

# Why is this life?

Tatavarthy Veera Raghavarao



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Written and Published by :

**Brahmarshi Tatavarthi Veera Raghava Rao**

Translated in English by :

**K.BHUVANESHWARI**

**For Books Please Contact :**

**TATAVARTHI VEERA RAGHAVARAO**

**Tatavarivari Street, BHIMAVARAM-534201.**

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# Why is this life?

At some point in life, every person encounters this question. Even if it doesn't come up during normal times, it arises during struggles, especially during intense hardships. People think, "What is this life? Why is this life? Why did God create me? Why is He making me go through so much suffering? Wouldn't it have been better if I weren't born? There would have been no problems, right?" They end up being upset, confused, and caught in a turmoil (chaos) of questions.

The question of "What is the purpose of life?" remains unanswered for many. What is the real aim of life? What are we supposed to do in this life? What should we achieve? What is the ultimate goal of life? Where is this journey of life leading to? Is it only until death? Or is there more beyond that? Will this journey ever end? If it does, when and where will it end? Many are puzzled by such questions.

For most people, the goal of life seems to revolve around material achievements. Some believe, "I must earn a lot of money in life, and that is my purpose." Others think, "I should hold high positions of power and prestige." Some aspire to become renowned (famous) actors, directors, musicians, singers, athletes, or scientists. Others aim to excel in software or various other fields, dreaming of making it to the Guinness Book of World Records or achieving something remarkable. There are those who believe that "accomplishing these things is their life's ultimate purpose."

There are those who think, "If I win that medal, my life is fulfilled." Others believe, "If I receive that award, nothing else matters." Some wish to accumulate wealth, while others dream of



building their own house, and some say, "If I can live life without any regrets and die peacefully, that's enough for me."

Some people say, "It's enough if we guide our children." Others think, "It's enough if I achieve that position in life." Yet others believe, "It's enough if I do something memorable in this life." Some say, "It's enough if I do the work that benefits others and that serves the society." And there are those who think, "Life is for enjoyment." Thus, people have various perspectives (views) and beliefs about life.

However, if we ask, "What is the purpose of life?" only a few can answer confidently. Many people are curious to know the true answer to this question. So, let us try to find the answer to this profound (deep and insightful) question.

To answer this question, we first need to understand "who we are?" Without knowing who we are, it is impossible to find the correct answer. The reason is that only by understanding who we are, we can truly understand why life exists.

So, who are we? We are beings with a body-a soul that resides (lives) in the body. We must understand that we are not just the body but the soul that resides in it.

If we remain under the impression that "I am the body," we cannot find the true answer to the question, "Why does life exist?" Only when we realize the truth, "I am the soul," and when we continue leading life with that awareness, it is possible to arrive at the correct answer. This is because those who think "I am the body" will only receive materialistic or worldly answers to the question. From a worldly perspective, there can be many answers to the same question, and ultimately, it becomes unclear whether which one is correct. At present, most humans are living with the

perception of "I am the body," and hence, the true answer to this question remains mysterious. Moreover, the people, based on their perspectives (views) and beliefs, offer different answers.

We may not get an answer to the question "Why is this life?" from those who are living a worldly life. However, spiritual practitioners, yogis, and enlightened souls can answer this question effortlessly. This is because they have deeply understood not only the visible aspects of creation but also the unseen and invisible truths through their spiritual practices and insights.

Among such spiritual eminent figures or masters are notables like Sri Krishna, Buddha, Mahavir, Adi Shankaracharya, Guru Nanak, Jesus Christ, Prophet Muhammad, and Patriji, who are considered great yogis. Additionally, sages like Vyasa Bhagawan, Vasishta maharshi, Bramharshi Vishwamitra, Valmiki, and Yajnavalkya, as well as more recent enlightened beings like Swami Vivekananda, Sri Veerabrahmendra Swami, Yogi Vemana, Kabir, Shirdi Sai Baba, Meher Baba, and Sathya Sai Baba, not only addressed this deep and insightful question but also guided humanity towards achieving the ultimate purpose of human life and realizing its true goal.

Thus, it is now our turn to explore the answer to the question, "Why is this life?" To find the answer, we must ask ourselves a few more questions and seek their answers. Once we do that, we can analyze them in detail to uncover the deeper meaning of life.

**Q: Why is this life?**

**A: To experience the results of our actions. If we stop here, the true and complete answer will not be found. Therefore, let us ask a few more questions to ourselves.**

**Q: Why should we experience our actions?**

**A: To gain understanding through experience.**

**Q: Why should we gain understanding?**

**A: To learn life lessons.**

**Q: Why should we learn life lessons?**

**A: To acquire knowledge.**

**Q: Why should we acquire knowledge?**

**A: To grow spiritually and evolve on a soul level.**

**Q: Why should one evolve on a soul level?**

**A: To reach life's destination and fulfill its ultimate purpose.**

**Q: What is life's destination?**

**A: Life's destination is to attain the eternal realm (eternal world) which is satyalok.**

**Q: What is the purpose of life?**

**A: The purpose of life is to become a complete soul, to be a Creator, and to shine as the Supreme soul.**

Let us analyze the above answers in detail and depth. First and foremost, we must understand that we all originated from complete souls who reside in Satyalok, meaning we are part of God. Separated from God, we became individual fragments, known as fragments of the whole (amshatmas). As such fragments, we entered physical bodies, thus becoming incarnated souls (individual souls) which are called 'Jeevatmas.'

When we enter a body that forms in a mother's womb. After spending nine months in the womb, we are born into the world. With that first birth, we step into life, and the cycle of karma begins. This means we start performing actions (karmas). As we grow, we perform numerous actions daily. These actions performed in the present are referred to as 'Present karmas' or present actions (Vartamana Karmas). The effects of these actions are either experienced immediately or stored as unexperienced karmas. The unexperienced karmas are credited to our account after death, i.e., when we leave the body. These accumulated karmas are called 'stored karmas' (Sanchita karmas).

The accumulated karmas in the account must be experienced at some point. Therefore, to experience these karmas, a portion of them are brought along (referred to as Prarabdha Karmas) and a new birth is taken. In this way, we are reborn to live a life and experience the accumulated karmas brought along (prarabdha karmas). While experiencing the accumulated karmas brought along (prarabdha karmas), we continue performing new actions, which generates additional karmas. The karmas that remain unexperienced after death will be credited back into the stored karmas (sanchita karmas). From this total, a portion of them becomes accumulated karmas that we bring along (prarabdha karmas) for the next birth. This cycle of birth and rebirth continues infinitely. So,

how long will this cycle of life continue? It will continue as long as there are karmas in the account because we must experience every action performed by us, right?

This is why we previously when questioned "why is this life?" we answered that "it is to experience the results of actions performed."

This raises another question: "Why should we experience the results of our actions?" To gain understanding through experience" is what we answered.

Let us explore this concept further.

All the 8.4 million living beings and life forms in this creation have originated from God. Therefore, everything is a manifestation of God. Hence, we must first understand the truth that "All are one." Here, there is no concept of greater or lesser; everyone is equal. This principle is also explained in the "Ishavasya Upanishad."

**Shlok|| "Isavasyamidam satyam yatkincha jagatyam jagat  
Tenatyaktena Bhunjidhamagridhah Kasya Vidhanam"**

Meaning: This entire creation, including the living and non living world, is filled by God. It means everything is God, and everything belongs to God. Therefore, experience this God-filled world with a sense of renunciation (detachment). Do not desire to have others' wealth, and do not harm anyone.

This same concept is also explained in the Bhagavad Gita.

**Shlok|| atha va bahunaitena kim jnatena tavarjuna  
vishtabhyaham idam kritsnam ekanshena sthito jagat  
(B.G. 10-42)**

Meaning: Hey Arjuna! What benefit will you gain from this



vast knowledge? Understand that this entire universe is filled with me.



Thus, he stated that He is everything.

He further said

**Shlok|| maya tatam idam sarvam jagad avyakta-murtina  
mat-sthani sarva-bhutani na caham tesv avasthitah  
(B.G.9-4)**

Meaning: "I am filled in this entire universe with my unmanifested form. All living beings are within me."

Saying this, in order to prove what He had stated, He demonstrated His true form, the Vishwarupa, to Arjuna.

**Shlok|| pashya me partha rupani shatasho'tha sahasrashah  
nana-vidhani divyani nana-varnakritini cha  
(B.G. 11-5)**

Meaning: O Arjuna! See my divine forms in many varieties, with numerous shapes, colors, and manifestations, all vast and infinite in their splendor (magnificence/glory).

Therefore, one must first understand that "everything is a manifestation of the Divine and all are one." The reason is that there are 8.4 million species in this creation. Among these are plant species, insects, birds, animals, and human beings, all appearing before us in diverse forms and shapes.

However, in this world, people perceive (see) these diverse forms as separate entities. Not only that, many think of themselves as superior and act selfishly for their own happiness and comfort. In doing so, they harm, exploit, and cause suffering to other beings. They deceive, insult, and mock others, taking what belongs to them and behaving as they please. Such behavior results in the

weak, the helpless, and the vulnerable being subjected to suffering, often losing their own joy. When everything in creation is a

**The right to live happily is not yours alone;  
God has given it to us too.**



manifestation of the Divine, behaving in this manner-causing harm and stealing others happiness-is against the natural order of creation.

In this creation, every living being has the right to live happily. No one has the right to take away the happiness of others.

**"Animal slaughter (killing) is a sin-  
The sin committed causes disease."**



**"The sins committed in the previous lifetime will take the form of disease."**

This is because pain is the same for every living being. It cannot be understood when told; it can only be realized through experience. When one experiences it, they understand, and their behavior changes. Those who make mistakes need to understand that "what they are doing is wrong" otherwise, they will not stop their wrongful actions.

Now, if asked, "Why do you commit violence against the weak? Why do you behave so unjustly?" The answer is simple—they do not understand the pain they caused to others because they have not experienced it themselves. Only when they go through similar suffering, they will realize how unbearable and hell-like it is! When they experience it personally, they will understand and stop causing such harm to others.

At that moment, they will think, "Oh no! Their suffering is just like mine. Because of me, they had to go through the same pain I went through. Is this right?" This realization will make them hesitate, reconsider (rethink), and eventually stop such actions altogether.

Such transformation occurs only when individuals experience it themselves directly.

That is why a Nigerian proverb says, "Before you poke a bird with a sharp stick, try poking yourself with it to understand how much it hurts."

Merely advising someone, "Don't do that, don't hurt them, don't harm that bird, don't kill that animal—it suffers just as you would," often falls on deaf ears. People ignore such advice and respond with arrogance, saying, "I already know everything!" This happens because they have never personally experienced the pain of others or other living beings. However, when they themselves

go through such suffering, it surely brings transformation and change in them.

For example, suppose someone deliberately injures another person's leg out of vengeance (revenge). In a future birth, they might be born with a disability, perhaps as someone who cannot walk due to conditions like polio. They would then have to live without a leg and go through the difficulties of such a life. Experiencing "how challenging and unbearable such a life is!" will make them understand the pain of losing a leg. Consequently, in subsequent lifetimes, they would never harm anyone's legs or cause similar suffering to others, as they would have learned from their own experience.

Similarly, if a woman insults and looks down upon someone who is visually impaired, arrogantly claiming, "I am beautiful," in a future birth, she might be born with a physical deformity. She would have to endure a lifetime of ridicule, humiliation, and scorn for not being beautiful. Through such experiences, she would understand how painful life can be for those who lack physical beauty. As a result, in subsequent lives, she would no longer insult or demean others for their appearance, nor would she cause them any suffering, having learned from her own experience.

Similarly, if a woman insults and looks down upon someone who is ugly, arrogantly claiming, "I am beautiful," in a future birth, she might be born with a physical deformity. She would have to go through a lifetime of mockery, humiliation, and disrespect for not being beautiful. Through such experiences, she would understand how painful life can be for those who lack physical beauty. As a result, in subsequent lives, she would no longer in-

sult or demean others for their appearance, nor would she cause them any suffering, having learned from her own experience.

If someone insults another by saying "lower caste," they will be born into such a caste in the next life. If they insult other religion, they will have to be born into that same religion. If they criticize people from other regions or countries, they will have to be born in that region or country and experience the same circumstances.

Let's see how experience brings about change and teaches important lessons, through a simple example.

A child, when he sees a flame in the distance, may walk towards it, asking, "What is that?" The reason is that at that age, the child cannot be satisfied unless they physically touch or hold something. A mother, seeing this, will warn the child, saying, "Don't go near it." Despite this, the child, driven by the desire to touch the flame, may continue to move towards it. The mother, acting quickly, will come and gently pull the child back by the arm. But if the mother isn't careful, the child might try to go back to the flame.

Now, if the mother decides to stop warning and lets the child go, the child will reach the flame, touch it, and burn their hand. The pain from the burn will make the child cry out in pain. But once the burn heals and the child sees a flame again, will they go near it? No, they will never go near it again, even if they were to die. Now, there is no need for further warnings; the child has learned from the experience.

Before, the child did not pay attention to the warnings because he hadn't experienced the pain. But now, having experienced the pain, he understands and will not make the same mis-



take again. Similarly, when anyone goes through an experience, it brings about a change in their behavior, and they understand things much better. They will learn and understand through experience. But if you simply tell them, they won't listen, won't change themselves, or won't change their behavior.

No matter how much elders teach moral values like, "Everything in this creation is one, everyone is like you. Just as you feel pain, others feel it too," no one listens, or changes their violent behavior. However, when they experience it themselves, they understand it without anyone telling them and transform their behavior accordingly.

For example, if we say, "Do not harm living beings. Do not eat meat. Do not kill chickens or birds. Do not hurt animals. Do not eat fish," will anyone listen? Absolutely not. Instead, they come up with various justifications.

Some say, "How can we live without savoring? Isn't earning meant for enjoying life?" Others argue, "How will we gain strength if we don't eat meat? How can we do our work?" Some comment, "You would only understand if you knew how it tastes! You will know when you try it." Then there are those who say, "What's there in plain grass? The real flavor is in biryani! Will you serve plain dal-rice when it is a festival?"

Others claim, "God created all of these for us. They're meant for us to enjoy." Some ask, "If we don't eat them, won't there be an increase in their numbers?" Some even say, "Plants also have life, right? If eating plants isn't a sin, how is eating meat a sin?" They argue further: "Are we eating meat for the first time now? People have been eating it for generations. Everywhere you look, people eat meat. If it's wrong, why is everyone doing it?" Some go on to

say, "Shirdi Baba cooked meat. Bhakta Kannappa offered meat. The Quran permits eating meat. Jesus offered fish."

Thus, many people justify and debate in various ways, continuing to eat meat.

By eating meat, they are indirectly causing violence. However, according to the laws of creation, violence is a sin, and sin surely brings consequences. When the results of such sins are experienced in the form of diseases, the suffering is immense, like hell. This truth needs to be understood.



That is why Lord Buddha said this:

**"One may enjoy when committing sin, but life becomes extremely miserable when facing the consequences of that sin."**

Why, then, do people commit sins that bring immense suffering? It is because they have not yet experienced the consequences of their actions. That is why, even when warned that something is a sin, they

continue to commit sins.

Moreover, everyone knows that "committing sins brings hardships and makes life unbearably painful." This is why people pray to gods saying, "Forgive our sins." They are willing to do anything if promised that their sins will be forgiven-like taking dips in rivers, visiting holy places, and performing numerous rituals.

If people of all religions go to temples, mosques, or churches, offering prayers, worship, and rituals asking for forgiveness, doesn't that mean they acknowledge that they have committed sins? Doesn't that mean they admit that they have done wrong? If they hadn't committed sins, why would they plead for forgiveness? Why would they pray at all?

By doing all these, people not only admit their sins but also acknowledge that sins bring suffering. They know that they cannot go through such hardships and that they are extremely painful, that is why they ask for forgiveness.

But if they know this, why do they still commit sins? Why do they harm others and other living beings? Why do they deceive, harm, and cause suffering to others? Why do they engage in actions they know they shouldn't? Why act unrighteously? Why perform deeds that go against the natural order of creation? And why, through such actions, do they turn their lives into a living hell?

It means that even though they are aware, they are unable to stop such actions because they haven't experienced the consequences yet, and thus they invite hardships upon themselves.

For example, elders often say, "Do not steal money." Even if one listens to it, they may not understand its significance. Let's assume that a person cuts someone's pocket for money, snatches a chain from someone's neck, or steals a phone, bike, or car. As long as they aren't caught, things may seem fine. But suppose their sin has ripened, and they are caught. People would beat them up, humiliate them by shouting, "Thief, thief!" insult them, and treat them with utter disrespect. If caught by the police, they would face severe punishment.

When they go through such an experience, they realize how humiliating and painful it is. Unable to bear it, they decide, "I must never do such a thing again," and they don't. What is the reason? Their experience. Those who have undergone such experiences, even if life is difficult, will not repeat those mistakes. The reason is their personal experience. If at any point they think of doing it again, the memory of their past experience will immediately remind them, "Why go through that again?" and they avoid doing it. This is the impact of experience.

In this way, in every birth, people accumulate countless experiences. These experiences remain imprinted in the soul. That is why, when they are about to commit a similar mistake, an inner voice says, "Don't do it, it's wrong." Hence, due to past experiences, some people will avoid making mistakes even if they are tempted. Some may intend to do wrong but cannot do it. Similarly, some people, influenced by the societal environment, may continue to commit mistakes-for example, eating meat. However, the moment someone tells them, "That is wrong, it is a sin," they immediately stop. Yet, there are others who, no matter how many times they are told, do not change. What is the reason? It is because they haven't yet experienced the consequences.

There are two types of experiences: 1) direct experience and 2) indirect experience. Direct experience is when the consequence of a sin is felt immediately. This has a stronger impact because the person witnesses the cause-and-effect relationship directly-"I committed this act, and this is the punishment I received."

Indirect experience, on the other hand, happens when the consequences are delayed. For example, someone eats meat today, but nothing happens immediately. However, in the future,

they might face an accident or suffer from a severe illness due to this sin. But they won't connect the suffering to their past actions of eating meat. Instead, they might assign it to some other reason. Once that suffering disappears, they go back to committing the same act, like eating meat, because their experience was indirect.

Even if enlightened individuals like Buddha, Krishna, or Patriji say, "Your violent sins are the cause of your illnesses," people might feel, "Maybe that's true!," but they still won't stop their actions. The reason is that they are experiencing an indirect consequence.

However, according to the law of karma, such indirect experiences accumulate over time, people might start thinking,

"Why am I facing this suffering? What is the reason for this pain? Why is this happening to me? I didn't do anything wrong, so why is this hardship affecting me? Could there be truth in what the elders are saying? Could this suffering be because of eating meat? Otherwise, why would they say such a thing? Why would they bother to tell me this? What benefit do they gain from telling it? Could that really be the reason? What is the harm in stopping it? If I give it up, won't I find some other food? Do I really have to eat those animals? If looked closely, they also feel pain, don't they? Their suffering is just like mine, isn't it? They are living beings too, right? When they scream 'No, no,' isn't that them expressing their pain? They cry, don't they? They try to escape, don't they? If there was no pain, why would they react that way?

If my hand is cut, I feel pain, right? Similarly, if their throat is cut, they too feel pain, don't they? Why cause unnecessary pain to them? Why should I suffer the consequences of that sin? What's the harm in stopping it? Why not just stop eating it?" This kind of



internal turmoil leads to various thoughts over time.

When hardships arise, when one suffers from illness, or when the pain becomes unbearable, through introspection, the indirect cause becomes clear. Once they realize this, they stop repeating that action and change their behavior. All of this happens as a result of indirect experience.

Ultimately, hardships exist for the sake of experience. Those who have gone through such experiences will not repeat mistakes. If someone continues to make mistakes, it means they have not yet fully experienced the consequences.

If one asks, "Why must we experience the results of our actions?", the answer is that it is to gain experience, bring about transformation, and understand the truth of creation. It is to realize that "everything is one, and all are the same" and to see everyone equally.

Without such experiences, people will continue to make mistakes, cause suffering to others, harm others, fail to change their behavior, commit sins, act unrighteously, and engage in actions that go against the harmony of creation.

Why do we need these experiences? To learn lessons. Through each experience, a lesson is learned. With each lesson, a mistake is corrected. In this way, over many lifetimes, people learn numerous lessons, correct countless mistakes, change their behavior, and become better individuals.

That is why, this planet Earth is often compared to a school for learning lessons.

Therefore, understand this: To learn lessons, one must gain experiences. To gain experiences, one must perform actions

(karmas). This is why Lord Krishna advised, "Do not stop performing actions (karmas)."

**Shlok|| karmany-evadhikaras te ma phaleshu kadachana  
ma karma-phala-hetur bhur ma te sango 'stvakarmani  
(B.G. 2-47)**

Meaning: Hey Arjuna! You have the right to perform your actions, but you are not entitled to the fruits of your actions. You cannot be the cause of the results of your actions, nor should you avoid performing your actions.

Here, Lord Krishna said, "Do not stop performing actions (karmas)." However, when hardships arise, one might wonder, "Why perform actions at all?" But it is through actions, experiencing hardships, and gaining experiences that we learn lessons and correct our mistakes. By doing so, we ensure that such suffering does not occur to others in their lives. All of this is essential for growth in life! That is why Lord Krishna advised, "Do not stop performing actions."

Whether they are bad actions or good actions, actions must continue. Even by performing sinful actions, one gains experience through hardships, learns lessons, undergoes transformation, and brings about change in life. That is why actions are necessary.

Just as we guide children onto the right path by disciplining them and teaching them lessons, creation also gives us hardships to teach us lessons and lead us onto the right path. In this way, creation fulfills its purpose of ensuring that all beings live happily and harmoniously.

Life itself is meant for learning lessons.

It is not for accumulating wealth, increasing possessions,

bearing offspring (giving birth to children), or indulging in pleasures. Life is not meant to deprive others of giving birth to children their happiness and joy for the sake of one's own comfort. It is not about ending life by causing sorrow or unrest to others.

Why must we learn these lessons? The answer is to acquire knowledge.

After many lifetimes of learning lessons, an inner turmoil begins within them. They start to wonder:

"What is the meaning of these hardships? Why do these hardships come? Why am I suffering? What is the purpose of birth? What is death? What happens to someone after they die? Where do they go? Do they come back or not? If they do, when will they return? Is it possible to live without suffering? What must one do to avoid suffering? Why is life not the same for everyone? Why do some have hardships, some have luxuries, some experience sorrow, some enjoy happiness, some suffer from illnesses? Why are lives so different for everyone?" Many such questions and thoughts arise, leaving them confused. They cannot understand it fully, yet they are eager to seek answers.

At that point, questions like, "Why is this life? What is the purpose of life? What should one do in this life?" arise in their minds.

Then, they seek out teachers, elders, or spiritual guides to ask their questions and resolve their doubts. They may also turn to spiritual books, such as those by Swami Vivekananda, Ramana Maharshi, Meher Baba, or sacred texts like the Bhagavad Gita, the Bible, or the Quran. Gradually, they start finding answers through these teachers and books.

These guides and texts often say:

"You are in ignorance, and that is why none of this makes sense to you. It is your actions born of ignorance that bring you suffering. To free yourself from such suffering, you must acquire knowledge. Only through knowledge you can understand everything and solve all your problems. Life does not end with birth and death; there is a life even after death. This creation is not limited to the Earth you see there are countless other worlds. Beyond the humans and creatures visible on Earth, there are numerous other beings in other realms (worlds). These worlds hold wonders and mysteries far greater than what you witness here. What you see and know on Earth is very little. There is so much more for you to learn and discover."

After leaving the physical body, humans exist in other realms (worlds) without a body. All of this can only be understood through knowledge of those realms (worlds), but since you have not gained that knowledge or thought about those realms (worlds), your understanding of creation remains very limited. The knowledge you need to acquire is boundless. Unless you gain that complete knowledge, you cannot escape this cycle of birth and death. That is why they say, "Gain knowledge and understand everything."

They also say, "Everything that happens in this life is meant to teach you something!" These events and hardships provide countless lessons.

The more lessons you learn in life, the more knowledge you can acquire. Through this, you come to understand how to act—what to do and what not to do. As your knowledge grows, you avoid doing the things you shouldn't do, and thus you stop experiencing hardships. At the same time, you start doing the right things,

set your life in order, and live joyfully.

Therefore, what everyone needs to understand is:

"Without knowledge, you remain in ignorance. In ignorance, you do not know which actions are right and which are wrong. This ignorance leads to actions that are against creation and against dharma (righteousness). These actions not only harm others but also yourself."

Why do people engage in such actions? The answer is,

"Because they lack the knowledge of the harm caused by such actions and the benefits of avoiding such actions." However, in each lifetime, through experiences and lessons learned, people gradually gain that knowledge. That is why Patriji said, "Experience is knowledge." Before gaining knowledge through experience, even if others explain, it is not fully understood, and they continue to perform actions they shouldn't perform.

Let's consider a small example to understand how people continue to make mistakes because of the lack of true knowledge.

If you ask someone, "Is it okay to lie?" they will respond, "No, lying is wrong." Yet, they lie countless times every day. They lie about even the smallest things and often make up falsehoods just for fun. Sometimes, they justify it by saying, "I was just joking."

Now take someone like Swami Vivekananda, a man of wisdom. Would he lie? The answer is No, he would never lie under any circumstances. He would never mislead others, never say something that is untrue, and always present the truth as it is. Why? Because he was a man with knowledge.

He understood the harm that lying causes, the negative con-

sequences it brings, and how it goes against the laws of creation. He also knew how lying to and deceiving someone could deeply hurt them. That awareness and wisdom prevented him from lying in any situation.

But why do ordinary people lie, even though they know it's wrong? The answer is ignorance. It is the lack of true knowledge that causes them to make such mistakes, leading to harm for themselves and others.

Although many people learn about right and wrong from spiritual teachers, elders, or speeches, mere intellectual understanding doesn't help. Many know what is right, but are they practicing it? Most often, the answer is no. Why? Because they haven't gained experience-based knowledge. It's important to understand that "only knowledge gained through experience transforms into practice." Lessons learned through personal experience provide the wisdom to correct mistakes and prevent them from repeating those again. As such knowledge grows, mistakes and sinful actions decrease.

Why do we need this knowledge? Is it just to reduce or avoid mistakes and sins? Or is there another reason? We say that this knowledge is for spiritual and soul-level growth. The soul refers to us, doesn't it? So, it's for our growth. Hence, the more knowledge we acquire, the more we grow. But why should we grow spiritually and on a soul level?

First, we must understand one thing: "We are not just bodies; we are bearers of bodies." That means we are souls wearing bodies. We earlier understood that "we are all souls."

However, in this world, most people think that "we are bodies" and strive for physical or material growth. All this growth is

related to the body. But one must realize, "if I am the soul, I should grow spiritually." We must gain the benefits of the soul. This growth of the soul is what we call spiritual growth.

Why? Because worldly growth and spiritual growth are different. Those who grow spiritually attain the benefits of the soul. And since we are souls, the benefits of the soul are our true benefits. These soul benefits contribute to our growth. As the soul grows -meaning, as knowledge improves-after leaving the body, we ascend (move upward) to higher realms (worlds) among the countless worlds in creation. Reaching these higher realms, known as Urdhva Lokas (higher worlds), is the essence of soul growth.

If we observe, in the world, we have a tradition when someone passes away, where two types of rituals are performed:

1. Friends organize a condolence meeting, discuss the virtues of the deceased (dead), and pray to God saying, "May their soul rest in peace," while observing two minutes of silence.

2. Family members perform rituals, with the belief that the departed soul, having left this earthly realm (world), should ascend (move upward) to higher worlds (Urdhva lokas) or attain a higher state. They believe that the soul should progress from its present realm (world) to a more superior one. Why do they do all this? It is because the departed (dead) is considered a 'soul.' All these efforts are aimed at the growth of the 'soul.'

However, what needs to be understood here is that prayers by others or rituals performed for the departed (dead) bring no real benefit to the soul. Whether a soul grows or ascends (moves upward) to higher realms (worlds) depends only on the efforts made while living on the earth. It is through the spiritual practices performed with the body, the lessons learned in life, and the knowl-

edge acquired during one's lifetime that the soul grows and reaches higher realms (worlds).

Now, why should the soul grow? Is there any harm if it doesn't grow? It has been said that "the growth of the soul is essential for reaching life's ultimate goal or fulfilling life's purpose." But why should one achieve life's ultimate goal? Why fulfill life's purpose?

## **Goal - Purpose**

Having a purpose and goal in life is essential. If we do not know our destination, how can we determine the life journey's direction? Similarly, how can we understand where our journey is heading or the path we are currently traveling on? If we are not traveling on the right path, won't all our efforts and journey go to waste? Won't all our hard work be in vain? Therefore, we must first identify our destination. We must follow the right guidance to reach it. Just as sheep follow their shepherd, a person must follow a guide who can lead them on the right path in their life's journey. Otherwise, their life will be like that of a sheep without a shepherd-lost and aimless.

### **Sheep without a shepherd.**



Sheep without a shepherd are like travelers without a destination.

Without someone to guide them, sheep do not know where to go, where to find food, and are at risk of losing their way. They are prone to falling into dangers and eventually end up in trouble and hardship.



Similarly, in human life, if there is no one to show the right path- the path of dharma (righteousness), truth, and morality-people will be confused. They do not know what they are doing, what they should do, or what they should avoid. Ultimately, they end up in sorrow and suffering.

In a way, the present society is like sheep without a shepherd. People do not know their destination, nor do they understand their purpose. They are unaware of what they are doing or where their journey is heading. Everything is chaotic, deviated, and contrary to the natural order. They are like travelers without direction or purpose-essentially, like sheep without a shepherd.

That is why Jesus is referred to as the "Shepherd." The term "shepherd" does not simply mean someone who takes care of sheep but someone who guides everyone on the right path, someone who protects and ensures that no one is harmed. It means someone who helps people live peacefully, joyfully, and without any lack or suffering. It signifies someone who prevents them from deviating onto the wrong path or falling into trouble.

Similarly, all the great beings who are spiritually enlightened such as Lord Krishna, Buddha, Prophet Muhammad, Guru Nanak, Mahavir, and Patriji, all came on to this earth are like shepherds. They came to guide humanity on the right path. Not only do they ensure that people do not fall into suffering, but they also help those already trapped in sorrow to come out of it. These enlightened beings are the shepherds who discovered the path to overcome suffering. Those who follow them and walk in their path will undoubtedly be freed from sorrow. Hence, those who walk their path are like sheep with a shepherd. On the other hand, those who do not follow their path are like sheep without a shep-

herd.

Life also has a purpose. If we do not know the purpose of our life, if we do not understand what we are meant to achieve, how can we know what we should do in life? How can we determine whether what we are doing is right or wrong? If we are unaware of our life's purpose-if we do not know what we must achieve-then doesn't everything we accomplish become meaningless? All the effort and hard work we put in would be in vain.

We might achieve many things, accumulate wealth, and feel proud of our accomplishments, bragging (showing-off) about them. But isn't all of it futile (useless)? What is the use of it when what we need to achieve is one thing but what we end up achieving is something else? Doesn't all that we accomplished become meaningless? Time, energy, and, ultimately, life itself would be wasted. Therefore, to ensure that our time, energy, and life are not wasted, we must first understand our life's purpose. Our efforts must be directed towards that purpose. Our actions must align with what we need to achieve. Our work should be aimed at fulfilling our purpose. To do this, we must seek the guidance of a true teacher. Through them, we understand what we need to do. We must engage in those practices and dedicate our time, energy, and life to them. We must put in extraordinary effort. By doing so, we can easily achieve our life's purpose and make the most of our life.

Without achieving the purpose of life, one cannot reach life's ultimate destination. If the destination is not reached, one must return to Earth again and again-meaning one must take birth repeatedly, continuing the journey of life. "For how long?" Until the destination is reached. So, what is the ultimate destination of life? What is the purpose of life? The destination is related to the journey, while the purpose is what one must achieve. Therefore,

in the journey of our soul, what is the destination we must reach? And what is it we must achieve according to our soul? Let us



explore.

**"Our (soul's) ultimate destination in this journey to Earth is to reach the Realm (world) of Truth (Satyalok)." Until we reach this destination,**

One might ask, "What harm is there in coming and going like this?" that's why, Shankaracharya expressed

the following:

**Punarapi jananam, punarapi maranam**

**Punarapi janani jathare shayanam**

**Iha samsare bahu dustare**

**Kripayapare pahi murare!!**

(English):

"Again and again, birth. Again and again, death.

Again and again, lying in a mother's womb.

This worldly life is incredibly hard to cross.

Oh Murari (Krishna), out of your infinite compassion, please protect me!"

Meaning: Being born again and again, dying again and again, and falling into the womb repeatedly-this cycle of birth and death is extremely difficult and painful. Oh compassionate lord, protect and save me with your grace.

Through the above verse, Sri Adi Shankaracharya conveys the following insightful message:

One must not remain trapped in this cycle of birth, death

and suffering. One must try and aim to break free from such a life."

The complete essence of the verse is as follows:

"Seek a state beyond the cycle of birth and death-a state of liberation where there is no rebirth."

That state, which is the ultimate goal, can only be attained when one reaches the Realm (world) of Truth (Satyalok). Once one reaches the Realm (world) of Truth, there will be no need to return to the earthly realm (world). This very message was conveyed by Lord Krishna in the Bhagavad Gita.

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

Meaning: Hey Arjuna! Those who reach realms (worlds) like BrahmaloK also must inevitably (certainly) return to the earthly realm (world). However, those who reach My realm which is the Realm (world) of Truth (satyalok) will never have to return to this earth. That is, there will be no need to take birth again and return to this earthly world.

From what Lord Krishna said, it is clear that "our ultimate goal is the Realm (world) of Truth (satyalok)." It is like a river merging into the ocean. We must reach the complete and eternal soul (the Supreme being) in the Realm (world) of Truth (satyalok).

## **River - Ocean**

No matter how far a river travels, how long it flows, how many hardships it goes through, how many twists and turns it takes, and how many obstacles it overcomes, it must continue its journey until it reaches the ocean. Once it merges with the ocean, the river's journey comes to an end. This signifies that reaching the ocean is the ultimate goal of the river.

Similarly, a human being, no matter how many lifetimes they take, how long they live, how many hardships they face, how much sorrow they go through, or how many struggles they overcome, must continue their life's journey until they lose the ego of "I" and the attachment of "mine." After which one will reach the realm (world) of the truth (Satyalok). They must go through suffering even in their final birth, after attaining divinity, just like Lord Ram, Lord Krishna, Buddha, or Jesus.

Just as a river loses its existence upon merging with the ocean, a human being must also lose their individuality during life's journey. This means to let go of the notions of "I" and "mine." To achieve this, one must practice meditation.

Observe, a river has a form and name. But once it reaches its destination and merges with the ocean it loses its name and form.

Similarly, when a human being reaches the realm (world) of supreme soul/ultimate truth-the destination of life-they lose the concepts of "I" and "mine." Let us consider another example.

## **Own home**

Whoever leaves their own home and goes elsewhere cannot find true happiness or peace. But upon returning to their own home, they can experience happiness and peace. That is why a person living in the physical body, no matter where they go, always wishes to "return to their own home."

Similarly, the soul, having left its true home-the realm (world) of ultimate truth where the supreme soul resides (lives) -cannot attain eternal peace in any other realm (world). It is only when it returns to its true home, the realm (world) of truth (Satyalok), that it attains eternal peace. This is the ultimate goal of the soul and, therefore, the purpose of human life.

The soul always desires to "return to its true home."

When can we reach this destination? It is when we fulfill the purpose of our life. And what is the purpose of our life? It is to become a complete soul (Poornatma), like Krishna, Buddha, Jesus, Muhammad, Mahavir, or Brahmarshi Patriji. Only then we can reach to the realm (world) of truth (Satyalok), as they did.

Here, we must also understand some additional concepts. Those who have become complete souls (Poornatma) are referred to as "co-creators." These co-creators bring forth certain elements from themselves and infuse these elements, known as fragments of the soul (amshatmas), into living beings or bodies. The soul that is thus infused into a body is called a jeevatma or a living being.



no need for further births."

The Poornatma (complete soul) sets a goal for the living being: "You must also grow to my level and become like me-a complete soul (Poornatma). Until you evolve into a complete soul (Poornatma), you will continue to take birth. Once you reach my level, you will become like me, meaning you will return to the realm of truth (Satyalok) where I reside. At that point, there will be

Here, it is important to note one thing: No matter how many children a mother gives birth to, she remains a mother and does not reduce in any way. Similarly, no matter how many fragments are separated from the complete soul (Poornatma), it remains whole and complete. In a way, the complete soul (Poornatma) and its

fragments (amshatmas) are one and the same.

This is why incarnations like Lord Ram, Lord Krishna, and Buddha are considered fragments (amshatmas) of Lord Vishnu. Similarly, Shirdi Sai Baba is regarded as a fragment of Lord Shiva, and people even say, "Baba is Shiva."

Just as a child born of a mother eventually grows up to become a mother and gives birth to her own children, so too does a fragment of the complete soul (Poornatma), through knowledge, evolve into a complete soul (Poornatma). It achieves its life's purpose and takes the role of a Poornatma creating its own fragments.

This concept is explained in the Ishavasya Upanishad.

**Shlok|| Om Purnamadah Purnamidam Purnath Purnamudachyate  
Purnasya Purnamadaya Purnamevavasishyate ?**

Meaning: The completeness (purnam) refers to Brahman, the absolute reality. This is complete (this refers to the soul or jeevatma that has separated from the Poornatma and entered a living being). The jeevatma (the soul separated from completeness) is also complete in itself. From the completeness (Brahman), this completeness (Jeevatma) emerged. When this completeness in the living beings (Jeevatmas) attains completeness through knowledge, it remains as the supreme soul, achieving the essence of Brahman (the supreme being/the absolute reality). It transforms into a complete soul (Poornatma) and becomes a co-creators.

Therefore, we are not merely bodies; we are the soul residing (dehi) within the bodies. In other words, we are the souls. Our goal is to attain complete knowledge and become a complete soul (Poornatma). Our destination is to reach the realm (world) of truth (Satyalok). Our role is to act as co-creators, assisting in creation just as the creator does.

That is why, in the peace chant (peace mantra) of the

Ishavasya Upanishad, it is stated that the creator (Adi) is complete (purnam). The fragment that separates from the creator and becomes the living being (Jeeva) is also complete (purnam). Moreover, it is mentioned that when this living being attains completeness through knowledge, it shines as complete and remains like that.

So, "how does the fragment from the complete soul (Jeevatma) attain this knowledge? This is what enlightened sages like Brahmarishis-such as Vasishtha, Adi Shankaracharya, and others explained. They taught us that those who 1) Practice meditation (Dhyana sadhana), 2. Engage in reading books (Swadhyaya/reading spiritual books), and 3. Seek the company of the wise (Sangatya/listening to teachings of self-realized souls), can attain complete knowledge in a short time and evolve into complete souls (Poornatma), fulfilling their life's purpose.

Our Brahmarshi Patriji also taught us the same. Therefore, our life's purpose is not merely eating, drinking, and sleeping. It is to become a complete soul (Poornatma) through meditation, reading spiritual books, and staying in association with the wise. Let us practice meditation daily and strive to achieve this goal.

Why should we, the souls, strive to grow? It is to reach our destination and achieve our purpose.

We have come from the complete soul (Poornatma). It is important to remember that "births will continue until the goal is achieved." Therefore, we must accomplish our purpose and reach our destination.

We are deeply grateful to Brahmarshi Patriji for giving us such profound (insightful) knowledge and the path of meditation. Without him, we would all remain wanderers (the one who keeps roaming) without a clear destination! Patriji has enlightened so



many people with this wisdom. Without it, we would not only continue taking countless births but also waste the lives given to us.

Therefore, understand that life is not meant merely for accumulating wealth, sustaining (maintaining) a family, enjoying pleasures, or trying to escape from sorrows and hardships, only to end life in vain. That is not our purpose. Dying is not the ultimate goal of life.

Life has a goal and a purpose. Hence, we must strive and work towards it. Those who make this effort and achieve it are truly great. They are those who make meaningful use of their lives.

If you wish to understand this more deeply, follow the following three jewels of spirituality:

1. Practice meditation (Dhyana sadhana),
2. Engage in reading books of the enlightened masters (Swadhyaya),
3. Seek the company of the wise (Sangatya). Walk the path shown by Patriji.

# **Sankhya yoga... pancha vimsathi (25 fundamental principles)"**

"Vimsathi" = "1/5th of a hundred"

"Pancha" = "5"

Therefore, "Pancha Vimsathi" means 25.

The union of Purusha (supra consciousness) and Prakriti (nature/fundamental energy) is "Creation" = "25 Principles."

The entire creation is composed of 25 principles.

Purusha refers to the fragment of primordial (primal/original) consciousness, which is the living being (the Jeevatma),  
or (the Amshatma).

**Living being = Purusha (supra consciousness) + root body  
(body of causes) + subtle body (astral body) +  
the physical body  
 $25 = 1 + 2 + 17 + 5$**

The number of "supra consciousness" (Purusha) is "one."

"Nature" (Prakruthi) is composed of 24 principles.

The living being takes on 3 bodies when entering into nature.

**Root body (body of causes)- 2, Subtle body (astral body)- 17,  
and the physical body - 5.**

Root body (body of causes) number is 2= "mind" + "ego"

Subtle body (astral body) number =  $5+5+5+1+1 = 17$

Subtle body (astral body) = 5 essential elements + 5 sensory organs + 5 motor organs + mind (1) + intelligence (1)  
"Subtle forms of the 5 elements (Tanmatralu)"  
Number of the physical body is 5 which are 5 great elements of nature.

Hence, the number of a living being who is the bearer of the physical body = 25.

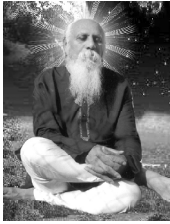
"Pancha vimsathi = 25"

When a person dies physically, his number is  $25 - 5 = 20$ .  
When he moves from the subtle realm (world) to the causal realm (world) his number becomes  $20 - 17 = 3$ .

When he attains soul-knowledge, meaning when the ego is destroyed and the mind is purified,  
his number becomes  $3 - 2 = 1$ ."

At that point, he stays peacefully, without duality,  
as the Supreme Being (Purushottama),  
the Supreme Soul (Paramatma), eternally (forever).

This is the essence of Sankhya Yoga  
as explained by Kapila Maharshi.



## How to meditate? Observation of the breath.



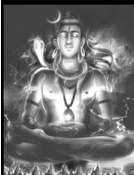
Sit in a comfortable position, with your hands clasped (locked) and legs crossed, and close your eyes. Simply focus on your natural breathing, noticing each inhale and exhale.

Even if numerous thoughts arise while focusing on your 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 empty and calm. This is the true state of meditation.

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 flows abundantly into the body, cleansing the nervous system. This energy heals all ailments (illnesses), and as the nervous system is purified, our karmas will dissolve.

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

**ALL THAT YOGIS PREACHED WAS MEDITATION ONLY -  
ALL THAT THEY HAD PRACTICED WAS MEDITATION ONLY.**



**Meditation means  
observation of  
the breath**



## **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.

## **To watch Tatavarthy's zoom sessions:**

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

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](http://www.tst.org.in) and click on the "Join WhatsApp Group" link.



with the blessings of Brahmarshi Patriji...

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The question of "What is the purpose of life?" remains unanswered for many. What is the real aim of life? What are we supposed to do in this life? What should we achieve? What is the ultimate goal of life? Where is this journey of life leading to? Is it only until death? Or is there more beyond that? Will this journey ever end? If it does, when and where will it end? Many are puzzled by such questions.

Hence, this is an effort made to find the answer to this question "Why is this life?"

**-Tatavarthy Veera Raghava Rao**

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