

With the blessings of Brahmarshi Patriji...

WISDOM IS ATTAINED ONLY THROUGH MEDITATION

Brahmarshi Tatavarthy Veera Raghava Rao



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The root cause of human suffering is ignorance. Suffering refers to the pain caused by various problems-such as health issues, financial problems, and family conflicts. To completely overcome such suffering, human beings must inevitably attain wisdom. Without striving to attain this wisdom, no matter how many efforts one makes-be it rituals, devotional singing, prayers, namaz, fasting, religious vows, seeking blessings from gurus, correcting astrological or architectural defects, wearing rudrakshas, amulets, protective charms, or following different medical treatments-one cannot fully escape suffering.

However, wisdom alone is the permanent solution to all problems. We see many individuals who attained such wisdom and found permanent solution in life. In the world, these people are regarded as 'great.' Among them are Ramana Maharshi, Rama krishna Paramahansa, Swami Vivekananda, Paramahansa Yogananda, Yukteswar, Lahiri Mahasaya, Malayala Swami, Veerabrahmendra Swami, Raghavendra Swami, Kabir, Guru Nanak, and Radhasoami. Not only them, but also others like Sathya Sai Baba, Shirdi Sai Baba, Meher Baba. Even the Buddha, Krishna, Jesus Christ, Prophet Muhammad, Mahavira, Patriji and many more.

All of them acquired immense wisdom-both about this world and the other world. They never prioritized money or accumulating wealth. Their lives were centered around yogic practice meaning, the meditation practice, through which they attained

**All that the Yogis preached is meditation only -
All that they practiced was meditation only**



Meditation means observation of the breath

boundless wisdom. Their glory surpasses even that of emperors or the wealthiest individuals-solely because of the wisdom they have attained! They are being called and are being worshipped as Gods because of this wisdom.

Actually, all of them came to Earth to attain wisdom-and more importantly, to share that wisdom with everyone in the world, transforming them also into wise beings. Through their teachings, countless people had let go of ignorance, attained wisdom and became free suffering. Each of them taught in their own unique way, using various analogies and methods to eliminate ignorance. No matter what, what all of them taught to humanity was 'wisdom' only. Not only that, Above all, they emphasized that soul-knowledge is the solution to all problems.

If human beings does not attain 'wisdom', they remain in ignorance. Due to this ignorance, they engage in actions and karmas that should not be done. As a result, they invite suffering and hardships into their lives and turn their life into a living hell. But when one attains 'wisdom', they avoid doing what should not be done, and instead perform only what should be done. Therefore, difficulties arise and they also begin to experience joy. Moreover, the sinful karmas (actions) that they have committed in the past burn

away as their wisdom improves. Consequently, not only do their present difficulties begin to dissolve, but even future hardships are prevented. Therefore, the suffering is less when there is improvement in wisdom. One can permanently be free from suffering if they attain profound wisdom. Not only that, they will come to know certain hidden truths of life as their wisdom deepens.

But, those who remain in ignorance think, "I am this body." Therefore, they give importance to the body. They constantly strive for bodily pleasures, bodily health, beauty, fitness, and physical gains. All their wealth, energy, and intellect are used only for the body. They commit mistakes, sins, behave unrighteously, perform the actions that should not be done and ultimately suffer the consequences in the form of pain and sorrow. All striving for bodily pleasures and satisfaction. In this way, they incur great loss due to ignorance.

As one attains wisdom, they begin to understand: "I am not the body; I am the soul." Then, their actions, priorities, and responsibilities change. They no longer commit mistakes and sins for the sake of the body or bodily pleasures. Moreover, as the wisdom deepens, they begin to understand the fundamental principles and laws of creation. Therefore, they live according to them.

With the improvement of wisdom, they not only understand about the visible, physical world but also gain awareness about the invisible aspects. They begin to grasp many things in creation, including its secrets. Thus, they avoid engaging in the actions that they should not do. They gain clarity about what is eternal and what is temporary in this creation. Therefore, they stop giving importance to what is temporary and prioritize only what is permanent. They don't waste their lives.

Patriji stated, "Such wisdom can only be attained through meditation." Therefore, let us understand how such profound wisdom arises just by closing the eyes and sitting in meditation.

In a way, attaining wisdom is not easy. Wisdom cannot be attained simply by sitting with closed eyes for a few hours in meditation. After starting meditation practice, many inner changes begin to occur within the mind. There is deep internal transformation. Many obstacles and disturbances arise. There is a chance to attain wisdom only when one overcomes all of them.

Even if one manages to overcome all of them and through sincere practice, gains some wisdom, a single careless mistake can cause them to lose that hard-earned power and wisdom. They may go back to the starting point. That's why the great master Osho said: "When climbing a mountain, it doesn't matter whether your foot slips at the bottom or near the peak - in either case, you fall all the way to the base. Every bit of effort and every step taken goes to waste. That is why, every step on the path of wisdom must be taken with utmost care. It is ok even if you don't go up, it is enough that you don't slip and fall down due to carelessness, meaning, by making mistakes."

What happens in meditation?

Naturally, the mind has four qualities: 1) Tamasic quality, 2) Rajasic quality, 3) Sattvic quality and 4) Nirguna (no qualities or attributeless).

Among these, tamasic and rajasic qualities are considered impure. Tamasic quality is the most impure, while Rajasic quality is slightly more refined quality but still impure. Only Sattvic quality is a pure quality. The mind becoming empty is called the

Nirguna state.

In the Nirguna state, the mind still exists, but it has no influence. Ramana Maharshi compared this type of mind to a burnt rope-it may look like a rope, but it has lost all the strength. The mind of those who are in the Nirguna state is also the same.

Naturally, the minds of those who do not meditate are filled with tamasic and rajasic qualities, meaning they are impure meaning, evil. Therefore, they engage in bad actions and experience suffering. Unless the mind is purified, they will continue to face hardships because of their own actions. No matter how many efforts they make, their hardships will not go away. If such individuals want to come out of difficulties, the only way is to practice meditation. Because only through meditation practice these qualities can be transformed and the mind can become pure.

Therefore, let us first understand how the mind gets purified in meditation meaning, how the qualities change.

Restless mind becomes still

Before starting the meditation practice anyone's mind will be restless and impure. The reasons for this restlessness and impurity lie in the food they eat and the way they lead their lives.

If one wants to understand how the restless mind will be like, just close the eyes for a moment. As soon as the eyes are closed, numerous thoughts begin to arise. These thoughts never remain on one subject for long. At One time, one thinks about the past, the next about the future, then about family matters, then money or earning-several thoughts keep shifting. In a way, just



like a monkey jumps from one branch to another and then to yet another, the mind also jumps from one thought to another thought. That's how one can know that the mind is restless.

Also, to understand whether a mind is impure or not? One can observe a person's actions and their way of thinking. Naturally, a person with an impure mind behaves selfishly. They always care only about the benefits to their own family and don't care about others. They trouble, deceive, harm and exploit others for their own happiness. They show no compassion towards other human beings, animals, or birds. Instead, they use them for their own pleasure-organizing competitions between them, caging them, harming them, killing them and eating them. Such people may also exhibit hatred towards others based on caste, religion or region. They envy others who have more than them. All these are the characteristics of an impure mind.

Like that, when the mind is impure and restless, during meditation-that is, as soon as one closes the eyes-one should gently bring the attention back onto the breath, away from the thoughts. Meaning, one should observe the breath. Even while observing the breath, the mind may again wander into thoughts. Still, one must gently bring it back on to the breath again. As one keeps doing this, the thoughts will gradually start to reduce. Little by little, the thoughts begin to slow down, and eventually, they stop completely. This is the meditative state. In this state, the restless mind is considered to become a still mind. This is only the first transformation that happens in the mind through meditation.

When the restless mind becomes still-when thoughts stop-many benefits arise. Most importantly, we receive an abundant amount of life energy. This energy brings multiple benefits. As this life energy flows through the body, it cleanses the nervous system, which helps to heal some physical illnesses. Also, as the body receives more energy, it becomes stronger and more energized. One can perform tasks with greater enthusiasm and feel less fatigue (tiredness).

Not only that, because the mind becomes still-peaceful-one experiences mental calmness. People who suffer from stress can come out of it. A still mind gains the power to focus. Meaning, one develops concentration. This allows them to perform any task with greater skill, leading to success and progress in any field.

Furthermore, when the mind becomes still, it means one has gained control over it. Such individuals can also control their desires and anger to a certain extent, which brings further benefits in life.

A person with a still mind can live in the present. Because of this, they are capable of overcoming sorrow to some extent. They don't think much about the past or worry about the future. Naturally, people are suffering the most because they are unable to live in the present.

Those who reach this state, meaning, those who stilled their minds can gain certain benefits in life. However, at this point, though the mind has become still, it has not yet become pure; that means it has not been cleansed or transformed its quality. Therefore, there won't be much visible change in their behavior. Their actions and conduct remain largely the same as earlier. They con-

tinue making the same mistakes, still acting selfishly.

Many people's practice stops at this primary stage. Experiencing a few minor benefits, they start believing, "My practice is going great," and either continue at the same level or stop altogether. This is because they think the small benefits they experience are great, but they are not aware that their practice hasn't transformed their inner qualities. To bring transformation in qualities, one needs to intensify their practice and follow strict food discipline. The minds of those who meditate in this way may become still but not pure-meaning, it's not cleansed.

Naturally, when the mind is impure or negative, a person will engage in harmful actions, behave in ways that are not righteous, act against the laws of creation and behave selfishly, caring only for themselves and their own people. They may harm other living beings for their own happiness. No matter how much they have, they never feel content. They constantly crave more, become jealous of what others have, feel deprived, and may resort to wrong and sinful means to acquire things. They behave unrighteously.

They become enslaved by the addictions like alcohol consumption, gambling, prostitution, drugs, betting, or smoking based on the level of the impurity of the mind.

These habits cause harm not only to their finances but also to their health.

These people have negative and destructive thoughts. They fear everything and hesitate to take up any task, worrying that "something might go wrong." They lack purity in thought, word, and deed - they think about one thing, say another, and do

something entirely different.

They take pride in what they possess and behave arrogantly. They wish to be superior to everyone and want to be great in everything. The reason for all this lies in impure qualities - the evil mind.

Such people, even if they intend to do good, are incapable of acting on it. They believe they know everything and refuse to listen to others, behaving foolishly. Naturally, such individuals have tamasic and rajasic qualities. These are impure qualities, among which tamasic quality is the most impure of all.

People with such impure minds end up doing actions that are against nature-that is, they commit mistakes and sins-and as a result, they inevitably face suffering and difficulties as consequences of their actions (karmas). Their lives are filled with problems. In an attempt to get rid of these hardships, they often turn to rituals like prayers, worship, bhajans, namaz, and various religious vows. They consult astrologers, correct their architectural defects, wear sacred threads or protective charms. Yet, despite all this, their troubles continue. The reason is their own karma. And the reason they perform such karma is their inner quality. The reason for their quality not changing is due to a lack of intensity in their practice and that lack of intensity is because they don't practice to transform themselves, but to gain benefits.

People who meditate for material gains may attain a calm mind, but not a pure mind-meaning, it doesn't transform into a good mind. For how long? For years-even after many years of meditation, they remain in the same state. The reason: They only meditate for a short time once in the morning and once in the

evening, irregularly, sometimes they break the practice due to laziness and fail to follow strict food discipline. Due to all this, no matter how long they practice, they can't progress beyond this state.

Therefore, although they may gain some benefits from meditation-such as improved health, there is no change in the behavior due to the lack of inner purification. As a result, the karma they continue to create brings suffering and problems. Diseases that seemed to have relieved return. For a while, they may sense peace but as new problems emerge, they become restless. In a way, their life remains the same even after years of meditation - their life will be the same just like it was before doing meditation.

They begin to wonder, "I have been meditating for quite some time, but why are diseases coming back? Why do I still feel disturbed? Why do problems keep coming back? Why hasn't anything in my life changed even after so many years of meditation?" They feel sorrow, but they don't understand anything when they think about it.

Even those close to them begin to question, "You have been meditating, right? Then why are you sick again? Why did you need surgery?" Others may ask, "You meditate, don't you? Then why is your behavior still the same? Why is there no change in you?" Some people even ask, "He has been meditating for so many years, right? Then why is he still behaving like that?"

The reason for all this is that, despite meditating for a long time, they are still stuck in the initial stage. They have achieved stillness of mind but not purity of mind. That means they haven't cleansed their mind. As a result, there is no real transformation in

their behavior. They continue to make the same mistakes and commit the same sins like before, thereby attracting the same diseases and problems back into their lives.

Still mind should be purified

To overcome such a condition, one must intensify their meditation practice, put in more effort on this path and progress to the next stage-the second stage. That means they must purify their still mind. Meaning, the mind must be cleansed. To achieve this, one must remain in a meditative state-with a still mind-for hours at a stretch. If they can maintain this state for days and months by following strict food discipline, then gradually, the mind begins to purify. A still mind becomes a pure mind. This means they reached the second stage in meditation. At this stage, they begin to get rid of the impure tamasic and rajasic qualities within and gradually improve the sattvic quality. As a result, their mind becomes clean, good and sacred.

One important point to note here is: For the mind to be purified, it must first become still. Without stillness, there can be no purification. Purification begins slowly only when the mind can remain still for hours. For example, imagine pouring clean water into a glass and adding a bit of sand. If you stir the water with a spoon, the whole glass becomes muddy. To make the water clear again, the first step is to stop stirring it and to keep it still. If the glass is left undisturbed for a few hours, the sand will gradually settle at the bottom. If the water remains still for a few days, all the impurities will settle completely and the water will become pure and good.

But if you keep stirring the water, it will never become

clean-it will remain dirty.

Therefore, for the water to become pure, stillness is essential. Similarly, for the mind to become pure-for the impurities to go away-the mind must remain still. Just meditating for a short while in the morning and evening is not enough. One must keep the mind in a still state for long hours continuously. If this is done consistently for days and months, the mind will undoubtedly become pure. That means the tamasic, rajasic qualities within will fade and one will gradually move into the sattvic state.

Once the mind begins to transform in this way, significant changes will be seen in a person's behavior. In fact, one could say their behavior becomes completely opposite to how it was before. Their behavior begins to change without themselves knowing it.

As the impurities of the mind start to dissolve, their negative actions-such as deceiving others, hurting them, abusing them, criticizing them, mocking them for fun, making others cry through taunting, engaging in ragging-all gradually start to disappear. Such behavior slowly fades away. The reason for this is that their mind is becoming pure.

Not only that, they no longer desire what belongs to others, nor do they steal, take things secretly or act out of greed. Like this, their behavior begins to transform.

They also begin to slowly give up bad habits like smoking, gambling, betting, etc. Likewise, as their minds become more purified, addictions such as meat eating, drinking alcohol, prostitution and using intoxicants-no matter how many times they were told to stop earlier but couldn't stop-now begin to leave them on their own. Even they themselves may not realize how they had let

go of these habits. Those who see them are often surprised by the changes that have come in them.

The root cause of this transformation is the purification of the mind. The inability to give up such habits and addictions is because of the impure qualities in the mind. That's why people with such habits can't give up even if they are ruining their health, losing their earnings, or facing family conflicts. Some people even admit, "I want to quit, but my mind doesn't allow it." They genuinely wish to stop, but they can't stop. The mind pulls them in that direction at such times. Even when the body suffers, the mind insists: "I want it." They are incapable of quitting, even if their body doesn't support it due to an impure mind.

But once the mind becomes pure, their focus doesn't go in that direction. They no longer feel the impulse to act in those ways. A pure mind doesn't trouble them. Such thoughts don't even arise. Their transformation not only surprises others, but even themselves.

Let us know how the behavioral changes are more visible when the mind continues to purify. When a glass of water is left still, the heavier particles of dirt settle first, followed by lighter ones, then even finer particles and finally, the subtlest impurities. Eventually, the water becomes clean and pure - as it was earlier.

Similarly, as the mind becomes purer, people first give up major sinful actions - like killing chickens, goats, sheep, pigs and cows. As their mind becomes more purer, they stop even minor acts like killing rats and cockroaches. With intense meditation practice and greater purification, they even stop killing mosquitoes and ants. When the mind becomes extremely pure, they avoid wear-

ing silk clothes as it involves cruelty against silkworms and they avoid being a part of that harm.

This means, as the mind purifies, people stop committing big sins.

Meaning, they don't kill fellow human beings, chop off limbs, cause accidents, rape, or murder. They no longer behave sadistically or treat women cruelly. As their mind becomes purer, they also avoid lesser crimes like robbery, looting, using violence for material gain, beating others, or assaulting women to dominate them, including acts like kidnapping or suppressing the weak. When the mind becomes even more refined, they avoid subtle wrongdoings-like criticizing, blaming, or indirectly insulting others.

Finally, when the mind becomes completely purified, such individuals do not commit any kind of mistakes and sins. They do not cause any trouble, harm, pain, or suffering to others or to any living beings. Those who attain this state are completely free from hardships. Their life will be without difficulties in the future because they no longer commit mistakes and sins.

Moreover, those in this state will not have negative thoughts. They always think positively. As a result, they consistently experience favorable outcomes in life and they will attain happiness.

Not only that, as their mind becomes purer, their intellect begins to blossom. When the mind is fully purified, the intellect fully blossoms. Till then, the intellect exists but remains like a closed bud without releasing any fragrance-meaning, it doesn't benefit anyone. But as the intellect blossoms like a flower, it spreads its

beauty and fragrance just like a flower. A person whose intellect blossoms like that of a Buddha brings great benefit and positive impact to others and the world. Furthermore, as their intellect develops, discrimination and discernment (judgement) arise. They develop clear judgment and understanding. Because of this, they can distinguish between: What is good and what is bad? Which is justice and which is injustice? What is right and what is wrong? What is lawful and what is unlawful? What is appropriate and what is inappropriate? What is righteousness and what is unrighteousness? What is permanent and what is impermanent? What is truth and what is untruth? They can think deeply on every matter. They will leave what is not right and accept only what is right. Therefore, they do not engage in wrongful actions and no suffering will arise in the future.

Such individuals do not blindly believe whatever others say, they use their own discernment and reasoning.

When they continue their practice in this purified state, the mind becomes even more refined. Then, their intellect functions like that of the Buddha. In this state, selfishness disappears. They do not hate anyone, feel no jealousy and do not hold envy. Instead, they begin to like and love everyone. They are incapable of harming anyone and never do it. They do as much good as possible—helping others, serving others and working for the betterment of society.

When the mind is purified and the intellect fully blossoms like this, the law of karma does not harm them. They do not suffer losses due to it. In fact, it works entirely in their favor. Only good follows them because they continuously engage only in good actions.

But, those who wish to purify the mind must follow certain disciplines along with meditation practice. Most importantly, they must be extremely cautious about their food. The reason is: A polluted mind meaning, a mind influenced by tamasic and rajasic qualities becomes purified and transits into sattvic quality through intense meditation practice. But if one continues to eat food dominated by tamasic and rajasic qualities without following food discipline, the mind becomes impure again and goes back to tamasic and rajasic qualities. All the progress made is lost and they return to their old state. Therefore, it is essential to be very careful with food. Specifically, one must avoid foods dominated by tamasic and rajasic qualities and instead follow a purely sattvic vegetarian diet.

More importantly, one must completely give up meat and eggs because they provoke rajasic quality. Moreover, one should not use the utensils in which meat was cooked because the impurity or subtle residue of meat remains in those vessels for a long time.

Osho said, 'If you eat meat, it's like you are eating poison.'

Not just meat-even within vegetarian food, there are items that stimulate rajasic quality and tamasic quality. In particular, garlic should be avoided because it also stimulates rajasic quality. Along with that, it is best to reduce the intake of spicy and strong spices foods.

Similarly, one should not eat food that is stale, fermented, or sour. Such food strongly stimulates tamasic quality. Therefore, food prepared in the morning should not be eaten in the evening;

food cooked in the evening should not be eaten the next day. Likewise, refrigerated or preserved food should be avoided. Highly sour buttermilk also increases tamasic quality.

These types of foods are very harmful to spiritual seekers. Because, though the effects of food are not visible in the body, they manifest in the mind. The nature of one's mind is shaped by the food consumed. Hence, those who wish to purify their mind must strictly follow food discipline.

Therefore, if one follows strict food discipline and engages in intense meditation practice, the mind definitely will be purified.

It is important to note here that those in the first stage, meaning those who are under the influence of tamasic and rajasic qualities must make a serious effort to rise above that level. This stage causes harm to a human being, brings suffering and leads to loss and sorrow. Anyone who crosses this initial stage is, in a way, becomes free from suffering but crossing this stage is extremely difficult.

This is because people in this state face various kinds of obstacles, hindrances and difficulties consistently.

Even if such people think, "Let me practice meditation," their restless mind, filled with numerous thoughts, does not allow them to sit in meditation. Therefore, even if they try to sit for meditation, they are unable to do so. After sitting for a while, they get up saying, "This is not for me." They don't like to sit again. Even if one continuously tries to meditate, they face various kinds of obstacles and hindrances.

While they try to practice this, problems arise in their family life. If they continue their meditation practice, family members may oppose or not support them. Some may face financial difficulties. Because of such reasons, many are unable to continue their meditation practice and may even stop it altogether.

However, some people, despite all the difficulties, manage to continue their practice with determination but still fail to follow food discipline. The reason is that in society, there is hardly anyone who pays attention to food or follow food discipline. This situation has developed because people give more importance to taste. In fact, most food consumed in society tends to stimulate tamasic and rajasic qualities. Therefore, even if a spiritual seeker wishes to consume pure sattvic vegetarian food, it becomes difficult. Even at home, they may not receive cooperation. If they somehow manage to be careful at home, they fail to follow food discipline during functions, parties and travels. Though the food served may be vegetarian, it often still stimulates tamasic and rajasic qualities. So, despite overcoming many difficulties and engaging in intense meditation practice to purify the mind, due to negligence in food, they may return to their earlier state. Meaning, they return to the beginning stage. From this, we can understand how difficult it is to progress in practice.

Based on this, it becomes clear that making progress in meditation practice is not an ordinary thing. Therefore, they are great if one manages to overcome all these challenges and attain progress.

That's why, in the olden days, gurus would test their disciples rigorously before imparting the path of wisdom. They only taught those disciples who could go through and pass those tough

tests. They knew that teaching the others would not be beneficial. The gurus were well aware that growing spiritually and gaining wisdom required immense effort and dedication.

That's why they kept such disciples in ashrams, made them follow strict food discipline, made them practice meditation, made them read wisdom-filled texts daily, taught them knowledge based on their spiritual maturity, and cleared their doubts. Because of this, these disciples not only progressed in their meditation within a short period but also evolved spiritually and expanded their wisdom. The reason they followed such practices was because they knew very well that meditation, spiritual growth, acquiring wisdom and intellect are not simple or easy tasks.

The reason Patriji now taught such a rigorous practice to everyone is because the Earth is undergoing transformation. Earth has entered the Photon Belt, the Kali Yuga has ended and Satya Yuga has begun in 2012. In this Satya yuga, every individual must develop Satya Yuga qualities. To achieve that, everyone must give up non-vegetarian food and start meditation. That's why Patriji travelled across villages, towns, states and countries-spreading the message of non-violence and meditation, encouraging people to quit meat, practice meditation, and organizing mass meditation movements and Dhyana Yajnas, guiding millions to meditate. He made tremendous efforts to bring transformation. In the present circumstances meaning, in this present Yuga-every single person, no matter how hard it may seem, must practice meditation and must transform their behavior. There's no other way.

Therefore, why must one work so hard to practice meditation? It is to become free from future struggles. Because a small amount of difficulty in meditation can prevent massive difficulties

in life. In essence, we endure short-term effort to avoid long-term suffering.

Whatever the case may be, one must necessarily cross the first stage. One must eliminate tamasic, rajasic qualities and enter the sattvic state. For that, the mind must be purified.

Every human being must at least strive to reach this second stage in life. Because those who reach this state will become free from the impurities of the mind and no longer commit mistakes and sins. They do not act against nature. As a result, they do not suffer difficulties in the future. The 'law of karma' does not cause them harm. On the contrary, because of their purified mind, they perform good deeds that benefit the world-virtuous actions. Hence, they receive only enjoyment, prosperity and live a life filled with happiness.

In fact, those who reach this stage don't need to make any special effort to reach the next level because their intellect blossoms in this state. Their own intelligence naturally leads them forward. Moreover, they no longer need to be told or taught much by others because with a developed intellect, discrimination and wisdom arises. They begin to clearly distinguish between: Right and wrong, Justice and injustice, Righteousness and unrighteousness and Truth and untruth.

Therefore, because they realize these distinctions through their own discernment (judgement), they don't engage in unrighteous actions, they will act righteously only.

Therefore, they do not engage in unrighteous actions. They behave righteously.

They do not take refuge in falsehood. They completely abandon (leave) the bad and take refuge in the good. Therefore, they only gain benefits in life. They naturally progress to the next stage-to seek wisdom. They reach it in a short time.

Pure mind becomes void (mind in a state of emptiness)

Not only that, if one is able to continue their practice consistently with the same intensity for months or even years, their purified mind gradually becomes void. As the mind becomes void, one nears the soul -meaning, they begin to attain the soul state. At this stage, wisdom arises within. As this wisdom unfolds, significant transformations are seen in their actions and behavior. They begin to live by the righteousness understood through their awakened intellect and speak only the truth. This is when they put the Vedic teaching "Satyam vada, Dharmam chara" (Speak the truth, live righteously) into practice in their life.

The more the mind becomes void, the closer one comes to the soul. The more void the mind, the nearer one is to the Soul. As this closeness to the soul deepens, soul knowledge naturally arises. With this growing knowledge, many unknown matters are known, qualities of the soul begin to manifest, and its spiritual powers gradually unfold.

As Soul-knowledge improves, one's karmas begin to get burned away. As karmas are destroyed, suffering becomes less. First, the effects of fated karmas (prarabdha) start getting neutralized. Gradually, even the present karmas are burned. As the wisdom deepens, the accumulated actions (sanchita karmas) also begin to dissolve.

In this way, as the flame of wisdom shines brighter, all karmas are eventually burned away. Like that, the fire of wisdom burns all karmas. Isn't it stated in the Bhagavad Gita: "Jnangni dagdha karmanam".

Like that, the one who has burned away their karmas becomes free from sorrow-meaning, they attain liberation from suffering.

Moreover, as one nears the soul, the qualities of the soul gradually begin to emerge within them. Since the soul is nothing but the God himself, such individuals begin to embody those divine qualities. The soul is the embodiment of eternal bliss, so those who attain this state experience a bliss unknown to them before. As the soul is the form of pure love, they begin to love everyone unconditionally. Gradually, feelings like jealousy, hatred, and envy disappear. They develop love towards all living beings. Since the soul is God, those who attain that state will have reduced desires, find contentment with what they have, lose interest in pleasures and have no attachment to wealth and material possessions.

They begin to understand righteousness, its greatness and practice it without fear. They will gain awareness about the truth and its greatness, they live in truth, speak truth and will never hesitate to preach about it.

They can act courageously in any situation and fear disappears. As they move closer to the soul, which has infinite power, their inner strength keeps increasing. They will be able to perform tasks powerfully and even accomplish seemingly impossible tasks with ease.

Their actions and words carry power. The work they do

becomes an inspiration for others. What they speak influences those around them. Many begin to follow them. People take an interest in their actions and teachings. In a way, many start to walk in their footsteps.

They come to realize the truth: "I am everything, and everything is me." They understand that "all is one." As a result, they interact with everyone in friendship and harmony. They will be friendly not just with human beings, but even with birds, animals, and wild creatures. They express compassion and kindness towards all beings. They do not harm or hurt any being. Rather, they strive to protect and care for all.

In this world, due to the ignorance of the ultimate truth, people assume that "others and other beings are separate from me," and act wrongly or sinfully towards them. As a result, they suffer the consequences in the form of hardships and lose their inner joy. But those who have realized the truth, work for the well-being and happiness of others who have lost their joy. They give more importance to others' welfare and happiness than their own.

Gradually, such individuals begin to receive soul powers, known as super-sensory or transcendental powers. They gain extraordinary wisdom, perform tasks that ordinary people cannot perform and speak truths that others can't tell. Their words and actions surprise people. Ordinary individuals admire and praise them, saying, "They are not common people; they are divine beings." Some even worship them as gods.

At this stage, they get many experiences which further enhance their wisdom.

As the mind becomes more void, their soul state level grows, all the above-mentioned divine qualities improve. Eventually, they may acquire mystical powers like Anima (ability to become minute), Mahima (ability to become vast), Garima (heaviness), Laghima (lightness). They may also gain various kinds of spiritual abilities, including the divine eye (the third eye). They may be able to foresee future events, read others' thoughts, and gain insights into the workings of the universe.

However, some of those who attain such powers begin to display them, acting as if they are divine incarnations. They use these displays to attract ordinary people, gain influence over them, accumulate wealth through them and enjoy material pleasures. As they immerse themselves in such pleasures, they gradually forget their spiritual goal. Driven by ego, they misuse their powers for selfish purposes instead of using them for the growth of wisdom. As a result, they commit actions that are against the creation and ultimately lose all the powers that they had gained. They fall back into an ordinary state.

However, those who do not use the powers they have acquired for worldly pleasures or selfish gains-but instead use them for the growth of wisdom-continue to evolve spiritually and deepen their Soul-knowledge. Such individuals do not focus on pleasures but remain fully dedicated to their spiritual practice. Their practice reaches such a level that they stay in a meditative state continuously, without interruption-sitting without moving for long durations.

As a result, their mind becomes completely void-like a burnt rope. A burnt rope may look like a rope, but it has no strength, no grip-it's there, yet not there. In this way, they reach the state of

the Soul. This is known as the soul state, the state of divinity, or the state of samadhi-a direct, experiential understanding that "I myself God."

What we must observe here is: The more the mind becomes void, the more the soul state develops. As the soul state grows, Soul-experiences and spiritual powers arise. Through that, they come to know many things and are able to do things that ordinary people cannot.

About the soul

The soul is the infinite power that is all-pervading and present within everyone-it is the divine energy residing in all beings. The power of the soul is so immense that it surpasses all the computers in the world by billions of times. In a way, it can be said that one could say that human beings do not possess the ability to even imagine the extent of the soul's power.

Such a soul exists within every individual. Therefore, all the actions performed by a person, everything they learn or come to know, gets recorded within the soul. In one sense, from the moment a human being is born and until they die, every single action, every word spoken is continuously recorded in the soul. No matter how many lifetimes pass, the details of each one are entirely preserved in the soul. Just like a CCTV camera records every scene in its view for as long as it runs, in the same way, the soul records all lifetimes, all the wisdom acquired, every skill and language learned and all experiences lived. The entire account of a person's past lives gets deeply imprinted within the soul. Not only that-even their thoughts are known to the soul. Soul is that powerful.

Divine Eye (Third Eye)

The soul power pervades the entire human body. It is present even in every cell of the body. In fact, it is through the soul's energy that all bodily functions and actions are carried out.

Although the soul pervades the entire body, its central point resides in the Bhrumadhya (the midpoint of the forehead). That is, it is located in the spot where one traditionally applies a bindi or tilak. This very spot is referred to as the "third eye." That's why Lord Shiva is depicted with his third eye in that location.

The third eye is also called the divine eye. It is believed that the third eye remains closed and folded at the center of the forehead. However, the third eye is not a separate or special physical eye-it is actually the soul itself that is considered as the third eye, the divine eye.



Opening of the third eye means attaining the soul-state to the extent that one can see and know everything recorded in the soul. As their soul-state deepens, the wisdom they access continues to expand. This soul-state arises as the mind becomes increasingly void. As the third eye opens, it begins to function. The more silent and still the mind becomes, the more powerfully the third eye op-

erates. Its range of perception increases, and thus, the scope of what one can know and realize expands continuously.

This state of void mind is described in three stages: 1) voidness (shunyam), 2) supreme voidness (pari-shunyam) 3) Great supreme voidness (maha-pari-shunyam).

As the mind becomes more void, the range of knowledge one can access and the depth of understanding about the secrets of creation expand. For example, in the early stages of attaining soul state, when the mind becomes void, the third eye known as the divine eye begins to activate. In that state, past lives and the wisdom acquired in those previous births begin to resurface clearly. Such individuals begin to share that wisdom with others, sometimes even write books. Naturally, the content they share or write is often something unheard or unread before. Even they themselves are sometimes surprised by what they are able to express. Listeners too are amazed and often say, "It is because of their merit from past births that they are able to speak this way-can we possibly speak like that?"

But there is no mystery in this. It happens because their mind has become void, they have attained the soul state and the third eye has been activated. As a result, the wisdom and experiences acquired in previous lifetimes are recalled. This is possible for anyone-provided they void their mind and attain the soul state.

If individuals in such a state intensify their meditation practice further, their soul state will continue to grow. At that point, they can clearly see all of their past lives that were recorded in the soul, just like watching a movie. This is what is meant when we say their divine eye meaning, the third eye has been fully awakened.

In this state, they clearly come to know about: What kinds of karmas (actions) did they perform in past lives? How did they experience their results in later lifetimes?" With the realization of this wisdom, they gain deep clarity about which karmas should be performed and which ones must be avoided. As a result, they will significantly rectify their behavior. They no longer engage in actions that lead to loss, nor do they act against the creation. They begin teaching these insights to others, guiding them away from committing mistakes, warning them in advance and helping them avoid suffering. All this is possible due to the wisdom that arises from attaining the soul-state.

If they continue their meditation practice with even greater intensity, their mind attains supreme voidness and their soul-state expands further. This means that the range of their third eye increases, and because all souls are ultimately one, their soul begins to connect with other souls. Through this connection, they can also see the past lives of others. This capacity arises in those who have reached such a state, that is, those whose mind has attained great voidness. Such individuals are said to attain Savikalpa Samadhi (those who have known few answers for spiritual questions) state.

That is why Lord Shri Krishna stated this in the Bhagavad Gita:

**Sholk: bahuni me vyatitani janmani tava charjuna
tanyaham veda sarvani na tvam vettha parantapa
(B.G.4-5)**

Meaning:- Oh Arjuna! You and I have gone through many lifetimes. I remember them all, but you do not.



Based on this, we can understand that Sri Krishna possessed the Divine Eye, while Arjuna did not.

Moreover, those who attain this state—those who have purified their minds to the level of supreme voidness—gain the ability to see the past lives recorded in the souls of others. Not only that, they can also know the thoughts and inner feelings of others. This is because whatever one thinks in their mind is known to the soul and when their soul becomes connected with another's, they can clearly understand what the other person is thinking or feeling.

When such individuals meet ordinary people, they can perceive their thoughts. As a result, they may address an issue the person has not even spoken about, or offer a solution to a problem before it's even asked. They may even go to someone who wished for their presence without informing them and start a conversation. Naturally, when this happens, ordinary people are surprised and think, "How did they know what I was thinking? Oh! They must really be God!" They may fall at their feet in admiration, believing they are great beings and become completely devoted to them. These kinds of reactions are common in the presence of some babas and gurus.

The reason behind all this is the expansion of their soul state.

If such individuals continue their meditation practice with even greater intensity—purifying their mind to the level of great

supreme voidness-their soul merges with the universal consciousness that pervades all creation. As a result, just as the soul that pervades all worlds and realities has access to the secrets of all creation-what exists where, what is happening where-these individuals, through their soul, can also know about all worlds. For such beings, nothing remains unknown, no wisdom remains unacquired. All their doubts and problems are resolved and they get to know all the answers. This ultimate state is called Nirvikalpa Samadhi (those who have known all answers for spiritual questions).

Those who attain such a state are said to have acquired an eye like Lord Shiva's third eye. This is the supreme state in all creation.



Buddha, through anapanasati-that is, "observation of the breath"-reached a state of voidness during the first watch of the night and was able to see the entire sequence of his past lives. As he continued his meditation, in the second watch, his mind entered a supreme voidness and he could see the life sequences of all. By continuing further and reaching the third watch, his mind entered the state of great supreme voidness and he got to know the secrets of all creation. He attained Buddhahood-complete wisdom and enlightenment.

Those who reach this state behave like God. It is the state in which a human being transforms into a divine being-where man becomes Narayana. In this state, their third eye is fully opened, just like the third eye of Lord Shiva. Therefore, they attain com-

plete wisdom of all the worlds in the entire creation. Such individuals are called knowers of the Almighty (Brahmajnanis). With this supreme wisdom, they can understand the various worlds in creation. From then on, there is nothing in creation that remains unknown to them—they possess total awareness. They attain all divine powers like the power to co-create any part of creation. Such beings are called Brahmarshis or Enlightened souls.

In this way, a life that began as an ordinary human journey evolves—through meditation—into the state of knowing about the Almighty (Brahmajnani), ending to become a Brahmarshi, an enlightened soul (Purnatma), a co-creator.

All this is possible only through meditation. Hence, it is said: "Wisdom is attained only through meditation."

"Can we attain wisdom easily?"

If there is interest, determination and effort, anyone can easily attain wisdom. Without these, everything appears difficult for those who try to gain wisdom—it becomes a struggle. The reason is, in the beginning, one must still the restless mind. Only when the mind becomes still, one can attain a meditative state and making the mind still is extremely challenging. That's because the mind doesn't easily obey. If we say one thing, it does another. Its nature is not to follow what we say. In fact, if we tell it "don't do this," it does exactly that. If we say "do this," it refuses.

For example, try this: If we ask someone to observe their breath, they may do it for just two or three breaths. Then, without their knowledge, the mind shifts into another thought. We all notice this happening naturally. For instance, when painful or sorrowful thoughts come, we feel sad and disturbed. Even when we

try to think of something else, the mind keeps bringing back the same painful thoughts. Many people in such situations struggle to sleep at night. If they consult doctors, they are advised to take sleeping pills. Only then they manage to sleep. The reason for this condition is the mind's tendency to recall thoughts that we want to avoid. That is the natural behavior of the mind.

To understand how the mind does the opposite of what we tell it, consider a simple example:

Everyone knows about monkeys. Until now, you weren't thinking about a monkey. It wasn't mentioned. But now, try this—close your eyes and for three minutes, try to think about anything except a monkey. You will be surprised. Even though there was no mention of a monkey before, the moment you close your eyes, the mind keeps bringing up the image of a monkey. That means the mind remembers exactly what it was told not to. Meaning, it does what it's told not to do.

From this, it becomes clear that "the mind is not under our control." Controlling such a mind is not an easy task. That is, keeping the mind free from thoughts is extremely difficult. Therefore, one must understand how challenging it is to attain a meditative state—a state without thoughts. Even to reach the first stage, to still the mind, one has to put in tremendous effort.

Even if one manages to sit for long hours in meditation and attain that state through intense practice, worldly responsibilities and domestic issues often interrupt the practice. These obstacles may prevent consistent daily meditation. If regular practice is interrupted, there is always a risk of slipping back to the starting point and to regain that state again requires a lot of effort. If reaching

the first stage is this hard, imagine how much more effort is needed to reach the second stage of purity! It shows how difficult it is to restrain and control the mind.

That's why in the Bhagavad Gita, Arjuna questioned Lord Krishna, saying, "No matter how much I try, controlling the mind seems impossible. What should I do?" In response, Lord Krishna said, "It can be achieved through practice (abhyasa) and detachment (vairagya)."

Here, "practice" means consistent, daily meditation. "Detachment" does not mean giving up everything and going somewhere far away. It means living in the world but letting go of attachment to everything. You can live a family life, but you should not be emotionally bound to your children, spouse, or anyone. You must care for them, but if something happens to them, you shouldn't be emotionally shattered. Thoughts like "What's the point of living? I am not going to live, I will die" should not arise.

Similarly, one may earn wealth, but there should be no attachment to it. If attachment exists, one is likely to commit mistakes, sins, and follow unrighteous paths. But those without attachment earn in fair and righteous ways and they remain content with what they have.

However, if we observe closely, how many of those practicing meditation at the beginner level are truly without attachment? One may practice, but has attachment really been given up? If not, how can the mind be restrained? How can it be brought under control? How can one move from the first stage to the second stage?

Regarding practice (abhyasa), Sage Vasistha said "To

contemplate (think deeply) about the Almighty or Soul; to tell about it to others; to mutually discuss and think upon it; and to remain committed in it-this is what the wise call true practice."

Therefore, those who wish to attain wisdom must understand how much effort is required. That is why, although many people begin the journey, most remain stuck at the initial level and cannot reach the second stage. They are unable to purify their minds, transform their qualities, change their behavior or improve their actions. The results remain the same. Even if a few problems are resolved, new ones arise.

But if one sincerely aspires for wisdom and puts in intense effort, sitting in meditation for long hours, they may attain the first stage-meaning, they bring their mind to stillness. When such practice continues for hours, days and months, the mind gradually becomes purified.

However, those who put in such deep effort often face great challenges with food-related discipline. Because they not only live in a family life but must also deal with a variety of people in society, manage social interactions and handle many pressures.

Even if they maintain strict food discipline at home, when they go out or attend functions, they may unknowingly break those rules. When this happens-even unknowingly-the mind that they worked so hard to purify becomes impure again. That means, their inner qualities become impure.

They don't know that their mind turned impure or that their fundamental nature has again changed. They think, "I am practicing intensely; I'm making progress," but they never realize that they have slipped back to the starting point. This highlights

how important food discipline is-because the food we eat influences the mind also.

Think about all the obstacles in society: The temptations, the pressures, the deceptions. Many practitioners don't even have support at home-how can they hope to progress in the spiritual path? How can they purify their mind?

Those who cannot cross the second stage-who fail to purify their mind-how will they ever reach the third? If the mind isn't first cleansed, how can it become void? And if purifying the mind is so difficult, imagine how much harder it is to make it void. How is this possible for ordinary practitioners?

Most people enter this meditation path driven by the desire for personal gain, not by a deep thirst for wisdom. What determination will such people have to maintain rigorous practice and strict food rules? Their focus is on the immediate payoff-"Did my diseases cured or not? Are my desires fulfilled or not? Did the problems resolve or not?"-not on the deeper question, "Has my mind become void?" For them, only benefits are important.

How, then, will these people ever attain wisdom? Only those with a deep desire for wisdom can find it. Those motivated only by worldly benefits-how will they ever attain wisdom? After all, the saying goes, "Wisdom is attained only through meditation"-does sitting in meditation for a few days make one wise? Does a little bit of practice instantly make one a Vivekanand, a Ramana Maharshi or a Buddha?

How much sacrifice did they all make in their lives? How much effort did they put into their spiritual practice? Some of them spent years in meditation, never stepping outside! They gave up

all the attachment of worldly pleasures-food, family, wealth. In a way, they staked their entire lives in pursuit of wisdom! How many hardships did they go through just to attain wisdom? Do you think that simply sitting with closed eyes for an hour in the morning and once again in the evening will make one wise? Just think about it. One must strive and practice as intensely as they did!

It is because attaining wisdom is so difficult that, after Ramana Maharshi, though millions were influenced by his teachings and followed his path, how many actually became like Ramana Maharshi? Similarly, after Swami Vivekananda, though millions of people studied and followed him, how many became another Vivekananda?

Similarly, after Buddha, countless people followed him, but how many truly became Buddhas? That is why Lord Sri Krishna gave this message:

**Shloka:manushyanam sahasreshu kashchid yatati siddhaye
yatatam api siddhanam kashchin mam vetti tattvatah**
(B.G.7-3)

Meaning:- Among thousands of human beings, one may endeavor for liberation. Among those who strive, perhaps one in thousands truly knows Me."

From this, it becomes clear that attaining wisdom is not an easy task. Therefore, those who seek wisdom should not take it lightly.

Patriji said, "Wisdom is attained only through meditation," there is no doubt in it. We have already understood from the above, how meditation leads to wisdom? But to truly receive it, one must have effort, determination, and deep commitment. There must be

a burning desire that says, "I must attain wisdom." Then only anyone can achieve it. Otherwise, how can those who think "life is for enjoyment" ever attain wisdom? Those who believe that life is meant to gain wisdom will receive at least a little of it-but those without that intent will not attain it.

Becoming a soul-knowledge person is equivalent to becoming God-attaining a divine state. But can an ordinary person become God that easily? How many qualifications must a divine possess? All those qualifications only arise through complete wisdom. That is why, for those who genuinely seek such wisdom and make an effort for it, the creation itself presents tests, obstacles and challenges at every level. To overcome them, one must struggle hard and also go through hardships. Only by conquering all of that one earns the eligibility to receive wisdom. Those who achieve wisdom through such effort are the ones we call "Gods."

If this creation did not have all these tests, challenges, and obstacles wouldn't everyone just sit in meditation for a few days, attain wisdom and become God? But is that happening? No. Why? Because to become God, one must meet several qualifications. This is the entire setup of creation which tests and hardships are to help to earn those qualifications.

Therefore, even those who progress far on this path often fall back to the beginning due to a small mistake or flaw somewhere along the way. One can truly grow only by being alert at every step, practicing diligently and following all the disciplines-meaning they can improve their wisdom and attain divinity.

What we must observe here is this: All Gods are immensely powerful. Only those with power are called "gods." That power

was earned through meditation. In a way, as one's inner power increases, their qualities transform. Likewise, if one's qualities have changed, it means their power has increased. Hence, those in tamasic qualities have less power than those in rajasic qualities. Those in rajasic qualities have less power than those in sattvic qualities. Above that, those in purest sattvic qualities have even more power. Still, those in nirguna state (without qualities) possess complete power. Therefore, such individuals-with complete wisdom-can express multi-dimensional intelligence.

As one's power decreases, their qualities fall back to a lower state and they begin to behave according to that nature once again. Therefore, only when one overcomes the tests of creation, that the power that they have gained remains stable and their qualities do not change. Hence, we can understand that "a change in quality means that the power has decreased and an elevation in quality means an increase in power." All the tests in creation are designed to drain one's power.

Among such tests, food is a major one. Certain types of food reduce a person's inner qualities, which in turn means a reduction in power. Some foods stimulate rajasic qualities and some stimulate tamasic qualities. Tamasic quality represents the lowest level of power, while rajasic quality is slightly higher but still is of low power.

If individuals who are established in sattvic quality or even purest sattvic quality eat rajasic or tamasic foods, their minds will shift towards those qualities. Meaning, their power will decrease. The power that they may have gained over six months or even six years of intense meditation could be lost simply due to eating such food. That would mean all their years of spiritual effort are wasted.

They begin to behave like ordinary people once again. Such a situation must be recognized as "a test by creation through food."

When a human being has excessive attachment to taste, he becomes a slave to flavor and gives it great importance. Due to this weakness, he cannot bear hunger and ends up eating food. But he doesn't think, "Is the food I'm eating beneficial or harmful to me? Will it drain my energy or not?" Those who desire to attain wisdom, who aim to grow spiritually, often don't realize that food itself is pulling them downwards. However, if they seek out the right gurus and understand the principles of food discipline, they can overcome this test by nature.

Likewise, those who seek wisdom-those who meditate to attain wisdom-will face additional tests in this creation. They are: 1) Desire (kamam), 2) Anger and 3) Greed.

To understand how desire, anger and greed are tested, the life of Vishwamitra from the mythologies serves as an example.



Vishwamitra performed tapas meaning, meditation for a thousand years and acquired immense power. In fact, he had gained enough power to recreate the entire universe. At that point, Indra decided to test him: "Will Vishwamitra use this power for the good of the world or for selfish purposes?" To test him, Indra sent Menaka to tempt him with desire (kamam).

Vishwamitra, upon seeing

her beauty, fell for her. He asked her to marry him. Menaka laid a simple condition: "If you say 'no' to even one of my wishes, I will leave you at that very moment." Vishwamitra agreed and married her. From then on, Menaka began asking for increasingly strange and lavish desires. She would often demand things that were hard to obtain. Vishwamitra, unable to refuse her, used a portion of his power to fulfill her wishes. In this way, while catering to her endless desires, he gradually exhausted all the power he had attained.

One day, Menaka asked Vishwamitra, "Let's fly through the sky." When he tried, he found himself unable to do so because he had already exhausted all his power. At that moment, he realized, "I have spent all the power I earned just to fulfill desires, for the sake of lust." He was filled with regret and then made a resolution, "I must never fall for desire again."

With no other option, he began the tapas once more-for another thousand years-and regained his power. This time, Indra decided to test with anger. He sent Rambha. Upon seeing Rambha, Vishwamitra was angry. He thought, "How dare Indra test me again?" In his anger, he cursed Rambha to turn into a stone. The moment he uttered the curse, all his power was once again drained and he returned to an ordinary state. At that moment, he understood: "I must not get angry either."

Once again, he undertook tapas for a thousand years and regained his power. This time, Indra decided to test him for greed. As Vishwamitra was about to eat, Indra, in disguise, appeared and asked for alms. Vishwamitra thought, "This too is a test from Indra," and gave the food that he was about to eat to the disguised Indra.

Then Indra revealed his true form and said, "Now you

have overcome all the tests. You are worthy of the title of knower of the Almighty (Brahmajnani)."

From this mythological story, we understand that those who seek to attain wisdom will unknowingly be subjected to such tests by creation. Those who fail, not only lose their power but also return to an ordinary state-they fall back to the beginning of their path and must start all over again, going through the hardships once more.

These tests are meant to determine, "Are these seekers truly worthy in all aspects or not?" These tests aren't visible-they don't come with a label saying, "This is a test." Hence, if one lacks self-control, they will inevitably fall.

If one overcomes all kinds of tests with determination and continues intense practice, they reach the third stage - where their purified mind becomes void. In this state, wisdom begins to rise within them. Not only that, but in this stage, nature bestows upon them certain kinds of supernatural or mystical powers. These powers are granted only to help them to deepen and expand their wisdom.

Such individuals are then tested in new ways: through 1)Fame (keerti), 2) Beauty (kantam) and 3) Wealth (kanakam). These don't look like tests-if they were, anyone would be cautious.

As they demonstrate those powers, ordinary people are surprised. They praise the person, call them a divine being, offer prostrations, honors, garlands and even worship. Naturally, in such situations, ego tends to grow. One begins to feel, "I am the greatest, No one is above me." Whatever they say is agreed to, what-

ever they command is obeyed. In that state, under the influence of ego, they start doing things they shouldn't do - things that go against the creation. As a result of such behavior, they lose all the powers that were bestowed upon them. The creation that gave those powers now withdraws them. Thus, failing in the test of "Fame", they fall back into an ordinary human state. If they pass the test of fame, then comes the test of "Wealth."

In this stage, devotees begin offering large sums of money and donations - even without being asked. At first, they might not pay much attention to it. But under the pretext of expanding the ashrams, they begin to accept these offerings - not just that, they start actively collecting wealth, gold, and lands from devotees under various justifications. Their desire has no limit.

To raise more money, they instill hope and fantasies in devotees, offering false promises. They manipulate and frighten those who resist. Eventually, they even begin to commit actions that violate the principles of the creation.

The law of creation is this: "What is attained must be shared," but it should not be accumulated for personal gain. What is given is meant to be shared, not to be stored and increased for oneself.

Whenever one acts against the law of creation-developing attachment towards wealth or engaging in actions that should not be done -they are bound to lose all the powers they have attained. Meaning, even if one overcomes the test of fame, they may still fail in the test of wealth.

Many people who enter the path of meditation fail at this stage. No matter how much practice they have done, they return

to the beginning. Even if they succeed in passing this test as well, they may still fall to the test of beauty.

Those who attain great powers and wisdom often attract the opposite gender-women towards men, and men towards women. People approach them closely, influenced by their presence and wisdom, hoping that they will solve their problems or relieve their suffering. In such situations, even a small misstep or act against the law of creation causes them to lose their powers. No matter how many tests they have passed, many still fall at the stage of 'beauty.'

But if one can overcome even this test, they can use the powers they have been given to attain complete wisdom, transform into a God, and are glorified as 'great within creation.'

So, understand this clearly! There is no doubt that wisdom arises through meditation-but do not assume that only casual meditation will grant you wisdom. Between meditation and wisdom lies so much journey: There are many stages, tests and obstacles. Therefore, meditate sincerely, follow the rules, become wise, make life meaningful and attain divinity.

Know this once again!

What we must understand here is that only by practicing "observation of the breath" can the restless mind become still. That means one cannot reach a thoughtless state unless the mind is still. Only when the mind is still, one can move to the next state -purity. Without purity, there is no inner cleansing. The intellect blossoms only when the mind is purified.

When the mind is purified, the next stage occurs - mean-

ing, it becomes void. Wisdom arises only when the mind becomes void. The more void the mind becomes, the more wisdom expands.

From this, we can understand how many inner changes must occur in the mind for anyone to gain wisdom. All these transformations are possible only when there is consistent increase in the intensity of meditation practice.

In a way, purifying the mind means eliminating tamasic and rajasic qualities, and attaining sattvic quality. Likewise, attaining a void mind means going beyond sattvic quality and attaining nirguna (a state without qualities).

If you observe carefully, in sattvic quality, the intellect blossoms. In nirguna, wisdom arises. This means that it is through intellect that we gain wisdom and after attaining wisdom, that intellect only becomes even more refined.

Therefore, those who practice meditation must observe all these inner transformations. If these changes are not happening, one must understand that there is a flaw in their practice, or in their food discipline or elsewhere, and have to correct it.

If one practices carefully and consistently in this way, anyone can attain wisdom. There is a chance to speed up the process of seeking wisdom, if they, along with meditation practice, read wisdom oriented books and associate with the wise.

Additionally, by sharing the wisdom attained with others - that is, by doing selfless service on the path of wisdom - one can attain wisdom even more quickly.

Whatever it may be, understand this: Only in the void,

attribute-less (Nirguna) state of mind, the experiential wisdom will arise and that only is true wisdom. That wisdom only burns away karma, grants liberation and puts an end to the cycle of rebirth.

Whatever it may be, there is nothing a human being cannot achieve if they truly strive for it.

Empty Mind - Void Mind

(Mind in a state of emptiness)

What we need to understand here is the difference between an "empty mind" and a "void mind." Many people mistakenly think that an empty mind is the same as a void mind.

An empty mind refers to a mind without thoughts-a still mind, which is only the beginning stage. But a void mind refers to a state where the mind is in the state of emptiness. It means the mind no longer holds any importance. This is what Ramana Maharshi compared to a burnt rope-it exists in form but has lost its strength. This is the final stage.

In the first stage, the mind becomes empty, but it still exists and remains impure-it has not yet been purified. For example, we say "an empty pot," which means the pot is there, but it has been emptied. Suppose a curry was cooked in the pot and then it had been eaten-now it's empty. But if the pot hasn't been washed yet, it's still impure-hence, "an impure empty pot."

Likewise, when the mind becomes empty of thoughts, it has not yet been purified. It is still an impure empty mind and that is just the beginning stage. The second stage is the purified mind. The third and final stage is the void mind. That's why those who

are in the first stage-where thoughts are absent, but the mind isn't yet pure-will not show a major transformation in their behavior.

If they were previously committing mistakes and sins, they may continue to do the same even in this state. They might gain certain benefits through meditation, but their conduct will not show significant change.

For true transformation in behavior, the mind must be purified and for a God like behavior, the mind must become void.

A state of a void mind is Wisdom

Therefore, strive to void the mind, become wise and be a role model for all. Serve the world like Sri Krishna, Buddha, Jesus, Muhammad, Guru Nanak and Patriji. Work towards making everyone enlightened.

Above all, understand this clearly: All these inner transformations are possible only through meditation. So, meditate and walk in the path shown by Patriji.

"CONSISTENT DAILY PRACTICE"

"Practice" is Everything

Only "practice" gives everything

For seekers of soul-knowledge,

"practice" means "meditation practice."

To become a yogi, one must practice meditation.

To become a Rishi, one must practice intense meditation.

To become a Maharshi, one must practice highly
intensified meditation.

To become a Brahmarshi, one must engage in the deepest of
all meditation practice and even beyond that.

Before the practice, one is a "beginner," after practice,
one is a "Guru."

One who continuously lets others to engage in practice
is the Supreme Guru.

The one who spreads meditation practice to everyone is
a Mahatma, a Buddha.

Before meditation practice, one is ignorant.

After meditation practice, one becomes a scholar,
a realized being.

"Practice" means "consistent daily practice."

"Practice" must be a daily essential routine.

"Practice" means consistent practice in all places,
times and circumstances.

"Practice" means intense, committed personal effort-a
determined spiritual pursuit.

"Practice" means dedicated discipline.

One's practice is their own.. One's realization is their own.

The mission and the very existence of all Gurus is to
constantly inspire all beginners towards practice,
and the greatest fortune of all beginners is
to receive encouragement and inspiration
for practice from the enlightened Masters.

With practice, all tasks are accomplished on this earth
and in the universe

Victory to Daily practice!

Glory to Constant practice!



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

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

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

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

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

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

To watch Tatavarthy's zoom sessions:

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

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

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

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

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

To subscribe to Tatavarthy's YouTube channel:

When you click the YouTube link sent in the WhatsApp group, it will open the Tatavarthy Veera Raghava Rao channel. Once open, you will see the "Subscribe" button-click on it to subscribe. By clicking the bell icon next to it, you can receive notifications of new videos everyday.

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Information available on Tatavarthy's website:

Website address: www.tst.org.in

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

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

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

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

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

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



How to meditate? Observation of the breath.

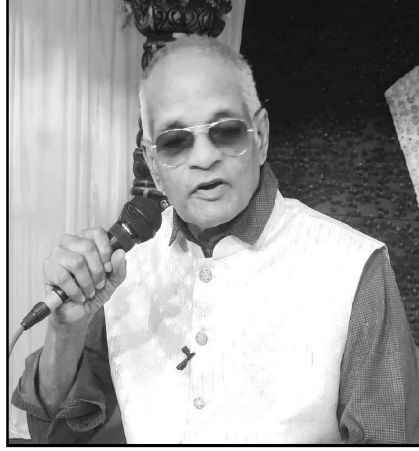


Sit in a comfortable position, with your hands clasped (locked) and legs crossed, and close your eyes. Simply focus on your natural breathing, noticing each inhale and exhale.

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.



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Tatavarthi Vari Street, Bhimavaram-1.

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“ONE MUST IMPROVE WISDOM”

Arjuna possessed only intellect, whereas Sri Krishna developed soul-knowledge and became the God. Krishna told Arjuna, “Tasmat yogi bhava Arjuna” - therefore, become a yogi, Oh Arjuna! Likewise, it is not enough for us to possess just intellect like Arjuna; we must also improve wisdom like Krishna and wisdom means the knowledge of the Soul. This is possible only through meditation.

Meditation is not something one can give and another can take. For example, music cannot be attained by simply taking; it is achieved only through dedicated practice.

- Brahmarshi Patriji

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