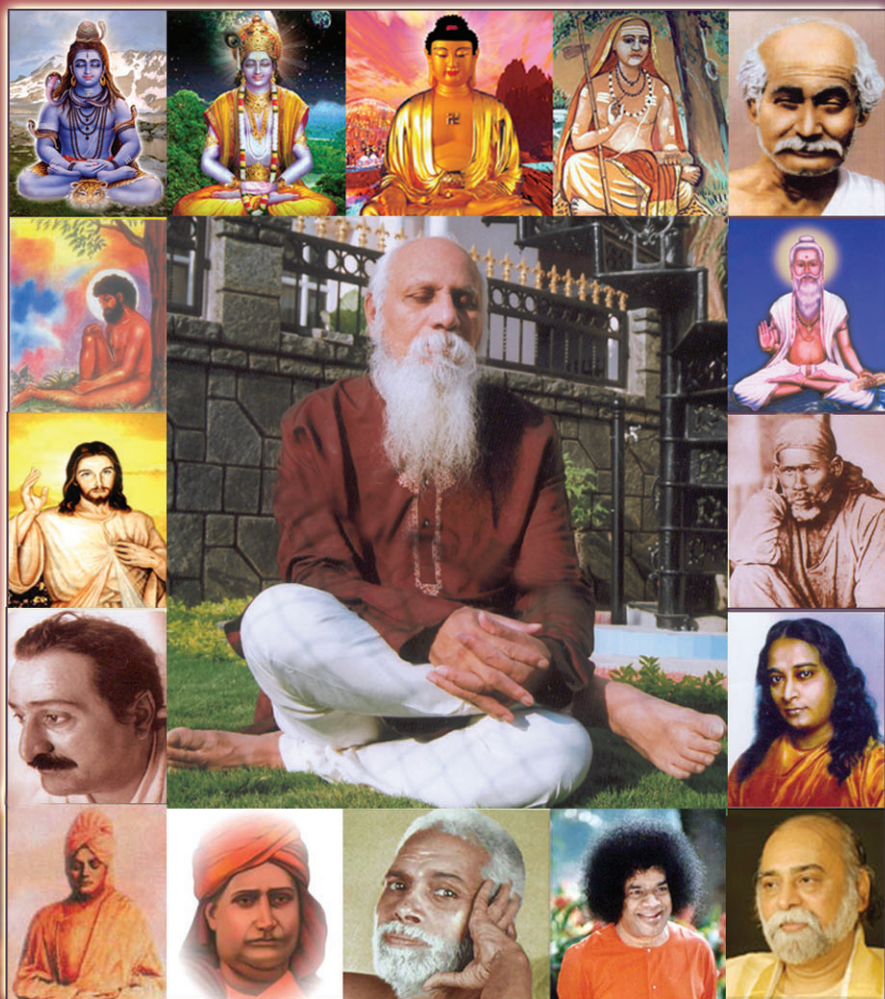


TRUE PATH

Brahmarshi Tatavarthy Veera Raghava Rao



TRUE PATH



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W.G.Dist., A.P. Ph: 94403 09812

Rs.80/-

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GURU GITA!

Goddess Parvathi's doubts and Lord Shiva's answers:

Goddess Parvathi stated :-

"Oh Lord! Oh Lord of Lords! Oh Supreme Being! Oh Teacher of the Universe! Deities, demons, and human beings are constantly offering their salutations to You with devotion.

Maheshwara! You are always praised by Brahma, Vishnu, and Mahendra. All the gods bow down to You. Such you, to whom are you offering Your salutations?

Seeing You offer salutations, I am filled with great astonishment. I am unable to understand the reason behind these salutations. Therefore, Oh Lord! Please kindly explain this matter to me.

Lord Shiva :-

Devi! I am beyond birth and death, free from the bonds of birth, the conqueror of death. Yet, I too constantly worship the Almighty who resides in my heart.

The Almighty is beyond time, the eternal consciousness; for the Almighty, there is no aging or decay. He is infinite, eternal, he is without beginning or end, he is unchanging. The Almighty is the consciousness of the universe! It is the bliss of the Almighty that surpasses even truth-consciousness-bliss (Sat-Chit-Ananda).

Like me, every yogi, every seeker, should worship the space of consciousness-the soul, the light-that shines in their heart. For a

being who is born as a human, the vision of the Supreme light should be the primary goal.

Goddess Parvathi :-

Swami! No matter what tapas is performed, isn't the experience of the Almighty the most important? What is the path to attain such an experience of the Almighty? Please instruct me on that path. I am completely surrendering myself to you. I consider you my Guru. Bless me, Oh great soul!

Lord Siva :-

Recognizing the Almighty is not easy. It is not as simple as one might imagine. Since the Almighty has no form or qualities, we cannot say 'this form' or that quality.' There are some signs, and can be known through realization. The quality of the Almighty is that he gives extraordinary bliss. Since that bliss cannot be expressed, it is an unmanifested bliss. It is a sweet bliss that only a yogi can perceive and experience. It feels ever-new at every moment, so it is always new; it is divinely fragrant (perfumed/ scented), it is the light of the soul. It shines coolly and gently in the heart. The bliss of the Almighty cannot be compared to any pleasure or happiness in this world.

Parvati! The Almighty is imperceptible; he cannot be seen anywhere, he does not delight the eyes, and moreover, he is inaccessible. That is, we cannot say, 'If you search through this path, you will find him'-the path itself is unknown. To reach the Almighty, one must travel through a pathless path.

That Almighty has no form, no name. Those who seek Him must be free from body consciousness; they must forget their vil-

lage, their name, their existence, and look with another eye. That is the eye of wisdom. The essence of Almighty is obtainable only through wisdom. It is the Almighty who grants happiness to human beings and all living beings, who aids in the continuation of existence. His abode (residence) is silence, tranquility (peacefulness).

Human beings can be recognized based on their form, qualities, and nature. In the world of form, everything-animate and inanimate-has a shape. For some, their nature is primary (just as camphor has the quality of emitting heat, and flowers have the quality of providing coolness). The quality and nature of the Almighty is infinity; therefore, the eternal Almighty can only be recognized philosophically. It is not possible to do so through other means such as form, name, qualities and nature.

There are hundreds, thousands of scriptures. No matter how many scriptures one studies or how much mastery one gains over them, the soul does not find peace. No matter how much one searches, the true path to liberation is not found in the scriptures. For someone who lacks mental peace and is restless with an agitated mind, if they find a true Guru (Sadhguru) there is no need for scripture mastery. There is no one else who can teach spiritual wisdom apart from a true Guru. No scripture can do the work that a Guru does.

Lord Shiva further said, " I constantly meditate on the Almighty who not only in me, but in all deities, in human beings and in every living being shines like a light-unseen and indescribable. Such a great Almighty cannot be known through form, name, or

qualities. We cannot see Him with these eyes. That essence can only be perceived with the eye of wisdom, and one must forget the body consciousness. That is what I am doing. You, too, should meditate on Him."

"Every person born as a human being should worship the Him who shines in their heart, that is, the soul. That should be everyone's first goal-meaning, attaining the vision of the Almighty should be the goal of life," taught the Lord.

From the lord's above message, to attain the experience of the Almighty, one must be free of body consciousness and forget their village, name, and existence. Since body consciousness arises from the mind, one must empty the mind. The path to this is the practice of "observation of the breath meditation."

Through exceptional meditation practice, one can acquire the 'eye of wisdom' and attain the experience of the Almighty. Therefore, as the lord shiva taught, by letting go of names and forms, and following the meditation of 'observation of the breath' as taught by Brahmarshi Patriji, one should make their life blessed.

"Let us leave the 'feet of others' and begin the practice."

- Brahmarshi Patriji



"Message from UTTAR GITA!"

Shlok|| Deho devalayaha prokto jeevodevasanathana

Thya jedagyana nirmalyam so hum bhavena poojiyethe?

Meaning: The body is said to be a temple. One must realize that the soul within the body is the eternal manifest God Himself. Through the discernment (judgement) of the self and non-self, one should leave the impurity of ignorance and worship that God with the realization of 'Aham Brahmasmi'-meaning, one should recognize and worship the Almighty, who is the true nature of the soul within oneself. From this, it is understood that everyone should worship the soul.

Shlok|| Bahiratyaha kaschityatwa de hasta meeshwaram

Swagruho payasam kyathwa bhikshamatati durmati?

Meaning: One should realize that one who, abandoning (leaving) the God within their own body, deludes themselves into thinking 'God is somewhere outside' and wanders in search of Him, is like 'a fool who leaves the sweet in their own home and roams begging for food at a neighbor's house.'

Shlok|| Theertanithoya ru paani devaan paashana mrunmayan

Yogino sapra padyam the atma dhyana parayanaa?

Meaning: Yogis who are interested in meditation on the soul do not serve divine forms in the shape of idols made of stones, clay, or sacred places.

Sholk|| Shilamrudaru paatreshu daivabhudhi prakalpita

Akalpita swayam jyothi rathmano devatha naka?

Meaning: The notion that divinity exists in idols made of stone, clay, or wood is fictitious. This is because the soul, which is self-

luminous by nature, is uncreated-that is, it is the Almighty, not crafted by anyone-this is what one should realize. Therefore, what use do we have of fictitious deities? Instead of worshipping imaginary idols, one should strive to attain liberation by worshipping the uncreated, self-luminous 'soul.'

Shlok|| poojakoti samamstrotram strotrakoti samojapam

Japakoti samam dhyanam dhyanakoti samolayam?

Meaning: One should understand that one hymn is equivalent to ten million rituals, one chanting is equivalent to ten million hymns, one meditation is equivalent to ten million japas, and one dissolution is equivalent to ten million meditations. The dissolution of the mind is liberation.

Shlok|| Naasti dhyana sanam theertham. Naasti dhyana samam tapam!

Naasti dhyana samam yagnam, tasmad dhyanam samachareth?

Meaning: One should know that neither pilgrimages, nor chanting and japa-tapas, nor sacrificial rituals are equal to meditation.

Shlok|| Agnidev dvijatinam, mundhinam hrididaivatvam!

Pratima swalpa bhudhinam sarvatra samadarshinam?

Meaning: For Brahmins, Fire is God; for sages, the consciousness residing in the heart is God. For the ignorant and those with dull intellects, stone idols are God. However, for those with the wisdom about Almighty (the knowers of Almighty), the entire universe becomes God.

Shlok|| hridaya kamala madhye deepapadvevasaram

Pranavamaya matarkyam yogi hridya gamyam,

Ajahari shiva yogam sarva bhutasdamekam.

Sakrudapi manasa maam dhyayathe yassa mukta?

Meaning: He who shines like a lamp in the center of the lotus of the heart, who is the essence of the Vedas, who is the embodiment of the primal sound (Om), who cannot be attained through logic or reasoning, who grants vision in the hearts of yogis, who is of

the form of Brahma, Vishnu, and Shiva, who, being of one form, exists as the inner self in all beings-whosoever wholeheartedly believes in Me and meditates upon Me through the path of righteousness, such a person attains liberation.

**Shlok|| "Sarvatra vasthitam shantam naprapake janardhanam
Ghana chakshur vihinatva dandha surya mivo hitam?"**

Meaning: Just as a blind man cannot see the sunrise, one without the 'eye of wisdom' cannot perceive the Almighty, the embodiment of peace who pervades everything.

**Shlok|| Dhyana khyā yogarāni deepithena panchatmakam dharma gunem dhanena
Yogagnena vaayu samanvi thena dagdham yuganthe khilam karmabandanam**

Meaning: By churning the mind in the fire that blazes in the 'fire drill' of meditation yoga, using the firewood of righteous qualities, the fire of yoga is ignited, giving rise to the fire of wisdom. Through this, at the 'end of the era'-meaning the final stage-all karmic bonds are burned away, leading to the realization of Almighty, that is, liberation (nirvana).

**Shlok|| Bramhahatya sahasrani bhruna hatyashatavicha!
Akohi dhyana yogacharahatyagnirivindanam?**

Meaning: The sins accumulated from thousands of killings of Brahmins and hundreds of embryo destruction can be burned by the practice of meditation yoga alone, just like a firewood is consumed by fire.

**Shlok|| Ashwamedha sahasrani rajapeya shatavicha!
Akasya dhyana yogasya kalam vaarthati shodasom!**

Meaning: Even performing thousands of horse sacrifices or hundreds of japa chanting rituals cannot equal even a fraction of the soul-realized yogi who is complete with the sixteen arts.

**Shlok|| nimisham nimisham va gianino dhyanachintaya
kratu koti sahasranam dhyanamekam vishishyathe?"**

Meaning: Because the soul-realized, through even a minute or half

a minute of meditation, attains 'steadfastness in the Almighty', yielding the fruit equivalent to performing a billion rituals, it is said that meditation alone is supreme.

**Shlok|| "Bramha bhede najanathi muktim naiva prapadhyathe
Samasam sarva jantunam bramhasuthrena katyathe?"**

Meaning: One who does not realize that there is no difference between the individual soul and the supreme soul (the Almighty) can never attain liberation. Only he who understands that the conscious energy of the Almighty exists equally in all beings will attain liberation.

**Shlok|| "Bhuta vastu nyashochitve siddhe chagami vastuni
Sidhecha nirapeksha the punarjanma na vidyate?"**

Meaning: A yogi does not feel sorrow for things that are lost, nor does he have a desire for things yet to come, and he remains unattached even to the things he has obtained. For such a person, there is no rebirth. That is, it should be understood that such a person attains liberation. Those who meditate on the soul do not worship idols. For those who seek God, in the initial stages, the mind is unsteady, and thus, idol forms of divinity made of clay, stone, or wood were created. In the ancient scriptures, idol worship is described as 'the lowest form of worship.'

Chanakya, in his 'Nitisaram,' said 'pratim? alpa buddhinam,' meaning 'idol worship is for those of little intellect,' and that 'image worship' is meant for fools. Therefore, those devoted to soul-knowledge do not serve idols which are human created, going on pilgrimage sites, and motionless forms.

Thus, in whatever way one thinks, it becomes clear that 'contemplation of the ultimate truth' is the highest, contemplation of scriptures is average, contemplation of temples, towers, and pilgrimage journeys is low, and contemplation of worldly life is the lowest of the low.'

"Message of YOGI VEMANA!"



Yogi Vemana said, "God is not present in any other external field. Human beings are searching for God somewhere out there, but they are unable to realize that they themselves are God. If a person understands who they are, they will come to know that they themselves are God."

Yogi Vemana conveyed the Vedic statement 'Aham Brahmasmi,' which means 'I am the Almighty.'

Yogi Vemana conveyed that human beings look at stone idols and consider them God. A stone remains a stone, but how can it become God? Why is man unable to recognize God within himself?

Yogi Vemana also said, "what is the use of performing salutations to the sun? What is the benefit of chanting? What is the purpose of studying all the scriptures?" Hence one who cannot realize God is not a Brahmin.

Vemana said that a deceitful guru makes one perform useless rituals. A guru with some understanding makes one chant

mantras, but a best spiritual teacher provides the opportunity to attain the human goal of liberation through 'meditation.'

Yogi Vemana explained that if we perform rituals, we become just priests, and there is no greater benefit beyond that. He also explained that the only thing worthy of worship on this earth is 'oneself.' He said, 'Where do we worship? Are we not present in all directions? That God is us, and we are that God.'

He meant, 'I am everything, and everything is me.' Therefore, we must worship ourselves. This is what is called 'devotion.' This is also stated in the Upanishads.

'Svasvarupanusandhanam bhaktirityabhidhiyate'

It means, we must understand that meditating is itself devotion. This is the message of Vemana!"

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.

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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.

"Message of VEERABRAHMENDRA SWAMY!"



Veerabrahmendra Swamy said, 'Carving a nose and face on stones and wood to make statues, putting tilak on them, draping them with clothes, decorating them with flowers, lighting incense, offering aarti-how many ever rituals you perform, the sins you committed earlier will not be erased.'

He explained that the sorrowful cycles of birth and death can only be escaped by stilling the mind and meditating, and that rituals offer no benefit.

He also said that we build temples ourselves, bring stones, place them inside, and pray, 'Relieve us of our troubles'-will our lives improve by such offerings?

Veerabrahmendra Swamy taught that if we want our lives to be good, we must help our fellow human beings. Meaning, he instructs us to do good.

Veerabrahmendra Swamy said, 'Giving form to the formless God and calling it rituals-performing services like making the sleepless God rest, singing suprabhat to awaken Him, conducting ritual bathing (abhishek) for the God untouched by impurity, offering food to the God who knows neither hunger, nor birth nor death-selfish people with polluted minds have destroyed the righteous path of 'meditation' through which one can behold God.'

Veerabrahmendra Swamy conveyed that bathing in the Godavari Pushkara, Krishna Pushkara, Ganga Pushkara or any other place does not yield any benefit. Similarly, drinking the holy

water from the Ganga or the temples does not bring any gain.

Likewise, there is no greatness in chanting mantras with the mind, performing circumambulations with the body, doing prostrations, full-body salutations, pulling cheeks, slapping oneself, or engaging in various forms of self-torture. Meaning, neither actions performed with the body nor those done with the mind can liberate one from sorrow. The reason stated by Veerabrahmendra Swamy, is that "there is no greatness in them."

A mantra is defined as "mananath trayate iti mantra". Similarly, a tantra is defined as "tanunath trayate iti tantra". This means that what is done with the mind is a mantra, and what is done with the body is a tantra.

He also said that the useless tamasic quality must be abandoned, the useless rajasic quality must be abandoned, and one must rise above even the sattvic quality and become attributeless. Veerabrahmendra Swamy explained that only such a person is a great yogi, he is the one who has permanently overcome sorrow and attained liberation.

There is not one god in Bhadrachalam, another in Tirupati, another in Kashi, yet another in Mecca, and a different one in Jerusalem. In all sacred pilgrimages, there exists only one divinity. Such a good pilgrimage is already within us. This means we must seek it inside our body. It means, Veerabrahmendra Swamy conveyed that "one must meditate."

He also conveyed that a man wanders here and there in search of God. He visits countless temples and sacred places, searching and searching until he becomes exhausted. In the end, realizing that God is neither here nor there, he turns inward and, through meditation, discovers that God resides within himself.

The divine image of God is the soul! If it resides within this body only, why wander to various pilgrimage sites and go through so much suffering? There is no need to go on any pilgrimage.

Veerabrahmendra Swamy stated that our body itself is the divine and auspicious abode (residence) of all sacred places.

The ignorant people believe that burning their shoulders or tying sacred threads on their arms will lead to liberation.

Veerabrahmendra Swamy explained that true liberation from all sorrows comes only when one realizes that within this "body," there is an "I." Within that "I," there is another "I." Inside the body resides the ego, a living entity, and within that lies another "I," known as the "Almighty." Only by understanding this one attains liberation.

Therefore, if one fixes their gaze and meditates, that God only will descend. If the gaze is not fixed, meaning if one does not meditate, every thing is a loss! Ill health, unrest, fear, sorrow, hopelessness, anger, and many such troubles arise. But by fixing the gaze, that is, through meditation, one can come to know about the whole creation.

Veerabrahmendra Swamy stated that those who teach the ignorant, who lack civilization, about the nature of God, guide them on the right "true path," and shape them into complete beings-meaning enlightened ones-are the ones who incarnate the "divine form."

He explained Who is God? Where does He reside? To those who, not knowing this, perform idol worship saying, "It has been a tradition since ancient times, and search for Him externally, those who teach the true path of meditation" are the ones who embody the divine form.

Therefore, everyone must realize that "God is not somewhere else." Through the practice of meditation, they should grasp the truth that "we ourselves are embodiments of the divine," and this very truth must be taught to all.

"TRUE WORSHIP"

Bhagavata (29-21,22)

"I am always situated as the Soul in all living beings. Yet, forgetting Me, human beings undertake to offer worship to My idols." [21]

- - -

"For those who, failing to recognize My existence as the Lord in the form of the Soul within all beings, worship Me through idols, their offerings are as useless as sacrificial materials poured into ashes." [22]



LAHIRI MAHASAYA

Q. Among the deities Shiva, Vishnu and Kali, whom do you meditate upon?

Ans. I meditate upon the One who resides in Shiva, in Vishnu, in Kali, in you, and in me-in everyone.

SWAMI VIVEKANANDA

The only one worthy of worship is the "Soul" present in the human body. Worshipping anywhere other than the human body is futile (useless).

The moment we are able to behold God in the temple of the human body and see God in every individual, that very moment we attain liberation.



"Messages from Yogis for Being Free from Grief"

At present human beings are struggling with various kinds of suffering. They are making numerous attempts to escape from it-performing rituals, prayers, namaz, undertaking pilgrimages, seeking refuge in gurus and swamis, changing gods, and even switching religions. Yet, despite all these efforts, they are unable to break free from sorrow.

However, many yogis have taught-and continue to teach-a path for human beings to escape suffering not just temporarily but permanently. The teaching they all share, the path they all point to, is one and the same: 'meditation.' Through meditation, anyone can attain permanent liberation from suffering. Let us explore what they have said.

Yogi Vemana: Everything-meaning the health, peace, joy, wisdom, and all that one desires-lies within oneself. Yet human beings, instead of searching within, look outside. Like oxen burdened with a heavy load, they turn this life into a weighty struggle. Can anyone explain the thoughts of these human beings?



Yogi Vemana explained no matter how many pilgrimages one undertakes, going through great expense, effort, hardships, and losses, or how long one wanders, one cannot escape the sorrows they wish to be free from. But if, without going anywhere, a person stills their mind by practicing observation of the breath meditation, they can come out of all problems not just temporarily but permanently also. Such a person becomes 'noble' like the yogis.

Human beings seek liberation from ill health, unrest, and sorrows; from family and financial problems; from fear and the sufferings of old age. In truth, they desire permanent freedom from all these, but despite their efforts, they are unable to escape even temporarily, let alone permanently.

He also said that the path to liberation from all the problems human beings desire lies within the mind, yet he who searches for it in various external places is nothing but a fool. Would anyone behave like a shepherd who carries a lamb under his arm yet searches for it everywhere? If someone acts this way, they are considered a fool.

Vemana taught that just as the illusory deer (in the Ramayana) led Sita into suffering, the human mind too subjects people to various hardships.

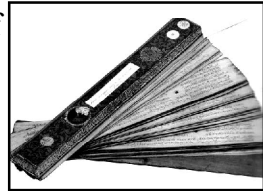
If such a mind is prevented from wandering towards worldly matters-that is, if it is made free of thoughts, meaning, 'killed' (for if thoughts exist, the mind exists; if thoughts stop, the mind becomes empty, doesn't it?)-then liberation from all sorrows is attained.

A sentence from our ancient script Sruthi:

"Manayeva manushyanam karanam bandha mokshah!!"

From this Shruti statement, it can be understood as: "The mind is the cause of human beings' bond-which means sorrow, and happiness-which means liberation."

In a state of deep sleep, where the mind is absent, we experience immense hap-

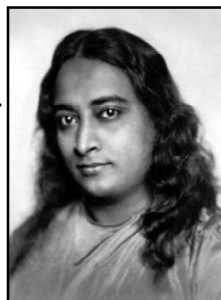


piness. When we are awake, the mind is present and so as soon as we wake up, we experience sorrow. Therefore, when the mind is present, there is sorrow; when the mind is absent, there is happiness. Hence, to escape from sorrow, as the poet Vemana said, one must "kill the mind." This means completely eliminating the importance of the mind. The path to achieve this is the practice of "observation of the breath meditation."

Yogananda Paramahansa:

"Through Kriya Yoga, one can attain inner silence and achieve liberation."

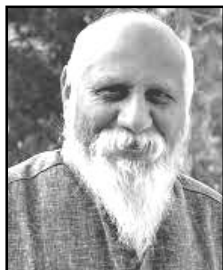
Kriya means the act of breathing, and yoga means union. Union with the breath refers to the observation of the breath, through which one can empty the mind and attain a state of inner silence—a state without thoughts, a state where the mind is "killed." By reaching this state, one can be liberated from sorrow.



Brahmarshi Patriji:

"Through meditation comes wisdom, and through wisdom comes liberation."

Meditation means "observation of the breath," through which one attains a thoughtless state—a state where the mind becomes empty. By invoking the cosmic life force energy through this process, the purification of the nervous system occurs, activating the divine eye (third eye). Through this, one gains wisdom, burns away karma, and permanently attains liberation from diseases,



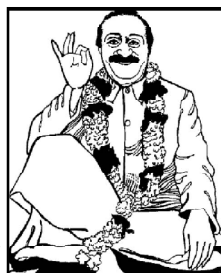
unrest, problems, and difficulties that must be experienced-thus freeing oneself from suffering forever, as taught by Brahmarshi Patriji.

Avatar Mehar Baba:

"The Real Things that are given and received only in silence."

Meher Baba conveyed that 'All that a human being truly needs-peace, happiness, righteousness, love, compassion, and wisdom-are obtained only in silence.'

'Silence' refers to 'inner silence,' meaning that in a meditative state where there is no mind, human beings can obtain everything they need, including the most important liberation.



Adi Shankaracharya:

The message of Shankaracharya is that liberation is attained when the mind becomes still. 'Jeevanmukti' means liberation while still alive- liberation from what? From ill health, unrest, sorrow, pain, and difficulties. One can attain liberation from these while still alive. Therefore, by "observation of the breath meditation", one must make the mind still.



Patanjali Maharshi :

"Yogah chittavritti nirodhah"

Patanjali Maharshi stated that 'Yoga is the cessation of the fluctuations of the mind.' Meaning,



to attain the state of yoga, one must stop the fluctuations of the mind, i.e., thoughts. This means emptying the mind. The path to achieve this is "observation of the breath meditation." By attaining the state of yoga in this way, one can escape from sorrow.

Lord Krishna:

"Yogo bhavati dukhah"

"For a yogi, there is no sorrow."

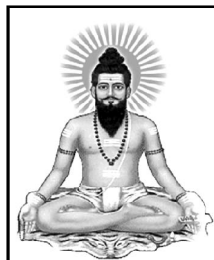


"traigunya-vishaya veda nistrai-gunyo bhavarjuna"

"Arjuna, become one who raises above the three qualities and attains the state of Nirguna (beyond qualities)!" Lord Sri Krishna said this, meaning, that by purifying the mind, one can become Nirguna. One can rise above the qualities of sattvic, rajasic, and tamasic. The path to achieve this is the practice of "observation of the breath meditation."

Sri Veerabramhendra swamy:

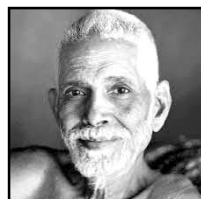
There is nothing to be gained from bathing in rivers or seas, nor from drinking the holy water of temples or the Ganges. There is nothing even in Mantras. Only if one can bring the mind to a Nirguna (beyond qualities) state through meditation, one can become a yogi, escape from sorrow, and attain liberation.



Ramana Maharshi:

"The mind must be merged into the Soul."

This means that if the mind reaches a Nirguna (beyond qualities) state, it merges into the Soul, and that is the state of liberation. This



can be easily achieved through "observation of the breath meditation", enabling one to escape from sorrow.

Kalki Bhagawan :

"Liberation is the act of freeing the senses, from the bond of the mind."

The human senses-both the organs of perception and the organs of action-function according to the dictation of the mind. Thus, they are as if held captive by the mind! When the senses remain under the control of the mind, human life is filled with sorrow. Therefore, they must be freed from the bond of the mind. As long as the mind exists, the senses remain its prisoners! If the mind is "killed," the senses gain freedom, and the human beings attain liberation from sorrow. Thus, as Vemana said, the mind must be "killed" within the mind itself.

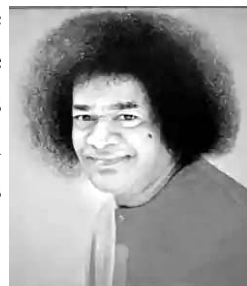


The method to make the mind powerless is "practice of observation of breath meditation."

Sathya Sai Baba:

"Only by letting go of body-consciousness, the divine consciousness arises."

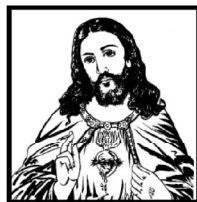
As long as a human being has body-consciousness, all kinds of sorrows exist. The cause of body-consciousness is the mind. If the mind is "killed," divine consciousness arises immediately, freeing one from sorrow and bringing happiness. The path to achieve this is "practice of observation of breath meditation."



Jesus christ:

"For forty days and forty nights he ate nothing!"

"Jesus did not eat anything for forty days" means He avoided "eating" with the mind-i.e., avoided thinking. By suppressing the fluctuations of the mind and remaining in inner silence for forty days in a meditative state, He attained divinity and entered a highest state of meditative absorption (Nirvikalpa Samadhi).



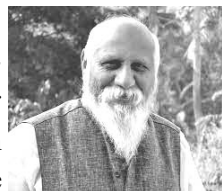
Gautama Buddha:

To attain "Nirvana," meaning to permanently escape from all sorrows, a human being must practice "Anapanasati" meditation, as taught. "Anapanasati" means "observation of the breath", through which the cessation of mental fluctuations occurs, leading to the channeling of universal energy. This results in freedom from karma, the activation of divine vision (third eye), and ultimately, liberation from all sorrows.



Brahmarshi Patriji:

"According to spiritual science and experiential knowledge, what one guru teaches can never differ in method from what another guru teaches. In any world, in any time, 'spiritual science' remains one and the same. Didn't they say, 'Truth is One' ('Ekam Sat')?"



Therefore, it must be understood that all yogis have taught the same thing for the removal of sorrow. They have all pointed to one single path-the "True Path." By realizing this and practicing meditation by "observation of the breath," one can escape sorrow not just temporarily but permanently.

When we observe the teachings of the yogis, it becomes clear that the cause of human sorrow lies within the mind itself. If the mind exists, there is sorrow; if the mind is conquered and made empty, there is liberation-this is what is understood.



"What should be offered to god?"

**Shlok|| patram pushpam phalam toyam yo me bhaktya prayachchhati
tadaham bhaktyupahritam ashnamī prayatatmanah (B.G.9-26)**

Meaning: Whoever offers me a leaf, a flower, a fruit, or water with devotion, I accept those offerings of leaves, flowers, etc., offered with devotion by such a pure-hearted person with great pleasure.

Many people quote the above verse from the Gita and say, "Doesn't it mean that God asked us to offer a leaf, a flower, a fruit, or water, implying that we should perform worship? Aren't these the only things we offer in our worship? Don't we perform worship with these items only? He has also said that He accepts them with pleasure. Therefore, we perform worship."

However, in the Gita, we tend to take only the superficial, external meaning of what God has said and fail to grasp its inner significance. Only the one who understands and practices the inner meaning of what God has conveyed can receive His grace and become truly blessed. But if someone interprets it according to their own liking and acts in a way they like then shouldn't God be pleased with that?

Here, He said to 'offer,' but more than what is offered, we should realize that 'the intention behind the offering is primary.' Meaning, more than the items being offered, the devotion and purity of heart of the one offering them are what matter most. This means: 1) The offering should be given with pure devotion, free from desires. 2) The mind of the one offering should be pure. These

are the two important aspects.

Furthermore, what He asked to be offered-leaves, flowers, fruits, water-are these perishable things are of any use to God? What God desires is not external leaves, flowers, fruits, or water. Rather, He asks for the inner aspects-mind, intellect, Subconscious mind (chittam), and ego-to be offered to Him."

Leaves move. Similarly, the mind is also restless. A mind that is constantly restless causes much harm to ourselves, others, and the world. A person with a "mind free of restlessness" does not say one thing at one time and another at another time; they stand by their word. Such a person brings good to everyone. That is why it is said to surrender such a restless mind. Therefore, the mind itself is the "leaf."

A flower blossoms. A person whose intellect has blossomed like a flower benefits the world and does not cause harm. It is said to surrender such an intellect. Therefore, the intellect itself is the "flower."

A coconut is something that breaks open. Ego breaks open with the blows of the teaching of wisdom. Those free from ego attain wisdom and realize the essence of the divine and His true form. It is said to surrender such a fruit of ego. Therefore, ego itself is the "fruit."

Water is pure. Pure subconscious mind desires nothing and does not cause sorrow. It is said to surrender such a subconscious mind. Therefore, the subconscious mind itself is the "water."

Thus, one must understand that "mind, intellect, the subconscious mind, and ego are the leaf, flower, fruit, and water," and surrender them. This is possible only through meditation. When

one practices "observation of the breath meditation," the restlessness of the mind disappears. Then, through the cosmic energy gained, the intellect blossoms, and one becomes like a Buddha. The ego of "I" is removed, all the garbage-like thoughts vanish, and the subconscious mind becomes pure. Such a person becomes one with a purified mind and does good for the world. Therefore, that is what God desires, and such a person becomes dear to Him.

But are there any who, with devotion, have offered leaves, flowers, fruits, and water? Has anyone seen God consuming them? Without using discernment (good judgement), unable to grasp the truth, people follow traditions. However, by understanding the essence of the Bhagavad Gita and the Upanishads, one should offer the true leaf, flower, fruit, and water through meditation and make their life blessed.

To watch Tatavarthi'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 Tatavarthi's classes. They must save Sindhura's phone number: **8555995217**

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



"Performing puja is not important but inner purity is"!

Unless a person purifies their mind, just visiting a temple or worshipping Lord Shiva will not yield any results. Lord Shiva responds to prayers offered with a pure mind. It is futile (useless) if one remains impure and preaches righteousness to others. Without inner purity, external worship is meaningless.

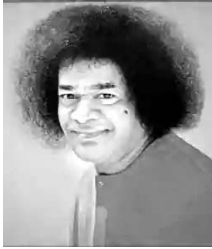
In the Kaliyuga, people have fallen so low that they believe, "Oh, if I visit a holy place, all my sins will be washed away," no matter what they do. But one with an impure heart who steps into a temple only increases their sins and becomes an even greater sinner.

The meaning of a "tirtha" (holy place) is "a place filled with sacred things and holy people." However, even if there is no temple, a place with pure-hearted people becomes a holy place. If evil people gather in a place with a hundred temples, its sanctity vanishes. "Sins committed in a holy place cannot be washed away."

The essence of all worship lies in helping others. The true devotee of Lord Shiva is one who can see Shiva in the poor, the underprivileged, and the sick. The worship of one who sees Lord Shiva only in an idol remains at a preliminary stage. If a person, without regard to caste, religion, or creed, sees Lord Shiva in a poor person, helps them, and serves them, Lord Shiva is more pleased with that individual. God has no affection for those who can only see Him in temple idols.

-Swami Vivekananda

"Performing Rituals, vows (vrathas), and prayers are not spiritual!"!



What does it mean to worship God? It is not about asking, "I want this! I want that!" We should not worship God with any desires.

Divinity is not something that can be obtained only through rituals, vows (vrathas), and prayers. Yoga, chanting, and tapas-these are all just good deeds! This is not spirituality. Which is spirituality? It is the connection with the soul that is true spirituality. If we set aside that and perform temporary chants and yoga, they will only yield temporary results. The 'soul' alone is true and eternal (permanent). Only when we meditate on such a true and eternal soul, we will attain true and everlasting results.

Nowadays, people sing devotional songs, changing countless tunes, but are they changing their intentions? If the intentions are not changed then why the devotional songs? If you look inside, there are animalistic traits, beastly qualities, and evil thoughts, but outwardly, there is the chanting of God's name. The inner intentions aren't changing even slightly. Only when the intentions change then there is the true purpose of devotional songs.

It's not enough for people to change; their minds must change. Only when the minds change 'humanity' emerges within us. The devotional songs we sing are only accompanied by external rhythms, beats, and emotions, but they fail to reach the depths of the true heart. No matter how many years such devotional songs are sung, they remain like a tape recorder.

A change must come in the heart; the heart must be filled with pure intentions. Evil thoughts and intentions should not be allowed to enter; only pure intentions should be given a chance. Therefore, those who sing devotional songs should change their

intentions. If you keep singing devotional songs without changing your intentions, everything will appear artificial.

God surrenders only to love. What is the use of giving countless donations without such love? What is the use of performing countless rituals? "Worshiping God while doing violence against living beings is not devotion." Since 'love is the only essence of life,' we must develop that love.

We should consider that criticizing anyone is like criticizing God Himself. This only is true saintliness. Are saints only those who wear saffron robes? No, no...

True saints are those who possess saintliness. True saints are those with a pure heart. Merely changing clothes is not enough; one must change their qualities. We should feel that loving anyone is equivalent to loving God Himself. That is true saintliness.

Only God can grant true happiness. Even though such God resides within you, you are unable to recognize it. God is omnipresent-He is everywhere; there is no place where God is not present. That is why it is said, "Body is the temple of God." God is the driver who operates this body. If you ignore such divinity and think, 'The body is the most important,' where can you go?

The one who stays with you, accompanies you, resides in your home, and watches over you is God alone! Not your relatives. They are like vultures-feeding on you as long as there is something to take-but God is not like that. He is always within you, beside you, protecting you at all times.

When cattle see a crop, they go there and eat it. After returning home, they chew the cud (food that animals like cows or goats chew again after it has been partially digested) and digest it. Similarly, whenever the opportunity arises, you should first listen to 'sacred matters.' Then, after returning home, memorize what you have heard, and later put it into practice. Practice is extremely essential." - Sri Sathya Sai Baba (Dt. 28.08.1997)



"Nine types of Devotion!"

The following are referred to as the nine types of devotions: 1. Listening, 2. Memorize, 3. Singing, 4. Serving, 5. Worship, 6. Salutation, 7. Servitude, 8. Friendship, 9. Soul-surrender.

Among these, the most important and pleasing to God is the last one, 'Soul-surrender.' Soul-surrender means 'offering oneself completely.' It is this soul-surrender that truly satisfies God. The other eight forms of devotion are merely preliminary actions that guide one towards the path of soul-surrender. They bring satisfaction only to the one performing them.

If you observe, the first eight types of devotion involve doing something. However, Soul-surrender is about doing nothing at all. This is what Shirdi Baba desired. The inner meaning of the activities conducted in his temples also point towards this.

When we visit a Shirdi Baba temple, we first place a few wood sticks in the sacred fire and burn them. After that, we will get to see his idol. Following which some sacred ash (vibhuti) is given, and we apply it. These are the outward actions we see, but they carry a deeper inner meaning. Through these actions, we only get to see Baba's idol and we will be given an ordinary sacred ash.

However, for those who understand and practice the inner meaning of these actions, it is not just Baba's idol they see, but the true vision of God. Moreover, they receive the real sacred ash in their lives. This is why Baba desired soul-surrender.

Let us understand what soul-surrender means. Offering flowers, fruits, or anything else does not fall under self-surrender. Similarly, even if we close our eyes and let go of the external world,

the mind continues to stay on those very external matters. Thoughts of home, wife, husband, children, earnings, wealth, power, pleasures, problems, and desires-if any of these remain in the mind, it is as though we are offering only those things, not the soul. Thus, it is not soul-surrender.

For soul-surrender, there should be nothing in the mind. Especially, the qualities of the mind-tamasic, rajasic and sattvic must be burned away.

To burn these, through meditation, one must first still the mind, then purify it, and thereafter the mind becomes empty. At that point, what remains is only the soul. Since only the soul exists in such a state, it becomes the offering of the soul. This is what is called 'soul-realization or 'realization of God.' One who attains the true realization of God in this way receives the real sacred ash.

'Bhuti' means happiness, and 'vibhuti' means extraordinary happiness. For those who have truly realized God, all sorrows are destroyed, and they attain extraordinary happiness in life. Such individuals are called 'Liberated individuals'-those who, while still alive, are liberated from all sorrows.

Lord Shiva is called 'the bearer of sacred ash'. The reason is that He is always in a state of bliss.

But, just applying sacred ash does not make one a 'Bearer of sacred ash'. Only the one who exists in extraordinary bliss is the true bearer of sacred ash. Therefore, let us offer the soul as Baba desired, attain sacred ash-that is, extraordinary bliss-and become 'the bearers of sacred ash.' Let us meditate. This is precisely why meditation halls exist in Shirdi Baba temples.

What needs to be burned is not the wooden sticks in the

holy fire. If we burn wooden sticks in the holy fire, we only get to see the idol and an ordinary sacred ash. But by burning the qualities in the "holy fire of meditation" and offering the soul, we attain to see the true Baba-that is, God. We receive the real sacred ash, which is extraordinary bliss.

The reason is that God finds happiness only when our qualities are removed. This is because a person free from selfish qualities benefits the world, while a person with selfish qualities harms the world. What Shirdi Baba desired was that "through us, the world should be benefited." He always helped everyone in various ways and his desire was that we too should do the same. His desire was that we "see Him in everyone and in all living beings," and that is what brings Him joy.

This is exactly what Lord Sri Krishna taught in the Bhagavad Gita also!

"Traigunya vishaya veda! Nistraigunyo bhavarjuna!"

(B.G 2-45)

Meaning: "Arjuna, transcend (rise above) the three qualities and become one who is beyond qualities (nirguna)."

Therefore, let us meditate, remove the qualities, become free of qualities, and offer the soul-surrender that Baba desired.



**"Worship is not a step,
it is an obstacle"**

- Dayanand Saraswati

"Flowers that should be offered to God!"

Generally, everyone offers flowers and fruits to God through worship. However, offerings to God need not be made only through worship; they can be made in any way. The reason is that God is omnipresent-He is everywhere and in everything. He is not confined to just an idol; the entire world is Him, and all forms are His.

Whatever is offered to anyone in the world is equivalent to offering it to Him. In a way, what is offered to the world reaches Him more than what is offered to an idol. This is because everything offered to an idol is taken back by the one who offered it, so it is not counted as given to God. But what is given to the world is considered as given to Him.

Flowers offered to an idol wither (dry up) within an hour. What would God do with flowers that wilt (dry up) in an hour? Moreover, everything on this earth belongs to Him! It is His creation! What greatness is there in giving Him what is already His? Such offerings do not bring Him joy. We should not offer to an idol rather offer something of our own. It is something that truly belongs to Him and that should bring Him happiness. Only then, God will be pleased and bless us.

The flowers that bring joy to God are not those that wither (dry) or become useless. They are the unwilting, world-benefiting "flowers of virtues." We should offer such flowers of good nature. This means one should possess good qualities and use them for the benefit of the world, because the world itself is God. The happiness we bring to the world is the happiness we bring to God; it is

equivalent to offering it to Him. Therefore, the flowers of qualities are what God loves the most.

The eight flowers that God loves the most are: 1) Non-violence, 2) Control over senses, 3) Compassion for all beings, 4) Righteousness, 5) Love, 6) Peace, 7) Meditation, 8) Truth.

1. Flower of Non-violence: The flower of non-violence is the first flower that should be offered to God to worship Him.

The first flower that God likes is this one. Thus, no one should be subjected to violence. Never kill a living thing. Avoid meat eating.

2. Flower of Control over senses: Similarly, to exercise control over one's senses is having them under control. Then, we will not do the actions that should not be done. We will not cause any harm to the world.

3. Flower of Compassion for all beings: We have to show kindness and compassion towards all living beings. Then, we would not beg God to show mercy. Our superiors will treat us kindly if we treat those beneath us with kindness.

4. Flower of Righteousness : One must follow the morals that God, who is the inner soul, has spoken. Meaning, The inner soul's preaching is something that should be heard. Meaning, listen to what God is saying.

5. Flower of Love: You should love everyone just as one loves themselves, meaning not just human beings but one should love animals also.

6. Flower of Peace: We have to promote peace, which means we have to allow people to live in harmony with one another. Keep it

pleasant. We should not injure and we should not cause any trouble to any living being. Everyone will be comfortable and peaceful. Mere recitation of "Om Shanti: Shanti: Shanti" and "Loka Samasta Sukhino Bhavantu" are insufficient.

7. Flower of Meditation: One needs to meditate in order to possess and be able to practice all of the above mentioned attributes (qualities). Through meditation, one can obtain all types of flowers and can offer them to God.

8. Flower of Truth: The possessor of the flowers above is the one who takes refuge in truth, lives in truth and acquires wisdom. Therefore, God should receive these eight most significant flowers. The lord accepts these flowers with love and gives his blessings.

**It should be understood that everyone
has boundless potential
- Brahmarshi Patriji**

"Service matters not ritual worship!"

In India, for generations, great importance has been placed on performing ritual worship.

Most people perform ritual worship and don't prioritize anything else. They neglect other aspects of life. That is, they don't give any importance to behavior, conduct, or attributes (qualities). They believe, "If we perform ritual worship, we can do whatever we want, behave however we like," and even think, "We can commit sins too."

Naturally, one should fear committing sins because sins lead to unbearable diseases and sorrow in life. But human beings don't fear committing sins—they fear skipping ritual worship. They tremble at the thought, "What will happen if I don't perform ritual worship?" They believe that as long as they perform ritual worship, they can fearlessly commit sins without hesitation. And will they even perform that ritual worship with devotion? They don't.

But if you think about it, it becomes clear that ritual worship isn't of great importance. Kabir said, "Pooja is not important - service matters." Let's take a small example. An elderly couple has two sons. One of them performs ritual worship for his parents every day but afterwards doesn't care for them at all. The other son doesn't perform ritual worship but spends the whole day serving them, attending to all their needs. For the elderly parents, the second son's service brings far more joy than the first son's ritual worship. The reason is that ritual worship doesn't provide them with any benefit. In the final stages of life, it's the service done to

them that brings them immense happiness. When they are unable to do things for themselves, the son who looks after all their needs—from the time they wake up until they go to bed—brings them boundless joy. The second son, by doing so, becomes the one who truly brings them happiness.

Similarly, we worship a cow, but that ritual worship doesn't benefit the cow in any way. Instead, if we serve it with care—feeding it on time, giving it water, gently patting it, keeping its surroundings clean, and providing whatever it needs when it needs it—the cow feels great joy. But, ritual worship is of no benefit.

We worship the Holy Basil (tulsi) plant, but the service we render to it is more beneficial than the actions we perform. If we water it properly and nourish it without plucking it, the plant truly rejoices. But what benefit does the plant gain from worship?

By observing the above, we can understand that 'service brings more joy to everyone than worship.' If we human beings prioritize service over worship, would the God, who is the embodiment of infinite power, give importance to worship? Therefore, God too gives more priority to service. So how do we serve God? The service we do for the world is the service we do for God! Because the world itself is God. There is nothing in the world that is not God because everyone is His child only. Hence, the good that comes to the world is the good that comes to God, and the joy that people experience is the joy that God experiences. Therefore, by seeing God in everyone, serving everyone, and bringing joy to all, we become those who bring joy to God. Thus, we must know that 'ritual worship does not bring joy to God; it is the service to the world that brings joy to Him.'

That is why Sathya Sai Baba used to say, "Love all; Serve

all; that is what brings Him joy". Every deity says the same thing and asks us to do the same. Therefore, we must understand that 'service matters, not worship.' We should give importance to service. We must serve our fellow human beings and fellow living beings. We should serve them considering them as embodiments of God. We must not harm fellow living beings or creatures, nor should we consume their meat.

To see God in everyone, to treat everyone equally, to serve everyone, and to bring joy to God, there is only one way-'practicing observation of the breath meditation.' Through meditation only we can realize this truth and serve everyone.

**The heads should not be shaved but
thoughts in the head should be shaved!**
- Brahmarshi Patriji.

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Why pay salutations to God?

When asked, "Why should we bow to God?" Some say, "Because He is great," others say, "Because He fulfills desires," some say, "Because He removes hardships," and others say, "Because He forgives sins." Various people give different reasons like these. Some even say, "Because He does good" or "Because He blesses us." People give all sorts of reasons, but they don't think beyond that. We should pay salutations to God, but why? Let's find out.

We pay salutations to Him thinking He fulfills desires, but God doesn't give what we desire; He gives based on our eligibility. If He granted every desire, then everyone would have everything. So why doesn't everyone have everything? Is asking such a difficult thing? No, earning eligibility is difficult. Therefore, we shouldn't pay salutations to Him for the sake of desires.

Moreover, He doesn't remove hardships either; He shows us the way to overcome them. He doesn't forgive sins either; He imposes punishments for sins and trains us not to commit them again. Therefore, there is no need to pay salutations to Him for those reasons.

People say, "He does good." He doesn't just do good for us-whether we pay salutations to Him or not, He ensures "good for all." Furthermore, if we give a thought, we realize that whatever He does is for our good. He never harms anyone; everything He does is good! Everything in His creation is good. If something appears bad, it is not external-it is within us. It is our own flaws that we see reflected outside.

Similarly, some think, "What if He gets angry if we don't

pay salutations to Him?" He doesn't get angry with anyone, nor does He show favoritism. Why? Because He is beyond attachment and hatred, He is attributeless (nirguna), and to Him, everything is equal, everything is one. He doesn't treat those who worship Him one way and those who don't another way. He has no special affection or hatred towards anyone. Therefore, there is no need to pay salutations to Him out of fear of His anger or to seek His favor.

Likewise, we pay salutations to Him thinking, "He will give something, He will protect us, or He will help us", but we shouldn't pay salutations to God because "He will give"-we should pay salutations because "He has given." Not because "He will protect," but because "He is protecting." Not because "He will help," but because "He is helping."

We are unable to recognize what God has given us. If we realize the value of what He has given, we wouldn't pay salutations to Him only when we remember Him occasionally or when we see His photo. Instead, we would remember Him every moment, pay salutations to Him, and express our gratitude. We wouldn't ask Him to give, nor would we grieve that 'He didn't give.' We wouldn't change His photos or switch religions.

Moreover, we should pay salutations to Him for giving us this wonderful human birth, for granting us an opportunity that no other creature has been given, for giving us marvelous senses, for giving the strength to use them throughout our lives, for giving the chance to experience and enjoy the pleasures of creation.

We should pay salutations for giving us this birth, which is necessary to attain liberation from the cycle of birth and death-an opportunity that is not available to any of the 8.4 million species,

but only to human beings. Likewise, we should pay salutations for giving us intelligence, which no other creature possesses.

We should pay salutations for giving us the opportunity to serve the world, for granting us the strength to do good for everyone, for providing us the chance to learn life lessons through nature, through events in nature, and through the creatures in it, for guiding us towards our righteousness in the form of our inner conscience, and for enabling approximately 200 processes-like breathing and digestion-to function every moment with His energy, thus giving us the opportunity to remain healthy throughout our lives.

We should pay salutations for giving us the strength to earn everything, for granting us the power to see, hear, speak, work, walk, think, and many other abilities. We should not just pay salutations because 'He will give,' but because 'He has given' but not to ask Him to 'give.'

Finally, we should pay salutations for giving us the opportunity to practice meditation which will provide us the opportunity to realize the truth of life.

**Those who fear death end up obstructing
their own progress.**

- Brahmarshi Patriji

One should not fear God; one should have fear of sin!

Generally, everyone fears God. This is a common belief in society because if they perform ritual worship daily and miss it even a single day, they become extremely afraid. The reason is their belief that "if we don't perform ritual worship, God will get angry." Similarly, those who visit the temple every week feel scared if they miss a week. The reason is they suspect that "something bad might happen" or "someone might face hardship," out of the fear that "if we don't go to the temple, God might be angry."

Thus, everyone lives with this fear of God, driven by fear of God. If you observe closely, they all "fear God but don't fear committing sins." That's why people commit sins freely and boldly. Upon thinking, it is clear that no one has "fear of sin." This is why, wherever you look in the world, there are more people committing sins and because so many commit sins, human beings face so much suffering, hardship, and loss in this world.

The proof that most people are committing sins is the fact that the entire world is immersed in sorrow. If no one committed sins, wouldn't the world be free of sorrow? Doesn't this mean that everyone is committing sins freely? Doesn't it show there is no fear of sin? Yet, what human beings should have is "fear of sin," but what they have is "fear of God."

There is no need for human beings to fear God at all. The reason is that we are all His children. He has no attachment or hatred. That means He has no special affection for anyone, nor does He hold hatred towards anyone-everyone is equal to Him.

He doesn't view those who worship Him one way and those who don't worship Him another way. He is a "witness", observing everyone as they are. The arrangement in creation is such that if someone does good, good results follow, and if someone does evil, evil consequences arise. Therefore, there is no need to fear "not performing worship or not praying." In fact, there is no need to fear God at all.

A human being should fear committing sins. The reason is that hardships come only when sins are committed. The more sins one commits, the greater the hardships; the fewer sins one commits, the lesser the hardships; and if no sins are committed, there are no hardships at all. Therefore, one should fear committing sins that bring hardships. Meaning, there should be 'fear of sin', but a human being has more 'fear of God.'

Actually, the worship performed by a human being brings no benefit to God, nor does skipping worship cause Him any loss. God is at loss only when a human being commits sins. The reason is that sin means causing hardships and losses to the world. Thus, the loss caused to the world is the loss caused to God because the world itself is God. Therefore, a human being should have 'fear of sin.' Those who do not commit sins have no reason to fear anything, as no hardships will come to them. Hence, we must know that 'one should not fear God; one should have fear of sin.'

With meditation this becomes very clear.

**Listening is essential even for the
greatest of the wise.**

- Brahmarshi Patriji

Who is God?

**Shlok|| Satyam jnanamanantam brahma
anando brahmeti vyajavaat?**

That which possesses the four qualities: Truth, Wisdom, Infinity, and Bliss is called the Almighty, meaning God. Let's explore these qualities in detail.

1. Truth:- That which is referred to as 'Sat' in the Vedas, that which remains unchanged despite the passage of time, and that which serves as the foundation for all intentions-that is truth.

2. Wisdom:- That which is self-luminous, that which illuminates everything, that which is uncovered, that which is of the nature of consciousness, that which does not have a beginning, infinite, free from constant mental thoughts, and the witnessing consciousness of all mental activities-that is wisdom.

3. Infinity:- That which has no birth or death, no form; just as pots may differ but the clay is one, ornaments may differ but the gold is one, clothes may differ but the thread is one-beyond the visible world and even the invisible worlds, that consciousness which is everywhere and is complete and perfect is infinity.

4. Bliss:- Just as the ocean is the foundation for the waves and rivers that arise from it, similarly, the Almighty is the foundation for the blissful and joyful nature of all beings. That Almighty, who is the eternal, pure, indivisible, non-dual, and wisdom-bliss essence, serving as the foundation for all beings, is bliss.

That essence possessing such qualities is what we call "the Almighty." Meaning, we should understand it as "God." That which has these qualities is the soul! Thus, the soul itself is God. Sri Shankaracharya stated, "The body in which the soul resides is the temple." This means that the power by which the creation, sustains, and dissolutes, the cause and foundation for the functioning of all worlds in creation, that power is "God." That which is self-luminous and infinitely powerful, that consciousness is God.

Don't stoop down and behave!

If you observe the world, the behavior of many human beings does not match their status. It is said that "there are 8.4 million species in creation, and among them, the human being is the best, as only human beings have been given intellect." In that case, human behavior should be the most elevated of all, but in many situations, human beings forget their status and behave in a degraded manner.

The reason is that if you look at any creature, any living being, or any animal in creation, they all behave according to their level, and their behavior never falls below their status.

It is the elevated human being who often behaves like animals of a lower status. That's why, when human behavior degrades, people compare them to animals of a lower level to lecture or scold them, but they don't scold animals in the same way. The reason is that animals behave according to their status.

For example, if one roams around aimlessly without doing their work, people say, "What's this, roaming like a useless donkey?" comparing them to a donkey. If one eats messily, they say, "You're eating like a pig" comparing them to a pig. If one eats a lot and gets fat, they say, "You have become fat like a buffalo" comparing them to a buffalo. If one acts foolishly, they say, "What are these monkey mischiefs?" comparing them to a monkey. If one sits idle and yells softly, they say, "What's with these cat-like sounds?" If one barks loudly, they say, "Why are you barking like a dog?" If one builds up their body excessively, they say, "You have turned into an elephant."

Thus, when human behavior degrades, they are compared to animals. Doesn't this mean that human beings are behaving below their status? Notice that people scold human beings, but they don't scold animals. They don't say to a cow, "You are eating filth

like a pig," because a cow doesn't do that. Similarly, they don't say to a horse, "You are walking like an ox," because it doesn't do that-its speed remains its own, and it's the human being who puts reins (harness) on it. Furthermore, herbivorous animals like cows, buffaloes, goats, and elephants, even if they don't get food for days, will be ready to die but doesn't touch meat. They behave according to their status and in alignment with God's decision. Since their bodies are designed for a vegetarian diet, they eat only plants. But human beings, despite their bodies being designed for a vegetarian diet, consume meat and engage in violence, failing to behave according to their status.

Why is a human being compared to animals? The main reason is that human beings don't use the intellect they have been given. Despite having the ability to think, human beings often act without thinking, behaving foolishly and ignorantly. Beyond that, imitating ignorant elders and society is what causes human beings to stoop low in their behavior.

Human beings have been thinking foolishly about every matter. This means that in any task, they do not analyze what is good or bad, whether it will benefit them, or whether it will contribute to their upliftment. Even if it doesn't benefit them, they follow it because it has been a tradition for generations. They follow it because everyone else is doing it. They follow it because elders or scholars have said so. But they do not use their own intellect. As a result, they end up facing hardships in life.

One who does not use their intellect stoops low in behavior. To use intellect, to develop it, and to avoid behaving in a degraded way, every person must practice meditation. The more one meditates, the more every human being will behave in an elevated manner. They will behave like great souls (mahatmas) and can become great. They will not stoop down and behave.

Does God exist only in Idols?

For generations, idol worship and photo worship has been a tradition in the world. People consider idol worship to be the worship of God, believing it can relieve their hardships, solve their problems, and cure their illnesses. Since it has been a tradition passed down through generations, they think it is the right way to worship God. Even if their desires are not fulfilled, they believe, "Surely, at some point, God will fulfill them," and with this faith, they wait for however long it takes.

When asked, "How can idol worship be the worship of God? Doesn't God lack name and form?" people respond, "God has no form, and it's not possible to worship a formless God, but everything belongs to Him! Worshipping any form is equivalent to worshipping God. That's why elders say, 'Worship Him in the form you like.'" Similarly, they say, "Since He has no name, He responds to whatever name you call Him."

With such explanations, they convince themselves. They think, "What we are doing is right and we are worshipping God," but they don't think, "Is there any chance to worship a God without name or form?" They don't use their intellect.

All the time, they see God as "someone who fulfills desires." Whenever they see an idol or a photo, they ask for their desires to be fulfilled, but they make no effort to know who God is, His power, or His principles. They neither know nor try to learn how to worship a formless God.

We point to a photo of Gandhi and say, "This is Gandhi's photo," but we don't say, "This is Gandhi," right? We can't go and shake hands with it, can we? Similarly, we call his statue "a statue"

and not "Gandhi," right? In the same way, when asked, "How can an idol of God be God Himself?" they reply, "Isn't God omnipresent? Isn't He present in everything? So, isn't He also present in the idol? Doesn't worshipping the idol mean worshipping God Himself?"

Everyone is thinking only up to that point, but there is more to think. Here, it is true that "God is in the idol but the idol itself isn't God, right?"

However, everyone's behavior isn't as if 'God is in the idol'; it is as if 'the idol itself is God.' This means they act with sanctity (sacredly) in front of the idol-acting holy in temples-but afterwards, no matter where they go or whom they see, that sanctity is nowhere to be found.

Moreover, some ask, 'Isn't God in the idol?' Those who raise such questions should think: 'Is God only in the idol? Isn't He present in everything? Is there anything He isn't in? If so, shouldn't we see everything as sacred? Are we doing that? Shouldn't we view everything with a sense of admiration? Are we doing that? Shouldn't we worship everything? Are we worshipping?'

We don't consider anything other than an idol as God, nor do we see anything else as sacred. But isn't He present in a chair, in a bed, in everything? Then how are we able to sit on Him? Isn't that disrespecting Him? Isn't that causing Him pain?

Similarly, if God is in a stone, then isn't He also in all animals? So why do we harm so many animals every day? We cruelly torture them, kill them, and eat their flesh. Doesn't that mean we are harming God? Why are we doing this? Those who ask, 'Isn't God in the idol?'-why don't they think about all this?

Those who argue, "God is in everything, and He is in the idol too, which is why I worship the idol," should see everything as sacred and regard it as a manifestation of God.

If you observe, don't we kill ants, mosquitoes, flies, rats, and cockroaches every day? Isn't God present in them too? Then why do we kill them? Why don't we worship them?"

If we observe further, aren't we killing countless creatures by spraying pesticides in backyards and gardens? Aren't all of them manifestations of God? Are they or aren't they? While committing such sins every day, we cleverly ask, "Isn't God in the idol?" What does this say about our understanding of God? Do we truly love Him? If we truly loved Him, could we kill His forms? Could we harm them? If we are doing so, doesn't that mean all that we say about God is false? On the surface, we say, 'We love God,' but our actions are such that they harm Him. How strange!

Those who say, "Isn't God in the idol? That's why I worship the idol. Since God is in the idol, I consider the idol as God," don't they need to think beyond that? If God is in the idol, isn't He also in fellow human beings? Then, are we loving everyone? Don't we need to think about this? All the time, we focus only on our own selfishness and our own happiness-do we ever think about others?

We say 'my family' and work hard for the family's sake, for the family's happiness. If everything is God, then aren't others also God? Why don't we strive for the happiness of others? We try to please an idol, but what effort do we make to bring joy to others? We offer fruits, sweets and offerings to the God in the idol to make Him happy. What do we offer to the God present in fellow human beings to bring them joy?

Some eat and enjoy in front of others but don't offer them anything. How many people treat the workers in their homes as equals? They give leftovers, stale food, or spoiled items, saying, "No one else will eat this," but they don't offer them the same that they eat. Does this mean they are superior and God is inferior? Those who worship and ask, "Isn't God in the idol?" must understand that if they look down on anyone or harm anyone, it is the same as looking down on God.

If one worships an idol thinking that God exists only in that particular form, and believes that by worshipping that idol they are doing something great and are superior to others - is that enough? If we truly have devotion and respect for God, we should strive to know about Him, understand His essence and behave accordingly. We must use our intellect and discernment (judgment of good and bad).

God, being omnipresent, is everywhere. He is present in everything and everywhere; there is nothing where He is not there. He is in the idol too, but we must think: 'How is He in the idol? In what form is He present?' Can we truly see Him in the idol? We cannot-it's impossible. The reason is that God is of the nature of consciousness. This consciousness is not only in the idol but is everywhere and in all beings.

God's consciousness is fully manifested only in human beings. That consciousness is called the 'soul.' Among all things, the soul in a human being is the true and complete God. Therefore, realizing God means realizing the soul, and this is possible only in a human being, and only for a human being-not in anything else or for anyone else.

That's why it is said, "God sleeps in stones, awakes in plants,

moves in animals, and thinks in man."

Instead of arguing, "Is He not there in an idol?" one should strive to worship and realize the God within oneself. That effort is meditation.

Through special meditation practice, we can clearly perceive the soul within. Not only can we perceive it, but we can also realize that this soul is none other than 'me.' We come to understand the truth of 'Aham Brahmasmi' (I am the Almighty).

The point is not to argue, "Isn't the idol God? or 'Isn't God in the idol?" Rather, we must realize the truth that 'I am God.' Striving to ask for desires by saying, 'Isn't God in the idol?' is useless because the one who asks is himself God.

If we carve a stone into a statue and ask something, what can it give? Is the statue great, or is God great? Isn't God the great one? If one argues, "What's wrong with worshipping it? What's wrong with asking the stone?"-how foolish is that?

If God Himself says, "Save me, save me," then who else is there to save Him?

What else can it be but ridiculous for a human being, unable to know who he truly is, forgetting his own power, not only to stoop down in behavior but also to argue about it?

If we think a little, those begging outside the temple benefit, while those begging inside the temple suffer a loss. The reason is that those begging outside with nothing at all receive a few rupees by evening, but those begging inside-if they offer a coconut, they get only the shell back; if they offer fruits, they get only a half back. Meaning, they are losing half.

The reason is that those begging outside are asking God and thus benefit, while those begging inside suffer a loss because they are asking a stone idol.

The idol is not God. "The human being who asks the idol is himself God"-this is the complete truth. Until a human being realizes this truth, he will experience sorrow and live in sorrow.

If a human being wants to escape from sorrow, he must realize this truth. Meditation is the only way to achieve this. No matter how many births a human being takes or how much he suffers, he cannot realize this truth without meditation.

Instead of taking countless births, going through immense sorrow, and facing numerous hardships before finally turning to meditation, if we meditate now, in this birth only, there will be no need to take more births or go through so much suffering. Therefore, let us meditate and permanently escape from sorrow.

**Instead of looking at the faults of others,
we should correct our own faults.**

- Brahmarshi Patriji

"Original! - Duplicate!"

In the world, there are original items and duplicates. Anyone would give importance to the original. The reason is that the original is permanent, while the duplicate is temporary. If you observe, original gold items shine forever, but duplicate imitation jewelry loses its glow after some time. That's why, no matter how expensive it is, people strive to acquire original gold items. If a shopkeeper gives duplicate items, people worry about their loss.

Similarly, the shine of original diamonds is great and everlasting, while the sparkle of glass stones is average. Likewise, when buying goods in the market, people purchase original items; even the medicines, they buy only original ones. Original medicines cure diseases, but using duplicate medicines can cost you your life. This means that anything original brings benefits, while duplicates only lead to loss.

Moreover, when we can't show children original tigers, lions, or bears, we show them duplicate toys. We say, "They look like this, these are their characteristics, they do these things, they are ferocious, they have teeth and claws, and they kill and eat gentle animals." In any case, what we show them is a duplicate, not the original. We use duplicates to help recognize things that cannot be seen directly. Similarly, when they go to a zoo and see an original lion, they immediately exclaim, "A real lion, a real lion!" and feel immense joy. Until then, they had only seen a duplicate toy lion, so seeing the original evokes a different experience or joy. Whatever it may be, the original is the original, and the duplicate is just a duplicate!

Likewise, if someone's wife passes away, they remarry an-

other woman. They don't make a duplicate doll resembling their late wife and live with it. The reason is that there's a huge difference between a duplicate doll wife and the original real wife. A real wife provides countless joys, fulfills physical desires, cooks favorite dishes, takes care of all household chores, and comforts you in times of difficulty. Thus, a real wife brings numerous benefits.

But if it's a duplicate wife, none of the above benefits would exist, right? On top of that, you would have to serve that doll. Without pleasure, everything becomes hardship; instead of benefits, there are only losses; instead of usefulness, there are only troubles. If we think about how much difference is there we ourselves can understand it. That's why people marry another original wife, but they don't make a duplicate doll resembling the first wife, nor do they like it under any circumstances.

If we observe, in real life, we gain benefits from originals in every matter, while we suffer losses from duplicates. That's why we always desire the original.

The strange thing is that human beings desire originals in all aspects of life, but when it comes to God, they rely on and worship a duplicate God throughout their lives, completely forgetting the original God. Even stranger is that they consider the duplicate idol or photo to be the 'original' and think of it as the 'real God.' How bizarre it is that human beings who believe they possess so much intelligence, forget the real (original) God when it comes to Him, fail to think about Him, and don't strive to know His true nature and reality or worship Him accordingly. Truly, this is very worrying!

Since they can't bring a lion from the forest or show it

directly, they first show a toy lion. But the toy isn't a real lion, is it? Similarly, since they can't show the formless God, elders create a statue based on His powers and attributes (nature and qualities) and teach us about Him at a basic level. But how can that form be God? Because they can't show Him, they have made some duplicates and imaginary forms to represent Him. The purpose of these duplicate forms is only to help us realize that 'there is someone called God' and to encourage us to seek and realize the original God.

That is why there are no limits to the joy of those who have attained the vision of the true God. If you observe, those who worship a duplicate God, meaning an idol, never lack troubles. The reason is that the original God is the embodiment of infinite power and bliss. For those who have His vision, there relief from troubles, and He blesses those who take refuge in Him even without their asking. However, a duplicate idol cannot grant blessings no matter how much it is worshipped, prayed to, or requested.

For those who rely on the original God, meaning the soul, there are only gains. But for those who worship a duplicate God, meaning an idol, their lives become useless and sorrowful. Therefore, one should realize that "the original is always the original."

The clever, the wise, and the yogis always worship the original God—who is formless, attributeless, and omnipresent—through meditation. He is none other than the 'soul' present in everyone. Worshipping the soul, which means meditating, is equivalent to worshipping the original God.

Therefore, let us also meditate like yogis, worship the original God—the soul—escape from sorrow, and attain liberation.

Who is a Guru?

First, let us understand the meaning of the word "Guru."

1. Gu: Darkness, Ru: Embodiment of Light

The meaning is that a Guru is the embodiment of light that removes disciple's darkness. There is another meaning as well!

2. Gu: Beyond Qualities, Ru: Formless.

A Guru is the embodiment of the Almighty, who is beyond qualities and forms. Yet another meaning can also be considered!

3. Gu: Ignorance, Ru: Wisdom.

A Guru is one who removes the darkness of ignorance and bestows wisdom.

The following are the qualifications of the best Guru:

1. A Guru must be wise. Here, wisdom does not mean only subject expert or a scholar; it refers to one who possesses inner wisdom and self-awareness.
2. A Guru must be a dedicated doer of actions. This means he should actively perform duties and not be a renunciant (sannyasi) or detached ascetic (vairagi).
3. A Guru must be a yogi devoted to meditation. This means he should perform actions without expecting results, embodying the qualities of a true karma yogi.

One who lacks these three qualities is not qualified to be a Guru. Those who speak boastfully (to show off), live extravagantly, and proclaim themselves as "incarnations" or "divine beings" cannot be considered sadhgurus.

Therefore, a Guru must be a practitioner, someone who has experienced the joys and hardships of spiritual practice, one

who has tasted the essence of the Almighty realization, and a person of profound wisdom. Only such a Guru can guide others and show them the good path.

Such a Guru must be a great soul, compassionate at heart, with an inner that is overflowing with the nectar of kindness. He should have the power to break the bonds of his disciples.

Only such a Guru is a treasure of wisdom and philosophy. Wisdom, especially soul-wisdom, does not diminish (reduce) when shared with others. One who can realize the truth and embody it himself is a Guru.

He should be able to explain any philosophical matter effortlessly, without hesitation or prior deliberation (thought). He may not have known those matters beforehand, but they occur to him according to the context-this is the specialty of inner wisdom.

The Guru possesses direct wisdom. There is no wisdom in this world, gained through scriptural study or profound knowledge, that surpasses it. That is why it is said, "There is no proof greater than experience." A Guru speaks from experience. Scriptures are not always the ultimate authority. When the scriptural authority does not come into the disciple's experience, one should leave it. At that point, the Guru's experience becomes the proof. One must grasp the teachings imparted by the Guru through experiential knowledge and walk the path he has instructed. Only through the practice shown by the Guru one can attain liberation from the cycle of births.

We perform sea baths, river baths, visit temples and towers, bathe in sacred ponds, and worship idols for the sake of virtue and to reach the Almighty. However, the virtue gained from bathing in all the rivers across the land spanning the seven seas is sur-

passed by the development of the soul. This is possible only through a sadhguru.

Reciting the Vedas back and forth like a skilled reciter, delivering discourses on the Upanishads, wearing saffron robes, shaving one's head, or residing in monasteries(ashrams)-these do not bestow wisdom.

The manifestation of True God occurs only after surpassing the mind. It is not something the mind can know. God is attributeless, hence, inner wisdom is required to know it; wisdom alone is insufficient. It is only possible because of Sadhguru and the meditation practice he taught us.

Thus, just as a blind person cannot see the sunrise, a fool cannot understand the form or essence of a Guru. It is not only due to ignorance but also due to ego that one goes away from the Guru.

If a practitioner leaves meditation on form, reaches a formless state, engages in worship of the attributeless, and realizes the essence of the Almighty beyond form, the Guru greatly aids in this process. That is why it is said, "One must take refuge in a sadhguru."

"One should listen more and speak less"

- Brahmarshi Patriji.

"Types of Gurus!"

All those who teach are Gurus, but they are not all of the same level. In the scriptures, Gurus are classified into seven types:

1. Indicative Guru:- This type of instructor is one who imparts worldly and secular knowledge.

2. Explanatory Guru:- A person who imparts knowledge about morality and provides instruction on many forms of adversity.

3. Family Guru:- A Guru who instructs in mantras like the Panchakshari and also teaches religious traditions is called a family guru. They are named so because they guide according to religious customs.

4. Prohibited Guru:- A Guru who teaches lowly mantras related to sorcery, ghosts, spirits, and demons is called a prohibited guru.

5. Prescribed or Ordained Guru:- A Guru who teaches that "the material world is impermanent" and instructs in the path of detachment is called a prescribed or ordained guru.

6. Causal Guru:- A Guru who teaches profound statements like "Aham Brahmasmi" ("I am the Almighty") and "Tatvamasi" ("you are that") shows the path to relieve suffering is called a causal guru.

7. Highest Guru:- A Guru who completely clears all doubts, removes the fear of death, and shows the path to liberation from the bonds of worldly existence is called the highest Guru.

These Highest Gurus are individuals who have reached the pinnacle (peak) of spirituality. No matter how great their wisdom or how accomplished they are as yogis, they live in the world in an extremely simple manner and do not reveal their greatness. They

do not seek fame or publicity and they constantly strive for the welfare of the world.

It is due to the virtue accumulated over many lifetimes that one attains the highest Guru. Those who find such a highest guru do not fall back in the bonds of the world. Therefore, one should strive to attain the Highest Guru.

Not all gurus are omniscient (all-wise) or have experienced the ultimate truth (the Almighty). Among them, there are those who lack wisdom, those who lie, those who speak hypocritically, those who pretend to know everything, those who praise themselves, and those who claim to be "born with a purpose." They have nothing worthwhile to teach others. Such gurus are of no benefit.

Would we rely on a rock to cross a river? No, we cannot cross a river by depending on a rock! Similarly, there is no benefit in trusting a guru who lacks experience. How can someone who has not crossed over themselves guide others on the path of liberation?

Therefore, it is better to leave weak, incompetent, and egoistic gurus. They wear disguises, dress themselves in saffron robes, and act as though they are pure. Such people are called "pretentious gurus." Becoming a disciple of such gurus is dangerous.

There are gurus who get angry if you don't offer them a full prostration (sashtanga namaskar). Their dignity is like the skin of a goat—mere pretense. Instead of spiritual growth, disciples of such gurus face hardships and losses.

Thus, a disciple must be cautious before choosing a guru. No best guru would demand, "Will you be my disciple?" The practitioner is one who has to choose the guru.

Disciple means?

Disciples are of two types: 1. Those who seek wisdom, 2. Those who seek liberation.

A honeybee is not satisfied with the nectar of a single flower; it visits numerous flowers drinking nectar and continues its search until it finds good nectar that fills its stomach.

Similarly, a disciple who has a thirst for wisdom is not satisfied with just one guru. Until their thirst for wisdom is satisfied, they visit and serve many gurus. Eventually, they settle with a guru who suits their quest and aspiration, surrendering completely and considering that guru alone as their divine teacher, dedicating themselves entirely to them. This search and longing continues until such a sadhguru is found.

Disciples with good qualities and who are curious to acquire wisdom accept only those who embody wisdom as their gurus. They do not bow to everyone they encounter. Such curious and good character disciples possess the ability to assess a guru not by their attire or words, but by their soul purity and wisdom.

Qualifications to be a disciple:

Before accepting a disciple, sadhgurus take into account their good qualities, character, behavior, discipline, and purity.

Those who indulge in self-praise while criticizing and blaming others, those who commit sinful acts, those who don't think about the divine, those who completely lack spiritual understanding, those who are dull, the stubborn, the addicted, the ungrateful, and those lacking tradition and good conduct are neither accepted as disciples nor are they fit to be disciples.

Similarly, those who do not perform their prescribed duties, lack forgiveness, have a tendency to blame others, engage in unnecessary arguments, those who are greedy, lustful, short-tempered, violent, or foolish are not accepted as disciples by sadhgurus. Those who do not follow their own righteousness, lack a thirst for wisdom, exhibit unethical behavior, or have no fear of sin are also not accepted as disciples by sadhgurus.

Therefore, it is the disciple who must exercise greater discernment (judgement) and alertness. In a way, choosing a guru is a difficult task because sadhgurus do not easily meet the disciple's expectations, nor are they immediately understandable to everyone. Only those with the virtue of this life and past lives are fortunate enough to find a sadhguru.

Behavior of a Disciple:

Once a disciple finds a sadhguru, they must not neglect or disrespect the guru. Even if powers not present in the guru are bestowed by the disciple, they should think, "These have come to me due to my determined devotion to the guru," and not become arrogant. If one does like that he can not attain completeness.

No matter how wise, learned, or renowned a disciple may be, they remain secondary to the guru. A guru does not place the disciple on a pedestal, praising them with words like "You are great, you are wise, or you are the best." As the disciple progresses through practice and attains greatness, they must display modesty rather than arrogance. This is because, no matter how much they learn, there is still much more to be learned from the guru.

The disciple may think, **"I am growing," but the guru continues to rise tenfold higher.** The guru knows that "pride and praise are obstacles to a disciple's progress."

Even in dreams, the disciple must not count the guru's faults or forget that "the guru comes before me." They must believe that "as long as I live, it is the guru who grants strength and bestows light." Neglecting the guru can lead anyone towards downfall.

In the guru's presence, the disciple must behave with modesty and obedience, never lying under any circumstances. They must not show impatience, unwillingness, or irritation in the guru's presence. They should not sit higher or ahead of where the guru sits, always conducting themselves with the attitude of being "lesser than the guru and a student."

The disciple must not speak unnecessarily in front of the guru, engage in pointless arguments, or try to prove "I am clever." What the guru says may differ from what the disciple knows as it carries the weight of the guru's experience. A disciple who thinks of defeating the guru in debate, humiliating them, or displaying their own superiority will have to lead a cruel life in their next lifetime.

It is the guru alone who can protect a person from the three types of curses—those of sages (rishi shrap), snakes (naga shrap) and deities (devata shrap). The guru can also shield one from the wrath of inferior deities and vile deities (negative deities) who become angry when offerings are not made.

One who insults or belittles such a guru will face terrible downfall and will be ruined. Therefore, one must attain a guru through good conduct. One should not merely be a student but become a disciple.

**In reality, it is the inner development that
brings completeness to the outer life.**

- Brahmarshi Patriji

"If there is a guru's grace!"

After sadhguru accepts a disciple, they strive to transform the disciple into someone like themselves. To achieve this, they employ four types of initiations.

These are: (1) Initiation through sight (Druk Deeksha), (2) Initiation through touch (Sparsha Deeksha), (3) Initiation through speech (Vaak Deeksha), (4) Initiation through mind (Manodeeksha).

1.Initiation through sight:- This is also called "the principle of the fish." A fish lays its eggs and then turns back to gaze at them intently. As soon as the mother fish's gaze touches the eggs, they transform into offspring.

Similarly, through the compassionate, nectar-like glances of the sadhguru, the disciple becomes enriched with wisdom. From that moment, the disciple leaves a life of ignorance, becomes a being of wisdom, and begins to perceive the soul.

2.Initiation through touch:- This is known as "the principle of the bird." A bird lays its eggs, nurtures them, and through the touch of its wings transforms the eggs into fledglings (chicks or young birds).

In the same way, the sadhguru, with their divine, boon-bestowing, and fear-dispelling hands, imparts spiritual wisdom to the disciple through touch.

3.Initiation through speech:- This is referred to as "the principle of the bee and the insect." A bee brings an insect, places it in its hive, and hums at the entrance. The insect, gazing at the bee, transforms into a bee itself and begins to partake nectar.

Likewise, the sadhguru instructs the disciple with soft, sweet words, shaping them to become like the guru.

4.Mental initiation:- This is called "the principle of the tortoise's thought." A tortoise lays its eggs in one place and then goes off in search of food. Upon hearing the sound of clouds and thunder, the tortoise puts forth an intention, "I laid my eggs in such-and-such a place; let those eggs become offspring with this thunder." By the power of that intention, the eggs hatch.

Similarly, wherever the disciple may be, the guru puts forth an intention, "He is diligently and devotedly practicing the wisdom I have imparted. He is worthy of attaining the wisdom of the Almighty. He will soon realize the ultimate truth." By the power of this divine intention, the disciple progresses and attains the ultimate truth.

Just as the lotus flowers bloom when touched by the rays of the sun, when the compassion of the guru touches the disciple, it brings forth the wisdom of the Vedas, Upanishads, and the nectar of spiritual wisdom. Therefore, the disciple must strive to take refuge in the sadhguru and seek their grace to make their life blessed.

**Those who fear death end up obstructing
their own progress.**

- Brahmarshi Patriji

"Anger of the Gurus!"

**Shlok|| karmanyakarma yah pashyed akarmani cha karma yah
sa buddhiman manushyeshu sa yuktah kritsna-karma-krit**

(BG 4-18)

Meaning: He who sees inaction in action and action in inaction is the wise one among all human beings! He becomes a yogi, one who has put all actions into practice.

Because the mind is the primary factor in everything, the result depends on the intention of the doer or the non-doe, not just on the action itself. This is what Lord Sri Krishna conveyed through the above verse. However, many people fail to understand this and focus only on the action, unable to perceive the intention behind it. What the great Yogeshwara, Lord Sri Krishna, has said is very difficult for ordinary people to understand and they often cannot grasp it!

While two saints were traveling, they encountered a river obstructing their path. There, a woman stood, unable to cross the river. Upon seeing the saints, she requested them, "Please help me cross the river." Immediately, one of the saints lifted her and carried her across the river.

Afterwards, the two saints continued on their way. After traveling some distance, the second saint said, "What is this? You committed an offense by touching a woman!" The first saint, surprisingly, responded by imposing a question, "We have walked two miles already. Are you still carrying her? I left her there only!"

What needs to be understood here is that even though the second saint did not physically touch the woman, because the

thought of her stayed in his mind, he couldn't forget her even after two miles. Thus, though he did not perform the action physically he became the one who performed the action mentally.

On the other hand, the first saint, despite physically touching the woman, had no such thought in his mind. Therefore, even though he performed the action, he became the one who did not perform it. Hence, as per Lord Sri Krishna's teaching, 'inaction in action' means that despite performing an action, the first saint's intention was pure and thus he is considered a yogi.

Similarly, when people observed Patriji, many said, "What is this? They call him God, but why does he have so much anger?" Some did not express it outwardly but thought it inwardly. Even those close to him did not understand this.

His anger was at their mistaken words and actions, not at the people themselves. His intention was to correct their lives and transform their qualities, not out of enmity or vengeance (revenge). Because he had neither enemies nor friends. Therefore, though it appeared as if he performed actions, he was truly in inaction-one who does not perform actions!

Likewise, whoever came to him, it is assumed that they have come to attain wisdom. Any guru, when approached by someone seeking wisdom, strives to remove their ego. Depending on the disciple's level of ego, the guru might scold one, distance themselves from another, ignore another, speak affectionately to one, hug one, or even slap one. They behave in various ways.

A guru's behavior is never uniform; it depends on the disciple. Every guru strives to remove the ego within the disciple and make them wise. That was Patriji's intention as well. Thus, though he appeared to perform actions, he remained a person in inaction!

No action holds him. This is exactly what Lord Krishna has also said. How can ordinary people understand such a great Yogeshwara, Brahmarshi Patriji?

It's like going to a goldsmith and asking for brinjals-how would that be? Similarly, going to a realized soul like Patriji and, instead of seeking wisdom, asking, 'Will my son get a job? Will my daughter get married? Will my leg pain go away?' is just ridiculous. How much are we underestimating him?

To understand Patriji's anger, one must first grasp what 'detachment' means, understand what Lord Krishna has taught, practice meditation to elevate their state, avoid unnecessary criticism, and first correct their own life.

**Having the right attitude is essential for
attaining buddhahood.**

- Brahmarshi Patriji

"Hindrances for Meditation!"

Major Obstacles to Meditation: 1. Ego, 2. Attachment.

Naturally, every individual possesses a unique type of ego. These various forms of ego within us are also referred to as the Eight forms of prides. To progress in meditation, one must overcome these. Therefore, let us understand the 'Eight forms of prides'.

- 1. Pride of caste:** Taking pride in thinking, "I belong to a superior caste."
- 2. Pride of strength:** Taking pride in thinking, "I am stronger than everyone else."
- 3. Pride of youth:** Taking pride in thinking, "I am youthful."
- 4. Pride of power:** Gaining positions or authority and taking pride in thinking, "I alone have achieved these positions."
- 5. Pride of doing good deeds:** Doing good deeds and behaving well, then taking pride in thinking, "I am such a good person."
- 6. Pride of spiritual practice:** Engaging in spiritual deep thinking and taking pride in thinking, "I am the one practicing meditation, I am the one progressing so much, my practice is greater than others."
- 7. Pride of beauty:** Taking pride in thinking, "I am physically more beautiful than others."
- 8. Pride of wealth:** Taking pride in thinking, "I am wealthy, I have money."

Every person lives with one or more of these forms of pride. Even if it is invisible outwardly, deep inside, they rejoice in their ego. Those who rejoice in this sense of "I" cannot progress in meditation practice.

Similarly, along with the ego of "I," the attachment of "mine" is also an obstacle to meditation and spiritual progress. This attachment is called "Triad of desires (Ishanatrayam)."

1. Attachment towards wealth (Dhaneshana).

2. Attachment towards spouse (Dhareshana).
3. Attachment towards children (Putreshana).

Such feelings of "mine and my possessions" are also obstacles to meditation.

Similarly, there are six types of sufferings that also act as obstacles to meditation. These are called "the six enemies."

1. Hunger: Hunger is also an obstacle to meditation. This is why Buddha taught the Middle Path-neither starve nor overeat, but take a moderate amount of food.

2. Thirst: Thirst is another obstacle. Therefore, one should drink a little water before and after meditation. In ancient times, sages kept drinking water in their water pot.

3. Sorrow: The pain caused by life's problems and events is also an obstacle to meditation.

4. Attachment: The intense desire to "attain what one craves" is called attachment, and it too is an obstacle to meditation.

5. Birth: Birth leads to desires for sensory pleasures, which also obstruct meditation.

6. Death: Unexpected death is also an obstacle to one's meditation practice.

Likewise, our weaknesses and addictions are obstacles to meditation. Among these, the "Seven addictions are significant.

1. Gambling, 2. Prostitution, 3. Alcoholism, 4. Violence, 5. The tendency to punish for every small thing, 6. Stubbornness, 7. Extravagance (spending money uselessly).

Additionally, certain obstacles arise in life, known as "The triad of obstructions":

1. Lack of awareness: Just as someone lost in darkness doesn't know the right path, living in ignorance-thinking worldly affairs are crucial without realizing, "I am the Divine"-is called 'lack of awareness.' This prevents interest in meditation.

2. Misconception: Like mistaking a tree or pillar in the dark for a ghost or thief, perceiving other deities as "the Almighty" due to

worldly thinking and worshipping them is called 'misconception.' This leads to a lack of faith in meditation.

3. Doubt: Like someone who fears a tree as a ghost even after being told, "It is not a ghost, it is a tree," yet remain doubtful and afraid, even when told "You are the Almighty," one thinks, "I am just a human being, God is different," and suffers believing, "I face hardships because I am a human being." This is called doubt, and it prevents progress in meditation and they don't come into meditation and practice it. Therefore, those who meditate must have no doubt in the Vedic saying "Aham Brahmasmi" (I am the Almighty).

Furthermore, certain flaws also hinder progress in meditation, known as "the Five Impurities."

1. The impurity of concealment or covering: Constantly feeling compelled to commit sinful acts and doing them.

2. Impurity of illusion: Forgetting the Almighty and believing other deities or their mantras to be the ultimate truth, and also teaching this belief.

3. Impurity of illusory desire: Lacking the awareness to think, "I should meditate on the Almighty at least once."

4. Impurity of karmic negligence: Not listening properly to elders teachings of Vedantic principles and remaining distracted.

5. Subtle impurity: showing no interest in learning about almighty even when there is an opportunity.

Therefore, for meditation to be effective and for one to reach an elevated state in meditation, these flaws must be addressed. If one meditates with these flaws, progress cannot be achieved, and results will be minimal. To overcome these flaws and obstacles, one must be cautious about food, practice meditation with faith and confidence as it is a quest for divine and avoid being lazy. By practicing in this way, one can ultimately attain soul-realization and make their life meaningful. Thus, one should practice meditation with determination.

The transformation that occurs in a human being through the practice of meditation

In the initial state, every human being acts against nature. That is, their actions are inherently against nature. However, by using intellect and practicing meditation, these contrary actions align with nature. Moreover, if one practices meditation with dedication, their actions can rise above the laws of nature itself. This is the pinnacle of meditation practice. Many people will have doubts like, "How long should one meditate? For how many days should one practice meditation?" But regardless of who they are, everyone must meditate until they reach the refined state mentioned below! This is what is called the "Divine State." Anyone who meditates will undoubtedly transform into a divine being. By meditating and observing themselves, they will notice the change within them. Meaning, meditation is the practice that can transform even a demon into a divine being like Lord Krishna. The more one meditates, the more a positive transformation is certain to occur in a human being. Regardless of who they are, they will strive for the welfare of the world. This is something everyone can observe. Let us examine the table below to understand the kind of transformation that takes place.

UNNATURAL ACTION	NATURAL ACTION	REFORMED ACTION
<p>1. Acting against nature.</p> <p>2. Lowly</p> <p>3. Unrighteousness.</p> <p>4. Not meditating.</p> <p>5. Eating Non-Vegetarian food.</p> <p>6. Taking without Giving.</p> <p>7. With the mindset of "mine is mine and yours is also mine only."</p> <p>8. Not giving anything to others no matter how much ever one has.</p>	<p>1. Acting in accordance with the nature.</p> <p>2. Noble</p> <p>3. Righteousness.</p> <p>4. Meditating.</p> <p>5. Eating Vegetarian food.</p> <p>6. Giving in proportion to what is taken.</p> <p>7. With the mindset of "mine is mine and yours is yours only."</p> <p>8. Giving a portion of what one has.</p>	<p>1. Acting by rising above nature.</p> <p>2. Supremely noble.</p> <p>3. Supreme righteousness</p> <p>4. The pinnacle of meditation</p> <p>5. Living on breath.</p> <p>6. Only giving, no taking.</p> <p>7. With the mindset of "there is no yours or mine, everything is the Almighty's."</p> <p>8. Giving without considering, "whether I have or not?"</p>

UNNATURAL ACTION	NATURAL ACTION	REFORMED ACTION
9. Doing bad.	9. Doing good.	9. Doing good to those who have done bad to them.
10. Causing violence.	10. Not causing violence.	10. Forgiving those who have caused violence.
11. Deceiving.	11. Not deceiving.	11. Helping those who have deceived you.
12. Criticizing.	12. Not criticizing.	12. Praising those who have criticized.
13. Hating.	13. Not hating.	13. Loving those who hate you.
14. Thinking, "I should prosper, others should struggle."	14. Thinking, "only I should prosper."	14. Thinking, "the whole world should prosper."
15. Harming others for one's own comfort.	15. Seeking one's own comfort without doing bad to others.	15. Giving up one's own comfort to do good for others.

UNNATURAL ACTION	NATURAL ACTION	REFORMED ACTION
16. Not wanting to work hard	16. Working hard.	16. Working hard by shedding blood (extreme effort).
17. Tamasic and Rajasic qualities.	17. Sattvic quality.	17. Nirguna.
18. Seeking help in order to uplift lives.	18. Uplifting one's own life.	18. Thinking, "there is no I."
19. Constantly worrying about the past and future.	19. Not worrying at all.	19. Living in the present.
20. Seeing the bad in others.	20. Not seeing the bad in others.	20. seeing only the good in others.
21. Being a slave to six enemies (lust, anger, greed, attachment, pride, envy).	21. Controlling the six enemies.	21. Conquering the six enemies.
22. Sinful soul.	22. Virtuous soul.	22. Supreme soul (Almighty).
23. Committing sins.	23. Performing Virtuous actions.	23. Rising above both sins and virtues.

UNNATURAL ACTION	NATURAL ACTION	REFORMED ACTION
24. If slapped on one cheek, slapping both cheeks of the other person.	24. Thinking, "Let them suffer for their sins" and staying quiet.	24. If slapped on one cheek, showing them the other cheek.
25. Being affected by cold and heat, pleasure and pain, honor and dishonor, victory and defeat;	25. Tolerates them.	25. Remaining in equanimity (balance).
26. Thinking, "Everything visible is eternal."	26. Not knowing whether it is eternal or not,	26. Realizing, "Nothing visible is eternal."
27. Perceiving what doesn't exist as existing and what exists as non-existent.	27. Trying to understand what exists and what doesn't exist.	27. Seeing what exists as it is and what doesn't as it isn't.
28. Like to take from God.	28. Liking God.	28. God loving us.
29. Stealing	29. No stealing but hiding what is earned by oneself.	29. Sharing without hiding anything.

"Meat-eating: Opinions of some great people!"

"A person who, like a butcher, performs violent acts and remains immersed in such cruel thoughts is wicked, immoral, cowardly, a murderer, an evil sinner, and one with an evil mind. One who earns money through such despicable means will surely go to hell in the end. Such a person throws away their priceless human birth into a pile of filth."

- Sant Namdev

"The hearts of those who eat meat and drink alcohol become hardened. In such a hardened heart, the light of the Almighty does not manifest."

- Dadu Dayal

"Why slaughter other creatures to nourish this body? The same Almighty resides in an ant, an elephant, an animal, and a human being-all of them."

- Maluk Das

"A goat's plea for justice in the court of the Almighty: "Oh Lord! Man severed my head; behead him too. Do equal justice to the poor and the rich alike," pleads the goat to the Almighty ."

- Wajidji

"How can the flesh of a killed animal be fit to eat? Why do you dream of heaven while committing sinful acts? Why turn your life into a hell for the pleasure of your tongue?"

- Parasji

"You eat meat, chewing betel leaf, decorate your body with ornaments, stylishly wrap a twisted turban around your head, wear luxurious footwear on your feet, and walk with arrogance, but know this: you are approaching death, and the god of death will strike and kill you like a goat being slaughtered." - Nayi Bulgesha

"Mullah, why are you shouting and making noise? Allah is not deaf. You observe fasting for 30 days, yet you kill and eat meat. How will you have a glimpse of God? Why are you neglecting reality and accumulating grave sins? In this way, you will drown in the ocean of worldly existence." - Gareeb Dasji

"Under no circumstances is it right for a human being to eat meat. We are superior to animals. It is not fitting for us to behave like creatures of a lower order by eating flesh." - Mahatma Gandhi

"Those who kill living beings, those who order the killing, those who sell, those who cook, those who serve, those who cut the flesh, those who eat, and those who feed others - these eight types of people are all accomplices in murder." - Manusmriti

If one eats fish, consumes intoxicants, drinks blood, wanders to countless holy places, follows all rituals, and lives with strict discipline - still, they are destined to go to hell. - Kabir

By fasting all day and praying and killing a chicken in the evening, a Mohammedan cannot go to heaven. Also, Hindus who kill animals even though they perform pilgrimages, fasts, etc. do not get meritoriousness. Muslims leave the slaughtered animals bleeding for a long time. Hindus slaughter animals on one strike. But both are sinful deeds. Both houses caught fire. Both are ready to go to hell. - Kabir

Those who make inanimate idols of goddesses and gods out of clay and worship them and sacrifice living beings in front of them will experience great sorrow and suffering in the last days. - Kabir

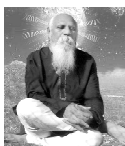
There is that one supreme soul in all. Why do you kill animals? The one who kills and eats by force will have to give an account of his deeds before God and will be punished. - Kabir



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How to meditate?

Observation of the breath.



Sit in a comfortable position, with your hands clasped (locked) and legs crossed, and close your eyes. Simply focus on your natural breathing, noticing each inhale and exhale.

Even if numerous thoughts arise while focusing on your breath, let go of them and refocus on the breath. Gradually, you will reach a state of thoughtlessness, where the flow of thoughts ceases (stops), and the mind becomes empty and calm. This is the true state of meditation.

Once we reach a state of thoughtlessness, we must observe various experiences related to the body, nervous system, and soul. In this state, the universal life force flows abundantly into the body, cleansing the nervous system. This energy heals all ailments (illnesses), and as the nervous system is purified, our karmas will dissolve.

Everyone should meditate twice daily for at least the same number of minutes as their age.



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Wherever you look in the world, whoever you see is suffering from diseases, problems, and sorrows immersed in unrest and grief. The primary reason for this is living in falsehood! The moment human beings recognize the truth and live in truth, sorrow will vanish on its own. By knowing the truth, one can also attain eternal happiness.

Many yogis and great spiritual masters have shown us the path to realizing the truth. The path they have all pointed to is this "True Path." Hoping that readers will study it, understand the truth, and make their lives meaningful...

- Brahmarshi Tatavarthy Veera Raghava Rao

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