

WHAT COMES AFTER DEATH

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What comes after death



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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 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.

1.What comes along with us after death

The practice we have been doing and the knowledge we have been gaining over the past few years will greatly help us progress on this spiritual path. All of this will be immensely beneficial for our next birth.

Earning well today will secure our future in this lifetime and provide us comfort.

Similarly, the education we gain today will support our growth in the future. Performing well in high school leads to college, and succeeding in college opens the door to postgraduate studies. The hard work invested in learning is never wasted; it becomes a stepping stone for future success.

Similarly, the hard work and achievements of this lifetime are never wasted.They will greatly benefit us in our next lifetime. Just as passing one class allows us to move on to the next class, rather than going backward, everything we learn and accomplish in this lifetime is beneficial for the next lifetime. In this way, neither the effort nor the success of this lifetime is wasted.

The hard work we put in here will surely benefit us in the future. Many believe that everything ends with death and nothing remains beyond it. However, even after death, we continue to exist, and all that we have done and achieved is not wasted. Some may think, "The body is burned, and only ashes remain." While the body may be destroyed, whatever that has been done here is never wasted. Hence, Let us understand: What are the things we do, achieve, and learn that come along with us.

Meaning, our present life is a reflection of the deeds and what has come along with us from our past lifetime, and whatever we achieve now will be useful for the next lifetime.

So, let us understand what comes along with us. It can be classified into four types, which are as follows:

1. Tendencies (Interests), 2. Impressions (Habits), 3. Actions (Karmas), 4. Knowledge.

Here, "Tendencies can be described as interests, which can also be referred to as likes.

Impressions can be described as "habits."

Actions include "The deeds we perform and the words we speak.

Knowledge means something which is "beneficial to the soul," helps in "soul's growth."

Although these are invisible to the eyes, they will come along with the human being even after death. Let us understand about these in detail.

2. Tendencies (Interests)

These tendencies are of three types:

1. Bodily tendencies,
2. Worldly tendencies,
3. Scriptural tendencies.

1. Bodily tendencies (Attachment to the body):- Tendency to identify oneself with the body.

2. Worldly tendencies (Attachment to the world):- Tendency to associate closely with the mind and be influenced by it.

3. Scriptural tendencies (Attachment to the knowledge):- Closely associating with intellect, and performing actions driven by it.

"In a way, these three tendencies are like iron handcuffs for human beings. These cannot remove sorrow, nor they help in attaining liberation (moksha)."

Therefore, let us learn more about these bodily tendencies.

1) Bodily tendencies:- Signifies actions performed for the sake of the body are called bodily tendencies. Living for worldly life, family, spouse, children, relatives with deep attachment towards them, dedicating one's entire time and life entirely for them only is referred to as bodily tendencies.

If someone questions this, they often reply, "What else is there? What else to do? This is my responsibility." Striving and working for them until death is considered bodily tendency.

For these individuals, their thoughts revolve solely around the body. They focus entirely on bodily comfort, health, fitness, and beauty. Such tendencies are referred to as bodily attachments.

However, it must be understood that the body, in essence, is

a "source of diseases and a seat of suffering." Realizing this reduces attachment and affection toward it. Yogis have referred to the body as "a vessel of filth."

2) Worldly tendencies :- This is related to the mind. For such individuals, the mind holds greater importance. They prioritize the world and its people above all. Their minds are filled with numerous desires, striving to excel in every field and surpass others. They dedicate their entire lives to fulfill these desires.

Each person has a unique interest in a particular field. They aspire to become experts and champions in that area, dedicating their time and all their energy to it. For instance, some focus on music, others on sports, some on films, others on politics, and some on earning wealth. Their mind likes and desires it.

Therefore, they dedicate themselves entirely to them, giving them top priority. They don't pay attention to anything else and often think more about others than themselves. This is referred to as "worldly tendencies."

3) Scriptural tendencies:- In a way, this is related to the intellect. All the actions of those who perform at the level of intellect tend to engage in activities like:

Study all the scriptures, fully believe in them, and strive to live accordingly. This is referred to as "Scriptural tendencies."

Observing closely, we see that people who are focused on the body engage in physical actions, those interested in worldly matters pursue mental activities, and those who are inclined towards intellect will involve themselves in intellectual activities.

What happens here is that the tendencies people focus on and act upon in this life carry over to their next lifetime as well. In essence, the way they live in this lifetime determines how they

will live in the next one-they won't live differently. For example, if someone was a great musician in his past life, he will naturally exhibit exceptional singing abilities from a young age in this lifetime.

If a child recites Bhagavad Gita verses at an early age in this lifetime, it can be understood that he was a scholar of the Gita in his past life.

Similarly, if a child drives a car at a young age, it indicates that he was an expert in driving in his previous lifetime. Watching such instances on YouTube is truly surprising. It can be understood that the main reason behind these skills is the tendencies carried forward from previous lives.

These tendencies or interests that follow the Soul through multiple lifetimes and do not let go easily. Therefore, we must understand that the interests and likes we have in this lifetime will not leave us .

Therefore, as everyone is destined to have a rebirth, it is important to develop good tendencies and interests in this lifetime.

Those tendencies will be very helpful in the future, that is, in the next lifetime. Therefore, it is important to remember that whatever is achieved or done in this lifetime is not wasted. If you have strong attachments in this life either towards your children, spouse, or wealth, those attachments will not end with this lifetime; they will be carried forward into the next lifetime as well. You will not show interest towards spirituality or make an effort to gain knowledge.

Now we are observing that whoever is attached to their wife, husband, children, or wealth do not show interest towards libera-

tion or try to free themselves from sorrow. But when difficulties arise, they worry saying, "Why has my situation turned out this way? Why has my life become like this? What should I do?"

Therefore, if one overcomes bodily and worldly tendencies in this lifetime, they may develop spiritual interest in the next lifetime and strive for liberation.

Therefore, anyone who wishes to escape sorrow must free themselves from these three types of tendencies. Only then they will attain liberation, which is why it is said, "Liberation is the destruction of tendencies."

No one can avoid birth, body, or the effort to gain knowledge. However, these tendencies become obstacles. These tendencies are not visible, yet they come along. For example, consider a container in which asafoetida (hing) is stored. Even after removing it from the container and cleaning it thoroughly, the smell still remains.

Similarly, even if one gives up worldly life and wealth in this lifetime, the tendency and longing for family and wealth often remains in the next lifetime. These tendencies continue, and no matter how much one explains, such individuals fail to understand it.

No matter how often they are told, "You are not the body, not the mind, not the intellect, but the soul," they don't understand it because of the tendencies.

Therefore, at least now it is essential to start letting go of such harmful tendencies.

That is why Patriji suggested to do these four things:

1. Intense practice of 'observation of the breath' meditation,
2. Reading books related to soul-knowledge, 3. Association with

the wise, 4. Performing selfless service in this path.

We invite many people to join the meditation path, but they do not show interest. The reason is that they were unable to develop interest in these practices in their past lifetimes. That is why it is said, "Only those with past life impressions enter the path of knowledge."

Look at the Bhimavaram classes, people come from various places, right? This means that while there may be thousands or even lakhs of people in those towns, only two or three people come. Why don't the others show any interest in gaining knowledge? It is because their past lives were focused on other interests.

It is important to make sure that our efforts in this lifetime do not go to waste. Why? Because whatever we accomplish in this lifetime is beneficial and is carried forward to support us in the next lifetime.

If we study hard this year, we move to the next grade, right? Similarly, if we put in effort in this lifetime, we progress to a higher spiritual state in the next lifetime. Therefore, never forget that everything we do will be carried forward. However, remember this: The people you are attached to-family, children, spouse, or wealth-will not come with you. But the attachment and interest you have in them will follow you into the next lifetime.

Therefore, in your next lifetime, you will once again like a similar kind of life.

Therefore, you must shape your future wisely and not assume that "All that you have now is permanent."

3. Impressions (Habits)

Earlier, we discussed tendencies. Now, let us discuss impressions. Impressions are also referred to as habits. Elders often say that these can be categorized into three types.

They are:

1. Clay-like impressions
2. Wood-like impressions
3. Stone-like impressions

Consider this: A lump of clay dissolves quickly when placed in water. A piece of wood, however, softens slowly over time when immersed. But a stone remains unchanged, no matter how long it stays in water.

Even elders mentioned these habits in the same way. From these, it is easy for us to understand what kind of impressions we have brought along with us.

1) Clay-like impressions:- When someone with these habits is told by elders, teachers, or spiritual masters like Buddha, Krishna, or Patriji that "Your habits are causing you harm and suffering; you need to change them,"

They understand what the elders say and transform themselves right away just as a lump of clay dissolves in water. These individuals take the guidance and change their habits.

Even among human beings, there are people with such qualities. Speaking from my experience, when I entered this path of meditation, Patriji once visited our meditation center.

In that meditation center, I made them write large signs on the walls, one side saying "For Women" and the other side saying

"For Men" to designate separate seating areas. This means I arranged it to clearly indicate separate seating areas for women and men.

Patriji saw it and laughed, saying, "Such signs are usually seen in railway station washrooms-'Women' and 'Men.' Instead, replace them with 'Aham Brahmasmi' on one side and 'Tatvamasi' on the other." I instantly understood his point and promptly changed the signs.

He also suggested placing our society's emblem outside the meditation center. Normally, people are reluctant (unwilling) to make any changes. However, I understood what he said and immediately implemented the change.

It was then that I realized I am a person with "clay-like impressions." This means that when elders tell the truth, understanding it and making immediate changes is what is referred to as a "clay-like impressions."

Among his 18 guiding principles, he stated, "Do not engage in idol worship; worship only the truth." Yet, as a devoted follower of Lord Venkateswara, I had even built a special temple.

In the beginning, Patriji organized a three-day yajna, and the first day was Saturday. While Patriji was making everyone meditate, we, as habituated on Saturdays, performed a puja in the temple. After completing the puja, we returned to the room and sat down.

Noticing us coming into the room, Patriji who was on the stage left everyone in the meditation and came to the room. In a slightly serious tone, he asked, "Where did you go?"

We answered, "We have a habit of performing puja every Saturday, so we went to perform puja." He then asked, "Why did

you perform the puja?"

He asked us that because when meditation was going on we went to perform puja in the temple.

We did not understand what to say, so I replied, "Perhaps it's because of performing pujas that we are fortunate enough to meet people like you." To this, he responded, "It's actually because of your pujas that meeting someone like me took so long." When I tried to justify it as something beneficial, he firmly stated that it had only caused loss.

After that incident, I began to read the Bhagavad Gita, Upanishads, Puranas, and also started listening to Patriji's audios and watching his videos. It was through this, that I realized what Patriji said was indeed the truth.

Furthermore, while reading Swami Dayananda Saraswati's book 'Satyarthha Prakasham', I came across his statement, "Puja is not a step forward but an obstacle," which resonated with what Patriji said. I realized that a "step forward" signifies progress and gain, whereas an "obstacle" implies falling into a pit and experiencing loss.

I have studied a bit about why Patriji says no to worship, what loss there is in it, why he insists on 'practicing meditation only,' and what benefits it provides.

Naturally, while sitting in the temple, I used to listen to "Hymns by Annamayya (Annamayya keerthanalu)". One day...

In the song 'Brahmamokkate Parabrahmamokkate,' (Telugu hymn) I heard the line 'Hinaadikamulu endulevu, andariki Srihare antaratma,' and I understood its meaning as well.

In other words, there is no such thing as an "inferior" or "superior." Meaning, nobody is an "inferior being or a superior."

Meaning, there is no such being which is "inferior" or "superior." The main reason for that is that "Sri Hari is the inner Soul of all." Thus, I understood the meaning of the song.

Sri Hari refers to Lord Venkateswara, right? I understood that He resides within everyone in the form of 'Soul.'

At that moment, I realized that all these years, I thought that Lord Venkateswara resides in Tirumala, and I would go there. But in reality, I understood that the Lord Venkateswara truly resides within this body.

That is why Patriji said, "Do not engage in idol worship; worship only the truth, which is the Soul." This is because "The Soul is God."

Until that point, I was afraid to stop performing pujas, fearing if I was doing something wrong. The reason was that it had been my habit since childhood-over 50 years. When someone has a habit, it is very difficult to change.

"How can the impression carried over from many lifetimes disappear just like that?" However, because such a great Brahmarshi Partiji said it, I was able to change that impression.

At that point, I realized that if one goes to Tirumala, there is an idol, but when one goes inside the body, it is like going to the true Lord Venkateswara.

When I used to visit Tirumala, it would only be once or twice a year. Even then, they wouldn't allow to see it even for a minute.

However, during meditation, I used to sit for hours in the presence of the true Soul, which is none other than Lord Venkateswara.

When I sat in meditation like that, I experienced boundless

joy, gained immense energy, and underwent many transformations within myself.

Therefore, I deeply understood what Patriji said and was able to change my habit immediately. Now, I realize that what I have is a "Clay-like impression." Earlier, I used to be afraid, but there is no fear now.

In a similar way, Ravi used to eat a lot of non-vegetarian food. After meeting me, I explained that meat eating enhances rajasic qualities, which can lead to performing actions that should not be performed. I also told him that taking the life of another being is against the natural order of creation, and the resulting karma eventually has to be experienced.

He has some diseases, he understood and realised that "meat eating is the reason for his diseases" and immediately he changed.

Over time, he experienced significant transformations in various aspects of his life-his interactions with his wife, his behavior with colleagues and higher officials at work, and in many other areas.

From this, it can be said that Ravi's behavior was shaped by a Clay-like impression. However, those who recognize and transform such established habits can greatly progress in life.

When one understands the essence of what elders say and brings necessary change within themselves just like a clay which dissolves in water, their habits will also change.

Many people have changed when such aspects were explained to them. In matters like idol worship or meat eating, several individuals have transformed because they have clay-like impressions within them.

2. Wood-like impressions:- There are six reasons for people not being able to give up idol worship. The first reason is "impressions"-habits established since childhood. Therefore, there is no immediate change, even when told, they might agree with it and say, it is correct, but there will not be any change.

When a woman asked me about idol worship, I told her, first, "Understand who God is, where He resides and how to seek Him. After that, do whatever you decide to do."

When I asked her, she said God is the Soul and that soul resides in everybody's body. But she still visits temples. This indicates that although she knows everything, she is unable to give up the habit.

This shows that she has Wood-like impressions. The reason is that she will transform slowly. She still needs to attend more classes. People with "clay-like impressions" transform immediately after attending our classes. But those with "wood-like impressions" need to attend our Zoom sessions and the Bhimavaram classes, for several months to slowly bring change in themselves.

Those who attend these Zoom sessions and Bhimavaram classes will slowly understand and implement the changes. Such people are considered to have "wood-like impressions" but people who transform immediately when said are considered to have "clay-like impressions."

Meditation helps in intellectual development which will enable people to understand and live in truth which they will automatically put into practice.

Hence, impressions do not disappear quickly. There is no problem if the impressions are good. But if they "cause harm, obstruct growth, or hinder relief from sorrows," such habits must

be changed. For this, one's intellect must develop. To achieve that, intense meditation practice is essential.

We are discussing "What comes along with us after death." The reason is that while living, a person acquires many things on this earth. He earns wealth, acquires properties, lands, positions, jobs, and gold. He accumulates numerous possessions.

He also forms relationships-wife, children, grandchildren, relatives, friends. He surrounds himself with people he considers his own.

However, when death arrives, none of these possessions or relationships come along. Everything is left behind. Yet, during their lifetime, they claim everything as "mine"-"my wealth," "my family," "my possessions," and so on. But in the end, none of these things which he calls "mine" or "my people" doesn't come along. Despite this, people spend their entire lives focused on acquiring and accumulating these things and relationships. But, what comes along with a human being after death? Only the four things that we mentioned earlier will come along with us after death.

But a clever person does not prioritize things that do not come along. Such people are yogis. We need to learn from them. From great individuals like Ramana Maharshi and Swami Vivekananda, we can learn that they never gave importance to "what does not come along with them after death".

Instead, they concentrated entirely on what comes along. Therefore, a truly fortunate person is one who identifies what comes along with them, determines what benefits or incurs losses to them, and directs their focus accordingly.

One who understands all these things and earns what benefits them is truly fortunate. However, living without any thought

or direction, carelessly, not only leads to loss in this life but also results in hardships and suffering later on.

Therefore, it is important to understand what comes along. Many people think, "What is there in it?" But there is everything in it. Why? Because death is not the end of life.

Patriji clearly explained that death means "changing the place and the body." It does not mean ceasing (stopping) to exist. Therefore, it is the body that dies. What remains is the soul. The soul is our true self. When the soul enters a body, it is called birth. When the soul leaves the body, it is called death.

Hence, we the soul, when we are born, we take a body. During that lifetime, with that body, we acquire many things, achieve many things, gain many experiences, and ultimately leave that body behind.

If we observe carefully, we come into this world empty-handed. Similarly, when we die, meaning, when we leave this world we go empty-handed. There is nothing that we can physically hold and take with us. The reason is simple: Without the physical body, there are no hands. Without hands, how can we hold anything and carry it?

However, we take with us the invisible. Yet, most people focus only on what is visible, giving importance to those things, believing they belong to them, considering them permanent. They take pride, feel happy, show off, and even become arrogant about these visible possessions. But they fail to realize that these things are temporary and will not accompany them.

Moreover, when they lose something they acquired, they feel pain and sorrow. They don't think that, "All these visible things don't come along." Instead, they feel as though they have suffered

a great loss and stay in sadness. They also feel envious of others when they see that others are possessing things they don't have. They think, "How fortunate they are," and consider themselves unlucky.

This attachment to the visible and the ignorance of the invisible leads to unnecessary emotions and suffering. True wisdom lies in understanding that the invisible is eternal, while the visible is temporary. Recognizing this difference helps us focus on what truly matters.

If one truly understands that material possessions and worldly achievements do not come along with us, they would feel compassion for those who are overly attached to such things. They might think, "This person is in illusion, celebrating things that are temporary." Recognizing this truth removes envy and develops empathy for others. Instead of worrying over what they lack, they would realize, "Why should I grieve for things that aren't truly mine?" This is the essence of wisdom, and it will reflect one's depth of understanding.

Wisdom lies in knowing, "I am not the body; I am the soul."

Those who know this, those who grasp this truth will not prioritize what is left behind when they die, meaning, depart this world. Instead, they focus on the invisible virtues, actions, and knowledge that "come along with the soul."

Consider the life of Ramana Maharshi. He had no attachment to material pleasures, wealth, or possessions. He lived wearing simple attire (cloth around waist) and eating whatever was available for the day.

Many disciples and devotees visited him regularly. On one occasion, a thief thought, "With so many people visiting, he might

have received countless gifts and must have a lot of wealth." The thief decided to rob Ramana Maharshi and, one night, sneaked into the ashram. When the thief entered the hall, Ramana Maharshi noticed him and calmly said, "Oh, my dear son! It seems that you have come to take what I have. Do one thing, you will fear to rob from me if I am here, "Don't worry; I will go outside so that you can take whatever you need without hesitation and take them with you. I will come back once you are done."

The thief was confused by this response. When he went inside and saw, he found nothing. Then, he fell at Ramana Maharshi's feet and left.

This story illustrates that Ramana Maharshi gave no importance to "things that do not come along with us." If we are clever, we will not think about things that do not come along with us.

Hence, understand that what has been given to us, how much has been given to us that much only was given to us by nature. We must understand that we are given what we are given based on our merit/eligibility. Lead a life with satisfaction. Such individuals will be happy. No matter how little you can contribute to the welfare of the world, contribute that much because it is that result which will come along with you. But no matter how much you accumulate on the earth it 'will not come along.' This can be understood only by the wise.

Therefore, understand that only tendencies, impressions, karmas and the knowledge we acquire will come along with us.

It is important to understand that wealth, power, or high-ranking positions do not define greatness. These things are temporary. One might lose the job some day, retire some day. we are seeing people with positions, "Are they holding their positions

forever?" Also, we don't know when money will come and when it will go.

We have seen it-Anil Ambani was once a billionaire lost all his wealth due to changing circumstances. It is the same to anyone. Thus, wise individuals do not give importance to temporary possessions.

As souls, our efforts should be directed towards the growth and benefit of the soul. We must strive for the growth and progress of the soul. This is because the body is temporary and exists only for a limited time. Once the body is left behind, the soul-our true self-moves to its own realm (world). That is permanent for us. That is where we should progress.

That is why, elders advise us to live like souls when on Earth and to engage in actions that benefit the soul. By doing so, you can achieve greatness. Those who attained such greatness include Ramana Maharshi, Ramakrishna Paramahansa, Swami Vivekananda, Yogi Vemana, Veerabrahmendra Swami, Buddha, and Jesus. Furthermore, there are many others like Lord Ram, Lord Hanuman, Patriji, Shirdi Sai Baba, Meher Baba, and Sathya Sai Baba, who enlightened themselves and shared their insightful experiences and teachings with the world.

Those who live by identifying with the body thinking, "I am this body" lead a different way of life, performing different actions, and having different priorities. On the other hand, those who live with an understanding that "I am the soul" have an entirely different approach to life, performing different actions, and have different thought processes.

Those who live with the understanding of 'I am the body' cannot understand what those who believe 'I am the soul' do and tell. Those who identify with the body consider 'God who is soul'

as 'an idol'. When told that all beings are the same, they respond by saying "A chicken is different and I am a human being".

Not only that, if we say, "Do not kill them, do not eat their meat, that will hinder (obstruct) your growth and lead to your downfall". They don't understand it.

However, wise people listen to the great people and try to practice what they preached. Those who attend these Zoom sessions or come to the three-day classes in Bhimavaram are all of a higher level. Such individuals are rare, these are only a few among millions.

These people belong to the "Clay-like impressions." They change immediately when elders advise them, if they are told about meat eating, they quit immediately.

But people with 'Wood-like impressions', no matter how much you explain, will say things like, 'My father eats it, my grandfather ate it, everyone in our family eats it,' and they ask various questions. They even say, 'If eating meat is a sin, aren't you eating vegetables? They also have life, don't they?' and ask many such questions.

Once such doubts are cleared, it takes time for them to understand and bring changes in them. That's why, Patriiji advised associating with wise individuals.

3. Stone-like impressions: There are others who belong to the "stone-like impressions." who won't listen no matter how much you explain. The gurus say, 'It's useless to explain to this person,' and leave them. They only try to explain to those who are willing to understand.

However, a stone, however long it is soaked in water, does not soften. Such people are like that. They are in the early stages

of their spiritual journey and will require several lifetimes to overcome such habits.

At the very least, those with a "wood-like impressions" may change in a few years.

Therefore, it's important to understand what habits to cultivate, what habits will benefit us, and what habits will shape our future. Above all, it is essential to adopt habits that help in the soul's growth. The person who imparts such habits is clever.

It is important to understand the teachings of the gurus and focus on "what comes along." While we may not understand this right now, it will become evident (obvious) in the future.

When we give importance to what comes along, it shapes a brighter future for our next birth. Such individuals are truly blessed. They will receive respect and find meaningful companionship even after death. Therefore, we must prioritize "what comes along with us after death."

The greater the understanding a person has of what comes along with them even after death, the better they can shape their future birth.

Many people believe that life ends after death, but that is a misconception. This is because if you identify yourself as the body, life indeed ends there. However, everyone is a Soul, and therefore, there is certainly a future. This future can be classified into three types:

1. The future that exists within this lifetime.
2. The life that exists after death.
3. The future that begins when one takes another body, meaning in the next birth.

To ensure that all these futures are better, one must develop an understanding of "what comes after death."

Thus, instead of focusing on what is here, we should pay attention to "what comes along." The deeper you understand this, the more effectively you will put it into practice.

Therefore, knowing is not important; understanding is important. Merely knowing has no benefit, but understanding brings benefit. Because the one who understands will put it into practice.

Such individuals will attain an extraordinary birth in the future.

Many people feel distressed (upset) looking at certain shortcomings in their lives and blame God, saying, "This is the life I was given; my fate is like this." They also say, "Why has God given me so many troubles, so many problems, such a family, and such circumstances?" However, there is no need to feel upset. If you have awareness and understanding of the challenges that come your way, you can attain a future life free from difficulties and problems.

Therefore, whatever needs to be accomplished or corrected must be rectified in this lifetime only. If we neglect to act now, what can we possibly achieve or change after this lifetime?

When we step onto this spiritual path, we enter the path of wisdom. Therefore, we must have awareness of everything. Only those who remain in an intellectual state and soul state can understand all these aspects. Hence, let us also gain awareness of the actions (karmas) that 'come along with us even after death.'

4. Actions (Karmas)

What is karma? How many types of karmas are there?

Let us delve into aspects such as, which karmas should we prioritize, and what kind of karma should we perform? Karmas can be broadly categorized into three types:

1. Present actions
2. Accumulated actions
3. Fated actions

'Present actions' refers to the actions we perform in the present, also known as Agami karmas.

From the time we wake up in the morning to the moment we sleep at night, we engage in countless activities, including speaking and performing actions. Both our deeds and words contribute to our actions.

Out of the actions performed in this lifetime, 60% of them are experienced during the same life. The remaining actions will get accumulated in our account after death and are referred to as Accumulated actions.

In ancient scriptures, this is often called "Chitragupta's Ledger," and in our PSSM society, it is referred to as the "Akashic Records." When we are reborn, a portion of these Accumulated actions are carried forward into the next birth. This selected portion of actions is termed Fated actions.

Fated actions are unavoidable; they must be experienced and resolved in the same lifetime. There is no escape from it, regardless of whosoever. In this way, actions exist in three forms which influence our future. The greater our understanding of these types of actions, the greater the benefit we gain.

Not only that, there are people who perform these actions in three ways:

1. Sinful Actions, 2. Virtuous Actions,
3. Liberating Actions, also known as Soulful Actions.

If we observe, some individuals engage in 'Sinful actions', others perform 'Virtuous actions', and only a few pursue 'Liberating actions' meaning 'soulful actions.'

To put it in a way, those who participate in Zoom sessions or attend the classes in Bhimavaram are likely to have an understanding of these types of actions and the principles of Law of karma.

They give more importance to liberation-oriented actions rather than sinful or virtuous actions. They engage in liberation-oriented actions because those who have entered the path of knowledge have the following understanding:

1. 'Sinful actions cause suffering.'
2. 'Virtuous actions lead to enjoyment/pleasures.' but,
3. 'Liberation-oriented actions lead to moksha (liberation).'

This understanding is clear to those who are on the path of wisdom. However, those who are new to meditation might not yet fully understand these concepts.

While Virtuous actions do not bring significant harm, Sinful actions lead to severe consequences, including immense suffering and even the experience of hell. To overcome sinful actions, one must engage in 'liberating actions', which involves developing knowledge through meditation. As Patriji taught, true wisdom is gained through "Observation of the breath meditation". No other form of meditation can provide such wisdom.

As mentioned in the Bhagavad Gita:

"Jnanagni Dagdha Karmanam" - meaning all past karmas are burned away in the fire of wisdom.

Why should the karmas be burned? Meaning, when all the karmas are burned, the state of liberation (moksha) is achieved-a state that all human beings desire. This is known as the state of 'freedom from suffering' or the 'state of eternal bliss.'

Therefore, such wisdom is only possible through the practice of "Observation of the breath" meditation.

It is essential to understand that both sinful actions and virtuous actions are related to the body. In contrast, liberating actions are connected to the soul. For this reason, it is crucial to explore this concept more deeply.

Earlier, we discussed that people engage in three types of karmas.

Some perform sinful actions. Some engage in virtuous actions. Very few practice Liberating Actions, also called soulful actions.

If we think deeply, these actions can be classified into two main categories:

1. Body-Oriented Actions
2. Soul-Oriented Actions.

Actions done for the benefit of the body are termed as Body-Oriented actions, whereas actions aimed at the growth and benefit of the soul are referred to as Soul-Oriented actions.

Furthermore there are two types within Body-Oriented actions:

1. Sinful Actions
2. Virtuous Actions

Likewise, Soulful actions can also be divided into two types:

1. Sinful Actions 2. Virtuous Actions

1) Sinful actions in Body-Oriented Actions:- Actions that cause harm, difficulty, pain or violence towards others or other living beings.

Patriji stressed about such actions. He said, "Do not commit violence against living beings and avoid meat eating." This is because those who commit physical sinful actions will have to experience the consequences of those actions with their own body in the future. Those who are suffering with diseases now are those who have caused harm or violence to other living beings in the past. That is why Patriji emphasized saying, "Do not harm any living beings."

Furthermore, deceiving, exploiting, or damaging (incur loss) others will bring back similar consequences. If someone injures another person's leg, they might lose their own leg in an accident or due to an illness. The harm one inflicts on others eventually comes back in some form and they will have to experience it.

Another important point is that creatures like animals, birds, insects, and aquatic beings are collective souls, whereas human beings are individual souls. Therefore, the harm inflicted upon fellow human beings is far more severe compared to the harm caused to other living beings.

While the effects of harming animals may take time to manifest, the consequences of harming human beings often are more immediate and severe. For instance, those who exploit or harm women, mistreat their employees, or cause suffering to innocent people and subordinates will face serious consequences for their actions.

Therefore, it is crucial to act with compassion and responsibility, not only towards animals but also towards other human beings. Failing to do so can lead to significant suffering in return.

2) Virtuous Actions in Body-Oriented Actions:- These are actions that bring benefits, joy, and well-being to others, whether human beings or other living beings.

When someone performs service to others, they experience pleasure meaning they enjoy in the form of comfort.

Acts of service include helping others by offering food, clothing, financial aid, or medical assistance.

By engaging in such virtuous deeds, a person enjoys physical and material well-being. Helping others will bring benefit to one's own body in return. This is why elders and scholars emphasize avoiding sinful actions and focusing on virtuous actions.

Similarly, in liberating actions meaning, the soulful actions are also of two types:

1. Sinful Actions, 2. Virtuous Actions.

Therefore, if one first understands the difference between body-oriented actions and soul-oriented actions only then they can understand concepts like 'sinful actions related to soul and virtuous related to soul.'

"Body-oriented sinful actions" lead to suffering and misery, while "Body-oriented Virtuous actions" bring pleasure.

In the same way, in liberating actions, sinful actions lead to the soul's downfall, while virtuous actions uplift the soul and result in liberation (Moksha).

All actions related to the physical body are called Body-oriented actions, while actions related to the soul are referred to as Liberating actions.

1. Sinful Actions in Liberating Actions: Some individuals, even after entering the path of meditation and spirituality, resort to deceiving others in various ways to accumulate wealth. They take advantage of people's innocence and weaknesses for their own selfish gains. This is recognized as a soul related sin or a sin related to liberation.

Likewise, others talk in a manipulative and deceitful way to dominate or control people, causing them undue suffering. Such actions are also considered liberating sins.

Some individuals exploit people in the name of pyramids to collect large amounts of money, using it for their personal needs, such as supporting their families or building their homes.

Anyone who uses this path as a means to gain profit in any way is committing liberating sins, which result in the eventual downfall of their soul. This is why, Patriji included a principle in the 18 guiding principles of PSSM, stating that "monetary transactions (receiving money) have no place in the path of meditation."

Remember, 'observation of the breath' is the only true practice related to the soul. However, many people interpret guiding as focusing on words and teaching about various types of meditations. These do not fall under the category of soul-related actions; they are connected to the mind. Therefore, the guidance provided by such individuals does not benefit the soul or contribute to its growth.

In the world, there are practices which are body-oriented and mind-oriented. Guiding falls under mind-oriented practices.

2. Virtuous Actions in Liberating Actions: In simple terms, it is important to remember that the practice of "observation of the

breath meditation" is the only practice truly related to the soul. All other practices are connected to the mind or the body.

Practice of "observation of the breath meditation" is the only 'virtuous action related to the soul.' Therefore, all actions performed in this meditation path are considered soulful virtuous actions.

To better understand, let's differentiate between body-oriented virtuous actions and soul-oriented virtuous actions. offering food at the Shirdi Sai Baba temple is a body-oriented virtuous action. However, offering food during the Kadthal Yajna or during three-day classes in Bhimavaram is considered a soul-oriented virtuous action.

Distributing textbooks to students in schools is a body-oriented virtuous action, whereas distributing books of meditation or spiritual wisdom is considered a soul-oriented virtuous action.

At the soul knowledge training center in Bhimavaram, many attendees gain knowledge by writing down what they learn, which not only benefits them personally but also serves future generations. Providing such spiritual books for free is also classified as a 'soul-oriented virtuous action.'

Not only that, many people kill other living beings, causing harm and violence. To prevent such violence, if books related to non-violence are distributed to them to enlighten them, it can be considered as "soul-oriented virtuous action" because the soul of that living being attains significant upliftment. When one benefits the soul of another living being in such a manner, their own soul also gains benefit.

Sharing knowledge that benefits others is among the greatest 'soul-oriented virtuous actions.' Such actions are directly connected to the betterment and growth of the soul.

Since everyone is a soul, the soul must benefit. For that, one must practice "Observation of the breath meditation," along with this, one must engage in activities that benefit the souls of others. Therefore, we all have entered this path of meditation, it means we have embarked on the path of liberation. Hence, in these liberating actions, that is, in actions related to the soul, we must ensure that no harm comes to others through our actions. Especially in the name of meditation, if one deceives, lies, misleads, hinders (obstructs) the growth of others, or exploit with their selfishness, then they will suffer a spiritual downfall.

Elders often say, "Sin must fully mature before it bears fruit." If someone continues wrongdoing without facing consequences, it means their sin has not yet reached its peak. However, It is important to keep this in mind that many such individuals, despite their actions, eventually face the consequences or disappear altogether after a brief period of fame.

In the same way, both body-oriented actions and soul-oriented actions are categorized into two types:

1. Desire oriented actions
2. Selfless actions

Desire oriented actions are actions performed with the expectation of result, whereas Selfless actions are performed without any expectation of result.

1. Desire-Driven Actions for Bodily Gains: Look, when someone performs worship with the intention of gaining physical benefits, like fulfilling a "desire," it is called "desire-driven action." Similarly, even sacrifices and rituals, such as yajnas and yagas, performed with specific desires, are also referred to as "desire-driven actions."

For example, performing a yaga to bring rain, to conceive

children or wealth, for the expansion of a kingdom, or to achieve some benefit-such grand rituals conducted by kings are all considered desire-driven action.

2. Selfless Actions for Bodily Gains: When actions are performed without any expectations or results, they are called 'selfless actions.' You may undertake actions for bodily benefits, but if you do them without desiring outcomes, it is considered 'selfless action.' In the Bhagavad Gita, it is stated that those who practice selfless actions will undoubtedly reap the benefits.

Similarly, we have 'soul-oriented actions' in 'desire-driven actions' and also have 'selfless actions'.

1. Soul-oriented Desire-Driven Actions:

Many people start meditation with specific desires, setting intentions to achieve personal goals. When meditation is performed with such intentions, it is called "soul-oriented desire-driven actions". That's why I always say, "You don't need to make any intentions; If you do what needs to be done, you will definitely receive what you are meant to receive."

This is because the Creator, who governs the universe, already knows what you need. There is no need to ask or set intentions. That's why Patriji emphasized that teaching meditation should be done selflessly, without charging money. Taking money creates an expectation of results. That's why I always say, "Focus on doing, not on asking. If you do what you need to do, what has to come will come at the right time. Why do you worry?"

It's also important to remember that the consequences of your actions-good or bad-carry over to your next lifetime. Therefore, it's essential to focus on actions that benefit the soul. Avoid sinful actions, virtuous actions and perform liberating actions.

2. Soul-Oriented Selfless actions:

You don't need to give lakhs and crores. You can give as much as you can from whatever you have. Hence, it is not necessary only to give money; contribute your time, speech, energy, and your life; all these are services that are beneficial for the soul. These acts of selflessness nourish the soul and promote spiritual growth. The more selflessly you serve, the higher your soul will evolve. This ensures that the next lifetime will be better and you will get a birth according to your wish.

We all are practicing meditation, waking up early in the morning, striving for knowledge, reading spiritual books, listening to spiritual messages, and performing selfless services. The result of such actions are not visible to the physical eyes. But, they are recorded in your account which is called Akashic Records.

So, don't assume that your efforts are not visible. Every action you perform is recorded by nature and will bear fruit at the right time. As Patriji taught, "any action we perform will certainly lead to the appropriate results, depending on the time and circumstances."

Understand that no effort goes to waste. Avoid sinful actions, don't be tempted by fame and recognition, and do not seek material gains through spirituality. Ensure that all your virtuous actions are performed selflessly.

Lastly, be mindful that soul-oriented sinful actions are far more harmful than bodily-oriented sins. Those who commit soul-oriented sinful actions face significant problems.

5. Karma and Akarma: Teachings of Lord Krishna

**Shlok: kim karma kim akarmeti kavayo 'pyatra mohitah
tat te karma pravakshyami yaj jnatva mokshyase 'shubhat**

(B.G. 4-16)

Meaning:- Even the most learned scholars are often confused about the true nature of karma (action) and akarma (in-action). Lord Krishna emphasizes that to free oneself from the sorrow caused by ignorance, one must gain clarity about karma.

Krishna's teachings are universal and serve as a guiding principle for everyone which all of us must put into practice.

Lord Krishna said, "One must overcome the ignorance that causes sorrow." To remove such ignorance, one must acquire knowledge. By gaining knowledge, we can free ourselves from sorrow. To escape ignorance, one must understand "What is karma (action)?" He further said, "Not only ordinary people but even great scholars are confused about what karma is and what akarma (in-action) is."

This means that Lord Krishna said that "Even scholars are unable to understand." Therefore, we must learn about karma. It is essential for all of us to understand, "Which karmas are superior? Which karmas are authentic? Which are unauthentic? Which are prohibited? Which are acceptable?"

Because only by understanding the true nature of karma one can be freed from material bondage. To avoid being trapped in material attachment, one must have a clear understanding of karma.

Therefore, one must perform actions that ensure that we will not have to take life in another physical body leading to 'freedom from the cycle of rebirth.'

Naturally, the soul leaves the body when we die, stays in the higher worlds for some time, and then takes another body again.

After leaving the physical body, one should strive to perform actions that lead to freedom from the cycle of rebirth. This state, where one does not enter another body, is also known as liberation (moksha). Lord Krishna said, "One must perform actions that lead to such freedom from rebirth." Therefore, it is essential to understand what karma is.

In the Bhagavad Gita, Lord Krishna further stated that "renouncing the fruits of actions is the highest form of practice." To walk this path, it is first necessary to understand what all are considered as karmas. When such actions are performed selflessly, without attachment or expectation of results, one can attain the ultimate goal of life-liberation (moksha) said Lord Krishna.

Therefore, let us know what karma is?

Ordinary people often consider virtuous actions to be the most noble actions. This belief arises because many gurus and scholars advise avoiding sinful acts and focusing on virtuous actions. Consequently, most people aim to perform virtuous actions, believing them to be the highest form of karma.

However, yogis view virtuous actions differently. According to Shyamacharan "However, in the perspective of yogis, even virtuous actions are considered as in-actions". He mentioned, 'Ordinary people consider virtuous actions as karmas,' while stating that 'In the view of yogis, they are regarded as in-actions.' Here, akarma refers to an action that is not having any result."

Scholars often regard virtuous actions as the highest form of action. However, Yogis view virtuous actions as actions that ultimately yield no lasting result, as explained by Lahiri Mahasaya. One might wonder, "How can any action be without results? Doesn't every action produce some outcome?" To understand this, we must think deeply.

In this lifetime, if you perform virtuous actions, the results may manifest in your next birth as material wealth, comfort, and enjoyment. However, these results are temporary and will last only as long as the accumulated merit from those actions will finish. Once that merit is over, its effects disappear.

This is why yogis consider virtuous actions as akarma. It's similar to spending money. Once you have spent it, you no longer possess it. Now if you are asked, "Do you have money?" You respond saying, "No, I don't have any money."

Yogis, therefore, do not consider such actions as actions (karma). That's why Patriji often said, "Not only sins, even virtues are unnecessary for us."

Yogis only regard actions that benefit the soul as true karma. Actions that contribute to the realization, evolution, and growth of the soul are what yogis consider as karmas. These actions lead to self-realization and the ultimate goal of liberation (moksha).

Among such actions, meditation stands out as the most significant one. Through meditation, one can achieve self-awareness, spiritual growth, and the ultimate purpose of life.

Thus, it's important to understand that meditation, specifically "observation of the breath," is the only action directly connected to the soul. In the yogis perspective, meditation alone is considered as true karma—an action that yields meaningful results.

All other actions are deemed akarma-karmas having no results.

Because virtuous actions provide a temporary, pleasurable, and materialistic life but cannot lead to liberation from the cycle of birth. In other words, they create attachment but cannot free one from it. "Until I met Patriji, I used to engage in virtuous actions and considered them to be the highest." But I understood after meeting Patriji.

Consider this: when people who are enjoying comforts and pleasures are advised to meditate, they often respond, "My life is already good. Why should I meditate?" However, while this life may be comfortable, what happens in the next life if there are no virtuous actions to support it? It could lead to suffering.

Now, why do we wake up every day at 3:30 AM, sit for meditation by 4:00 AM, and continue until 6:30 AM. Why do we put in so much effort? The purpose is to free ourselves from the cycle of attachments and attain freedom from rebirth.

Lord Krishna in the Bhagavad Gita emphasized the importance of performing 'selfless actions'-actions without attachment to the results. If we practice meditation selflessly, without expecting any results, it becomes a tool for liberation. Through such meditation, anyone can attain the highest state.

Therefore, we must understand that "meditation performed without attachment to results is the true selfless action." It is the greatest of all actions that a human being can perform, as taught by Lord Krishna in the Bhagavad Gita.

6. What is Meditation?

If you observe, most people spend their lives focusing on the things they can see, think about, and prioritize in this lifetime. However, they often neglect to give importance to what happens after death. It is important for everyone to understand "what comes after death?" because that has significant impacts on your "future lifetime."

Many people feel regretful about their present life, saying, "This life didn't turn out the way I wanted." Yet, they fail to think about shaping their future. Consider this-is this life permanent? No, it isn't. Nothing you have now is permanent, and even the people in your life will only be with you for a limited time.

If you are unhappy with your present life and wish for a better future, it is essential to understand and focus on "what comes along after death." By gaining awareness, understanding these aspects, and aligning your actions accordingly, you can create a future lifetime that is far more fulfilling and meaningful.

This is why wise people give importance to "what comes along after death." That's why we are emphasizing to a great extent on this topic and analyzing it deeply.

Then, the aspects that come along after death include:

1) Tendencies 2) Impressions, 3) Actions, 4) Knowledge

At present, we are focusing on karmas (actions). Everyone must have a clear understanding of karma because it plays a crucial role in shaping the future. The actions you perform in this lifetime directly influence what comes along after death.

Therefore, it's important to understand:

What are the different types of karmas?

What kinds of actions should you perform? Which actions will bring lasting benefits?

We mentioned that actions are performed by people in three different ways.

In the initial stages of life, individuals engage in sinful actions. As they advance to intermediate stages, they perform virtuous actions. Ultimately, in their final stages, they engage in liberating actions. Only those who follow the path of meditation and knowledge can truly understand the nature of these liberating actions.

Sri Krishna explained that practicing meditation (observation of the breath meditation) without expecting any results (selflessly) is realized as true selfless action.

Osho referred to this as: **"A state of inaction without any expectation of results."**

He explained that inaction means a state of mind where one is not engaged in doing or thinking - this is true meditation.

Therefore we must understand that expecting outcomes from meditation is not considered meditation. Only meditating selflessly will lead to liberation.

At present, we are practicing this by meditating without any intentions or desires. We must understand that "If you do what needs to be done, you will definitely receive what you are meant to receive." For this reason, we practice "observation of breath meditation."

We are actively participating in morning Zoom sessions and are spending hours together meditating in Bhimavaram classes every month. Which will ultimately lead us to liberation.

To illustrate this concept, Osho shared a story. Let's now

explore that story.

A person was making various efforts to attain liberation (moksha) and met many people. Then, someone told him, 'There is a guru in the Himalayas. If you meet him, your desire will be easily fulfilled.'

Immediately, with hope, he sold all his property and went to the Himalayas. Are the Himalayas less? He wandered through many places in the Himalayas. All the money he had was spent, yet he couldn't find that guru.

As he continued his search, someone told him about an old man who lived in a particular part of the Himalayas. They described him as a powerful person with miraculous abilities and suggested he might be the guru the man was seeking. Once again with hope, he went to that place and searched for the old man, but he couldn't find him.

While wandering like that, someone told him, 'In a certain place of the Himalayas, there used to be an old man who was very powerful and possessed great miracles. Perhaps he is the one you are searching for. Go and see.' Immediately, with hope, the person went to that place and searched for him.

But he couldn't find him. The food he had was all over, he had nothing to eat, and his body's energy had completely drained. Unable to walk, he collapsed on the ground. At that moment of hopelessness, he noticed a small hut at some distance. Then he thought, "The Guru I am searching for might be there."

Immediately, even though he couldn't walk, he crawled towards the hut and peeked inside, but there was no one inside.

At that moment, all the hopes within him were shattered. Immediately, thinking, "I can't do this anymore," he collapsed on

the ground. After a while, he heard a sound. The voice of an elderly person was heard, asking, "Son, have you attained what you were seeking?" To this, the man replied, "Yes." The elder then asked, "Have you understood what meditation is?" The man again replied, "Yes."

After that, the person who spoke was nowhere to be seen. What happened at that moment? Since no one was visible in the hut, all his hopes vanished, all his desires disappeared, his mind no longer wished for anything, and he had no emotions left within him. Along with all his hopes, even the desire to attain 'liberation (moksha)' was gone.

In that state, his mind became completely empty, free of thoughts, desires, and attachments. It was at that moment that he truly understood the essence of meditation and attained liberation.

In that moment, he attained enlightenment. His mind suddenly became empty. Instantly, he realized who he truly is. He achieved what he had been seeking and experienced an indescribable sense of bliss. He understood what meditation is.

What we understand here is that he had been striving hard with the desire to attain "liberation (moksha)" until then. But when that hope turned into hopelessness, he let go of even that final desire. In that moment, he attained enlightenment, realized everything, and experienced unparalleled bliss, meaning he achieved self-realization.

From this story of "Osho", we can understand that practicing meditation without any expectations of result is true "selfless action."

It becomes clear to us that the concept of selfless action

(Nishkama karma) as explained by Lord Krishna means "meditation performed without expecting any result." This is also referred to as Karma Yoga. Therefore, everyone should understand that "meditation must be practiced without any expectation of results."

Therefore, it is essential to realize that as long as we are entangled in desires, attachments, or aspirations, we cannot reach the ultimate state - self-realization.

Within us, there are attachments, desires, and hopes. As long as any of these exist, no matter how hard we try, we cannot reach that state or attain self-realization. Therefore, this is something we must understand. Gradually, depending on the intensity of our practice, we can reach that state. There is no one more fortunate than the one who achieves this.

7. Action in Inaction - Inaction in Action

-Lord shri Krishna

We are discussing "what comes along with us even after death."

Now we are discussing actions (karmas). If we want our future life to be good, we must focus more on our actions.

Today, let us explore another verse stated by Lord Krishna because his teachings are very significant. If we perform actions without understanding these teachings, we are the ones who will suffer.

"We often think we are doing great deeds." But if we act according to our own wishes and preferences without understanding the teachings of great beings, we will not achieve the desired results and may even face losses. Therefore, let us know about the 18th verse from Chapter 4 of the Bhagavad Gita, as taught by Lord Krishna.

**Shlok|| karmanyakarma yah pashyed akarmani cha karma yah
sa buddhiman manushyeshu sa yuktah kritsna-karma-krit**

(B.G. 4-18)

Meaning : "Among all human beings, one who sees inaction in action and action in inaction is truly wise. Such a person becomes a yogi who practices all actions."

The reason is that, since the mind is primary to everything, those who do not perform actions and those who perform actions, will receive the result according to their respective thoughts, not

necessarily based on the actions only. This is what Lord Krishna explained in the given verse. Many people fail to understand this and focus only on the actions, but they are unable to grasp the underlying intention in those actions. It is very difficult for ordinary people to understand and maybe it's impossible for them to understand what the great yogi, Lord Krishna said.

Many people perform prayers and worship with the hope that God will fulfill their desires. This clearly indicates that their devotion is centered more on their personal wishes than on God. While their outward actions may appear to be directed towards God, their true intention is rooted in achieving their own desires.

However, what we need to understand from the above verse is that, since the intention is more important than the external actions, these individuals are unable to receive the grace of the Lord because their devotion is not directed towards God. Therefore, it is emphasized to maintain purity of intention not just in external actions but also in the mind: "The work you do should be selfless (nishkama)."

Let us look at a small example: Two monks were traveling when they encountered a stream on their path. As they were about to cross, a woman, unable to cross the stream, was standing there. Upon seeing the monks, she requested, "Please help me cross the stream." Without hesitation, one of the monks picked her up and carried her across the stream.

The monks then continued their journey. After traveling a little further, the second monk said, "What happened! You touched a woman, which is inappropriate. Do you know what will happen if the Guru finds out about this?" The first monk replied, "We have come two miles now. Are you still carrying her in your mind? I left her there only" What happened here is that the first monk

helped the woman cross the river at her request. The second monk did not physically touch the woman, but he was still thinking about her.

What needs to be understood here is that, though the second monk did not physically touch the woman, his mind still held that thought, and he couldn't forget her even after traveling two miles.

Though he did not act physically, he became a person who had performed the action. On the other hand, the first monk, although he physically touched the woman, had only the intention to help her and no other thoughts in his mind, so despite performing an action, he became like someone who did not perform the action.

Thus, according to Lord Krishna's teaching, "inaction in action" means even though the first sage performed the action, due to his pure intention, he became like someone who did not perform action.

On the other hand, the second monk, although did not physically act, is regarded as having performed the action due to his continuous thoughts and attachment to the situation. This is what is the meaning of "action in inaction." This is the message conveyed by the above verse from Bhagavad Gita.

Patriji's Anger

Similarly, many people look at Patriji and say, "What is this? They call him 'God,' but why is he so angry?" Some may not express it openly, but they think about it inside their minds. Even those who are close to him don't understand this.

However, Patri's anger is not directed at individuals personally but at their mistakes, ignorant actions, or wrongful words. His intention is always to correct their lives and change their quali-

ties, never out of hatred, revenge, or grudge (bitterness). This is because he has no enemies. Therefore, even though it may seem like he performs actions, he is actually performing in-action, meaning he does not accumulate karma! The same thing can be seen in many other spiritual teachers as well.

Similarly, he thinks that those who come to him, have come to him to gain knowledge. Teachers who are focused on imparting knowledge, work to remove the ego of their disciples. Depending on the state of the disciple's ego, a guru may make one person angry, show indifference to another, treat some of them unfriendly, speak affectionately to another, hug one, or even hit another! His behavior is of different types.

A guru's behavior is never the same with everyone; it adapts to a behavior based on the disciple. A guru's primary goal is to remove the ego of their disciples and guide them towards wisdom. This is exactly what Patriji does. Even though he appears to act, he is unaffected by karma because no action binds him. This is what Lord Krishna explained in the Bhagavad Gita. How can ordinary people understand a person like Patriji?

If they leave saying, "He vented his anger on us," who will lose? Will his knowledge be available to them once they leave? Who else is there to impart such knowledge? Therefore, the one who leaves him will be the one who loses! If they misunderstand what he did for their own good, what can he do?

There are many who have distanced themselves from Patriji—not because he scolded them but because they saw him scolding someone else.

The actions of the guru are not understood by anyone and are never the same. Whatever the guru does is always unnecessary for us; instead, we should focus on our own actions and the

acquisition of knowledge.

I did the same. If there were any mistakes, I corrected them. That is why I got the opportunity to grow to this level.

Therefore, it is essential for everyone to understand this. We must understand Lord Krishna's stated verse and Patriji's actions.

We all have come into this path of knowledge. Even Meher Baba clearly said that, "A seeker of truth, meaning, for meditation practitioners the help of a guru is necessary."

"While a seeker can make individual efforts-meditating at home, reading spiritual books but without guru's help, he gets stuck in the intermediate stages of spiritual growth, particularly at the sixth stage. Crossing the 6th stage is also impossible", said Meher Baba.

I have written a book called "Meher Baba Sandesham" in Telugu. Read that book, and you will receive the right guidance.

Because, unknowingly, we fall into this illusion. With the guru's warnings, we get the chance to get back on the right path.

Therefore, everyone must understand this. If we can understand all these and implement them, we won't need numerous lifetimes. With the right understanding and effort, our goal can be fulfilled in just a few lifetimes.

8. Knowledge

For anyone in life, it is essential to focus on things that come after death, they should take along with them the right things. They should only take along things that benefit their soul. There is no one more foolish than the person who carries things that harm the soul.

Therefore, understanding what needs to be taken along and earning those by putting efforts makes a person fortunate.

Strangely, most people in this world spend their lives chasing wealth, family, and material possessions. However, none of these will come along with them. Moreover, they commit unnecessary mistakes and sins for these things. What happens then? They end up carrying the consequences of those sins which will ruin their future. This is why it's crucial to have clarity about what comes along with us.

Now, let us discuss in detail about knowledge among the things that come along with us after death.

Knowledge is something that "comes along with us." Knowledge remains forever for anyone. Knowledge is that great. No matter what all other things you possess, all of them are temporary. Only knowledge is permanent.

Patriji once said about himself that, "If I am able to display this much knowledge today, it is because of the efforts I have put in over countless lifetimes. In one lifetime, I was like Ananda, a close disciple of Buddha. In another, I was Benjamin Franklin, a great enlightened master. Then, in a subsequent lifetime, I dedicated my entire life to meditation in Orissa. Later, in Hyderabad, I lived as Hazrat Hinayath Khan, a Sufi master. Finally, in this

lifetime, I was born as Patri."

He possesses immense wisdom, which has fully emerged in this lifetime. That is why, millions of people started following him in a short period of time.

The reason being wisdom is what everyone seeks. Therefore, those who desire for wisdom are naturally attracted to him. We, too, were drawn to him in the same way. How did he acquire such profound knowledge and extraordinary talent? I realized it is the result of his efforts in his past lives.

After I started meditation, I was able to write several books, teach many classes, and travel to many places. I understood that my hard work in my past lives is now manifesting in this life. Why are we sharing this? It is to emphasize that the knowledge we acquire in our past lives will be carried along with us after death.

This is not limited to me; the knowledge you have earned will also come along with you. That's why I often say that "all of you are fortunate."

Because all of you have come to me with a thirst for wisdom. Every day, hundreds of people participate with such dedication. If you didn't have interest, you wouldn't come, right? Not just for the morning Zoom sessions, but you also attend the Bhimavaram classes every month. However, the work you are doing now, the effort you are putting in, and the attempts you are making are not in vain. They will definitely bring you great benefits in the future and help you achieve your life goal much faster.

Therefore, there is no need to feel sorrowful about your financial situation, health condition, family circumstances, or societal status. The very fact that you have come onto this path is

something to be proud of. Think about it-there are billions of people in this world but how many of them choose to walk on this path of wisdom? Even those who have come into meditation do not attempt to attain this knowledge. They lack the thirst for wisdom and are only focused on physical benefits or material gains, meditating solely for those reasons. That is why I say that "those like you, who have entered this path of wisdom, are rare."

Therefore, I make an effort to help you remove certain tendencies and impressions within you. At times, I might have to speak a little harshly, but I know that all of you are in a great state. I have observed the same with Patriji as well. No matter how great a task I accomplished, he would never praise me. Whatever I did, he would never compliment me. Occasionally, I used to wonder, "Why doesn't he ever say anything?" Later, I understood that if he praised me, my ego would grow. But through his actions, I realized how much he liked me. That's why I stopped looking for compliments from him.

Therefore, remember this-The knowledge that we are discussing now will also come along with us after death. This knowledge will only bring us good, immense benefits, and ultimately lead us to liberation. Hence, we should not settle for the little knowledge we have gained but continue to improve it further and strive to progress even more.

To do this, we should follow the three spiritual gems taught by Vashista Maharshi:

1. Practice of meditation, 2. Reading spiritual books, 3. Association with the wise and put all the efforts that we can put in.

Therefore, what is knowledge? How do those who have attained knowledge behave? How does ignorant people behave? Let us understand these aspects, so we can analyse our own state.

Which of these principles are we following, and which are the ones we need to put into practice? Once we understand this, we will acquire and practice them. There is no need for anyone to tell us. Whether 'knowledge has developed or not' can be understood by observing your own behavior."

Therefore, if we know about these, we will gain an understanding of the aspects that we are weak in. Which of them are we practicing?, and which ones do we still need to rectify? The reason is that there is a significant difference in the behavior, thought process, way of speaking, actions, and desires of those who have attained knowledge.

Let us first understand what knowledge is. Knowledge is about recognizing "what is there." Applying that recognition in daily life is practical knowledge (vijñan). Only 'Soul' is permanent in this creation. Everything else is temporary. Therefore, we should strive to acquire knowledge about such a permanent soul. It is this knowledge that helps us overcome suffering.

When we look at the world, we see that many people are suffering. Some live joyfully, some perform service to others, while others harm and exploit those around them. Similarly, some engage in sinful actions, while others perform virtuous actions.

Observing the world further, we notice that many people worship God without truly understanding who or what God is. Only a very few understand the soul essence of God and practice appropriate meditation. What is the reason for such behavior of human beings?

The root cause is the lack of knowledge about God and God's creation. Those without this knowledge are called "ignorant," while those with such knowledge are called "wise." Therefore, If we observe carefully, the behavior of people with knowledge of God's

creation and the behavior of those who don't have such knowledge, meaning, the ignorant are very different from one another.

To put it in a way, if someone is facing difficulties, it means they are acting in contradiction to the laws of creation and nature. This contradiction stems from their ignorance. Thus, to free oneself from suffering, one must eliminate ignorance, gain knowledge, and follow the three spiritual gems.

Then over time, anyone's knowledge will develop. Now let us understand what kind of changes occur as knowledge develops:

1. A wise person naturally develops detachment towards worldly matters. They lose interest in things like wealth, family, and material possessions.

In contrast, an ignorant person is deeply attached to worldly matters. They show a lack of interest in the soul and soul knowledge. They are bored when someone talks about soul or soul knowledge.

Both the wise and the ignorant exist at various stages. The extent of detachment you show towards worldly matters is the measure of how much knowledge you have gained; there is no need to ask anyone about this.

Elders often say, "Detachment from worldly matters and interest in the soul" is essential.

Therefore, take a moment to analyze how much detachment you have developed and work on improving it.

Detachment does not mean leaving everything. It means living without attachment or obsession. Patriji never asked anyone to leave their family, stop earning, or give up comforts. Instead, he emphasized, "experience everything while fulfilling one's duties." He often quoted Acharya Nagarjuna, who said, "Attaining

nirvana within worldly life"

2. A wise person remains joyful even in times of suffering.

While an ignorant person experiences sorrow even in situations that bring joy.

Understand this: A person with wisdom does not grieve when in sorrow. They don't have thoughts like, "My life is ruined," or feel sorrowful. Instead, they remain as joyful as ever.

Moreover, they focus on serving others and bringing relief to those in need.

Therefore, if someone is constantly weeping (crying) or worrying, it indicates that they are still in ignorance. Such a person will not be able to provide genuine help or support even to their close ones.

3. A wise person exercises control over their desires, while an ignorant person becomes a slave to his desires.

Why does a wise person keep their desires in control? This is because of intense 'observation of breath' meditation practice which helps him discipline his mind. When the mind is under control, desires naturally remain subdued (suppressed).

An ignorant person does not practice meditation, leading to an undisciplined mind. Without control over the mind, not only desires but also the six enemies of the mind (lust, anger, greed, attachment, pride, and envy) remain uncontrolled.

4. A wise person does not hope for anything, while an ignorant person desires everything which he sees.

A wise person doesn't compare themselves to others or have a desire for what others possess. In contrast, an ignorant person wants everything he encounters and is never satisfied no matter how much he accumulates.

Recently, I saw a video on YouTube about actor Prabhas. They mentioned that he owns luxury cars worth 9 crores, 8 crores, and another worth 6 crores. But do you think that he uses all of them every day? Of course not.

Similarly, Mukesh Ambani has a 24-storey building in Mumbai, and six floors are dedicated only to parking his cars. Just imagine how many cars he owns.

The reason I am sharing this is to emphasize that it's important to be content with what you have and live within your means. Avoid comparing yourself with others. Why? Because what you are meant to gain is knowledge, and that is what you should focus on cultivating and improving. There is no point in obsessing over things you don't have or boasting (show off) about possessions. What others have is their concern, not yours.

5. A wise person focuses on developing their knowledge, which ultimately protects them. In contrast, an ignorant person focuses on accumulating wealth, which they alone must protect- no one else will do it for them.

6. A wise person lives with content, while an ignorant person is never satisfied, no matter how many possessions he might have.

7. A wise person shares what he has, but an ignorant person cannot share.

A wise person gives a portion of whatever they have- if they have 100 rupees, they give 10; if they have a lakh, they give a thousand or ten thousand. The inability to share indicates that one is still in ignorance.

8. A wise person cannot be without giving; He will always give. On the other hand, an ignorant person cannot give.

9. A person with soul-knowledge sees everything as one, but an ignorant person perceives everything as different from one another.

10. A person with soul-knowledge loves everyone equally, including their own and others, treating all with the same respect.

In contrast, an ignorant person hates everyone, shows favoritism to their own, and differentiates between people, often displaying emotional attachment.

11. A wise person thinks of others. For example, Patriji dedicated his efforts more to the welfare of people than to himself. An ignorant person, however, thinks only of themselves and their immediate circle.

12. A wise person works for the happiness of others, while an ignorant person focuses on their own happiness.

13. A wise person supports and participates in activities that promote the welfare of the society. They encourage and contribute to such activities. An ignorant person, however, neither organizes, promotes, nor supports such initiatives.

14. A wise person avoids doing anything wrong, which prevents hardships in their life.

They focus on performing actions that benefit everyone. As a result, their future is filled with joy and success, with no room for sorrow.

An ignorant person, however, engages in harmful actions that cause harm to others and eventually leads to their own suffering and difficulties.

15. A wise person sees and appreciates the strengths and uniqueness of others, while an ignorant person focuses only on their flaws. Anyone who constantly points out others' shortcomings is considered ignorant.

16. A wise person evaluates whether his actions are aligning with righteousness (dharma), without worrying about what others think of them. Their focus is solely on whether what they are doing is right or wrong.

An ignorant person, on the other hand, hesitates to do what is right fearing about others' opinions and stops himself from doing what must be done.

17. A wise person keeps the six enemies of the mind (lust, anger, greed, attachment, pride, and envy) under control. An ignorant person lacks this control and is dominated by them.

18. A wise person maintains purity in thought, speech, and action.

However, an ignorant person does not have purity in thought, speech, and action.

19. A wise person understands and abides by righteousness in their actions. An ignorant person neither understands nor practices righteousness.

20. A wise person remains balanced in the face of life's dualities, such as extreme temperatures (hot and cold), success and failure, praise and criticism, joy and sorrow, and honor and dishonor.

Whereas an ignorant person struggles to maintain balance in these situations.

21. A wise person is mindful and exercises control in their speech. An ignorant person, however, lacks both.

22. A wise person understands the principles, rules, and laws of creation and lives in harmony with them. An ignorant person neither seeks to understand these principles nor follows them.

23. A wise person lives in alignment with creation.

In contrast, an ignorant person lives against the creation

because he lacks this understanding.

24. A wise person will honor the decisions of creation.

On the other hand, an ignorant person fails to honour the workings of creation and instead criticize them. By doing so, they insult the creation and ultimately bring harm upon themselves.

For instance, when there is heavy rainfall, people often call it "unnecessary rain" or complain about it. But do they understand the reason behind the rain? Why does creation make such decisions? They simply don't know.

Similarly, extreme heat is referred to as "Burning heat" and people say, "It's killing us." In this way, they criticize the occurrences happening in nature.

Instead, one must respect everything that occurs within creation. However, an ignorant person insults creation through their complaints, which leads to their own suffering.

Therefore, If you find yourself not practicing these principles, it means there is a lack of awareness. Recognize this and make an effort to understand and implement these principles in your life.

An ignorant person does not follow righteousness because they don't understand the meaning of righteousness. They are also unaware of the consequences of not abiding to righteousness and how severe those consequences can be.

If you are not practicing any of these principles, take the time to study them thoroughly. Learn about the laws and principles of creation. If you lack clarity, seek understanding and strive to live by these principles. Such awareness comes naturally to those who pursue knowledge.

Therefore, focus on acquiring knowledge and practice the three spiritual gems.

9. Benefits of Acquiring Knowledge

As this knowledge will come along with us, so if anyone wants to show interest in this knowledge, they must first understand the benefits of acquiring it.

At present we have only a few million people who have come into the path of meditation. However, only a small fraction of them are prioritizing knowledge. The reason is that those who have entered into meditation are giving importance to physical benefits, problems, experiences, and powers. They say things like, "I saw that person, I saw this person, I explored past lives, my third eye has opened." But meditation is not meant for any of these; meditation is for attaining knowledge. While meditating, many such things may occur before gaining knowledge.

For example, when someone mills grains, their main objective is to obtain rice. They are not focused on the husk, bran, or straw. Imagine someone who, instead of valuing the rice, gets excited about the husk or straw. What would you call such a person?

Similarly, the one who is practicing meditation must analyze if they acquired the knowledge or not. However, if one says, 'My illness has been cured, my desires are fulfilled, I have gained experiences, I have achieved this benefit,' are these really great benefits? When one practices meditation and attains knowledge, all these come naturally. All of these are called by-products.

When grains are milled rice is the primary product of milling, while the husk, bran, and straw are byproducts. What is a person called if he ignores the rice and finds satisfaction in the husk? How stupid is it to abandon the essential goal and focus on something secondary? Such a person is nothing less than a fool.

While meditating, everything that comes before attaining knowledge is just by-products. The ultimate product is 'knowledge.' Ignoring this knowledge and focusing on other things like illnesses or benefits makes a person unintelligent and foolish.

Therefore, let us understand the significance of knowledge. Many people focus on health, wealth, family, and material possessions, but they fail to recognize the benefits of acquiring knowledge. No one is focusing on knowledge. Therefore, let us first understand the benefits of acquiring knowledge.

Knowledge offers two primary benefits:

1. Benefits in the material world.
2. Benefits in the higher worlds.

Before discussing these benefits, let us first define what knowledge is.

Knowledge means "recognizing what exists." The pinnacle (highest peak) of this knowledge is called wisdom (vijnana). Wisdom means putting whatever is recognized into practice.

So, what exists in this creation? There is only one thing and that is the 'Soul.' Recognizing the soul and understanding the soul is only knowledge. Patriji said, "I am not the body; I am the soul", and realizing this is knowledge." This is because the only thing that exists in creation is the soul. Those who recognize and understand the soul are the wise ones.

All others are ignorant. Recognizing the Soul frees one from problems, suffering, and sorrow. Those who fail to recognise remain in ignorance. No matter how many births they take, they will experience endless suffering and live in a state of hell.

Hence, let us now explore the benefits of attaining this knowledge.

1) Benefits in the Material World:

1. A wise person clearly understands that "I am not the body; I am the soul." Not only that, but it also becomes clear that "everyone is a soul."

2. A wise person, by understanding that "everyone is a soul," realizes that "everything is one, and everyone is equal." Annamacharya said, "Brahmam okate, parabrahmam okate". He explained, "There is no superior or inferior because Sri Hari is the inner soul of everyone."

That means, in this creation, there is no such thing as an inferior or superior." There is no one who is "inferior" or "superior" because Sri Hari, the Divine, is the inner soul of everyone. Annamacharya explained so clearly that the soul within is the same in all! The wise will have this understanding. Hence, one who has realized this knowledge does not hate, insult, deceive, harm, or cause suffering to anyone.

3. A wise person avoids harming living beings. They avoid meat eating, as it involves violence. Therefore, they do not face any illnesses and hardships.

4. In life, the wise will not face any difficulties. Even if challenges arise, they live peacefully, happily, and joyfully.

5. A wise person is friendly with all living beings and human beings.

This is why, when such wise individuals perform tapas or meditate in the forests, even wild animals do not harm them.

6. A wise person does not give importance to the body but gives importance to the soul.

This is because the body is not permanent; it will decay. Hence, he uses the body to perform actions that benefit the soul.

7. A wise person practices intense 'observation of breath meditation.'

8. A wise person does not waste time. They do not waste their wealth, words, energy, or life either. Everything is utilized for the benefit of the soul.

9. A wise person conquers illusion (Maya) and escapes from it.

10. Through knowledge, they burn away all karma and completely free themselves from suffering.

11. A person who has attained knowledge knows that "He is the soul," and thus understands that "He doesn't have death."

12. A wise person has no fear of death. When death itself does not exist, where is the fear of it?

13. A wise person understands what happens after death beforehand. As a result, he gains numerous benefits in life.

14. He performs actions on Earth that benefit him after death.

15. A wise person knows that "death is beneficial." This is because, after death, they reach higher worlds and take noble births. Therefore, as death is beneficial, he does not fear death.

He will be ready for death anytime. Not only that, he also gives prior information that "He is going to die."

16. By understanding what happens after death, he loses attachment to everything. Especially, attachment towards spouse, children and money will fade.

17. For the wise, knowing everything transforms death into a celebration.

18. Attaining knowledge changes their behavior, actions, priorities, responsibilities, and speech.

19. A wise person loses obsession with various material attractions.

That means, there is no attachment to positions, awards, rewards, titles, or medals. A wise person does not waste their life pursuing these things.

20. A wise person does not desire to be greater than others. He does not waste his life striving for greatness. Moreover, he does not commit mistakes, sins, or act unrighteously.

21. A wise person makes great efforts to turn others into wise individuals as well. As a result, he earns everyone's respect and admiration. Thus, by attaining wisdom on Earth, he gains all benefits.

2) Benefits in the Higher Worlds:

1. By attaining knowledge, attachment fades. Therefore, after death, they do not remain on Earth. Knowing that his work on Earth is complete, he goes along with masters who will come to take him to the higher worlds.

2. The wise person understands that "this wife, children, and wealth are all temporary" and does not attach himself to them.

By attaining this knowledge and reaching the higher worlds, he does not become a wandering soul but reaches his destined worlds, focusing on the tasks he must accomplish next.

Therefore, a wise person saves a lot of time. Look, even as wandering souls, some lose not just hundreds of years but thousands of years.

3. A wise person knows that the ultimate goal of life is to become the Complete Soul (Purnatma). Moreover, he understands that the final destination is to reach Satyaloka.

4. By attaining knowledge, a wise person realizes that there

are many worlds in this creation. He not only reaches higher worlds such as Mahaloka and Tapoloka but also understands that his true goal is to reach Satyaloka.

5. By attaining knowledge and transcending (going beyond) Janaloka, a wise person realizes that by reaching higher worlds, he can gain the association of great beings and acquire much wisdom from them. He also understands that all of these will bring tremendous benefits in his future.

6. Since a wise person reaches higher worlds (above Janaloka), he understands that he will have a choice while taking birth.

7. Those who attain soul-knowledge understand that the earth they are presently living on is not their world.

Thus, by attaining knowledge, one gains benefits not only in this life but also in higher worlds. He achieves his goal and reaches his destination. Therefore, he does not give importance to temporary things but understands that he should give importance to what comes along after death and what remains forever.

As the great sage like Vashishta said, the spiritual three gems are:

1. Practice of 'observation of breath meditation'
2. Reading soul-knowledge books
3. Association with the wise

These should be regularly practiced without fail. Free time should be dedicated solely to spiritual knowledge, not for enjoyment, entertainment or leisure.

Therefore, one should give importance to what comes after death.



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The hard work we put in here will surely benefit us in the future. Many believe that everything ends with death and nothing remains beyond it. However, even after death, we continue to exist, and all that we have done and achieved is not wasted. Some may think, "The body is burned, and only ashes remain." While the body may be destroyed, whatever that has been done here is never wasted. Hence, Let us understand: What are the things we do, achieve, and learn that come along with us.

So, let us understand what comes along with us. It can be classified into four types, which are as follows:

1. Tendencies (Interests)
2. Impressions (Habits)
3. Actions (Karmas)
4. Knowledge

Here, "Tendencies can be described as interests, which can also be referred to as likes. Impressions can be described as "habits."

Actions include "The deeds we perform and the words we speak.

Knowledge means something which is "beneficial to the soul," helps in "soul's growth."

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