

With the blessings of Brahmarshi Patriji...

WHY SOUL-KNOWLEDGE?

Brahmarshi Tatavarthy Veera Raghava Rao



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Why Soul-knowledge?

Brahmarshi Patriji not just travelled throughout the state of Andhra Pradesh, but also across all states and countries, spreading the message of soul-knowledge. In order to attain this soul-knowledge, he taught the meditation of "observation of the breath" to everyone. Not only that, he emphasized to give up non-vegetarian food because it causes violence against living beings which becomes a major obstacle in attaining soul-knowledge. He declared that those who leave violence meaning, those who give up eating meat and hold swan meaning, practice meditation with sincerity will certainly be able to experientially attain soul-knowledge. Spreading his message, Patriji worked tirelessly day and night.

Furthermore, to explain the necessity, significance and greatness of soul-knowledge, Patriji wrote several books. Not only did he recommend reading the books of many other yogis and masters on the subject of soul-knowledge, but also ensured that those works were translated into Telugu, making them accessible to all. He encouraged everyone to read books, saying that through reading books, one can understand the uniqueness and greatness of the 'soul- knowledge.'

Not only that, Patriji trained many people into soul-realized beings and through them, he strived further to spread the importance and necessity of soul-knowledge, aiming to transform everyone into 'wise' and 'soul-realized individuals'.

So, Why did he do all this? Why did he work so hard without rest? Means, it was only to remove the 'ignorance' present in everyone at present on this earth and transform everyone into wise beings.

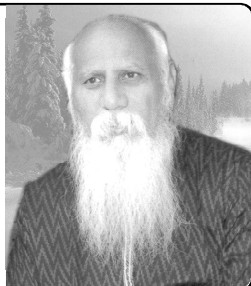
So then, what is the harm if all the human beings remain in ignorance? What happens if ignorance is not removed? What are the benefits of gaining wisdom? What happens if all become wise? We should understand all of these.

Because, at present, many people are unable to truly understand Patriji's vision and are using this meditation practice not for attaining soul-knowledge, but for worldly benefits - to solve material problems, to cure diseases or to fulfill desires. Even those who are teaching meditation are presenting it as if it is meant only for these purposes. In the end, this sacred practice of meditation has been changed to 'a health practice.'

But everyone must understand "This meditation is not a health practice - it is a soul-knowledge practice." Because in the world, there are thousands of practices and paths available to improve health and there are millions of people who are teaching methods to gain physical health. But soul-knowledge can never be attained through such practices, not at all. The reason is: The only path to attain soul-knowledge is meditation.

Therefore, if one truly wants to understand the uniqueness, greatness and sacredness of meditation, one must first understand the greatness of soul-knowledge. Let us understand the significance of soul-knowledge.

- ❑ To live without much worldly expectations is the complete 'summary of soul-knowledge.'
- ❑ To remain inwardly unmoved no matter what comes or goes in life - that is the complete 'summary of soul-knowledge.'



"Bhagavad Gita"



Lord Sri Krishna, whom the whole world worships as a divine incarnation, imparted soul-knowledge to Arjuna during the time of the Mahabharata war, even before the war began though Arjuna was capable of fighting, he was grieving and sat down saying, "I cannot do this." Then, Sri Krishna removed Arjuna's sorrow by imparting soul-knowledge and prepared him for action again.

The 'soul-knowledge' that Sri Krishna imparted became world-renowned as the 'Bhagavad Gita.' That means, it can be understood that what Sri Krishna taught was soul-knowledge. Then, why did he teach it? Means, to remove Arjuna's sorrow.

Here, Sri Krishna was a soul-realized person. Hence, he did not fall into sorrow or fear. But Arjuna lacked 'soul-knowledge', which is why he was in grief and fear. However, once he understood 'soul-knowledge', he came out of his sorrow, regained clarity, prepared for battle and fulfilled his righteousness.

From this, it becomes clear that "For human beings to overcome sorrow, 'soul-knowledge' is the only refuge." The fact that Sri Krishna taught this to Arjuna means, he taught it to the entire human race. From this we can understand the necessity of

'soul-knowledge.'

In the Bhagavad Gita, Lord Sri Krishna did not teach rituals or methods of worship anywhere. What he taught was only 'soul-knowledge.' But today, instead of striving for 'soul-knowledge' to come out of sorrow, human beings are engaging in worship and rituals. That means, what Sri Krishna taught is one thing and what people are practicing is another. That is why, everyone is in sorrow. No matter how many worships and how long they perform the rituals, people are unable to free themselves from sorrow.

Not only that, Sri Krishna very clearly said, "uddhared atmanatmanam natmanam." meaning, "One must uplift themselves on their own." meaning, he very clearly taught, "No one else can save you or liberate you. You must uplift yourself through acquiring soul-knowledge - only then, you can free yourself from sorrow." But human beings, acting against this, are instead relying on external prayers and asking others for help - without themselves making effort.

That is why they are not coming out of sorrow. They are simply praying to and pleading with someone else. This is why they are living in sorrow. It all is due to the absence of 'soul-knowledge.' From this, it is clear that: "If one attains soul-knowledge, one can surely come out of sorrow." Therefore, every person must realize the necessity of 'soul-knowledge.'

"Yoga Vasishtam"

Likewise, Sage Vasishta imparted only 'soul-knowledge' to Lord Sri Rama through the 'Yoga Vasishtam.' Once, Sri Rama travelled across his kingdom. During his journey, he saw that some people were living in sorrow. Witnessing their suffering, he was also affected deeply by sorrow. He began to wonder, "Are there people suffering even in my kingdom?" This thought devastated

him. Even after returning to the palace, his mind remained disturbed. He lost interest in food, sleep and seeing Rama in such a



sorrowful state, his father King Dasharatha was unsure of what to do. He then called upon Sage Vasishtha and humbly requested him: "Please remove Sri Rama's sorrow."

Then, Sage Vasishtha imparted soul-knowledge to Sri Rama. That very teaching became known as the scripture "Yoga Vasishtam." Meaning, we can know that even Sage Vasishtha made Sri Rama free of sorrow through 'soul-knowledge.' That means, we can understand that even someone as great as Sri Rama should become sorrowful in the absence of 'soul-knowledge.' Therefore, we can understand that: Any human being without soul-knowledge is bound to experience sorrow and without gaining soul-knowledge, one cannot come out of sorrow. Therefore, we can know that 'Soul-knowledge' is extremely essential for every human being.

"Gautama Buddha"

Not only that, when Lord Buddha was living as a royal prince, he once saw a poor man suffering in misery and begging, a man suffering from illness, an old man suffering due to old age and a dead body. Witnessing all of this caused him deep sorrow. He began to think: "Why must human beings suffer like this? Can't



they be free from sorrow? Is it not possible to live without suffering?" He not only thought in various ways, but also thought, "What is the path for human beings to come out of such sorrow?" Renouncing his kingdom and worldly life, he set out in search of a path to eradicate sorrow. He approached various Gurus and undertook many intense spiritual disciplines they taught. But eventually, he realized that none of those practices brought the real benefit he was seeking. Finally, he turned his 'attention towards his breath' meaning, he practiced "Anapanasati" meditation.

It was through that practice of "observation of the breath" that he became enlightened. He directly experienced vast wisdom, meaning, 'soul-knowledge.' He experientially realized that for human beings to become free from all forms of sorrow and to attain

"Nirvana," soul-knowledge is essential. For that, 'observation of breath meditation' is essential. Later, he travelled across the world teaching that path - meditation to everyone. In doing so, he helped many attain soul-knowledge and become soul-realized persons. He brought joy and peace into the lives of countless people who had been living with endless suffering. Meaning, From the life of Lord Buddha also, we can understand that 'soul-knowledge' is necessary.

If we observe, we can know that all of the above great beings are the divine incarnations who came to the human world specifically to teach the necessity of 'soul-knowledge.' From age to age, countless enlightened beings and divine incarnations are continuously teaching the importance of 'soul-knowledge.'

"Sri Adi Shankaracharya"



Moreover, in more recent times, Sri Adi Shankaracharya, called as 'Sri Shankara Bhagavatpada' and 'Lord Shiva.' He also travelled across the entire country of India from Kashmir to Kanyakumari four times on bear-foot, imparting 'soul-knowledge' to everyone.

During his time, people across India were deeply trapped in ignorance due to the lack of 'soul-knowledge.' Because of this ignorance, people lived in constant conflict, hatred and division.

They stuck to their identities, saying, "We are superior, our caste is superior, our religion is the only true one, our path is the highest" and in that mindset, they engaged in actions that they should not be doing, hurting, hating, harming each other. The reason for all these is only their ignorance.

To such a society immersed in ignorance and sorrow, Sri Adi Shankaracharya, spread the teachings of 'soul-knowledge.' He taught that "You are not separate from each other; all are one." Thus dissolving divisions and planting seeds of oneness. His teachings brought harmony, unity, friendship and ultimately peace and joy to people's lives. This transformation in people was possible only because of soul-knowledge not by anything else.

Even during his time, Siddha, who had attained immense powers tried with the intention of transforming the world and people, but it was impossible. This clearly implies that even with mystical powers one cannot remove sorrow neither from oneself nor from others. This shows us that only a soul-realized person can do it and it is possible only through soul-knowledge. The life of Sri Adi Shankaracharya demonstrates this, with this, we can understand the greatness of soul-knowledge.

Moreover, Sri Shankaracharya who was incarnated to impart soul-knowledge, travelled extensively across the whole of India, faced numerous hardships. He encountered many challenges and suffered many difficulties, yet he overcame all of them with ease. Why? Because he was always supported by invisible masters who helped him through the toughest of times and all this support came because of his mission to spread 'soul-knowledge.'

Therefore, understand this: Who is great in this world? The one who possesses soul-knowledge and among all human works, which is the greatest work? It is imparting soul-knowledge, transforming others into soul-realized beings. That is the highest one.

The actual purpose of human life is to become a wise being and to share that wisdom with others. A human being has not taken birth on earth just to eat, drink and sleep. These are only necessities to support the body because the body is needed for us, to attain wisdom. So, we must know that food, water and sleep are not the goal of life - they are only necessities.

Hence, realize the greatness of soul-knowledge, strive to attain it and practice the meditation that helps in attaining it. Become a soul-realized individual and become great among all.

Not just that even in recent times, look at Ramana Maharshi, Sri Ramakrishna Paramahansa, Swami Vivekananda, Sri Pothuluri Veerabrahmendra Swami, Sri Raghavendra Swami, Yogi Vemana, Shirdi Sai Baba, Avatar Meher Baba, Sathya Sai Baba, Paramahansa Yogananda and the supreme yogi Kabir - all were soul-realized beings. All of them taught 'soul-knowledge', emphasized its importance and dedicated their lives to making others soul-realized. All of them practiced intense meditation.

Not just them - Buddha, Sri Krishna, Jesus, Prophet Muhammad, Mahavira, Guru Nanak - whoever we consider among the great, were all enlightened, who came to uplift the world. They came to transform those in ignorance into wise beings.

Therefore, by studying the teachings of these great beings, we can know the greatness of 'soul-knowledge.' We must not only know it, we must strive to attain it. So, let us know the glory of 'soul-knowledge', the benefits it brings and also become aware of the suffering caused if we live in ignorance.

"The greatness of soul-knowledge"

In a way, wisdom is compared to light, ignorance is compared to darkness. We must understand that the life of a 'wise person' is just like the life of one who lives in the light. Similarly, the life of an 'ignorant' person is like the life of someone who lives in darkness.

Let's look at a small example. Suppose you thought, "Let's have dinner now." At that very moment, there was a power cut. It's a new moon night and there is pitch darkness. You don't have a battery light or even a candle at home. There is no possibility of lighting any lamp. You have no choice but to start your dinner in the dark. Now, to go into the kitchen, you will have to move cautiously. While walking, you may bump into the doorframe or the wall. You might trip over something and fall. Once you somehow reach the kitchen, you need to fumble around for plates and glasses. While taking them, they might fall down or even land on your feet. Then, you must search for the rice and the curry. You have to fumble for everything in the dark. Just imagine how difficult it is even to serve rice and curry in total darkness! Suppose you somehow manage to serve the food, even then, mixing curry into the rice becomes a challenge. You can't see the chillies in the curry and if you eat blindly, your mouth may burn. You will again struggle to find water.

Just imagine! If it is so troublesome to simply eat a meal in darkness, how many more struggles must there be to walk in the dark, to do any task in the dark? You can't see the pits on the road, nor the stones. You keep stumbling and falling. So, clearly, life in darkness is full of difficulties and pain. That's why ignorance is compared to darkness.

Now imagine - unexpectedly the power comes back and the lights turn on. See how fast you begin to move, how quickly everything gets done. You know where everything is, where to put what. Everything becomes easy, everything becomes joyful! There

is no trouble and the reason for all that is living in light. Meaning, just like the comfort and happiness that living in the light brings, in the same way, the life of a wise person is full of peace and joy. The reason is, a wise person possesses wisdom. **'A wise person does only what is to be done, avoids what is not to be done. He knows how to live and how not to live.'**

From this, we can understand that the life of someone who is living in darkness is just like the life of an ignorant person. Likewise, the life of someone who lives in the light is similar to the life of a wise person. This is just one example. In fact, we can know many more such differences, benefits and losses between the wise person and an ignorant person.

That's why it is said in the Shanti Mantra: **"Tamaso maa jyotirgamaya"** - Meaning, they pray, "Lead me from darkness to light."

Because in darkness, we may assume something is present even when it's not there or think something is absent even though it's actually there. But in the presence of light, we can clearly recognize what exists as existing and what does not exist as not existing. Here's a simple example: there is a power cut. You are searching in the usual spot on the table for the battery light, but your wife has already taken it to the kitchen. Still, you keep searching around in the dark because you are unaware about it. The reason? Darkness. But if the light was on, you wouldn't need to search blindly, you would instantly realize, "The battery light isn't here." You would ask your wife, "Where is the battery light?" and take it. The reason? Because there is light.

Did you notice? In darkness, you thought something was there even though it wasn't there. Sometimes, you may even think something doesn't exist when it actually exists. But in the light, you only consider what exists as existing and what does not exist as non-existent.

In the same way, an ignorant person assumes things to exist in this creation which, in reality, don't and denies the exist-

ence of things which actually do exist. For example, everything we see in this world is temporary which will disappear with time. Nothing is permanent. But the ignorant person believes, "Everything will last forever," so he becomes attached to them, desires them, runs after them, strives hard for them, commits mistakes and sins, behaves in unrighteous ways that are against the creation and as a result of this ignorance, he ends up suffering losses, going through hardships and turns his life into a sorrow. Ignorance is the root cause of all this.

Because, he believes that which does not exist as is actually existing. He thinks of people who don't be here as they would be here. In fact, he even assumes that he himself who doesn't "exist" as he would be here permanently. That is the reason for all his longing desire, misery and endless struggle.

Not only that, no one knows from where they came, to where they are going or what their connection with anyone else really is. All the relationships, attachments, likes and dislikes all last only for a while.

That is why Sri Adi Shankaracharya said, **"Oh brother! Who is your wife? Who is your son? This worldly life is strange. To whom do you really belong? Where have you come from?"** If you think about these truths deeply, your illusions and attachments will shatter completely.

He also said, **"Do not be proud thinking, 'I have so much wealth, I have so many people to support me, I am in the prime of my youth, full of strength and power.'** Know that time can take all these away in a moment. The pride you take in wealth, relations and youth is nothing but illusion. These are all like dream objects appearing real while they last, but ultimately vanishing into nothing. Therefore, don't trust this impermanent and illusory world. Instead, realize and reach that eternal Truth - 'Brahman' (Almighty), the Soul.

Meaning, ignorance is the root cause of all this. Because of this ignorance, people act under illusion and attachment. They

commit mistakes, engage in wrongful actions, commit sins and finally suffer with difficulties.

Not only that, a person immersed in ignorance develops discrimination based on family, caste, religion and region. He thinks, "My family is different; other families are different." Likewise, "My caste is separate; others belong to different castes." Not just that, he also believes, "My religion is different; others follow different religions." Ultimately, he even thinks, "People from my region are different from those of other regions." With this mindset, he shows attachment to his own group and hatred towards others, thus expressing likes and dislikes, engaging in quarrels and conflicts with others creating disturbance and sorrow in his own life. The root cause of all this is ignorance.

Moreover, due to this ignorance, thinking "everyone is separate," he desires to be superior to all, to stand above others. In that process, he deceives others, commits wrongdoings, accumulates more than necessary, accumulates wealth and acts against nature. Thus, he brings misery upon himself, all due to ignorance.

But the wise person understands that all that is visible to the eye - worldly possessions do not truly exist, that they are impermanent and not real. Hence, he doesn't develop attachment towards them, doesn't crave them, doesn't commit sins and wrong deeds for them, nor does he behave against the creation or against righteousness because he knows that they don't exist.

Not only that, the wise person realizes, "There is only one true existence in this creation - God alone exists," meaning the Soul alone is real. Therefore, he takes refuge in the divine Soul, seeks to know the Soul, acquires knowledge of the Soul, understands its greatness, strives to realize the Soul and ultimately attains it, thus making his life truly fulfilled. But the ignorant one, unable to see the Soul which is God, thinks, "It doesn't exist." He mistakes the idol to be God, depends on the idol, worships it and ultimately becomes disillusioned. Meaning, he takes the false to be true and the true to be false. By depending on the unreal, the idols, he falls into sorrow.

"If one does not know the greatness of soul-knowledge!?"

Those who do not understand the greatness of soul-knowledge use meditation for improving health, meaning curing diseases, fulfilling desires and for attaining experiences called 'enjoyments'. They meditate only for worldly benefits and believe that "meditation is meant for that." Even those who teach meditation say, "You will get such benefits" because they are also unaware of the greatness of soul-knowledge.

That is why people who meditate to cure illnesses stop meditating after some time. They treat this great meditation practice like a medicine prescribed by a doctor. Just as someone stops taking medicine after recovery or if it doesn't work, thinks "this is not the right medicine" and consults another doctor.

Similarly, those who meditate stop once their disease is cured and if it's not cured, they think, "There is no benefit in this" and not only give it up but turn to another spiritual path or follow another guru. Whether the disease is cured or not, they discontinue their meditation practice. All this happens only because they do not understand the greatness of meditation and more importantly the greatness of the 'soul-knowledge' that comes through 'meditation practice.'

Though they are fortunate enough to come into such a great path, they fail to recognize its value and as a result, they lose the opportunity and suffer great loss. In a way, they waste an entire lifetime.

In such a situation, we can recall a small story told by Sri Vidya Prakashananda Giri Swami.

There was a poor man in a village who would go daily to the nearby forest, collect bundles of firewood, bring them to the

village, sell them and support his family with that little income.

One day, the poor man woke up unusually early and went to the forest while it was still dark. Since he couldn't start collecting wood in the darkness, he sat under a tree near the riverbank and thought, "Let me begin my work once daylight breaks." While he was sitting there, something bumped against his foot - a small bundle. He untied it in the dark and felt it with his hands. It was a bundle of stones.

Since he had nothing else to do, just to pass time, he began picking out the stones one by one and throwing them into the river. The sound of the stones splashing into the water - plop, plop - amused him. So he slowly kept tossing them, one after another. Eventually, it was morning and the light of day began to spread. By then, all the stones in the bundle had been thrown except one last piece that he thought of throwing. Just as he was about to toss that, he happened to glance at it in the light and was stunned! It wasn't a stone. It was a sparkling 'diamond.'

He was shocked and thought, "What?! Were all those I threw into the river actually diamonds? Did I really find a bundle of diamonds? I thought it was just a bunch of stones! Oh, how foolish I have been! I have thrown away all those precious diamonds into the river thinking they were worthless stones. What a terrible mistake! I lost the blessing that God had placed in my hands. If only I had waited until the darkness cleared, I would have realized the truth. That fortune would have ended my poverty. All my suffering would have ended. But how unfortunate I was!" Grieving deeply, he was filled with regret but what could be done now? It was too late. Because of the darkness, he mistook diamonds for stones and threw away the rare fortune he had received. He had suffered great loss due to his ignorance.

The lesson we must understand from this story is this: That bundle indeed contained diamonds but the poor man thought

they were just stones and threw them all because it was dark. Had there been light, he would have realized their value and would never thrown them away. But due to the darkness, due to not knowing their worth, he could not make use of what he had found.

Likewise, in this world, because people do not know the greatness of soul-knowledge, many are neglecting 'meditation' which is like a diamond by treating it as an ordinary practice. They do not give it the importance it deserves and as a result, they do not meditate and will suffer a great loss. Even those who have come into this path and know about meditation are leaving it, not practicing it properly or doing it very little. The root cause of all this is 'ignorance.'

What a pity! If that poor man had waited until sunrise, all his hardships would have ended. In the same way, those who have entered the path of meditation, if they hold on and continue the practice until they gain even a little wisdom, they also would receive real and extraordinary results. Not only would they be free from diseases, but they would also certainly be liberated from all kinds of problems not just temporarily but permanently. But by reducing meditation to just a method of healing and by leaving it, they are losing greatest opportunity that life has offered them and are suffering a great loss.

Therefore, understand this clearly, those who practice meditation intensely can attain the ultimate goal of life, which is soul-knowledge. Such people, even before attaining soul-knowledge, can gain many benefits through their meditation. They will understand that among those benefits, healing diseases is just a minor gain, a by-product that comes naturally during the journey towards 'wisdom.'

Let's consider a small example. In a rice mill, paddy is processed with the aim of obtaining quality rice. But in the process of milling the paddy, many other things like husk, bran, small

broken pieces and other by-products come out first. Finally, the rice comes. These are all considered by-products. Now, do those who mill the paddy for rice pay attention to how much husk or bran they got? Of course not. If they did, we would consider them foolish, wouldn't we?

Similarly, those who 'practice meditation' should aim for the ultimate life goal that is 'nirvana', which is freedom from all forms of suffering through 'soul-knowledge.' But if they get satisfied with temporary things like physical healing, worldly benefits or mystical experiences which are like the husk and bran then truly such people are not intelligent. Because whether you focus on them or not, these by-products will come. But what truly matters is the rice, and that's what they should aim for.

Similarly, during the practice of meditation, before attaining soul-knowledge, certain changes begin to occur - diseases may reduce, peace of mind is experienced, some physical illnesses may disappear, memory power improves and the intellect begins to blossom. Along with these, some spiritual experiences may also arise, such as the activation of the third eye, astral travel, witnessing past lives and receiving messages from masters. But meditation is not meant for any of these. It is meant only for attaining soul-knowledge. Because soul-knowledge cannot be attained by any other practice, it is possible only through meditation. That is why one must know that 'meditation' is the highest among all.

Therefore, "meditation is a path to attain soul-knowledge not a practice for gaining health." The reason is, there are thousands of ways in the world to improve physical health, but meditation is the only practice that leads to soul-realization.

We can know this truth from the life of Shri Satya Narayana Goenka, the founder of Vipassana Meditation Centers across India. He had suffered for a long time from parshva migraine (a kind of severe unilateral headache) and despite traveling

across many countries and consulting numerous doctors, he found no relief. Eventually, he went to 'Myanmar' to meet the Seer "Sayaji Uka Bin."

Hearing about Goenka's health issue, the master cautioned him and asked : "You want to cure your illness using this Vipassana meditation?" He rebuked,

"If you want your disease to be treated, go to a hospital. 'Vipassana meditation' is a righteous path that can eliminate all suffering from life. It is not a tip or a therapy for curing minor illnesses."

He clearly said, "The physical illness you have is just a small part of your total suffering. Through intense and sincere meditation practice, your illness will be cured as a by-product not as the main goal. But if you treat this by-product as your primary aim, then you are reducing the value of righteousness. You come to the Vipassana camp but not with the intention of curing a disease. Come only if your aim is to free your mind."

From this message, it becomes clear: Using or teaching such a magnificent path of meditation for small, temporary gains is truly a sign of poor understanding and the root cause of such a misuse is not knowing the greatness of 'soul-knowledge.' Therefore, let us know a few more things about the greatness of soul-knowledge.



**"Meditation is not to cure one disease,
but to cure the whole life."**

- Satya Narayana Goenka

What kind of benefits do we attain through soul-knowledge?

Naturally, humans generally desire two things: 1) Their existing sufferings should go away and 2) Such sufferings should never return in the future.

If we observe carefully, whenever people visit any temple or place of worship, they primarily pray to God saying, "May my current problems be resolved." In case they don't have any issues, they still continue visiting temples and churches, praying regularly. Why? Because they ask, "May no problems come in the future." Therefore, we can see that these two desires are common among all human beings.

But if we look at the world, things don't seem to happen the way people wish. No matter how many prayers they offer, no matter how many rituals they perform, sufferings don't seem to stop. Even if a problem does come, it doesn't leave easily. If we observe closely, disease is one of the major problems troubling people. Some illnesses even last a lifetime. These are known as "chronic diseases." Along with health issues, people face financial problems, family issues and troubles caused by others in the society. They also suffer with old age troubles. In this way, due to many types of problems, humans are surrounded by suffering. In one way, we can say that no one is truly free from suffering. Each person experiences a different kind of suffering.

Going through these hardships, enduring them is painful and sorrowful for anyone. That's why it is natural for people to seek freedom from their suffering. When millions across the world are struggling with pain and problems, it is obvious that there will be paths, solutions and methods proposed to help them overcome these sufferings. If we look around the world, we find many prac-

tices, paths and disciplines aimed at helping people escape from their miseries. Along with those, we also find numerous gurus, scholars, religious heads, pontiffs (spiritual heads), spiritual leaders and thinkers who offer guidance in these matters.

To cure diseases, we find hundreds of different methods available. Along with these, there are those who teach astrology, architectural science (vastu shastra), numerology, name science and many who offer rudrakshas, gemstones, talismans and things like Dhanalakshmi Kubera yantras, Shani protection shields, horoscopes, etc. In addition, there are countless swamijis, babas, sadhus, gurus and various religious leaders who preach different paths of worship and solutions. Yet, if we observe carefully, despite the numerous methods available, the problems remain as problems and suffering remains as suffering. No matter how many people try various approaches, the troubles and diseases are only increasing but there is no decrease. Even if it seems like a problem has been resolved, people soon find themselves trapped in another kind of suffering. In a way, if we observe the world, there is not a single person without problems. Everyone is suffering from something or the other.

So, what is the reason behind all this? Even though thousands of methods exist and thousands of people preach various solutions, why do the problems still continue to be problems? Why are people unable to free themselves from suffering and difficulties? If we observe, as people age, their problems increase but they don't decrease. By the time old age arrives, people are facing unbearable hardships. Why is this happening? Even with so many methods and so many who suggest solutions, why don't the troubles go away? If we look at the condition of people in any path or religion, the situation remains the same. What is the reason for that?

If we think deeply, it is understood that none of these are true solutions. Why? Because if even one of these were a true solution, then the people who follow that path would be free from

problems but that is not what we see in the world.

Because, even if someone claims, "My problem was solved in this or that path," after some time they again find themselves entangled in a new problem and once again they run back to the same guru. This is the present situation in the world. When we think about it, it's hard not to be surprised. In such a situation, we may feel and ask: "Can't humans overcome suffering? Can't we live a life without troubles? Isn't there a way to remove suffering? Is this really the situation of human life?" but when asked, "Is there not a way out?" means, there is. There is definitely a way out.

What is that way? Before answering that, we need to think on something and gain clarity about one important matter. Why? Because everyone says, "If you follow our path, all your problems will disappear. Our path is the best. Just take refuge in us and your troubles will vanish." However, no one is explaining or thinking about the real cause of these sufferings. No one is asking: What is the root cause of suffering? Why are we going through difficulties? What should we do to ensure that these sufferings never arise again? Instead, everyone focuses and is only talking about how to eliminate the present problem. But this understanding is extremely important. Because, until we know the cause behind our suffering, until we think about "Why do these problems come into our lives?" We will never be able to free ourselves from them. Even if we seem to escape one trouble by following some method, we will soon find ourselves trapped in another.

Therefore, it is important to know the questions: What is the actual cause of suffering? Why do sufferings come into our lives? What should we do to ensure that we do not suffer again? Until we find answers to these questions, we won't be able to escape suffering. Because **"it is not important just to remove the suffering temporarily, it is important to ensure that it never returns."** Therefore, let us know the cause of suffering and why do sufferings arise?

Because, once we know the reason for our suffering, we

can prevent future suffering and we can more easily overcome the difficulties we are facing at present. Therefore, it's important to first know the root cause of suffering.

So, why do sufferings occur? If we think about it, the cause of our suffering is the actions (karmas) we have done in the past. What kind of actions? Means, our bad actions, which are referred to as 'sinful actions.' Meaning, the pain and difficulties we are experiencing now are the results of the sins we have committed in the past. Therefore, know that **"Our sins are the cause of our suffering."** Likewise, we must also know that **"Our virtues are the cause of our enjoyments and comforts."**

This means we ourselves are the cause of our suffering, no one else is to blame. But naturally, people in the world think in many different ways. Some say, "God is making me suffer like this." Others say, "God has written my fate this way." Some believe and say, "This is my destiny, my prarabdha (past karma that has been brought along with us by birth or fate)." But, for every person's suffering, the only cause is the karma, the actions they themselves have done in the past. There is no other reason. Every individual must understand this. If not understood, suffering is inevitable .

This has also been clearly explained in the Yoga Vasishtam. Sage Vasishta said, However one makes an effort, he will experience its result accordingly. The actions (karma) performed in previous births are referred to as 'divine will' or 'destined fate.' Hence, there is no such thing as 'God' or 'fate' apart from the actions performed in past lives.

Whatever it may be, in this creation of God, whoever does anything whether good or bad must inevitably experience its consequences. This is the great law in creation. This law is known as the 'Law of Karma.' Many yogis, great souls and enlightened ones have spoken about this 'Law of Karma.'

Let us now see what all of them have said about the 'Law of Karma.'

Law of Karma

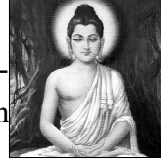
Lord Sri Krishna



"Whoever does any karma will bear the fruit of the same Karma."

Gautama Buddha

"One may feel a sense of pleasure when committing a sin but life becomes extremely miserable when experiencing the result of that sin."



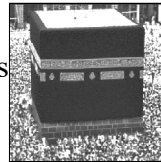
Jesus Christ



"What you sow is what you reap."
(Meaning, one experiences the same karma that they have done)

Prophet Mohammed

"This world is a field where we sow crops today for tomorrow (next lifetime)."



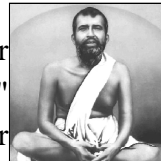
Brahmarshi Vasishta



However one makes an effort, he will experience its result accordingly.

Sri Ramakrishna paramahansa

Ramakrishna paramahansa said, "Whatever actions we perform, we must experience the results" adding, "If chilli is eaten the mouth will burn; if sugar is eaten, the mouth will taste sweet, right?"



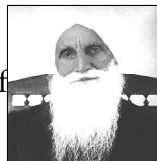


Guru Nanak

"I have experienced exactly how much I have done. There is no use in blaming others."

Radha Soami

"You must experience the consequences of whatever actions you perform."



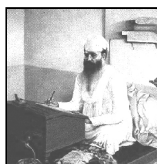
Kabir

"Whoever performs actions will experience their results, the hand that performs the actions is the hand that will experience the consequences."

Guru Sahib

1. "The law of karma is the unchanging, eternal law of nature. It is the foundation of both personal and spiritual life."

2. "Everything a man does day and night, is written on his forehead i.e, fate (destined for him to experience)."

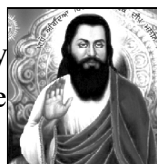


Bhai Gurudasji

"If you do good, you will not receive bad; if you do bad, you will not receive good."

Guru Ravidas

"A human being must never forget that they will have to inevitably experience the results of the actions that they have performed."



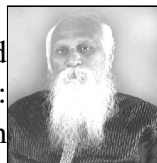


Thulasi Das

"The law of karma is the monarchy of this world."

Brahmarshi Patriji

Even Brahmarshi Patriji strongly emphasized the "Law of Karma" in recent times. He clearly stated: "Each person must experience the results of their own karma. Our wrongdoings bring us suffering and our good deeds do us good," saying this he added, "Every kind of karma we do inevitably leads to its appropriate result, depending on time and circumstances."



Also, he gave a message about the law of karma by saying, "Just like the tree depends on the seed, the result depends on the karma."

Likewise, he also said, "Major sins lead to major diseases, minor sins lead to minor diseases and different types of sins result in different types of diseases."

Not only that, he firmly declared that "Meat consumption is sinful. It is the root of all misfortunes. Therefore, stop eating meat and eat vegetarian food."

In this way, Patriji spoke about karmas and the 'law of karma' on many occasions. So, never think that the Law of Karma doesn't exist.

Therefore, let us understand how can we get rid of the suffering caused by the sins we committed in the past and what should we do to prevent such suffering from arising at all?

If we think about this, we can easily understand the truth. Why? Because, when we suffer as a result of our sins, we naturally understand that to avoid suffering, one must stop committing sins. That means, **"those who do not commit sins will not face suffering even if they want to. Not only that, those who commit sins, even if they say "no" to suffering, it will still come to**

them."

Therefore, if anyone wants to avoid suffering in the future, they must stop committing sins at least from now onwards. Like that, those who avoid committing sinful actions will not attract suffering. Therefore, those who cannot tolerate pain or hardships must be careful and should not commit sins.

Why? Because instead of going through all kinds of efforts like rituals, prayers and worship to remove the suffering and diseases caused by sin, wouldn't it be far better not to commit those sins in the first place? That way, there would be no suffering, no pain to go through and no need to spend money to fix the consequences, right? Hence, we must shift our focus from getting rid of suffering to avoiding 'sinful actions' altogether.

Now, there are some matters that we must know: What exactly is sin? What actions are considered sinful? And what should we do to avoid committing sins?

Sin is anything that causes harm, pain, loss or suffering to any being, be it a human, animal or any living creature.

Not only that, any unrighteous acts we do are also considered sins. Therefore, if one wants to be free from suffering, they must not harm anyone, should not be the cause of anyone's pain and they must live in accordance with righteousness. Those who live like this will not attract suffering into their lives in the future even if they want to. To live like that, meaning without committing sins and living righteously is not easy. Such a state is only possible when a person attains soul-knowledge. It is only possible for a soul-realized person.

Therefore, those who wish to avoid suffering must resolve never to commit sins again and must necessarily seek 'soul-knowledge.' Meaning, they must practice 'meditation.' Those who meditate regularly not only attain 'soul-knowledge' and live a righteous life, but they also stop committing sins, thereby preventing future suffering. From this, we can understand that 'soul-knowledge' is mandatory to live a life free of suffering.

Now, we might be careful and avoid sin as we have known about it. But haven't we already committed many sins in the past? Won't those result in suffering? Yes, they will. Then, how can we avoid those sufferings? Like that, there are those who are already experiencing suffering, how can they be free from it? We have to know all these.

There are only two ways to get rid of the suffering caused by past sins: 1. By experiencing them and 2. By removing the sins that is, by dissolving them completely. There is no other way than this.

If observed, we can easily understand the first option "by experiencing them." Suppose someone committed certain sins in the past and as a result, they are now suffering from a disease, hardship or problem. Let's say, according to their karma, they are destined to suffer for six months. Naturally, such people try many different things, they may first consult a doctor and if there is no relief, they may try another doctor or even a different method of treatment. Meanwhile, while they keep trying various treatments, the suffering according to their karma is gradually getting exhausted. When the destined period of suffering ends, regardless of which doctor they are seeing, which system they are following, which Guru they rely on, which God they worship or which religion they follow, their suffering will automatically reduce and eventually disappear. There, no specific doctor, guru, path or religion is responsible for the cure. Once, the result of the sinful karma is fully experienced, the suffering automatically goes away by itself, no matter in which path they are on.

As soon as the suffering subsides, people naturally start believing, "It is because of that doctor's greatness or the grace of that guru or it is due to the blessings of that god or it is because I changed my religion or due to the blessings of that baba." From then onwards, they develop intense faith and attachment towards that doctor, guru, god, religion or baba. Why? Because the relief was visibly experienced. However, the real underlying cause for

the suffering to end was that they had fully gone through the results of their past sinful karma. The invisible cause, the hidden reason was their completed karma.

This is something we must know more deeply because in God's creation, the events, situations, changes and setbacks that occur in human life are often beyond human understanding. Sometimes, they seem confusing or mysterious, beyond logic and even beyond imagination. No one can say exactly why or how something happened. Such events often leave people in awe.

This is why we call such occurrences in life "fate" or "destiny." Moreover, it is said, "No one can escape fate" and what is fate? It is nothing but the will of God. Then, who is God? He is none other than the one who created this universe, who sustains it and who operates it - an invisible, incomprehensible, infinite power beyond human senses.

Different people call that Power by different names - some call it Allah, some call it Father, some say God, Paramatma, Parameshwara, Parashakti, Adishakti and so on. But regardless of the name, one must know that "God" refers to an unseen, infinite Power.

Who can understand the decisions made by such 'power meaning, God?' Who can understand them? Certainly not ordinary human beings. Because how can people who only perceive the visible understand the invisible decisions of fate? Human beings cannot understand - absolutely cannot understand. That is why ordinary people only refer to visible causes. They believe, trust and hold on to what they can see and call that the reason.

Let's look at a small example: A palm tree had several clusters of palm fruits. In one of those clusters, a fruit had ripened fully and was ready to fall. At that very moment, a crow happened to perch on that cluster. As soon as the crow landed, the ripe palm fruit fell. A man who was standing nearby witnessed this scene.

Immediately, he said, "The crow landed and the fruit fell." Not only that, he went on to share this incident with others as

something surprising.

But if we observe carefully, there are actually two reasons why the fruit fell: 1) The crow landed on the branch is the visible, direct reason. 2) The fruit ripening and being ready to fall is the invisible, indirect reason.

What the man saw with his eyes was the crow landing. So he assumed, "The crow landed and the fruit fell," and told it to all. He didn't think beyond that.

But here, if observed, the reason for the fruit to fall wasn't the crow. The real reason was that the fruit had ripened and was ready to fall. This is the indirect, unseen cause. Because, if it were simply the crow's landing that caused the fruit to fall, then the other fruits in that same cluster should also have fallen. Why didn't they fall? It is because they were not ripe yet. But he didn't think about it.

From this we can understand that the unseen cause is the true cause. But, what appears to be the immediate, visible cause isn't necessarily the actual cause. Similarly, in this creation, the real reason behind the events is not visible. That's why people often assume, "What I can see must be the real cause."

Here, if observed, for the human beings sufferings disappear, the actual reason is that their sinful karma (action) has come to an end, they have experienced the suffering they were meant to. This is the unseen, indirect cause. But when the time comes for the karma to end and the suffering fades, it is not because of the doctor they have consulted, the guru they have followed, the astrologer or vastu expert they believed in, the religion they joined or it was because of the God they prayed to.

Ordinary people, not understanding this, often believe that "the person they relied on" was the reason their suffering ended and so they continue to believe in them and follow them for the rest of their lives.

The reason is that common people "believe only in the direct cause and never think about the indirect cause."

If we think further about this, we can understand this. People say, "Because of that person, my suffering ended." But did they remain free from suffering afterwards? No. Another suffering arises again. If the person they relied on was truly great, why did this new suffering come? Why couldn't they prevent it? They are great, right?

But nobody thinks about this. They believe, "He removed my previous suffering, so he will surely remove this one also," and they continue to rely on him and put their faith in him. They don't question, "Why did the suffering return again? Why couldn't he prevent it in the first place?" If they thought deeply, they would understand: "I was free from suffering only because I had experienced all that I had to experience."

Because, If we observe and understand these direct and indirect causes, it is very easy to understand. Let's take a few examples.

When earthquakes strike, in some cases everything collapses but surprisingly, some structures remain completely intact. Similarly, while many people lose their lives, some survive for days beneath the rubble (broken remains) without food or water.

In some accidents, a few people die tragically, while others escape miraculously even without a scratch.

Some people avoid going out fearing accidents, yet end up slipping in their own bathroom and breaking bones. We often come across such cases. Despite being extremely cautious, they are unable to escape what is destined to happen.

Some people, however hard they work, they don't succeed, while others unexpectedly gain wealth without any effort. Some are born into millionaire families and become rich by birth, while others are born into poverty and remain poor. The visible cause seems to be "being born to such parents," but the invisible cause is different. It lies in the karma they performed in their past. Meaning, in their past lives. This is not understood by everyone.

Similarly, some die in infancy, some in childhood, some

in youth, others after marriage and some in old age because of various unforeseen reasons. These may appear to be the direct causes, but the actual indirect cause is different.

Like this, we will find countless such examples. Whenever the reason is something we can understand or accept, we believe it is the real cause. But if the reason is unclear or dissatisfying to us, we say things like, "God did this," "God has no mercy" or "This is my fate" etc.

However, regardless of what one believes, the invisible cause behind every event is nothing but "the decision of destiny" or rather, "the decision of God." But this "decision of God" is based on the 'Law of Karma' which He had established in this creation. This law equally applies to all. For God, all the beings are equal. Therefore, He doesn't make different decisions for different people, one kind for those who worship Him and another for those who don't worship him.

Such distinctions don't exist in his decisions. This entire creation functions strictly according to the laws and principles that He has set. Everything unfolds automatically as per these laws. God just remains a witness to everything. That is why He is called "Saksibhuta" - a Witness.

Therefore, know that human life is entirely based on the "Law of Karma." **A person's future is determined by the actions (karmas) they perform. That is why it is said, "For the giver, the greater the giving, the greater the reward."**

Whatever one does, be it good or bad, they must experience the consequences. If one commits sinful deeds for a long time, they must suffer for a long time. If the sins were committed for a short time, then the suffering too will be for a short period of time. That is why those who have committed sins for many years are seen suffering from prolonged illnesses, while those who have sinned less come out of their hardships sooner. This is only the real reason. Likewise, those who commit greater sins experience greater suffering and those who commit lesser sins experience lesser suf-

fering. In short, everyone experiences exactly what they have earned through their actions. That's why the wise have said, **"For the giver, the greater the giving, the greater the reward."**

Okay, while those with fewer sins may escape quickly, those burdened with many sins cannot come out of suffering easily. In fact, even going through the pain becomes very difficult for them. So, how can such people come out of their suffering quickly? How can they avoid the painful consequences of their sins? Is there a way to overcome the suffering caused by past sins? Yes, there is a way.

That path was revealed by Lord Sri Krishna in the Bhagavad Gita through this verse:

**Shlok || api ched asi papebhyah sarvebhyah papa-krit-tamah
sarvam jnana-plavenaiva vrijinam santarishyasi**
(B.G. 4-36)

Meaning: Even if you are the most sinful of all sinners, you can cross the ocean of sin through the boat of wisdom.

Based on this, no matter how many sins one has committed, even if they are as vast as an ocean, Lord Sri Krishna clearly stated that such a "sea of sin" can be crossed with the boat of "Knowledge," meaning soul-knowledge. From this we can know how necessary and powerful soul-knowledge is.

Brahmarshi Vasishta also conveyed the same message through his teachings in the Yoga Vasishta: "Oh Raghukulottama (the best among the Raghu lineage)!

The ocean of worldly existence, which is otherwise extremely difficult to cross, is crossed in just a minute by the wise, by means of the boat of the strategy of knowledge."

Vasishta makes it very clear: Not only can one overcome the sufferings through soul-knowledge, but the entire ocean of worldly bondage, which seems impossible to escape, can be permanently crossed using this very boat of soul-knowledge. Meaning, permanent freedom from suffering, it means liberation is possible.

Therefore, we can know that with soul-knowledge, one can eliminate sins and thereby rise above suffering and disease. More importantly, one can become free from sorrow permanently, which means, one can attain liberation. Now, how does one attain this soul-knowledge? Meaning, it comes only through meditation. From this, we clearly understand: Through Meditation 'soul-knowledge' arises. It must be known that karmas are nullified through 'soul-knowledge.' Due to the absence of karmas, sufferings come to an end. This means one attains liberation.

That's why Patriji said the following:

"Wisdom through meditation- Liberation through wisdom."

This can also be known from another perspective.



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Three types of fires

Every human being naturally has three types of fires constantly burning within. They are: 1) Fire of hunger (Jataragni), 2) Fire of lust/desire (Kamagni), 3) fire of wisdom (Jnanagni)

Among these, the fire of hunger is related to the body, the fire of lust/desire is related to the mind and fire of wisdom is related to the soul.

Naturally, in every person, these two: The fire of hunger and the fire of lust/desire keep burning and consuming. No matter how much a person tries to cool or calm these fires, they continue to reignite, constantly burning within the individual.

Naturally, the fire of hunger starts burning from the time of birth; and once maturity is reached, the fire of desire/lust begins to burn. That is why, immediately after birth, a baby seeks food and upon reaching adulthood, the person seeks companionship - a man longs for the company of a woman and a woman longs for the company of a man.

But all this is part of creation's mysterious design, a strange phenomenon that no one fully understands. Even if one wishes to avoid it, one cannot escape it.

The reason this system is established in creation is because the fire of hunger exists for survival and nourishment of living beings, while the fire of lust/desire exists to maintain the continuation of creation. For creation to continue endlessly, fire of desire must burn in every being, attraction between male and female must exist, union must occur, reproduction must take place and the process of evolution must continue. In this way, every living being must undergo all kinds of experiences. This is the order of creation.

Humans try to cool the fire of hunger by feeding the stomach regularly with food. However, no matter how much or how often one eats, the fire of hunger reignites and keeps burning again and again.

Similarly, to cool the fire of lust/desire burning in the body, men unite with women and women with men through sexual union. Yet, no matter how many times they engage in this, the fire of lust/desire keeps flaring up again and again.

In their efforts to cool down these inner fires, humans commit various mistakes, they engage in sinful acts, do what should not be done, behave against righteousness and don't live in accordance with the creation. As a result, they accumulate sinful karma, get entangled in suffering and experience hell-like conditions in life. After undergoing such suffering born of sins committed over countless births, they begin to think: "What is this life? Why this life?" They think, "It would have been better if such a life didn't exist. Why did God create me? Why has He put me through so much suffering?" They remain in sorrow. But they cannot understand why all this is happening. Even thoughts like, "I don't want this life anymore" arise. It is not possible even if one does not want to have a life. Everything seems confusing.

When a human being is in a situation or a lifetime where he is able to cool down the fire of hunger and the fire of lust/desire, he experiences life as heaven. But when he is in a situation or a lifetime where he is unable to satisfy or cool those inner fires, he experiences hell and sorrow. Due to poverty, one may not be able to calm the fire of hunger. Due to disharmony with the separation or loss of a partner, one may not be able to cool the fire of lust/desire.

If we observe closely, heaven seems visible in some people's lives. At such times, they exclaim joyfully, "Ah! How fortunate I am!" But in others' lives, we can see hell. Then, they grieve, "Why this life? How unfortunate I am!" They keep thinking how to escape such sorrow.

That's when they approach gurus and elders and begin various spiritual practices. Finally, they will come to know: "If one does not want to be tormented (tortured) by the fire of hunger and the fire of lust/desire, one must kindle the fire of wisdom through

self-effort for that they will have to practice 'observation of the breath' meditation." Like that, they come on to the path of meditation and practice meditation. As they begin meditating, without them even being fully aware of it, the flame of the fire of wisdom starts to kindle within. The more this inner fire of wisdom is ignited, the more insights they receive. They will clearly know that the fire of hunger and the fire of lust/desire are the root causes of their suffering. Then, they no longer give them undue importance. They don't commit sins or mistakes to satisfy these fires. They no longer eat recklessly just to satisfy hunger, they moderately participate in sexual activities. They use more of their time for meditation.

The more they do this, the stronger the fire of wisdom ignites within them. In that fire of wisdom, the past karmas begin to burn away one by one. As a result, suffering begins to reduce and joy increases. Tasting this joy, they deepen their meditation practice, further kindling the fire of wisdom, completely burning away all karmas and attaining everlasting bliss. Such a person never gets a physical body again. Then, there is no possibility of the fire of hunger and the fire of lust/desire arising and they don't face any suffering because of them. This state is called 'liberation.'

Meaning, those who are no longer bound by the fire of hunger and the fire of lust/desire are said to have attained 'liberation.'

Here, if observed, the fire of hunger and the fire of lust/desire burn human beings with cravings, but the 'fire of wisdom' liberates them from those cravings and protects them from the torment (torture) caused by the other two fires. From this we can know that while the fire of hunger and the fire of lust/desire cause harm, the fire of wisdom brings eternal benefit to human beings.

Therefore, instead of trying endlessly to cool down the fire of hunger and the fire of lust/desire, humans must ignite the 'fire of wisdom' through 'meditation.' That is the only way to protect themselves from them. No matter how many births one spends

trying to satisfy the fire of hunger and the fire of lust/desire, they continue to ignite again and again, endlessly consuming the human being. They calm down only in the 'fire of wisdom', giving rise to peace.

That is how the yogis, through the fire of meditation, kindled the fire of wisdom, controlled the fire of hunger and the fire of lust/desire and became unaffected by their influence. They not only lived in peace and joy, but they attained eternal bliss known as 'liberation'. Therefore, the fire of hunger should not be calmed down through various foods like meat etc or one should not satisfy the fire of lust/desire through various sexual indulgences, but rather by igniting the 'fire of wisdom' through 'meditation'. Only then one can calm the other two fires, experience peace and live in bliss.

Therefore, understand this: From every perspective, soul-knowledge is essential for anyone. If a human being wishes to be free from suffering and diseases not just temporarily but permanently, then 'soul-knowledge' is the only path. There is no other way. That is why all yogis taught the 'soul-knowledge'.

Therefore, know this clearly: Just sitting for meditation does not cure diseases. One overcomes them only when wisdom arises within. So, those who meditate should not keep checking, "Have my diseases reduced?" Instead, they should check, "Have I gained wisdom or not?"

To put it more subtly: A person without soul-knowledge, one who lives in ignorance, inevitably commits actions that he should not commit. As a result, he invites suffering and illness. Even if he seems to temporarily escape some hardships through certain efforts, they will fall into new difficulties again and again because they have not stopped committing sinful actions. All this is happening because of 'ignorance' only.

Not only that, a person who lives in ignorance does not perform what he is supposed to and as a result, he also fails to attain the benefits he is meant to receive in life. It means, igno-

rance leads to loss in two ways: 1) By committing sins and mistakes, he falls into suffering and loses greatly. 2) By not doing what he ought to do, he misses out on the gains he could have achieved.

But those who meditate, remove their ignorance and gain 'soul-knowledge', they avoid performing the actions that they should not perform and thus avoid suffering. Not only that, by engaging only in actions that they should do, all that happens in their future is good and they gain only benefits in life. Meaning, a soul-realized person benefits in every way in life. When we think deeply, what more does a human being need than this?

Not only that, a soul-realized person burns all of his karmas and attains eternal bliss. That is, he attains liberation. Isn't this the very goal of human life?

This is clearly stated in the Bhagavad Gita: "jnanagnidagdha-karmanam" (Bhagavad Gita 4-19), which means "All karmas are burned in the fire of wisdom." Meaning, one who has become free from all karmas through wisdom no longer takes birth. This state is called 'liberation.'

Therefore, let us know the purpose of human life. Every human being must live with a purpose. A person who lives with a purpose makes full and meaningful use of life. One who lives aimlessly wastes it. Without purpose, life becomes meaningless; with a purpose, life becomes meaningful.

So, what is the purpose of human life? The purpose is two types: 1. Life purpose, 2. Spiritual purpose. In a way, both are the same.

Whoever wants to attain the purpose of life must choose a spiritual practice that is in alignment with that purpose. Once the practice is chosen, one must clearly know its purpose: Does it lead to the fulfillment of life's ultimate purpose or not? The purpose of the practice should be the same as the purpose of life.

So what is the purpose of human life? It is to become free from suffering, problems, and diseases permanently. That is, to

attain 'liberation'. How is that possible? It is possible only when one attains 'soul-knowledge'. How does that soul-knowledge arise? That knowledge related to the soul is attained only when one takes refuge in the soul. What is the way to take refuge in the soul? What is that practice?

The path to take refuge in the soul is 'observation of the breath meditation.' It is only through the practice of meditation one can take refuge in the soul, attain the soul state and the soul-knowledge. Therefore, one must know that 'meditation practice' is the only spiritual practice capable of helping a human being attain the purpose of life. Also, it must be clearly known that the ultimate purpose of meditation is none other than 'soul-knowledge'.

Therefore, those who practice meditation should keep their focus firmly on the purpose of the practice. They must always have the awareness about "why are we doing this meditation? What are we seeking to gain from it?"

However, today, meditation is often approached just as a tool for health improvement or mental peace. Some practice it with the expectation that their problems will be solved or their desires will be fulfilled. Others seek special experiences such as the opening of the third eye, astral travel, receiving messages from masters or seeing past lives. But none of these are the purpose of life.

Meditation should not be pursued for the sake of health or mystical experiences. Making those the aim of meditation is useless. Because whether it was a Yogi, Rishi or Maharshi, their purpose was always the same. They entered the path of meditation for that one goal, gave utmost importance to meditation and ultimately attained it. They made proper use of their human life and their lifetime.

Naturally, a human being wishes to escape life's difficulties. But escaping problems is not great. **For the one who is gone, it is great if there is no rebirth or return.** That is eternal bliss; that is called liberation, freedom from birth or 'nirvana'. To avoid

returning to this earth, one must attain 'soul-knowledge' experientially. That is the real purpose of human life. Therefore, the very purpose of meditation must only be to attain 'soul-knowledge.' One must meditate only for that. One should not focus on the other things.

This was also told by Vasishta.

Sage Vasishta said that by which a being no longer takes birth or dies in this world, that supreme bliss is called nirvana. It is attained only through 'wisdom'.

If we analyze this deeply, it becomes clear that there is no other way. Let's understand this by imposing a few questions.

Because, what is the cause of human sorrow or suffering? Meaning, even if a person lives very carefully in their present life, uses all their intelligence and departs with no shortcomings, return even after death. They take another body and again experience suffering meaning, they suffer with pain and disease. It means, it is the returning after death that causes all sorrows and hardships.

Based on this, when asked "What must be done to end the sufferings?" we immediately say, "One who departs should not return." Because suffering is inevitable if returned again. Then, what should be done so that one does not return? For that, we need to understand, "Why does one return? Why does someone who has departed come back again?" It can be clearly said that it is because of karmas (actions).

It means, as long as a human keeps performing karmas, they will keep returning, taking body after body, experiencing sorrow. Because, we experience disease, suffering and pain only when there is a body. Therefore, if we want to avoid suffering, we must avoid taking birth in a physical body. To avoid taking a physical body, one must stop performing actions. Then, why does one perform actions? The reason is "attachment and aversion (hatred)".

Attachment and aversion means attachment to one's own family, caste, religion, region or country and aversion (hatred) to-

wards others' family, caste, religion, region, or country. Therefore, due to this hatred feeling, a person performs karmas and keeps taking birth again and again, thereby experiencing difficulties.

Therefore, one can know that one must not behave with attachment and aversion. Then, why does a human being exhibit attachment and aversion? The reason is 'ignorance'.

'Ignorance' means that even though everything in this creation is One, a human being perceives it as if everything is separate. This sense of "I am separate, others are separate" is what is called 'ignorance'. Therefore, a human being expresses hatred towards others and performs actions due to that ignorance. As a result, he keeps returning to this earth again and again, experiencing suffering.

Like that, as long as the human being remains in ignorance, he will continue to display attachment and aversion. As long as he exhibits attachment and aversion, he continues to perform action. As long as action is being performed, he will continue to take birth again and again meaning, he takes the physical body and where there is a body, there is inevitable suffering. Therefore, one can know that the root cause of human suffering is 'ignorance'.

From this, it must be known that as long as a human being remains in ignorance, suffering will continue. So how does this ignorance go away? Only through wisdom, that is through soul-knowledge. Just as darkness disappears upon the arrival of light, ignorance naturally vanishes when wisdom arises within. That's why 'ignorance' is compared to darkness and 'wisdom' is compared to light.

From this, we can understand that if one wishes to be free from suffering, one must inevitably acquire 'soul-knowledge'. As long as 'soul-knowledge' is not attained, suffering will continue. Even if a person tries to escape a specific suffering or disease and appears to succeed, he will soon fall into another form of suffering. Therefore, we can understand that only 'soul-knowledge' provides a permanent solution to suffering. Then, how does one

attain this 'soul-knowledge'? As mentioned earlier, it comes through 'meditation'.

This was even told by Sage Vasishtha in the Yoga Vasishtam, "Through practice (meditation), even an ignorant person is gradually becoming wise; even a mountain can be ground into powder; even an arrow can hit an extremely subtle target. Ah! Behold the power of practice!"

He also said, contemplating only upon the Almighty (the soul), speaking only about that, mutually discussing only that and continuing in that (in the soul), this is what the wise call "practice."

From this, it can be understood that 'meditation' is the only great path that can permanently remove all sorrows.

Therefore, we must know, "Meditation is not for health, it is for soul-knowledge". Because, one who has 'soul-knowledge' is greater than one who is just healthy. There is no peace and joy even among the healthy. But a soul-realized person always lives in peace.

Furthermore, a healthy person only cares about his happiness, but a soul-realized person cares for everyone's happiness. A healthy person does not hesitate to harm others for his own pleasures, but a soul-realized person is ready to sacrifice his life for everyone's happiness.

No matter how healthy a person is, he can still fall into sorrow, lose his joy and even fail to do things he once could do. But a soul-realized person remains joyful even in sorrow.

To put it another way, take this small example, A Rs.1000 note includes all the smaller values: Rs.1, Rs.2, Rs.5, Rs.10, Rs.20, Rs.50, Rs.100, Rs.500 but a Rs.1 doesn't contain the remaining. Likewise, 'soul-knowledge' contains all benefits, but health contains just one benefit and lacks the remaining. Therefore, it's not enough to settle for health alone, everyone must strive for 'soul-knowledge'. **"Do not celebrate just because you are healthy; you should celebrate only when you become a soul-realized**

person".

Therefore, the question that is important is not "How healthily did we live?" but rather "How much 'soul-knowledge' did we attain?" In a way, even if one lives a completely healthy life, if even a little soul-knowledge is not acquired, then one must know that such a life is wasted.

If we want to know furthermore, we must know that health serves only as long as the body exists, but soul-knowledge accompanies the soul through countless lifetimes. That means: "Health is temporary, but soul-knowledge is permanent." Not only that, no matter how healthy a person is, he continues to commit sins and brings suffering upon himself. But a 'soul-realized person' does not commit sins, nor does he attract suffering. To go further, a healthy person does not attain 'liberation', but a soul-realized person can attain 'liberation'.

Hence, service that transforms people into soul-realized persons is far greater than service that only makes them healthy. For that reason, one who makes even a single person soul-realized is greater than one who makes lakhs of people healthy.

Human beings are caught in the bonds of worldly existence. 'Liberation' means freeing oneself from all of these. Especially, every individual is bound in household life. Due to this, there are many responsibilities for a woman, responsibilities at home; for a man, responsibilities of earning and thus, getting out of it becomes very difficult. Along with these, the attractions caused by the five senses pull them into various pleasures and enjoyments, from which they are unable to be free. Drawn by such attractions and bound by such responsibilities, people live life as prisoners. Consequently, unexpected problems, sufferings, troubles and hardships arise. Not understanding why these occur and unable to withstand them, they keep trying to escape. But no matter how many efforts they make, they cannot come out of it. Not knowing what to do, they eventually think, "For the one with no direction, God alone is the refuge" and they begin praying and worshipping. Natu-

rally, this is the situation of human beings.

But the real reason behind human suffering is that people lack proper understanding or awareness about God's 'law of karma' that governs this creation. This lack of awareness is because spiritual teachers are not emphasizing the 'Law of karma' clearly and are not creating awareness among common people.

Because, the spiritual teachers mostly speak about how to get rid of existing suffering, but they are not strongly declaring, "Avoid suffering from coming in the first place." They explain ways to cleanse sinful deeds but do not firmly say, "Do not commit sins." They are not explaining why people commit sins or what to do to avoid committing them.

Moreover, while they say, "Do good deeds or perform virtuous actions," they are not clarifying that neither good deeds alone cannot prevent suffering nor can they destroy the suffering.

Because, in God's creation, those who commit sins will suffer and those who do good deeds will enjoy pleasures. Those who do both will experience both joys and sorrows. Those who only commit sins without doing any good will suffer without joy. Meaning, they suffer from diseases without money.

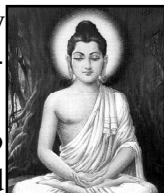
Here's a small example, someone who has performed both virtue and sin may receive treatment in an AC room of a super-specialty hospital. But someone who has only performed sin and no virtue may suffer the illness but get treated in a general ward of a government hospital.

Likewise, those who neither do sins nor significant good deeds lead ordinary lives. They may not suffer, but they also do not enjoy any great pleasures. Then, there are those who avoid sins and perform a lot of virtue who enjoy comforts and moreover, remain free from suffering.

Like that, in the world, we see people of all kinds. That means the human being's life is based on their past karmas. Even those whom we refer to as 'Gods' declared the same which we have mentioned earlier.

Also, there is another category of actions humans can perform which are known as "Liberating karmas" or "Soul karmas." These are actions aimed at gaining soul-knowledge. Only such actions lead to 'liberation' or 'nirvana' that is, complete freedom from all suffering.

These actions include: 1. Meditation practice, 2. Reading spiritual books, 3. Association with the wise. Only those who engage in these actions can attain liberation.



That's why Lord Buddha said, "Those who commit sins go to hell, those who do good deeds go to heaven, but those who meditate attain final liberation (parinirvana.)"



This same thing was also said by Sri Adi Shankaracharya. He said that people who perform practices such as meditation, reading spiritual books and those who will be in association with the wise can attain permanent relief from suffering. He said, "Even a person who studies a little of the Bhagavad Gita, drinks even a single drop of the Ganga water and has a single genuine discussion with a soul-realized person, such a one will not be taken by Yama (the god of death)."

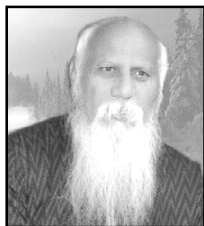
Sri Adi Shankaracharya said, "Yama will not care about such persons." This means that such individuals will not face suffering again meaning, they will be free from suffering permanently. Because, only when the Yama cares about someone do sufferings arise; troubles begin only when his gaze falls on someone. After all, it is him who enforces punishment. Then, who is it that the Yama does not care about? Those who engage in even a little study of the Bhagavad Gita, those who drink even a single drop of the sacred Ganga water and those who have even one genuine spiritual discussion with a soul-realized person. Shankaracharya says, such individuals will not be cared about by the Yama.

But if we observe the world today, in Kashi (Varanasi), there are people who have recited the Bhagavad Gita numerous

times. They drink glasses full of Ganga water daily and regularly engage in discussions and lectures with the scholars residing there. Then the question arises: Have all of them attained liberation? Are they free from suffering? Absolutely not.

Then, does it mean what Shankaracharya said is untrue? Certainly not. Because such a great 'soul-realized' person like Shankaracharya would never speak untruth. Whatever he said was absolute truth. But what he said carries a deeper inner meaning. What appears to us is only the literal meaning; the inner meaning behind it is beyond our understanding because we lack the 'wisdom' to perceive the depth. Therefore, let us now understand its inner meaning.

Its inner meaning was beautifully explained to us by Brahmarshi Patriji.



Brahmarshi Patriji's explanation

One must read at least a little of the spiritual scriptures, those that are written from the experience of soul-knowledge.

While in deep meditation and samadhi, through the Khechari Mudra (practice in which the tongue is turned backwards to touch the soft palate and eventually the nasal cavity, during deep meditation), the saliva merges with the cosmic energy and becomes divine nectar (amrit). That is the true Ganga water a person must drink at least a single drop of this, meaning, one must meditate every day.

Likewise, those who sincerely engage in even a little satsang (association with soul-realized beings/wise beings) are those who, after death, do not get questioned or stopped when they leave this world and reach the higher worlds. They are not interrogated or obstructed by anyone meaning, there is no one who comes forward to judge or challenge them.

Sri Adi Shankaracharya beautifully explained the three spiritual jewels - Meditation, Reading spiritual books and Association with the wise." Brahmarshi Patriji offered an insightful in-

terpretation of this message.

From this, it becomes clear that to attain liberation, one must gain 'soul-knowledge' and such a 'soul-knowledge' arises only when one engages in intense meditation, studies scriptures related to the soul and associates with soul-realized beings. This is clearly understood through the above message.

However, many people who suffer in life, unaware of this path often wonder, "What is this life? Why this life?" Some even think, "Isn't there a way out of this? Wouldn't it be better if we could escape it?" With such thoughts, some turn to elders, scholars or gurus for guidance. At that time, those gurus introduce them to the soul path that is the practice of meditation. Among those only a few manage to continue this practice consistently. Others, despite initial interest, get entangled in worldly and family problems and are incapable of continuing their practice.

But among them, a few practice intense spiritual practice with determination, holding a strong resolve - "No matter what, I must attain liberation!" This intense longing for liberation is called Mumukshatva (intense desire for liberation). Such sincere seekers naturally encounter obstacles and tests from nature. Many of them, incapable of maintaining their intensity, fail to reach their goal. Among such intense practitioners, only a rare few, maybe one or two ultimately succeed in reaching the goal and attain liberation.

Lord Sri Krishna also said this.

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

Meaning: Out of many thousands of human beings, only one or two strive for liberation and among the many who strive, only a rare one truly realizes the soul-knowledge.

Those who possess discernment are able to overcome any obstacles and ultimately attain the goal. Such individuals are called wise ones. In this way, Patriji categorized human beings who are at different levels into three different types.

The Ignorant, The ill-informed, The wise

The Ignorant:- The one who lives in ignorance. He believes, "This body is me and experiencing pleasures through the body is the purpose of life" and he lives accordingly.

The ill-informed:- knows a few things. He knows, "This body is not me; I am the soul." Yet, despite knowing this, he continues to live as if "the body is me." Such a person is called the ill-informed.

The wise:- is one who possesses profound wisdom. He does not give importance to the body or bodily pleasures. Instead, he gives importance to the soul. He intensely practices the soul practice, which is meditation. Ultimately, he experientially gains soul-knowledge. The behavior of such a person transforms completely.

It means, as the wisdom improves in a person, their behavior naturally changes. If there is no improvement in wisdom, there is no transformation. If there is no improvement in wisdom, they remain unchanged like a coiled rope left in the same place. Therefore, let us examine what kind of changes arise as soul-knowledge improves.

Naturally, a 'soul-realized person' develops disinterest towards worldly matters and interest in matters of the soul. On the other hand, an ignorant person displays interest in worldly things and indifference towards the matters of the soul.

The 'wise person' remains joyful even in sorrow, whereas an 'ignorant person' feels sorrow even in situations meant for joy.

The 'wise person' keeps desires under control, but an 'ignorant person' becomes a slave to his desires.

The 'wise person' does not crave or desire for anything, but an 'ignorant person' craves for everything.

The 'wise person' lives with contentment, but an 'ignorant person' is never satisfied no matter how much he possesses.

The 'wise person' shares whatever he has, but an 'ignorant person' is incapable of sharing anything.

The 'wise person' cannot stop himself from giving, whereas

an 'ignorant person' cannot give at all.

For a 'soul-realized person', all are one, but an 'ignorant person' believes "everything is separate."

The 'wise person' loves everyone and treats all equally including his own people and others but an 'ignorant person' holds hatred, sees only his people as special. It means he exhibits attachment and aversion (hatred) towards others.

The 'wise person' thinks about the welfare of others, but an 'ignorant person' only thinks for himself.

The 'wise person' works for the happiness of others, but an 'ignorant person' cares only about his own joy.

The 'wise person' conducts, supports and encourages programs meant for the welfare of the world, but an 'ignorant person' neither supports nor encourages in such causes.

'The soul-realized person' does not engage in wrong actions. Therefore, he does not suffer; moreover, he performs only the actions that must be done and which will benefit everyone. As a result, his future is filled with all benefits, joy and there is no sorrow. But an 'ignorant person' performs actions that shouldn't be done, actions that cause harm to others. Ultimately, he ends up suffering and living in misery.

The 'wise person' sees the greatness and uniqueness in others, but an 'ignorant person' only sees flaws in others.

The 'wise person' always questions: "Is this action in alignment with righteousness or not?" He doesn't care what others think of him. But an 'ignorant person' worries, "What will others think of me?" and because of that, he doesn't even do what needs to be done.

The 'wise person' keeps the six inner enemies under control, whereas an 'ignorant person' cannot control them.

The 'wise person' has purity of thought, speech and deed, while an 'ignorant person' lacks it.

The 'wise person' understands righteousness and lives by it, but an 'ignorant person' neither knows nor practices righteous-

ness.

The 'wise person' remains balanced and face dualities such as extreme temperatures (hot and cold), success and failure, praise and blame, pleasure and pain, honor and dishonor. But an 'ignorant person' cannot.

The 'wise person' has an awareness of his speech and maintains self-control, but an 'ignorant person' lacks both awareness and control.

The 'wise person' knows the laws of creation, the principles of righteousness, the cosmos and lives accordingly. But an 'ignorant person' neither knows them nor follows them.

The 'wise person' lives in harmony with the creation, while an 'ignorant person' lives against creation.

The 'wise person' respects the will and design of creation, but an 'ignorant person' disrespects it and thus ends up dishonoring creation, eventually suffering loss.

In the world, outwardly all humans appear alike. But when observed carefully, there are vast differences in behavior, thinking patterns, ways of speaking, types of actions performed and the nature of their desires. Most people live in sorrow. Only a few live joyfully. Some engage in service to the world and others, while many cause harm, difficulties, losses and suffering to others. Some commit sins while others perform good deeds. Many worship God without knowing who God is, while only a few knowing the soul-nature of God are practicing appropriate meditation accordingly.

Then, what is the reason behind such wide differences in human behavior? It is the lack of knowledge - knowledge of God and the laws of creation. Those who lack this knowledge are called ignorant and those who possess it are called the wise beings.

The behavior of those who have knowledge of God and His creation will be of one kind, while the behavior of those without such knowledge will be entirely different.

To put it in a way, **"If someone has sufferings, it means they are acting against the laws of creation."** What causes such

behavior? Their 'ignorance'.

Now, how to know: Are we in a state of ignorance or wisdom? What is our present condition? How can we find out? This question was addressed by Lord Sri Krishna in the Bhagavad Gita. So, let us now look at who are ignorants and who are wise according to God.

The wise ones according to the Bhagavad Gita!

**Shlok|| amanitvamadamahitvamahinsa kshantirarjavam
acharyopasanam shaucham sthairyam atmavinigraha
(B.G. 13-8)**

**Shlok|| indriyartheshu vairagyam anahankara eva cha
janmamrityujaravyadhiduhkhadoshanudarshanam
(B.G. 13-9)**

**Shlok|| asakti ranabhishvangah putradaragrihadishu
nityam cha samachittatvam ishtanishtopapattishu
(B.G. 13-10)**

**Shlok|| mayi chananyayogena bhakti ravyabhicharini
viviktadeshasevitvamaratirjanasansadi (B.G. 13-11)**

**Shlok|| adhyatma jnananityatvam tattvajnanarthadarshanam
etajjnanamiti proktamajnanam yadatonyatha
(B.G. 13-12)**

Meaning: Not praising oneself, being free from arrogance, not harming other beings or living creatures, being patient, possessing purity of heart, remaining consistent on the righteous path (the path of liberation), having a well-controlled mind, developing disinterest towards the sense objects such as sound and touch, being free from ego, not constantly being in the sorrows caused by birth, death, old age and disease, not considering the joys and sorrows of children, spouse and others as one's own, remaining balanced when faced with pleasant and unpleasant experiences, being devoted to Me (the Soul) with undivided devotion, seeking solitude (a place without external distractions), having no attachment to crowds or worldly gatherings, constantly abiding in soul-knowl-

edge and understanding the great benefit of wisdom, all these are said to be spiritual knowledge.

"The ignorant according to the Bhagavad Gita"

**Shlok|| pravrittim cha nivrittim cha jana na vidurasurah
na shaucham napi chacharo na satyam teshu vidyate**
(B.G. 16-7)



Meaning:- Possess demonic nature, do not know the path of righteousness or the avoidance of unrighteousness. They have neither purity, nor good conduct (noble actions), nor truth.

**Shlok|| kamamashritya dushpuram dambhamanamadanvitah
mohadgrihitvasadgrahan pravartanteshuchivratah**
(B.G. 16-10)

Meaning:- Resorting to unsatisfied desires, filled with hypocrisy, arrogance and pride, driven by ignorance, they take evil decisions and engage in nasty conduct.

**Shlok|| ashapashashatairbaddhah kamakrodhaparayanah
ihante kamabhogarthamanyayenarthasancha-yan**
(B.G. 16-12)

Meaning:- Who are bound by strong attachments and desires (longings and worldly bonds), who are primarily driven by lust and anger, constantly seek wealth through unrighteous means for the sake of fulfilling their desires.

**Shlok|| idamadya maya labdhamimam prapsye manoratham
idamasti damasi me bhavishyati punardhanam**
(B.G. 16-13)

**Shlok|| asau maya hatah shatrurhanishye chaparanapi
ishvarohamamaham bhogi siddhoham balavansukhi**
(B.G. 16-14)

**Shlok|| adhyobhijanavanasmī konyosti sadrisho maya
yakshye dasyami modishya ityajnanavimohitah**
(B.G. 16-15)

**Shlok|| anekachittavibhranta mohajalasamavritah
prasaktah kamabhogeshu satanti narakeshuchau**
(B.G. 16-16)

Meaning:- They think, 'I have obtained what I desired. I can obtain it again. I now possess this wealth and I can earn even more.'

They feel proud thinking, "I have destroyed this enemy now. I can destroy the remaining also. I am great, I am enjoying all pleasures. I have the power to accomplish whatever I wish. I am strong, happy and wealthy."

They boast (show-off) with ego saying, "I am born in a noble lineage. Who else is equal to me? I perform sacrifices, give in charity and enjoy life."

They are filled with countless distractions of the mind. They are covered by attachment (towards wife, children, grandchildren etc.), they are excessively interested in the enjoyment of desires. Meaning, such people possess a demoniac nature, that is, they live in ignorance. These people go to hell.

**Shlok|| atmasambhavitah stabdha dhanamanamadanvitah
yajante namayaj naiste dambhenavidhipurvakam**
(B.G. 16-17)

Meaning:- "They think highly of themselves and behave without respect. Possesses much ego, pride, strength, desire and anger. Failing to recognize Me (the Soul) present in their own

body and in the bodies of others, they hate everyone and remain envious. For the sake of prestige, they perform superficial sacrifices and rituals (Yajnas) that are against the scriptures."

In this way, God explained the behavior of those who are in ignorance. So, based on our behavior, we must honestly examine whether we are living in ignorance or have attained wisdom. If our behavior aligns with ignorance, then it becomes absolutely essential to transform ourselves and for that, 'practice of meditation' is the only way.

Yoga Vasishtam

Likewise, Sage Vasishtha explained in his book, 'Yoga Vasishtam' how the state of those who have attained soul-knowledge is.



Even liberated beings while living continue to possess a body and that body behaves according to its natural tendencies. However, the mind within that body remains ever still, constant and free from all fluctuations.

Whoever among the great souls has completely abandoned all notions such as "this is mine", "that is yours" or "this belongs to others" in relation to worldly, bodily affairs, he alone is the one who has truly seen the

Truth.

Not only that, he alone is the one who has an eye of wisdom.

In this world, a soul-realized person is beyond all material objects, free from worldly attachments and detached from: 1) Attachment to spouse, 2) Attachment to wealth, 3) Attachment to

children. Such a person is ever content in the soul alone, desires nothing and does nothing out of personal desire.

The liberated beings are those who are desireless, content with what the world offers and who, with wisdom, keep their mind under complete control while continuing to live with the body.

Those from whom the world has nothing to fear and who have no fear from the world, who are free from happiness, anger and fear. They are recognized as the liberated ones.

For a soul-realized person, even stones are friends, trees of the forest are like relatives and in the middle of the forest, wild animals feel like family. He maintains an equal and balanced state of mind towards friends and stones, in unions and separations and in all dualities.

A soul-realized person remains unaffected like a corpse (dead body) when it comes to actions against the soul. He remains steady like Adisesh and wise like Bruhaspati in and during introspection.

That which is night to all beings is day to the yogi and that which is the waking state to all beings is night to the sage who is a soul-realized.

He who naturally and continuously behaves in the welfare of others is called a 'saint'. The actions of such beings become the standard for all beings.

For a soul-realized person, non-meditation itself is meditation! Sorrow itself is supreme comfort! Engagement in worldly affairs is the highest silence! All actions (karmas) constitute supreme inaction!

He sees inaction in action and action in inaction and lives in the pure state of consciousness, being in peace and bliss.

Just as travellers passing by a village observe its happenings with detachment, the wise also watch the affairs of the world without attachment or involvement.

One who knows the nature of the soul perceives that "everything is Me." He has no sense of "separate" about whatever he

sees, has no ego about perishable bodies and lives in bliss.

Oh Raghava! In this world, without discernment, liberation is never possible. Due to lack of discernment, millions of beings are drowned in the illusion of this worldly existence.

Just as children are worthy of being cherished by their father in this world, even great wealthy persons become worthy of compassion in the eyes of a great soul who has realized the nature of the soul.

A wise person recalls his own past worldly condition and smiles peacefully. When he sees people still frozen in ignorance and illusion, he smiles inside.

The soul-realized person performs actions outwardly in duality, but inwardly takes the refuge of the non-duality.

When the mind is fully merged in the soul, the entire world becomes filled with the blissful nectar of joy, just like "to someone wearing shoes, the whole earth feels covered in leather."

Oh Ramachandra! Whatever I (Vasishta) have instructed you, whatever you have come to know through the scriptures and whatever you have perceived through your direct experience. These three must become one. (That is: the Guru's words, the teachings of the scriptures and one's personal experience. When these three align, it is the sign of soul-realization.)

From the above, what Sage Vasishta conveyed is this: Those who have understood through scriptures, who have learned through association of a Guru and who have brought that knowledge into their direct experience through practice. Only such a person attains soul-realization. That is, they gain experiential soul-knowledge.

If someone's behavior completely aligns with what the great realized masters have taught, it means they have attained soul-knowledge experientially. Even a small transformation in one's behavior indicates progress in their spiritual practice and that they are moving in the right direction. Such individuals, if they intensify their practice while following food discipline, consistently engage

in reading spiritual books and association with the wise, then certainly there is a chance for them to attain 'enlightenment' in this very lifetime. Therefore, strive sincerely as instructed by Sage Vasishta and become the soul-realized beings. In that way, permanently free yourselves from suffering.

Therefore, know that our life is shaped by the actions we perform, not just by ritual worship. Actions are based on our wisdom and ignorance. That's why every individual must remove ignorance, transform their behavior and align with the teachings of Lord Sri Krishna, Sage Vasishta and other enlightened masters. This is most important.

Then, what is the path to remove ignorance and attain wisdom? For that more importantly, **adopt a sattvic vegetarian diet, practice 'observation of the breath' meditation, be silent as much as possible, read books, be in association with the wise, participate in and support programs related to meditation and soul-knowledge meaning, do service.** There is no other way apart from these. Only those who practice these will acquire 'wisdom', behave like 'soul-realized beings' and permanently come out of all problems and suffering. That is, they will attain liberation.

That's why Patriji said,

"Wisdom is attained through meditation -

Liberation is attained through wisdom."

Therefore, Meditate - Attain Liberation."



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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.

Otherwise, visit www.tst.org.in/videos/ Click on "Tatavarthy Veera Raghava Rao" in Section I, or on the names in sections II & III. This will open the respective channels. Once open, click the "Subscribe" button, and by pressing the bell icon next to it, you can get daily video updates.

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.

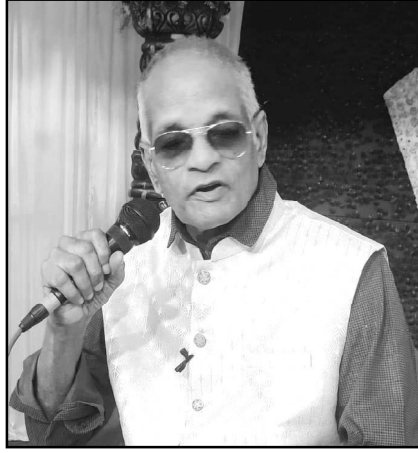
b) All books by Mr. and Mrs. Tatavarthy are available in PDF format for free download in Telugu, Kannada, Hindi, and English languages.

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.



Tatavarthy Raghavarao Sir

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"LIBERATION"

"Liberation" means freedom.

Freedom from what?

From suffering.

The three types of sufferings are:

1) Spiritual suffering:- The suffering caused by the six enemies of the mind: desire, anger, greed, attachment, pride and envy.

2) Suffering caused by other beings:- The sufferings caused by external beings or circumstances, such as pain caused due to the ignorance or wrong actions of others.

3) Suffering caused by nature, fate or unseen divine forces:- The sufferings caused by natural calamities like floods, droughts, earthquakes and other acts of nature which are beyond human control.

To become completely free from all these three types of sufferings is called 'liberation'.

Such liberation is attained only through "soul-knowledge".

-Bramharshi Patriji

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