

The mind must be given rest.

One should not set intentions.

One should not display powers.

One should not lure (mislead) others.

One must blossom the intellect.

One should avoid foods dominated by tamasic and rajasic qualities.

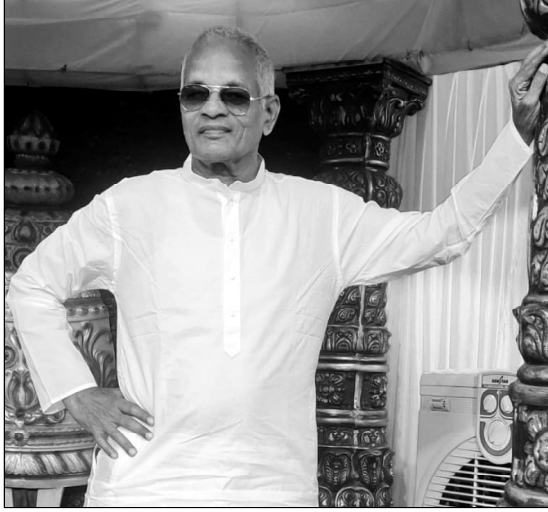
One must give up hatred, dissatisfaction, anger, disappointment, hopelessness, and ego.

One must be careful not to lose the energy that has been accumulated.

How to become a master?

Written by: **Tatavarthy Veera Raghava Rao**

HOW TO BECOME A MASTER?



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How to become a master?

In the spiritual path, a Master is not an ordinary person; a Master means a Guru. But the common notion of a Guru is often steeped in blind belief, people think they must fall at his feet and perform foot-worship. Patriji changed the term to 'Master' because the very word 'Guru' tends to push into superstition.

This means that all of you are future Masters. It means, future Gurus. A Guru should not behave like all; he must be a role model. If you want to become a perfect spiritual Master, a true spiritual Guru, the very first thing you must learn is this: Be careful not to lose the energy you have accumulated.

The reason is that energy is extremely great and valuable. That is why all those whom we call "Gods" are described as powerful beings. The more your energy increases, the greater your behaviour becomes and you become a greater master. If the energy develops further, you follow the truth, and then you receive the support of nature also. If there is no energy, one lives in untruth and the support of nature is not available.

Therefore, know this: Only the energy you have, makes you a great Guru. Naturally, you are practicing intense meditation. All your practice is meant only to increase the energy. But you may not know how much of the energy you have accumulated is retained and how much is wasted. That is why it is extremely important to ensure that the energy you have acquired is not wasted. Earning money is not a great achievement; preserving what you have earned without spending is only important.

For example, one has earned many lakhs, but all of it was spent. What is the use? Likewise, you may meditate day and night and gain a lot of energy, but all that energy is lost. What is the benefit?

Therefore, to avoid losing energy, let us know a few important points...

To avoid losing energy...

1. “Use the senses only for necessities.”

This was taught by Lord Krishna in the Bhagavad Gita.

**Shlok|| yada sanharate chayam kurmo nganiva sarvashah
indriyanindriyarthebhyas tasya prajna pratishthita
(B.G. 2-58)**

Meaning:- “A tortoise withdraws all its body parts inward from every side, in the same way, when a human being turns his senses inward, their power remains steady.”

A tortoise withdraws all its body parts inward when they are not needed. Why?

To keep them energetic at all times. When it pulls its body parts inside, it is as if it is giving them rest. Whenever the body parts are given rest, they always remain energetic.

Later, when needed, the tortoise takes them out and uses them very fast. If it keeps using them even when unnecessary, then they will not function well at the time of need. Similarly, you also must give your senses rest when they are not required. Meaning, you must not use them.

Whenever any sense organ performs an action, some amount of your energy is spent. The energy is spent even if spoken. That is why Patriji said, “Do not speak unnecessary, useless words.”

For many people, when old age arrives, the senses no longer function well. They lose clarity in speech, they cannot manage their tasks properly, their eyes do not work well, they cannot think, and their memory fades. The main reason for this is the excessive use of the senses.

Therefore, one must use the senses only when necessary, and avoid using them when there is no need. If you want your

senses to function properly throughout your life, meaning they should function in the same way even in old age just like they did in youth. That is why the senses should be used only for necessities.

2. “One should have no mental restlessness, should not overthink, and should not overuse the mind.”

A human being is always caught in some conflict or some difficulty, and always remains in constant restlessness. You must remember one thing: When the mind works, you lose even more energy than what you lose through the motor organs (karmendriyas) and the sense organs (jnanendriyas). Even if all the senses work, the energy they consume is less compared to the energy lost when the mind is working. Therefore, the store house of continuous thoughts (chitta) must be given rest.

The store house of continuous thoughts is a part of mind. The mind has four parts: 1. The thinking mind, 2. Intellect, 3. The store house of continuous thoughts, 4. The ego. The part that is always thinking, always generating continuous thoughts is chitta. That is why Patanjali Maharshi said, “If you want to become a yogi, you must restrain the chitta-vrittis.” He said you must stop the flow of continuous thoughts. The path for this is the “observation of the breath meditation” taught by Patriji.

3. “Because of emotions such as hatred, dissatisfaction, anger, hopelessness, disappointment, and ego also you keep losing your energy meaning, your life-force energy.” The solution for this is to blossom your intellect. When the intellect is well-developed, such emotions no longer appear in them.

4. “One should speak very little. Speech also drains your energy significantly.”

Whatever energy you acquire through meditation will be lost. The solution is to practice silence now and then. It may not be possible daily, but practice silence once every 15 days or once a

week. Even when you practice silence, you have to open your mouth occasionally in some situations, overall you must learn to practice silence.

5. “Avoid taking foods dominated by tamasic and rajasic qualities.”

Do not compromise when it comes to food. Do not eat meat, eggs, or garlic even in vegetarian food. Do not eat items that are stored, stale, fermented, or cooked and kept in the fridge even if it is vegetarian food. It is better to reduce attending functions as much as possible. Even if you go, do not eat food over there. Otherwise, you may take fruits or ice cream. You must even cultivate the habit of skipping the functions of close relatives.

After I entered this path, I started teaching classes from 2002 onwards. I never skipped a class. If I committed, I would definitely go, and under no circumstances would I miss it. If needed, I would even skip functions at home.

Once, Patriji came to our house. Even though he was at my home, I did not return from the class I was conducting thinking, “My wife will take care.” Later, when I met, I would tell, “I couldn’t come because of the classes.”

Once Patriji said, “You must also make a habit of skipping a class sometimes!”

Therefore, remember this well: All these behaviours make us lose energy. We are souls. As souls, this body is given to us so that we can practice meditation, read spiritual books, listen to soul knowledge messages, and develop our wisdom. One day we will leave this body. After leaving it, we reach higher worlds according to the wisdom we have gained here.

But if you use the body only for eating, drinking, and sleeping, then after leaving the body you will go only to the lower worlds. If you use this body properly, you will attain a very elevated

state. There is a proverb: “Take care of the pennies and the pounds will take care of themselves.”

It means if you take care of the small coins, the larger amounts will grow on their own. Why waste life? In matters of food, you must strictly follow purity of cooking - purity of ingredients - purity of vessel.

6. One should not set intentions:

In our PSSM society, everyone meditates by setting intentions. But if you meditate with an intention, whatever energy you have gained will be completely lost, and you will come back to a zero state. If you read my book “What is intention?” you will know what intention means. Under any circumstances, you should not keep intentions; otherwise, you will lose a lot. When you meditate with an intention, all the energy you have accumulated will be lost.

7. “When you follow all the rules and practice meditation intensely, a lot of energy is attained. When you get that energy, you may obtain small powers without your knowledge. Even if you obtain them, you should not display them. You must behave as if they are not obtained.”

Hanuman has the eight supernatural powers. When all the vanaras were struggling to cross the ocean to Lanka, Jambavanta came to Hanuman who was sitting quietly at a distance and said, “Why are you sitting here as if you know nothing? This task can be accomplished only by you. Get up and do it!” It means even though Hanuman has great powers, he lives as if he has none. Someone else had to remind him of his abilities. All these are told in the scriptures (puranas) for us to know. But many people claim to have powers even when they have none.

8. One should not lure (mislead) others:

One should not create false hopes and deceive others.

This is happening in our PSSM society. Some people say, “If you do money meditation, your wealth will increase tremendously,” and they conduct such meditations. Some say, “These beings will appear, those beings will appear,” and make others practice. Some tempt people by saying, “Your desires will be fulfilled, your problems will be solved,” and lure them in many ways.

There are also people who after learning about someone’s problem say, “I will solve it,” and take not just thousands but lakhs of rupees. People do whatever they are told to do. They must face consequences for such actions. The punishment will be extremely severe. Remember, you may escape from the people around you, but you cannot escape from the One above. Therefore, never lure anyone.

A person I know is the head of a few villages. He would say, “Hanuman has possessed our boy,” and make the boy tell others, “If you don’t do this, you will be at loss,” frightening people in different ways. The villagers believed, “Truly Hanuman has possessed him.” The surprising part is not only villagers but even city people and educated people fell for it.

This went on for some time. Because of what he did, he eventually had to lose his energy. Therefore, remember this: When you want to progress spiritually and become a good master, you should never do such things. If you underestimate people thinking that they will listen to anything you say and try to manipulate them, you will be at loss!

Some people, instead of teaching “observation of the breath” as Patriji said, teach “observation of words.” They give wrong advice like, “Set this intention and your wish will come true; set that intention and it will happen.” Patriji clearly said, “No one can do anything for anyone. No one can give anything to anyone. No one can uplift another. I also cannot give you anything.”

They are deceiving people in many ways by saying, “Do this, it will happen; do that, it will happen.”

Therefore, if you want to be a master, a great guru, you should never do such things. Many so-called gurus are appearing but they remain stuck where they are. After some time, their lives become miserable. By doing such actions, they can never progress by doing such actions. Never do anything for fame or to impress others.

Likewise, some people who meditate well and have a little energy feel compassion for others and try to use their own energy to cure other’s illnesses or remove their difficulties.

You may be able to remove some small problem, but you cannot remove the problems of everyone in the world. If you preserve your energy and use it to grow in wisdom, you will influence many people and guide them on the right path.

A truly wise person never uses his own energy to remove other’s troubles, illnesses, or problems. He only shows the right path. Because he knows that whatever difficulty, disease, or situation someone is facing has come because of their own karma. They must experience it. No one can change that.

Some people say, “I will pass energy to you.” They don’t even have energy themselves, what can they pass to others? What you should tell someone instead is: “My dear, you got into this situation because of such actions. Do not repeat those mistakes. Do the right meditation, acquire some wisdom, and you will come out of your problems yourself.”

Remember: Each person must uplift themselves; no one can uplift another.

A man built a pyramid near my village. At that time, very few people were there. Because he believed “meditating in a pyramid cures diseases,” and he himself felt some relief. He began

to bring all the sick people, give them food, make them sit in the pyramid, and ask them to meditate.

Even people in serious condition were called and made to meditate there.

At that time, I asked Patriji, “Sir! He has built a pyramid on his terrace, inviting all sick people, making them meditate, and promising that their diseases will be cured. What should be done?” Patriji clearly said, “Tell them to do meditation and say it may help, but never give guarantees! Who knows what someone’s karma is or when their time will be over? How can you give a guarantee? If his karma ends and he dies, who will bear the blame? So never do such things.”

He also said, “I never keep anyone in my house.” If he had allowed everyone to stay, his house would have been full. So remember: Never spend your energy to cure someone else’s diseases or solve their problems.

Patriji gave another example. His second daughter, Pari Patri, in her previous birth was a great meditator and had reached a very high state. Her friend had a severe illness and was in terrible condition. Out of compassion, Pari Patri used all her energy to cure her friend. As a result, she herself fell back to an ordinary state; after getting cured her friend began to repeat the same mistakes like before.

Her friend did not change at all. The illness was a punishment from nature for the mistakes she had made. Pari Patri cured her illness using her energy without letting her friend experience that karma and no transformation.

As a consequence, she lost all her spiritual energy and had to take birth again. Therefore, Patriji said, “Never do such things.” If you want to become a master, take care of your own

growth, look after your own elevation.

Let the other person experience their own karma! Who are you to remove the punishment given by nature? Are you greater than nature? Greater than God? Can you cancel the punishment assigned by God? If you try to do so, you are opposing God, remember that!

If you try to prevent someone from experiencing a punishment given by nature, then you are going against nature itself. For that, you will have to face a similar punishment later. Show the path; bring transformation. Tell them: “Meditate properly and you grow in wisdom then you will understand everything. Don’t repeat such mistakes again.”

Many people say they do Reiki. If these Reiki practitioners truly had such great power and if they could remove the diseases of everyone who came to them, then why does illness still exist in the world? Think about it once!

Are the number of sick people increasing or decreasing? If all these healers really had power, by now diseases should have disappeared, right? All hospitals should be closed, right? Doctors should be idle, swatting flies, right?

Are doctors swatting flies anywhere? No, they are pushing crowds away saying, “Please don’t overcrowd us!” If what these healers say is correct, then why didn’t they remove Patriji’s illness by setting an intention? Why didn’t they make people set an intention?

They say, “Join our astral surgery; you won’t need hospitals; your surgeries will be done.” If that is the case, our senior masters could have done astral surgery for Patriji, right? Why didn’t they do it? Who is more important to us than him? When it came to Patriji, no one said anything; everyone remained silent. They do over action in front of innocent people.

If you keep doing good in this creation, nature will guide you on the right path. When you work with good intention, nature will keep giving you better and better opportunities.

Understand these scriptures, the Mahabharata, the Ramayana, the Bhagavata. Your life is in your hands, not in anyone else's hands. It depends entirely on the actions you do. Follow all these carefully. You will not only become a good master; you will also reach a very good state.

9. One should never engage in acts of revenge against others:

It may be an enemy, someone who caused you great loss, someone who hurt you, your husband, your friends, relatives, or acquaintances, whoever it may be, even if something happens to you or your people, do not take revenge.

Revenge means things such as when the wife is angry with the husband, she takes it out on the husband; when the husband is angry with the wife, he takes it on her. There are people who behave like this. But remember, the one who caused the suffering will inevitably face the consequences. Therefore, do not take revenge on someone who hurt you.

10. “Do not curse” :

If you want to become a good master, you should never curse anyone. Cursing drains your energy. You should not think, “They should be destroyed.” It may not be seen outwardly, but internally many people keep giving curses and ill wishes.

Many who come to our Zoom sessions and classes have corrected their family lives; their households transformed greatly. When one continues the meditation practice, all the inner garbage, negativity comes out, and transformation happens.

11. Those with downward- flowing energy (Adhoretaskulu):

Those with downward-flowing energy means people with excessive sexual desire. Those who are overly attached to sensual

pleasures also lose energy. That is why many seekers choose to remain celibate (brahmacharis). Even those who practice meditation sometimes cannot handle it, they impulsively leave everything and walk away, but again return because they cannot stay.

Let us know who are those with downward-flowing energy and who are those with upward-flowing energy (Urdhvaretaskulu)? “Vital reproductive energy” means semen. Semen is energy. This energy is produced from the blood and its cells. Normally, during sexual intercourse, humans release semen downward. That is why they are called “those whose energy flows downward.”

This means they waste energy. They are householders, people engaged in sensual life. Some people say, “But didn’t Patriji say, ‘Liberation in family life’?”

No one says, “Don’t live a family life.” No one says, “Give up marital pleasures completely.” But remember that this is also one of the reasons for energy loss.

Many people practice celibacy but that is only when one reaches a very advanced state. In Shankaracharya’s “Sadhana chatushtaya (four-fold spiritual practice)”, he mentioned four points: 1. Discernment, 2. Detachment, 3. Six-fold inner wealth (shat sampathi), 4. Desire for liberation.

There are 6 points in the six-fold inner wealth. They are: 1. Control over the mind (shamam), 2. Control over all the sense organs (dhamam), 3. Tolerance (titksha), 4. Withdrawal from sexual desires (uparathi), 5. Sincerity (shraddha), 6. Acting moderately in all situations and circumstances (samadhana). The fourth point in the six points: “Withdrawal from sexual desires” means stepping back from desire according to situations and circumstances. It means limited sexual activity. Nowhere did they say, “Do not do it at all.” The teaching is: “Do not overdo it.” Even the Buddha taught

the Middle Path.

Even Lord Sri Krishna said, “One must be proper in everything.” Nothing should be excessive. One cannot progress spiritually if it is completely absent. No one says that a family life is not needed, but it should not be excessive. This also causes loss of energy. Therefore, limited sexual activity is best.

Usually, we think energy loss happens only through “food habits,” but there are many ways through which energy is lost. In all these, we should try to reduce as much as possible. The more you reduce, the more your energy will increase without your knowledge. As your energy develops, many changes occur within you. Your intellect expands, your skill improves, your understanding deepens, your way of thinking transforms, and wisdom begins to arise.

Then you become a great master. You influence many people and guide them on the right path. Many will change because of you, they will transform; you will benefit, and the world will benefit.

Therefore remember: One doesn’t have to think that a family life is not needed. One must know that excess in anything leads to harm.

Look, in the Hindu traditions, there is a rule for newly married couples in the month of Ashada. The husband should not go to the wife’s home, and the wife should not go to the husband’s home. They say, “Both must stay in their respective homes; otherwise it becomes a big fault.”

People are very clever so instead of going to either house, they are going on a honeymoon. Why was this rule originally created? Because the newly married husband doesn’t know the time!

He wouldn’t know day and night. His health would get

spoiled, he would lose all his energy, and if a child is born by the second year, everything will be over. So this rule was meant to reduce excess. The intention behind this tradition was that they will lose energy and suffer because of excess. Nothing more than that! If one indulges too much, unnecessary problems arise.

So these rules were created simply to indicate moderation, nothing beyond that!

12. You must know that the nature is observing you:

If you want to become a master, you must know that nature is observing you. No one in our PSSM society has an understanding about this. Everyone is displaying their own cleverness, but every action we do and every word we speak is not only observed by nature, it is recorded. It is not just recorded, an exact result is given at the appropriate time and situation.

If the teachings you give, the experiences you share, or if what you spread is against the laws of creation then, you will have to face punishment according to the rules of nature. At that point, your cleverness will not help you; you cannot do anything.

Patriji said, “According to the time and circumstance.” It means when your sins ripen, you must face its consequence in this very lifetime, right now. If it has not yet ripened, then you will have to face its result in the next lifetime.

There are many who are unaware, innocent, ignorant, foolish, lacking understanding, without even a little wisdom, and whose intellect has not yet developed. If you use your cleverness on such people, you only must face the consequences. Therefore, always know and be with the awareness: “I am being observed.”

That is why I keep telling those who teach in our Zoom sessions: You may think, “They are listening, right?” Listening is not important.

What matters is whether what you are saying is in

accordance with creation or not.

Do not seek praise or greatness. The consequences will be severe. Speak without hesitation and don't fear anyone. Fear only nature! You may ask, "How do we know all this?" You will understand automatically when your intellect is well developed. Intellect means the ability to know what is good? What is bad? What should be done? What should not be done? What should be spoken? What should not be spoken?" Knowing all these is only intellect.

That is why I tell you to meditate more, whenever you get the opportunity. I say only one thing: If your intellect blossoms, your life is unstoppable.

Therefore never forget that we are being observed by nature. It is fine even if you do not teach, even if you do not conduct Zoom sessions. But you will suffer a blow from which recovery is difficult if you conduct them against nature. Our reckless jumps before nature are like a monkey's reckless jumps before Hanuman.

A monkey keeps jumping around in front of Hanuman. But what are such reckless jumps before Him? Nature is like Hanuman, and we are like monkeys.

How can we afford to jump carelessly in front of Him? You must be extremely careful. Such caution may not be necessary in worldly life, but you must be very careful after entering the spiritual path. Do not become greedy, do not tempt anyone, do not deceive anyone, do not tell any thing that is misleading, and do not put anyone in illusion.

Therefore, one must be very careful. Whenever I wrote books or taught these classes, I used to think deeply and feel fearful whenever certain points came up. I would worry, "Will this send the wrong message?" That fear made me think a lot before writing and this is the reason.

13. “For a seeker, a pure mind only becomes the Master (Guru)”:

You can become a good master only when your mind is purified. Therefore, you must try to purify your mind every day. For that, you must intensely practice “observation of the breath meditation” regularly. Just as we clean the house and body every day, we must clean the mind with meditation. The house is cleaned with a broom, the body with soap. Likewise, the mind must be purified through “observation of the breath meditation”.

Remember: The more you do ‘observation of the breath meditation’, the purer your mind becomes. The purer your mind, the more your actions align with nature. When your actions align with nature, you receive everything auspicious in life meaning, you receive only good results. Along with intense meditation, one must take sattvic vegetarian food. By doing this, you must blossom your intellect. When the mind becomes pure, the intellect develops.

14. One who teaches everyone is a master:

If you want to become a good master, you must teach the right meditation, “observation of the breath meditation.”

Sankalpa meditations (meditation with intentions), Omkar meditations, money meditations, guiding meditations, none of these are meditations.

You must clearly say: “Meditation means observation of the breath.”

If you compromise and teach anything else, you will go far backwards and eventually disappear.

Not only that, you must also be able to explain the difference between other types of meditations and “observation of the breath meditation.” Many people have doubts about this. Naturally, everywhere they do “guided meditation,” and when we say “observation of the breath meditation,” many doubts arise.

You must be able to clarify all of them!

That is why you must first learn the subject thoroughly and gain strong command over it. People may ask, “But Patriji used music, didn’t he?” You must be able to give the correct explanation for that.

I have explained this in many places. If you understand those explanations, you can answer anyone’s questions. To become a master, you must have mastery over everything.

15. You must say, “If you want to take refuge in truth, the only path is ‘observation of the breath meditation.’”

You must also understand the greatness of Truth. In the 18 guiding principles, the 14th principle said by Patriji: “Do not worship idols; worship Truth.” Why should we worship Truth? What is Truth? What is the greatness of Truth? There are many things to know. In creation, if you want to take refuge in truth, there is no other path except ‘observation of the breath meditation’.

Most importantly, you should not teach untruth, you should not support untruth, and you should not remain silent in the face of untruth. If you do that, you will suffer the consequences. Among those who listen to you, there are many who are ignorant. They will listen to what you say! If you think, “They are praising me, I have become great,” then you dig your own grave!

16. You must ensure that there is discipline followed in the classes you teach. This is also important.

If you want good results, you must ensure that there is discipline. If this is done, it benefits both the masters and those who are practicing. If you observe me, you will understand this clearly. I am very strict when it comes to discipline.

When we try in accordance with creation, creation itself takes care of everything.

17. Do not hesitate to enforce discipline. Whether someone is senior or junior in age is irrelevant to us. Everyone is the same. Do not accept anyone. Only then will nature be happy and support you.

18. If you want to become a master, the most important thing you must do first is to develop your intellect. You must tell everyone, “Develop your intellect.” To develop the intellect, two things are essential: 1. Intense ‘observation of the breath meditation’ and 2. Sattvic vegetarian food.

19. You must improve your wisdom and teach wisdom. Why teach wisdom? There are many types of teachings, but among all of them, teaching wisdom is the greatest of all. That is why I have chosen this only. If you truly want to progress on this path, what you should teach is not about diseases.

Generally, when our people are asked to teach meditation, this is what they say:

“Do meditation and all these diseases will go away.” Whose disease has actually gone? That person only goes to the hospital.

Therefore, if you acquire wisdom, all other benefits will automatically come. Therefore, one must teach wisdom. For that, you must acquire wisdom.

20. Those who teach wisdom must notice this: The value of their words exists only to the extent that they possess truthfulness and righteousness.

If you want your words and teachings to carry value, you must live in truth and possess righteousness.

‘Commitment to Truth’ (satya-nishtha) means speaking truth, teaching truth, and living in truth. ‘Commitment to righteousness’ (dharma-nishtha) means to firmly remain rooted in righteousness.

What you teach in accordance with righteousness must also be according to truth. If you teach guiding meditation, you are teaching untruth. If you teach ‘observation of the breath meditation’, you are definitely teaching the truth. Remember: Patriji brought this organization to this level only through ‘observation of the breath meditation.’

When the mind is purified, the intellect blossoms. When the intellect blossoms, you can explain things in a way that others can understand. When the mind becomes void, wisdom arises. When wisdom arises, you not only put it in practice, but you can also make others practice it. These two are very important points.

21. A master must follow the Three Spiritual Jewels.

Not only should you practice them, you must also teach them to others. Through correct teaching, transformation happens in others and you also progress. The Three Spiritual Jewels are: 1. Practice (sadhana), 2. Reading books (swadhyaya), 3. Association with the wise (satsang). Along with these, Patriji said that Service (seva) is also necessary.

Practice means the practice of ‘observation of the breath’ meditation.

Reading books means reading and teaching to read books related to soul-knowledge. Association with the wise means listening to messages of those who speak about soul-knowledge.

Patriji explained the greatness of the Three Spiritual Jewels through this verse told by Shankaracharya:

**“Bhagavad Gita kinchid adhita
Ganga-jala lava-kanika pita
Sakrud api yena Murari samarcha
Kriyate tasya yamena na charcha”**

Meaning:- It is said, “One who reads even a single verse of the Bhagavad Gita, or drinks even one handful of Ganga water,

will not be cared by the Lord of death (Yama).” The meaning of this is that one must practice the Three Spiritual Jewels.

22. To progress as a master, one must follow the two important teachings given by Shirdi Sai Baba: ‘Shraddha’ and ‘Saburi’ with pure mind.

In the Bhagavad Gita, Lord Sri Krishna said, “Shraddhavan labhate jnanam” - one who is sincere attains wisdom.

Saburi means patience.

Shankaracharya called it “Titiksha.”

Patriji said, “Patience itself is progress.”

When we sit in meditation, we must bear the pains that arise.

Those who have patience can sit in meditation for hours. Those who lack patience keep moving here and there, making excuses, and they cannot do meditation.

23. Whenever you plan to teach classes, you should write down the spiritual points you want to speak about on a slip of paper. Note down the points you intend to cover. After completing one point, move on to explaining the next.

Everything I am telling about now, I can speak on each single point for one full hour. Even if it is just one point, there can be an hour-long explanation. As your range of wisdom expands, your explanation expands. It is considered that the more you speak on a single point, the more wisdom you have.

Likewise, you should also be able to express great wisdom in just a few words. That also indicates that your wisdom has grown well. You must know the meaning of every word and teach. Therefore, try to know the meaning of every word in whatever you study. You should be able to answer any question asked by anyone. Only then, they will understand your greatness. It is of no use if you say, “I don’t know, I will find out and tell you.” For

people to have confidence in you, you must know the meaning of everything you speak about.

You don't need to cover many subjects. Remember: Fewer points with more explanations and examples are better. It is not about saying more; even if you say little, you will teach more effectively when you know the meaning of every word you teach.

While teaching a class, do not simply say whatever you have memorized. First observe: Who are the people sitting there? What kind of people are they? Are they educated or uneducated? Are they wise or ignorant?

Interested or uninterested? Are they seeking benefits or seeking wisdom? You must carefully observe all this.

If you come unprepared and simply repeat the same memorized content wherever you go, regardless of who is present, people will think, "Why is she saying this? It seems she doesn't know anything beyond this. Wherever she goes, she keeps repeating the same thing like a worn-out record."

You must observe everyone present there. Are there students? Elderly people? Women? Youth? Are they spiritually experienced? Whose followers are they? Are they followers of Shirdi Sai Baba, Sathya Sai Baba, the Ramakrishna Mission? Everyone belongs to some organization. What I usually do is sit quietly and listen to their conversations. From what they talk about, I understand, "Ah, these people belong to such-and-such." You will understand when your intellect develops. That is why Patriji used to ask everyone, "What is the matter?" and get them talking.

Therefore remember, observe the situation and the people present. In the beginning, when you are invited to teach a class, you simply go to someone's house and pour out whatever you have memorized.

Remember: What I do is, I observe the surroundings. If

there is a photo of Sathya Sai Baba in the room, they are Sathya Sai devotees. If there is a photo of Shirdi Sai Baba, they are Shirdi Sai devotees. If there is a photo of Krishna, they are Krishna devotees. People usually keep photos of the deity they like.

If there is a photo of Jesus there and you start talking about Krishna, what will they do? They will say, “Enough, enough! What will you tell us?” If there is a photo of Jesus, then you should take a topic on Jesus and bring that into meditation.

If you think, “I must speak about non-vegetarian food,” then ask: What did Jesus say? He said, “Love your neighbour as yourself.” Who is a neighbour? They think it means “the person next door.” But you must explain: Every living being is a neighbour, the goat, the chicken, the fish, the dog, every creature. If the audience is Christian, you should take up such topics. For this, you already have Patriji’s books. I am able to teach you now because I read those books only.

You don’t need to read the entire Bible. Even if you read the whole Bible, you may not be able to explain much. By reading the small book given by Patriji, you can explain many things from the Bible. If there is a photo of Krishna, you should speak from the Bhagavad Gita.

If there is a photo of Shirdi Sai Baba, speak about Shirdi Sai Baba’s messages. If there is a photo of Sathya Sai Baba, just learn a few of his teachings. You don’t need to speak for days; there won’t be that much time there. Four points are enough. They will surrender right there.

In many houses there is a prayer room. If the flowers there are fresh, it means they perform daily rituals. But if there are no incense sticks or camphor for arati, we can consider that they have changed and are practicing meditation, so they no longer follow those rituals.

In this way, you must assess things based on the atmosphere there. See, you have so many points to observe. Moreover, wherever you go, listeners will be at different levels. Now, you all are not at the same level. Each of you is at a different level. Therefore, you must speak according to the level of the listeners. To become a master, you must observe all these.

If you speak for people at a lower level, those at a higher level will leave. If you speak for people at a higher level, those at a lower level will leave. You must see the majority and speak primarily for them, while occasionally covering the others in between. To make them understand the subject, you must definitely use as many examples as possible. I learned this from Patriji. When you give examples, the listener understands very well.

Most importantly, you must keep observing everything that happens in your own life as well as everything that happens in nature. Look at whatever happens in your life from that perspective only. How should you look at it? Suppose there is a quarrel in your house. For some reason words are exchanged, abuses happen, even physical fights may occur. What should you do then? Ask yourself: Why did this happen like this? Why did the quarrel arise? Why did this problem come up?

Things were fine until now, why was the scene suddenly reversed? What lesson should I learn from what happened now?

Was the fault hers, or mine? You must go that deep. Whether you are the wife or the husband, you should keep observing everything from this perspective.

While teaching, you should also tell a story that matches the point you are explaining. I have observed people like Vidya Prakashananda Giri Swami, Patriji, and others like them. They always tell a story. In the beginning, I also used to focus on that. You have a book called “Paramartha Kathalu”. Please get it and

read it without fail. Those stories are very good and very attractive for teaching classes.

24. As your wisdom expands, you will yourself grasp, many things that you earlier thought “correct” are actually wrong, and you will be surprised.

The moment you grasp it, you will leave them. You will hold on to what you have grasped. When others see the change in you, they will be surprised. The more your family members and others are surprised by seeing you and your actions, the more you are considered to have progressed.

Remember one thing: Even if you have meditated for many years, if there is no change in your behaviour, it means you have not progressed in meditation. It means you have not gained energy. Even after all these years, if you have not gained even a little energy, you are making a mistake somewhere. Therefore, those who walk this path must do self-checks. No one is needed to do it. You must keep checking: Is my effort bearing fruit or not? Is my hard work giving results or not?

Because, if you don't progress, how can you teach others? If you teach whatever comes to your mouth, no one will stay with you. Therefore, what you teach must be understood and must be practiced. 1. The intellect must blossom, 2. Wisdom must arise. One must attain wisdom to know the deeper meanings.

25. Whoever wants to become masters, must be taught this: If anyone says, “I will uplift you,” that person is not a true master at all. Remember: The one who says, “You must uplift yourself,” is the Sadguru.

Did not Lord Sri Krishna say, “Uddhared atmana atmanam”?

No one can uplift another. No one comes from the other world to save you. Only one who is in ignorance teaches that. We

are no less. Never forget:

You are that Supreme Brahman (Almighty) with infinite power.

Before I met Patriji, Shirdi Sai Baba and Sathya Sai Baba used to give such teachings. When people at that level said, “I am God,” I used to think, “They are misleading people, right? What kind of gods are they? Are gods even visible?”

After meeting Patriji, I knew that it is not just them, all of us are gods. They would say, “I am God,” but they did not say, “You are also Gods”. Patriji said that. When you teach, never forget: “Everyone is God! All are gods!” Do not sit with the attitude that everyone sitting in front of me is ignorant. Never forget: “They are just like me. I have progressed, and they are progressing.”

Patriji said, “You and I are the same. I am a little ahead, and you are a little behind, that is the only difference.”

Then only I understood. I learned many such things from Patriji. There is deep meaning even in those words. It means: “I have worked very hard, put in great effort, practiced intensely, read many books, and gained a lot of wisdom.”

When he said, “You are behind,” it means this: Those who are behind must also work hard like him, practice intensely, read many books, be in association with the wise, put in great effort, and progress a lot! Then only one will move forward.

Remember this: Listening to four classes and writing down a few notes is not enough. You must know the meaning of every word spoken by the guru.

I grasped this also from Patriji. Every word that comes from his mouth carries a deeper meaning. If you take it casually, it may appear ordinary, but his words definitely contain a deeper meaning. Deeper meaning means there is a teaching meant for us within it.

There is never a lack of message in what he speaks. No matter who he speaks to, it is a message. To the ignorant, his words appear ordinary; to the wise, they are understood as meaningful teachings. That is why I understood: “When we are in his presence, we should not talk unnecessarily or ask whatever comes to our mouth. We must listen to what he says, try to listen, and give importance to it.”

So later whenever he came, I would sit or stand quietly nearby and try to listen to him. I would not speak. Remember this: Whenever a great person arrives, the one who thinks, “I should speak” does not learn; the one who thinks, “I should listen”, learns.

Whenever I was with Patriji, I always had a pen and a notebook in my pocket. Whenever a new word or message came from Patriji, I would immediately write it down.

26. Those who want to become masters must always keep a pen and a book with them. Never go to classes without a pen and a notebook. Women can keep them in their handbag; men should keep a pen and a notebook in their pocket.

In this way, I got the opportunity to write many books. When what I am telling you now comes into your own experience, you will know, “What he said was absolutely correct!”

Messages of Kabir

Kabir said, “There might be hardships, sufferings, problems, all of them are our own self-created mistakes. It means, we ourselves have caused them.”

Patriji says the same thing. He said, “We create our own reality.” This means that whether a hardship arises, a loss occurs, pain arises or sorrow comes into our life, we usually blame saying, “this person” or “that person,” but we must know that we ourselves are the cause of everything that happens in our life. It is a “self-created mistake”, our present conditions are the result of what we ourselves have done.

Why is a human being suffering? Why is one in sorrow? Sorrow is defined as “the pain caused by multiple problems.” These problems may be financial, health-related, old age-related, family life, household issues, or problems with neighbours. Whatever problem causes us sorrow, we ourselves are the cause of it. It is our own mistake, “self-created mistake.”

What mistake did we commit? Let us first discuss that. Before that, I will give a few examples. If you carefully revise and grasp, you will be able to correct many things and overcome many problems in your life.

A dog once entered a room full of mirrors. Wherever it turned, it saw another dog. The nature of a dog is that it cannot tolerate seeing another dog.

Immediately, it rushed and jumped at it, hit the mirror, and fell down. When it got up, it again saw another dog. Running again, it rammed (butted) into it once more. In this way, hitting again and again, it finally bled and died.

Whether it killed it or not is unknown, but it died. Now tell me, why did the dog die? Was anyone else responsible? No. The cause was the dog itself. It was its own self-created mistake. No one else was responsible for its death. It could have thought, “That is me.” But it did not have that wisdom. It thought, “That is another dog.” Therefore, it destroyed itself in that way.

Similarly, elders give another example. Even Kabir mentioned it. You know the story of a lion and a rabbit, right? The rabbit takes the lion to an old abandoned well and says, “There is another lion here which is roaming in this forest to kill you. Your end has come.” Hearing this, the lion’s pride rose, it became extremely angry, and it roared. When it roared, would the lion inside the well remain silent? That one also roared. Saying, “I will deal with you!” The lion jumped into the well and died. Now who is the cause of its death? The lion itself!

Another example: An elephant was roaming in the hills and saw a crystal statue. In that crystal, it saw its own reflection. It thought it was another elephant. In anger and impulse, it attacked the statue with its tusks and smashed against it. Its own tusks got damaged and loosened. Bleeding and helpless, it had to retreat. Who caused the bleeding? The elephant itself. Who asked it to strike the statue?

Likewise, humans forget that all their sufferings arise from their own self-created mistakes.

When you live in ignorance, you become like that dog, that lion, or that elephant. You understand this when you acquire wisdom and know the Truth. But where are you acquiring wisdom? When we say, “Come to Bhimavaram and acquire wisdom,” is anyone listening? Who is joining the Zoom when we say, “Join

Zoom early in the morning?” Those who came to Bhimavaram or joined Zoom have acquired wisdom and have known many things. But, how will those who did not come know the value of wisdom? They cry when they are told to cry; they suffer when they are told to suffer. They do not understand that “the root cause of all this is what I myself have done due to ignorance.”

I will tell you another story. A monkey entered a grocery shop while the shopkeeper had gone out for lunch. When the monkey went inside, it saw all kinds of grocery items. It looked around at everything, but nothing attracted it. No matter how much it looked, nothing appealed to it. Then, in one corner, it noticed a jar with a narrow mouth and put its hand inside.

Inside, it touched a cashew nut. Cashews are the monkey’s favorite. The moment it felt it, it grabbed it tightly. It grabbed it but when it tried to pull its hand out, it couldn’t. What should it do to take its hand out? It should let go of the cashew. But after getting its favorite cashew, would it let it go? No. It wouldn’t let go, and its hand wouldn’t come out. It ran here and there, moved around. No matter how much it moved, its hand would not come out. Still, it refused to release the cashew, it didn’t like to let it go.

Meanwhile, the shopkeeper returned from lunch. When he saw the monkey in his shop, he shouted at it. Even then, the monkey didn’t let go.

He threatened it and yelled, but still the monkey did not release the cashew. Then he brought a thin stick and started hitting it. The monkey took the blows, but still didn’t let go of the cashew. Very strange! It could have just let go, right? But, it chose to take the beating rather than release the cashew. He kept hitting it; blood started flowing, yet the monkey still did not let go. Finally, saying,

“There’s no use,” he called the people around, and eventually the monkey was driven away. Now think, who was responsible for the monkey taking all those blows? The shopkeeper? No, the monkey itself.

In the same way, you also are bringing all these hardships and sufferings upon yourself through your own self-created mistakes. Tell me, who was responsible for the acid suffering that happened to me recently? Me! I drank the acid myself.

Another example: A parrot perched on a branch. When it perched, it held on to the branch. While sitting there, it thought, “Maybe this branch is holding me.” Because of that belief, it felt unable to fly away. Now, who was actually holding whom? The parrot itself was holding the branch. But what was it thinking? It shifted the blame of its own mistake on to the branch. In the same way, human beings blame others for the flaws in them and keep experiencing the suffering.

What Kabir said is this: “Man has forgotten his true soul-nature and has fallen into the illusion and attachment of worldly life, and therefore living in suffering.” Therefore, the cause of human suffering is one’s own self-created mistake.

There is suffering as long as one remains in the illusion and attachment of worldly life. Just like the monkey keeps getting beaten as long as it refuses to let go of the cashews, a human being’s condition is the same. This is Kabir’s message.

“This body is like an earthen pot. You keep carrying it with you. When it is struck by Time, it breaks, and in the end nothing remains.”

Here, you must understand one thing. When he says “you are carrying it with you,” who are you? What are you carrying? It means you are the soul, and what you are carrying is the body. This is where the deeper meaning in Kabir’s words is.

By saying this, Kabir is clearly conveying: “You, who are the soul, are not this body.” He is saying, “You are carrying this body, this earthen pot with you. What did the soul do? The soul is carrying the body and when it is struck by time, it breaks. Nothing remains.”

When someone passes away, don’t we say, “His time was up”? In that single phrase, Kabir has conveyed profound meaning. He compares the body to an earthen pot and says, “When the blow of time hits...” Look, when someone’s time is over, suddenly an accident happens and he is said to have died. Until then, he was moving around normally. His time ended; the blow of time struck. Similarly, when a sudden heart attack occurs and the heart stops, it means the time is over.

Naturally, people think, “I am permanent.” But no one is permanent. Nobody is permanent. No one knows what will happen at what time, even great people must leave the body. Time spares no one. There may be money, houses, wealth, cars, bungalows, lands. There may be a wife, husband, children, relatives. But when this earthen pot breaks, does anything remain? Nothing remains. That is exactly what he is saying. “When the blow of time strikes, nothing remains.” Yet everyone thinks everything here is permanent.

Therefore, from this short message, you must know one point: “I am not the body; I am the soul.”

Until now, you have been living as if “this body is me.” But what is he saying? “This body is not you.” Then who are you? The soul. After I met Patriji, this was the very first truth I learned from him. It completely transformed my life. Before that, the way I lived was very different, but everything transformed. Earlier, I believed, “I am this body.” I gave it a name, rejoiced seeing it, and showed it off a lot in front of the mirror. After meeting Patriji, I have known, “I am not the body.” Then I asked, “Who am I then?” He said, “You are the soul.” By reading his books, listening to his messages, studying the Upanishads and the Bhagavad Gita, I finally understood: “I am not the body; I am the soul only.”

From that moment, my life changed. Earlier, I lived only to earn money and thought that was the greatest thing. But once I knew that “I am not the body, I am the soul,” I asked myself, “Does this wealth benefit me?” Then I understood: “What benefits me is wisdom, not money.” I understood that wealth is for the body, and wisdom is for the soul. At that point, my life changed completely. I suddenly stopped the acquisition of wealth and began acquiring wisdom. Earlier, my only job was earning money.

Now I have stopped all that. Now I am accumulating wisdom in the very place where I earlier accumulated wealth. What should I do with wealth? When this pot breaks, everything is gone. Which pot? The earthen pot, the body. The rice mill will not come, the money earned there will not come, my family will not come. Then what will come? If wisdom is acquired, only wisdom comes. That is why I began acquiring wisdom.

At that time, I thought, “Oh no! Fifty years have been wasted!” The wealth I earned by working hard over fifty years is not useful to me in any way? It means, I have known that it is of no use at all. I thought, “If only I knew this ten years earlier, how much wisdom would I have accumulated by now!?”

I asked Patriji, “Sir, wouldn’t it have been wonderful if I had met you ten years earlier?” He replied, “What has happened has happened. Be careful at least from now on.” That’s it! From that moment onwards, I stopped resting and have been continuously travelling to acquire wisdom. I have not only been teaching classes in Bhimavaram but also spreading this wisdom by travelling from village to village from past twenty years. Because Patriji taught me another principle also: “What is shared multiplies.”

Now, what I need to develop is wisdom. If I want to develop wisdom, is it enough to just sit in Bhimavaram? No. Some people come here, but that is not enough for me. That is why I travel from village to village and share it. If I ask you to come daily, “Will you come?” You will come monthly once. Not just travelling for acquiring wisdom, “There are few more things to do”, said Patriji.

Patriji said,

- ◆ “You must meditate intensely.”
- ◆ “You must read wisdom-oriented books.”
- ◆ “You must listen to messages related to soul-knowledge.”
- ◆ “The service done on this path also greatly develops our wisdom.”
- ◆ “Above all, share the wisdom you have acquired with at least some people. Your wisdom will develop tremendously.”

That is when I began. By doing this continuously for the past twenty years, I have truly acquired a great deal of wisdom. You can also acquire it; anyone can acquire it. If you do what Patriji said, your wisdom will also develop. This work must be done before the earthen pot breaks, before the blow of time strikes. No one knows when that time will come; it may come even tomorrow, after a year, after 10 or 20 years, it may come at any time. Therefore, we must keep accumulating. The one who accumulates what benefits him dies with confidence.

A person who has accumulated a lot of money lives confidently, but feels sorrow when it is time to leave. But a person who has accumulated a lot of wisdom leaves confidently. Think about it, why does a person who has accumulated wealth live confidently? Because he lacks nothing - food, clothing, shelter, nothing is missing. He can arrange whatever he wants. Therefore, all that confidence.

Likewise, I said, "One who has accumulated wisdom leaves confidently." Why? Because leaving is entirely beneficial for him. After death, he reaches higher worlds, great worlds. Look, when parents pass away, people perform rituals, saying, "May they go to higher worlds." But they do not reach higher worlds because of the rituals performed by their children. They reach higher worlds only because of the wisdom they themselves have accumulated while living on earth.

Right now, you are doing that work only. You will be able to go to higher worlds only through the wisdom you have acquired by yourself. Many people are earning money for their livelihood and also are acquiring wisdom, that is one path. But after meeting Patriji and knowing that wisdom is essential, what

more should I accumulate? Even now, there is enough. I gave up all my businesses and became fully immersed in this path, even my wife also. That is why both of us have accumulated a great deal of wisdom. If you show sincerity, you also can accumulate it.

The reason is this: When you go to higher worlds, you meet very great beings. Rishis, Maharishis, and yogis all go there, and you get their association. From them, you learn many more things. You meet great beings, and you will know many techniques and secrets of creation.

If someone gets a top rank in a medical or engineering entrance exam, they are selected into a top, number-one college. There, all the students are highly intelligent. Not only intelligent students, the children of very high-ranking officers and top-level people are also there. When one meets such people, they will know many things. They will learn about what to do in the future, and learn a lot through them because their parents are very great, IAS, IPS, and other top officials.

If you go to the lower worlds, you will find the children of thieves, cheats, and such people there. What do they possess? What will they talk about? They will say things like, “I killed someone and came,” or “I committed this theft and came.” That is what they will be learning. Otherwise they will say, “When I was on earth, my wife and I fought, beat each other,” and will speak only about such things. That is all they will have.

Therefore, if you want such an association, you must learn wisdom while you are on earth itself. To go to a great college, you must earn money on earth. Know that, “To go to great worlds, you must acquire wisdom on earth.”

As Kabir said, before this earthen pot breaks, do the work that benefits you, the soul.

“One whose tongue is under their control gains control over the world. Otherwise, negative traits arise.”

This is a very important message. Controlling the tongue has two aspects: 1. Speech 2. Taste. To control these two, we must keep the tongue under our control. Human beings are facing many difficulties in life because the tongue is not under control.

First comes speech. Patriji very clearly said, “The word you speak becomes your fate.” Why? Because every word that comes out of our mouth turns into karma and gets recorded in our account. We then have to experience its result. That is why it is said, “If your foot slipped, you can take it back; but if you slip with your mouth, you cannot take it back.” To avoid slipping the mouth, it must be in control. If we criticize anyone we like, abuse anyone we like, insult or humiliate anyone we like, just because we have a mouth, all these words cause harm. The person who speaks them does not know it. You may dislike someone, hate someone, or not approve of someone, whoever it may be, the mouth must be under control.

Kabir also said another thing: “When an insult comes out of the mouth, it is only one. When you reply to it, it becomes many. If you do not reply, it remains just one.”

My wife often says, “Do not create siblings to insult.” Not creating siblings means, to not respond when someone scolds you, remain silent. After scolding for some time, they themselves will stop and become quiet. How long will anyone scold? Everyone must remember this: “Our words are also counted as karma.”

God did not give us the power of speech to scold others, not for misusing the mouth, and not to speak degrading words.

I have seen many elderly people. There is no clarity in

their speech; you cannot understand what they are saying. They are still alive, but they have lost clarity of speech, and their ability to speak has diminished. The reason is that they overused speech. I have also closely observed some people, even the near and dear ones, they keep talking nonstop, keep criticizing, keep cracking unnecessary jokes, and think, “This is something great!” I have seen such people later fall ill and lose their speech. Why did this condition arise? Why did they lose their speech? Because they have misused their speech. I have seen many such people.

That is why Kabir says, “Do not reply even if someone scolds you.”

People ask, “How is that possible?” It is possible only if you have that energy (gained through meditation). If you do not have that energy, you will be at loss. We practice meditation to acquire that energy, not simply. The power to control anything comes only when your energy develops. If nothing is under your control, it means you have no energy, and your life will be at loss. Patriji’s statement, “The word you speak becomes your fate,” carries so much meaning. Our life is based on that fate. Why should we write such a fate for ourselves?

When we observe politics, we clearly see how excessively people use their mouths. Just watch them in the future, nothing is needed! We don’t need to go anywhere or ask anyone. We can understand if we carefully observe what is happening right in front of us. We must grasp and understand from it and change our behaviour. Otherwise, who will be at loss? You only will be at loss. Why are elders telling? Look at how much depth there is in what Kabir said!

If your tongue is under your control, everything is under your control. He said, “The entire world will be under your control.” Kabir said that if we want our tongue to be under control, we must develop the habit of being silent. Speak only when it is necessary. A person who talks a lot is not great; the one who speaks less is great. Therefore, we must develop our energy. As that energy develops, we gain control over everything and that shapes our future life.

Likewise, controlling the tongue also means controlling taste. If you become a slave to taste, your entire life will be full of suffering. Most people in the world are accustomed to non-vegetarian food. The first thing they say is, “It tastes good.” Just looking at it makes their mouths water. These days, I see on YouTube that vegetarian cooking is hardly visible. Everyone is cooking non-vegetarian food! If you go to any town and look for a pure vegetarian hotel, look if you can find one, you won’t find one. They say, “If you open a pure vegetarian hotel, you will have to shut it down within a month.” What can they do? Either they serve non-vegetarian food or they shut down the place. That’s the situation! If you want vegetarian hotels, you have to go to Bangalore or Karnataka. Long ago, I wandered a lot in Chennai just to find a vegetarian hotel. It is difficult even in Hyderabad! When you say, “Why has it really become like this?” they respond mockingly, “What do you know about taste?” They even criticize you by saying, “Will you eat simple rice and lentils instead of pulao?”

Generally, just seeing a tamarind or a mango would make one’s mouth water. But now the situation has come to such a point where even seeing a chicken walking on the road makes people’s mouths water. Oh my! How can one’s mouth water just by seeing a chicken? That is how the situation is. That is why Kabir said,

"One who has control over the tongue has control over the world." When someone as great as the Buddha visited a house, people would bring all kinds of dishes and delicacies and place them before him. No matter how many items they brought and placed there, he would not look at the food, he would look at his stomach. Once you see yourself, would you look at the stomach? Or at the food? If the stomach said, "It's okay, let's eat something," he would take something and eat it. If the stomach said, "I don't want anything," then no matter how delicious the food was, he would not even look at it.

If the tongue is not under control and one eats non-vegetarian food, such people become the cause of the violence inflicted on the animals and birds that are killed to cook that food. The result of that violence must be experienced by them again. That is so much hell! Therefore, this is a wonderful message. Let us keep both our speech and our mouth under control. We must have the energy to control them. That is why we are practicing meditation now! These are all benefits in meditation.

Curing disease is just one benefit; experiences are not the only benefit - all these are benefits. Whatever great people say is for the benefit of all of us. We must take whatever they say seriously.

Kabir gave another analogy and message: "The kind of food you eat creates that kind of mind. The kind of water you drink creates that kind of voice."

Therefore, you must be very careful about the food you eat. Food does not mean just anything you put into your mouth, it means "sattvic vegetarian food." Patriji repeatedly told this, and we are all following it. He said, "If you want your mouth to remain under your control, even garlic should be avoided in vegetarian food."



In the spiritual path, a Master is not an ordinary person; a Master means a Guru. But the common notion of a Guru is often steeped in blind belief, people think they must fall at his feet and perform foot-worship. Patriji changed the term to 'Master' because the very word 'Guru' tends to push into superstition.

If one wants to become a master, a guru should not behave like all; he must be a role model. If you want to become a perfect spiritual master, a true spiritual guru, the very first thing you must learn is this: Be careful not to lose the energy you have accumulated. Use the senses only for necessities. Even if all the senses work, the energy they consume is less compared to the energy lost when the mind is working. Therefore, the store house of continuous thoughts (chitta) must be given rest. The emotions such as hatred, dissatisfaction, anger, hopelessness, disappointment, and ego should not be there. Avoid taking foods dominated by tamasic and rajasic qualities. You should not display the powers that you have obtained. One should never engage in acts of revenge against others. Do not curse anyone. You must say, "If you want to take refuge in truth, the only path is observation of the breath meditation."

-Tatavarthy Veera Raghava Rao

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