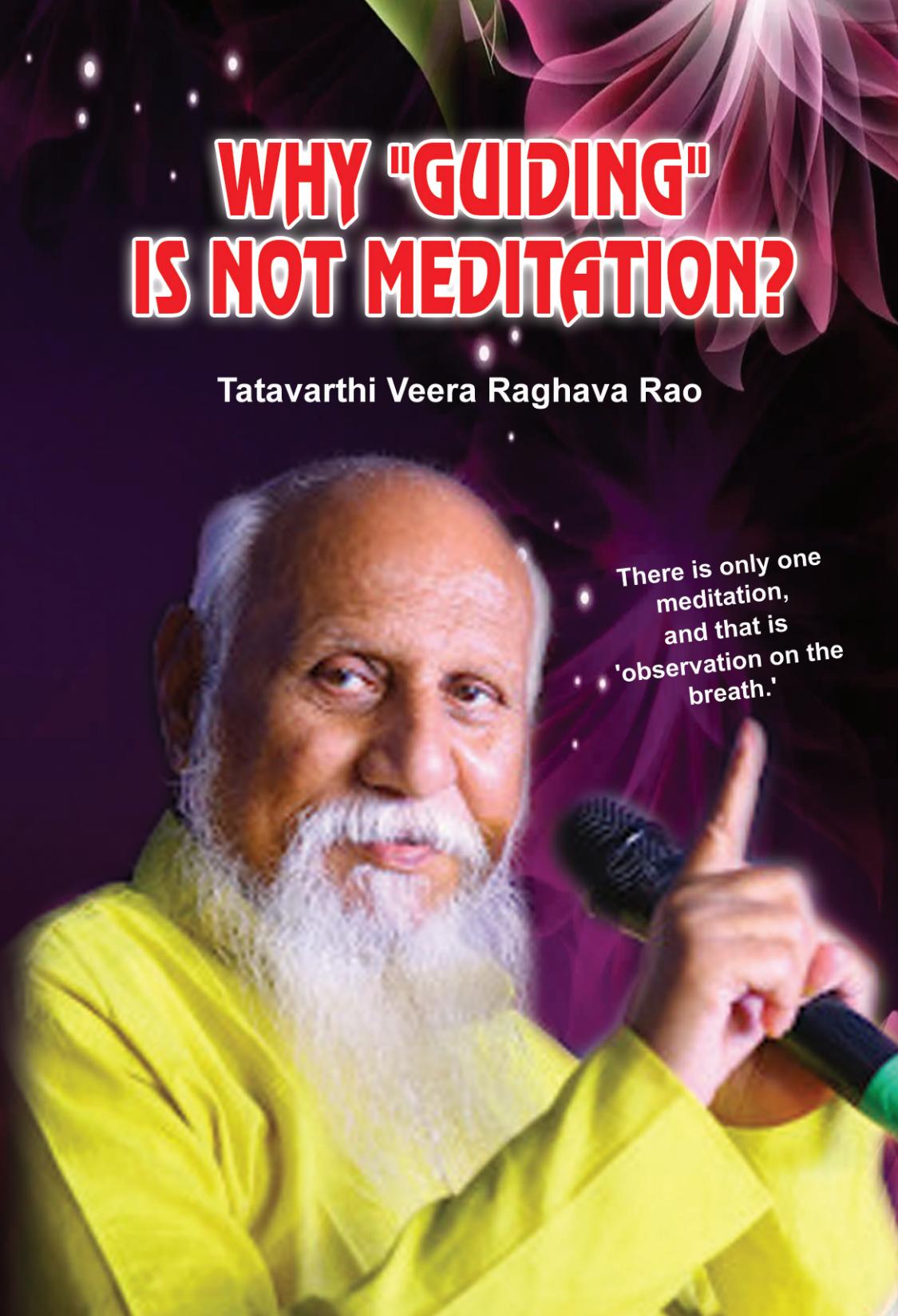


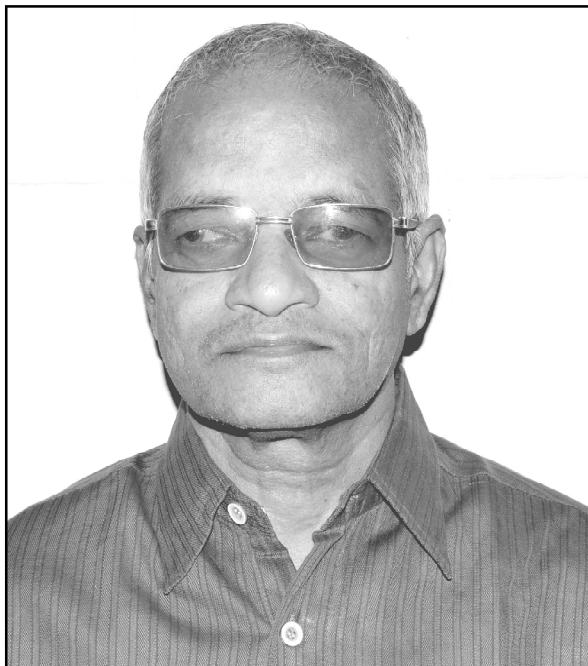
# WHY "GUIDING" IS NOT MEDITATION?

Tatavarthi Veera Raghava Rao

A portrait of an elderly sage with a long, white, bushy beard and mustache. He has a shaved head and is wearing a bright yellow robe. He is holding a black microphone in his right hand and pointing his index finger upwards with his left hand. The background is dark with purple and pink floral patterns.

There is only one  
meditation,  
and that is  
'observation on the  
breath.'

# **WHY "GUIDING" IS NOT MEDITATION?**



Written and Published by :  
**Brahmarshi Tatavarthi Veera Raghava Rao**

Translated in English by :  
**K.BHUVANESHWARI**

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# Why is "guiding" not meditation?

## Meaning of Meditation?

Patriji said meditation means "observation of the breath". That means we need to observe our breath, which means we should stay connected with our breath.

This is what Gautama Buddha referred to as "Anapanasati" in Pali language. "Ana" refers to inhalation, "Apana" refers to exhalation, and "Sati" means mindfulness or awareness.

Let's explore what happens when we observe our breath. Patriji said that while meditating, first, one should sit holding both hands, fingers interlocked, legs crossed, and eyes closed. As soon as one sits like that, thoughts may come to mind. At that time, gently let them go and once again observe the breath.

Those who observe the breath will gradually reduce their thoughts and eventually reach a state free of thoughts, known as the "state of meditation" or "meditative state," as Patriji described it.

In that state, there is no focus on the breath; in other words, there is no observation at all. This is known as "lack of observation." Therefore, one should understand that "lack of observation" is meditation.

This entire process is called meditation. Such a state can be attained only through observation of the breath; there is no other way. That's why Patriji refers to meditation as "observation of the breath."

Therefore, Patriji also said that meditation is a state free

of thoughts. In other words, it is a state of thoughtlessness.

In other words, since thoughts arise from the mind and there are no thoughts in that state, we can also describe meditation as a "state of an empty mind."

In other words, since the mind is not fully active in that state, meditation can also be described as 'a state in which the mind does not function.'

In other words, it can also be described as 'a state in which the mind is at peace.'

Here, if we observe, the mind does not function fully in the meditative state. Therefore, we need to understand that if the mind is still active, it is not meditation.

According to this, one should know that any activity that involves active mental engagement is not regarded as meditation.

Look, in guiding, the master often says something, and those who are sitting with their eyes closed listen to those words and imagine as instructed. This means their minds are still active. Therefore, it is said that guiding is not meditation.

Patriji's approach to meditation is to maintain a state of pure awareness without attachment to:

- 1) Any Name.
- 2) Any Chants (mantras) and
- 3) Any Forms allowing the mind to be in a state of simplicity and calm.

## **Name**

Many people, while meditating with their eyes closed, focus on the name of their favorite deity, which means their minds remain engaged with that specific thought.

Some people concentrate on Lord Krishna and say "Krishna Krishna" in their minds, while others think of Lord Ram and say "Rama Rama."

Some devotees of Baba think of Baba and say "Baba Baba" in their minds.

In this way, they close their eyes and continue to concentrate on the name of their deity in their mind. This means their mind remains active.

## **Chant**

Some individuals get a chant (mantra) from their guru and are instructed to close their eyes and repeat the chant (mantra) mentally. They often refer to this as receiving mantra initiation from their guru.

Those who receive a chant (mantra) initiation from their guru will close their eyes and repeatedly mentally recite the mantra given by their guru. Some people hold prayer beads in their hands and keep turning the beads while reciting the same chant (mantra). Notice that even in this practice, their mind stays active, but because they close their eyes while doing it, they believe that they are meditating.

## **Form**

Some people, following their guru's advice, close their eyes and mentally visualize the form of their chosen deity moving from top to bottom and bottom to top. However, notice that their mind

remains active during this process, yet they believe they are practicing divine meditation.

But in all of these practices, they are using their mind. Therefore, the practice that involves using the mind is called "Japa" (repetition of a mantra/ chant) and not "meditation" (Dhyana).

That's why Patriji said, there is no need for

Any kind of name.

Any kind of chant(mantra)

Any kind of Form.

The reason is that all of these are forms of repetition (Japa). If you close your eyes and repeat a name, it's called 'Nama Japa' (repetition of a name). If you repeat a mantra/chant, it's called 'Mantra Japa.' If you focus on a form, it's called 'Rupa Japa' (repetition of a form).

Similarly, if you focus on words, it's called 'Guiding Japa.' Therefore, we need to understand that guiding is also a form of Japa, but not meditation.

Therefore, "observation of the breath" is the only true meditation, and nothing else can be considered meditation.

It becomes meditation only when the mind is closed. Therefore, understand that "not all practices done with closed eyes are meditation; only when the mind is closed, it becomes meditation." Understand this! Meditation means the mind must be closed; it must reach a state where the mind stops functioning. Only then can it be called meditation.

Not all those who are practicing guiding meditation are necessarily meditating. The reason is that those who are in guiding

meditation are continually listening to the words of the masters with their minds. As a result, their minds remain active during the guiding process.

Therefore, guiding becomes a "repetition of words" but not meditation. In other words, it's not meditation, it's "guiding repetition"(Guiding japa).

It means that these people are not doing "GUIDING MEDITATION" but rather "GUIDING REPETITION."

Not only that, the energy gained from meditation cannot be obtained through repetition(japa). The benefits that come from meditation do not come from repetition.

In a way, it's as if they are not meditating at all. Therefore, those who practice guiding meditation cannot gain any life energy(cosmic energy). The amount of consciousness (Chaitanya) one can receive is only possible in a meditative state, where the mind is inactive, allowing them to receive immense life energy (Cosmic Energy).

That's why Patriji clearly said, "No name, no mantra (chant), no form." He meant not to focus on anything. However, those who did not understand what Patriji said are now teaching to concentrate on "words" instead. By practicing repetition of words and calling it 'guiding meditation,' they claim to be teaching meditation. However, it is important to understand that what they are actually teaching is repetition, not meditation.

The reason is that whatever we do, our efforts should not go in vain. We should not waste our lives. When we work hard, we should see results. Practices that do not yield results are of no benefit.

Therefore, use your discernment(intelligence). Meditation is not about closing your eyes or doing something with your eyes closed. Meditation means 'doing nothing' after closing your eyes, which means not only the body, the sensory organs, and the mind should be inactive. Otherwise, we will be the ones at a loss. Understand that practices without results are wasted efforts.

"Therefore, let us meditate by being 'with the breath' as Patriji said and practice proper meditation."

## Patanjali Maharshi



Maharshi Patanjali clearly explained about meditation. He said that meditation involves a mind free from all objects (thoughts or distractions).

This means making the mind free of any content. So, what is present in the mind? Thoughts. Patanjali Maharshi said that meditation is about making the mind free of thoughts.

The natural function of the mind is to think! Therefore, if someone is thinking, it means their mind is working. But if there are no thoughts in the mind, it's as if the mind isn't functioning. The reason is that the mind's job is to think. That's why the easiest way to reach that state is the meditation technique taught by Patriji, "observation of the breath."

Therefore, since the mind is still active during guiding, it is important to understand that guiding is not meditation.

# **Meditation is not about doing something; it's about doing nothing.**

Naturally, whatever a human does, is done through the senses. Meditation means not doing anything with the senses. There are two types of senses: 1) External senses 2) Internal sense.

## **1. There are 2 types of external senses:**

- A) Motor organs (Karmendriyas) and
- B) sensory organs (Jnanendriyas).

A) The motor organs are 5: 1. Hands, 2. Legs, 3. Mouth, 4. Anus(mala dwaram), 5. Urinary opening(mutra dwaram)

B) The sensory organs are five: 1) Eyes, 2) Nose, 3) Tongue, 4) Skin, 5) Ears.

## **2. Internal sense refers to the mind.**

When we say that a human should do nothing, it means doing nothing with either the external senses or the internal sense, which is the mind. In other words, the external senses should not function, and the internal sense, the mind, should not function either. It is possible to stop the external senses and control them, but the internal sense, the mind, does not listen to us. It does not remain under our control.

But the easiest way to attain a state where the mind does not function is the meditation technique 'Observation of Breath' taught by Patriji. Through this 'Observation of Breath,' anyone can easily reach a state of doing nothing, which means reaching a meditative state.

# Meditation means

## Nirguna worship

Doing something is called Saguna worship(worship with good attributes).

Not doing anything is called Nirguna worship(worship without attributes).

The reason is that 'guna' (attribute) is related to the mind. Therefore, anything related to the divine that is done with the mind becomes Saguna worship(worship with good attributes).

Thus, whether it is remembering the name of the beloved deity with the mind, chanting a mantra received through guru's instruction(initiation from guru) with the mind, or visualizing the form of the chosen deity from top to bottom and bottom to top in the mind, it all constitutes Saguna worship(worship with attributes). Worship done using the mind in this way is called Japa(repetition).

However, God is formless and beyond attributes. Therefore, it is not possible to perceive or understand God with human senses. To know or perceive God, one must practice Nirguna worship(worship without attributes). Only those who reach the Nirguna(attributelessness)state can realize the divine directly.

This concept is explained in the Bhagavad Gita.

Shlok: **traigunyavishayaa vedaa nistraigunyo bhavaarjuna |**  
**nirdvandvo nityasatvastho niryogakshemam aatmavaan || (B.G. 2-45)**

Meaning: hey Arjuna! The Vedas describe the worldly matters as being governed by the three gunas (qualities). You, being beyond the gunas, free from dualities, and constantly hold to pure sattva (goodness), You become the one who doesn't care for material gain and loss, and gain wisdom about self.

The three gunas are Tamas (ignorance), Rajas (activity), and

Sattva (goodness). Lord Krishna has taught that one should transcend(rise above) these three gunas and reach the state of Nirguna, which means attaining a state beyond the qualities/ attributes.

These three gunas are characteristics of the mind. Therefore, one should know that "as long as the mind exists, it remains within the three gunas. Only by transcending(going beyond) the mind can one overcome the gunas."

However, as Patriji has said, by practicing 'Observation of Breath,' one can transcend(rise above) the three gunas and reach the state of Nirguna. Ultimately, such individuals can attain the divine state.

However, those who are doing guided meditation remain limited to the mind. They cannot transcend(rise above) the three gunas(3 attributes/qualities). Therefore, guiding is not considered meditation.

Saguna worship (worship with attributes) means worshiping the 'unreal' or the non-eternal. In contrast, Nirguna worship(worshiping without attributes)means worshiping the 'real self means the divine', which is the ultimate truth.

That is why in the 14th principle of 18 guiding principles of the Pyramid Spiritual Societies Movement, Patriji says, 'Avoid idol worship; practice the worship of the truth.' The reason is that an idol is unreal. An idol has a form and attributes such as color and texture. Therefore, when Patriji says to avoid idol worship, he means to avoid the worship of the unreal. He advises to seek the formless, Nirguna, and true Self.

For this reason, he instructed us to practice meditation by "observing the breath." Therefore, understand that guiding meditation involves the functioning of the mind which is unreal worship.

# **Meditation means "Seeking the Truth"**

Meditation means seeking the truth. First let's understand what the truth is. Truth is that which is eternal; that alone is the truth.

Then what is eternal?

That means whatever is permanent is eternal.

Then what is permanent?

That means whatever exists forever is permanent.

Then what exists forever?

That means whatever remains unchanged, whatever does not change, is what exists forever.

Then what does not change?

That means, regardless of the passage of time or ages, that which remains unchanged is the one that does not change.

Then which entities in this creation possess such characteristics?

That means there is only one entity with such qualities: the divine being. This divine being is called the Soul (Atma). Therefore, one must understand that the Self is the truth. Now, where does this true Self, or divine being, reside?

In the 20th verse of the 10th chapter of the Bhagavad Gita, Lord Krishna says:

**Shlok|| Aham, aatma, gudaakesh, sarvbhootaashaysthithH,  
Aham, aadiH, ch, madhyam, ch, bhootaanam, antH, ev, ch  
(B.G. 10-20)**

Meaning: Hey Arjuna! I am the 'Soul' (Atma) that resides in all living beings. and I am the beginning, middle, and end of all beings.

Sri Krishna says that He is the 'Atma' (Soul) present in all living beings. This means that He is present not only in insects, birds, aquatic creatures, and animals but also in every human being. Therefore, we should understand that the true Self or God resides within all human bodies. It is essential to recognize that meditating on and seeking refuge in such a Self or God is true meditation.

The reason is that a human being is not just a physical body; in addition to the body, there is the unseen mind and the Soul (Atma). Therefore, a human being comprises the body, mind, and the Soul, which is divine.

It can be observed that within the human body, there is the mind. Within the mind, there is the Soul(Atma), where God resides. Therefore, the path to seek such a divine Self, or the truth, is the "meditation on the breath", as taught to us by our spiritual teacher, Patriji.

Whenever we sit for meditation and close our eyes while keeping our hands and legs still, we bring our external senses under control. This means we go inward into the body. However, as soon as thoughts arise, we stop at the level of the mind and have not yet reached deeper within. This indicates that we have not yet reached the truth or the Soul(Atma).

Then, as Patriji advised, when we cut off the thoughts and observe the breath, eventually all thoughts will cease(stop). At that moment, when the thoughts stop, then it means that the mind is

not functioning. At that point, it means that we have gone deeper into the mind. Since the state we are in is the 'Soul', 'being with the soul' means being with the 'truth.' In other words, seeking the truth means seeking God. Thus, being with the truth is true meditation.

That's why meditation is described as seeking the truth, which means seeking God or focusing on God. Such individuals will gradually come closer to the Soul, or God. Not only will they draw nearer, but they will also be able to stay with God over time. Those who continue this practice for days, months, and years will eventually attain the state of God. This means they will acquire the attributes and powers of God. Therefore, it is said that "meditation is attaining the state of God."

Eventually, they will experience the truth of "Aham Brahmasmi" (I am the Absolute) and realize that they are indeed God. They will make their lives blessed. Such individuals are often referred to as divine beings or gods by ordinary people.

This state is achievable only for those who "observe the breath" during meditation. It is not possible for those who "concentrate on words" in the guiding meditation. The reason is that such individuals remain at the level of the mind and cannot go beyond it to reach the Soul or God.

That is why guiding is not considered meditation. The reason is that true meditation brings one closer to God. This is why Patriji defined meditation as "observation of the breath."

# **The elders said that one should practice formless meditation.**

The reason is that God, or the Absolute (Parabrahman), is beyond form. Form refers to shape or appearance, so it is said that the Absolute has no shape or form. Therefore, to attain the formless Absolute, one must abandon form-based meditation and practice formless meditation, which is "observation of the breath." This is because "observation of the breath" alone can lead a person to a formless state, which is beyond all forms.

In chanting (japa), the mind is active and working, but in meditation, the mind does not work and is absent.

Therefore, understand this: "Closing your eyes is not meditation; closing the mind is meditation."

The only method that can easily lead to a state where the mind is not active is "observation of the breath", because both the breath and the mind are linked to each other.

That is why Patriji clearly said, through a song "Silence in the mouth... emptiness in the mind... that is called meditation! The breath is the path!" He did not say that words are the path. Therefore, understand that the more you practice "observation of the breath" meditation, the stronger your connection with God will become.

What we need to understand here is that in guiding meditation, we listen to words and remain at the level of the mind. Since the Soul (Atma) is the only truth, everything else, including the mind, is false. Therefore, those who teach guiding meditation are relying on falsehood. Patriji advised not to rely on falsehood because it is not meditation. This is why I say that guiding is not meditation.

# **"Attaining a transcendental (mystical) state"**

To elaborate, meditation means reaching a transcendental (mystical) state, which is a state beyond the senses. As mentioned earlier, the senses include the five motor organs (karmendriyas), the five sensory organs (jñanendriyas), and the internal sense is the mind.

Attaining a transcendental(mystical) state means reaching a state beyond all of these senses. So, what happens when one reaches that state? What takes place? This is something we need to understand.

Those who attain such a state beyond the senses can acquire transcendental(mystical) powers. They will be able to see realms(worlds) that are invisible to the physical eyes, using their divine vision, also known as the third eye.

They can travel to realms(worlds) that cannot be reached with the physical body by using the subtle body. They can see past lives, meet Masters in their subtle forms, and communicate with them.

They can do things that ordinary humans cannot. They can create objects, walk on water, clearly know what others are thinking, and perform miracles.

Those who attain a transcendental(mystical) state can acquire such powers. People in the world often refer to individuals with these abilities as gods.

Such a transcendental(mystical) state, which is beyond the senses, can be attained only through the "observation of the breath" meditation taught by Patriji. It is not possible through guided meditation. In guided meditation, one stops at the level of the mind but cannot reach the state beyond the mind.

That is why I say that guided meditation is not meditation.

# "Practicing Raj Yoga"

Meditation means practicing Raj Yoga.

Yoga means union, that is, being with. Whatever it unites with is called Yoga.

When united with music, it is called 'Nada Yoga', and when united with the body, meaning practicing postures, it is called 'Hatha Yoga'.

When united with books, it is called 'Jnana Yoga', and when united with the wife, husband, or children, it is called 'Samsara Yoga'.

Whatever it unites with is called that type of Yoga. But since the king is the greatest of all, the greatest of all yogas is Raja Yoga. So, what is called Raja Yoga.

The greatest being in creation is the Parabrahma(the Absolute/ supreme being). The reason is that he is the creator, the foundation of creation, the source of creation, and the one who governs creation. Such a Parabrahma(the Absolute/ supreme being) is called the Atma (soul). This Soul (Atma) exists in everyone.

When united with such an Atma(soul), it is called Raja Yoga. Such a great Raja Yoga can only be achieved through the practice of meditation by "observation of the breath" as taught by Patriji.

However, it is not possible through guiding. In guiding, one remains in the mind and does not go beyond it. One cannot reach or be with the Atma(soul) or Parabrahman(the Absolute/supreme being). Therefore, this is the reason why guiding is not considered meditation.

# Meditation means being a Yogi

Lord Krishna explains the greatness of a yogi through the following verse:

Shloka: **Tapasvibhyo dhiko yogi jnanibhyoti pi matho dhikah |  
karmibhya shachadhiko yogi tasmad yogi bhavarjuna ||**  
**(B.G 6-46)**

Meaning: A yogi is greater than a tapasvi (one who performs Japa(repetition) and tapas), a jnani (one with scholarly knowledge), and a performer of karma (ritual duties and sacrifices). Therefore, Arjuna, a yogi, is superior.

Thus, Lord Krishna explained the greatness of a yogi through the Gita. He also instructed Arjuna to become a yogi.

Now, let's find out who a yogi is and what one must do to become a yogi.

A person who practices yoga is a yogi. So, what is yoga? In the science of yoga, the respected sage Patanjali, who is considered the "Father of yoga" and the teacher to all yoga masters, said:

"Yoga chitta vritti nirodhah." Thus, Patanjali Maharshi stated that yoga is the control of the fluctuations of the mind.

Here, 'chitta' means the mind, 'vrittis' means thoughts, and 'nirodha' means cessation(to stop). Therefore, Patanjali Maharshi said that the one who can stop thoughts in the mind, who can make the mind cease(stop). Its activity is the true yogi.

The path that allows one to easily reach a state where the mind is inactive and free of thoughts is the meditation practice of 'observation of the breath' taught by Patriji. Through a practice of meditation by 'observation of the breath,' one can easily attain a

thought-free state, which is the state of yoga. The one who reaches this state is a true yogi.

However, this is not possible through practice of guiding meditation. The reason is that they remain at the level of the mind and cannot reach a state where the mind is inactive. Such individuals will never become a yogi as described by Lord Krishna. Therefore, those who practice guiding meditation cannot become yogis. This is only achievable by those who practice meditation by 'observation of the breath.'

Therefore, it is said that guiding is not meditation.

## **"Being in the Natural state"**

Meditation means being in the natural state. To understand this, we first need to know who we are. We are not the body; we are the Atma (soul). Our natural state is to be in the state of the Atma(the soul). To reach that state, one must rise above the mind. The only way to go beyond the mind is through the practice of meditation by 'observation of the breath'.

We have learned that through the practice of meditation by 'observation of the breath,' we can gradually reach a state without thoughts and where the mind is inactive. In that state, only the Atma (soul) remains. Since we are the Soul (Atma), that is our natural state. The meditation practice that can take us to that state is 'observation of the breath.'

However, in guiding, we remain at the level of the mind and cannot reach our natural state. Therefore, it is important to understand that guiding is not meditation. In every way, it becomes clear that guiding is not meditation.

# **Meditation is being in the transcendental state (beyond ordinary/ common State).**

Laukika means worldly or related to the world. Alaukika means that which is not worldly, i.e., not related to the world, but rather spiritual, related to the divine.

Such a transcendental state(beyond ordinary/ common state) can only be attained through the practice of meditation by 'observation of the breath,' meaning we can be with the divine.

In other words, meditation is what allows one to be with the transcendental(beyond ordinary/ common) Soul (Atma), meaning meditation is what enables one to be with the divine.

Only then will we experience things like gaining cosmic energy, changing our attributes/qualities, overcoming negativity/bad in us, becoming free from karma, and escaping from difficulties.

That is why Patriji said no to any Name, Mantra(chant), or Form. The reason is that these are all worldly.

No matter how long you sit in guiding, the concentration remains on the words, meaning the mind continues to be active, and thus you remain in a worldly state. Therefore, guiding is not meditation.



## Lord Krishna advised to focus the gaze on the bhrumadhy (the center of the forehead)

Lord Krishna instructed those who practice meditation to fix their gaze on the bhrumadhy (the center of the eyebrows) through the following verse in the Gita:

**Shlok:**

**Samam Kayashirogrivam Dharayannachalam Sthirah |  
Samprekshya Nasikagram Swam Dishashchanavalokayan ||**

**(B.G 6-13)**

Meaning: A person practicing meditation should keep the body, neck, and head aligned, without looking in different directions, and should fix the gaze steadily on the tip of the nose.

Those who meditate-what should they do, and how should they meditate? Patriji has provided a wonderful explanation based on what Lord Krishna has said.

Patriji explained that "Samakaya Sirogriva?" means keeping the body, neck, and head in alignment. However, he clarified that it doesn't mean keeping them physically straight. He said the deeper meaning is that the "Kaya" refers to actions done by the body, the "Sira" refers to thoughts in the head, and the "Griva" refers to the words spoken by the mouth. "Sama" means that all these-actions, thoughts, and words-should be in harmony and aligned with each other.

This means that the actions we do, the thoughts we think, and the words we speak should all be in harmony. This is referred

to as 'Trikarana Suddhi'(sincerity/ sincereness). It means that our actions should not be one way, our words another, and our thoughts yet another. To put it more clearly, whatever we think, we should speak; and whatever we speak, we should do. This is called Trikarana Suddhi(sincerity/ sincereness).

From this, we must understand that those who meditate should especially have "Trikarana Suddhi"(sincerity/ sincereness). Only those who possess this harmony between their thoughts, words, and actions can truly settle into meditation effectively.

Lord Sri Krishna further said that, along with Trikarana Suddhi (sincerity/ sincereness), one should remain steady without looking in different directions and concentrate on the tip of the nose.

Here, when it is said to keep the body steady, it means first folding the hands, crossing the legs, closing the mouth, and sitting with the eyes closed. After sitting like that, the mind tends to wander(roam) in various directions, thinking of many things. To keep such a mind steady, one should shift the focus of their mind on to the breath, which means placing "observation of the breath."

At that point, when thoughts continue to arise, we must cut them off and bring the mind back to the breath. By doing this repeatedly, slowly and gradually, the thoughts begin to reduce, until, eventually, in a certain state, all thoughts stop. The mind becomes empty, free from distractions, and no longer wanders(roams) in various directions. This means there are no thoughts, and the mind stays steady without moving in any direction. When that happens, we become the ones who have followed the method described by Lord Krishna.

He also said, "Focus your gaze on the tip of the nose." Here,

the tip of the nose does not mean the end of the nose. It refers to the point between the two eyebrows, which is called the "Bhrumadhy" (the center of the eyebrows).

The "Bhrumadhy" is the foremost point of the nose. When it is said, "Focus the gaze there," it means to place the inner vision at the Bhrumadhy, which is between the eyebrows.

This is only possible by observation of the breath. Let's understand how. Many people have doubts about meditating by conobservation of the breath. They wonder because meditation is said to be a state without thoughts, yet observation of the breath involves the mind. They question how observation of the breath can be considered meditation if the mind is still involved.

However, remember that merely observation of the breath does not mean you are in a meditative state. True meditation is achieved only when you reach a state of no thoughts. Being in a thoughtlessness state is what signifies being in meditation.

This means the mind must become empty, and all thoughts must cease; that is the meditative state. Only then can it be said that one is meditating. In other words, the mind must be given complete rest and should not be engaged in any activity. This is the state of meditation.

To achieve that state, the simplest and most effective method is to "observation of the breath." To reach a state where the mind is inactive, one must maintain "observation of the breath." Therefore, "observation of the breath" is an easy method to attain the meditative state.

So, it should be understood that "observation of the breath" is a method, not meditation itself. In other words, maintaining "observation on the breath" is not the same as meditating; it is an

attempt to attain the meditative state.

By doing this gradually and consistently, one will attain a meditative state where the mind is inactive. Once one reaches such a meditative state, each person will sit according to their own state of realization. Some people stay in this state for longer periods, while others may stay for a very short time. There are those who remain in this state for a few minutes or even for several hours. It all depends on their level of realization, practice, effort, dedication to their discipline, and the extent of their practice.

Simply "observation of the breath" does not mean one is meditating. It is said that one is meditating only when one can maintain a state without various kinds of thoughts.

### **One should focus the gaze on the Bhrumadhy (the area between the eyebrows).**

Let's understand what it means to concentrate on the Bhrumadhy(a/the area between the eyebrows). Also, let's explore how such a state can be achieved through "observation of the breath."

Notice that when someone is angry, agitated/anxious, or excited, their breath tends to be rapid. This is often noticeable to others. On the contrary, when a person is calm and peaceful, their breath is slower. This indicates that there is a connection between the mind and the breath. It means that when the mind is agitated/anxious, the breath becomes longer, and when the mind is calm, the breath becomes shorter, which is perceptible(visible) to anyone.

For example, let's say you close your eyes to meditate for the first time. Naturally, at first, a lot of thoughts will come. Now, imagine that with each breath, the air you exhale travels down to

your navel and then out. As you observe the breath and cut off these thoughts, you will gradually notice, over a few hours, that your thoughts begin to diminish(reduce). This means your mind has calmed down somewhat. At this point, your breath will come up to your chest and then go back out. As you continue this process, your thoughts will keep diminishing(reducing), and your mind will become even more peaceful.

At that point, your breath will reach your throat and go back out. As your thoughts continue to decrease, your breath will move towards your mouth, then to your nose, gradually reaching the middle of your nose. Finally, when your thoughts completely stop, and your mind is fully calm, your breath will settle at the Bhrumadhy (the space between the eyebrows).

In that state, there are no thoughts, and even the observation of the breath fades. This is the "meditative state." Now, your concentration is on the Bhrumadhy (the space between the eyebrows). This is the meditative state that Lord Krishna spoke about.

Anyone who "observes the breath" naturally reaches that state. Those who attain this state are the ones who have truly entered the meditative state. The longer you stay in this state, the longer you are meditating.

However, this is only possible for those who "observe the breath", as there is a connection between the breath and the mind. Therefore, let us meditate by "observation of the breath" and attain the meditative state.

Therefore, understand that concentrating on the Bhrumadhy, as Lord Krishna mentioned, cannot be achieved through guiding meditation. This is why guiding is not considered true meditation.

# **"Supra conscious state"**

Meditation is not about being in the conscious or subconscious states; it is about reaching the supra-conscious level. These are all different states of the mind.

Therefore, it is important to understand the mind. The mind operates in three states:

1. Conscious mind refers to the conscious state, which means being in a wakeful state. This is the surface level where the body, senses, and mind are active.

2. Subconscious mind refers to the subconscious state, which means being in the dream state. This is a deeper level where the body and senses are inactive, but the mind continues to function.

3. Supra-conscious mind refers to the super-conscious state, which means being in deep sleep, a much deeper level. In this state, the mind is said to be inactive, often referred to as deep sleep or sushupti. This state is also known as the meditative state.

Patriji said that in the sushupti (deep sleep) state, there is no awareness, but in the meditative state, there is awareness.

Such a state where the mind is inactive cannot be achieved through guided meditation. It can only be attained through a meditation practice of "Observation of Breath."

But in guided meditation, the mind remains active, so understand that guided meditation is not meditation.

# Reducing the importance of the mind

Meditation means reducing the importance of the mind and increasing the importance of the soul.

In other words, it means reducing human traits and increasing divine qualities.

In other words, it means a human being evolving into a divine being.

This too is only possible through meditation practice of "observation of the breath", not through guided meditation, because guiding meditation is not meditation.

The reason is that by practicing meditation by "observation of the breath," one can reach a state where the mind is inactive. In that state, one gains immense life energy. As this energy increases, the mind becomes purer, which means the importance of the mind decreases.

There is an unseen mind within the human body, and the soul also exists which is the presence of the divine himself. Naturally, due to the human being's food habits and behavior, the mind becomes impure, and the importance of the mind increases. Consequently, the body acts and functions according to the mind's dictation, resulting in the presence of human traits.

However, in intense practice of meditation, as the mind becomes purer, its importance decreases. As the importance of the mind decreases, the importance of the soul increases. This means the body begins to function according to the soul's guidance, leading to an increase in divine qualities.

Therefore, the mistakes and sins they commit decrease, while virtuous deeds, which are beneficial for the world, increase.

By following food regulations and practicing "observation of the breath" meditation more intensively, useless demonic traits are removed, and human traits develop. This means that harmful behaviors towards others and other beings, sadism, bad addictions, and negative qualities are transformed.

As meditation is pursued more intensely, human traits give way to divine traits, or qualities of God. This means they perceive everything as one and feel that everything is themselves. Such individuals cause no harm to anyone, love everyone, befriend everyone, and wish well for all. Peace, love, compassion, and kindness become their natural qualities.

Ultimately, a human being becomes a divine being. This transformation is only possible through the practice of "observation of the breath" meditation. It cannot be achieved through guided meditation. No matter how many years one practices guided meditation, a person remains the same human being, with no change in their behavior, speech, qualities, thought patterns, habits, or addictions.

However, as the importance of the mind decreases, numerous changes occur in them. Their actions change, their behavior changes, their thought patterns change, and their speech changes.

None of these changes are possible with guided meditation. Therefore, no matter how many years one practices guided meditation, there will be no transformation or change in behavior. It will seem like an empty routine, leading to zero spiritual growth without any real benefit.

Therefore, understand that guided meditation is not meditation.

# **"Give up violence! Embrace peace!"**

Patriji said, "I have read 50,000 books. I put all of them into a mixer. The essence that came out of it can be summed up in just two words: 1. Avoid violence! 2. Embrace peace!"

He also said, "The solution to all human problems is just these two things." He dedicated his entire life to helping people overcome their issues. Wherever he went, he would first tell everyone to renounce(leave) violence. Then, he would advise practicing meditation by "observation of the breath". In other words, he would say to give up meat consumption, which is a cause of violence. Whenever someone approached him with a problem, he would advise them to practice meditation of "observation of the breath." He would also say, "These two things are the goal of my life."

Therefore, he said:

1. Everyone should renounce(leave) violence, which means giving up meat consumption, as it is a cause of violence.
2. Embrace peace, which means practicing meditation by "observation of the breath".

He did not say to focus on words or to practice meditation by concentrating on the talk or words. The reason is that such changes do not occur with guided meditation, and problems are not resolved because guided meditation is not meditation.

# Four types of 'paths to liberation'

The four types of "paths to liberation" mentioned by Lord Krishna in the Bhagavad Gita also imply practicing meditation by "concentrating on the breath".

## **1. The path of devotion:**

The Upanishads define devotion as "swa swaroop anu sandhanam bhaktirithya bhidiyathe". Which means "the pursuit of one's own divine nature through devotion."

Here, "swa" means being connected with one's own true self, the soul, and this is what is referred to as "devotion" in the Upanishads.

The reason is that the soul is the divine essence itself. Focusing on the soul is equivalent to focusing on the divine. The path that enables such focus on the soul is the practice of meditation by "observation of the breath". Therefore, one should understand that meditation is devotion.

But guided meditation is not meditation.

## **2. The path of selfless action:**

**Shlo|| Kim Karma Ki Makarmeti Kavayo Pyatra Mohitah |**

**Tatte Karma Pravakshyami Yadjnativa Mokshyase Shubhaat ||**  
**(B.G 4-16)**

Meaning: What is karma, and what is akarma? Even scholars are confused about this. Therefore, Lord Krishna advises to understand the nature of karma and akarma in order to be free from the painful ignorance.

Here, what is 'akarma' must be understood first. Akarma refers to actions that do not yield results.

'Karma' refers to actions that produce results. Yogis emphasize actions that yield results for the soul. Patriji also advises performing actions of the soul. That is why Patriji recommends practicing "observation of Breath" meditation, which is a soul action that produces results.

Therefore, those who practice meditation by "observation of the breath" will gain knowledge and attain liberation.

However, this is not possible through guided meditation, which is why it is said that guided meditation is not meditation.

### **3. The path of knowledge:**

Patriji said:

**"Through meditation comes knowledge,**

**Through knowledge comes freedom from action(karma),**

**Through freedom from action(karma) comes liberation."**

That is why Patriji advises practicing meditation by "observation of the breath" and acquiring knowledge. He gives the highest importance to self-knowledge (soul knowledge). He asserts that only through the practice of meditation by "observation of the breath" can one attain self-knowledge(soul knowledge).

However, knowledge is not gained through guided meditation. Therefore, one should understand that guided meditation is not meditation.

### **4. The path of Yoga:**

Lord Krishna advised Arjuna to become a yogi and also stated

that a yogi is superior to all.

**Shlok||**

**Tapasvibhyo Dhiko Yogi Gnanibhyo Pi Matho Dhikah |  
Karmibhya Shachadhiko Yogi Tasma Dyogi Bhavarjuna ||**  
**(B.G 6-46)**

Meaning: A yogi is greater than a tapasvi (one who performs penance and austerities), greater than a jnani (one who has bookish or scholarly knowledge), and greater than one who performs actions (daily and ritualistic duties). Therefore, Arjuna should follow the path of meditation yoga.

So, who is a yogi?

Patanjali Maharshi said, "A yogi is one who has controlled the fluctuations of the mind."

As Patanjali Maharshi said, the intelligent path to controlling the "fluctuations of the mind" is the meditation practice of "observation of the breath" taught by Patriji.

Arjuna asked Lord Krishna, "If I practice such meditation, or yoga, and then leave the body in the middle, what will be my situation?"

**Shlok||**

**Kachinnobhayavibhrastha Schinnabhramiva Nasyati |  
Aprathishto Mahabaho Vimudo Brahmanah Pathi ||**  
**(B.G 6-38)**

Meaning: Krishna! Will a person who is unstable in the path of Brahman (yoga) and has not achieved stability, perish like a dispersed cloud, being a lost soul in both this world and the next? What?

When Arjuna asked this, Lord Krishna replied:

**Shlok||**

**Prapya punyakritaam lokaa sushithva shwati ssamah |  
Shuchiinam Srimataam Gehe YogabhrashtoBhijayate ||**

**(B. G. 6-41)**

**Shlok||**

**Athava yoginameva kule bhavati dhimatham |  
Etaddhi Durlabhataram Loke janma yadidrisam ||**

**(B.G. 6-42)**

Meaning: Lord Krishna said that such a person who has died while practicing meditation yoga (one who leaves the body before completing the practice) will, after death, get a place in the world of virtuous souls where he spends many years, be born into the families of virtuous and pious people or in the lineage of wise and enlightened yogis. Attaining such a birth is very rare, and Krishna affirmed that it is a great blessing.

The path that enables one to attain such yogic perfection is the practice of "observation of the breath" meditation taught by Patriji.

However, it is not guided meditation. Therefore, it is important to understand that guiding meditation is not meditation. Moreover, it is essential to realize that none of the four paths described by Lord Krishna can one achieve success through guiding meditation.

# What the elders said is?

The saying "If desire exists, there is no place for Rama." Here, 'Kama' represents desire, and desires are connected to the mind. 'Rama' symbolizes the soul or the pure self.

If the mind is absent, only then can the soul be expressed. This means that when the mind is quiet or devoid of desires (without desires), Rama (the soul) is present.

But in guiding, there is the mind, and therefore, in guiding, one cannot be with the soul. One cannot reach the soul, which means one cannot reach the divine. So, how can guiding be considered meditation if it doesn't lead to the divine? Hence, it is said that guiding is not meditation.

The elders said, "Where Kamsa is, Krishna cannot be." Here, Kamsa refers to the mind filled with demonic qualities. Therefore, it means that where the mind exists, Krishna, symbolizing the soul, cannot be present.

But in guided meditation, the mind is present. Therefore, in guided meditation, one cannot be with the soul and cannot reach the divine, which is the soul.

Hence, it is said that guiding is not meditation.

# **"Concentration - Meditation"**

When the mind is focused on one thing, it is called concentration. Similarly, in guiding, the mind is focused on words. Attention is placed on what the master is saying at that moment. Therefore, guiding falls under concentration, but it does not fall under meditation. The reason is that concentration and meditation are different.

So, let's understand the differences between concentration and meditation:

1. In concentration, that is in guiding, the mind is active. But in meditation, the mind is not active.
2. In concentration, that is in guiding, because the mind is working, energy is lost. But in meditation, since the mind is not active, energy is not lost. In fact, life energy increases significantly.
3. In concentration, that is in guiding, due to the loss of energy, you cannot sit for long periods. But in meditation, as energy increases, not only can you sit for hours, but also for days, months, and even years without moving. (Such individuals don't need food or water. Moreover, those who don't consume food or water don't need to excrete waste. That's why sage Mummadivaram Bala Yogi stayed in meditation for 45 years.)
4. In concentration, that is in guiding, there is no awareness, and the awareness does not increase. But in meditation, there is awareness, and awareness grows.
5. In concentration, that is in guiding, you are not connected to the soul, and therefore, you cannot reach the divine.
6. In concentration, that means in guiding, you cannot hear the voice of the inner soul. But in meditation, you can hear the voice of the inner soul.

7. In concentration, that is in guiding, thoughts arise from the mind. But in meditation, messages come from the soul.
8. In concentration, means in guiding, you are in a "subconscious" state, which is like a dream state. But in meditation, you are in a "superconscious" state, which is like deep sleep (Sushupti).
9. In concentration, that is in guiding, you are hypnotized. But in meditation, you are in a natural state.
10. In concentration, that is in guiding, you are with untruth, meaning the untruthful mind. Therefore, those who practice guiding are aligned with untruth.

But in meditation, you are with truth, meaning the truthful soul. Therefore, those who meditate by "observing the breath" are aligned with the truth. (That is why, in the 14th principle of his 18 guiding principles, Patriji...said, "Do not engage in false idol worship; instead, practice true worship of the soul.") Patriji instructed all pyramid masters to strictly follow these rules.

11. In concentration, that is in guiding, you are with a mind that is not truly you. But in meditation, you are with your true self.
12. In concentration, that is in guiding, you can never truly know yourself. But in meditation, you can come to know yourself.
13. In concentration, that is in guiding, ignorance does not go away, and self-knowledge is not attained.
14. In concentration, that is in guiding, karmas are not burned, and the sufferings caused by karmas do not disappear.
15. In concentration, that is in guiding, self-realization does not happen. But in meditation, you attain "self-realization."
16. In concentration, that is in guiding, you cannot achieve enlightenment. But in meditation, you can achieve enlightenment, like the Buddha.



## Those who meditate are dear to God.

**Shlok ||**

**Chaturvidha bhajante mam janaah sukritinorjuna |  
Aartho jijnasu rartharthi jnani cha bharatarshabha ||**

**(B.G 7-16)**

**Shlok ||**

**Tesham Gnani Nitya Yukta Eka Bhakti Rvisishyate |  
Priyo hi jnanino thyartha maham sa cha mama priyah||**

**(B.G 7-17)**

Meaning: Hey Arjuna! The best among the Bharatas! Four types of people worship me: 1. Those who are in distress, 2. Those who seek wealth, 3. Those who desire knowledge of the Divine, and 4. Those who are wise and possess self-knowledge(soul knowledge).

Among them, the one who is always united with the self(soul), who is devoted to the knowledge of the self(soul), the 'jnani' (wise person) is the greatest. I am very dear to such a jnani(wise person), and he too is most dear to me.

Based on the above verses, the four types of devotees are:

1. More than the "Arthas" who cry out in distress and pray, chant, and worship to be saved from their troubles,
2. More than the "artharthas" who seek wealth and prosper-

ity and pray for their desires to be fulfilled,

3. Even more than the "pandits" who study the scriptures with the desire to know God,

4. God says that He prefers the "gyani," who has realized the essence of the divine self and remains united with the self(soul) through constant meditation.

This means that, more than all other types of devotees, Lord Krishna clearly states that He prefers the one who meditates and possesses the knowledge of the self(soul).

It becomes clear to us that the first two types of devotees, as described by Lord Krishna, worship God with desires. The third type, however, desires not what God can give but desires God Himself. In other words, they worship without any personal desires.

However, the fourth type of devotee, having realized the true nature of God, meditates to attain Him.

In this way, we can classify the four types of devotees into three categories:

1. Those who desire things from God,
2. Those who desire God Himself,
3. Those whom God desires.

Among these three types, the first group, those who desire things from God, are the majority. The second group, those who desire God Himself, are fewer. But the third group, those whom God desires, are very few. However, the third type, those who meditate by "observing of the breath", are the greatest and most fortunate.

Therefore, understand that those who practice guiding meditation, ask for desires, or seek benefits will not become dear to God.

# The differences between "meditation by 'concentrating on the breath' and 'Guiding'

'Observation of the breath' is the path indicated by Patriji, while 'Guiding' is not Patriji's indicated path.

However, Patriji does not reject, refuse, or find fault in anyone. The reason is that people act according to their own qualities and state of being. Those who follow the path he recommended will progress, while those who do not are not rejected by him but are used in spiritual work.

Therefore, let's understand the differences between 'meditation by concentration on the breath' and 'Guiding':

1	Life energy comes	Life energy does not come
2	Thoughts become empty.	Doesn't become empty
3	The mind is not active/ doesn't work.	The mind is active/ works.
4	Peace is attained.	Peace is not attained.
5	The mind is purified.	The mind is not purified.
6	The qualities/ characteristics change.	There is no change in the qualities/ characteristics.
7	The intellect blossoms.	The intellect does not blossom.
8	Judgemental discrimination of good and bad is gained.	Judgemental discrimination of good and bad is not gained.
9	Wise knowledge/ wisdom is gained.	Wise knowledge/ wisdom is not gained.
10	What should be done and what should not be done becomes clear.	What should be done and what should not be done are not known.

11	One will not do things that should not be done.	One continue to do things that should not be done.
12	Troubles do not arise	Troubles continue to arise.
13	The mind becomes empty.	Doesn't become empty.
14	Inner guidance is received. As a result, one performs great tasks and selfless service.	Inner guidance is not received. As a result, one does not perform great tasks or selfless service.
15	Wisdom is attained.	Wisdom is not attained.
16	You become the one who relies on the truth.	They become those who rely on falsehood.
17	The divine eye is awakened.	The divine eye is not awakened.
18	They go on astral travel.	Astral travel is not possible.
19	They understand the science of the self(soul).	They don't understand the science of the self(soul).
20	The great statements are comprehended(understood).	The great statements are not comprehend(not understood)
21	Then, correct speech, proper eating habits, appropriate touch, right walking, correct emotions, and overall a proper way of living become established.	Nothing is established.

Thus, by meditating by 'observation of the breath', one attains "enlightenment," which means the "light of divine knowledge." This is what is referred to as "spirituality."

However, none of these are possible or attainable through guiding. Therefore, one must understand that guiding is not meditation.

# Gautama Buddha

The Buddha taught the Eightfold Path for humans to overcome suffering. The last part of it is "right meditation." The Eightfold Path consists of:

1. Right View,
2. Right Intention,
3. Right Speech,
4. Right Action,
5. Right Livelihood,
6. Right Effort,
7. Right Mindfulness,
8. Right Concentration.



To achieve Nirvana, the Buddha taught the seven paths mentioned above. To attain these seven paths, the eighth path, which is "right meditation," was also prescribed. This "right meditation" refers to practicing "Anapanasati" (mindfulness of breathing).

Anapanasati is the same as the practice of meditation by "observation of the breath." This is what Patriji taught to everyone. Know that the Buddha did not prescribe practice of "guiding."

What the Buddha said was that "a person who meditates with alertness will attain profound happiness."



# Shankaracharya

Shankaracharya said, "Sandhya rambhe shiva shakti vijrimbhitar" which in English means "At the commencement of Sandhya (twilight), the manifestation of Shiva and Shakti unfolds."

The word "Sandhya" (twilight) is typically used in two contexts:

1. Morning Sandhya, 2. Evening Sandhya. "Morning Sandhya" refers to the time between the departure of the moon and the rise of the sun. Similarly, "Evening Sandhya" refers to the time between the setting of the sun and the arrival of the moon. This period of transition is what is called the Sandhya(twilight) time.

Similarly, Shankaracharya said, "Sandhyarambhe Shivashakti Vijribhitam" one has to understand the deeper meaning of this.

The time between one thought and another thought during meditation is also considered the Sandhya(twilight) time. Shankaracharya taught that at that moment, Shiv Shakti is manifested strongly, meaning its presence is heightened. This implies that during meditation, in the time between thoughts, or in the thoughtless state, divine energy, which we call life force or cosmic energy, is abundantly present. This energy is fully manifested during such moments.

This means that anyone in a thoughtless meditative state can access boundless energy. This is exactly what Patriji teaches us. He says, "When you "observe your breath", thoughts gradually decrease. At a certain point, all thoughts stop. After some time, thoughts may start again. The state between when thoughts stop

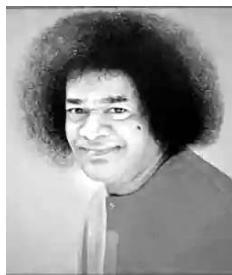
and before they start again is called the meditative state, and this is the 'Dhyana Sandhya'(Meditative twilight)."

It could last for one minute, five minutes, ten minutes, 30 minutes, an hour, or even three hours. It all depends on the practitioner's determination. The energy received during that time makes a person powerful.

This is exactly what Adi Shankaracharya conveyed. Therefore, "Dhyana Sandhya" refers to the period of Sandhya(twilight) experienced through meditation, which can only be achieved by "observation of the breath."

However, in guided meditation, this is not possible because the mind continues to be active. That's why it's important to understand that guiding is not meditation.

## **Sathya Sai Baba**



"MEDITATION IS NOTHING BUT RAISING ABOVE THOUGHTS AND DESIRES."

Sathya Saibaba taught that "Meditation is nothing but going beyond your thoughts and desires."

Thoughts and desires are related to the mind. Therefore, as per Baba's teachings, only by going beyond the mind can one attain meditation. The only path to reach the state where the mind ceases(stops) to function is the meditation technique taught by Patriji, 'Observation of Breath.'

You see, the mind continues to function in guiding. Therefore, based on what Sathya Sai Baba taught, we can understand that guided meditation is not meditation.

# Single consciousness - Group consciousness

'Single consciousness' means the feeling that "I am separate, and others, animals, and living beings are separate." This refers to being in the bodily consciousness.

'Group consciousness' means the feeling that "Everyone is one! I am everything, and everything is me!" This refers to being in the consciousness of the soul.

Those in 'single consciousness' believe that they are the body. They think only they should be good, and only their loved ones should be good and they work hard and strive for their own well-being.

They are selfish. For their own benefit, they deceive others and earn through unrighteous means. For their pleasure, they harm, kill, and consume(eat) other living beings, birds, and aquatic creatures.

Similarly, those in 'group consciousness' live with the awareness of the soul, feeling that 'I am one with all.' They live selflessly, as they see everyone as one, so they neither hate, deceive, insult, nor harm anyone. They love everything and act with kindness, compassion, and empathy(understanding).

To move from 'single consciousness' to 'group consciousness,' that is, from bodily awareness to soul awareness, or from a human state to a divine state, one must meditate by "Observation of the Breath". Through this practice, anyone can reach the state of group consciousness.

This is not possible through guiding meditation because they remain stuck in a state of mind only and cannot reach the higher state. Therefore, it is important to understand that guiding is not meditation.

# IT IS NOT THE EMOTION THAT IS GREAT, BUT ONLY THE TRUTH IS GREAT.

Emotion refers to the feeling of the mind. Truth refers to the divine, meaning the soul.

Remember, the mind exists only because of the soul. Without the soul, the body, senses, and mind do not function. Therefore, one must understand that emotion is not what is great.

In guided meditation, they might say things like, 'Imagine that your illness has decreased! Imagine that your karma has been resolved! Imagine that your chakras are activated!'

Listeners accept these ideas and feel satisfied. However, relying(depending) on the impermanent mind through guided meditation yields no real results. One must rely(depend) on the eternal soul, which is God. Only then can they achieve anything.

Many yogis have depended upon such a soul and have become great beings, often referred to as gods. Therefore, one must connect with that eternal soul through the meditation technique of 'Observation of Breath'. It is not possible through guided meditation which depends on the mind. Thus, it is important to understand that guiding is not meditation.

Lord Krishna also said that

**Shlok||**

**Trigunyavishaya Veda Nistrigunyo Bhavarjuna |**

**Nirdvando Nityasattvastho Niryogakshema Atmavan ||**

**(B.G 2-45)**

Meaning: "Arjuna! The Vedas speak of worldly matters that are characterized by the three gunas (qualities). You should be-

come one who has transcended(go beyond) the gunas, one who is free from dualities, one who constantly depends on pure Sattva, and one who is not concerned with personal wellbeing and welfare. Only then will you attain self-knowledge(soul knowledge).

Here, Lord Krishna advises to transcend(go above and beyond) the three gunas(qualities), which are related to the mind. This means he is instructing to overcome the mind. The essence of his message is to go beyond the mind and attain the state of the soul.

In guided meditation, one does not overcome the mind; they remain stuck with it. Only through 'Observation of Breath' can anyone truly transcend(go above and beyond) the mind.

Shlok||

**Ananyashchintayanthomam Ye Janah Paryupasate |  
Tesham nityabhiyuktanam yogakshemam vahamyaham ||**

**(B.G 9-22)**

Meaning: I will take care of the well-being and welfare of those who, without any other concerns, trust in me and are always devoted to meditating on me.

Here, when Lord Krishna says 'me,' it does not refer to a form or a photograph; it should be understood as the soul. This means one should concentrate on the soul, not just on words. When one concentrates on the soul, Krishna assures that he will take care of their well-being and welfare. This is possible only for those who, through 'Observation of Breath', direct their attention to the soul but it is not achievable for those who concentrate on the mind through the practice of guided meditation. Therefore, it is important to understand that guiding is not meditation.

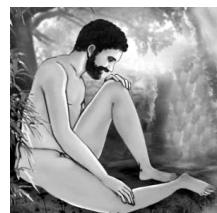
# Messages of Yogis

The message of the Yogis is that "The state of an empty mind is the path to the removal of suffering."

At present, humans are struggling with various kinds of sorrows. They are making many attempts to overcome them. They are performing rituals, prayers, and Namaz(worshiping style of muslims), and going to pilgrimages. They are seeking guidance from gurus and swamis. Some are even changing their deities(God) and altering their belief system of worship. However, despite all these efforts, they are unable to escape from their sorrows.

## YOGI VEMANA

"Manase Maya Mrugamou  
Manasemiti Paiki Mariponika  
Manasunu Manasuna Champina  
Manasande Mukti Mahilo Vema!".  
(English)



The mind is like an illusory creature.

What is the mind if it does not forget worldly attachments?

The mind that conquers the mind itself,

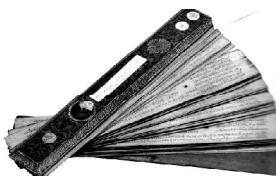
That very mind finds liberation on this earth!

Meaning: Just as the illusory creature troubled Sita Devi, the human mind also subjects(puts) people to various kinds of hardships.

Vemana Yogi says that if such a mind is emptied or silenced, one can attain liberation from all sorrows. Here, if the mind is empty, it is as if there is no mind at all, same to being dead. That is why Vemana Yogi expressed it this way.

This state can be achieved by placing "concentration on the breath," as taught by Patriji, and reaching the third state in meditation.

### A VERSE FROM SHRUTI (A SACRED SCRIPTURE IN HINDUISM)



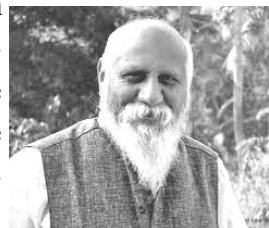
"Manushyanam manayeva kaaram bhabda, moksham" which means "The mind alone is the cause of attachments and liberation for humans."

From the shruti verse, it can be understood that the attachments of humans is the cause of sorrow, while liberation is the cause of freedom from birth, and it is the mind that is responsible for both.

If such a mind can be brought to a still state through "observation of the breath," gradually reaching a pure state and ultimately a state of emptiness, then liberation can be attained, as stated in the shruti.

### BRAHMARSHI PATRIJI

Patriji said, 'Knowledge comes from meditation, and liberation comes from knowledge.' Meditation involves "observaton of the breath", gradually attaining a state where the mind is not active, leading to a state of emptiness. Through this, one can gain self-knowledge(soul-knowledge) and self-experience(experience of soul), thereby achieving liberation.



## AVATAR MEHR BABA

"THE REAL THINGS ARE GIVEN AND RECEIVED ONLY IN SILENCE."



Meher Baba explained that the true essence of what humans need-peace, joy, righteousness, love, compassion, self-knowledge(soul-knowledge), and liberation-can all be found in inner silence.

Inner silence refers to a state where the mind is at complete rest.

## YOGANANDA PARAMAHAMSA



"By attaining inner silence through Kriya Yoga, one can achieve liberation."

Kriya means something that happens without our involvement. Breathing is one of such actions that takes place in our body.

Yoga means union. Kriya Yoga means being with the breath, that is, "observation of the breath." By doing so, we empty the mind and reach a state of inner silence, where the mind ceases(stops) to function. If we continue this meditation practice intensely for several months or years, the mind becomes completely empty. Once that state is achieved, one can attain liberation from suffering.

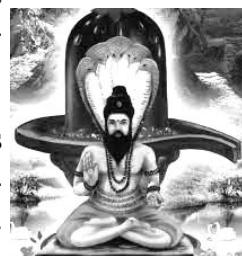
Here, in the first one reaches a thoughtless state, which means they attain inner silence. Even after achieving such a silent

state, if the practice is intensified further, gradually the mind reaches a state of absolute(complete) silence.

Similarly, if the practice continues further and further, the mind progresses from absolute silence to a state of "Maha Pari Nishabda" (great absolute silence). This is referred to as making the mind "Maha Parishunya" (greatly empty). At that point, one can hear the inner sound of "Omkar." After that, one experiences self-realization and becomes a fully enlightened soul. Such individuals are permanently free from suffering. Therefore, understand that Kriya Yoga is a meditation practice of "observation of the breath."

### SAGE PATANJALI

"Yogaha chitta vritti nirodhah" meaning "Yoga is the cessation(stopping) of the fluctuations of the mind."



Patanjali Maharshi explained that yoga is the restraint of the mind's fluctuations. To attain a state of yoga, one must control the fluctuations of the mind, which means emptying the mind. The path to achieve this is the practice of meditation by "observation of the breath" taught by Patriji.

### ADI SHANKARACHARYA



**"Satsangatve Nissangatvam  
Nissangatve Nirmohatavam  
Nirmohatve is Nischalachittam  
Nischal Chitte Jivanmukti"**

(English)

"In the company of the good, there is non-attachment;  
In non-attachment, there is freedom from delusion;  
In freedom from delusion, there is a still mind;  
In a still mind, there is liberation in life.

Meaning: Satsang means association with truth, which is the self (Soul). As a result, detachment (Asangata) towards the untruthful world (the universe/the world) arises, meaning the attachment (Sangam) is released. Such detachment removes delusion, or the illusion of attachment (Vyamoha).

Sri Adi Shankaracharya has said that once delusion (Moha) is destroyed, the mind (Chitta) becomes still. It is through this stillness, or the emptiness of the mind, that self-realization (Atmajnana/ soul-knowledge) is attained, leading to Jivanmukti - liberation while living - which means being freed from sorrow permanently.

Association with the self(Soul) is possible only through practice of meditation by "Observation of the Breath " Therefore, understand that meditation (Dhyana) itself is Satsang.

## What did Lord Sri Krishna Said?

**Trigunyavisya Veda Nistrigunyo Bhavarjuna. |  
Nirdvando Nityasattvastha Niryogakshema Atmavan ||**

**(B. G. 2-45)**



Meaning: Arjuna, the Vedas deal with matters pertaining(relating) to the three gunas (qualities/ characteristics) and worldly affairs. You should rise above the three gunas(qualities/characteristics), be free from dualities, always remain in pure sattva

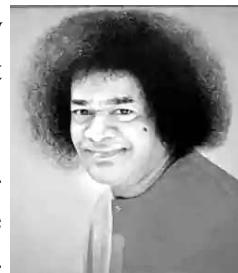
(goodness), and be the one who isn't concerned with personal wellbeing and welfare. Become established in the knowledge of the self (Soul). What he meant was:

The state beyond the three gunas (3 qualities/Trigunas) is the Nirguna state(state of having no qualities/ characteristics). Such a Nirguna state is attainable only through the third stage of meditation, which is "observation of the breath," where the mind is made empty (void).

### **SATHYA SAI BABA**

Divine consciousness arises only when the identification with the body or bodily consciousness(Deha Bhava) is transcended(left beyond).

As long as humans have a sense of body-consciousness, all kinds of sorrows are inevitable(unavoidable). The cause of this body-consciousness is the mind. Therefore, as Vemana said, if the mind is "killed," meaning made void(completely empty), immediately one attains self-consciousness(soul- consciousness), or divine awareness. They will be freed from sorrow and live in bliss.



The path of making the mind void(completely empty) is the practice of meditation by "observation of the breath."



### **SRI VEERABRAHMENDRA SWAMY**

**"Snanamandu ledu, Panamandu ledu  
Mantra Tantramulandu mahima ledu  
Manasu Kudirineni Ghana yogi taanavunu  
Kalikamba Hamsa Kalikamba"**

(English)

There is nothing in bathing, nothing in a drink;

There is no power in mantras and rituals.

Only the one whose mind is steady

Is the true yogi-Kalikamba, O Kalikamba!

Meaning: There is nothing in river baths or sea baths. Even the sacred water taken in temples or drinking Ganga water yields no results. There is nothing in mantras or rituals either. If you can elevate(raise) your mind to a state of formlessness(nirguna) in meditation, you can become a yogi and free yourself from sorrow. That is true liberation.

To bring the mind to a state of formlessness(nirguna), one must practice meditation by "observation of the breath"!

### **KALKI BHAGWAN**



Said that, "Liberation is the act of freeing the senses bound by the mind from imprisonment of the mind"

The sensory organs and motor organs of a human being function according to the dictation of the mind; therefore, they are indeed imprisoned by the mind!

When the senses are bound by the mind, human life becomes filled with sorrow.

Therefore, they must be freed from the captivity(imprisonment) of the mind. When the mind is made void(completely empty), the senses gain freedom, leading to liberation from sorrow. The path to emptying the mind is the practice of meditation by 'observation of the breath.'

## GAUTAMA BUDDHA

A human must practice 'Anapanasati meditation' to achieve Nirvana, which means permanent liberation from all sorrows. Then, divine knowledge and enlightenment arise. Those who attain this will be freed from all suffering.



## JESUS CHRIST



"For 40 days and 40 nights, he ate nothing." This means that Jesus did not eat anything for 40 days.

This means that Jesus not only underwent physical fasting for 40 days, refraining(avoiding himself) from eating, but also practiced mental fasting, that is being free from any thoughts. He remained in a meditative state for 40 days without the distractions of the mind, achieved inner stillness, and attained divinity, reaching a state of non-dual samadhi.

That is why Brahmarshi Patriji stated that, according to the experience of spiritual science, the teachings of one guru will never differ from those of another guru. In any realm and at any time, spiritual knowledge, which means truth, remains the same. This is why it is said, 'Ekam Sat'-'Truth is one.'

Therefore, it is important to understand that all yogis speak of one solution for relief from sorrow. They all point to the same path, which is the 'Path of Truth.' By practicing 'observation of the breath' meditation, one can discover a way to be freed from sorrow not just temporarily, but permanently.

Therefore, it is important to understand that 'observation of the breath' is the only meditation, while 'guiding' is not considered meditation.

# Meditation is a sacred program

Meditation is participating in a sacred practice, and based on what we have learned so far, there is nothing greater or more sacred in existence in the universe.

The reason is that in meditation, we transcend(rise above) the physical state, surpass(cross) the mental state, and remain in the state of the soul, meaning we are with the soul. Being with the soul is, in fact, being with the Supreme Brahman(universal consciousness). The Supreme Brahman(universal consciousness) is greater than all whom we consider as gods.

Moreover, one who practices meditation with intensity-not just for days, but for months and years-can realize the soul, that is, the Supreme Brahman(universal consciousness). This realization is called self-realization. For such individuals, all karmas are burned away, all sorrows vanish, and they will no longer be subject to(put through) rebirth. This is called Nirvana, or Moksha.

Look, people naturally go to temples and seek darshan of an idol. Even by gazing at that idol for just a few minutes, they believe they have earned great merit(virtuousness) and feel their life is blessed. Now think about it-if simply seeing an idol brings so much merit(virtuousness), how much more merit(virtuousness) would one gain by directly seeing, or realizing, the true Divine? Not just merit(virtuousness), but Moksha itself would be attained.

That is why those who understand the Divine, and have known that the Soul is the Divine, strives for self-realization. They work hard for it, make many sacrifices, give up comforts, and renounce(leave behind) everything. This is because they under-

stand that the temporary pleasures of the world cannot free them from sorrow. Therefore, as Shirdi Baba said, they seek to attain 'self-realization,' which alone can permanently free them from sorrow.

Such people seek guidance from many gurus for that path, go to the Himalayas, serve those gurus diligently(attentively), and learn the practice of meditation. They follow it with complete sincerity and dedication. Ultimately, they are able to realize the soul, which means they can perceive the Divine or the Supreme Being(the universal consciousness). They make their lives fulfilled. For such people, there is nothing left to achieve on earth. Therefore, they no longer need to come back to earth, and they don't. Such people are said to have attained moksha (Nirvana).

Therefore, one must understand that meditation, which allows one to experience such a divine presence, is a very sacred act. Just as a person goes to a temple with utmost purity and devotion, one who practices meditation should also treat it as a sacred act and meditate with a pure heart and sacred intention.

However, meditation should not be done merely for healing, gains, or experiences. Those who approach it this way will not receive the true benefits. Therefore, understand that meditation is very sacred and that self-realization is the ultimate human goal. Practice 'observation of the breath meditation' with dedication and purity.

# **POSSIBLE DOUBTS REGARDING GUIDING**

At present, guiding is not meditation. When emphasized to practice meditation by "observation of the breath" as taught by Patriji, many people express various doubts:

- ▲ Some ask, "Isn't Patriji making us meditate while playing music? When listening to music, the mind is still active, right? Then why is Patriji letting us meditate with music?"
- ▲ Others say, "When we're being guided, no thoughts come to us, and we are able to sit well."
- ▲ Furthermore, when it's said that guided meditation isn't the correct approach, some ask, "Aren't the ones teaching guided meditation also disciples of Patriji?"
- ▲ Others mention, "Isn't Patriji himself who broadcasts on PMC channels?" Some say, "It was Patriji who inaugurated our Zoom session."
- ▲ Some ask, "If guided meditation isn't the correct approach, then why doesn't Patriji criticize it?"
- ▲ Others share their experiences, saying, "We are doing guided meditation, and it works for us. We've received this benefit." Hearing such experiences, some ask, "Then they've gained benefits from it, right?"

They ask various kinds of questions and express doubts. Therefore, let us resolve all those doubts.

## **1. Isn't Patriji making us meditate while playing music?**

Look, when we ask people to sit silently and observe their breath during meditation, many respond by saying, 'Patriji plays

music during meditation, right? That's why we also meditate with music.'

But here, there's something important to remember. "You should never do what the Guru does; you should do what the Guru instructs."

This is because the best Gurus, enlightened Gurus, possess great power and can do anything. No one knows why they do certain things. Whatever they do, it is always correct because they have that immense power. However, if we try to imitate them just because they did something, we are the ones who will face the consequences.

Let me give you an example... When Shirdi Baba used to cook, he would mix the food with his hand instead of using a ladle(spoon). Now, if we try to do the same just because Baba did it, what will happen? We will burn our hand.

The reason is that he is different; we are ordinary. They are capable of anything because of their great power. That's why we should do as they say, not as they do.

If we observe here, Patriji instructs us to 'observation of the breath' during meditation. When we look at many of the books written by him, he describes the method of meditation. Even in his book 'Anapanasati', he never mentions using music during meditation. However, he conducts meditation sessions with music. This means what he says and what he makes us practice might seem different, and we should understand that there is a different reason behind it.

In the programs and yajnas (spiritual activities) organized by Patriji, there is a large crowd, with many new people attending. Therefore, if they are asked to sit in meditation for an hour, many

cannot do it.

That's why Patriji plays music. While listening to the music, they will be able to sit for an hour, though they may not reach the "meditative state." However, after an hour, when Patriji says "okay," they open their eyes and feel like they have meditated for an hour. This gives them the faith that they can meditate even after going home.

Patriji plays music to establish this faith in new people. There are also other reasons for playing music. In large group meditation sessions, there are often distractions and disturbances. For example, some people may have their cell phones ringing, some may snore, some may cough or sneeze, and some may bring small children who cry during the session. Music helps to cover these distractions.

With so many kinds of disturbances, those sitting for meditation cannot reach a true meditative. That's why he plays music at a loud volume. In that loud sound, all the small noises get blended in and masked. These are some of the reasons why music is played during meditation.

However, in his method of meditation or in the "Anapanasati" book, nowhere is he mentioned to use music.

Therefore, one must follow what the enlightened masters and supreme gurus have said, not do what they have done.

For example, if your TV is broken and not working, and you try to fix it by opening it yourself, what will happen? You will likely cause more damage, right? That's not your job, it's the mechanic's. So, everyone must stick to their own duties.

Let's look at another example, If you want to drink coconut water but can't climb a coconut tree, and if you force yourself to

climb it, what will happen? If you fall, your life could be in danger, right? So, it's okay if you don't drink the water; it's not a big loss. But if you try to imitate someone else who can climb, you might face disastrous consequences.

Similarly, someone who doesn't know how to sing shouldn't try to sing. If they do, they may lose the respect they had. Someone who doesn't know how to dance shouldn't attempt to dance. Someone who is not good at acting shouldn't try to act. One shouldn't attempt a business beyond their capacity. Someone who doesn't know how to drive should not drive.

Therefore, one must only do as much as they are skilled, depending on their capacity, and capability and should not imitate others. If they do, they will end up facing even more difficulties.

For example, what would happen if a fox tried to imitate a tiger? This is why Patriji often says, "A tiger must behave like a tiger, and a fox must behave like a fox."

Patriji also gives another example: "When the dog stayed silent after seeing a thief enter the house, the donkey tried to take on the dog's job and brayed loudly, only to be beaten to death by the owner." He emphasizes that we must behave according to our own level. When we grow, what was once someone else's role will become ours naturally. But if we imitate it prematurely, it's like a baby bird trying to fly without fully developed wings-it will fall and bring harm to itself.

So, no matter who it is, we should not try to imitate what the guru does, because we have not yet grown to the guru's level. Instead, we should focus on doing what the guru teaches.

# Thoughts rising in Guiding

One thing to keep in mind is that the mind can only do one thing at a time. It cannot do two tasks simultaneously.

Similarly, when closing our eyes during guided meditation, thoughts naturally arise. However, in guiding, masters provide many messages and those meditating imagine them. At that point, the mind, which is immersed in thoughts, shifts towards the words being spoken.

Since the mind performs the second task of listening to words, it seems like there are no thoughts. But once the guiding stops, the mind returns to its thoughts. What they have done here is not eliminate the thoughts but shifted the mind from thoughts to words. It is not that the thoughts are gone or that they are emptied out.

However, if one observes their breath, the thoughts gradually reduce, and eventually, in a certain state, all thoughts stop, and one reaches a thoughtless state where the mind is not active. This cannot be achieved through practice of guiding.

Let's take an example: when someone is struggling with various troubling and unbearable thoughts, they seek relief by watching a movie or a TV serial. As long as they are watching the movie, those thoughts do not trouble them.

The reason is that their mind has shifted from those thoughts on the movie. But as soon as the movie ends, the thoughts return as usual. The same thing happens during guiding.

That means, as long as we are listening to the words, there are no thoughts. But as soon as the words stop, the thoughts return. Therefore, during guiding, it's not that there are no thoughts; it only seems like there are no thoughts because the mind has been redirected from its thoughts to the words.

However, 'observation of the breath' gradually reduces the thoughts and leads to a state where there are no thoughts. So, understand that it's not about redirecting the mind but about emptying it. That is meditation. This is why guiding is not considered meditation.

# Those who teach guiding are also disciples of Patriji, right?

One thing to consider here is that all those who conduct guiding are disciples of Patri. But you must follow Guru Patriji himself and do what he says. There is no benefit in following a disciple.

A disciple is one who is still learning, whereas Patriji knows everything and has attained Brahma Gyan (ultimate knowledge). Therefore, wise individuals follow Guru Patri and gain benefits.

If you follow the disciples instead, you will be the one at a loss. That's why you should practice 'observation of the breath' Meditation taught by Patriji and understand that guiding is not meditation. Follow Guru Patriji.

Especially for those new to meditation, what I would suggest is that you first listen to the videos where Patri talks about meditation. It is essential to read the book 'Anapanasati' written by Patriji. You can practice what any master teaches, as long as it aligns with what Patri says. However, if you blindly follow the disciples without first listening to or reading what Patri says, you will be the one at a loss.

So, understand what Patriji teaches first. Even now, it is not too late.

# **Isn't Patriji himself who is broadcasting in the PMC channel? He started the 'Guiding Zoom,' right?**

Some people say that our 'Guiding Zoom' was initiated by Patriji himself.

To resolve this doubt, first, you need to understand one thing.

You need to understand the truth: 'I am not the body, I am the soul.' Only then will this make sense.

Since time immemorial, for millions of years, this creation process has been ongoing. The primordial souls and the complete souls in this creation continue to create these souls. The souls created in this way evolve over hundreds of thousands or millions of years and eventually become complete souls.

Therefore, all those souls are in various stages of evolution. That's why Patriji says that human souls have to take about 400 to 500 births to reach a state of no birth. Thus, it is important to understand that human souls are in various stages of evolution.

Patriji has categorized such souls into seven types:

1. Infant soul, 2. Child soul, 3. Young soul, 4. Mature soul, 5. Elder soul, 6. Liberated soul, 7. Complete soul

(You can better understand all these concepts by reading the books 'Yoga Parampara' and 'Atma Vijnanam' written by Patriji.)

That's why the behavior of all humans is not the same; it varies in different ways. Their behavior depends on their level of

evolution. Therefore, those who lack this knowledge and do not understand this concept often ask various questions. Let's also resolve this doubt.

Naturally, unless they reach the elder soul state, even if the truth is told, it will not be understood. They live in untruth and rely on falsehood.

Those who have reached the elder soul state can be considered as individuals in postgraduate education. They come to the path of meditation solely for 'self-knowledge.' They understand the Patriji teachings well. That is why they practice the 'observation of the breath' Meditation he taught. In a way, we can say they are in 'self(soul)-state.' They have an interest in the truth. On the other hand, the infant souls, child souls, young souls, and mature souls are in various stages of evolution. We can consider them as individuals studying elementary, high school, and college education.

They come to the meditation path with various desires, problems, pains, diseases, and difficulties. They do not have an interest in 'self-knowledge(soul- knowledge).' They lack an understanding of the truth and do not understand it when explained. What they primarily seek is: 'How can we get out of troubles? How can our desires be fulfilled? How can diseases be alleviated? When will experiences come?'

Therefore, they are attracted to anything that speaks about problems, diseases, desires, or experiences. They do whatever they are told. That is why when someone in guiding says, 'Your problems will go away, diseases will be cured, desires will be fulfilled,' they become attracted to the guiding. Even when Patriji said, 'There

are no various meditations,' they do not understand. Their desires and problems remain most important to them.

Such individuals will not absorb the 'truth' taught by Patriji unless they take several more births. They will not understand the 'observation of the breath' Meditation that Patriji taught.

That is why Patriji conducts sessions on the PMC channel and starts such Zoom meetings specifically for them. If one thinks that it is correct meditation if Patriji has done that, they will be the ones at a loss! They will be the ones deceived!

The reason for all this to be understood is because even those who have evolved to the elder soul level are attracted to guiding and remain stuck in it. This is all said for their sake. There is no other reason.

Regardless of whether one knows or does not know, or in whatever state they are, if they can use their intellect and practice the 'observation of breath' Meditation taught by Patriji, they will progress spiritually very quickly and gain a lot. Otherwise, they will fall behind for many births.

So, understand that just because it is played on the PMC channel does not mean that the practice of guiding meditation is correct. If you think that the guiding is right just because Patriji started the Zoom sessions, you will be the one at a loss.

Patriji gives everyone freedom. However, if you do not use your intelligence, you will be the one at a loss! If you misuse the freedom given by Patriji, thinking it's right, you will be the one disappointed!

# **"If Guiding is not meditation why didn't Patriji criticize?"**

Patriji knows that among those who come to meditation, some are ignorant, and they do not listen even when told. Such people must learn through experience; they won't listen if you just tell them.

After participating in guided meditation for three or four years, they experience no change, and no wisdom grows within them. They remain as they were three years ago. Their behavior doesn't change, their energy doesn't increase, and they see no benefits. Then, they start to wonder, 'Why have I been doing guided meditation for so long, and why haven't I experienced any changes?'

At that point, they think, 'Perhaps this guiding isn't the right meditation! I've been unnecessarily doing this. I didn't follow Patriji's instruction of meditation by "observation of the breath." How much have I lost because of that!' They then regret their mistake and leave the guiding behind, coming into the meditation of "observation of the breath."

Such people must learn through experience, but they won't listen if Patriji just tells them. That's why Patriji doesn't oppose guiding. Therefore, understand that an enlightened master like Patriji knows everything-nothing is unknown to him! Misunderstanding will only bring loss.

Why ask so many questions in the first place? Didn't the Buddha think of all these things? Didn't Patriji understand them? Are they lacking intelligence? With a little common sense, one can grasp this. Without unnecessary experiments, blindly follow Patriji's meditation of "observation of the breath." Gain wisdom and benefit in life. Therefore, understand that all these are foolish doubts!"

# About healing diseases through guided meditation.

Some people say, 'We are doing guided meditation, and this problem has been reduced, or we have experienced some benefits.' They talk about it and tell them as part of their experiences. Hearing this, others may ask, 'They benefited, didn't they?' Let's understand that.

In our society, there are many who talk about difficulties, diseases, and problems.

But there are very few who speak about the soul and self-knowledge.

That's why, instead of focusing on those other things, I keep saying, 'First, understand the concept of the soul! Attain soul or self - knowledge!' I give more importance to these and emphasize them, asking you to understand. The reason is that not everyone can talk about the soul and self-knowledge.

But the moment you gain an understanding of the soul, half of your suffering, caused by the problems and difficulties you face, will disappear.

When you meditate by "observation of the breath", you will gain energy and be able to go through anything. If you find you are unable to, then it means that despite your meditation, you haven't gained energy.

That's why I say, 'Do silence meditation.' In guided meditation, you won't gain energy, the energy does not increase; it might bring a little satisfaction to the mind, but nothing more.

The reason is that in guided meditation, they direct you by

saying, 'Imagine your disease is gone, imagine the pain has reduced, imagine your problems are solved, imagine your struggles have disappeared, imagine your knee pain is gone, imagine that you have a relief from headache!' The practitioners of guiding feel very satisfied with this. With that satisfaction, they keep doing it, not just for a month, but even for 108 days.

If you observe, what they tell you to imagine on the first day is the same thing that they repeat on the 108th day. This means that the problem hasn't really gone away in those 108 days, right? But by imagining it, they feel at peace and satisfied.

Many people go to temples, churches, and mosques. Why do they go there? Because when they go, they pray to God: 'Save me, Lord, help me, Lord, protect me, Lord, heal my diseases, Lord, fulfill my desires, Lord.' Through such prayers, a strong belief is created within them that their God will definitely help them, that He will come and protect them. With that confidence, they go through their hardships.

Their belief is, 'If not today... then tomorrow or the day after, He will somehow get me out of this situation; He will somehow remove my struggles.' That is the confidence they hold.

If they don't go to the temple or church, they say, 'What's the point of living? I will die.' But by going to the temple or church, they gain confidence. With that confidence, they expect that their problems will be reduced. When they wait for a long time, the karma they need to experience eventually gets resolved. As they go through the suffering caused by the sins they committed, the suffering fades over time, and they come out of it.

When the suffering ends, they think, 'My God saved me and

got me out of this trouble.'

They strengthen their faith in that God, thinking, 'My Shiva, my Rama, my Krishna'-this is what Hindus believe.

Similarly, Christians go to church and pray. Through prayer, they express all their troubles. By praying, they hold on to the belief that 'Jesus will definitely be with me, He will save me, He will rescue me from my troubles.' When their karma ends, and they are freed from suffering, they think, 'My Jesus saved me.'

However, some people, no matter how many temples or churches they visit, don't see their suffering go away. They wait for a long time, but eventually lose patience. For such people, someone nearby might say, 'Why do you keep going to the temple? That's why your life is like this, and your suffering isn't going away. Look, just go for prayer once. There, they will sprinkle coconut oil or give you some blessing, and your suffering will disappear.' Poor people, after suffering for three months, six months, or even a year, finally think, 'Let's try it once.' They go, and after the sprinkling of the coconut oil or some other ritual, their suffering ends in a few days. Then, they think, 'All this time I followed lord Ram, and nothing worked, but when I turned to Jesus, it got better,' and will convert their religion.

So, what actually happened there? He had been suffering for six months, but nothing changed. But why did his suffering reduce within four days after changing his religion? The reason is that he had already experienced most of the karma he was supposed to go through over those six months. If he had waited another four days, his suffering would have ended in the same religion, but he changed his religion at that point, and the result was visible. Therefore, he thinks, 'It's all because of that [new] God.'

But in reality, it wasn't because of lord Ram or Jesus. The reason the suffering ended is because he had already gone through all the karma he had to go through.

Why do people perform these prayers and rituals? It's because they have the belief that 'God will come and save me.' This faith allows them to go through patiently, and by going through, their karma is completed, and they come out of their suffering.

The same thing happens in guided meditation. Some people participate in guided meditation for a while, and when their karma, which they had been experiencing for a long time, is completed during the period they are doing the guiding, they come out of their suffering. Then, they think, 'I did guided meditation, my karma is gone, and I have come out of my suffering,' and they say this to others."

Therefore, remember that karma didn't disappear because of doing guided meditation for 30 or 40 days. The karma was completed, and the suffering ended only because they went through the consequences of their actions over a long period of time. The same would happen if they participated in 'Gudakesha' meditation, made a vow to Venkateswara Swami, or attended Jesus' prayers. It's not due to anyone's greatness; it's simply because they went through the karma they were supposed to for that many days.

If you think about it, you'll understand. In any form of practice, worship, or path, it's not that everyone is relieved of their problems. Only one or two people say, 'We have been saved,' but not everyone says that. If everyone experienced relief, or if it worked for everyone, then why are there hospitals? Why are there so many different methods? Why are there thousands of approaches worldwide?

Everywhere you look, people are suffering from diseases, hospitals are increasing, pharmacies are growing, and medical colleges are expanding. The donations they receive are in crores. So, if these different types of meditations or religions were curing diseases, there shouldn't be a single sick person. But that's not happening. Therefore, understand this: Their suffering ended because they had experienced it, not because of the practice of guiding.

That's why I say, 'Be a little patient; your karma will be completed, and you will automatically come out of your suffering.' I also say, 'Meditate more and increase your energy. When your energy grows, you will easily go through and overcome any hardship.'

So understand this! To increase your energy, you must 'observation of breath' and meditate, but not 'concentrarting the words.' What do they say in temples or churches? It's the same as what they say in guided meditations: 'This will go away, that will go away, he will come, they will come, they will come from that higher realm, they will come from this higher realm.' But no one is coming, and nothing will disappear. No one is going to uplift us; we must uplift ourselves.

This is exactly what Krishna said, what Buddha said, and what Patriji has also taught us. Therefore, meditate by 'observation of the breath.'

In Hinduism, they say the name of whichever God people have faith in. In Christianity, they say Jesus, and in Islam, they say Allah. When it comes to our society, they talk about 'this world and that world,' 'this master and that master.' But one must realize that we have to uplift ourselves-no one else is going to save us. Seth also clearly said, 'You are the creator of your reality.' This

means that you are the reason for your suffering, and likewise, if you want your suffering to end, your own effort is the only reason that will make it happen.

Therefore, meditate more. Acquire knowledge. You will easily come out of your karmas.

Guiding masters read one new book after another. They mention the new names in those books, saying, 'You sit in meditation. That master will come and help you.' Unfortunately, these people, with that confidence, think, 'They will come and take away their disease, they will take away this pain, they will take away that pain.' Their karma may resolve for some of them. However, for those whose karma does not resolve, it may not go away at all. The one who has resolved their karma will think, 'Wow! I followed guiding, and my suffering has gone away.' But in reality, it is not because of the guiding. They need to understand that their karma has completed. Because nothing happens against the laws of creation.

Many do not understand this. Therefore, regardless of who you are or what you do, 'observe the breath.' Increase your energy. You will automatically go through anything.

Did not Ramana Maharshi go through? When he had cancer, he did not pay attention to the wounds while the maggots were eating away at him. Similarly, when Jesus was being crucified, he was still smiling.

If you increase your energy like them, no matter how much sorrow, pain, or hardship you have, it will not matter. If you remain patient for a while, those difficulties will go away because nothing is permanent. Thus, you need to increase your energy to

go through them. I am not simply saying about three-day classes in Bhimavaram. There, you will learn many such things. By meditating more, you will greatly increase your energy.

Look, without proper meditation, how can one get energy? Therefore, understand this! It's not just about closing your eyes; you need to close your mind.

How can meditation happen just by closing your eyes? Meditation occurs only when the mind is closed. How do we close the mind? By 'observation of the breath' as mentioned by Patriji.

The reason I keep talking about the Bhimavaram class is that for the past 18 years, hundreds of people have been meditating there every month in that meditation hall. As a result, immense vibrations have been created there. Anyone who sits in such a place, no matter how new they are, will unknowingly get into a meditative state. They will hardly be aware of sitting there. Thousands of people have come so far, and everyone has the same experience.

Patriji also said, 'Just because it is a pyramid doesn't mean it contains energy. Energy is created in a pyramid where meditation occurs regularly.' If there is a pyramid but no meditation, what energy can be created there? There won't be any energy at all. Many places have pyramids that are merely decorative. Energy cannot be created in such pyramids. They are just pyramids in name. Therefore, it's not about the pyramid; meditation must happen regularly anywhere. There should be no useless talk or actions there.

Many people say, 'We meditate at home, but we can't do it at home.' The reason is that they have televisions, serials, and movies playing at home. There's all that noise, shouting, cursing, and news.

In such a room, those vibrations are effective. If someone tries to meditate in that room while those vibrations and noises are present, they will still be there, mixed in the air. How can they meditate under such conditions? They say, 'I can't meditate... I can't meditate.' That's the reason!

But the reason meditation is effective in Bhimavaram is that there are no meetings, no politics, no weddings happening in that meditation hall; only meditation takes place there. Isn't there immense energy when so many people meditate together?

You see, whenever there is a great event, movies often show gods raining down flowers. They depict it as if they are sending flowers from above. Similarly, when we meditate, it is as if a great event is happening. The gods are showering flowers from above, which means that energy is flowing. When this energy flow is continuous, it gets immersed. When we sit in such a place, we don't even feel like we are sitting there.

Recently, my wife said, 'For some reason, when I sit in the meditation hall, I don't feel like getting up. I go very deep.' She also said, 'When I sit in that seat and talk, I unknowingly say a lot of spiritual subjects.' So, why has such energy formed there? What does 'energy field' mean? Wherever meditation is practiced daily, energy is created there. Where energy is created, it becomes an 'energy field.' So, take advantage of this opportunity well.

Therefore, understand that guiding is not meditation. Energy does not come from it. It does not provide any benefits. There is only a sense of satisfaction.

# VARIOUS TYPES OF MEDITATIONS

First, we need to understand what Patriji clearly stated. He said, "There are no various types of meditation; there is only one meditation, which is 'observation of the breath.'"

Now, let's explore the different types of meditation that have emerged recently:

## 1. Inner Journey

'Inner Journey' refers to an exploration within. But where do we need to travel within? What is there inside? Let's find out.

A human being consists of the body, mind, and soul. It is important to understand that the soul is God, or the Supreme Being(universal consciousness), the highest entity in creation. Therefore, within the body is the mind, and within the mind is the soul. So, an inner journey means reaching the soul, which is essentially God.

How is this possible? It is only achievable through the meditation technique taught by Patriji called "observation of the breath." This is because, in meditation, we first close our eyes. Once we close our eyes, it feels as if we have entered within the body. Immediately, thoughts arise, which are generated by the mind. At this point, we have stopped at the mind. Then, we cut off the thoughts and focus on the breath. Again, thoughts arise, and again, we cut them off and observe the breath.

By doing this repeatedly, eventually, a state with no thoughts

emerges.

This state is called "meditative state." Here, the mind ceases to function, which means we have gone beyond the mind. And what lies beyond the mind? It is none other than God, the soul. So, we are in union with the soul.

By "observation of the breath" in meditation, we journey inward-first into the body, then into the mind, and ultimately reaching the soul. This is called the journey inward, or "Inner Journey."

However, in guiding sessions, they have you close your eyes, which may seem like going inward into the body. Then, thoughts arise, as the mind starts to work. At that point, we stop at the mind, and the guiding master starts giving messages. While listening to those messages, you imagine what they are telling you, which means you are listening to words coming from the outside. So, the mind, which is inside, is actually concentrating on what is coming from outside. This means you are not journeying inward but rather outward.

Thus, what they are leading you through is not an "Inner Journey" but an "Outer Journey." The name given is "Inner Journey," but what they are guiding you through is actually an "Outer Journey." If you give it a thought, you'll realize this. Remember, truly reaching the God within, the soul, is the real "Inner Journey."

This "Inner Journey" is only possible through the practice of "observation of the breath" meditation taught by Patriji. It cannot be achieved through guiding.

# "J. T. T. P."

## (JOURNEY TOWARDS TRUE PATH.)

"J.T.T.P" means the path of truth, which signifies the journey toward truth. Remember, truth means God, which means the soul. The path of truth is the journey toward the soul. So, where is the soul? The soul resides within the mind, which is inside the body. This means that we must go beyond the body and also beyond the mind. The way to do this is through the meditation technique that Patriji has given us, which is "observation of the breath meditation." We have discussed this many times before.

In "J.T.T.P," people are made to sit with their eyes closed, they talk and guide. As they listen to these words, their mind becomes preoccupied, and therefore they cannot go beyond the mind and reach the soul.

Remember, that the mind is untruth. If you stop at the mind, you stop at untruth. Therefore, guiding is not the path of truth but the path of untruth. This means it is not the "TRUE PATH" but the "UNTRUE PATH."

So, whatever is said or done in guiding is the "Untrue path."

However, the "observation of the breath meditation" that Patriji has taught us is the real "True Path," the path of truth.

# CONNECTING WITH THE LIGHT

Light means illumination. One of the characteristics of God is light, which signifies radiance, an infinite brilliance, something that surpasses even sunlight. That is why yogis say that God's radiance is greater than the light of a million suns.

Therefore, one should know that connecting with light means connecting with God, which means connecting with the soul, or being in touch with the soul.

As we mentioned earlier, to be in touch with the soul, one must practice the meditation that Patriji taught, which is "concentration on the breath" meditation. By practicing "observation of the breath" meditation, anyone can connect with God.

However, stopping at the mind during guiding creates a connection with the mind that lacks light. So, understand that what is spoken about is a connection with light, but what is created is a connection with a mind without light. Therefore, those who follow what Patriji taught will be on the right path.

# Karma Cleansing Meditation - Karma Consequence Meditation

Diseases and hardships that naturally come to humans are the result of their past sinful karma. Going through the difficulties that arise from karma can be very tough. That's why people often seek ways to escape their sufferings. Some of these people turn to the path of meditation. To attract such individuals, they are introduced to Karma Vipaka(Karma consequence) and Karma Cleansing(karma prakshalana) meditations. They are told that by practicing this meditation, their karmas will be cleansed, and they will be freed from their difficulties.

However, remember this: according to the law of creation, one must experience the consequences of the karmas they have committed. However long it takes, they must go through it! There is no other way around it. This is the rule of the Creator.

If someone wants to get out of their suffering, their karma must be erased. And for karma to be erased, there is only one way. That is what Lord Krishna taught. He said:

Shlok||

**Yathaidhaamsi Samidhognir Bhasmasatkurute arjuna |  
Jnanagnih Sarvakarmani Bhasmasatkurute Tatha ||**

**(B. G. 4-37)**

Meaning: Arjuna! Just as a well-ignited fire turns wood into ashes, in the same way, the fire of knowledge burns all karma to ashes.

Therefore, understand this: for sufferings to end, karma must

be erased. And for karma to be erased, one must acquire knowledge. There is no other way.

You can attain such knowledge by following the four practices that Patriji has taught:

1. Practice intense meditation of "observation of the breath" and also follow a sattvic, vegetarian diet.
2. Read books related to soul-knowledge (Atma Jnana).
3. Stay in the company of those who can impart soul-knowledge, such as attending classes like the "Soul-Knowledge Training Camp" held in Bhimavaram.
4. Engage in selfless service.

Those who regularly follow these four practices as taught by Patriji will gradually gain knowledge. As knowledge increases, their karmas will be cleared, and they will be able to come out of their sufferings.

Simply closing your eyes and imaging as "the karma is gone, the karma is gone" will not make the karma disappear. Therefore, remember this! Practice the "observation of the breath" meditation as taught by Patriji.

Understand that there is no benefit from Karma Vipaka(karma consequence) or Karma Cleansing(karma prakshalana) meditations. While they may give you a sense of satisfaction, they do not bring liberation from karma. So, follow what Patriji has taught.

# Money Meditation

People facing financial difficulties are often attracted to practices like Money Meditation. But remember! Wealth and financial stability come based on "worthiness" in this creation, not merely by working hard day and night or by practicing Money Meditation.

How does this worthiness come? It comes by giving. What you give is what you receive. The more you give, the more you receive. This is the law of creation. That is why in the world, some people are billionaires, some are millionaires, some belong to the middle class, some are poor, and some are beggars. The financial status people have now is based on the worthiness they earned in the past.

Therefore, understand this! Simply practicing Money Meditation won't bring you wealth. In the end, you will only be disappointed.

So, at least from now on, try to give according to your capacity. Participate in service. In the future, your situation will improve.

To understand such things, attend the training sessions held in Bhimavaram on the 1st, 2nd, and 3rd of every month. You will gain clarity on all these matters.

Patriji has repeatedly said, "There are no different types of meditations. There is only one meditation, which is 'observation of the breath'." Therefore, understand that various types of meditation are not necessary.

# Will - fulfilling Meditation

Many people meditate with a sankalpa (intention or desire). Sankalpa means desiring something. But remember! In this creation, nothing comes from merely desiring; it comes from effort.

Patriji said the following about intention or desires:

1. In the early stages of reincarnations, desires don't come true, one will only get what one is worthy of.
2. In the middle stages of reincarnations, desires don't come true, one only gets what is necessary to them.
3. In the final stages of reincarnations, desires don't come true, one will only what the world needs through that person.

So, understand that in any situation, desires do not come true. Understand that Sankalpas and meditations based on intentions don't lead to results.

But remember one thing: no matter how many types of meditations people talk about, whether it's Sankalpa Meditation, Omkar Meditation, Chakra Activation Meditation, Shatchakra Vinyasa Meditation, Third Eye Awakening Meditation, or DNA Activation Meditation, all of these involve guiding. Therefore, know that none of these are true meditations, and they don't bring results. All are just a waste of time.

That's why Patriji clearly said, "There are no different types of meditation; there is only one meditation, and that is 'observation of the breath'."

In one instance, Patriji clearly said, "Meditation does not require any guiding or teaching." Understand that guided practices with attractive names have no benefit. These are not real meditations.

# **Gudakesha**

Patriji has said many times, "In any matter, excess is not useful, deficiency is not useful, the middle path is the right path for us." Buddha also taught this middle path.

Through the Bhagavad Gita, Lord Sri Krishna also taught the middle path.

**Shlok||**

**Yuktahara Viharasya Yukta Cheshtasya Karmasu |**

**Yuktasvapnavabodhasya Yogo bhavati duhkhaha ||**

**(B.G. 6-17)**

Meaning: A person with balanced food and behavior, who practices meditation properly, will be freed from sorrow.

Therefore, they say, "excess is not beneficial." So, if you want to meditate properly, observe your breath and practice for a few days. But understand that if you stay awake all night without sleep and meditate excessively, the harm will be yours.

You are living in the worldly life, in the family life. During the day, you work a lot and get tired. For people like you to return to a normal state, sleep has been arranged by nature. Night is also a natural arrangement. Sleeping for some time at night is a natural characteristic for every living being. There is no need to stay awake all night. That's why Patriji says, 'Before going to bed, meditate for as many hours as you can,' and again, before waking up in the morning, 'Meditate for as many hours as you can.'

Additionally, in the practice of 'Gudakesha,' there are breaks taken in the middle of the night. They do not maintain continuous "observation of the breath", which means it does not count as true meditation.

If you want, you can observe your breath and stay in a medi-

tative state throughout the night, that's fine. But understand one thing, simply sitting and meditating is not enough. Meditation is for the sake of self-realization. The reason is that attaining complete knowledge is the ultimate goal of human life.

Understand this: even Arjuna, the 'Gudakesha' (master of sleep), was unwilling to fight before the war by laying down his weapons in front of Lord Krishna, saying he wouldn't fight. Lord Krishna imparted wisdom through the Bhagavad Gita and prepared him for the war. From this, understand that 'Gudakesha' means a wise and great person.

However, to attain wisdom, one must not only meditate but also strictly follow a sattvic, vegetarian diet. Along with that, one must read books related to self-realization, seek the company of those who teach self-realization, and engage in selfless service. These are all teachings of Patriji! Therefore, one must dedicate their time to all these practices. When you balance these activities, slowly but surely, knowledge will emerge, and you will move away from ignorance, transforming into a person of self-realization. Only then, after long practice, can one become complete and achieve the goal of life.

See, even though Arjuna was Gudakesha, he wasn't a wise man. That's why he had to receive self-realization teachings from Lord Krishna. Moreover, even after hearing such deep knowledge from Lord Krishna, when Abhimanyu died, Arjuna, despite being Gudakesha, cried a lot and couldn't bear the sorrow. He even blamed Lord Krishna.

So, even Gudakesha Arjuna could not escape from sorrow. How can one expect a few months of Gudakesha meditation to remove suffering? It won't, right? Therefore, understand that being like Gudakesha is not great, but becoming a self-realized soul

is what truly matters.

Not only that, Arjuna, even though he was Gudakesha, is referred to as 'Narudu' (man). But Lord Krishna, who is a Brahma Jnani (knower of the ultimate truth), is called 'Narayana' (divine being). Think about it-Narayana(divine being) is much greater than Narudu(man). Therefore, the goal should not be to become Gudakesha, but to strive to become Narayana.

Even Lord Krishna clearly told Arjuna, who was Gudakesha, that a Yogi is superior.

This is because a Yogi is greater than Gudakesha. From this, we understand that Arjuna, despite being Gudakesha, was not the greatest. Thus, every human should aim not to become Gudakesha, but to become self-realized.

Know this: all your karma will be burned away through knowledge. Merely meditating like Gudakesha will not burn away karma, nor will it free you from suffering. Being Gudakesha alone will not take you to the realm of truth (Satyaloka) or grant you liberation (moksha). Only by attaining complete knowledge can one become a Brahma Jnani like Buddha, Jesus, or Patriji, and reach Satyaloka.

Therefore, understand that being Gudakesha does not make one great, only being a self-realized soul makes one truly great.

Look, there is a master named Naidu in Bengaluru. For the past 15 years, he hasn't slept on a bed; he meditates sitting in a chair. But he cannot impart knowledge.

In this world, all humans must come out of ignorance and become enlightened! Because there is no other way to fully escape sorrow. That is why, on one occasion, Patriji said, 'If there is even a trace of sorrow in you, you are still in ignorance.'

Therefore, understand that excess is not beneficial, the middle path is the best path.



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## **Closing the eyes along is not meditation; Closing the mind is the meditation**

**"All practices done with closed eyes  
are not meditation;**

**It is meditation only when the mind is quiet.  
Meditation is a state**

**where the mind does not function,  
which is what Maharishi Patanjali  
referred to as 'chitta vritti nirodha.'**

**Everyone who practices guiding  
is not actually meditating.**

**This is because those who are practicing guiding  
are listening to the master's words with their minds  
engaged. Therefore, guiding is not meditation.**

**Understand! Meditation means  
'Observation of the Breath.'**

**It is not about concentration on words.**

**That is why Patriji said,**

**'There are no various types of meditations!**

**There is only one meditation,  
and that is 'observation on the breath.'**

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**-Tatavarthy Veera Raghava Rao**