

शंकराचार्य जी का जगत पंच

विवरणः ब्रह्मर्षि तटवर्ती वीर राघव राव



Shankaracharya's Jagrata Panchakam



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The first teaching from Jagrata Panchakam by Shankaracharya

Shankaracharya, while explaining certain things, said, “You must be cautious about these matters.” When such a great one like Shankaracharya has spoken, we must take those words very seriously. He spoke only for our benefit. “Panchakam” means five. Therefore, “Jagrata Panchakam” means “one must be cautious in five aspects of life,” he taught.

**“Mata nasti, pita nasti, nasti bandhu sahodarah
Artham nasti, gruham nasti, tasmat jagrata jagrata.”**

Meaning:- Mother, father, relatives, brothers, wealth and house, all these are illusions. None of these are real. Therefore, Oh human beings, be cautious.

You will understand this only when you will know, “I am not the body, I am the soul.” One who understands this is a wise person. If you don’t understand, it means you are still in ignorance!

There is no loss in being ignorant, it only means you will continue to have births! Even if births continue, there is no loss, you will just keep suffering! Some may say, “Oh, even if I suffer, it will go away after some time, right?” But if you neglect that, you will reach a state where you can’t bear that suffering, to the point where you may even feel like committing suicide.

Why do you reach that state? Because you have not known, understood the truth in the creation. In this creation, for the sake of mother, father, relatives, brothers, wealth, house - for all these you yearn, worry, struggle day and night, and believe “they are life itself.” For their sake, you commit mistakes, sins and

act unrighteously, you insult, criticize and harm others. None of these will remain forever. They will all disappear after some days, they will vanish. Not knowing this is what leads you to such a miserable state.

Everything in this world has been created. This entire creation has been made by the Creator, the Parabrahman (Almighty). The elders call Him the “Director of the cosmic drama.” That means, He is the one directing this grand play called the universe, and everyone in it is just an actor playing a role.

Look, in a play one plays the role of a king. While playing it, he starts feeling like a real king, he becomes proud and does many things. For a while, everyone obeys whatever order he may give. He even has a treasury. He feels, ‘I am so great, all this belongs to me.’ But once the play ends, nothing remains. After the play is over, if he gives any order, no one comes. There is no royal chamber, no palace, no one.

Similarly, in another play, he may act as a husband. During the play, if he calls the woman acting as his wife, she comes immediately, obeys everything he says, and trembles if he raises his voice. If he says, “Get out of my house!” she gets frightened and shivers. But once the play is over, both of them sit side by side in chairs. Now if he tries to order her, what does she say? “Why should I do what you say?” she replies. “A while ago, you told me to get out, right? Now I am telling you, you get out!” What does he do then?

Remember, the wife you have now, the husband you have now, everyone is only a character in this play. No one remains permanently. That is why Shankaracharya said, “Be cautious!” Even if you boast (show off), “I am great, I am superior,” and insult

others or do deeds that should not be done, only those karmas (actions) will remain! None of these role-players will stay. Nothing will be! Everything is false, an illusion, nonexistent, only hallucination and deception!

“Why do you get angry about these things? Why do you commit mistakes and sins? How does it be if you think the characters in the play are ‘real’? You are only acting a role in the play, nothing is real.

In the Mahabharata, when Abhimanyu died and Arjuna was grieving, Krishna sent Arjuna in a subtle body to the worlds where Abhimanyu was. When Arjuna saw him, he called out, “Abhimanyu...” Immediately Abhimanyu asked, “Who are you?” Arjuna was shocked and said, “Why are you talking like that? I am your father.” Abhimanyu replied, “Which father?” Arjuna was stunned, lost his mind and returned without talking.

Just like that, after the play ends, if the husband calls the wife from the play saying, ‘Hey!’ she replies, “Speak respectfully.” If he says, “You are my wife!” she responds, “Which wife? The wife in this play? Or the wife in some other play?”

Shankaracharya further said:

“Artham nasti” means “Money will not be.” It’s only part of the play! “Grham nasti”, even the house is only in the play! Not knowing this, many wives keep pressuring their husbands for money and a house. They get angry and trouble them saying, “Everyone has a house, we don’t have one. What are you earning?” When the husband comes home tired after working all day in the office, they start again and disturb his peace of mind.

Why fight for a house that doesn’t exist? Why commit mistakes for money that doesn’t exist? Why accumulate the results

of such sins? That's why Shankaracharya says, "Be cautious, my child!" Live as if "none of these exist."

Stay with people, no problem! But don't develop attachment towards them.

Why so much suffering for things that are not existing? Just like a night dream, this is also just a day dream that's it! When you wake up from a night dream, you know, "Oh, it was just a dream." In the same way, the life you now think is "real" will be known as "just a dream" the moment you die. Otherwise, immediately after your third eye opens, you will understand that all this is a dream!

Why commit mistakes, sins, and the actions that should not be done for something that is only a dream? Why rejoice over things that don't exist? Why to develop ego and pride? Why feel sad thinking, "I couldn't earn enough"? Why feel envious thinking, "He has everything"? Where does he really have it? He only thinks "all this is mine," but later he will know, "None of this exists."

"Think a little, even if he owns many buildings, how many can he actually stay in? He sleeps only in one room of a building, right? He does not stay in the remaining, right? Yet he thinks, "All of these are mine." You also think like that. Whatever you want, just feel, "It is mine." You will feel so satisfied. The one who owns everything will pay the taxes, pay everything, do all the repairs, you don't have to do anything.

In the end, none of it remains with him, none of it remains with you either. If he could really take it with him, then you should feel sad that you don't have it.

Live like Ramana Maharshi, like a great wise being, like Shankaracharya, like Patriji. How wonderful this "Jagrata

Panchakam” is! How much it makes us think! If you don’t think and keep doing mistakes and sins, you are only increasing your births and increasing your sorrow!”

If you understand this, one will develop their wisdom and attain liberation. That Supreme Brahman (Almighty) is directing this cosmic play called the world. That is why he is called the ‘Director of the Universal Play.’ You are just actors in it. Therefore, know that you are in this illusory world and never forget that you are playing a role in a play. This only is the teaching of Shankaracharya.

As everyone is a soul! Everyone takes various births on earth in order to gain certain experiences, learn lessons and through those lessons develop wisdom. For this they take many different births, sometimes as a woman, a man, a rich person, a poor person, a collector, a soldier, a farmer, a labourer, a beggar. But no one is any of these; all are souls! From different worlds, they come to earth to gain experiences. After playing their role, they leave the body and return to their respective worlds according to their eligibility. After that, there is no relation between them.

When one takes birth again, they are born in different places, religions and castes according to the role they must play. So, who really belongs to whom? Tell me! All roles keep changing, there will be no relation.

That is why Shankaracharya warned: “There is no mother, father, relatives, or siblings, my child! Do not commit mistakes and sins for their sake. Be cautious!” Likewise, they cautioned, “A house and money also do not remain once the body is gone. Do not behave unrighteously for them. Be cautious!”

“The Second teaching”

**“Janma duhkham, jara duhkham, jaya dukham,
Punah punah samsara sagaram duhkham,
Tasmat jagrata jagrata.”**

Meaning:- Shankaracharya warns saying,”This birth, old age, wife, husband, worldly life - all these are filled with sorrow. They keep coming again and again. Therefore, Oh humans, be cautious!”

Because people get attracted to small pleasures and fail to notice the endless suffering they experience in life. So Shankaracharya says, “My child! This very birth is sorrow! Not only birth, even wife and husband bring suffering. Children may listen to you when they are young and everything feels fine, but once they grow up, become adults, they also become a cause of sorrow.”

Shankaracharya warns, “It is not just this birth, no matter how many births you take, such sufferings will come again and again. Therefore, be cautious, Oh humans!” Why such a birth? Try to reach a state where there is no birth. Make the needed effort, seek the guidance of sadhgurus, follow them with dedication and attain the state of no birth.

How does a birth become sorrow? From the moment you enter the mother’s womb until you come out, you experience a kind of hell, only those in the womb know it. Even after birth, if the mother doesn’t care properly, the baby cries so much.

If a mosquito bites that infant, can the child scratch it? Can the child complain? The child can only cry. When the child is hungry, unable to bear, what can the child do other than crying? Therefore, Shankaracharya teaches that “Birth itself is a suffering!”

After reaching youth, it is one kind of suffering if one does not marry; it is another kind of suffering if one marries.

If unmarried, there is the suffering of desire; if married, there is suffering caused by the partner. Wherever you look, you find only two kinds of sufferers: Husband-sufferers and wife-sufferers. Many couples around us are fighting and living separately.

Some even get divorced. Some stay together not because they love each other but because they have no alternative. Many women are of the opinion, “If I marry someone else, how do I know he will be better? Why trouble with a new person? Better to adjust with this one!” With this mindset, many just compromise. That is why Shankaracharya said “jaya-duhkham” - the suffering caused by spouse or marriage.

Similarly, jara-duhkham means the suffering of old age. I watched a man share his experience on YouTube. He had three children. “What are they doing?” the interviewer asked. “One is in America, the second in Australia, and the third in the UK,” he replied. He questioned, “How are they doing?” He proudly said, “They’re doing great!” The interviewer asked, “Where do you live?” “I live in an old-age home,” he said. I laughed so much!

His children are in high positions, earning so much, yet this man is staying in an old-age home. To hide his sorrow, he comforts himself by praising his children’s success. Even look at the condition of parents living with their children, it is so miserable.

Once I went to a nearby village for a Pyramid Party Canvassing. It is a village I have known since childhood. Many people I knew since childhood were lying on beds.

Small house, what will they do? They slept outside on a veranda, on a bed. If their children gave them a small portion of food, they had to eat it, that’s it!

These parents raised their children with so much love, but now, to stay alive, they must live by depending on the mercy of the children.

To remove the suffering of such people, the government gives them pensions. They take that money, bring it home and must give it to their children. If they don't hand over that pension money, they won't even be given food. Such is the miserable situation. The condition of many elderly people is extremely miserable. Old age is not that easy!

No matter how much wealth one has, it becomes very difficult to live without someone's help in old age. At one stage, even getting up and walking becomes difficult. Even if someone helps them to go to the bathroom, many slip and fall there and break their bones. Generally, when anyone falls, they might get hurt. But when the body becomes old and the strength in the bones is gone, if he falls even once, everything will be broken.

Old age is like a glass tumbler. Drop it once and see what happens. If an old person falls like that, his life becomes like a shattered piece! Even doctors struggle to fix those pieces. Doctors say, "If they were younger, it would join quickly. How will it join now?" They put rods and somehow fix it up, but even after six months it won't heal properly.

Everyone thinks, "We will always be like this, life is smooth, everything is enjoyable, we lack nothing, and life is grandeur." But at any moment, one may become prone to some or the other kind of disease, or an accident may happen, or some natural calamity may occur. Life can suddenly change and bring endless suffering. That's why Shankaracharya said "punah punah" meaning, such life will come again and again.

Therefore, Shankaracharya warns, ‘‘Humans, know! Birth is suffering, old age is suffering, marriage-life is suffering, disease is suffering. Be cautious! Be cautious! Make efforts to become free from birth.’’

Many people also undergo hell-like suffering because of diseases. Not only that, death is only sorrowful! When Covid-19 came, how many people were terrified? When war breaks out, how many fear? There was an earthquake in America where multi-millionaires lived, and everything was destroyed. No one knows what happened to the huge mansions and properties of famous actors.

That is why Shankaracharya says, ‘‘Be cautious, my child! Don’t get drowned in all this. Try to make sure you don’t take birth again and again.’’ Apart from these, there are daily sufferings also: 1. Morning - the suffering due to bowel and bladder (excretion), 2. Noon - the suffering of hunger, 3. Evening - the suffering of desire (kama), 4. Night - the suffering of sleep.

1.The suffering due bowel and bladder (excretion) in the morning:

It means, Look, a family of five people with only one toilet. If three of them need to use it at the same time, just think how much trouble they face! Similarly, when travelling on a bus, sometimes at night or early morning they want to use the toilet, but the driver doesn’t stop the bus. Look at their situation then!

He may be a millionaire! He may have every comfort at home, but what can he do then? If the bus doesn’t stop, he will experience hell. Before that he might have enjoyed many heavenly pleasures, but at that moment he definitely experiences hell. If you observe, this bowel and bladder (excretion) trouble is something that anyone who is born will have to experience.

2. The suffering due to hunger in the noon:

It means, If you don't get your breakfast in the morning on time, even a small delay makes the hunger unbearable. But really, some people's lives are such that they don't even get food to eat. The suffering due to hunger when nothing is available to eat on time is not ordinary. Some children, unable to bear the hunger, even steal. The suffering due to hunger in the noon means, the suffering experienced when the fire of hunger flares up is indescribable.

3. The suffering of desire in the evening:

Whether it is a woman or a man, no one can escape the suffering of desire in the evening; the fire of desire keeps burning. Some people go far away for jobs, he suffers there and his wife suffers here. Some join the military, those people suffer there and their wives suffer here. People go through this suffering in many such ways. For some, the wife is far away; for others, the husband is far away. They really cannot bear that hell-like suffering. Therefore, no one can escape the suffering of desire in life.

4. Likewise, the suffering of sleep at night:

Some people have too many problems. Those who have such troubles cannot sleep at night. The relaxation one gets through sleep will not come if they cannot sleep. They want to sleep, but they will not get the sleep. They keep saying, "I am unable to sleep, what should I do?" If they go to doctors, they are given sleeping pills. After taking them, it feels as if they slept for a while, but that is not sleep, they simply slip into drowsiness, and once that wears off, everything is as usual!

Therefore, Shankaracharya says, "If there is birth, all these sufferings are inevitable; hence, Oh humans, be cautious!"

“The Third teaching”

**“Kamah krodhasca lobhasca dehe tisthati taskarah
jnana-ratnapaharaya tasmat jagrata jagrata!”**

Meaning: To steal the precious jewels called “wisdom”, the thieves known as desire, anger, greed etc inner enemies are hidden within our body itself. Therefore, Shankaracharya warns saying, “Oh humans be cautious!”

It is said that the six inner enemies meaning desire, anger, greed, obsession, pride and envy are six hidden thieves within a human being that rob his wisdom. That is why Patriji said, “A human has various kinds of sufferings, and these cause great pain.” What are those three kinds of sufferings?

1. Spiritual suffering
2. Suffering caused by other beings
3. Suffering caused due to natural disasters

1. Spiritual suffering

Spiritual suffering means the suffering caused due to the six inner enemies. The inner enemies mean desire, anger, greed, obsession, pride, envy. “90% of the suffering that every human goes through is because of these inner enemies only”, said Patriji.

1. Desire:- A human being has many kinds of desires such as desires related to family life, finances, household matters, education, profession, and many more. When these desires are not fulfilled, a great amount of sorrow arises. If you become a slave to your desires, your life is filled with suffering. But desires are related to the mind.

Therefore, if your mind is under your control, your desires will also remain under your control. To conquer desires, you must first conquer the mind. Without gaining mastery over the mind, you cannot overcome your desires. The path to mastering the mind is the method Patriji has given us, “observation of the breath meditation.” The mind comes under control when this meditation is practiced intensely.

Bringing the mind under control means your thoughts stop within five minutes of sitting for meditation. Then, it is considered that your mind is under your control. Then, you become a person who has conquered all the inner enemies; those all come under your control. Once they are under control, you become the one who has overcome 90% of the suffering.

That’s why I repeatedly keep saying, “Come to Bhimavaram.” Some people say, “We came twice, we came thrice...” Even if you come thirty times, if you cannot keep your mind under control, then the meditation you did is useless! Test yourself, whether all your inner enemies are under your control or not?

If you have no control over your mind, then you will not have control over your life. That is why it is said, “**A person who conquers the mind is greater than one who conquers the whole world.**” The only path to conquering the mind is “**observation of the breath meditation.**”

2. Anger:- People get angry even in unnecessary situations and end up quarreling because of anger. It has some meaning if anger arises where it is really needed. But when a husband gets angry with his wife for every small thing, he loses the respect he has. A husband is benefited only when the wife has respect for him. If he

cannot control his mind and becomes angry at every little thing, she will stop valuing him; after some days, she will not even look up to him as a husband. How much he loses because of this! All of this happens only because of anger.

Similarly, some people get angry with their children. If a mother keeps getting angry all the time, the same children who once respected her because she fed, raised, and nurtured them, will eventually stop giving her the respect of “mother.” Because the inner enemies are not under control, she gets extremely angry even for small issues and does things like punishing and the mother loses the respect. Because of what? Because of anger! Therefore, anger must also be brought under control.

3.Greed:- It means miserliness. You must know where to apply greed and where to let go of it. People who are in ignorance show greed meaning miserliness in matters that actually bring them benefit, but spend heavily on unnecessary things. Therefore, develop your intellect and acquire some wisdom. Do not show miserliness when it comes to buying books related to soul-knowledge, show it when you are spending on luxury, not in matters of wisdom.

When one goes to a hospital, they spend thousands, but can't they spend a few hundred on books? Many think, “Books are a waste!” But you should not be stingy in matters of wisdom. Collect all kinds of books and practice savings in other areas. Do not show greed in matters of wisdom.

Similarly, some people even act stingy to spend money on travel charges to come to Bhimavaram, but if you show greed in matters of wisdom, you don't know the loss you experience. Therefore, greed must also be kept under control.

4.Obsession:- When people see something in a neighbour's house, they think, "We must also have it." Those who are obsessed won't sleep until they attain it. They don't even check whether it is necessary or not. They think, "I want it because others have it." If the mind is under control, one will think:

What does it matter if they have it? They are experiencing the result of their karma. Why should I bother? I already have everything I need. I lack nothing. Otherwise, they may even fall into financial difficulties for them.

5.Pride:- The feeling of "I have this, I have that." Think about it, a person who builds a small house, buys a bike, buys a car, or gets a good job starts feeling proud. People feel pride for every small thing. Didn't Vasishta say that there are "eight types of prides." Because of pride, people end up doing what they should not do. It is the mind that feels proud thinking, "I have this, I have that." That is why it is said, "You must keep the mind under control."

6.Envy:- Envy means jealousy. People feel jealous whenever someone has more than they have. This also happens only when the mind is not under control and it causes suffering. Many people are ahead of us in many fields. They live according to their level; you live according to your level. Why cry because someone else has something? Try to raise your state! Getting concerned about others is unnecessary.

This problem exists even in our PSSM. Some compare themselves, saying, "More people attend his sessions, but fewer come to mine." Mind your own work, use your opportunities, do what you can do, work as hard as you can work. Why are you relating with others?

Patriji said, “People are in different soul-states. You raise your soul-state, develop your wisdom, develop your intellect then you will become great. There is no need to feel jealous of anyone. 90% of the suffering in life comes because of not controlling these inner enemies only.” This is only called ‘spiritual suffering.’

2. Suffering caused by other beings

That means the suffering caused by other living beings. These are physical troubles that arise without any fault of ours because of the ignorance and wrongful actions of others. These are about 9%. We can see these in some families. If the husband is ignorant, lacks intellect, his behaviour towards his wife will not be as it should be. He does things like hitting her and being physically violent towards her which he should never do.

Some people used to ask me, “I am minding my own life, but he comes and troubles me like this. What should I do?” I told them, “He is acting out of ignorance. He behaves that way because he is a fool. A person like that will not listen even if someone advises him. That is why such forms of suffering also exist in life.”

3. Suffering caused by natural disasters

That means the suffering caused by natural forces. These include the suffering that comes from heavy rains, drought, extreme cold, extreme heat etc. These are about 1%. Look at America - tornadoes, hailstorms, snowstorms, earthquakes, forest fires, volcanic eruptions, tsunamis and many natural changes like these create difficulties for everyone living in those regions.

All these cause suffering. In the same way, the inner enemies steal your wisdom also. That is why Shankaracharya said, “Oh human beings, be cautious!” Meaning, What should one do?

Since the inner enemies are related to the mind, the mind must be kept under control. Patriji also said, “It is not about destroying the inner enemies; you must keep them under your control.”

People think “these should not exist”, but that is incorrect. Patriji said, “If you use them in the right way, they will benefit you.” You must learn to use them properly. Only because of Patriji’s anger, even if thousands of people came to Kadthal, the moment they heard “Patriji is here,” no matter where they are, everyone would immediately become disciplined.

If you observe other public gatherings, when thousands of people attend, hundreds of police constables must be deployed to maintain control. But even when these many thousands of people gathered at Kadthal, only Patriji’s anger kept everyone under control, more effectively than those hundreds of constables.

Once, I was sitting at the Kadthal stall. Someone said, “Sir is coming.” Immediately everyone became cautious. I thought, “Just hearing that sir is coming makes everyone cautious, how would it be when he actually arrives?” Therefore, we must understand: “Inner enemies should not be destroyed; they must be kept under control.” That is why Shankaracharya warns, “Be cautious regarding the inner enemies.”

“The Fourth teaching”

**“Asaya badhyate jantuh, karmana bahu cintaya,
ayuh ksinam na janati, tasmat jagrata jagrata.”**

Meaning:- “These human beings are always bound by some desire or by their actions and are spending their lives with countless thoughts. They do not notice that their lifespan is steadily melting away. Therefore, Shankaracharya warns saying, “Oh humans, be cautious!”

Human beings are losing in life because they do not know the Truth. In a way, they are losing their life itself. Therefore, we must understand what Shankaracharya himself said. It means our intellect must function properly. That is why I always tell everyone, “Blossom your intellect.” The more your intellect improves, the more your understanding deepens. When your intellect is sharp, you will know the deeper meanings behind everything. The deeper you understand, the better you can put into practice.

These human beings are always caught up in some expectation or the other, “I must earn well, I must live comfortably, I must be greater than others, not only me but my children must be good, my wife, husband, mother, father must be fine; I need a good job, a good business,” that only is their expectation.

Due to such expectations, they engage in the actions required to fulfill them. For that, they keep thinking in many ways: “How can I achieve what I want? How can I make it happen?”

People in America think, “We should go to India,” and people in India think, “We should go to America.” Those living in

India don't like it here; those living in America don't like it there. It is strange. Thinking in different ways, people keep living until their life is over.

Like this people live in so many different ways, but they never notice that their lifespan is decreasing, says Adi Shankaracharya. Without recognizing that the time given to them is melting away, they are wasting their life doing all sorts of things and thinking all sorts of thoughts.

Many celebrate birthdays grandly. They celebrate even when they turn 60 or 70. But remember: When you celebrate your 31st birthday, it means one more year of the lifespan given to you is over. It means you have come one year closer to death.

Everyone fears death. Even if they get a small illness, they panic thinking, "What if I die?" If someone is approaching death, will they feel happy? Will they celebrate? Think about it!

If you waste even a single day or even a single hour, you have wasted the life given to you. Your lifespan has reduced. Every person is given a fixed number of breaths. As you use them, they reduce. A birthday is not entertainment. Think!

Think like this: "My lifespan is decreasing. What have I done so far? What still needs to be done? Am I doing what I should be doing? Or am I wasting my life? Am I using it properly?"

You must think like this at least on your birthday, "Oh! I have wasted so much time! Let me at least use the remaining life properly. I did so much, earned so much and felt proud, but none of these things will come with me." You should be able to think, "If nothing comes with me, why am I struggling so hard for them?"

Earning is not wrong. Fulfill your needs with what you earn. There is no rule that you must own a house, eat a variety of foods, or wear silk sarees. If you have the opportunity, enjoy comforts like a car; if not, be satisfied with what you have.

First know who you are! Know what you need! Know what actually comes with you, know what will benefit you after leaving the body. But always remember what Shankaracharya said: “Your lifespan is diminishing.”

Whatever effort you put in for the welfare of the world with whatever time you have, that alone will come along with you. That is only your earning. That is what benefits you, shapes your future and brings you closer to your goal. We understood this after meeting Patriji. That’s why from then onwards, we stopped wasting time, stopped being afraid and began working hard as much as we have the patience.

We have known that “Whatever we have, will not come with us.” That’s why we are using all our resources for what comes with us. Our grandchildren spend lakhs of rupees on weddings but we have built a marriage hall and are offering wisdom to many people.

People spend lakhs buying crackers for Diwali and within an hour everything burns to ashes. In the same way, they spend lakhs on wedding decorations, and once the wedding is over, everything is removed, nothing remains there. Crores simply vanish into the air. What is the use? Just for a little fun, people are wasting lakhs on decorations and doing weddings.

In this way, human beings waste the resources given to them. That is why Shankaracharya warns us, “Be cautious!” It is fine to have money, to earn money, but while fulfilling your needs, you must also earn what will come along with you. That is why Shirdi Sai Baba said, “While enjoying what you have, spend some for the welfare of the world.”

Therefore, remember that your lifespan is reducing. How much lifespan do you have? Even if you live long, how long will you have the patience? How long will your senses cooperate? You must think about all this. What has passed will never return, so make good use of the time you have now. Shankaracharya is not saying this gently, he is strongly warning,

“Be cautious, my child, be cautious!”

“The fifth teaching”

**“Sampadah svapna-sankasah, yauvanam kusumopamam;
vidhuh cancalam ayucam; tasmat jagratah jagratah.”**

Meaning:- “All our wealth is like a dream, impermanent! Youth is like a flower, you never know when it will wither (dry) and fade. Lifespan is as unsteady as a flash of lightning. Therefore, Oh human beings, be cautious!” says Shankaracharya.

A human being pays the most attention to whatever wealth they possess. The more they have, the more they think, “I am great,” and they feel proud and rejoice about it. But all that wealth is like a dream, impermanent! Youth is like a flower, you never know when it will wither and fade. Life is as unsteady as a lightning flash. Therefore, “Oh humans, be cautious!” warns Shankaracharya.

For that wealth, people use all their energy and intelligence. They don’t do anything else and they don’t show interest in anything else. The strange thing is, if it is an ignorant one, it is understandable. But some people know that “I am the soul, what I need and what benefits me is wisdom,” but they don’t focus on acquiring that wisdom. All the time, they give importance to only earning money.

Patriji also said, “Whatever you are seeing, whatever you are doing, whatever is happening, whatever mistakes, sins, and the actions you should not do that you commit to obtain those things, and whatever makes you feel rejoiced, all are just like dreams!”

As long as a dream lasts, it feels completely real. In a dream you may feel like a great businessman, supporting many people, earning huge wealth. But the moment you wake up, there are no industries, no staff, no wealth. You are just an ordinary person in a small house who says, “It was only a dream!” Likewise,

you now think that “all this is real,” but the moment you die, neither your wealth nor your family nor anything else will come with you. Nothing will come along with you.

Just as a dream feels completely real while you are in it, but nothing will be there when you wake up, this life is also exactly like that. Remember this: When you wake up from sleep at night, you will know that it was a dream; in the morning, you will know when you die.

As long as these two eyes are functioning, everything happening now appears “real.” You feel like you are working hard, getting tired, suffering from diseases, sometimes wondering, “Why did this life come?” and sometimes rejoicing, thinking, “This is my luck,” and feeling in various ways. But the moment your third eye opens, you understand, “What is happening now is also a dream.”

That is why Shakaracharya is telling us: “All these things you see now are temporary! Why allot your entire life for them? Try for the Eternal Supreme Soul, and attain him.” Because we understood all these, my wife and I stopped trying for worldly pursuits, we do not use our time for them.

Whatever wealth we have, whatever time, energy, speech or lifespan we possess, we use all of it only for the Almighty, which is the purpose of life.

We understood the saying, “The words of the elders are like a bundle of food. That is why we left our businesses, distanced ourselves from children and family attachments, and gave up our positions and status. Neither I nor Patriji is telling everyone to give up everything. Experience everything, live your life but for some time means at least for three days a month, step out of the dream.

They say “my husband” as if he truly is... “my wife” as if she is... “my children” as if they are. How much attachment! Live with them but live for some time in truth. Only then, you will earn a birth that supports your spiritual progress in the next life, a birth where you can live like us, like Patriji. How will such a birth come without trying even a little now?

People keep suffering by looking only at what they have. Some cry, “I became a woman.” Some say, “I have no money, I’m poor.” Some say, “My life is full of problems.” Others cry, “My children don’t support me!” A whole lifetime is not enough for their crying. They cry, but don’t understand the reality, they don’t try to attain wisdom. They do not try to come out of this swamp. Instead, they sink deeper and deeper into it. How unintelligent are they?

Only the one who knows “this life is a dream” is a wise person. If one knows it, attachment drops - attachment to husband, wife, children, wealth. You don’t leave them, but you don’t get attached to them. If someone has never come into this, their ignorance is understandable. But if someone has come into this path and known, and still behaves the same way, what should we think of them?

When asked, they say, “We fell into the illusion.” Your ignorance itself is an illusion! Illusion cannot affect a wise person. If you are under the illusion’s influence, it only means you haven’t acquired the wisdom yet. Many people enter meditation and instantly assume, “We have become wise.” Becoming a wise person is not that easy! Shankaracharya warned: “Your wealth, your wife, your children, your husband, all are dream-like! Therefore, be cautious!!”

Another message of Shankaracharya

**ksanam vittam, ksanam cittam,
ksanam jivitam avayoh |
yamasya karuna nasti
tasmat jagrata jagrata ||**

Meaning:- “Wealth, intellect, and life - all these are momentary and fragile. Yama (Lord of death), who waits to take away life, does not show even the slightest mercy. Therefore, Oh human beings, be cautious!”

If you understand this, you will limit only needs in the matters of wealth. You won’t feel jealous of those who have more, you won’t feel sad saying, “I don’t have,” you won’t grieve saying, “I am unable to earn,” and you won’t fall into different types of temptations and lose what you already have.

If you know “these wealths are impermanent,” why would you yearn and waste your life for them? That is why Shankaracharya said that the first point in the four-fold spiritual practice (Sadhana Chatustaya) is “nitya-anitya-vastu-viveka” - the ability to discern what is eternal and what is non-eternal. It means if you know what is permanent and what is temporary, what remains and what does not, you will naturally leave the impermanent and limit yourself only to needs.

Those who limit themselves to needs live with fairness and righteousness. Therefore, they do not fall into sorrow. One who is free from sorrow lives in peace, and he strives to attain the eternal.

Shankaracharya also said, “Youth is like a flower.”

It means that no one knows when a flower withers and falls. So there is no need to feel proud, arrogant about once youth, and no need to belittle and look down upon someone who doesn't have it.

The women who are slightly beautiful and similarly, men with some muscular body feel proud of it. You are seeing it yourself. Heroines you saw in movies during your childhood used to look extremely beautiful, but now we are unable to look at them. What happened to their beauty? It is surprising!

When a flower blooms, it looks very beautiful, but when it withers and falls, look at how it becomes. Youth is exactly the same! This is what Shankaracharya says. He said this because many people are spending most of their time only on maintaining beauty. Nowadays it has become a fashion. No function or wedding takes place without a beautician. There is nothing surprising even if a wedding stops because the beautician didn't come!

10 to 20 years ago, makeup used to be done only for the bride. Now it is done for the bride's mother, sister, even her grandmother. The auspicious time (muhurtham) approaches, but the bride doesn't come out. She doesn't care even if the auspicious time passes, makeup is more important for her! They are spending thousands of rupees for a beautician.

Shankaracharya is saying, "Instead of spending that money on beauticians, spend it for the welfare of the world." He said:

"This youth is like a flower. It will not last long. People are spending their precious time, money and energy to preserve this temporary youth. But, spend at least a part of that time to acquire a little bit of wisdom. That will bring you closer to liberation."

If you have read Osho's history, many of the things he did are quite hilarious. Osho's style of dressing was not liked by his father. They were Marwadis, so their dress code is different. But Osho always wore different kinds of clothes. His father told him many times, but Osho is not listening no matter how much he is being told. So, one day, while Osho was taking a bath, his father took all the clothes from his cupboard and carried them to the shop.

When Osho came out and saw, he did not find the clothes. He did not like to wear the dress which his father had kept for him. So, he became angry and went to that shop without wearing anything at all. His father hit his head in frustration! His father was trying to teach him a lesson, but instead Osho ended up teaching his father a lesson. At that moment his father said, "Do as you like!"

Osho would never buy new slippers even if his slippers became old and slightly worn out. He would go to temples or big functions where many people gathered. There, he would look for a good pair of slippers, wear them and come. Since he would wear and come like that, for anyone else to not wear his slippers, whenever Osho went to a temple or anywhere else, he would never place both slippers together. He would keep one slipper in one corner and the other in a different corner. No matter how good they are, no one wears a single slipper, right? Therefore, they always remained safe and never got lost.

One time, Osho went to meet an avadhuta. That avadhuta had not bathed for many days. His clothes were torn, and his appearance was very unpleasant. Osho asked him, "Sir! You are such a great person, right? You know so much, right? Then why

are you in such clothes? Then the avadhuta replied, “I am not here for these things my boy! I don’t desire any of this, therefore, I pay no attention to them.”

Then Osho said, “Not for yourself, Swami. People like me come to people like you to gain some wisdom. You should at least change your dressing style a little for their sake. That is why I changed my dress code for the sake of everyone who comes to me.”

Shankaracharya also said, “Life is as unsteady as a lightning flash. You never know when a bolt of lightning will appear or when it will vanish. Your lifespan is just like that! So, Oh human beings, be cautious!” If your intellect blossoms, you will understand the teachings of such great beings, you will only grasp them there is no need for anyone to tell you.

You are the souls who have taken a body on this earth for the benefit of the soul. If you do nothing for that, if you ignore the soul, if you do not strive for the upliftment of the soul, if you forget the soul... the elders described such a person as a ‘soul-murderer.’

If you spend your entire life only in worldly matters such as family, husband, wife, children, money, pleasures, entertainments, tours and let your whole life pass like that, then the elders have said such people are ‘soul-murderers.’ You must know that “If you ignore the soul, it is considered as you murdered it. Even though the soul exists, it is as if it does not exist!”

These people are so ignorant that they receive countless benefits because of the soul throughout their life. They enjoy so many pleasures with the five senses. With their eyes they watch movies and enjoy beautiful sights. But who is the reason these

eyes can see? The soul! If the soul leaves the body, can these eyes see? No, they can't. So it is only because of the soul that a human being receives all these benefits.

Similarly, they eat many types of food with their mouths every day. They enjoy many tastes and feel satisfied. Just because they ate in the morning, do they stop eating in the evening? No! In every meal they want new tastes. How are these pleasures and enjoyments possible? Just because the soul is inside! Without the soul, can they eat? Can they taste anything? Will the food go down if you put food in the mouth? Even if it goes inside, will it digest? It won't.

Because of whom you are getting all these benefits? It is because of the soul. But, what are you doing for the soul in return which is benefiting you so much? That's why I say, "benefit the body for 27 days, but come to Bhimavaram at least for 3 days to benefit the soul."

Example: Suppose you helped someone a lot, gave him many benefits, and later he forgets you. Even if he sees you, he pretends not to notice and walks away. Then you say he is a "betrayed." In the same way, for 27 days you take all kinds of benefits from the soul, and if at least for 3 days you don't care about the soul, then what are you? "Betrayed!" At least have a little faith in the soul, do not behave like betrayers towards the soul. If you make the soul suffer, you will be at loss.

“Shankaracharya’s message”

Human beings suffer so much because of the many events that occur in their lives, and the reason for that is they do not know the Truth. That is why He taught the real Truth behind the things that cause human suffering. Let us know what those are.

**“Yavatkalam bhavet karma tavat tisthanti jantavah
Tasmin ksine vinasyanti tatra ka parivedana||”**

Meaning:- “In this world, living beings exist only as long as their karmic bond remains. When that karmic bond ends, they die. Therefore, know that both birth and death are natural laws of every living being. Why fear or grieve over it?” That is why Patriji said, “Without wisdom, there is only sorrow.”

**Shlok|| jatasya hi dhruvo mrityur dhruvam janma mritasya cha
tasmad apariharye rthe na tvam shochitum arhasi**

(B.G. 2-27)

Meaning:- A person who is born must die, and one who died must be born again. If someone dies without attaining knowledge about the Almighty, rebirth is inevitable. You should not grieve since these events are unavoidable.

One takes birth and dies. Just as birth is natural, death is equally natural. This is the arrangement of creation; it will definitely happen. So why cry over it? Many people stop doing their duties and spend their whole lives crying when the wife dies, the husband dies, children die, or relatives die. This happens because they lack wisdom.

Every being lives according to its karmic bond. In this creation, all beings, not just humans or animals, but all living creatures live only as long as their karmic bond lasts.

When that karmic bond ends, they die. Birth and death are natural laws of living beings. Therefore, there is no need to grieve about it.

Some people say, “My husband was with me till now. I have received many comforts and benefits because of him. Now that he is gone, what will happen to me? How can I stay without feeling sad?” These are spoken only by those who are in ignorance.

None of us are these bodies. Each one of us is a fragmented soul (amshatma) that has separated from either the enlightened soul (purnatma) or the source soul (mulatma). For the sake of attaining our goal, we the souls have been placed in a body and entered into the cycle of karma, the cycle of birth and death. To come out of this cycle of births and deaths, to free ourselves from karmic bonds, we must reach the goal assigned to us by the enlightened soul.

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

Meaning:- Even up to Brahmaloka, in all the worlds of this physical creation, you will continue to take rebirth. Oh Arjuna! But if you reach the Satyaloka where I reside, there is no rebirth again.

The enlightened soul has ordained (ordered) that you must also attain complete wisdom and reach the Satyaloka where I stay.” Until then, these cycles are unavoidable! Therefore everything will be there! Death will be there, birth will be there. When we perform actions, we experience their results. If we do virtuous deeds, we enjoy pleasures; if we do sinful deeds, we experience suffering; if we do liberating deeds, we move closer to liberation.

Likewise, you yourself chose your life for certain experiences. In this birth, how many years will you live? How long

will you stay? With whom you will live? How many children will you have? All this is chosen by you. You have the freedom to choose your husband, your wife, where you will live, in which religion, in which caste. But because of performing actions, you get bound by those actions, and because of that karmic bond, you are forced to choose a life according to the karma you have done.

If you acquire wisdom and become wise, your karmas will vanish. Then you will have a choice, the choice to decide what kind of birth you want to take. That's why I say, "develop your wisdom." Otherwise, based on the karmas you have chosen, sometimes you may get a good life, and sometimes you may get a very painful life, it won't be in your hands.

Why do we do such karmas? Because people fall into the temptations of the five senses and end up doing what should not be done, they bring those very actions and experience sorrow later. In a past life, you were angry and killed someone. You left his wife without a husband. When you do such karma, what happens in the next birth? You must understand the pain that woman went through. So, you will have to take such a birth. That means you must be born as a woman, and your husband may die when you are still young. Therefore, you will suffer throughout that lifetime. In the previous birth you felt, "I took revenge." But you did not think that you became the reason for someone else's suffering. If someone made a mistake, nature is there to punish, why should you bother? Leave it to nature. If you behave like a movie hero and overreact, you must experience the consequences here.

Therefore, if you perform karma, you must definitely experience its result. Those who are caught in the bond of karma take birth according to the karmas they have done. Therefore, beings live only as long as their karmic bond lasts. They die when

that bond ends. These cycles of birth and death are the natural law of those alive. Why be sad about it? Why stop doing your duties?

At least from now on, be cautious, do not commit mistakes or sins, do not act unrighteously, do not behave against the creation, develop your wisdom! Practice the ‘observation of the breath meditation’ taught by Patriji and Buddha. When you practice intensely, you will surely acquire wisdom and understand all this. You think you are the “body”, you think you are a “woman”, you think you are “rich” or “poor”, but you are none of these, you are the soul.

Know the truth! Understand why all these are happening! Why do you feel sorrow? Do not feel sorrow is what Shankaracharya taught. Lord Krishna also said, “The one who does not grieve for the departed or for those who will depart is a scholar (pandit).” **A scholar means a person who has ripened in wisdom.**
Shlok|| ashochyan-anvashochas-tvam prajna-vadansh cha bhashase gatasun-agatasunsh-cha nanushochanti panditah (B.G. 2-11)

Meaning:- Oh Arjuna! You speak words filled with wisdom, yet you are grieving for those who should not be grieved for. The wise do not mourn for the dead nor for those living.

All are souls! What the soul needs is wisdom. One takes a human birth to acquire that wisdom, but what can anyone do if you end up earning something and doing things you should never do? All over the world, how many terrible acts are happening? How many crimes are happening? How much violence is happening? Think about it! The reason for all this is ignorance.

Therefore, remove ignorance and acquire wisdom. For that, practice “observation of the breath meditation.”

Message of Shankaracharya

You are suffering in many matters because you lack wisdom. That is why we were taught the truth of creation and told, “Do not suffer.” The more wisdom we have, the more we come out of sorrow.

**“Rnanubandha rupena pasu-patni-sutalayah
rna-ksaye ksayam yanti ka tatra parivedana”**

Meaning:- “Wife, husband, children, house, and cattle remain with us only as long as there is karmic debt from the previous births. Once that debt is cleared, all these relationships will be gone. Why grieve for that?” says Shankaracharya.

Today, people in towns don’t usually keep cattle, but in ancient times every kingdom had a village-like atmosphere. Cattle wealth was also considered wealth. In those ancient days, the kings who possessed a large number of cattle were considered the wealthiest.

You can see this in the Mahabharata also. King Virata had countless cattle. When the Kauravas discovered that the Pandavas were living there, they divided themselves into two groups and began driving away Virata’s cattle so that the Pandavas would come out to protect them. Like that, Arjuna came!

They knew that only the Pandavas and no one else had the power to stand against them, even the king Virata can’t! Arjuna checked that the period of “living incognito” was over, picked up his bow, and went out to protect the cattle.

It means that cattle and cows were also counted as wealth. That is why it is being mentioned here. Like that Shankaracharya

is saying, “When the karmic bond ends, all these things go away. Why feel sorrow for them?”

Therefore, whatever it may be, whoever it may be, remains only as long as the karmic debt from past lives is there. This means nothing is permanent, but how are people living? They are living as if their children, husband, wife are permanent.

If one understands, “Nothing is permanent; they stay only as long as the karmic debt lasts,” then they will not suffer even when they go away.

People think separation happens only through death, but that only is not the reason. Look at many families, don’t people get separated because of quarrels? Are there not people who leave their families and start living elsewhere? In many homes, people live under the same roof but don’t speak for months due to conflicts.

Even those who love each other behave like they don’t like each other until they reconcile, isn’t that also being distant? Many go abroad or to other places for work and stay away from family for years, isn’t that separation? Children go abroad and live with no contact, who is staying with us?

That’s why he is saying: “Wife, husband, children, house, and cattle remain only as long as the past-life karmic debt lasts.” Today, how many people have lost homes in wars, earthquakes, tsunamis? There are millions. Why feel sorrow for that?

People who lack wisdom keep suffering about many things. Wisdom means knowing about what is invisible. Can any of you see the past-life karmic bonds? Do you know how long your husband or wife will be with you? You may not know exactly how long, but at least if you grasp that “one day they will certainly go away”, then you won’t feel sorrow when it happens.

“If there is work left for you to do, you cannot leave even if you want to leave. When your work is finished, you cannot stay even if you want to stay.” The same thing happened with Patriji. He came with a plan to stay until 2095. But he had to leave early because his work was completed much earlier due to his tremendous effort. This is the same for everyone, when the karmic bond is finished, they must go away.

That is why all these relationships are temporary. We must live with an awareness that “some day my karmic bond with these will be completed, and they will go away from me.” Remember: If you live thinking “this is permanent,” you will fall into endless sorrow. Not only that, in that sorrow you will stop doing the work you are meant to do, and simply sit feeling sorrowful.

You came to this earth to achieve many things, acquire a lot of wisdom, and experience many lessons. Your number of births will increase if you don’t attain them. Patriji used to say: “Don’t worry! Take as many births as you need!”

A person who uses the intellect may achieve what should be achieved in 400 births; a person who doesn’t use the intellect may even take 1000 births. There is no such thing that everything must finish quickly, it depends on your discernment.

You decide, no need to worry! Live happily with your wife and children. Go to movies every day, eat well in five-star hotels, enjoy everything. Eat all kinds of sea creatures, all kinds of birds, all kinds of animals. Supermarkets have everything - earn money, buy, eat and enjoy with your family. But as a result, in one birth or two births you will surely experience hell for all that eating. After that, again you will take birth and enjoy eating. There are many people who think like this.

But a person who has intellect knows, “Whatever it is, life is filled with suffering. I must come out of this quickly. I have already experienced these things many times before, what more is left to experience?” He grasps, “I don’t want enjoyment, I want Enlightenment.” The one who looks for enjoyment is ignorant and unintelligent, the one who strives for enlightenment is intelligent and a wise person!

If Patriji says this, some people may feel offended. He used to say, “Isn’t one piece of roti and a bit of pickle enough?”

What does that mean? “Why so much attachment to these things? If they are available, enjoy them, but why long for them and desire them? Why feel sorrow when they are not there? Someone else is eating, why does it bother you? Strive for enlightenment and make this your last birth!”

Therefore, understand the teaching of Shankaracharya and rise to the state where there is no rebirth. Do ‘observation of the breath meditation’.

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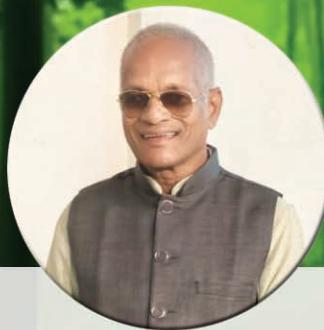
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