

# What is Meditation?

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# What is Meditation?



Those who are spiritually advanced consider "meditation practice" to be the best among all practices. They believe that meditation brings numerous benefits and, eager to meditate, seek various gurus and follow their teachings.

Some sit with their eyes closed, recalling the name of their beloved deity. Others visualize the form of God from top to bottom or bottom to top. Some receive a mantra from a guru

and continuously chant that mantra. Others focus their minds on the point between their eyebrows (the spot where a bindi is placed). Some concentrate their minds on the chakras, moving from top to bottom and bottom to top. Others mentally repeat "Soh" while inhaling and "Hum" while exhaling, while some chant "Om." Others fix their gaze on a dot on the wall with steady focus. Some others meditate by focusing intently on the photo of their guru.

In all these methods, it appears that people are trying to concentrate their minds on something. This act of focusing the mind on something is called "concentration." These individuals believe that they are meditating by attempting concentration. However, one must understand that "concentration" and "meditation" are different.

Let's understand the difference between concentration and meditation:



1. In "concentration," the mind is active. This means the mind is kept focused on one thing, excluding all other thoughts. But in "meditation," the mind is not active. In "meditation," all thoughts stop, and the mind does not focus on anything. In other words, there is no involvement of the mind in "meditation."

2. Therefore, "concentration" is related to the mind, as the mind is active during concentration. However, "meditation" is related to the soul, because the soul remains only in the state where the mind is absent.

3. Similarly, in concentration, because the mind is working, you gradually lose energy as you sit. That is why one cannot sit for long periods. But in meditation, the body, senses, and mind are all inactive. Hence, no energy is lost. In fact, when thoughts stop, one can absorb an immense amount of life energy(cosmic energy) from nature. As a result, the more you meditate, the more energy you gain. With this increase in energy, one can sit in meditation for hours, days, months, or even years.

4. In concentration, we observe with the mind. But in meditation, we can observe the mind that observes. This is called "awareness." Therefore, those who meditate develop greater awareness over time.

These are some of the differences between concentration and meditation. Moreover, closing the eyes and focusing the mind on some form, remembering a name, or chanting a mantra are also referred to as "mental chanting." This is because anything done using the mind falls under the category of "mental chanting."

In this way, people are wasting years of their lives and effort thinking that they are meditating but actually they are 'chanting mentally.' Mental chanting produces only the results of chanting,

not the results of meditation. Let us now understand the difference between the results of chanting and meditation.

In the Uttara Gita, Lord Krishna spoke about worship, hymn, chanting, and meditation, and the results they yield. He said:...

**Shlo: "Pooja koti samam stotram, stotra koti samojapam  
Japa koti samam dhyanam dhyana koti samo layaha"**



English: "A single recitation of a hymn (stotra) is equivalent to performing ten million acts of worship (puja).

A single chant (japa) is equivalent to ten million recitations of a hymn.

A single meditation (dhyana) is equivalent to ten million chants (Japa).

And absorption into the ultimate state (laya) is equivalent to ten million meditations."

In the above shlok, it is said, "Japakoti samam dhyanam," which means that ten million chants (japa) are equivalent to one meditation (dhyanam). In other words, the result achieved from one hour of meditation is equivalent to what one would get from ten million hours (roughly a lifetime) of chanting. This is Lord Krishna's message.

From this, we can understand the result of meditation when compare to the result of chanting.

## **Meaning of Meditation?**



So, what exactly is "meditation" that can give such great results? What is truly considered meditation? This is something we need to understand. Patanjali Maharshi, the father and foremost authority of the science of yoga, explained meditation in

just one sentence:

### **"Nirvishaya Manah Dhyanam,"**

which means the mind being without any objects or thoughts. In other words, making the mind free of thoughts, or emptying the mind, is what we should understand as "meditation."

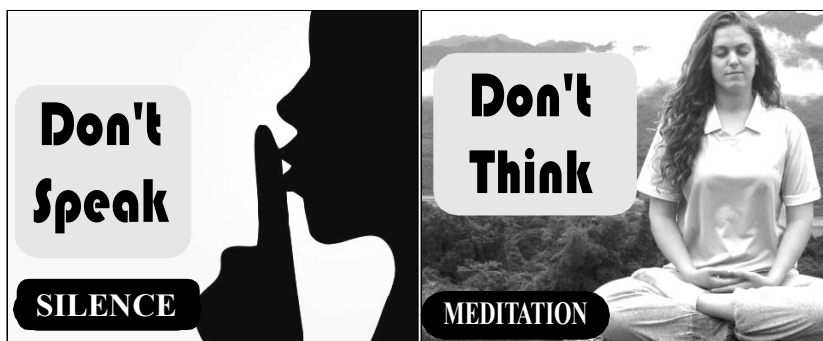
He also referred to this as "Chitta Vritti Nirodha." "Chitta" means mind, "Vrittis" means thoughts, and "Nirodha" means cessation. This means stopping all thoughts in the mind. Patanjali Maharshi also called this "Yoga." He said:...

### **"Yogaha chitta vritti nirodhah"**

According to the message given by Patanjali Maharshi, we should understand that practicing yoga means engaging in meditation.

To elaborate further on meditation, it is about calming the mind and controlling it. In other words, it is about providing complete rest to the body, senses and mind. This is called "meditation".

Patriji also stated this about meditation: "When the stomach is given rest, meaning when one avoids eating, it is called 'fasting.' Similarly, when the mouth is given rest, meaning when one avoids speaking, it is called 'silence.' Likewise, when the mind is given rest, meaning when one stops themselves from thinking,



it is called 'meditation.'"

Here, we observe that giving rest to the mind is greater than all other forms of rest. This is because those who meditate can experience rest in all aspects. Therefore, meditators can reap numerous benefits.

Further discussing meditation, it can also be described as reaching a state beyond the senses, which is called the "transcendental(supernatural/ mystical) state."

To attain such a "meditative state" easily, there is only one method: the "observation of breath" taught by Gautama Buddha and promoted by Brahmarshi Patriji. By practicing "observation of breath", the fluctuations of the mind are calmed, allowing the "universal life energy(cosmic energy)" to flow within us, leading to many experiences and benefits in life.

Many have healed from various ailments(illnesses/diseases), achieved mental peace, gained mental stability, resolved numerous problems, transformed their qualities, underwent subtle body experiences, awakened their divine vision(the third eye), seen past lives, liberated themselves from karmas of many lifetimes, and turned their life into a blessing.

## **More in detail about what meditation is..**

People often think that anything done with closed eyes is "meditation." Many, as mentioned earlier, sit with their eyes closed, either remembering a name, chanting a mantra, or imagining a form.

However, remember, meditation is not about closing the eyes and doing something. 'Meditation means' doing nothing.

Let's try to understand this better. Naturally, humans function through the senses, which are of two types:

1. External senses (Bahyendriyas),
2. Internal sense (Antarendriya).

**External senses (Bahyendriyas)**

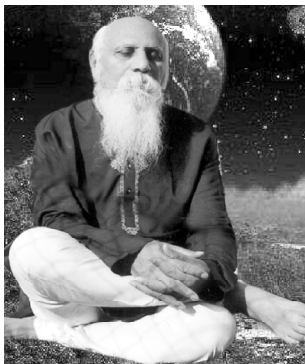
are further divided into:

**(a) Motor organs (Karmendriyas):**

1. Hands, 2. Legs, 3. Mouth, 4. Genitals,
5. Anus.

**(b) Sense organs (Jnanendriyas):**

1. Eyes, 2. Nose, 3. Ears, 4. Tongue, 5. Skin.



**The internal sense (Antarendriya)** refers to the "mind."

Here, meditation means that not only should the external senses like eyes, mouth, hands, and legs be inactive, but also the internal sense, the "mind," should not be active and working. If anything is active and working, it is not meditation. Therefore, remember, even if the hands, legs, mouth, and eyes are not functioning but the internal sense, which is the "mind," is active, then it is not meditation.

Here, we need to clarify a doubt. Patriji said, "No name, no chant(mantra), no form." When people hear this, many are puzzled and ask, "How can meditation happen without a deity's name? Without chanting a sacred name like Panchakshari(chant of 5 letters) or Ashtakshari(chant of 8 letters)? Without focusing on a divine form? Isn't meditation supposed to involve thinking about some deity? How can meditation happen without God? How can it be a divine meditation without a deity?"

But what we need to understand here is that whether you are remembering a name, chanting a mantra, or focusing on a form, the mind is still active! If the mind is working, it is not meditation. In meditation, the mind should also stop functioning. The mind should become void (empty) of any thoughts, and only then it can be considered meditation. This is exactly what Patanjali



Maharshi taught us.

He clearly said, "Nirvishaya Manah Dhyanam," which means the mind should be void(empty) of any thoughts. If the mind is active even a bit, it is not meditation, and you won't get the results of meditation. It is called mental chanting (manasika japa), and not meditation. We've already learned this earlier.

Naturally, anyone can stop using their external senses by not moving their hands or legs, closing their mouth, and shutting their eyes. But no matter what they do, they can't stop the mind from functioning. It's difficult for anyone to sit without thinking even for a short time, and this is understood by anyone who closes their eyes and tries to sit still. The question that arises here is: "If that's the case, who can meditate? Who can attain a meditative state? Is it even possible?" Yes, it is definitely possible!

How? Means, it is easily achieved by all those who practice what Brahmarshi Patriji has taught, that is "observation of breath." Therefore, remember once again, meditation is not about doing something with closed eyes; meditation is about doing nothing.

## **"Meditation is of how many types?"**

In society, many people describe meditation in various ways, leading to the misconception that there are different types of meditations. Moreover, there is confusion among many about which meditation is the best.

However, it's important to remember that "we don't have multiple types of meditation. There is only one meditation." Therefore, there is no need to get confused about meditation. If there were different types, questions like "Which is better? Which is superior? Which is inferior?" would arise. But when there is only one, such questions don't occur.

As we have learned earlier, 'Patanjali Maharshi' said,

"Nirvishayam Manah Dhyanam," which means "making the mind void (empty) of any objects or thoughts." In the science of yoga, no one is greater than Patanjali Maharshi. Therefore, regardless of what others say, what Patanjali Maharshi has taught is our standard.

What does it mean to make the mind void? What exists in the mind? It's the thoughts, right? So, meditation is about removing thoughts from the mind. That is "meditation." In other words, it is the "thoughtless state." This is also referred to as "emptying the mind."

Remember, **"when you don't make a sound with your mouth, it is called silence."** Similarly, **"when you empty your thoughts from the mind, it is called meditation."**

That's why Patriji said, **"Silence in the mouth, emptiness in the mind is called 'meditation.'"**

To understand this further, normally when you close your eyes, thoughts arise. But meditation means being able to sit without any thoughts. The longer you can sit thoughtlessly, the longer you have meditated.

However, for anyone, sitting without thoughts just by closing the eyes is very, very difficult. For those who struggle, the easiest way to achieve this thoughtless meditative state is by practicing "observation of the breath."

When someone closes the eyes and observes the breath, naturally, thoughts will arise. As they cut off these thoughts and redirect their mind back on to the breath, more thoughts will come. By continuously cutting off these thoughts and by being with the breath, slowly the thoughts will start to diminish(reduce). Gradually, they will reduce and eventually reach a state where all thoughts stop, and the mind becomes void(empty) of any objects or thoughts.

This is the "meditative state." In this state, there is no need to observe the breath anymore. You won't even notice it! In this state, due to the life energy (prana/ cosmic energy) received from the universe, many benefits, changes, and experiences will manifest in life. The more we receive the life energy or cosmic energy in this state, the greater benefits can be achieved by us.

## **Is observation of the breath known as Meditation?**

Some people raise questions like, "how does 'observation of the breath' become meditation? Isn't 'observation of the breath' itself concentration? Then how does it become meditation? Isn't meditation supposed to be without concentration?" Let's clear this doubt.

The key point to understand here is that merely 'observation of the breath' doesn't mean we are meditating. By practicing 'observation of the breath', slowly we enter a state of meditation where there is no concentration. In other words, "observation of the breath" is a way to reach a meditative state, a state without thoughts. But just by observing the breath, we are not yet meditating. Observing the breath means we are trying to reach a meditative state, and it doesn't mean we are meditating when we are just trying to meditate in that moment.

Why do we observe the breath? Because 'observation of the breath' is an easy and simple path to reach the meditative state. It is a path, but not meditation itself. To reach a 'meditative state', this is the only simplest way we have. That is why we say "meditation is 'observation of the breath.'"

Let's take a small example. Suppose someone sits down to meditate for an hour. As they close their eyes and observe their breath, naturally, their mind will wander into some thoughts. When

they cut off those thoughts and again observe their breath, after a while, they will wander into another thought, and so the hour passes. If we observe this process, part of the time is spent in thoughts, and part of the time is spent observing the breath. At some point, without them realizing it, they may have experienced a minute of thoughtless state.

This means that although they sat for an hour, the actual time spent in a thoughtless state was just one minute.

So, in this case, how much time did they truly meditate? Just one minute. But they sat for an hour. Now, if you ask them, "How long did you meditate?" they will immediately say, "An hour." But during that hour, the actual state of meditation they experienced lasted only a minute. So, although they sat for an hour, the actual meditation was just one minute. What about the rest of the time? It was spent trying to attain that "meditative state." In other words, they worked hard for an hour but could only achieve one minute of result-meaning they gained energy. This is because only the thoughtless state can be considered 'meditation.' In order to experience that 'meditative state' more frequently, especially for beginners, one must sit for longer periods.

Just as an example, we mentioned just one minute, but as one continues to sit in meditation, they unknowingly experience several such minutes of 'meditative state' and gradually accumulate energy. Therefore, even beginners, if they meditate regularly and consistently, can gain meditative energy and heal many chronic illnesses. They can also gain many other benefits. Thus, in meditation, one must just meditate -meaning, practice only 'observation of the breath.'

## **Only through observation of the breath can one attain the meditative state**

Let's understand with a small example how "observation of the breath" leads to a thoughtless meditative state.

Notice, when someone is angry, agitated, or excited, their breath becomes deep and heavy so much so that others around them can observe their breathing. On the other hand, when their mind is calm and peaceful, their breathing becomes very shallow and light, almost unnoticeable to others.

From this, we can understand that there is a connection between the mind and the breath. When the mind is agitated, the breath is deep. Similarly, when the mind is calm, the breath is shallow.

Naturally, for those who are new to meditation, there tend to be many thoughts initially. This indicates that their mind is agitated. Let's say they experience 50 thoughts per minute. For such individuals, their breath will naturally be quite deep, meaning the breath moves all the way from the nose to the chest and back. Let's assume that if they place their hand near their chest, they can feel the air they exhale.

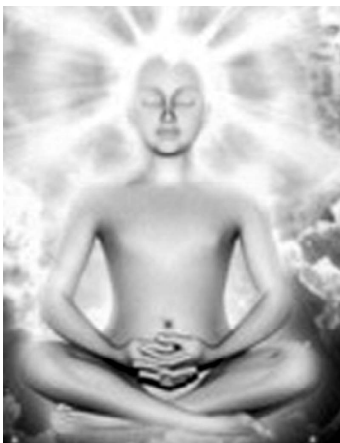
Now, if they gradually cut off their thoughts and observe their breath for several hours or days, they will naturally begin to notice a reduction in thoughts. Let's assume their thoughts decrease from 50 to 40. This means the mind has calmed a bit, right? As a result, their breathing also becomes a little shorter. Now, if they place their hand near their chest, they won't feel the air, but if they place it near their throat, they can feel the breath.

If they continue this practice for several more days, their thoughts may reduce further, say from 40 to 30. At this stage, if they place their hand near their throat, they won't feel the breath,



but if they place it near their mouth, they can feel the air.

As this process continues, slowly the thoughts reduce further, from 30 to 20, 20 to 10, and 10 to 5. When the mind becomes more and more peaceful, the breath becomes noticeable not near the mouth, but only near the nose. Gradually, the length of the breath shortens even further, meaning it reaches halfway through the nose



and then goes back. This indicates that the breath becomes even more subtle.

Eventually, when all thoughts stop, the 'breath' becomes centered at the tip of the nose, at the space between the eyebrows (known as the Bhrumadhya or the spot where we apply a bindi). In this state, even the breath cannot be noticed. This is the 'meditative state.'

Meaning, **The state where there are no thoughts, and the breath cannot be observed, is only a true 'meditative state.'**

In this state, the mind is concentrated at the Bhrumadhya (the space between the eyebrows). One should remain in this state for as long as possible. If thoughts arise again, they must be cut off, and one should get back and seek the help of the breath.

What we must understand here is that such a 'meditative state' is possible only when one observes their breath. This is because there is a connection between the mind and the breath. Therefore, only by 'observation of the breath' one can attain the meditative state. That is why it is said, "Meditation means observation of the breath." Furthermore, only when one attains the 'meditative state' can they acquire vital energy (prana shakti/cosmic energy),

and simply sitting with eyes closed without attaining this state will not bring any energy. It is only by acquiring such vital energy(cosmic energy)that one can experience many benefits in life.

### **Is continuous observation of the breath a must?**

Many people think that during meditation, they must keep observing the breath the entire time. That's why some of those who attain the meditative state say, "We are unable to observe the breath."

But here what must be remembered is that anyone can observe the breath only until they reach the "meditative state." After attaining the "meditative state," there is no longer any observation of the breath. This is because in the meditative state, thoughts stop, and along with that, one will not be able to observe the breath.

Therefore, there is no need to observe the breath throughout the entire meditation. You should observe the breath only when there are thoughts, and you will be able to do so only when there are thoughts. Hence, it is not important whether you are observing the breath or not; what matters is whether thoughts are present or not. Only when there are thoughts it is necessary to observe the breath.

Not knowing this, many people who have attained the 'meditative state' mistakenly think they are failing because they cannot observe the breath, and they lose that meditative state. They return to the beginning, unable to reap the energy and benefits of meditation, wasting their efforts.

So, understand that you do not need to observe the breath the entire time you are sitting. You need to observe the breath only until you reach the thoughtless meditative state.

## **Can sounds be heard during meditation?**

Naturally, some doubts may arise here. When in the 'meditative state,' surrounding sounds can be heard. Sounds like the noise of a fan, conversations nearby, and honking from outside can all be perceived(acknowledged). When such sounds are heard, some people may doubt, "will I be able to attain the meditative state?" This is because they think meditation means entering a transcendent(other worldly/ surpassing), supernatural state where nothing is perceived.

But remember, 'meditation' means being without thoughts, not without sounds. This is because external sounds are different, and internal thoughts are different. Meditation is about being free from internal thoughts, but it doesn't mean there are no external sounds. Therefore, when thoughts cease(stop), one can still be in a meditative state while hearing external conversations and sounds. You are still said to be in meditation!

The reason is that even if one sits in a soundproof room where no sounds are present, if there are thoughts, they have not attained the 'meditative state.'

That is why Osho said that 'meditation' requires not loneliness but "solitude."

Loneliness means being alone with no one around, while solitude means being with oneself, even when surrounded by others. In the meditative state, where there are no thoughts and the mind is not active, one is with oneself (with the soul), experiencing solitude.

That's why Patriji said, "You can meditate while you are in a bus, train, or car," because their noise is theirs, and our "meditation" is ours.

Patriji also said, "There is no need to go to the Himalayas,

forests, ashrams, or mountain caves to meditate. You can meditate right where you are, even in your own home."

He said, "You don't need to leave your family or stop earning a living to meditate, and you don't have to give up worldly pleasures either." Patriji stated, "One can attain nirvana through 'meditation' while continuing with family life."

So, it's not about where you are sitting that matters. The real question is "whether thoughts are present or not?" If the mind is working even a little, it means that one has not attained the 'meditative state.'

That's why, even if you are reciting a name, chanting a mantra, or thinking of any form, the mind is still active! If the mind is working, it means you are not meditating.

### **Am I meditating, Or am I sleeping?**

Another doubt arises here. Many people wonder, "Am I meditating, or am I sleeping?" They think, "If I am sleeping, then all the meditation I do is in vain, right? So why should I meditate at all?"

Here, we must remember that even if you hear everything in the thoughtless meditative state, you are still meditating. Because "awareness" is important. If you hear nothing at all, then you are sleeping.

From this, we can understand that meditation and sleep are the same, but what distinguishes meditation is 'awareness'. If there is no awareness, it is 'sleep '.

Therefore, it is to be understood that "meditation is a deep sleep state with awareness."

There is no need to worry if you happen to fall asleep while meditating. Over time, as you continue to practice, you will gradually overcome this challenge.

Let's learn a few more things about meditation.

Patriji said, "Just as immersion in water is a bath, immersion in breath is meditation."

A 'bath' is related to the visible physical body, while 'meditation' is connected to the invisible mind and soul. A bath gives health to the body, but meditation provides peace to the mind and bliss to the soul.

A human being is a combination of body, mind, and soul. Only when all three are cared for can a person live joyfully. Therefore, physical benefits alone do not lead to happiness. Mental problems must also be resolved, and the soul must be nurtured. Only then will life be full of joy. That's why, along with 'bathing' daily, one must also practice 'meditation.' Since the inner self is greater than the outer, one must meditate more and as frequently as possible.

When we take a bath, it only purifies the outer body, but when we meditate, it purifies the inner self. We develop good qualities, perform good deeds, and face no problems in life. There will only be peace and happiness.

Just as the root is essential for a tree, meditation is vital for a human being. When the root is nurtured, the tree bears sweet fruits, and similarly, through meditation, human life yields sweet results like health, peace, joy, righteousness, truth, non-violence, and love. That's why Patriji said, "Meditation is the Root, Shanti(Peace) is the Fruit."

## **What is a "meditative state?"**

Those who wish to meditate and those who are already practicing, must understand what the "meditative state" means. Because, no matter how long you sit for meditation, even if you sit for hours together any where or inside a pyramid, if you do not



achieve the "meditative state," the effort becomes futile(useless), and all the hard work that was put in is wasted.

The 'meditative state' refers to the gap between one thought and the next - it is the moment where there are no thoughts. Depending on the individual's level, this could last from a few seconds to minutes. With intense practice, it can extend to hours or even days. For those who have reached the state of Samadhi, this state can last for months or even years.

The important point to note here is that simply sitting in meditation does not yield results. Only when the 'meditative state' is achieved does one gain energy. The more time spent in this 'meditative state,' the more energy one accumulates, becoming more powerful and reaping greater benefits.

This is why we call those who have acquired immense energy through extended periods in the 'meditative state' - like Ramana Maharshi, Ramakrishna Paramahansa, Raghavendra Swami, Veerabrahmendra Swami, and Shirdi Sai Baba - as 'powerful beings' and not merely 'strong.' The reason is that 'strength' and 'energy' are different.

'Strength' refers to physical power, while 'energy' is related to the soul. Energy is far more superior to strength because there are many tasks that those with mere physical 'strength' cannot accomplish, but those with spiritual 'energy' can.

Such energy comes only thorough attain the 'meditative state', but not just by sitting in meditation. Therefore, everyone should strive to increase their time in the 'meditative state.' As the time in this 'meditative state' grows, the quality of meditation improves accordingly.

# **What happens in meditation?**

## **How can we gain different types of benefits by meditating?**

What we need to primarily observe is that meditation is related to the mind. This is because, depending on the intensity of meditation, three types of changes occur in the mind at three different levels of meditation.

For those who do not meditate, the mind is naturally restless. It constantly shifts from one thought to another, from that thought to another. For a while, the mind dwells on the past, then it shifts to thoughts about the future, and sometimes it focuses on present-day thoughts. We can observe this if we close our eyes for a while.

This is why the mind is often compared to a monkey. The reason being, a monkey also doesn't stay in one place-it jumps from one branch to another, from one place to another. The same is true for the mind.

However, for those who practice 'meditation' with persistence(determination), their thoughts gradually decrease, eventually reaching a state where there are no thoughts at all. In other words, a mind that was restless with many thoughts becomes calm and still. In the first stage of meditation, 'the restless mind achieves a state of stillness. Those who can still their minds in this way experience a peaceful life. Not only that, they gain many benefits in this state.

As the mind remains in a state of stillness for hours together or even for days during meditation, they progress to the second stage. In this stage, their "still mind gradually becomes pure." This means it becomes cleansed of impurities, becoming

good, and eventually becomes sacred.

Those who attain such a state experience a 'pure life.' Individuals who obtain this kind of life can gain many more benefits.

If those who have reached this state deepen their meditation practice and continue it for months or even years, they will reach the third stage. In this state, "the pure mind becomes empty." Such individuals attain a 'divine life.' There are no benefits that those in this state cannot achieve. Let's explore in detail the benefits of these three states.

## THE RESTLESS MIND BECOMES STILL



Naturally, everyone's mind is restless. This means the mind does not focus on a single thought; it shifts from one thought to another, and then to another. In this way, the mind keeps wandering. However, through meditation, specifically by observation of the breath, the mind first reaches a state of stillness without any thoughts.

How this happens is: As soon as we close our eyes for meditation, some thoughts begin to arise. At that moment, if we redirect the thinking mind from that thought and observe the breath, the mind naturally shifts to another thought. We need to keep redirecting such a mind back on to the breath. By doing this con-

tinuously, the thoughts gradually begin to decrease. As they diminish(reduce), they eventually stop altogether, and the mind reaches a state of stillness without any thoughts.

In the initial stage of meditation, the mind reaches this kind of still state. When one is able to keep the mind in such a still state for a longer time, they can gain many benefits in life. Benefits that they couldn't achieve despite previous efforts can be attained in this state. Let's look at some of these benefits.

## **"BENEFITS OF A STILL MIND"**

In human life, the mind plays a crucial role. At a glance, the body may seem great, but the mind is even more greater than the body. This is because it is the mind that controls and governs the body. The body acts according to the commands of the mind, and not just the body, but the senses within it also operate based on the mind's instructions. That is why it is said, **"What needs to be controlled is the mind, not the body."** If the mind is under control, the entire life is under control. Hence, it is said, **"One who conquers the mind is greater than one who conquers the world."**

When the mind reaches such a still state, it means the mind has come under our control. Previously, **"we were slaves to the mind, but now the mind is our slave."** Once the mind becomes our slave, all the qualities and habits related to the mind will also be under our control.

In a way, those who can control their mind have mastered the six enemies (Arishadvargas): desire, anger, greed, attachment, pride, and jealousy. The most significant of these is desire. We can even control such desires. Let's explore the benefits of controlling desires.

The main reason for human suffering and hardships is de-

sires. To fulfill their desires, people work hard from morning to evening and continue to struggle throughout their lives.

If we observe, in life, when one desire is fulfilled, another immediately arises. No matter how many desires are satisfied, new desires keep emerging, and people continue to work hard for them. In the end, it seems as if these desires are their life.

To fulfill desires, wealth is essential. As a result, people deviate from righteousness, commit mistakes, and even sins to accumulate wealth. In the end, they experience the consequences of those sins in the form of sorrow, making their lives full of hardships. This means that the root cause of all struggles is desire. Moreover, when their desires are not fulfilled, they experience extreme sorrow.

The reason for lack of harmony in family relationships is also the desires. A wife may feel her husband hasn't fulfilled her wishes, a husband may feel the same about his wife, a son may dislike his father for not granting his desires, and a mother-in-law may complain that her daughter-in-law doesn't act according to her wishes. In this way, families fight and spoil relationships. The root cause of all these issues is desires.

They worship gods, pray, offer prayers, and sing hymns all because of desires. If their desires are not fulfilled, they become angry with those gods. They lose faith in them and out of disappointment, change their photographs and even their religions. The root cause of all this is the desires people have.

However, when a person can control their desires through 'meditation' and is no longer a slave to desires, limiting themselves to their basic essential needs, all these struggles disappear. Life doesn't require so much struggle anymore.

Additionally, many more benefits can be achieved. Those who can still their mind have no thoughts related to the past, nor

do they have any thoughts related to the future. Once these useless, sorrow-inducing thoughts about the past and future disappear, the human being attains peace and mental calmness. Today, everyone has everything, but no one has peace of mind. However, such peace of mind can be attained when the mind reaches a still state. Peace of mind is achieved only when the mind is free from thoughts. No matter what other efforts are made, peace of mind cannot be obtained otherwise.

The reason is that those without peace of mind experience insomnia. They cannot sleep and do not get the rest their body needs. As a result, they are unable to perform their tasks properly during the day. They suffer losses in various ways.

Moreover, unrest leads to unproductive thoughts, causing them to lose a great deal of energy. Consequently, they may fall victim to long-term illnesses. That is why those who are restless tend to have high blood pressure and diabetes. However, those with peace of mind can avoid such chronic illnesses. For those without diseases, there is also no expenditure on health, leading to savings. With that money, they can enjoy comforts in life or contribute to the welfare of society and earn virtue.

There are also additional benefits when the mind is under control. Those who have control over their minds have control over their words, their food, and even their actions.

Those who lack control over their minds often say and think many things but fail to act on them. However, those who have control over their minds not only say and think but also put their thoughts into action.

Similarly, our speech, food, and actions are all influenced by the mind. Those who lack control over their minds may wish to avoid telling lies but end up doing so. They may wish to avoid criticizing others but continue to do so. They may think that they

shouldn't interfere in others' matters but find themselves getting involved. They may want to live a righteous life but fail to do so. They may wish to avoid being a miser but continue to be one.

Similarly, People often want to avoid eating certain foods that are harmful, but they can't control themselves and end up eating them, only to regret it later. They might want to stop eating meat, but because they lack control over their mind, they can't.

Similarly, they engage in actions they know they shouldn't. No matter how much they resolve to stop, they continue repeating those actions, suffering with losses and hardships. All of this happens because their minds aren't under their control. However, when they learn to control their mind through meditation, they only do what they intend to do.

In some situations, like during conflicts or moments of anger, they advise to calm down and think. This is because impulsive decisions made in anger often lead to loss, while decisions made with a calm mind bring benefits. Only when the mind is at peace can one make correct decisions that lead to gains.

If the mind reaches a state of stillness, empty of thoughts, it indicates that the mind is at rest. This is because "when the mind is thinking, it is at work; when it is not thinking, it is resting." When the mind rests, it becomes re-energized and can function skillfully again. Just as someone wakes up in the morning feeling fresh and focused on their tasks, after meditation, those who are mentally exhausted-be it students, professionals or anyone-can regain their interest and enthusiasm for their work.

Moreover, when the mind works without rest, it experiences 'stress', 'tension.' Through meditation, when the mind reaches a thoughtless state, that stress or tension reduces. Therefore, meditation can help anyone relieve their tension. Sometimes, people are confused and are in chaos-like situations with many tasks at

once, causing confusion. They don't know which one to do first or which one next. In this confusion, they may start one task and leave it incomplete, jumping to another task. In the end, they accomplish nothing or do not do it properly. This happens because of a restless mental state. However, by meditating and calming the mind, they can free themselves from confusion, think clearly, prioritize their tasks, complete them one by one, and ultimately succeed.

Moreover, the burden of sad events in life often accumulates in the mind, causing people to become hopeless and fall into 'depression.' They feel they cannot continue living and say that death is the only refuge.

The reason is that everyone has a limit to bear sorrow. When the struggles exceed that limit, they cannot bear it anymore, and life becomes a burden. They can no longer move forward in their life's journey. In such a state, even the smallest difficulty feels unbearable, and they cannot handle it. Unable to cope, they may attempt to end their life.

Those who are weighed down by sorrowful events and fall into depression, see life as burdensome and difficult. They think, "Why to live at all? What's the point of this life? It is better to die." Feeling hard to live, they continue life as a burden, constantly seeking someone to relieve that burden. If they come across a guru, a swami, or a baba, they fall at their feet, pleading desperately to lighten their load.

They become so focused on relieving their burden that they forget their status. They may forget that they are wealthy, powerful, or hold a high position, and humbly beg at the feet of someone they believe can remove their suffering.

On the other hand, yogis, through regular meditation, keep their minds constantly clean. Therefore, no matter how great the



suffering in their life is, they do not grieve. But those who do not practice meditation cannot handle even minor difficulties and suffer.

Thus, to easily overcome depression one must clean the mind, and that can be done through meditation. Those who meditate can bear even the greatest sorrows.

If the mind becomes still in meditation, it means we have gained the ability to focus it on one thing. This is also called concentration.

This ability is crucial and necessary in life. The mind is what grasps any concept, and it is the mind that focuses attention on any task. Let's explore this further.

The reason is that whatever the mind focuses on, whatever it pays attention to, that is what we understand. The things we grasp in this way can never be forgotten. Students and intellectuals can greatly benefit from this; they can achieve great things and accomplish remarkable tasks.

By concentrating the mind on one thing, people from any profession can demonstrate expertise in their work. Whether it's a doctor, an artist, a fighter, a mechanic, or a driver-anyone can show skill in their work and reap the benefits, earning everyone's praise.

Some people come home and place their car keys or bike keys somewhere without paying attention. Later, they find themselves searching for them. But if they had paid attention when placing the keys, there would be no need to search. Similarly, when people place papers or objects without proper attention, they face difficulties later on.

Now, consider this: If a doctor performing surgery does not focus on the operation and instead thinks about family matters, the surgery fails. If a driver does not concentrate on driving and instead looks at billboards along the road, accidents happen. Like-

wise, students who do not focus on their teacher's lessons but let their minds wander will not excel in their studies or achieve good results. All of this is due to the inability of the mind to focus.

Not only that, when the mind is in a state of thoughtlessness, meaning when it is still, immense cosmic energy is obtained. This cosmic energy reaches every part of the body, making the body powerful. Especially, every cell in the brain becomes energized, significantly enhancing one's memory power.

Moreover, this cosmic energy helps many functions in the body, such as respiration, digestion, excretion, and blood circulation, as well as glands like the thyroid, pancreas, and liver, to function properly again. As a result, many types of diseases can be overcome. Because most diseases in human beings arise due to the improper functioning of these systems and glands. Additionally, with increased energy in the body, one can perform tasks with more enthusiasm than before. No matter how much work is done, there will be no sense of fatigue(tiredness).

Furthermore, due to this cosmic energy, the nervous system is purified, and certain negative karmas attached to it are removed. This can lead to liberation from certain diseases, difficulties, and problems in life. All these benefits come from still mind.

By meditating in this way, the body, senses, and mind receive complete rest. By periodically giving rest to the senses, they can function with full energy throughout one's lifetime. As a result, those who meditate may not show signs of old age even when they grow older. They can continue to perform their tasks independently without depending on others. This means that those who practice meditation can easily overcome the challenges of aging.

Additionally, when the mind becomes still, that means when there are no thoughts about the past and future, individuals gain the ability to live in the present. That is, they can fully live in the

present moment.

Those who can live in the present moment experience many more benefits. In fact, the present is a gift given to human beings. But people often waste a lot of time thinking about the past or worrying about the future.

Many people, though they face only a few difficulties in life, keep worrying about them, suffering, and constantly thinking, "Why am I leading such a life?" They stretch out the same difficulty over their entire life. Some even repeatedly think about their hardships and complain, "My whole life is full of struggles," constantly suffering over it.

However, those who can live in the present, those who can forget what happened just a minute ago, will not consider even the biggest problem as a difficulty. They will always be happy.

Similarly, conflicts often arise in families. Fights, arguments, and accusations (blame) happen between husband and wife, between mother-in-law and daughter-in-law, or between brothers. But if one can forget what happened and live in the present, they can reconcile(resolve) and live happily together. Otherwise, no matter how close they are, they will grow distant and act like enemies. But those who can live in the present will not face this issue.

All these benefits can be gained by those who stilled their minds through meditation.

## **THE STILL MIND BECOMES PURE**

Through meditation, the mind first becomes still, meaning it remains unmoved and steady. If one can keep the mind still for hours and days-by practicing intense meditation-slowly the mind becomes pure. This means it becomes good, cleansed, and sacred. Such people attain a pure life and live a life of purity.

This means that those who make their minds still through meditation will "live peacefully." Likewise, those who purify their minds will "live purely," like saints or great beings.

So, let's see how a still mind becomes pure through a simple example. Take a glass of dirty water, meaning water mixed with mud. As long as we keep shaking the glass, the water remains dirty. Let's stop shaking the glass. After some time, the water will reach a state of stillness. If we leave the water undisturbed for a few hours, the impurities in the water will slowly settle at the bottom. As time passes, the water becomes completely clear and pure, with all the impurities settling down. In the end, the water turns clean.

Similarly, when the mind is kept still for hours, days, through intense meditation practice, the mind slowly starts to cleanse itself. Eventually, it becomes completely pure. The impurities in the mind, negative qualities fade away. At that point, the human being's behavior changes, and they begin to behave and act in their best behavior.

Drinking impure water is harmful to health, but drinking clean water is beneficial and good for health. Similarly, a polluted mind, which leads to bad behavior, brings harm to life and causes suffering. But a purified mind benefits life and brings happiness and peace.

If we observe the water in the glass, the heavier particles settle down first. If we leave it undisturbed, lighter particles gradually settle. As time goes on, even the lightest particles sink, and eventually, the water becomes crystal clear. It becomes as pure as mineral water, like the water in a sacred lake(Manas sarovar). In such pure water, we can see even the bottom clearly, just like looking through a mirror.

As one continues to meditate and purify the mind, as the impurities in the mind reduce, initially, people stop committing big sins or major mistakes. Gradually, depending on the level of purification, they stop committing smaller sins and eventually even the tiniest of wrongdoings. As the mind continues to purify, they do not commit any mistakes or sins at all. Such individuals are admired and praised by everyone.

For water to become pure, it must first become still, meaning it should not move. Similarly, to make the mind pure, and to remove impure thoughts, it must first become still, means 'free of thoughts'.

When one is able to sit in that thought-free state for long hours, for days, or even for months, then the mind starts to become purified. It becomes pure. If one continues to sit further, the mind reaches a state of great purity. It becomes so pure that it reaches a state of crystal-like clarity. Let us also understand the benefits one gains when the mind becomes pure.

## **"BENEFITS OF A PURIFIED MIND"**

The mind is the root cause of human behavior. A person's behavior reflects the nature of their mind. Hence, someone with a bad or impure mind exhibits bad behavior, meaning they engage in wrong deeds. Whereas, a person with a good mind behaves well and performs good deeds. We refer to badness as impurity, while goodness as purity.

The more the person's mind impure (badness) the more disgusting and destructive their actions become, even to the extent of being demonic. Such people bring harm to the world rather than any benefit. The habits of people with bad minds are also negative like drinking, gambling, prostitution, lotteries, smoking, and eating meat. These habits not only harm the individual but

also affect those around them. People with such habits suffer both financially and health-wise, and their lives are filled with difficulties. Such individuals are unwilling to listen to advice, regardless of who tells them, and are unable to change their habits or behavior. Even if they try, they are often unsuccessful. The primary reason for this is their impure mind.

The main reason for the current state of society to be so selfish, filled with violence, conflicts, assaults (aggression), humiliation of the weak and women, cruelty towards animals, consumption of meat, alcohol, crime, and murders is the absence of pure, good minds in people. The world is chaotic because no one possesses a purified mind. To escape this situation, every individual must purify their mind and attain mental health.

Many people take vows (deeksha), like a 40-day commitment, to change their behavior and bad habits. If you observe, during these 40 days, they follow strict physical disciplines, putting their bodies through various hardships, but they do not pay any attention to their minds. As a result, even after completing the 40-day vow (deeksha), there is no visible change in their behavior. No matter how many years they take vows (deeksha), they remain the same.

The reason is that no matter how healthy the body is, if the mind is not pure, there will be no change in a person's behaviour. That's why Swami Vivekananda said, "**A sound mind in a sound body.**" This means, "**In a healthy body, there must also be a healthy mind.**" Only when the mind is healthy, the body and senses perform good deeds. Even though the body and senses perform actions, it is the mind that drives them. The body and senses function according to the state of the mind.

To purify the mind and bring about a change, one must have

sattvic (pure vegetarian) food and practice meditation. Gradually, the mind will be purified. The negative traits within a person will slowly disappear. Bad habits will fade away, and without anyone having to tell them, their actions will naturally change, becoming good and pure. *Selfishness, hatred, jealousy, cruelty, revenge, greed, and pride* will vanish from within them. As a result, they will gain numerous benefits.

But if the mind does not change and remains impure, driven by selfishness thinking, "I and my family should do well", people engage in many wrong deeds. They hold hatred towards others and behave inappropriately with them. They become envious when others are doing well. They display cruelty, believing "everyone is separate and different from one another." They are not forgiving, hold grudges, and seek revenge. In doing so, they accumulate enemies and sins.

Out of greed, they fear that all they have earned will be lost. Unable to control their desires, they commit wrongs and sins. Their constant craving for more worldly pleasures is what makes them incapable of giving or being charitable and turning them greedy. When their desires are unfulfilled, they express anger towards those who deny them. Boasting (showing off/bragging) about their possessions, they become prideful, thinking everything that they have is permanent. Ultimately, this leads to the destruction of their life-completely ruined life. All of this is due to their impure qualities, caused by the impurity within their minds. However, once they begin practicing meditation, their mind becomes pure and cleansed, and all their negative qualities will fade away. Their life completely transforms.

At that point, selfishness is replaced by selflessness. Hatred and envy disappear, and they begin to love everyone. Cruelty is

replaced by compassion, and they will become forgiving. Freed from desires and cravings, they live a life of contentment. Anger is replaced by peace, and greed is replaced by generosity.

A human being's thoughts and feelings arise from their mind. When someone has a pure mind, their thoughts and feelings are pure, and their actions become sacred.

Elders often say, "Where there is purity, there is God." That's why it is said, "**A pure heart is the abode (residence) of God.**" It means that the actions of such people are like the deeds of the divine.

When the impurities of the mind are removed, conflicting thoughts disappear, and positive thoughts emerge. Consequently, a person's actions and results align accordingly. This is why it is said, "Positive thoughts lead to positive results."

Those with a pure mind do good for the world and engage in beneficial actions, earning the love and appreciation of everyone around them. They live happily and bring joy to others. All of this is due to the purification of the mind. Let's explore some additional benefits that come from a purified mind:

1. A person with a pure mind does not commit mistakes and does not face difficulties.
2. A person with a pure mind does not engage in violence and does not suffer from illnesses.
3. A person with a pure mind performs good deeds and enjoys the pleasures of life.
4. A person with a pure mind loves and reaps the benefits of love.
5. A person with a pure mind thinks positively and leads a good life.
6. A person with a pure mind achieves harmony in thoughts, words, and deeds, leading to success in life.
7. A person with a pure mind has no attachment to food. They do



- not consume harmful meat and do not prioritize taste.
8. A person with a pure mind does not gossip; their actions are consistent with their words.
  9. A person with a pure mind controls their desires and does not hold hopes or envy.
  10. A person with a pure mind understands justice and righteousness, and they practice them.
  11. A person with a pure mind possesses determination and will-power.
  12. A person with a pure mind does not entertain destructive or negative thoughts; they only have positive thoughts and act accordingly, yielding good results.
  13. A person with a pure mind possesses discernment (intelligence) and thinks carefully; they do not blindly follow others.
  14. A person with a pure mind does not deceive or harm others and does not hold hatred and will not be hated.
  15. A person with a pure mind does not get involved in unnecessary matters; they do not think about trivial (unimportant/ petty) issues and do not get caught in complications.
  16. A person with a pure mind thinks about themselves and does not bother about others. They recognise their own mistakes and do not point fingers at others faults.
  17. A person with a pure mind does not wish to have but gives what they have.
  18. A person with a pure mind has only good thoughts, which are selfless and sacrificial.
  19. A person with a pure mind does not see faults in others; they only notice the goodness, uniqueness, and greatness in them.
  20. A person with a pure mind tries to eliminate their ignorance and become knowledgeable.

There are many such qualities. In a way, when the mind is

pure, everything is beneficial; all outcomes are positive.

Let's explore some additional benefits that come from a purified mind. The mind is responsible for all perceptions. Whether seeing with the eyes, hearing with the ears, smelling with the nose, feeling with the skin, or tasting with the tongue, it is the mind that comprehends (makes us understand) everything.

Those with an impure mind cannot properly perceive or understand any of these. As the mind becomes purer, it can grasp everything more clearly. Just as we can see everything clearly through a pure crystal, it is not possible through a stone.

Similarly, when the mind is as pure as crystal, the sensory organs function very powerfully and effectively. Such individuals can accurately identify whatever they smell. They can immediately grasp whatever they listen to. They can easily identify who is speaking or the source of a sound just by listening. They can clearly see and recognize anything with their eyes, differentiate what something is through touch, and identify anything given to eat just by tasting them. Moreover, those with a pure mind possess a variety of skills.

For example, dogs can identify scents. They can determine how and in which way the person went just by smelling the objects the person touched. In the end, they can even catch that person. Also, the animals can determine whether a female animal is ready for mating just by smelling and know when it is ready. This is how they seek mates. Similarly, any animal can find its children through smell. Likewise, even their children can recognise their mothers through smell.

Similarly, animals can sense the signals in nature. They can predict natural disasters like tsunamis and earthquakes in advance. Animals can understand the emotions of others by looking into

their eyes.

The ants even when on the ground, can detect food located two stories high. Likewise, animals can not only clearly hear noises but also anticipate the arrival of their enemies and prepare themselves in advance.

The reason for this is that animals do not have a mind. They live according to nature, following natural laws. They consume the food that nature has provided for them. This is why they possess such abilities.

However, humans eat unnatural foods like meat, which is considered dead food, thereby polluting their minds. As a result, they not only lose the natural powers given to them by nature but also live without awareness, as if they know nothing. They are unable to fully utilize the senses provided to them with skill and proficiency.

Therefore, understand! If humans wish to regain the natural powers granted by nature, they should have natural vegetarian food. Along with that, they should observe their natural breathing and practice meditation. By doing so, their minds will become pure, sacred, and powerful, which helps in controlling their minds. As a result, they will gain numerous benefits in life.

As the mind becomes purer, one can get closer to the inner self, which is God. Not only that, but they will also be able to hear the prompts of their intuition (inner voice). Consequently, they will be able to follow the path of righteousness. Gradually, the truth will be revealed to them, their inner strength will grow, and their wisdom will increase. They will live joyfully in all situations. Their speech, thoughts, and actions will gain strength. Desires will vanish. They will live with contentment. Ego will disappear. Love, compassion, and kindness will become natural qualities. Slowly, they will attain self-realization and eventually reach the state of

divinity, achieving salvation.

This means that through meditation, one can purify the mind and attain all these benefits. On the surface, a person meditating might seem like they are just sitting with their eyes closed, but they can experience unimaginable changes and unexpected gains in life. The reason is that meditation is connected to the mind, and life itself is also connected to the mind. Meditation helps still and cleanse the mind. That's why it's essential to understand the value of meditation, practice it more and more, and reap the benefits in life.

## **A PURE MIND BECOMES EMPTY**

If one continues intense meditation for months and years, gradually their mind becomes empty. Eventually, the mind becomes completely vacant. When this happens, the soul within them becomes fully awakened, and their inner spiritual power strengthens.

Such individuals attain a 'divine life,' meaning they gain divinity. Along with divine knowledge, they also acquire divine powers.

Through intense meditation over long periods, when the mind becomes empty, they rise above the normal senses, reaching a state beyond the 'mind,' which is called the 'transcendental state' (supernatural/ metaphysical state) or 'supersensory state.'

In this transcendental state, they perceive or understand things that cannot be known through ordinary senses. This is called 'supersensory knowledge' or 'divine knowledge.' Such individuals can perform acts that normal senses cannot, displaying 'supersensory powers' or 'divine powers.' In the world, common people refer to such beings as 'divine' or even 'gods.'

People who reach that state do things ordinary humans

cannot. They speak of things others cannot explain. In a way, their words and actions continuously astonish (surprise) ordinary people. Some may even find it hard to believe.

Those who reach this state can achieve anything and perform any task with ease. They don't care about anything. They don't fear. They work tirelessly and never waste time, making full use of it. They have no selfishness and live entirely selflessly, meaning they do not think about themselves but about others and the world. They prioritize the welfare and happiness of others over their own. In a way, they dedicate their lives to the welfare of the world.

They have no envy, jealousy, or hatred. Compassion, kindness, and love become their natural qualities. They do not take part in violence or consume meat; instead, they show love and protection. They not only love fellow creatures and animals but also befriend them.

They are pure in thought, word, and deed (Trikarana Suddhi). This means their words, actions, and thoughts align. They never give their word, but if they do, they always stand by it. They speak moderately, directly, concisely, and with awareness. They never criticize or discuss others.

They do not care what others think of them or what people might say. They openly and fearlessly point out the flaws and mistakes in others and condemn (oppose) them if needed.

They remain in an even state of mind under all circumstances. They are not elated (sense of happiness) by honors or praise, nor are they depressed by insults or criticism. They don't care about luxuries or comforts, and even if sorrow, loss and difficulties arise, they remain unaffected. They remain unresponsive whether it is extremely cold or extremely hot. Whether their efforts succeed or fail, they don't overthink about the results. In-

stead, they learn lessons and focus on the work itself, not its outcome. There's much more that can be said. In essence, all these are good, noble and great deeds.

Because we attain this type of state, 'Meditation' has become the greatest practice among all other practices. Those who meditate became great individuals.

However, it is essential to remember that regardless of what intense state one has achieved after years of intense practice, how many experiences one may gain, or how many powers one may acquire, neglecting meditation-whether due to laziness, lack of interest, worldly troubles, or any other reason-can lead one back to square one. There is even a possibility of losing all the benefits acquired.

Therefore, one must not be negligent towards the practice of meditation, should not be careless, and should not reduce the intensity of their meditation practice.

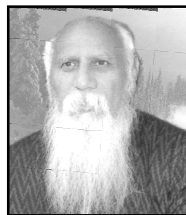
### **The primary obstacles in the practice of meditation**

#### **1) Laziness, 2) Fear, 3) Ego**

**1.Laziness:** Eating and drinking until late nights, sitting idly while mindlessly watching TV shows, and wasting time chatting about pointless gossip with neighbors whenever there's a little free time available.

**2.Fear:** Holding on to old memories, no matter how painful, as if they were gold, and being afraid to let them go; being afraid to accept and practice new things that are as valuable as gold.

**3.Ego:** Though not having basic knowledge about '**God**', '**Intellect**', and '**soul**' they talk as if they know everything. They show negligence towards the matters that need to be understood. These 3 are primary obstacles that are not only hindrances to the practice of meditation but also to anyone's progress, and they are of no use.



**-Brahmarshi Patriji**

# Why is meditation great?

If we observe the world, we find that all the great individuals were those who practiced meditation. Those who engaged deeply in meditation not only reached a divine state but were also admired, worshiped, and even regarded as gods.

Throughout ages, we see numerous such figures-Lord Ram, Lord Krishna, Guatama Buddha, Jesus, Prophet Muhammad, Guru Nanak, Mahavir, Maha avatar Babaji, Brahmarshi Patriji, and many more, including countless unknown figures.

**ALL THAT YOGIS PREACHED WAS MEDITATION ONLY -  
ALL THAT THEY HAD PRACTICED WAS MEDITATION ONLY.**



**Meditation means observation of the breath**

Not only these, but if we look further, there are many others like Ramana Maharshi, Ramakrishna Paramahansa, Yogananda Paramahansa, Lahiri Mahasaya, Radha Soami, Malayala Swami, Meher Baba, Sathya Sai Baba, and Shirdi Sai Baba.

All of them practiced meditation and taught self-realization. So how did they become so great? Through meditation, they focused on the "Soul," moved closer to it, were able to be with it, and perceived (recognised) the Soul. Ultimately, they attained the "State of the Soul," experiencing "self-realization," and came to know "I am the Soul," that is, "Aham Brahmasmi."

Through meditation, meaning by "observation of the breath," anyone can attain this state. Let's find out how.

## **Meditation means focusing on the Divine**

We are all human beings. Being human is not just about having a body. Along with the body, there is also an invisible 'mind.' Similarly, there is also a 'soul'. Together, these three-body, mind, and soul-make a human being.

Here, 'soul' refers to none other than the ultimate force that is responsible for this creation, supports it, runs it, is omnipresent, is everything, and is an infinite, subtle energy that cannot be seen or sensed by human senses.

This energy is called by various names. Some call it 'Al-lah,' others 'Father,' while some refer to it as 'Parabrahma (supra consciousness),' 'Paramatma,' 'Parameshwara,' 'Adi Shakti,' 'Para Shakti,' 'Vishwatma,' (universal soul), 'Creator,' or 'God.'

Whatever the name may be, the 'soul' is none other than God, the Supreme Soul, the Parabrahma (the supra consciousness).

We must keep this in mind that such a 'soul' is present not only in all of us but in all living beings. This means that God exists within everyone, including us.

This is why Sri Adi Shankaracharya said:

**"Deho devalayo prokto jeevo devo santanah"**

Which means, "The body is a temple, and the soul within it is the eternal divine." In other words, the soul within every body is the eternal God.

Therefore, before meditation, we will be in a state of body-consciousness, where our focus is on the body and activities related to it. However, when we begin meditating, we first close our eyes. As soon as we close our 'eyes', thoughts arise. Since it is the



mind that thinks, we remain in a mental state. At that point, we cut the thoughts and observe our breath. Gradually, all thoughts cease, meaning the mind also stops working. Here, only the 'soul' remains, and our focus shifts completely towards the 'soul,' or in essence, to God. This is the actual 'meditative state.'

This is truly what every human should do. Who is greater than God ? Is there anything more meaningful than focusing on Him? By letting go of all worries and thoughts and keeping our focus solely on Him, one can attain immense benefits. Through the following verse in the Bhagavad Gita, Lord Krishna conveyed this significant teaching:

**Shlok: ananya chintayanto mam ye janah paryupasate  
tesam nityabhiyuktanam yoga-ksemam vahamy aham  
(B.G.9-22)**

Meaning: Those who, without any other concerns, rely solely on Me (the Soul), meditate on Me (the Soul), and remain dedicated in their devotion to Me (Soul) at all times - I take care of their well-being and security.

From this, we can understand how fortunate those are who are occupied in the state of soul consciousness. Moreover, being in this soul consciousness itself is considered devotion. In other words, practicing meditation is devotion.

### **MEDITATION ITSELF IS "DEVOTION."**

In the world, it is commonly said that "devotion is the path to liberation," meaning that anyone can attain liberation through devotion. Moreover, people often think of devotion as performing rituals, prayers, and hymns.

However, the true definition of devotion given in the Vedas is "sva-svarupanusandhanam bhaktirityabhidhiyate."

Which means "being in one's true self is said to be real

devotion.

In a meditative state, we stay in our true essence, the soul, without any other thoughts; we are with ourselves. This is the true "devotion." This is the definition of devotion given in the Vedas. Therefore, we should understand that meditation itself is "devotion." And it is through true devotion that true liberation is attained. In other words, it is through meditation that one can achieve liberation.

When one remains in a state of soul consciousness, meditating intensely on the soul for hours, they gradually come closer to the soul, meaning they move closer to God.

As they come nearer to the soul, they begin to embody the qualities of God. Their behavior gradually transforms into divine nature.

Just as we sense the fragrance of jasmine more strongly as we approach a jasmine garden, so too do we absorb divine qualities as we come closer to the soul.

Through intense practice over months and years, they can come even closer to the Soul, eventually attaining a vision of the soul, achieving 'Self-realization', or the direct experience of the soul.

Such individuals attain divine qualities and powers, enabling them to act in ways beyond ordinary human capability. This state is called divinity or transcendence (a state of supremacy or superiority).

Such individuals can do things that ordinary people cannot; they can know what others are thinking, create certain objects, foresee future events, understand their past lives, and even foresee the future of others. They can see other realms (worlds) of existence within creation, travel with their subtle body (astral

travel), use their energy to heal some illnesses, and resolve certain problems. When they perform these extraordinary acts, people around them are astonished (surprised). People praise them as divine beings, and sometimes even worship them.

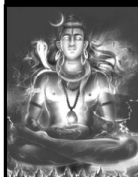
Those who attain such a state gain knowledge of creation itself, and they record this wisdom for the benefit of others. We can observe many sages like Vyasa Bhagavan, Brahmarshi Vasistha, and Maharshi Valmiki, among others, who shared their insights with the world in this way. This is how the Vedas, Upanishads, Puranas, and other spiritual texts were provided to humanity.

Such individuals experience boundless bliss, known as Brahmananda. They know "no sorrow" and can remain joyful in all circumstances and situations. All the qualities we discussed earlier are found in them; love becomes their natural trait, and compassion flows from them continuously. They live by dharma and inspire others to do the same. They teach the laws of creation and soul-knowledge, showing people the path to rise above suffering. In a way, they do not live for themselves but for the world and the welfare of all.

This is truly the pinnacle (peak) of human life, a state of complete realization. It is also their final life on earth, referred to as Mukti or Moksha (liberation or salvation).

Such a state is attained by reaching the peak of meditation.

**ALL THAT YOGIS PREACHED WAS MEDITATION ONLY -  
ALL THAT THEY HAD PRACTICED WAS MEDITATION ONLY.**

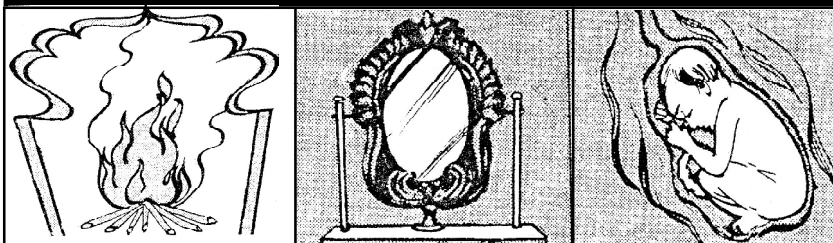


**Meditation means  
observation of  
the breath**



Therefore, meditation should not be practiced merely for minor benefits or experiences, but as a pursuit of the "divine illumination" that is the true goal of human life. This state should be achieved, which is why meditation is such an extraordinary practice, unparalleled (incomparable/ matchless) in its value. So, do

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



not waste time; dedicate it to meditation.

The reason a person remains in ignorance and is unable to attain knowledge is the dominance of the mind, which veils (covers) the Soul. This concept is explained in the Bhagavad Gita.

**Shlok: dhumenavriyate vahnir yathadarsho malena cha  
yatholbenavrito garbhas tatha tenedam avritam**

**(B.G. 3-38)**

Meaning: "Just as fire is covered by smoke, a mirror by dust, and an embryo by the womb, in the same way, knowledge is covered by desire."

Here, desire (kama) represents craving or attachment, which is connected to the mind. Thus, we can consider "desire" as symbolic of the mind. Similarly, "knowledge" is related to the soul, so we can see "knowledge" as representing the Soul. Based on this, just as fire is covered by smoke, a mirror by dust, and a baby by the womb, the Soul is covered by the mind, according to

the essence of the Gita.

When the smoke clears, fire is visible; when dust is removed, the mirror is clear; when the womb opens, the baby is revealed. In the same way, when the mind is cleared, that is, made empty, the soul is revealed. This can only be achieved through meditation.

Therefore, as one meditates, the dominance of the mind, which covers the soul, gradually diminishes (reduces). Consequently, the importance of the Self increases. Since the Self is divine, as one meditates, divinity grows within them, divine qualities increase, and they are able to behave like the divine. Eventually, they embody the form of the Divine. So, understand this: meditation is reducing the importance of the mind-letting go of human traits and enhancing the importance of the soul, which means embodying divine nature. In a way, it can be said that meditation is the only practice that can transform a human into a divine being.

### **To watch Tatavarthy's zoom sessions:**

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

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

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

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

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

# How to improve the quality of meditation?

To gain rapid benefits from meditation, one must enhance the quality of their meditation. This is because there are two types of meditation: (1) Quality Meditation and (2) Quantity Meditation.

'Quality Meditation' means achieving a deep meditative state in a shorter amount of time. For example, if one meditates for 15 minutes and spends five minutes with thoughts, but achieves ten minutes of thought free state, they are able to gain a high level of meditative energy (cosmic energy) in a shorter period. This is known as getting more results with less effort, or "moksha (liberation or salvation) in subtlety."

Those who are wise focus on 'Quality Meditation' because through that they achieve more benefits. Therefore, anyone practicing meditation should work to improve its quality.

To enhance quality, one should start by sitting for longer hours initially. Next, they should follow certain dietary rules (rules in the matter of food) and practice with dedication. Dedication means meditating regularly, without fail, each and every day. Additionally, during meditation, while sitting with closed eyes and observing the breath, they may naturally start to divert into thoughts. As soon as they notice that they are in thoughts, they should gently cut off the thoughts and return their attention to the breath. This prevents them from moving along with thoughts. With consistent effort, thoughts gradually reduce, the mind gains control, and over time, thought-free state become more frequent. This leads to an increased meditative state and more energy. The 'quality' of meditation thus improves significantly.

Furthermore, to gain control over the mind and attain a deep meditative state, certain additional practices must also be followed.

# How to control the mind?

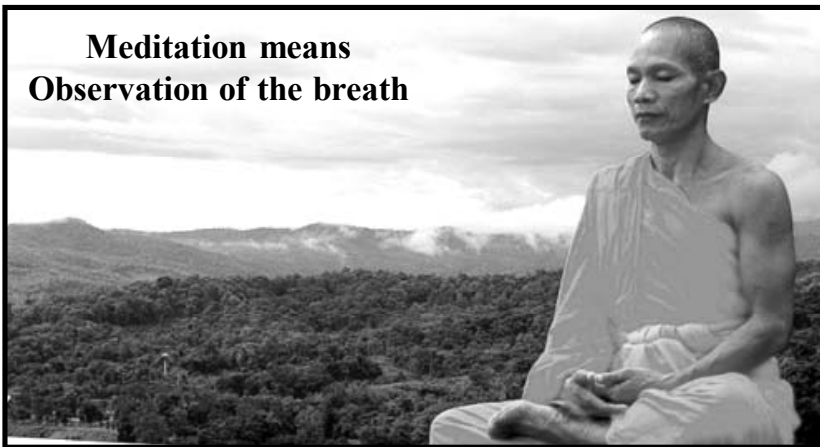
To control the mind during meditation and reduce the flow of thoughts in our daily lives, the following should be diligently (persistently) followed:

1. Meditate regularly without fail.
2. Complete all works before sitting for meditation instead of starting meditation in the middle of a work.
3. Meditate whenever possible and in a place that is conducive (favourable) to the practice of meditation.
4. Use free time wisely by dedicating it to meditation instead of wasting it.
5. Give importance to group meditations and meditating in pyramids.
6. Do not just meditate only on full moon days but also on other significant days.
7. Teach meditation to others and encourage them to practice it.
8. Practice silence whenever possible.
9. Completely avoid non-vegetarian food, including eggs.
10. Consume (eat) sattvic vegetarian food moderately.
11. Do not involve yourself in matters that are unrelated to you.
12. Listen more and speak less.
13. Avoid picking or pointing faults in others; focus on correcting your own mistakes.
14. Read books written by yogis, specifically those related to soul-knowledge and spiritual experiences.
15. Associate with wise individuals. Meaning, regularly listen to their teachings.

By following these guidelines, one can effectively control the mind through meditation and significantly enhance their meditative state.

# How to enhance meditation effectively?

**Meditation means  
Observation of the breath**



## **Regular meditation**

To meditate effectively and gain good control in meditation, everyone must practice regular meditation. This means meditating every day without fail. The reason for this is that meditation involves emptying the mind of thoughts, clearing the mind, and controlling it.

Naturally, the inability to meditate or sit for long periods in meditation is due to thoughts. As soon as one closes their eyes, thoughts begin to arise. Various thoughts, including those that cause sadness, distress (suffering), and are unproductive are hindrances (obstacles) to meditation. From the moment one sits down, these thoughts continue to create anxiety and disturbance. It's not just recent events that come to mind; thoughts about incidents that occurred years ago and future-related thoughts also keep surfacing. Moreover, unfulfilled desires and wishes that one wants to satisfy keep coming up like layers upon layers.

Along with these, thinking about tasks that need to be done immediately and are considered important makes it impossible to stay in meditation. There is a strong urge to get up and complete those tasks immediately.

Education, work, business, marriage, love, finances, family, relatives, earnings, problems, difficulties, arguments, not just one, such



numerous concerns not only come to mind as soon as we close our eyes, but they also prevent us from closing the eyes. Think about it! How can a mind filled with so many different thoughts remain stable? How can it allow us to sit still? Will it allow us to close our eyes? That is why anyone feels afraid when asked to close their eyes. They are willing to do anything and everything else, but don't close their eyes because it brings fear. The reason is thoughts.

For such thoughts not to trouble us, we must practice meditation consistently. That means practicing regularly every day. Close your eyes and sit as often as possible, for as long as you can.

Don't panic when thoughts arise while sitting in meditation. Notice them, then gently cut off those thoughts and bring your mind back on to the breath. Observe the natural flow of breath-its movement at the tip of your nose, the air moving in and out. After observing a few breaths, the mind will naturally shift to another thought or back to the same thought. It is the mind's natural tendency. But instead of sitting there with thoughts, observe and cut the thoughts, then bring the mind back on to the breath. By doing this continuously, the flood of thoughts gradually decreases, and slowly, we reach a state of thoughtlessness. This is what we call 'practice.'

When Arjuna requested Sri Krishna to teach him how to control the mind, Krishna advised him that to control the mind, one needs (1) practice and (2) detachment.

Practice means regular, dedicated effort. When thoughts arise, notice them, cut them, and redirect the mind back on to the breath. Don't forget this. Only by redirecting the mind from thoughts can anyone sit for longer periods. If you just sit with thoughts, you cannot sit for long and will feel troubled. Thus, those who meditate can find it easier to sit for longer time by taking the help of the breath whenever thoughts arise.

Not only that, but when you 'cut' thoughts as they arise, the power of that thought gradually weakens. After cutting it off several times, the strength of that thought diminishes (reduces) entirely, and it no longer troubles you.

As you keep "cutting" thoughts, how will you know if that thought has weakened or not? To understand this, take a recent event

from your life. If it's a small incident, you may overcome its impact in just a few hours of meditation. But if it's a major event, it may take a few days or even months, depending on its intensity. You can see it yourself by observing it during meditation.

For example, suppose you lost your wallet, but it only contained 100 rupees. Although this is a minor incident, it still bothers you. You might think, "Oh, I lost it unnecessarily! I should have been more careful! Why was I so careless? It was a small amount, but what would have happened if there had been more money or important cards?" and feel upset about it for a few days.

When you sit in meditation, this incident only might first come to mind. At that moment, you need to cut off that thought and bring back your attention on to the breath. The same thought may return, but if you cut it off several times, it eventually stops bothering you and won't even come to mind. You can try this yourself and see.

Similarly, if it's a bigger incident, say someone stole 300,000 rupees that you withdrew from the bank, or perhaps some gold jewelry or a diamond necklace was lost at a function. This is a major incident, and it may trouble you for months. However, if you 'meditate', with consistent effort, you can let go of that pain in a few days and find peace.

Similarly, if the incident is even more significant, like losing a major election or the loss of a spouse or only child, such events may be hard for anyone to forget in a lifetime. These memories resurface constantly, causing devastating sorrow and grief. However, if a person facing such a situation meditates daily for hours, consistently cutting off those thoughts during meditation, they may, after several months, overcome the weight of that event. In time, the incident will stop bothering them entirely, no longer surfacing in their mind, and they will no longer feel the associated grief.

This kind of transformation is achievable for those who practice persistently. Through meditation, anyone can clear away accumulated negative thoughts and cleanse the mind. This enables them to live peacefully, calmly, and joyfully.

Therefore, just as we clean the house every day, we must cleanse the mind daily through meditation. This means that meditation should

become a consistent, daily practice. One day of intense meditation, or just a few days of effort, is not enough because if meditation is neglected, one may return to the starting point.

Some people who practice daily for many days will be able to meditate continuously for hours, even 24 hours straight. However, if they stop meditating for a while, they may find themselves back at the square one, unable to meditate for the same amount of time or experience the same level of peace they once had.

The reason is that everyone is engaged in the material world, that is, in family life. They all have family members-spouse, children, relatives, friends-and face various challenges, desires, illnesses, and responsibilities. Everyone has to work for their livelihood, and that requires effort and time. Due to these activities, many events happen in their lives every day, and along with these they witness many other unrelated events. These different types of events inevitably leave an impact on them.

Every event that draws their attention is fixed in their minds. The more they focus on something, the more it accumulates in their minds. When they sit idle without any work, randomly in intervals, or during meditation, all these accumulated thoughts resurface, disturbing peace and causing restlessness.

Therefore, by practicing meditation regularly, one can clear out the events and thoughts of the day, keeping the mind empty and clean. People who regularly meditate can sit comfortably in a state of 'no-thought' within minutes, anywhere, anytime. They can enjoy long, fulfilling meditation sessions without struggle, quickly reaching a meditative state each time they sit. Even while leading a worldly life, they can progress spiritually, all this is possible only with 'regular meditation.'

For this reason, Patriji encouraged us to meditate daily, urged people to close their eyes and observe their breath whenever they find even a little free time. If there are 15 minutes available, meditate for 15 minutes; if there are 10 minutes, then 10 minutes; even if only 5 minutes are available, meditate for those 5 minutes.

Why? Because even within that short time, we can remove at least one unwanted thought from our minds. This way, by meditating for a short period of time but consistently, we can cleanse a lot of clut-

ter ( mess/ litter/ chaos) from the mind, even if time is less and limited.

Therefore, even if a little time is available, one should sit for meditation-not with the expectation of reaching a "meditative state," but simply to clear at least one thought from the mind. In this way, one can gradually build a deeper, more stable meditative state. For those who practice this, meditation will eventually enhance.

Thus, those who wish to deepen their meditation and who want their thoughts to quiet, should follow Patriji's guidance to meditate whenever there's an opportunity, making meditation a continuous practice. This is what Lord Krishna referred to as 'practice.' Shirdi Sai Baba referred to it as 'interest'.

**Why don't thoughts decrease, no matter  
how many times one sits for meditation?**

"Here, we need to clarify another doubt. Many people say, 'No matter how long I sit in meditation, thoughts keep coming, and there's no reduction. What's the point of sitting then?' This is a common question.

But what you need to understand here is that sitting with thoughts isn't a waste of time. In that little time, you are able to remove at least one thought, or perhaps a few thoughts, even if you don't realize it. This is because many thoughts have accumulated in your mind since childhood, and they continue to build up every day. So even if some thoughts go away, countless others remain, which is why new ones keep surfacing (emerging). You notice the thoughts that are present, but you're unaware of those that have left. You're only aware of those thoughts that are still appearing.

Therefore, this time, observe carefully. Some troubling thoughts might have left you, but due to the vast accumulation of thoughts in the mind, one or another will keep coming up. This is why, no matter how long you sit, it seems as though thoughts are continuously appearing. Thus, you say, 'Thoughts keep coming.'

But we are only just at the beginning of clearing out our thoughts. How can they all go away at once? As we keep practicing, they will gradually reduce. This is why, in the initial stages of meditation, one should sit for longer hours. Slowly, as thoughts come under control, the meditation time can be reduced. So, remember that every time you sit

in meditation, it is never a waste. Every moment spent sitting is beneficial.

### **DETACHMENT**

For meditation to be effective, this detachment is also essential. Detachment does not mean abandoning everything or going away to the Himalayas or ashrams. Detachment means letting go of the attachment towards everything.

You can live a worldly life and enjoy worldly pleasures, but you must release your attachment to them. You can stay with your spouse, but you need to let go of your attachment towards them.

The reason is that those who have attachment to their spouse and children become distraught (upset/ troubled) when something happens to them. They may commit wrongdoings for their sake. However, those without attachment do not get distressed (suffered) if something happens to their loved ones; instead, they provide the necessary help and support without compromising on their ethics and values.

You can earn money, but you must let go of your attachment to it. Those who are attached to money may engage in unethical behavior to earn it. On the other hand, those without attachment earn their livelihood ethically and do not commit wrongs. Thus, having no attachment is what detachment means. It is this kind of detachment that allows anyone to gain control over their mind and helps them meditate effectively.

### **THE MIDDLE PATH**

For meditation to be effective, maintaining a middle path is also very important. This is the path taught by Gautama Buddha. In other words, excessive extremes are not beneficial in any aspect. Whether it's regarding food, sleep, or even meditation, one should be moderate. This principle has also been emphasized by Lord Krishna.

Shlok: **yuktahara-viharasya yukta-cheshtasya karmasu  
yukta-svapnavabodhasya yogo bhavati duhkha-ha**

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

Meaning: A meditation practitioner who follows balanced eating habits, balanced actions, and adequate sleep can rise above suffering.

Patriji explained this concept by emphasizing the Buddhist prin-

ciple of the "Middle Path." He advised that those on the spiritual path, especially those who meditate, should adhere to this principle.

This includes moderation in food, behavior, righteous conduct, sleep, and meditation.

He stressed that those aspiring to grow spiritually should achieve enlightenment within worldly life itself, meaning meditation should not interfere with daily responsibilities and essential duties.

Hence, after reaching a certain level in meditation, one should not spend day and night just sitting in meditation. Alongside meditation, one should read the books of enlightened masters, seek the company of wise people, engage in service on the path of meditation, and share meditation and knowledge with others. By following the Middle Path in all aspects of life, not only does meditation deepen, but one also progresses in a stable 'meditative state', making it easier to attain self-realization. This is the essence of the message given by Patriji.

### **THREE TYPES OF POISONS**

To deepen meditation, gain significant benefits from it in life, and achieve a stable meditative state, few more practices should be followed.

Primarily, meditate daily without fail. Choose a quiet place without noise, make it slightly dim, complete any tasks beforehand, and, whenever possible, participate in group meditation or meditate inside a pyramid. Additionally, three things must be let go of: 1. Physical poison, 2. Mental poison, and 3. Spiritual poison.

### **PHYSICAL POISON**

Let's first understand what physical poison is. Physically, it's essential to follow proper dietary (food) habits; otherwise, it affects the mind. Naturally, the food you consume is digested, converted into energy, and supports your body's functioning. In a way, the body is made of food because, without it, the body weakens. Therefore, the food you eat influences not only your body but also your mind.

This is because the mind is a subtle part within your body. The food you consume (eat) governs your mind, so first and foremost, it is advisable to avoid rajasic foods, particularly non-vegetarian food. If you consume (eat) non-vegetarian food, it affects your mental state in one way, while vegetarian food affects it in another way. To observe

this, try eating non-vegetarian food for a month and vegetarian food for a month, and you will notice the difference in your mental state.

Similarly, along with non-vegetarian food, you should avoid tamasic foods and consume (eat) only sattvic vegetarian foods. This means avoiding foods like spicy dishes, garlic, pickles stored for months or refrigerated foods, and fermented or stale items. Always consume (eat) fresh sattvic foods. Additionally, have plenty of fruits and fruit juices, and make sure your meals are moderate. Stop eating when you are still slightly hungry, and drink water frequently.

Furthermore, the food you consume should be obtained justly (righteously). Being mindful of food in this way greatly benefits the mind. Remember that the food we digest is not just a physical substance but also holds a mental quality. The inherent nature of food triggers certain thoughts in the mind and can lead it to succumb (surrender/fall victim) to certain desires. Thus, instead of consuming (eating) food that merely strengthens the mind, choose the food that calms it, aiding in mental peace and supporting meditation.

So, remember this once again: "Consuming non-vegetarian food is equal to consuming poison."

### **MENTAL POISON**

The second type is mental poison. Just as you avoid toxic non-vegetarian food externally, you should also avoid subtle toxic elements mentally. Carefully observe what you are feeding your mind daily.

Generally, many do not understand this concept. They read every book that they come across, go through newspapers, watch TV, movies, or other things for entertainment. They listen to the radio and chat with others about pointless topics. They often get involved in others' issues without need, creating unnecessary stress. In this way, people exchange garbage with each other, both giving and receiving it. One must escape from accumulating such mental garbage. There's already enough clutter (waste) within you; reduce the burden you carry—that's all that is needed.

To lessen the existing mental clutter (waste) and to avoid accumulating new garbage, you must reduce unnecessary talking and listening. Speak and listen only if truly necessary. Read books that contribute positively to meditation, watch quality programs on TV, and avoid in-

volving yourself in other's disputes. Gradually, as you reduce talking and listening, you will notice a sense of clarity and calm emerging in your mind, which aids in deepening the 'meditative state.' Thus, create empty spaces in your mind without thoughts or disturbances. These thought-free moments will help you attain completeness in meditation.

### **SPIRITUAL POISON**

Also, remove the third poison from within you, which is "spiritual poison," meaning "ego and pride." Cleanse your soul by eliminating this poison. The moment the sense of "I" disappears from you, you enter a vast inner emptiness.

When you think, "I am a Hindu," you are poisoning yourself. The same goes for thinking, "I am a Christian," "I am a Muslim," "I am an Indian," "I am from this region," "I belong to this caste," or "I am from this family." Such ideas have been entering you since the time you were fed your mother's milk. Moreover, all the customs and traditions taught to you are also poisons. You should only think, "I am a human being." If you think this way, your meditation practice will yield results much faster.

To release the spiritual poison of "I" called ego, keep these points in mind. Remember that nothing you see on Earth is permanent—everything is transient (temporary). Wealth, luxuries, positions, beauty, youth, health, and even life itself are not eternal. Constantly reminding yourself of this will prevent ego from entering your mind.

Also, understand that the body functions solely because of the soul's power. Realize that without the soul, the body becomes lifeless. The eyes see, the ears hear, and the mouth speaks only as long as the soul is present; without the soul, nothing works. Therefore, in whatever you achieve, in any success, and in any field where you reach great heights, recognize that the root cause is the soul. "Soul" means "God." With this understanding, ego will not grow within you, as God and not you are the cause of every success.

When you let go of these three poisons, you will achieve excellent results in meditation quickly. You will gain control over your thoughts and reach a stable state, achieving the desired outcomes and realizing that what Brahmarshi Subhash Patriji spoke and worked towards are all true.



# Why is it not possible to meditate effectively at times?

Many people say, "Sometimes we can meditate well and sit comfortably, but at other times, we can't meditate at all. What should we do?"

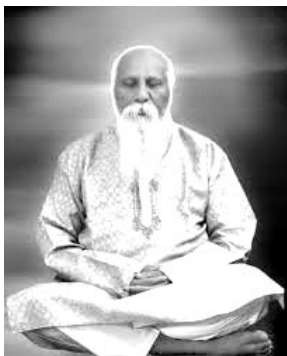
Naturally, it's not necessary to achieve meditation successfully every time you sit for it. Not every session has to result in a state of deep meditation. The reason is that everyone is currently in the initial stages of meditation! They are all leading worldly lives intertwined (entangled) with various distractions. Therefore, it's normal to experience difficulties at times. There's no need to feel discouraged. Whether you find success or not, you should continue to sit for meditation without giving up. By doing so, over time, you will gradually increase your chances of achieving a deeper state of meditation.

In a way, one might think, "We are new to this, so that's why we can't meditate." However, even seniors those who have been meditating for many years-sometimes find it difficult to settle into meditation. They may struggle to sit for long periods. This is natural, and there's no need to overthink about it.

Take the example of senior cricketer Kapil Dev. No matter how great a bowler he is, not every ball he bowls will hit the wickets. Some of those balls will be wide balls. The reason is, though he is experienced, all the balls he bowls don't hit the wickets every time, because that 's natural. Would Kapil Dev stop bowling just because some balls are not going to the wickets? Of course not.

Similarly, even the most experienced meditators may sometimes struggle to meditate. They do not stop meditating because they face difficulties. They continue to sit and try again. Whether they succeed or not, by consistently sitting for meditation, they gradually gain better control and elevate their practice to a higher level.

Those who are in the beginning stages should also make an effort without feeling discouraged. They should not stop meditating. Even if it's challenging at times, they must continue to sit. Only then will they progress in meditation and reap the benefits and results in life.



## **The state of those who are progressing in meditation practice.**

If you continue your meditation practice like this, you will gradually make progress in your practice. This means that your spiritual growth will become evi-

dent, resulting in changes in your behavior.

To determine whether your practice is progressing properly, you need to observe the following changes in your behavior:

1. Being able to sit for two to three hours in a single session.
2. Feeling a growing desire to sit in meditation longer and longer.
3. A strong urge to meditate at the scheduled time.
4. Feeling like you've missed something if you skip a meditation session.
5. A compulsion to teach meditation to everyone.
6. Talking about meditation-related topics whenever you see someone.
7. Increased interest in meditation-related subjects.
8. Feeling joyful when meeting other meditators.
9. Reduced interest in worldly matters.
10. The feeling that you are wasting time when not involved in meditation promotional activities.
11. Noticing changes in your behavior, speech, thoughts, and qualities.
12. A desire to do something beneficial not just for yourself but to the world and others.
13. A thirst for knowledge and wanting to learn more.

14. A lack of craving for meat or specific tastes.
15. A decrease in the quantity of food you eat.
16. A desire to eat only sattvic food.
17. Caring less about physical comforts.
18. Remaining unaffected by any challenges or difficulties.
19. Not feeling worried by any significant hardships or sorrows.
20. Being able to manage tasks more effectively than before.
21. Not feeling tired, no matter how many tasks you are handling.
22. Observing improvements in health and energy levels.
23. Not recalling past events much.
24. Not worrying about the future.
25. Living and thinking only in the "present" moment.
26. Not overthinking about small matters.
27. Not reacting or being affected by criticism or judgments from others.
28. Not being concerned about other's lives or meddling in their affairs.
29. Avoiding discussions of other's shortcomings.
30. Actively working on correcting your own flaws.
31. Not caring what others think of you.
32. Developing the feeling and thought that "I am not this body."
33. Losing attachment to family, caste, religion, or regional identity.
34. Thinking not only of your family but also of yourself (soul).
35. Treating people equally, regardless of status or wealth.
36. Not feeling like bowing down to other's feet.
37. Not thinking too much about meditation experiences.
38. A strong desire to participate actively in meditation events.
39. A deep wish to share what you've learned with others.
40. A curiosity to understand about life.

41. Growing interest in reading spiritual books.
42. Improved understanding of whatever you read or hear.
43. Improved memory and retention (preservation) of information.
44. Enhanced ability to focus on one thing at a time.
45. Lessening of the feeling "I did this" or "I'm doing this."
46. Not worrying about whether your efforts will yield results or not.
47. No longer seeking recognition for your work.
48. Being unaffected by praise or criticism.
49. Not fearing in any situations like you would in the past.
50. Leading life more joyfully than before.
51. Speaking moderately and remaining silent when unnecessary.
52. Sleeping moderately.

### **Programs by the Tatavarthy's that will be broadcasted on YouTube:**

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

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

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

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

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

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

# Progress in a meditative life!

The progress of a meditative life can be divided into four stages. In the initial stage, one should start meditation practice and gradually increase the intensity, which means meditating for longer hours.

In this way, those who practice meditation should advance to the second stage, where they focus not only on deepening their own knowledge but also on sharing the same with others. In this phase, they take on the role of a teacher, guiding others. This signifies growth on the meditative path beyond the initial stage.

The third stage goes further than teaching; it emphasizes organizing regular meditation sessions and classes for others, such as 40-day group meditations, full-moon meditations, and conducting meditation sessions and classes in nature. Here, one should organize these gatherings to encourage meditation practice among others and convey knowledge through various means, such as publishing one's experiences in books. This stage is a progression beyond the second stage.

Continuing along the path of teaching and organizing meditation practices, one eventually reaches the fourth stage, where the goal becomes to train others as meditation teachers or masters. This stage represents the ultimate level of spiritual growth, as making others the masters is a significant achievement in the spiritual journey.

The reason is that, rather than teaching meditation to ten thousand people himself, if he can train ten individuals to be like him, it is as if he has taught a hundred thousand people. Therefore, creating masters is a very significant achievement.

This transition from an ordinary meditation practitioner life to becoming a meditation teacher, organizer, and ultimately a mentor capable of training other masters, requires following certain principles.

A person who meditates becomes a practitioner, and if they pursue reading books related to meditation-they grow to a level where they can teach and become a master. Through the company of like-minded individuals (spiritual community), they gain the strength and experience to guide others and become a senior master. To advance further, one should engage in service on this spiritual path along with the company of a great teacher. Those who follow this path can achieve the capability to train others as masters.

In this way, to progress from an ordinary to a highly evolved state, one must not only meditate but also pursue reading books, associate with spiritual people, engage in service, and spend time with a teacher. By doing so, anyone can advance in their meditative life, achieve significant growth, and reach the highest spiritual state.

### **Information available on Tatavarthy's website:**

*Website address: [www.tst.org.in](http://www.tst.org.in)*

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

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

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

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

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

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

# Types of practices

In the world, various types of spiritual practices can be observed. Which practice is superior? What results does each practice yield? How can we understand the nature of each type of practice? Let's explore these aspects.

As human beings, we are composed of three aspects: 1) body, 2) mind, and 3) soul. Here, the mind is greater than the body, and the soul is greater than the mind.

The reason is that the body acts according to the mind, and both the body and the mind depend on the soul. Without the soul, there is no existence for the body or the mind. Therefore, above all, the soul is supreme.

Therefore, we should understand that practices for the body are of lesser value than those for the mind, and practices for the soul are even greater. But how can we determine what constitutes physical practice, mental practice, or soul-centered practice?

1. Practices done with open eyes are physical practices.
2. Practices done with closed eyes are mental practices.
3. The practice done with a closed mind is a soul-centered practice-divine practice, aimed at attaining the divine state.

Practitioners engaged in physical practices obtain benefits related to the body. Those engaged in mental practices gain benefits related to the mind. However, those who practice for the soul can obtain all kinds of benefits, along with the ultimate solution to all problems-liberation.

Examples of open-eye practices include walking, jogging, games, sports, exercises, yoga postures, rituals, prayers, circumambulations, sun salutations, and river baths. These yield benefits for physical health.

Practices done with closed eyes, such as chanting, mantra recitation, and form meditation, provide mental benefits.

The practice of 'observation of the breath' with a closed mind is a soul-centered practice. This yields all kinds of benefits.

From this, we can easily understand the type of each practice and the benefits we can gain from them.

# Why is meditation great?

Disease in a human being is caused by 'sin.'

A human being can gain worldly pleasures (happiness) by 'virtue'.

The future of a human being is determined by their 'karma.'

A human being can gain by doing acts of 'service.'

A human being can gain wealth through 'savings.'

A human being will be respected with a high value when involved in 'charity.'

Loss to a human being is caused by 'violence.'

Restlessness in a human being is caused by 'desire.'

A human being finds peace in 'contentment' (satisfaction).

Sorrow to a human being is caused due to 'lust' (craving)

A human being's downfall is caused by 'ego.'

What brings everyone closer to a human being is 'love.'

What distances everyone from a human being is 'envy.'

The state of a human being is indicated by their 'qualities/nature of their mind.'

What turns a human into divine is 'compassion.'

A human being's state of the soul is reflected in their 'speech.'

A human being achieves victory by 'righteousness.'

What makes a human being great is their 'wisdom.'

'Liberation' for a human is granted by 'truth.'

What reforms a human being in all aspects is 'meditation.'

Thus, meditation is supreme among all.



# Purity of vessel - Purity of the ingredients- Purity in cooking

-Tatavarthy Rajyalakshmi



To help people overcome sorrow, they must grow spiritually. For spiritual growth, it's essential to meditate, particularly by "observation of the breath." However, meditation alone isn't enough for spiritual growth. Along with meditation, dietary discipline (discipline in the matter of food) is also crucial. Without following food rules and guidelines, true spiritual progress is impossible. Let's explore what kind of diet is ideal.

Primarily, one must consume (eat) pure food. This is because only pure food can purify the mind during meditation, which directly influences a person's spiritual growth. There are three kinds of purity required in food: 1) Purity of the vessel, 2) Purity of the ingredients, 3) Purity in cooking.

## **1. Purity of the Vessel:-**

To achieve spiritual growth, Patriji has shared important guidelines about dietary discipline (food discipline). He said, "Meat is dead food," meaning it is decayed and impure food. He advised, "First, stop consuming meat." He also emphasized, "Not only should one avoid meat, but also avoid using the vessels in which such food was prepared." This is because the negative energy associated with that food remains in those vessels. For example, we wouldn't use a pesticide container from a field for cooking, even if it were cleaned, as it still poses a health risk. Similarly, cooking in vessels previously used for meat can have a subtle but negative impact on our mental state, moving us towards a rajasic (passion-

ate) and tamasic (inert) mindset, which hinders meditation and spiritual growth. Thus, the purity of the vessel is crucial for spiritual advancement.

## **2) Purity of the ingredients:-**

Purity of ingredients means avoiding decayed or preserved food items. Patriji taught that any fruit, like an apple or banana, that shows signs of decay should not be consumed. Often, we cut away the decayed parts and eat the rest, but such foods should also be avoided. Similarly, food prepared in the morning should not be reheated and eaten in the evening. Foods kept in the fridge and reheated should be avoided, as they can increase tamasic quality in us, creating obstacles in our spiritual practice. Therefore, food should always be freshly prepared and eaten warm. This is why Patriji emphasized the importance of ingredient purity as well.

## **3) Purity in cooking:-**

Patriji also emphasized the importance of purity in cooking. He explained, "If this purity is lacking, the taste is lost." When cooking is done with a pure mind after meditation, it brings health and happiness to those who eat it, making the food more delicious. On the other hand, if cooked with negative thoughts, those eating it will also feel its impact. Here's an example:

One day, a king invited a saint for a meal. The cook, while preparing the food, was looking at the king's silver plates and thought, "There is so much wealth here; who would notice if I take a small spoon?" With this selfish thought, he pocketed a spoon and continued cooking.

When the saint ate such food, he finished his meal, picked up a silver glass, and put it in his bag before heading back to his hermitage (ashram). Upon reaching, he saw the glass and was surprised, thinking, "I left everything and came to this hermitage

(ashram); why would I do such a thing?" With his divine insight, he came to know that the thoughts of the cook, who prepared the meal with selfish intentions, had influenced him as well. He immediately went to the king and explained everything, saying, "Check with your cook; he should have a spoon." When the king looked, he found the silver spoon with the cook.

We should understand that our thoughts impact the food we cook, and those who consume (eat) it are also affected by it and it influences their behavior.

Therefore, when cooking, it's important to prepare food with positive thoughts, desiring good health and happiness for everyone without any selfish intentions. This positivity affects those who eat the food, making it not only tasty but also brings happiness. This is why Patriji does not eat at each and everyone's homes, especially at homes of non-vegetarians, as he understands these subtle influences and does not tolerate any impurity that can hinder spiritual practice and growth. Thus, purity in cooking is essential for any spiritual aspirant. Following Patriji's path, everyone should practice purity of vessel, purity of ingredients, and purity in cooking. Grow spiritually and rise above sorrow.

### **To subscribe to Tatavarthy's YouTube channel:**

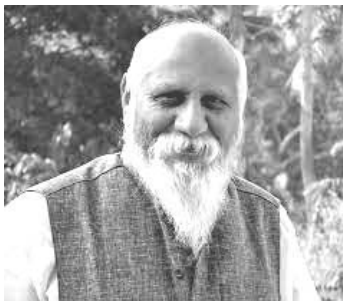
When you click the YouTube link sent in the WhatsApp group, it will open the Tatavarthy Veera Raghava Rao channel. Once open, you will see the "Subscribe" button-click on it to subscribe. By clicking the bell icon next to it, you can receive notifications of new videos everyday.

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

# Key points that the meditators must follow

- Patriji

Following are the nine key points that the meditators must follow which were taught by Bramharshi Patriji:-



## **Food:-**

**1. Right Food:** Choose a balanced, sattvic vegetarian food. Avoid foods that enhance tamasic or rajasic qualities, as well as any non-vegetarian foods. Because non-vegetarian food is considered sinful. Pure vegetarian food is the ideal choice.

**2. Moderate Eating:** Eat only as much as it is needed to satisfy hunger. Avoid overeating just because food tastes good, as it can lead to various issues.

**3. Fasting:** Occasional fasting, known as "nirahara," is beneficial. Fasting once every 15 days or monthly can rejuvenate (refresh) the body and mind. He said, "Fasting is the best medicine."

## **Speech:-**

**4. Right Speech:** Speak carefully and thoughtfully. Words spoken should either be beneficial to oneself or society. Otherwise, why speak uselessly? Avoid meaningless or harmful speech that can cause unnecessary pain or loss to others.

**5. Moderate Speech:** Speak only as much as necessary. Speaking too much often leads to exaggeration or untruths, which can ultimately bring harm rather than benefit.

**6. Silence:** Also known as "nirbhashana." This practice builds inner strength. Mahatma Gandhi often practiced silence, and saints like Meher Baba and Ramana Maharshi spent much of their lives in silence. Practice silence for at least one day each month.

### **Thought:-**

**7. Right thinking:** Our thoughts should be unselfish and oriented towards the welfare of society. Thoughts should be beneficial either to ourselves or to society; otherwise, they are unnecessary.

**8. Moderate Thinking:** Think only as much as necessary. Excessive, unnecessary thoughts drain energy, disturb peace of mind, and can lead to physical ailments (illnesses). Therefore, aim to think as little as possible.

**9. Thoughtlessness, or Meditation:** Achieving a state of no thoughts is the essence of meditation. Patanjali Maharshi described it as "nirvishaya manah dhyanam" - to maintain a mind free of thoughts. This state of thoughtlessness can be achieved through "observation of the breath."

By keeping these points in mind and by implementing them in their lives, all meditators can make good progress in their practice and reap many benefits.



with the blessings of Brahmarshi Patriji...

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**Question: How long should one practice meditation?**

**Patriji: Meditation practice should continue until self-realization is achieved. One must awaken the third eye, experience astral travel (subtle body journeys), reclaim the wealth of knowledge from past lives, and stay in contact with spiritual guides from higher realms (higher worlds) to fully realize soul-knowledge. This process should begin now, aiming to reach its pinnacle (peak) within this very lifetime.**