomes wise. When hardships arise, he knows that the cause of those hardships is the karma he performed in the past. He also knows: “As long as karma remains, this hardship remains. When karma is exhausted, I will come out of this hardship.” Then it does not even feel like hardship to him. Therefore, he does not fear anything, does not grieve, and remains fearless and courageous.

But an ignorant person does not know the results of karma, does not know the laws and principles of creation, has no power, and therefore even if a small hardship arises he suffers in distress, and worries thinking, “Why this life?”

That is why Patriji says, “A soul-realised person is joyful even in sorrow; an ignorant person suffers even at a time when he ought to be joyful.”

Therefore, do not remain in ignorance—attain wisdom. This metaphor was given to reveal the greatness of wisdom. This wisdom comes as your power develops and for the power to develop, “observation of the breath meditation” is the only path.

In creation there are many things invisible to the eyes. The more you know them, the more you come out of sorrow, the more you try to attain wisdom, and even if there is sorrow, you remain joyful. As wisdom develops, you burn away all the karmas you have performed.

Patriji says, “You create your own reality, and one must uplift oneself.” The ignorant person does not know that one cannot uplift another. But if wisdom is attained, one can know all these. Therefore, try to attain wisdom.

::11::

“If worms infest the root, the tree does not grow and does not bear fruit. Likewise, if there is no wisdom, human beings do not reach a higher state; they will have a downfall.”

There are many trees that give us fruits—mango, jamun, cheeku, custard apple, apple, and many others. If they grow well, they yield many fruits. But however great a tree may be, if worms infest its roots, it will not grow. Gradually, the nourishment required for it will not reach it. The worm eats away the roots. If what is needed for its growth does not reach it, that tree will not bear fruit.

Likewise, if human beings do not attain wisdom, they do not reach a higher state, that is, they do not attain a spiritually elevated state, they do not grow soul-wise. Here, whoever it may be, if one has to attain a spiritually elevated state, wisdom is necessary. From this metaphor, we can understand how important and how prominent wisdom is.

Every human being has two kinds of life: 1. Life in this world and 2. Life in the other world. There must be happiness and peace in this world, in the other world, one must reach the higher worlds. Such a person is praised as a very great person.

When a tree bears fruits, they are useful to many people. Everyone in the world eats those fruits, satisfies hunger, enjoys their taste, and feels greatly satisfied. In that way, trees do so much good to the people of the world. Not only human beings, even animals live on these fruits. You see it—monkeys, birds, and many animals live on the fruits borne by trees.

If you observe, even great yogis who practice meditation

in the Himalayas live by eating the fruits and produce available from trees.

I used to think, “Here, in our towns, all kinds of things are available. But if they go to the Himalayas, what is available there? How do they live?” But I read in some books that after going there, they would learn from those living there about what they could eat and live properly while continuing their meditation practice. They would stay in an environment where such things were available.

Especially for seekers, water is very necessary. Some practice tapas on mountains, that is, they practice meditation there. Really, to climb and get down such a hill for water is not simple; it is very difficult. I had a doubt that then how did they maintain themselves? How did they continue meditation?

But in some places, I saw that even on very high hills there was water. They are like wells. They are not dug; they are naturally formed. Water is always there. It is astonishing!

In that way, some first look for water and then establish ashramas. Without that, survival cannot continue. Such seekers obtained fruits through these trees, sustained the body, practiced intense meditation, and became great. If those trees were not there, not only human beings, even animals would find it difficult to live. In that way, trees grow and do much good to many beings in the world.

Likewise, those who have attained wisdom do good in this world as well as in the other world also. The direct example for us is Patriji himself. He used his entire life for the welfare of the world. He acquired so much wisdom. To acquire wisdom means

to know everything.

Buddha, Ramana Maharshi, Patriji, and such great ones, all greatly wise people, know what the cause of human sorrow is and what must be done for that sorrow to go. Knowing this, they have taught human beings who are living in ignorance, and put efforts so that they also could come out of sorrow and live joyfully.

That is why human beings would go for the darshan of such yogis. They would listen to messages from them, practice them in life, and come out of sorrow. Such great ones taught the laws and principles which are there in creation. They strove greatly to make everyone wise like themselves. Not only did they remain joyful themselves, they longed that everyone in the world should live joyfully. If you observe Patriji, all these will be understood by us.

What causes the greatest loss and sorrow to the human being is violence towards living beings. Therefore, Patriji held on to that alone. He said that this was the main aim of his life—that everyone should stop meat-eating, stop violence, and become vegetarians—and he strove greatly for that. He even quit his job and strove only for the welfare of the world.

Those who attain wisdom, striving for the welfare of the world and doing good to many people, rise to a higher state. In this world they receive the respect of all, make all happy, and live happily. They live peacefully and strive that all should live peacefully. In the other world also, they reach the higher worlds. The higher worlds mean the three worlds above Janaloka—Mahaloka, Tapoloka, and Satyaloka.

Those who reach those worlds, even after going there,

continue the same work they did on earth. They provide counseling to those in the worlds below Janaloka. They ask them to know what they did on earth. They continue teaching them about what must yet be done. Their effort to bring benefit to others does not happen only while they are on earth with a body. Even without the body, there also, they continue such teachings.

Their aim is only one: Everyone should be well, happy and live peacefully. Nature too favors such ones only. Nature's support is always with such ones only.

Patriji quit his job and kept moving by spreading meditation. The only thing he had for his living was his salary. If he quit the job, who would give him money? Even so, because he was teaching these things, wherever he went, after teaching people would provide him food and something or other. In that way he lived.

At first, he had no money. That is why sometimes he would sit near the toilets in the general compartment of the train. He was not one to stay in hotel rooms. He would sleep wherever possible like at bus stands, at railway stations. Once, while traveling in the train, he felt like drinking tea. Everyone was drinking tea, but when he looked in his pocket, there was no money. A little while after that thought arose, the very person sitting next to him bought two teas and gave one to him also.

That is what it means when we say, "nature takes care." Because he rendered so much service, shared wisdom with everyone, made everyone happy, gave up selfishness, gave up personal comfort, and kept doing that work however difficult it was, many people followed him and appreciated his teachings. In

the end, he came to a stage where he could travel in airplanes.

See how nature supported a person who was once in a state where he could not even drink tea. What kind of projects did he bring forth in such circumstances! Even if we had crores of rupees, could we build such projects?

If he got even ten minutes or fifteen minutes of time in some channel interview, he would think that wisdom should be taught there. Whenever any channel people invited him, our people would send messages to each other saying that Patriji's interview would be there at so-and-so time today. Then at that time all our people would switch on that channel and watch.

In that way also he longed to give the message to few people. As per his longing, nature brought him to the stage of having a channel of his own. We must understand this.

Why did he do all these things? He did all of these because he had acquired immense wisdom. If there is no wisdom, the intention to do good to people will not arise. One will only take care of themselves. One will not think about everyone's well being. This thought will arise only to those who have wisdom.

Likewise, those who reach the higher worlds, when taking another birth, get the opportunity to choose what kind of birth they want. Not only in Bhuloka there are neighbours even in the higher worlds—there are rishies, maharshis, yogis, and ascetics, with whom these matters of wisdom are discussed.

They have contact with such beings. If they have to go to the highest worlds, if they have to attain the goal, what more must be done? How much wisdom must be developed? How must it be developed? What kind of deeds must be done after going on to the

earth? By doing what kind of deeds, is there the possibility of reaching the highest worlds? They discuss and know these things.

They share one another's views and wisdom. Since only the wise can reach the highest worlds, they do not have many karmas (deeds). Among them, some are those who have become free of karma; a few people still have some karmas. According to that, they choose the next birth.

If a female birth is needed, they take a female birth. If a male birth is needed, they take a male birth. In whatever kind of family they want, they take birth in such a family, and go on reaching still greater worlds. Here, above Janaloka there are only three highest worlds. Then here, still greater worlds means: If you consider Mahaloka, it is not like being in one village, nor like being in one state, nor even like being in one country, nor even like being on earth.

You see, Patriji said that there are lakhs of such earthly worlds, one greater than another. Likewise, in other worlds there are many kinds of worlds. In that Mahaloka too, whenever they go to earth, they strive to reach the highest worlds.

From there they go to Tapoloka. There are also many worlds, and they reach a higher state among them. Finally, they acquire the eligibility to reach Satyaloka.

Therefore, if one has to reach such a higher state, acquiring wisdom is absolutely necessary. One has not come to earth for eating, drinking, sleeping. Naturally, because most people do not know all these, they do not have this wisdom, they think, "One should study well, earn well, get married, have children, and live comfortably—that alone is life."

While they are on earth, they think like that. But they will know after going above. There, they are questioned, “Why did you go? What did you do and return?” But those living in ignorance do not know these things. Those who have come to earth to attain and develop wisdom further, even if they are young, whatever their parents may say, they have the longing only to gain wisdom.

Their parents cannot understand that longing. They say that when children grow up, they must marry, get a good job, have children, and bring them up well—that alone is duty. They do not know that all these things exist in creation.

The place they live in is their world. Their aim is only to live without any deficiency until death. If difficulties arise again, those very parents are the ones who suffer. They do not know why those problems arise or how to overcome them. When nothing is understood, saying that "for one who has none, God alone is the rescue." They take refuge in whatever deity they like, they keep making and fulfilling vows. If their desires are fulfilled, they continue believing in that deity. If unfulfilled, they leave that deity and take refuge in another deity, and keep on suffering.

But those who have attained wisdom do not live like that. They know their aim. They know what their goal is. Whatever anyone may say, their focus remains only on acquiring wisdom. Just as Ramakrishna Paramahansa influenced Vivekananda, our Patriji too influenced me in that way. What Ramakrishna Paramahansa taught became Vivekananda's aim. What Patriji taught me became my aim.

I, who was running a business, who was earning lakhs and crores, left everything and began to move on the path of

wisdom. Wisdom alone is what the human being needs. Whoever it may be—a woman or man, old or young, the one who has acquired wisdom alone is great. What is on earth is not permanent. Everything here is temporary. However great a millionaire one may be, situations can arise in which everything is lost in a moment.

Now look at Japan, earthquakes and tsunamis. In China, even dams are being washed away in floods. Many bridges and cities too are getting submerged. Look at any country, be it Russia or America, the condition is chaotic. They are suffering due to natural calamities, or wars. Lakhs of people are dying due to bombings.

Many huge buildings are collapsing like houses of cards. Their lives too are collapsing in the same way. You think, “I am fine, I will always remain like this.” But remember: Whether you are in this world or the other world, it is not wealth that protects you; it is wisdom alone that protects you. If worms infest the root, the tree does not grow and does not bear fruit. Likewise, if there is no wisdom, human beings do not reach a higher state; they will have a downfall. Therefore, acquire wisdom. Be in a higher state on earth and in the other world also and live greatly.

::12::

“If it rains on barren soil, it is wasted. Likewise, how much ever wisdom is taught to impure hearts, it is wasted.”

There are many kinds of soil—fertile soil, barren soil, and so on. In barren soil, no seed sprouts and no plants grow. If it rains on such barren land, all the rainwater is wasted. But if it rains on fertile land, even the dried grass and trees that had withered, sprout again and grow fresh and green. In that way, the plants and trees that grow luxuriantly become useful to the world and to all beings; that rain is not wasted.

Likewise, gurus, elders, and yogis keep teaching wisdom to human beings. How much ever wisdom they teach, how much ever in detail they teach, how much ever clearly they may explain so that it may be understood, it is not understood by those who have impure hearts, that is, those with an impure mind—in a way, those who are in tamasic and rajasic qualities don’t understand, no matter how much is said it is a waste because they do not know the value of wisdom.

Patriji used to teach mostly wisdom only. Why? Because Patriji, being a Brahma-jnani, knew that only through wisdom karmas burn away, one comes out of sorrow, one’s behaviour changes, one performs liberating karmas, and liberation is attained.

That is why he longed that all should remove their ignorance and become wise. Whenever there was opportunity, he would teach wisdom. Yet, though many different kinds of people came to his gatherings and to meet him, many among them could not understand his wise teachings. The reason was that they were impure-minded, that is, they were like barren soil.

They did not understand Patriji's wise teachings. Their focus would always be on his behaviour, not on his teaching. If he was angry when someone did what should not be done, made a mistake, created obstacles in programs, or failed to follow discipline, these barren-soil-like people, these impure-minded people, without understanding what he was saying, would think, "They say he is a great guru—then why is he so angry?"

Thinking, "What is there for us to learn from him?" they would not come back to him again. At times he even beat some people. Then some other barren-soil-like people would think, "Not only is he scolding, he is even hitting—what kind of guru is this?" and would go away from him. They would no longer come to his gatherings.

Likewise, there were many people with many problems and sorrows who, thinking that such a great guru had come, would remain close to him with the intention that much more could be learned and known from him. Not only men, women too became close to him. While this was happening, these barren-soil-like people would think, "What is this? He is even touching women," and would become distant from him.

Patriji came to our house many times. When he came, many people whom I don't know came to see him. Among them too, many did not listen to his wisdom; they only observed his behaviour. Having observed his behaviour, they would not come again.

Whenever I saw such people and asked, "Why are you not coming for meditation?" some would give other reasons, and

some who were very close would openly say, “What is this? Your guru is like that!?” Then I understood that they were in great ignorance, and underwent only a few births. To understand Patriji, they would need many more births. Therefore, I would not speak again to those who showed no interest.

Now, I am in the same condition. Now, there are many who have come into meditation. When I am teaching wisdom, they do not focus on it; all their focus is only on my behaviour.

Some say, “He has so much anger; he scolds everyone.” Some say, “He is against vegetarian rallies; he does not talk about pyramids; Patriji used to make people do meditation with music, and this person says that is wrong.” In this way, many have become distant to my classes.

They do not listen to our classes at all. Even if they do not come to us, if at least they listen to our videos on YouTube, they will understand. They do not even listen to those videos. Why? Because they are all impure-minded like barren soil.

They cannot understand our wise teachings. Thinking, “Why is he like this?” they go away. On one occasion, Patriji said, “These fools say I scolded, as though I did something wrong, but they do not think about why I scolded.”

Twenty years ago, in Patriji’s class, a woman sat in the front row holding a small baby. The baby cried a lot. How much inconvenience it would be to the speaker, how much of their concentration would be disturbed—these barren-soil-like impure-minded people cannot understand. If the guru, who is inconvenient, does not tell, then who will tell it? But when he scolds, all their focus is only on the fact that he scolded but not on the mistake the

woman made.

Those who went away from Patriji in that way were not in thousands but in lakhs. Now, in my case also, people behave in the same way. But whatever anyone does, however anyone thinks, it is unnecessary to me. I will continue doing my work. Just as Patriji did not care about anyone, I also will not care about anyone. Just as seeds sprout in fertile ground, just as rainwater is properly used, in that same way I have taken birth only to teach those who have longing for wisdom. This is my design.

In our PSSM society, those who teach wisdom are very few. But there are people who teach all kinds of things. They make people do various kinds of meditations, conduct vegetarian rallies, build pyramids, and say that these are what Patriji taught.

The level at which they speak is such that they say, “If you participate in a vegetarian rally, all your karmas will go away.” Lord Krishna clearly said, *janagni dagdha karmanam*—that karmas are burnt only in the fire of wisdom.

But they behave as though they know everything, as though they have wisdom, and tell innocent village people that if they participate in a rally their karmas will go away. Then I understood that they are in a very ignorant state; that is why the wisdom we teach is not understood by them. Because I say, “Do not stop merely with vegetarian rallies, acquire wisdom also,” they spread the word that this person says no to rallies.

Now, those who have understood our wisdom, those who have longing for wisdom, are following us. Those who do not have it are becoming distant to us. The one in ignorance will also spread it in the society; that is natural. We cannot do anything

about it. How many are there in our society who teach wisdom the way Patriji taught? Then is wisdom not necessary? Patriji clearly says, **“Only through meditation comes wisdom; only through wisdom comes liberation.”**

Those who have longing for wisdom are like fertile land. They understand wise teachings. They grow and develop wisdom greatly in this very birth, they fully make use of this birth, and they are able to accomplish the purpose for which they came on to earth. To tell more, those who come to us are acquiring even more wisdom than what they themselves had decided upon; in one way, they are becoming the ones who are attaining extra also.

How fortunate you are, to what great worlds you the soul will go, what a great birth you will get later—you do not know it now. It will be understood after leaving the body.

Therefore, there is no need for us to focus on those who have no longing for wisdom. In truth, the reason my wife and I give greater importance to the three-day classes is that all those who come to the three-day classes are those who have longing for wisdom. That is why they come not only from nearby places, but from very far. Such people listen with great interest, pay attention, write down all that is taught, go home, think about it, and buy books. They understand what is taught.

They remain with the feeling that just like both of us, they also should work hard and strive. They are trying to do as much as they can do. In that way they are growing, developing wisdom, and becoming masters. Master means one who has attained much wisdom.

Just as when it rains on fertile land the rainwater is properly

used, the plants and trees become fresh and green, and they are useful to the world, in the same way the wise teaching taught by a Sadhguru will influence many, develops wisdom in them, and makes them also strive for the welfare of the world. Not only do they benefit through them many others also benefit.

Now see—Patriji prepared us both. Now both of us are preparing all of you. Among you too, many are participating in this effort. Each of you is doing a lot of work. No one is wasting time. Each one, according to one's capability, is participating and doing service. The main reason for this is understanding wisdom.

That is why, as far as possible, both of us give importance to teaching in the Zoom class every day. There is no need to care much about those who do not understand wisdom, there is no need to teach those who don't show interest. You may think, "If they are somehow persuaded, they will change." But whoever argues with you is a fool. Do not argue with them.

You will come across all kinds of people. But teach to those who have interest. There is no need to feel discouraged. If there is truth in their criticism, correct it—there is nothing wrong in that. I also used to do the same. I would note everything and later think about it and analyse it.

Know this: If it rains on barren soil, it is wasted. Likewise, how much ever wisdom is taught to impure hearts, it is wasted.

::13::

“If an animal is sacrificed with a knife in an ordinary yajna-hall, one attains hell. But if, in the yajna-hall of the body, the animal called ignorance is sacrificed with the knife called meditation, the fire of wisdom blazes and one attains liberation.”

Here, the yajna-hall is compared to the body, the knife to meditation, and the animal offered to ignorance. In the yajna that involves violence, one attains hell. But in this yajna, since wisdom blazes, one attains liberation.

From ancient times, kings, wealthy people, and sometimes even gurus performed yajnas and yagas. Even today they are being performed. These are considered great virtuous actions. One should know that such virtuous actions are kamya karmas—actions performed with desire.

In ancient times, an Ashwamedha yaga was performed to expand kingdom, to be blessed with children, a putra-kamesti yaga was performed, a Varuna yaga was performed for rains. In these yagas, a particular deity or god was worshipped. Devotional chants (mantras) were chanted and the deity was invited. Since these actions were done addressing those deities, the deities were pleased and fulfilled the wishes of the performers.

When Varuna was worshipped through a yaga, it would rain on that land, crops would flourish, water scarcity would disappear, and people would live happily. Likewise, when King Dasharatha performed the Putra-kamesti yaga, he was blessed with 4 sons.

But over time, animals also began to be sacrificed in these

yagas. Claiming that such sacrifice pleased the deities and made wishes fulfilling faster, people began committing violence. Whether the desired result comes or not is uncertain, but those who commit such violence definitely go to hell and later experience severe consequences.

These yajnas and yagas have come down as traditions from ancient times. Among human actions, they are considered highly virtuous. By performing such actions, one enjoys pleasures in a future birth. After those pleasures are exhausted, that virtue also is over, and they return to an ordinary state again.

Then Patriji came and said, “Dear, let us perform the greatest yajna of all.” For this yajna, there is no need to light a fire, no need for a yajna-hall, and no need for an ordinary knife also.

“Your body itself is a great yajna-hall. Use it and meditate. With the knife of meditation, do not sacrifice an ordinary animal—sacrifice the animal called ‘ignorance’ within your body. When ignorance is sacrificed, the fire of wisdom blazes. As that fire blazes, all the karmas accumulated over many births are burnt away. When all karmas are burnt, one attains liberation,” said Patriji.

That is why he made all of us perform meditation yajnas every year. We all used to participate in those great yajnas conducted by him. For 20 years, in Bhimavaram also, on the 1st, 2nd, and 3rd of every month, hundreds of people are gathering and are doing the right meditation—“observation of the breath”—and are conducting a great yajna.

Many people do not know its value. They think that if they go to Bhimavaram, they can easily sit in meditation for three

or four hours. They do not know that they are participating in a great yajna, nor do they know its result or its greatness.

Some people say, “We are watching live even if we do not come to Bhimavaram.” One person performs the yajna, another watches it from a distance. If we are performing the yajna and others are merely watching live, what result will they get? Only by participating—by sacrificing the animal called ignorance—one gains wisdom, becomes free of karmas, and attains liberation. Such a wonderful opportunity! This is why I say, do not lose this opportunity.

The reason is in our PSSM society, yajnas are being performed, but right meditation is not being practiced. Only when the right meditation is practiced, the fire of wisdom blazes. If the fire of wisdom does not blaze, karmas do not burn. If karmas do not burn, liberation is not attained. People think, “They have performed a yajna”, but it is a yajna that yields no result. That is why I repeatedly tell everyone not to stop coming to Bhimavaram every month.

Some people come for a few months and say that they have attended. But they do not examine whether the fire of wisdom has arisen or not, whether their karmas have been burnt or not. Our people call this a “three-day class,” but it is a three-day meditation yajna. Patriji said, “When 10 people perform it together, it becomes a yajna.” In Bhimavaram, it is not 10 but 400 people. Then how great a yajna it is!

By participating in such a yajna, we will certainly sacrifice animal-like ignorance. Immediately, the fire of wisdom arises. In that fire, karmas are burnt. That alone is what every human being

needs and must attain. That is what Lord Krishna taught, and that is what Patriji taught. Patriji says, **“Wisdom is attained only through meditation; karmas are burnt only through wisdom; liberation is attained only after the karmas are burnt away.”**

Ordinary yajnas are performed for virtue and desires. But these meditation yajnas are performed for wisdom and liberation. Yet some people say, “We have so much work; we cannot come to Bhimavaram.” You have done these same works for many births already. In those births, did you not have husbands, wives, children, families? Did you not enjoy pleasures? Did you not fulfil all those enjoyments? Did you not eat anything? Eating just to fill your stomach is one thing; eating like you’ve never had food before is another.

Therefore, from now onwards, acquire wisdom. All these are for bodily needs. That does not mean you should leave them—fulfil necessities. But how many more births will you take? Are you not tired of it? Does a feeling of ‘enough’ not arise? Let us overcome it. Let this be the last birth. Let us acquire wisdom and participate in meditation yajnas.

Shirdi Sai Baba also said the same. There must be an intense longing for this to be the last birth—mumukshatvam. We have nourished and strengthened the animal called ignorance very well. Instead of feeding it further, sacrifice it and kindle the fire of wisdom. Just as sacrificial sticks are reduced to ash in a fire of yagna, burn all karmas in the fire of wisdom.

For that, participate in right meditation yajnas.

::14::

“If water falls into a lamp, it will not burn. Likewise, if worldly desires remain in the heart, the light of wisdom will not shine.”

You see, a lamp is lit by pouring oil into it. But if water falls into it, the flame flickers irregularly and finally goes out. Even if one tries to light it again, it becomes difficult. Because the wick absorbs water, the lamp does not burn. A lamp burns only because of oil.

Likewise, if worldly desires remain in the human heart—that is, if desires persist—the lamp of wisdom will not shine within them. Now observe, all of us are doing four things every day as taught by Patriji.

1. We are practising intense “observation of the breath meditation.”
2. We are reading enlightening books.
3. We are listening to messages that help us to know the truth.
4. In this path of wisdom, each of us is doing whatever service we can do.

Why are we doing all these things? To make the lamp of wisdom shine within our heart. Why must it shine? To come out of suffering permanently. Suffering arises from various kinds of problems, and we must come out of all of them. Because when there is suffering, there is no peace, and even if there is happiness, it cannot be enjoyed.

It is only to come out of all these, we are trying to develop wisdom. Only by developing wisdom we can burn those karmas

that are giving us suffering. For that wisdom to shine, it must shine only in the heart. The reason is that God resides there; God's place is the heart.

After completing ritual worship, everyone recites the Mantra Pushpam. What is the meaning of Mantra Pushpam? It declares that the Supreme Being who created and sustains creation, resides in the heart of every human being. Since wisdom resides with Him, if we want wisdom, we must take refuge in the One who dwells in the heart.

But what does it mean to take refuge in the One within the heart? The heart must not contain impurities or worldly desires. If such things remain, one cannot take refuge in Him. If one does not take refuge in Him, wisdom does not develop within a human being. No matter how much one struggles, how many places one travels to, or how many gurus one approaches, the light of wisdom will not arise within them.

Therefore, one must take refuge in that God who dwells in the heart—that is, the soul. To take refuge in Him, the heart must be pure. For the heart to be pure, first the mind must be purified. As the mind becomes purer, the heart also becomes pure. The path taught by Patriji to purify the mind is “Observation of the breath meditation.”

Therefore, worldly desires—kama among the six inner enemies—must be controlled. When you gain control over these desires, they will not cause you harm. You will gain a good opportunity to develop wisdom. Hence, anyone without exception must definitely control desires.

Only by controlling these worldly desires, the light of

wisdom arises within you, sinful karmas are nullified, and you are able to live not only with happiness and comfort but also with bliss.

Remember: Merely having crores of money does not bring happiness. Many people believe that having crores brings happiness, but the more crores one has, the more suffering one experiences.

We see this clearly—film actors and political leaders who earn crores are constantly fighting, engaging in disputes, and living in continuous fear. They remain sleepless, worrying about what troubles they face and what dangers may arise.

But even without crores, a person who can control worldly desires sleeps peacefully, lives calmly, and remains free from worries, fear, and restlessness.

Not only can such a person control desires, but they can even live without them. The one who lives peacefully and sleeps soundly is truly great. Patriji said, “when you go to sleep, sit in meditation, and you will gradually slip into yogic sleep.” Yogic sleep means deep sleep. Yoga means union. With whom does one unite in deep sleep? Directly with God. The state of being with God is called yoga, and that state comes in deep sleep.

In that state, the body does not function, the senses do not function, and even the mind ceases to function. When nothing functions, what remains is the soul—that is God. In that state, one experiences boundless bliss. While experiencing such bliss, hours pass like minutes. Even if one sleeps for five or six hours, it feels as though only five minutes have passed, and one wonders, “Is it already morning?”

Sleep should be like that. Disturbed sleep is useless. In

disturbed sleep, one keeps dreaming and the mind continues to function. That is why Patriji said, “If you want to attain deep sleep, sit in meditation before sleeping.”

Through this, we gain two kinds of benefits.

1. When you fall asleep, you remain with the Divine and receive that energy.

2. During sleep, you become deeply relaxed and regain all the lost energy. Your senses and organs then function powerfully throughout the day.

Therefore, the great message of this metaphor is that if worldly desires remain in the heart, the lamp of wisdom will not shine.

To attain that state, everyone must continue doing observation of the breath meditation. This meditation does not give just one benefit, it gives many. Some people think that closing their eyes and listening to music is meditation. But there, the mind continues to function. How can that be meditation? When the mind functions, you remain with the mind. If you remain with the mind, where does relaxation come from? You will relax only when you remain with the soul.

That is why—not guiding, not music—but calmly focusing on the breath gives two benefits. First, all the thoughts in the mind are completely removed. Whenever you sit in meditation, you gain immense energy. Even during sleep, you accumulate great energy.

But when the music is played, the mind merely shifts from thoughts to music, thoughts remain intact and keep increasing day by day. Sitting with thoughts does not give energy. In both ways, one suffers a loss. All the time spent becomes wasted.

In this birth, we have been given a precious opportunity to benefit through meditation. By practising various kinds of meditation, one loses that opportunity. If this continues, that birth itself becomes wasted.

Those who enter meditation but practice other forms of meditation instead of “observation of the breath meditation,” seeking prestige, benefits, or experiences will know only after leaving the body that all those were futile. At that time, no one can do anything.

Some masters strangely say, “Just as many changes are taking place in worldly life—in technology and in many other areas—likewise, many changes take place in spirituality also.” Really, we can call them “mad.” Patriji said, “The world is always changing. Change is natural in this world as well as in nature.”

But in spirituality—that is, in the soul—there is no change, and if there is a change, it is not soul nor it is truth. The soul and God can be explained in many ways, and methods of explanation must change. But the soul does not change. Because people do not understand this, they read various books, watch YouTube, and follow whatever anyone says. Only after leaving the body they will know the difference between the soul and the mind.

Therefore, there are no changes in spirituality. No matter how many ages pass, everyone must attain soul state, must attain liberation, and must know, “I am the soul.”

Hence, make the light of wisdom within you shine, burn away karmas, and acquire the state beyond birth.

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“Those who practice ‘observation of the breath meditation’ for the sake of wisdom must wait for some days. During that waiting period, it may appear as though the effort has been wasted. But if one continues without disappointment, one day the result comes on its own, and the effort bears fruit.”

“One never knows when a human life will come to an end. When the opportunity is available, one must practice meditation, acquire wisdom, try to know the soul, and attempt to share the wisdom one has gained with others.”

“Those with an impure mind do not properly understand what they listen. They lack discernment, cannot make correct decisions, and behave foolishly. Furthermore, they become slaves to bad habits and harmful addictions, suffer the difficulties that arise from them, and experience hell in life. Those with a pure mind, knowing the consequences of their actions, derive only good from them.”

"A wise person engages in selfless service, there is no shortage of wealth. In some way or another, wealth continues to come to him. Not only that-those who practice such selfless service are freed from sorrow, gain new capabilities, lose mental restlessness, receive new radiance in the intellect, and acquire the strength to endure physical hardships. For such a wise person, the path to greatness becomes easy in every way."

- Brahmarshi Tatavarty Veera Raghava Rao

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