

With the blessings of Brahmarshi Patriji...

THREE TYPES

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How to meditate?

Observation of the breath

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

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

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

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

THE THREE TYPES OF PRINCIPLES

There are three principles operating in creation: 1. The principle of creation 2. The principle of sustenance (maintenance) 3. The principle of dissolution. These are traditionally referred to as creation, maintenance, and dissolution (Srishti, Sthiti, and Laya).

If observed, one can know that nothing in this creation is permanent. The reason is that everything that is created exists only for a certain period and eventually comes to an end. For example, consider the daytime. First, it is created, but it lasts only for a limited time. When darkness arrives, the day comes to an end. Likewise, the night also exists only for a while, and when the day returns, the darkness disappears.

Similarly, if we observe the seasons, summer comes first. Does summer remain forever? No. It lasts only for a period of time. When the rainy season arrives, summer comes to an end. In the same way, the rainy season ends when winter arrives. Winter also comes to an end when summer returns. From this, it can be known that nothing is permanent.

If observed further, not only days and seasons but also weeks, months, years, solstices, and even ages are constantly changing. They all undergo transformation. That means it can be known that nothing is permanent.

Likewise, the same truth can be understood from anyone's life. Look, first, childhood is created. Does childhood last forever? No. When youth arrives, childhood comes to an end. Does youth remain forever? No. When old age arrives, youth also passes away. Does old age last forever? No. When death comes, old age also

comes to an end.

Thus, if observed in that way, we can know that nothing is permanent.

Likewise, if we observe human life or the life of any living being, first, its life comes into existence; it exists only for a certain period, and finally, it comes to an end. This is one of the great principles of creation that we can see. No one can stop it or change it. Such is the greatness of these three principles.

The elders gave these 3 principles 3 names. They called the principle of creation “Brahma,” the principle of sustenance “Vishnu,” and the principle of dissolution or ending “Shiva.” This is the principle of Brahma, Vishnu, and Maheshwara in creation. Therefore, know that “Brahma” means creation, “Vishnu” means sustenance, and “Shiva” means dissolution.

These 3 principles are inevitable in creation. That means nothing is permanent. So, we should know that everything that is created exists only for a certain period of time.

For example, suppose you receive a prestigious position. In other words, let us think that a new position has come into your life. If observed, that position also will last only for a certain period. After some time, you will lose it, right? In other words, it also comes to an end, right?

Likewise, whether one is a village panchayat president, an MLA, a minister, or holds any other position, it is only temporary. So, what is there to celebrate just because you hold a position? Therefore, if it comes, let it come. Do not celebrate simply because you hold a position, as it will remain only for a while. Therefore, if it remains, let it remain. Do not become proud simply because you

hold a position. The reason: can any position remain forever? It will eventually pass away. And if you grieve over its departure, will it stop going? It won't, right? Therefore, if it goes, let it go. Do not grieve because it has gone. This is inevitable—it is the arrangement in creation.

That is why Patriji said, “Understand this truth that exists in nature.” His message to everyone was, **“If it comes, let it come. If it stays, let it stay. If it goes, let it go.”** In other words, not only positions but also anything in life—there is no need to celebrate when it comes, no need to become proud when it remains, and no need to grieve when it departs. This is the message that Patriji gave to everyone. If this message is understood and put into practice, anyone can live joyfully and remain joyful even in times of sorrow.

Likewise, many things will come into your life, and many things will pass away. Sorrow may come, problems may arise, illness may occur, there may be family conflicts, or you may face humiliation. But none of these are permanent—they last only for a while, because nothing in the created world is permanent. Therefore, do not weep or grieve. Be patient and wait. Slowly, these difficulties will pass away, and good days will come.

Similarly, happiness may come, everything may seem to go well, financial gain may arrive, good health may be restored, success may come, you may be honoured, and people may praise you. Yet these also are not permanent. They also last only for some time. Therefore, you should not celebrate or be overly elated. Therefore, whatever happens in your life, immediately remind yourself: **“Nothing is permanent.”** Then you will be able to always

remain normal, you will not grieve, and you will be able to live with joy at all times.

Therefore, whatever happens in your life—whether a problem arises, conflicts occur within the family, disagreements arise between husband and wife, or you face humiliation—immediately remind yourself, “This is not permanent.” Then you will not feel sorrow or break down. Otherwise, you may fall into deep sorrow and say things like, “Why has this happened to me? I cannot live anymore. I will die.” You also develop detachment towards life. But when you think, “This is not permanent,” and remember this principle of creation, you will not be disappointed.

Likewise, when happiness comes, when you are honoured, or when your business prospers and you earn great profits, do not become excessively excited. Even then, remind yourself, “This too is not permanent.” Otherwise, if circumstances change later, you may suffer even greater disappointment. Therefore, in every situation, everyone must remember: **“This is not permanent.”**

Know that happiness and sorrow are like the two pots of a carrying pole—they always follow each other. Neither does it remain the same nor does only one remain. That is why Patriji said, **“If it comes, let it come. If it stays, let it stay. If it goes, let it go.”**

He has shared the important message given by his guru, Sadananda Yogi, with everyone: **“Do not achieve by seeking... Do not reject when it comes... If something comes, do not celebrate because it has come... If it goes, do not grieve because it has gone.”**

The message of Sadananda Yogi is, in this creation, if you are

eligible, whatever is meant for you will come to you automatically. There is no need to pray or worship for it. Therefore, do not try to achieve through desire. Likewise, if something comes into your life according to your eligibility without even asking for it, there is no need to reject it by saying, “I don’t want it.” Similarly, when something comes into your life according to your eligibility—that is, when something is created in your life—do not celebrate. The reason is that whatever is created exists only for a certain period and will eventually pass away. In other words, you will lose it one day. What is the use of celebrating something that is only temporary?

Likewise, when your eligibility for something comes to an end, whatever you possess will also leave you. Therefore, if something departs from your life, do not grieve over its loss. Even if you grieve, it will not stop. This is the message of Sadananda Yogi.

This is the same message that Lord Krishna also gave. He taught, “Remain the same whether something comes to you or does not come to you.” He also said, “Be satisfied with what you have.” In other words, “Do not grieve over what you do not have.” Only yogis possess such a state of equanimity—that is, only those who meditate and attain wisdom. Therefore, do meditation, attain wisdom, understand these 3 principles of creation, and live joyfully like the yogis.

“The body is not permanent. Wealth and property are not permanent. That means nothing is permanent.”



THE THREE CAUSES OF DISEASE

At present, disease has become one of the greatest problems in the world. Everywhere we look, we see disease. Almost everyone we meet is suffering from one disease or another. People of nearly every age group are suffering due to one or the other disease. If we observe, we even find people who have suffered from diseases since birth and some who are born with diseases. Likewise, there are people who suffer with diseases till death and many who die because of disease. Thus, disease has become a major problem in society.

Why? Because disease is painful! Those afflicted with certain severe illnesses find the pain so unbearable that they think, “It is better to die than to bear this suffering.” Some people, unable to bear the pain of their disease, even commit suicide.

For those who are afflicted by disease, life feels like hell. They cannot enjoy with their friends, live joyfully, or experience life. Even if they possess great wealth and comforts, they don’t have the chance to enjoy them. They suffer and also cause pain to those around them. They cannot do anything, and even if they wish to do something, it is impossible for them!

Disease weakens the body; it won’t be able to do any work. They lose their physical strength, fitness, beauty, and attractiveness. Some diseases become so severe that others do not even wish to look at them, and even close ones hesitate to do service and help them.

Those suffering from certain chronic diseases often face serious financial difficulties. They won’t be able to earn, while whatever they have earned is spent on medical treatment. For some,

the cost of treatment exceeds their income.

In that way, there are people who have had to sell their property to pay for medical expenses and others who are in debt. Like that, disease brings many kinds of hardship and loss. Their condition becomes such that they cannot live because of their suffering, yet even when they wish to die, they cannot, and death does not come! Like that, they remain bedridden for years by experiencing it but do nothing.

In a way, consider what happens when a chicken, a goat, a cow, a fish, or any other animal is tied up and taken to be slaughtered. What can it do? Nothing. It can only cry out and suffer in pain. It cannot escape, it cannot free itself, and it cannot run away. It has no choice but to experience that! If we look, the condition of people suffering from certain severe diseases is the same, but there is a small difference. Animals that are being slaughtered are physically restrained, so they have no opportunity to escape. However, those who suffer with diseases may not be bound with ropes, yet they also cannot escape that hell. There, the animals are bound with ropes; here, people are bound by disease. This is the situation of those who are suffering due to miserable diseases.

The prevalence of disease in the world has reached such an alarming level that wherever we look, we find doctors, hospitals, and pharmacies. We may come across a village that lacks many other facilities, but it is difficult to find one that has no medical services at all. Everywhere there are doctors of every kind—from highly specialized doctors and RMPs to traditional healers. Every year, hundreds of medical colleges across every country, state, and

city produce thousands of new doctors who enter the medical profession. Moreover, even though many students study medicine not only in India but also abroad and qualify as doctors, there are still thousands of villages in India that remain in need of medical practitioners. From this, we can understand how severe the diseases are!

In the world, human beings first try to earn wealth. The second is prevention of disease. We can know how serious the diseases are by seeing how much priority the human beings are giving to the prevention of disease. In the old days, people saved money not only to buy food but also because they feared that food might not be available in the future. But today, people are not saving money for food. Instead, they are saving it for future diseases. The reason is the concern and thoughts such as “What kind of diseases might I develop? How much will the treatment cost? How many lakhs do I need? What will happen if I don’t have enough money when that time comes?” They save money.

Moreover, in the old days, people feared old age. Today, they fear the diseases that occur in old age. That is why, people back then purchased life insurance, now they are purchasing health insurance. Based on all of these, one can know how serious the diseases are!

The reason human beings fear disease so much is that the suffering caused by disease is unbearable. In a sense, it is equal to hell. Disease weakens a person, wastes away the muscles, and weakens the body. Some diseases cause organs to stop functioning, resulting in disability, and cause damage both internally and externally. After disease, a person may no longer look the same. In a way, it creates a frightening situation in one’s life. Therefore, it is

essential that we know about the diseases.

Let us first know why diseases are arising. What causes them? What should we do to cure them? And what should we do to prevent them from occurring in the first place? For whether we wish to cure disease or prevent it, we must first know why diseases arise. Only by knowing the cause of a disease can one obtain a solution.

Naturally, they use scientific knowledge and tell the reasons for diseases. But, when we study diseases by integrating both scientific and spiritual knowledge, we will know the real reasons and obtain the right solutions. There are three causes of disease. These are known as the threefold causes.

They are 1. Germs, 2. Bodily functions, 3. Karmas (actions). These can also be described as: 1. Physical causes, 2. Mental causes, 3. Spiritual causes.

GERMS

Diseases caused by germs may account for approximately 20 to 30 percent of the illnesses we experience. The causes of these diseases are generally well known and are the ones commonly explained by doctors.

‘Germs’ means bacteria, viruses, and such others. When they enter the body, they can cause a variety of illnesses such as coughs, colds, fevers, and allergies. These are called infections. Doctors explain that such illnesses may occur due to changes in diet, seasonal changes, changes in the weather, environmental pollution, poor hygiene, drinking contaminated water, or eating contaminated food.

In general, these illnesses are cured after a few days of

rest and with the medications prescribed by doctors.

Such diseases are caused by disease-causing germs. They are more likely to occur when the body's immune system is weakened. Therefore, by strengthening the body's immunity, we can reduce the occurrence of these diseases and prevent them also.

IMMUNITY POWER

If this power is high, every cell in the body is protected from disease-causing bacteria, viruses, and other germs. As a result, the body remains healthy and strong. However, as immunity declines, the body not only becomes weaker but also becomes more vulnerable to disease. The reason is the reduction of the body's ability to resist illness. Such individuals become vulnerable to various infections and diseases. Doctors prescribe medications to control or eliminate these illnesses. However, these medicines generally suppress the disease only while they remain effective. Once their effect is gone, the same illness may return, or another disease may develop.

In that way, people with weakened immunity tend to fall ill repeatedly. No matter how many different medicines are prescribed, they usually provide only temporary relief rather than a permanent solution. In that way, they have to use medicines throughout their lives.

Although medicines can be helpful, all drugs are toxic and poisonous.

That is why they are manufactured as tablets or capsules with protective coatings. Otherwise, the patient cannot have them. It is because the patient cannot have them; they are advised to swallow them with water. With prolonged and continuous use of medication,

the body gradually becomes completely poisonous.

Poison is harmful to every living being. Different kinds of toxins affect the body in different ways. The more toxins that accumulate in the body, the greater the harm they cause. As a result, they may experience side effects, develop other diseases, or suffer from additional health complications. Eventually, the body becomes useless.

Moreover, when these medicines are used excessively, the bacteria become resistant to them in the body. At that point, the medicines are no longer effective against those bacteria because the bacteria are adapted to the drugs. As a result, they can freely attack the body and cause harm to it.

Therefore, medicines are not a solution to the diseases. They do not possess the body's natural power to prevent diseases; they can only provide temporary relief. But that power already inherently exists within every human being. Hence, diseases can be cured—and in many cases prevented—not through medication, but by strengthening the body's immunity power. As long as that power remains, disease-causing bacteria and viruses cannot harm the body. So, let us know: What exactly is this natural immunity that exists within the body? And how can we strengthen it?

SOUL POWER

The power that exists inherently within the body is called 'soul power.'

Not only in the human body, but there is a soul within all the living beings also. The soul possesses infinite power. Such a soul pervades the entire body of every living being. This soul power is invisible to the physical eye. In a way, it pervades every cell of the

body, just as electricity flows through electrical wires and appliances. Moreover, with its power, it protects the body from the attack of any kind of bacteria and viruses. As long as this power remains within the body, no germs can harm the body, its organs, or its cells, and the body remains healthy.

Let us look at a small example to know that the soul power protects the body from germs. When a person dies—that is, when the soul leaves the body—the body immediately begins to decompose. Various kinds of germs enter the body and begin to break it down. They multiply so rapidly that within a short time they spread throughout the body, causing it to decompose. During this process of decomposition, foul-smelling gases are produced, and these gases escape through the nose and ears. That is why cotton is placed in the nose and ears of the deceased, incense is burnt, and perfume is sprinkled on the body to reduce the odour. These gases, produced during decomposition, are traditionally referred to as “mailu.” Such a dead body is not kept for a long time. It is either cremated or buried as soon as possible because the germs associated with decomposition may pose a health risk to others. That’s why people who have come to visit the dead body enter their homes only after bathing.

What we should observe here is this: The germs were able to attack the body only after the soul had departed. We can understand that as long as the soul remained in the body, no germs were able to harm it, right? Therefore, we can understand that it is the soul power within the body that protects it from disease-causing germs. Therefore, the body’s immunity power is the “soul power.”

The way to strengthen this immunity power—that is, the soul

power—is “practicing observation of breath meditation.” Through this meditation, the life force that enters the body energizes the soul and strengthens the body. As a result, existing diseases get cured, and as the body’s immunity becomes stronger, new diseases are prevented. Therefore, those who do this meditation can cure diseases and prevent new diseases from arising without having to depend on medication. Hence, it should be known that meditation is the solution to these types of diseases.

BODILY FUNCTIONS

Besides these, we also see many other diseases such as high blood pressure (hypertension), diabetes, gastric and rheumatic pain, migraine headaches, epilepsy, paralysis, cancer, AIDS, heart failure, and kidney failure. Such diseases do not get cured easily; they cause pain throughout life. Doctors refer to these as ‘chronic diseases.’ They tell patients that they will need to take medication for the rest of their lives. Not only that, but those who suffer from these diseases use medications throughout their lives.

Doctors describe these diseases as mental diseases. It means “psychosomatic diseases.” They explain that mental stress, emotional disturbance, and depression can contribute to the development of such diseases. They also say that some of these may be hereditary. They prescribe medications throughout their lives. If we observe, doctors are only able to provide temporary relief through medication; they are unable to prevent these diseases permanently.

If we know the spiritual cause behind such psychosomatic diseases, there is a possibility of preventing them permanently. This brings us to the second cause of disease: “bodily functions.” In other

words, these are diseases that arise due to faults in the “bodily functions.” Such diseases may account for 50 to 60 per cent of all diseases. In other words, we can say that the majority of diseases affecting human beings may arise from this cause.

Let us now know about these bodily functions in detail. First, let us know what the word ‘kriya’ (function) means. There are two terms: karma and kriya. Both refer to action, but there is a small difference between them.

‘Karma’ refers to an action performed with our involvement. For example, we decide to hit someone, and we do so. We decide to scold someone, and we do so. We choose to eat meat, and we eat it. We decide to serve others, and we render the service. Any action that is performed with our deliberate participation is called karma. That is why it is said, “Every karma has its corresponding result.” Whatever kind of karma we perform, we experience a corresponding consequence. These actions are carried out through our external sense organs.

Similarly, ‘kriya’ refers to an activity that takes place without our involvement. Let us look at some examples: Breathing function takes place within us. Air enters the body through the nostrils and then flows out again. If we observe, we see that we are not involved in this process. We do not issue commands such as “Go in” or “Come out.”

Breathing continues on its own even while we are eating, drinking, talking, watching television, walking, or performing various other activities. Since breathing happens without our involvement, we call it the breathing function.

Likewise, we eat food and we do our daily activities. We

read, write, talk, and do some or other work. Meanwhile, the digestive system continues to digest the food on its own. It not only digests the food but also prepares the body to receive the next meal. We do not instruct it by saying, “Digest the food” or “Digest it more quickly.” Yet the digestive system performs its function. Since this function happens without our involvement, it is called the ‘digestive function.’

Similarly, purified blood is continuously pumped from the lungs through the heart to the rest of the body, while the impure blood returns from the body to the lungs through the heart. There is no involvement from our end in this either. That’s why it is called the ‘blood circulation function’.

Likewise, without any involvement on our part, the kidneys continuously filter and collect the impurities that accumulate in the body and eliminate them from time to time. This function is called the ‘excretory function’.

From the moment we are born until the day we die, nearly 200 such functions continue uninterrupted within the body without our involvement. It is because these functions function properly that we are able to live a healthy life and carry on with our lives without any difficulties. However, if even a slight disturbance occurs in any one of these functions, problems arise in the body. We then immediately consult a doctor, who examines us and says, “You have this particular disease.” The doctor then treats it according to the appropriate medical method.

Here, the question we should think about is this: Who is carrying out all these bodily functions without our involvement? Who is responsible for these bodily functions? Who enables the body to function smoothly and maintain life without any trouble? Who is the

reason behind them?

These questions can be answered only by those who possess spiritual knowledge. Only spiritual scientists can explain them, because this is not something visible to the physical eye.

Naturally, we think that life force alone is responsible for all these activities and that when the life force departs, everything comes to a halt. However, the actual reason is the invisible ‘soul power’ that resides within the body and governs it. It is the soul that animates the body, enables the senses to function, and carries out all the bodily functions within it. All types of bodily functions are happening only because of the ‘soul power.’

The powerful yet invisible soul pervades the entire body. It is responsible not only for the bodily functions but also for the functioning of every single cell. If the soul departs from the body, all these functions immediately cease (stop). Nothing functions, and the body becomes a corpse (dead body). That means one can know that it is the soul that performs all these bodily functions. One must know that the soul is none other than God.

For example, all the electrical appliances in our homes—fans, light bulbs, tube lights, refrigerators, and televisions—operate because of electricity. Here, electricity is invisible! But the reason for the functioning of all appliances is the electricity. If there is a power cut, all of these stop functioning; none of them work.

In a way, just as all the electrical appliances in a house continue to function as long as electrical power is available, all the bodily functions in the human body continue to function as long as there is soul power. This soul power can be compared to electricity. We can see the electrical wires, but we cannot see the electricity flowing

through them. Likewise, we can see the physical body, but we cannot see the ‘soul power’ that is within it.

Look, suppose there is a fault in the electrical supply and the voltage drops. That means if there is less electrical power, we call it ‘low voltage.’ Under such conditions, various problems arise in electrical appliances. Light bulbs glow dimly, fans rotate slowly, tube lights may not light up at all, and appliances such as televisions, refrigerators, and air conditioners may get damaged and stop functioning. Thus, many types of troubles occur.

Similarly, when the ‘soul power’ within the body diminishes, disturbances arise in the bodily functions within the body. Some functions may stop altogether, others may slow down, some may get damaged, and others may cease to function. As a result, various health problems develop. We immediately visit a doctor, who examines us and says, “You have this disease” or “You have this illness.” The doctor then recommends treatments, performs surgeries, and prescribes medication.

The main reason for such troubles is the decline of the soul power, which is responsible for the functioning of these bodily functions. This decline may be caused not only by mental unrest, stress, and depression but also because of the food habits; the mind becomes impure, and there is a chance of the soul power within the body to decline.

This is why conditions such as diabetes and high blood pressure often worsen when a person experiences mental stress, but they remain under better control when the mind is calm.

That is why doctors advise such patients to remain relaxed, take adequate rest, reduce business and other stressful activities, and

remember that health is more important than wealth. These are the types of illnesses commonly referred to as ‘psychosomatic diseases.’

Let us now know how diseases arise when the soul power reduces within the body. For example, just as tube lights stop functioning when there is low voltage in the electrical supply. Similarly, when the soul power declines, the pancreas does not function. The pancreas is the gland that produces insulin. Insulin helps neutralise the sugar obtained from the food we eat. Therefore, no matter how many sweet foods one may consume, no difference occurs in the body. However, when the pancreas does not function, it fails to produce sufficient insulin. As a result, the sugar in the bloodstream is not neutralised, and the sugar builds up in the blood.

As blood sugar levels continue to rise, various health problems develop. Even a minor wound may take a long time to heal. In severe cases, an infection may become serious enough that a part, finger, or even a limb has to be amputated. People with diabetes may also experience weak teeth, declining eyesight, and, in some cases, the risk of vision loss. There is also a possibility of kidney damage, heart disease, a lot of fatigue, constipation, and a lack of motivation to work. When such problems arise, anyone will naturally consult a doctor. After examination, the doctor says, “You have diabetes.”

Depending on the severity of the disease, the doctor may prescribe tablets or insulin injections. These medications are usually taken every day because they supply the insulin that the pancreas is no longer producing. As a result, the condition may remain under control for that day, but the medication or injections must be continued the following day as well. Patients are therefore advised to continue

the treatment for the rest of their lives, while also following food discipline, avoiding sugary foods, and getting adequate rest.

Here, many people think, “Why hasn’t my disease been cured even after taking medicines for so many years?” They also grieve, saying, “Even though I have plenty of money, I am unable to enjoy life because of this illness.”

The main reason diabetes does not disappear despite taking medication is that the medicines prescribed by doctors help control blood sugar levels, but they do not restore the normal functioning of the pancreas, the gland that produces insulin. If the pancreas could function normally again, the disease would be cured. However, these medicines do not have the ability to restore its function. In fact, no medicine possesses that ability. That is why no one with diabetes is getting cured.

All the time, one is attaining temporary relief by keeping it under control, but a permanent cure is not available. If diabetes is to be cured permanently, there is only one way: The pancreas must again begin to function. Then only the disease gets cured.

However, only the soul power has the ability to restore the functioning of the pancreas. Nothing else can make the pancreas function. Just as tube lights stop working when the voltage drops and begin to function again when the voltage is restored, the pancreas—which has stopped functioning because the soul power has diminished—can function again only when that soul power is strengthened within the body.

So, what is the way to increase the soul power within the body? There is only one way: doing “observation of the breath meditation,” along with taking pure sattvic vegetarian food.

Through “observation of the breath meditation,” one abundantly receives life force in the meditative state. As a result, the soul power within the body is greatly increased. Consequently, the pancreas, which had ceased to function, begins to function again. Then insulin starts producing within the body. As a result, the disease is cured, and there is no longer any need to depend on external medication. Now, no matter how many sweets one may eat, there will be no problem.

However, one important point must be remembered: if the diminished soul power is to be restored, one must do intense meditation along with proper food discipline. When one increases the soul power, any faults in the body are corrected. Just as increasing the electrical voltage restores the proper functioning of electrical appliances, the illnesses that have arisen due to the weakening of the soul power are cured as that soul power is increased.

Let us look at another example. When there is low voltage, light bulbs glow dimly and fans rotate slowly. In the same way, when the soul power declines, the digestive system function will slow down in some people. As a result, the food they eat is not digested properly, they may experience stomach pain, and they lose their appetite. When they go to a doctor, they are diagnosed with indigestion. The doctor prescribes medicines to help empty the stomach or improve digestion and advises them to eat easily digestible foods such as lady’s fingers (okra), ridge gourd, bottle gourd, and amaranth greens. The doctor says, “Your digestive power has become weak.”

However, this problem also arises because the soul power has diminished. Therefore, by practicing meditation and increasing the

soul power, this disease also can be cured. Similarly, illnesses such as heart disease and kidney failure may also be prevented and cured if one takes timely precautions and engages in dedicated meditation practice.

Likewise, just as certain electrical appliances such as televisions and air conditioners get damaged when the electrical supply is weak, the cells in certain parts of the body also become weak when the soul power declines. As a result, disease-causing germs enter the body and attack those cells. They not only damage the affected cells but also gradually spread to and destroy neighbouring cells. This may cause damage to that part of the body and cause pain there. When such pain or differences appear, people immediately go to a doctor. After examination, the doctor says, “You have cancer”, “You have AIDS.” To those who have cancer, treatments such as radiation therapy may be used to destroy the affected tissue and prevent the disease from spreading to other cells. Otherwise, a surgery may be performed to remove the affected area, or medications may be prescribed.

No matter how much one does, because of the decline in the soul power, the disease may continue to spread rather than disappear. It keeps on multiplying and eventually may become life-threatening.

If these diseases are recognised at an early stage and a person does dedicated meditation to increase the soul power, there may be a possibility to recover from that disease because of that increased soul power within the tissues of the body. Also, those who do meditation have no chances of developing such diseases.

From this, one must know that it is the soul power that protects

the body and guards it against diseases. That soul power increases only through meditation. Therefore, if meditation is practiced from childhood, such defects and diseases may be prevented from developing. Majority percentage means 50 to 60 percent of diseases can be prevented. Based on this, it is understood that only meditation is the solution to such diseases also.

KARMAS (ACTIONS)

Despite taking every precaution and doing everything possible, certain diseases still arise unexpectedly; they may appear suddenly. All types of diseases arise. The main reason for this is ‘karma.’ That is, these diseases are said to arise from sinful actions or acts of violence committed by a human being in the past—whether previously in this life or in past births. If a person has harmed living beings, oppressed the weak, or committed acts of cruelty against the helpless, the consequences of those actions may be experienced in the form of disease. The reason for this is the following: Disease is also violence! Look, how much does one suffer even with a headache, pain in the legs, back pain, or chronic illness? How much hell does one experience? How much violence will be inflicted upon them? Therefore, one must know that disease means violence. If one inflicts suffering on others, one experiences suffering. This is known as the “Law of Karma.”

That is why Lord Sri Krishna taught, “Whatever kind of actions a person performs, corresponding results must be experienced.”

Similarly, Jesus said, “As you sow, so you reap.”

Many great beings have told us about the law of karma. In a way, physical illnesses are the consequences of violent actions committed in the past but nothing else. About 20 to 30 percent of diseases that affect human beings are of this kind.

Then how can one become free from diseases that arise from sinful karma? There are two ways: 1. By experiencing the consequences of those karmas. 2. When the karmas are exhausted.

Since karmic consequences are exhausted through experience, if a disease arises and one is able to endure it patiently, then the illness will gradually disappear on its own once the corresponding karma has been exhausted.

However, the strength and patience required to endure such suffering are developed through meditation. That is why meditators and spiritually wise people do not panic when illness arises. They know that the disease has arisen because of karma, and they also know that if they remain patient, it will eventually pass when that karma is exhausted. Through the power gained by doing meditation, they are able to endure the suffering, and when the karma is completed, the illness gets cured by itself.

Furthermore, if one wishes to cure such illnesses more quickly—or even prevent them from arising altogether—there is another way. As mentioned earlier, when sinful karmas are destroyed, the diseases arising also disappear. But how is karma destroyed? Is it not taught in the Bhagavad Gita, “Jnanagni dagdha karmanam”—“Karmas are burnt in the fire of wisdom?” Then how to kindle the fire of wisdom? There is only one way: meditation! It is through meditation that the experiential wisdom is attained.

Therefore, those who wish to cure diseases caused by karma should follow the rules and practice meditation sincerely. As wisdom gradually unfolds, their karmas are said to be burnt away one by one. When those sinful karmas are completely destroyed, not only can the illnesses they are currently experiencing come to an end, but

one can also prevent future illnesses arising from those karmas.

Thus, no matter in what way one looks at it, only meditation is the solution to diseases. That is why Patriji said, “Only meditation can prevent all diseases.” Therefore, everyone should learn meditation, practice it intensely by following all the rules, free oneself from diseases and the suffering they cause, and live a joyful life.

That is why Patriji says, “When the actual soul power already exists within you, why depend on medicines? Medicines are poisons. Why make your body poisonous with excessive medication? Doing so may lead to many other complications, weaken the body, and make you susceptible to various additional illnesses. Therefore, meditate! Increase your power! Make your body a diamond shield with the immunity power!”

THE THREE TYPES OF BONDS

In creation, we can see three types of bonds: 1. The bond of birth, 2. The bond of love, 3. The bond of karma.

The bond of birth is formed through birth. The bond of love is formed to give birth. From these two arises the bond of karma.

Each and every one grows in the mother's womb. Because the child lives in the mother's womb for several months before birth, a bond is formed with the mother. After developing in the womb, the child is born into the world. Thus, everyone's life begins with the bond of birth. It is a bond that cannot easily be broken or forgotten. This is the bond that exists between parents and their children, and it is also known as a "blood relation".

Here, if we observe, although the child develops in the mother's womb, the father also has a partnership. Half of the child's genetic inheritance comes from the father. Therefore, a bond is formed not only with the mother but also with the father. However, because the child has a direct connection with the mother, the attachment with the mother is greater than the attachment with the father.

That is why, if you ask a child, "Whom do you love more, your mother or your father?", the child will answer without hesitation, "I love my mother more." However, as the child grows older and develops intelligence, the answer often changes to, "I love them both."

Through this bond of birth, the child's fire of hunger is satisfied. It means the child gets food. That means parents nourish

and take care of the child in every way possible; they fulfil all the needs.

In that way, the children who grew up with the bond of birth gradually enter their youth, grow up, fall in love, and begin to seek a life partner. After finding a companion, their love grows stronger, bringing them closer. Eventually, that develops into a deep, inseparable bond of love.

Through this “bond of love”, the ‘fire of desire’ between husband and wife is satisfied; they attain an infinite satisfaction.

The “bond of love” is so great and powerful that it becomes an inseparable relationship. In a way, people are not even stepping back and hesitating to break the bond of birth for the sake of the bond of love. That is why, although a married woman may have spent 20 years deeply attached to her parents, she chooses to build her life with the husband she loves. She follows his path and, if necessary, may even distance herself from her parents for his sake. Likewise, after marriage, a husband may leave the parents with whom he has lived for many years and establish a separate household with his wife. We are seeing this in society. We can understand how much stronger the ‘bond of love’ is than the ‘bond of birth’.

Thus, a life that begins with the “bond of birth” reaches the peak through the “bond of love”. Those who are living with these two bonds unknowingly become entangled in another bond—the “bond of karma”. For the sake of the “bond of birth” and “bond of love”, they perform numerous actions. Some noble deeds and some misdeeds. Through these actions, they are entangled in the “bond of karma”.

However, the strange thing is that people can break the bond

of birth and the bond of love, and they may even free themselves from them. But they cannot easily break free from the bond of karma. Indeed, it appears impossible.

The reason is that even if they say, “No,” the “bond of birth” and the “bond of love” come to an end when they die. But when they are alive, these bonds can be broken if they want to. One has a chance to free themselves from the bond of birth and the bond of love. However, whether one is alive or dead, the “bond of karma” follows like a shadow. Escaping from this is impossible for anyone. It is impossible to get rid of it. The reason for this is one must experience the consequences of one’s actions.

The bond of birth and the bond of love may bring happiness and joy. However, if a person fails to perform noble deeds and instead engages in misdeeds, the bond of karma can cause them to lose the happiness and joy obtained through the bond of birth and the bond of love. Life becomes a living hell.

Therefore, we should not think only about the bond of birth—our parents—or the bond of love—our family life. We must also think about the “bond of karma” and try to free ourselves from it.

To become free from the bond of karma, all karmas must be burnt away. There is only one way for this: To kindle the fire of wisdom within oneself. To kindle this fire of wisdom, parents, who are connected to us through the bond of birth, are not enough. Nor is a husband or wife, who is connected to us through the bond of love, sufficient. The reason is that they are physical relationships. What is needed is a Sadhguru who possesses ‘soul knowledge.’ Only such a Sadhguru can impart the right path of meditation, kindle the fire

of wisdom, and liberate anyone from the ‘bond of karma’ and free them.

Remember: through the bond of birth, one obtains food; through the bond of love, one obtains satisfaction due to a life partner; but through a Sadhguru who is endowed with soul-knowledge, one attains that which is greater than all—liberation from the bond of karma.

Therefore, take refuge in a Sadhguru, practice meditation, acquire wisdom, burn away karmas, attain liberation, and become free from the bond of karma.

Know: “Wisdom comes only through meditation, freedom from karma comes with wisdom, and liberation comes through freedom from karma.”

To watch Tatavarthy's zoom sessions:

a) Silence meditation from **4 am to 6.30 am** followed by messages related to soul-knowledge from **6.30 am to 7.30 am**

Zoom ID: **2413823868** Password: **RAO**

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

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

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

THE THREE TYPES OF FIRES

Naturally, three types of inner fires burn within every human being. They are: 1. The fire of hunger (Jatharagni), 2. The fire of desire (Kamagni), 3. The fire of wisdom (Jnanagni)

The fire of hunger is related to the body, the fire of desire is related to the mind, and the fire of wisdom is related to the soul.

Naturally, the fire of hunger and the fire of desire continuously consume every human being. No matter how much one tries to satisfy or calm these fires, they ignite again and again, continuously driving and consuming a human being.

Naturally, the fire of hunger begins to burn from the moment of birth, while the fire of desire begins to burn when one reaches puberty. That is why a newborn immediately seeks food, and when one reaches puberty, one begins to seek a companion.

Human beings try to satisfy the fire of hunger by eating food every day. Yet, no matter how much or how often they eat, the fire of hunger rekindles again and again. In other words, hunger returns.

Likewise, in an effort to satisfy the fire of desire, a man seeks union with a woman, and a woman with a man. Yet, no matter how many times they engage in sexual union, the fire of desire flares up again and again, and it consumes the human being. In other words, the desire keeps arising. No matter how old one grows, this is inevitable.

In their efforts to satisfy these fires, human beings commit various mistakes. They engage in sinful actions; they are doing that which should not be done, behaving against righteousness,

and living against creation. In that way, by performing sinful deeds, they are getting entangled in hardships and are experiencing a hell in life. After undergoing such suffering for 300 or 400 lifetimes, they begin to question, “What is this life? Why is this life? What are these hardships? How can I free myself from these hardships?” However much they think, they fail to find the answer. No matter what they do, they cannot see the result. In case they manage to overcome one hardship, another pops up again.

At that stage, they take the refuge of gurus and elders and practice various spiritual practices, and eventually, with the advice of a sadhguru, they enter the path of meditation and do meditation. As soon as they begin to meditate, unknowingly, the fire of wisdom starts to kindle within them. As this fire of wisdom grows brighter, they gradually begin to know many things. They will know that their own sinful actions are the cause of their suffering. They will also know that the fire of hunger and the fire of desire are the reason for them to perform those actions. With the advice of Gurus, they stop giving undue importance to these fires. First, they give up the mistakes and sinful actions they used to commit in an attempt to satisfy them. They begin to eat in moderation, involve themselves moderately in sexual life, and devote most of their time to meditation practice in order to kindle the ‘fire of wisdom.’

As they continue it, the ‘fire of wisdom’ within them burns even more brightly. Surprisingly, in this fire of wisdom, the sinful karmas that they have performed earlier are burnt away one by one. As a result, their hardships decrease and their joy keeps on increasing. Having tasted that, they intensify their meditation even

further, causing the ‘fire of wisdom’ to flare up more brilliantly. They burn away all their karmas completely, and they attain eternal bliss. They no longer get a physical body. Consequently, the other fires do not have an opportunity to arise within them. Thus, they become completely free from suffering. This is called ‘liberation.’

In other words, those who are free from both the fire of hunger and the fire of desire are said to have attained liberation.

Here, if observed, the ‘fire of hunger’ and the ‘fire of desire’ arise naturally and require no effort. However, the ‘fire of wisdom’ must be kindled by human beings only through one’s own effort.

Here, if observed, the ‘fire of hunger’ and the ‘fire of desire’ trouble human beings with desires. But the ‘fire of wisdom’ frees them from those desires and protects them from the grip of these two fires. Therefore, although the ‘fire of hunger’ and the ‘fire of desire’ may provide temporary pleasure and satisfaction, they ultimately lead to suffering and hardship. However, the ‘fire of wisdom’ bestows them eternal peace and joy.

Therefore, human beings, instead of spending countless lifetimes trying to satisfy the ‘fire of hunger’ and the ‘fire of desire’—only to become entangled in suffering—should think and kindle the ‘fire of wisdom’ through meditation. By doing so, they can save themselves from them. Because, no matter how often these fires are appeased (calmed down), they continue to arise again and again. Even if they are temporarily satisfied countless times over countless lifetimes, they will inevitably flare up once more. It is impossible for anyone to extinguish the ‘fire of hunger’ through food or the ‘fire of desire’ through sexual gratification

(instant fulfillment). That is why everyone, regardless of status or position, must continue striving to satisfy hunger and desire. Only with the 'fire of wisdom' can these be brought under control, destroyed, and the human beings are granted peace.

That is how all the great yogis, through meditation, kindled the 'fire of wisdom.' They mastered the 'fire of hunger' and the 'fire of desire,' freed themselves from their influence, and always lived in peace and joy. Moreover, they attained the eternal bliss of liberation. They also taught this path to countless people and saved them from these two fires.

Therefore, instead of trying to satisfy the 'fire of hunger' by indulging in various kinds of food like meat, or attempting to satisfy the 'fire of desire' through indulgence with different sexual partners—thereby inviting suffering—one should adopt a vegetarian diet, live a balanced family life, and kindle the 'fire of wisdom' through meditation. In this way, they completely calm down the 'fire of hunger' and the 'fire of desire,' attain inner peace, and live happily.

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THE THREE TYPES OF STATES

As a human being has a physical body, three states of consciousness are experienced: 1. The Waking State (Jagratavastha), 2. The Dream State (Swapnavastha), and 3. The Deep Sleep State (Sushuptavastha).

1. The Waking State: In the waking state, a person functions through the ten senses and the mind, carrying out activities in the external world and experiencing external objects and events. This is known as the waking state.

2. The Dream State: In the dream state, only the mind remains active. The external sense organs do not function. The mind recollects impressions gathered during the waking state and creates its own imaginations. In other words, a person experiences dreams. This is what is commonly called dreaming. Let us know once again!

Dreams: Dreams are the mental imaginations created from the experiences of the waking state. They take place during the ‘dream state.’

Here, in the waking state, one sees with the eyes. In the dream state, one sees with the mind. Therefore, the eyes perceive the external world, whereas the mind dreams.

It is the same human being who experiences both the waking state and the dream state. The waking state lasts throughout one’s lifetime, whereas the dream state exists only for a short period during sleep.

Once a person wakes up from the dream state, everything experienced in the dream disappears. However, upon returning to the waking state, everything that was left will be there. Therefore, a human being considers the experiences of the waking state to be

real, while regarding dreams as just illusions. That is why they give greater importance to the experiences of the waking state, believing them to be real.

However, from another perspective, the waking state is also like a dream. The experiences of the dream state are like a short dream, while the experiences of the waking state are like a long dream.

The reason is that nothing in this state also remains. Just as the experiences of a dream vanish upon waking, everything experienced during the waking state also disappears when life comes to an end. Just as a dream is recognised as an illusion, all of the waking state is also known to be an illusion once life comes to an end.

In the dream state, everything appears to be real while it is being experienced. But the moment the dream ends, nothing remains. We wake up and say, “Oh! It was only a dream.” Likewise, in the waking state also, everything seems real while we are experiencing it. Yet, when life comes to an end, nothing that we experienced remains. In fact, even during our lifetime, some things change, others disappear, and eventually everything disappears. Finally, we ourselves won’t be there. We also will disappear and we won’t be visible.

If observed, in one dream a person may appear in a particular form and play a particular role, but in another dream he appears in a different form and plays a different role. Similarly, in the waking state, a person may live in one form and play one role in that lifetime, but in another birth he will be in a different form and play a different role.

Therefore, the experiences of the dream state may be called

“a night dream”, while the experiences of the waking state may be called “a daydream.”

Many people often say to someone who is just imagining things, “Don’t daydream!” But if we think, it is not just human imagination that resembles a dream—even what we consider reality is also dreamlike.

In one sense, life is much like a movie. A film ends within a few hours for those watching it. Likewise, for those who are in the higher worlds, a human lifetime passes by like only a few days.

In a movie, there are many characters and countless events, yet in the end, none of them remain. Sometimes a character appears throughout the entire film, while at other times the character’s role ends halfway through. Life is much the same. In each birth, we take up a different role. Sometimes a person lives an entire lifetime, while at other times life ends midway, and the person dies before completing it.

If you observe in the movies, the same actor who plays one role in one film appears in another film in a different costume, portraying an entirely different character. Likewise, after leaving this life, we appear in another life in a different form, playing a different role.

The surroundings, towns, and people are different in one movie. In another movie, the same actor appears in a different role, among different people, in different surroundings. Just as one actor acts in many different films, we also live—or rather, act—in many different lives.

The only difference is that what unfolds on a screen is a short movie, whereas our life is a much longer movie. Neither is

ultimately permanent. Nothing remains forever. Everything changes, and everything eventually disappears.

In one movie, an actor may portray an enemy who takes another person's life. In another movie, the same actor may play a friend who sacrifices his life to save someone else. Therefore, know that life itself is a movie, and all of us are merely actors playing our assigned roles in that.

In a play, both the mother-in-law and the daughter-in-law willingly take up the roles. The daughter-in-law chooses the role that is like actress Savitri, who patiently endures hardship and harsh words from her mother-in-law. The mother-in-law willingly accepts the role of a strict mother-in-law like Suryakantham, portraying herself as someone who troubles her daughter-in-law.

Likewise, in the drama called life, everyone has willingly taken on their role. Each and everyone chooses a particular birth in order to experience what that role has to offer and to gain the lessons associated with it. Having chosen a role, one should play it well. Instead, many spend their entire lives worrying, "My life is full of suffering." But if one has chosen a role that includes hardship, what is the point of complaining about the suffering? Should one not simply play the role one has accepted? Rather than fulfilling the role, people grieve; then it can be considered that we did not perform our part well.

The movie we watch is a small drama, whereas life is a big drama. When we know and understand this and live with that awareness, we will be able to take everything—including hardships—more lightly and live with greater joy. We no longer get disturbed because of other people's insults or bothered by their criticism, because all that is drama.

3. The Deep sleep state: In the deep sleep state, neither the mind

nor the sense organs function. In this state, the individual soul (Jiva) withdraws from the mind and the senses, reaches the causal body (karana sharira), and stays with itself.

Thus, in the dream state, where the individual soul functions through the mind, and in the waking state, where it functions through the senses, it remains connected with the external world. However, in the deep sleep state, it turns inward, withdraws from both the mind and the senses, enters the causal body, and remains completely disconnected from the activities of the external world.

That is why one experiences bliss in the state of deep sleep. During the deep sleep state, hours pass like minutes. One experiences profound rest, regains lost energy, and wakes up feeling revitalised (more active).

Therefore, it is said that the waking state and the dream state are the paths of outward activity (Pravrtti Marga), whereas the deep sleep state is the path to inward withdrawal (Nivrtti Marga).

All these are known as one's wisdom gradually develops. Such wisdom can be attained only through meditation.

“Siblings, parents, and everything is illusory. Our real Father is God. He cannot be seen with the physical eyes; He must be perceived with the eye of wisdom. For that, we must first realize the individual soul (Jivatma) within.”

-Sri Bala yogi

THE THREE TYPES OF SOLUTIONS

People in the world are making many attempts to free themselves from suffering. Among them, three are especially prominent: 1. Prayer, 2. Atonement (Prayaschitta) 3. Repentance.

If observed, committing sins has become natural in the world. Naturally, those who commit sinful actions experience suffering. Unable to bear their hardships and pain, they pray to God, asking to remove their suffering. Some pray through ritual worship (puja), others through namaz, while still others offer simple prayers. Whatever they may do, the ultimate intention is the same—to pray! They pray, saying, “Forgive my sins, protect me, remove my suffering, and keep future hardships away.” They also plead, “Bless me, fulfil my desires, and relieve me of my troubles.” They cry out with deep humility, “You alone are my refuge; I have no other option apart from you.”

A few others seek relief from suffering through atonement. That means they subject their bodies to various forms of punishment. These practices include full prostrations (sashtanga namaskar), offering gifts, fulfilling religious vows, rolling around temple premises as an act of devotion, circumambulating sacred places, climbing holy hills, walking on fire, walking on thorns, flagellating themselves with whips, piercing their bodies with tridents, fasting, and many other forms of atonements.

All these practices are performed to free themselves from suffering and as acts of atonement for sins that they have committed. Since such practices have been handed down through generations as religious traditions, people are performing them with sincere

faith. Whether or not these practices actually relieve their suffering, many are continuing them throughout their lives because of that faith. Only when they lose faith do they change gods or even their religion. Although the outward forms of worship may change, the underlying intention remains the same—to seek atonement.

However, none of these are the right solutions. They cannot remove suffering, nor can they prevent future suffering from arising. This becomes evident when we examine the matter with discernment and also by considering the experience. Then what should one do to become free from suffering? What can one do to prevent suffering from arising in the first place? These need to be known.

Those who have committed sinful actions must not do these! What they must have and what must arise within them is repentance! First one must think well: “Why am I suffering? What is the real cause of my hardships?” When one thinks that, they get to know the solution.

One then knows that the cause of suffering is one’s own sinful actions. Then what is meant by sin? Sin is causing suffering, pain, injury, or harm to anyone in the past—whether to fellow human beings, animals, or any living creature created by God.

Why are such actions considered sinful? As they arise from failing to know that all beings are God’s children, that all are equal in the eyes of God, and that He regards every living being alike. When, for the sake of one’s own selfish interests, personal pleasure, or the fulfilment of trivial desires, a person harms animals, kills them, eats their flesh, or causes suffering to fellow human beings in various ways, such actions generate sin. The reason is that they

are also living beings just like us.

Here, a person sought only his happiness but failed to understand their suffering. He did not understand the pain and torment (torture) that those beings experience. He does not understand that their suffering is no different from his.

Furthermore, he did not understand the teaching of Jesus: “Love your neighbor as yourself.” “Neighbor” does not refer only to fellow human beings; it also includes the animals and other living creatures around us. Failing to know this, people are engaging in actions they should not do and are living contrary to what God has taught. That is what sin means.

As a result of such actions, people experience punishment in the form of suffering according to the laws of creation—that is, the universal laws of Dharma.

Therefore, one must first know and understand this: “It is because of my wrongdoing, because of the harm I caused, that this suffering and illness have come upon me.” He must understand that just as he is now enduring the pain of illness, the animal he once harmed also endured the same pain and suffering because of his actions.

One should grieve in various ways, thinking, “Alas! I am unable to bear this suffering. How then did that poor animal endure it? How much pain I caused it! How much cruelty did I inflict upon it! That helpless, innocent, voiceless creature could not even express its suffering, yet I tormented it. I failed to understand its pain.” This is what is called “repentance”.

A person who has truly repented should then decide, “From today, I will never commit such a wrong again. I will not harm

any living being. I will not inflict suffering upon any creature. I will never become the cause of another's pain. I will behave in such a way that no one suffers because of me. I will no longer commit such sins. I will not harm the children of God. From today, I will change my behaviour. I will transform myself." Only those who make such a firm decision and genuinely change their behaviour have really 'repented'. That means just grieving, without changing one's behaviour, is not called 'repentance'.

A person who has really repented, who has understood the mistake that they have made, thinks and repents in the following way: "I deserve this punishment for the sins I have committed. I must endure this suffering. This is my real repentance. This is the atonement for my sins. This is the rightful consequence of my actions. This must happen to me. God has taught me a lesson. I needed this correction. All of this happened for my good—for my best transformation. God has allowed this to happen so that I may become a better person." From then onwards, they change their behaviour. They no longer commit wrong, sinful actions, no longer inflict harm upon others, and refuse to engage in violence even if encouraged to do so. They avoid eating meat and no longer become the cause of suffering to any living being.

Therefore, prayers and acts of atonement do not remove suffering. Rather, through them, people gradually know their mistakes. They repent for the wrongs they have committed, change their behaviour, and avoid repeating those mistakes and sins. The purpose of these is to bring transformation. But if people merely received forgiveness and overcame their suffering without changing themselves, would they stop committing wrongs and sins? They do not, right? On the contrary, they might continue committing even greater

wrongs and bigger sins. If everyone behaved in that manner, how could anyone in the world live in peace or happiness? They would not, right? Then, the whole world will be in unrest, right?

Therefore, know this: prayers and acts of atonement and apologising do not remove suffering and nullify the sins. All of these are for changing one's behaviour and only to transform oneself.

Hence, those who wish to be free from future suffering should not rely on prayers or acts of atonement. They should avoid committing wrong actions and sinful deeds. If they have committed mistakes, they should sincerely repent and should never repeat them. To reach such a state, one must first give up violence and then hold the swan—Hamsa. In other words, one should do meditation.

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

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

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

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

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

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

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

THE THREE TYPES OF WORSHIP

In the world, we find three types of worship: 1. The Path of Karma (Karma Marga), 2. The Path of Upasana (Upasana Marga), 3. The Path of Spiritual Practice (Sadhana Marga), which is also known as the Path of Yoga (Yoga Marga).

The Path of Karma includes practices such as ritual worship (puja), devotional singing (bhajans), pilgrimages, sacred river baths, prayers, sacrifices (yajnas), and fire rituals (yagas). If we observe, all these are performed through the body.

In the Path of Upasana, the body is not used; instead, the mind is employed. They meditate upon the name of a deity, concentrate on the deity's form, or mentally repeat a sacred chant (mantra). Worshipping the name, form, or sacred chant of the Divine in the mind is called 'Upasana'. The instruction given for this path is called spiritual instruction (Upadesa). When such instruction is imparted by a guru, it is known as "Guru Upadesa" (the guru's spiritual initiation). Accordingly, many people receive initiation from a guru and then sit quietly with closed eyes, mentally worship the sacred name, or chant the form they have been given.

However, there is another path related to the Divine. This is called the Path of Sadhana, also known as the Path of Yoga. Here, neither the body nor the mind is used. One stays in a state that transcends both. This state is called a 'meditative state'. Such a meditative state can be achieved easily through the practice of "Observation of the Breath meditation" taught by Brahmarshi Patriji.

Thus, on the Path of Sadhana, one goes beyond both the

body and the mind. What remains is the ‘soul’. The soul is none other than the Divine. The path that enables one to be in union with the Divine is also called the Path of Yoga. The path that leads one to the Divine state is the highest of all paths.

Here, if observed, the Path of Karma consists of practices performed through the body and is related to the physical body.

Likewise, the Path of Upasana is performed through the mind and makes use of the mind. However, the Path of Sadhana is related to the soul, which transcends both the body and the mind. In other words, it is related to the true Divine.

If we can observe further, the mind is superior to the body, and the soul is far greater than the mind. The reason is that the body and the mind are impermanent, whereas the soul is eternal. Moreover, the soul itself is the Divine; the soul itself is the Truth. Therefore, the path of the soul, namely the Path of Yoga, which means the Path of Meditation is the highest of all paths. Those who follow this path are called ‘Yogis’. In the Bhagavad Gita, Lord Sri Krishna states that a yogi is the greatest among all people.

Shlok|| tapasvibhyo dhiko yogi

jnanibhyo pi mato dhikah

karmibhyash chadhiko yogi

tasmad yogi bhavarjuna (B.G. 6-46)

Meaning: “In my opinion, the Dhyana Yogi (the Yogi who practices meditation) is superior to ascetics, superior to those who possess scriptural knowledge, and superior to those devoted to ritualistic actions. Therefore, Oh Arjuna! Become a yogi.”

1. ‘Tapas’ refers to practices that subject the body to hardship. 2. Scriptural knowledge refers to knowledge acquired

by studying sacred texts. 3. A Karmistha is one who faithfully performs prescribed religious duties and rituals, such as Sandhyavandana, Surya Namaskaras, Yajnas, Yagas, and other ritualistic observances. Lord Sri Krishna's message is that the yogi who practices meditation is superior among all the above-mentioned ones.

From the above, we can know that the Path of Upasana, which employs the mind, is superior to the Path of Karma, which employs the body. Likewise, the Path of Sadhana, or the Path of Yoga, which does not let the mind be used, is superior to the Path of Upasana, which still depends upon the mind.

Here, if observed further, the first two paths—the Path of Karma and the Path of Upasana—are paths in which people pray to God, seek divine grace, and depend upon God's blessings. They follow these paths with the belief that through divine help, their sufferings can be removed, their desires are fulfilled, and a better life is attained. Those who do not know how to approach the true Divine generally take the refuge of the gurus of their choice and follow the methods taught by them.

Overall, it can be observed that those who follow only the first 2 paths, that is, the Path of Karma and the Path of Upasana, often spend their lives struggling with one problem or another. They continue to live with some form of sorrow or inner unrest, constantly hoping for God's grace or the Guru's grace. This is their situation throughout their lives. Overall, their lives won't be in the way they had thought they would be.

However, the condition of those who follow the Path of Meditation is entirely different. The reason is that, on this path, there is no pleading with anyone, no praying for favours, and no waiting

with expectation. Instead, they solve their problems, overcome their hardships, free themselves from the bond of karma, and live joyfully through their own meditation practice and effort.

If observed further, the first two paths are based on the belief that God exists somewhere outside. They are paths in which people seek God and look for divine grace. However, the Path of Meditation, or the Path of Yoga, is the path by which one attains one's own divinity. It is the path by which one evolves into the Divine and ultimately knows that one's true nature is Divine. In other words, it is the path by which a human being transforms into the divine. It is the path through which the individual soul knows, "I am divine." It is the path through which one who once believed, "I can do nothing; I am powerless," knows, "I possess limitless power, and I am capable of accomplishing anything."

As people enter this path of meditation, they gradually lose their human characteristics and begin to acquire divine qualities. As their meditation practice increases, the more their human behaviour diminishes, and they begin to behave in a godlike manner. As long as they behave like a human being, they continue to commit mistakes and sins. Therefore, even if some hardships appear to have ended, new ones arise. But from the moment a person begins to behave like a divine, they no longer commit such mistakes and sins. As a result, suffering no longer arises in the future.

Thus, those who enter the Path of Sadhana undergo a transformation in their character and behaviour. Their behaviour will be in harmony with the creation. In contrast, those who follow the Path of Karma and the Path of Upasana may gain some temporary material and mental benefits, but their character and behaviour remains

unchanged. They continue to commit mistakes and sins like earlier.

Therefore, what we must know is this: it is not important which spiritual practice we have followed, which path we have chosen, or from which Guru we have received instruction. We must undergo a transformation. In other words, our behaviour must change. We should know that any form of worship or spiritual practice that does not bring a transformation in one's character is waste.

In the world, there will always be people who teach different spiritual paths. That is natural in the world. They are present in every age and every era. However, the real question each seeker must think is, "What do I need? Which path is beneficial to me? Which path will free me completely and permanently from my problems?" And then follow the appropriate path. Since there are many different types of gurus in the world, Yogi Vemana taught in the following way:

"An ordinary Guru teaches the Path of Karma. One who is somewhat more advanced teaches the Path of Upasana, such as chant repetition. But the highest Guru teaches the Path of Meditation, leading the seeker to the state of Yoga—that is, the Divine State."

Therefore, do not get disappointed by saying, "I have tried many things, yet I have not obtained the results I expected." Instead, choose the right path of meditation practice, attain the right results, and achieve transformation. Know that only transformation is important. Achieve at least a little transformation in life, choose the Path of Sadhana—that is, practice meditation.

THE THREE TYPES OF BLOCKS

Naturally, whenever problems arise in life, difficulties occur, or life does not progress smoothly, we often do not understand the real cause or know what to do. So, we will consult some people. Then, they say, “There are blocks in your body; that is why these are happening.” They go on to say, “I will remove your blocks. I will transmit energy to you” and offer various kinds of advice, leaving people confused. Therefore, let us know what these “blocks” really are, how they arise, and how they can be removed.

A block means an obstruction, barrier, or hindrance. Any obstacles that prevent life from flowing smoothly are called ‘blocks.’

These blocks are of three types: 1. ‘Physical blocks’ means physical obstacles. 2. ‘Mental blocks’ means mental obstacles. 3. ‘Spiritual blocks’ means ‘spiritual obstacles.’

1. PHYSICAL BLOCKS

These are called karmas. It is our karmas that create many physical obstacles in life. Naturally, we perform countless activities with the body every day and experience many physical pleasures. However, because of the karmas we have committed in the past, we suffer with various illnesses, face problems in family life, and experience financial difficulties. Such problems are obstacles and hindrances to the smooth flow of life.

For example, when illness occurs, we will no longer be able to carry out the activities we used to perform with our body. We become confined to bed, become physically weak, and become tired. Even after recovering from the illness, it often takes a long

time to return to normal. In one sense, this is an obstacle for the smooth flow of life. It is as though life has been put on hold for a while—a temporary interruption or hindrance.

Similarly, due to illness, we will be unable to enjoy the pleasures that the body normally experiences. We will be unable to enjoy recreation, and we will be unable to eat the foods we love. Our favourite dishes may be prepared at home, and we may wish to eat them, but we cannot eat them because of illness. We will long to spend enjoyable moments with family and friends, yet we will be unable to do so. Others may go to movies or parties, but we cannot go. We can't even enjoy the happiness of family life. In this way, many works come to a halt. So, these are also obstacles for the smooth flow of life, right?

Likewise, in a family life that is otherwise peaceful and joyful, arguments and conflicts may suddenly arise. Without any apparent reason, people begin to quarrel, exchange harsh words, and sometimes even resort to physical violence. As a result, peace is disturbed, tensions in relationships rise, and there may be times of separation. The mutual respect and affection they once had for each other becomes invisible. Even if they reconcile, the love and warmth they once shared may no longer be the same. They find it difficult to behave like earlier, and it may take a long time for things to return to normal. Then, this also is an interruption to an otherwise happy life, right?

Such situations occur not only between husband and wife but also between brothers, sisters, parents and children and even among close relatives. Their relationships are damaged, and obstacles arise in their family bonds.

Similarly, many people encounter financial difficulties. They face economic hardships, debts, business losses, and

sometimes setbacks from which they are unable to recover. These problems become obstacles to earning a livelihood and living peacefully. They experience anxiety, stress, and mental unrest, and life no longer progresses smoothly.

The root cause of all these difficulties is one's own past karma. Whether committed in this life or in previous births, actions such as violence towards living beings, eating meat which is the cause of violence, oppressing the weak and the helpless, and abusing or mistreating women eventually bear fruit in the form of suffering due to illness.

Likewise, if one has humiliated others, caused them pain, looked down upon someone, subjected them to suffering, or acted cruelly towards them, the resulting karmic consequences are difficulties and conflicts in family life.

Similarly, if in the past, one has deceived others and earned from them; stolen from them; caused them financial loss; accumulated wealth through injustice, dishonesty, or unrighteous means; looted what belonged to others; or acted in ways that are against creation, the consequences of those actions appear as financial hardships in one's life. When the time comes to experience the results of these karmas, life does not unfold according to one's expectations; obstacles arise! The reason for all of these is the karma performed in the past.

If one wishes to remove such obstacles (blocks) from life and prevent new ones from arising, there is only one path: everyone must acquire 'soul-knowledge' and become wise. When a person acquires wisdom, all of their karmas are reduced to ashes in the fire of wisdom (isn't it stated "Jnanagni dagdha karmanam" in the Bhagavad

Gita—all karmas are burnt in the fire of wisdom”?). When these karmas are destroyed, the sufferings caused by them gradually disappear on their own, and life begins to flow smoothly.

Moreover, once a person attains wisdom, they no longer commit mistakes or sinful deeds nor engage in deeds that cause harm to others. Consequently, future illnesses and hardships no longer arise. As a result, obstacles and hindrances no longer appear in life. In other words, no blocks are created, and one’s physical life proceeds smoothly. Such wisdom can be attained only through meditation. Therefore, practice meditation, acquire soul-knowledge, and allow your life to flow smoothly without blocks.

2.MENTAL BLOCKS

Many people possess negative thoughts. Whenever they consider doing something, they immediately think, “What if I can’t do it?” They begin to think, “What if I suffer a loss? What if it brings me difficulties? What would other people think? What if they are upset? Am I really capable of doing such a thing?” Thinking in this way, they do not even attempt the task. As a result, they leave it undone and fail to accomplish even what they are fully capable of doing.

Consequently, they don’t achieve anything in life. They fail to progress and remain exactly where they are. Isn’t this also an obstacle? Isn’t it a hindrance? Isn’t it a block? The very presence of such thoughts in the mind is a mental obstacle—in other words, a mental block.

Such people, although they are capable of speaking, hesitate to speak. Though they have the ability to earn, they fail to do so. Even though they could go out and accomplish many things, they do nothing.

They wish to help others, yet they hold themselves back. They want to sing but never sing. They wish to play games but never participate. They have the potential to become the top student in studies, yet they never achieve it. They may even be capable of becoming an IAS officer, but out of fear, they keep thinking, “What if I can’t?” And they do not even make the attempt. In this way, many people fear everything and think negatively; they do not do anything and can’t do anything either.

Didn’t the Bhagavad Gita declare, “Yad Bhavam Tad Bhavati”—“As your attitude or thought, so shall you become?” In other words, your attitude determines your effort, and your effort determines your results. If you have a positive attitude, you will make an effort, work hard, and achieve success. But if you doubt and fear in the beginning itself, how will you even try? And if you never try, how can you get the result? That is why it is said, “Yad Bhavam Tad Bhavati.”

For many people, these negative thoughts become the greatest obstacle in their lives. They are mental obstacles—in other words, mental blocks.

The reason for these mental obstacles, that is, the negative thoughts, are the tamasic and rajasic qualities. A person’s way of thinking will always remain this way because of these qualities. To overcome these qualities, one must acquire wisdom. Wise people do not possess this way of thinking. They do not hesitate or doubt when undertaking any task, and they will ultimately succeed also.

So, to acquire wisdom, one must do ‘meditation’. Didn’t Pateriji say, “Wisdom is attained only through meditation?”

3. SPIRITUAL BLOCKS

Spiritual growth is the solution to all the problems of life. It is

the path to eternal happiness. Those who strive for spiritual growth enter the path of meditation. However, because of certain misconceptions, they will not be able to make progress on this path. They remain stagnant and fail to grow. But if these misconceptions are cleared, their spiritual obstacles are also removed. These misconceptions gradually disappear as one acquires wisdom. Such wisdom is acquired little by little through the practice of meditation, the study of wisdom-filled books (swadhyaya), and the company of wise people. As this wisdom arises, their past misconceptions gradually fade away, their behaviour undergoes a complete transformation, and they reach great heights spiritually.

Let us know what these misconceptions—doubts—blocks are that hinder spiritual growth and the reason for that.

Generally, we see that society is filled with numerous superstitions and traditional customs. The root cause of such superstitions and customs is ignorance. Anyone born into such a society naturally becomes accustomed to them and believes, “This is the only right way of living.” Consequently, they simply imitate what everyone else does. They practice whatever society practices. They will be of the opinion that “What we are doing is right.” Changing such beliefs is also extremely difficult for them. Even if someone presents a view that contradicts their beliefs, they won’t be able to—and are often unwilling—to accept it. The reason is the misconception that “Only what we know is correct.”

This misconception disappears when at least they are able to think with discernment (viveka), if a wise person explains it to them or when they themselves acquire even a little wisdom; all their misconceptions gradually vanish, and their doubts are clarified, that is,

their blocks are removed. Then they will be able to reach great heights on the spiritual path. They achieve success in life, live joyfully, and permanently become free from suffering.

Let us now know some of the common misconceptions that exist within those who are on this path:

1. Although one is the soul, one lives with the misconception, “I am the body.”

2. Although the soul itself is God, one has a misconception, “The idol only is God.”

3. Although one is divine (“Aham Brahmasmi”—I am Brahma), one has a misconception: “God exists somewhere separate.”

4. Although one is divine, one has a misconception: “I am just a human being.”

5. Although one is the creator of one’s own life experiences and circumstances—that is, though we are the creators of our reality—one has a misconception: “Someone else is responsible for what happens in my life.”

6. Although good and evil of life arise according to one’s own karma, one believes, “God is responsible for everything.” Therefore, when something good happens, people say, “It is by God’s grace.” When anything doesn’t happen, they say, “God has no mercy towards me.” If evil happens, they say, “Don’t know why; God only gave me hardships.”

7. Although one’s own chosen actions (karma) determine the course of one’s life, one is under the misconception, “Brahma has written my destiny this way.”

8. Although one possesses immense inner power and has the

ability to uplift oneself (as the Bhagavad Gita teaches: “Uddhared atmanatmanam”—”Let a person uplift themselves”), one is with a misconception: “Someone else will come to save me, protect me, and uplift me.”

9. Although one must strive personally for liberation, one is with a misconception: “Someone else will grant me liberation.”

10. Although, in creation, there is neither “I” nor “mine,” and all existence is one universal consciousness, one is with a misconception, “This family is mine.” These people are mine. Everything I have acquired belongs to me. I possess so much, and I have attained this status.”

11. Although neither oneself nor anything in this world is permanent, one lives with the misconception that everything is permanent.

12. Although all beings are souls that have come from different worlds into this world, one is with a misconception: “They are my children, my wife, my husband, my mother, my father, and my relatives.”

13. Although all beings are expressions of the same consciousness and have originated from the one Divine, one is with a misconception: “Everyone else apart from me and my family is different.”

14. Although all living beings are different forms of the one Divine, one is with a misconception: “Human beings are different, animals are different, birds are different, and aquatic creatures are different.”

15. The misconception that “Only by eating meat can one become strong” and that “God created birds and animals for me.”

16.The misconception that diseases can be cured only through medicines.

17.Although there is so much to know in this creation, one is with a misconception: “I already know everything. What I know is correct, and only what I know is correct.”

18.Although all are forms of the same divinity, one is with a misconception: “They belong to a different family, a different caste, a different religion, a different region, or a different country.”

19.Although all are one and all are forms of the same Divine, by bowing at someone’s feet or offering prostrations, they are with a misconception: “They are superior, and I am inferior.”

20.Although one is powerful, one is with a misconception: “I am powerless.”

21.The misconception that “The visible universe is all that exists; there is nothing beyond it.”

22.The misconception that “life ends with death, and there is no existence beyond it”.

23.The misconception that “No one sees the wrongs, violence, and sins I commit.”

24.The misconception that “God exists only in a temple.”

25.Although good actions naturally produce good results, one is with a misconception that “good will happen only if I perform rituals, prayers, or namaz.”

With these many misconceptions, how can a person grow spiritually? How can one attain soul knowledge? How can one overcome problems and suffering? How can one live a smooth life free from obstacles and hindrances?

Therefore, those who wish to live a smooth life and those

who wish to progress spiritually should seek the refuge of sadhgurus and clear these misconceptions. Then they will be able to practice meditation with sincerity and dedication and gradually acquire wisdom. They will experientially know that everything taught by the sadhguru is true. They will live in truth, practice Dharma (righteousness), and make their lives blessed.

All these are spiritual obstacles. In other words, they are hindrances that obstruct one's spiritual growth and prevent one's progress. All such misconceptions disappear as one attains wisdom.

Here, if observed, it is understood that every kind of block can be removed only through wisdom. Therefore, anyone who wishes to live a smooth life free from obstacles should try to acquire wisdom. That wisdom arises only through 'meditation'. Therefore, nothing other than wisdom can remove these blocks. So, nothing other than wisdom is a solution to blocks. Try to acquire wisdom rather than unnecessarily getting confused. For that, one must do intense meditation and practice as much silence as they can.

THE THREE TYPES OF POLLUTION

‘Pollution’ means contamination, impurity, dirtiness, uncleanliness, or the loss of purity. It results in foul odours, unpleasant conditions, and an environment that becomes difficult to endure; people can’t live. Pollution causes loss to everyone.

There are three types of pollution: 1. Environmental Pollution, 2. Bodily Pollution and 3. Mental Pollution.

ENVIRONMENTAL POLLUTION

Environmental pollution refers to the contamination or degradation of our surroundings. It is of three types: 1. Land Pollution, 2. Water Pollution, and 3. Air Pollution.

The above forms of pollution damage and degrade the environment. As a result, human health is spoiled and deteriorates. That’s why human life becomes miserable; he becomes susceptible to various diseases and suffers due to various illnesses. In one sense, even living in such an environment becomes difficult.

Land pollution is mainly caused by recklessly dumping garbage and waste, failing to maintain proper cleanliness, leaving the remains of animals slaughtered for meat in open places, and defecating and urinating in public areas.

Similarly, water pollution is caused by releasing untreated industrial waste into rivers and other water bodies, by waste discharged from fish and shrimp farms, and by failing to properly treat and dispose of urban sewage before releasing it into the sea.

Likewise, air pollution is caused by the excessive use of motor vehicles in cities, by smoke emitted from industries, and by the indiscriminate cutting down of trees and forests.

All these forms of pollution cause loss and bring difficulties

to human beings. However, by taking appropriate precautions, human beings can prevent these forms of pollution and overcome them.

However, what we should observe here is that nature itself has a built-in system for removing the pollution created by animals in forests. For example, the dung excreted by animals serves as food for creatures like dung beetles, which clean it up. Similarly, even if the remains left by carnivorous animals begin to decay, vultures and eagles consume them as food. If there is anything else, it is cleaned by various insects and microorganisms. In this way, nature has its arrangement to prevent environmental pollution in the habitats where animals live.

However, such natural arrangements do not exist in the areas inhabited by human beings. The reason is that God has endowed human beings with the intelligence to maintain and protect their environment. Animals have not been given such intelligence.

Therefore, human beings must use their intelligence to clean and restore the environment that they themselves have polluted, and they must protect their health. Didn't the Bhagavad Gita teach, "Uddhared atmanatmanam"—"Let a person uplift himself?"

BODILY POLLUTION

Likewise, because of sweating and the accumulation of dust and dirt, the body becomes dirty. If such a body is not cleansed every day through bathing, it begins to emit an unpleasant odour and foul smell. A person in such a condition can't be comfortable, and others cannot sit near them. Over time, poor bodily hygiene can lead to skin diseases and contagious infections, making life increasingly difficult.

If such a person bathes daily with soap, cleans the hair with shampoo, and wears clean, freshly washed clothes, bodily pollution can be prevented; they can stay fresh and comfortable throughout the

day. Others won't be uncomfortable, and it protects against diseases that arise from poor bodily hygiene.

Staying without bodily pollution is especially important for those who want to grow spiritually. That is why Patanjali Maharshi, in his teachings on the Yamas and Niyamas, taught the rule of saucha (cleanliness).

'Saucha' means cleanliness. In other words, he taught that one should keep the body, clothing, home, and surroundings clean.

MENTAL POLLUTION

Of all types of pollution, mental pollution is the most harmful to human beings. It is because of mental pollution that people are living in sorrow, facing hardships, and experiencing unrest.

Because the mind is the reason for human actions. A person's behaviour reflects the mind. If the mind is impure, that is, corrupted, one's actions will also be impure and possess bad behaviour and, consequently, attain unpleasant results in life—that is, one is subjected to suffering.

An impure mind that is polluted brings all losses to a human being. Not only that, when the mind becomes polluted, people develop destructive habits such as drinking alcohol, engaging in prostitution, gambling, and taking intoxicating substances. Because of bad traits (character), they display desire, jealousy, hatred, and selfishness. They also engage in wrongful actions such as deceiving others, stealing, wrongfully taking what belongs to others, and acting unrighteously. As a result, they must eventually experience the consequences of those actions, and one experiences sorrow. All of this is only because of an evil mind.

Mental pollution doesn't let the intellect function well, one will not possess wisdom, don't know the Dharma, and they don't understand the Truth. They live against the creation, and turn their life

into a living hell.

To overcome suffering—that is, to live with happiness, peace, and joy—a human being must free themselves from mental pollution. In other words, the mind must be purified.

Let us know how the mind becomes polluted and how this mental pollution can be removed.

At birth, everyone's mind is naturally pure. That is why children are compared to God.

However, as they grow up, their minds gradually become polluted, mainly because of the food they consume—especially meat, which is dead food, and eggs. Even within a vegetarian diet, consuming foods that are predominantly tamasic and rajasic in quality makes the mind impure. In addition, the experiences and activities of daily life also contribute to the pollution of the mind. As a result, their behaviour is improper, they cause harm to others and, ultimately, they also suffer loss.

To free oneself from this, one must remove mental pollution and purify the mind. The only way to purify the mind is to do “observation of the breath meditation” taught by Brahmarshi Patriji. Those who practice meditation by following a pure sattvic vegetarian diet can gradually purify their minds, prevent mental pollution, and live a joyful life.

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“Tripura Sundari”

does not refer to a “deity”;
it refers to the “soul.”

Tri = Three

Pura = Dwelling in the three puras (three bodies)

Sundari = The beautiful one

This root consciousness is only beautiful! This is the actual “beauty”! This root consciousness, by identifying with the principles of nature, gradually takes on three coverings.

The causal body (karana sherira)...

The subtle body (sukshma sherira)...

The gross physical body (sthula sherira)

These “three bodies” are the “three coverings”,
or the “three puras.” When the soul enters this material
world composed of the five elements, it shines as “Tripura
Sundari.”

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