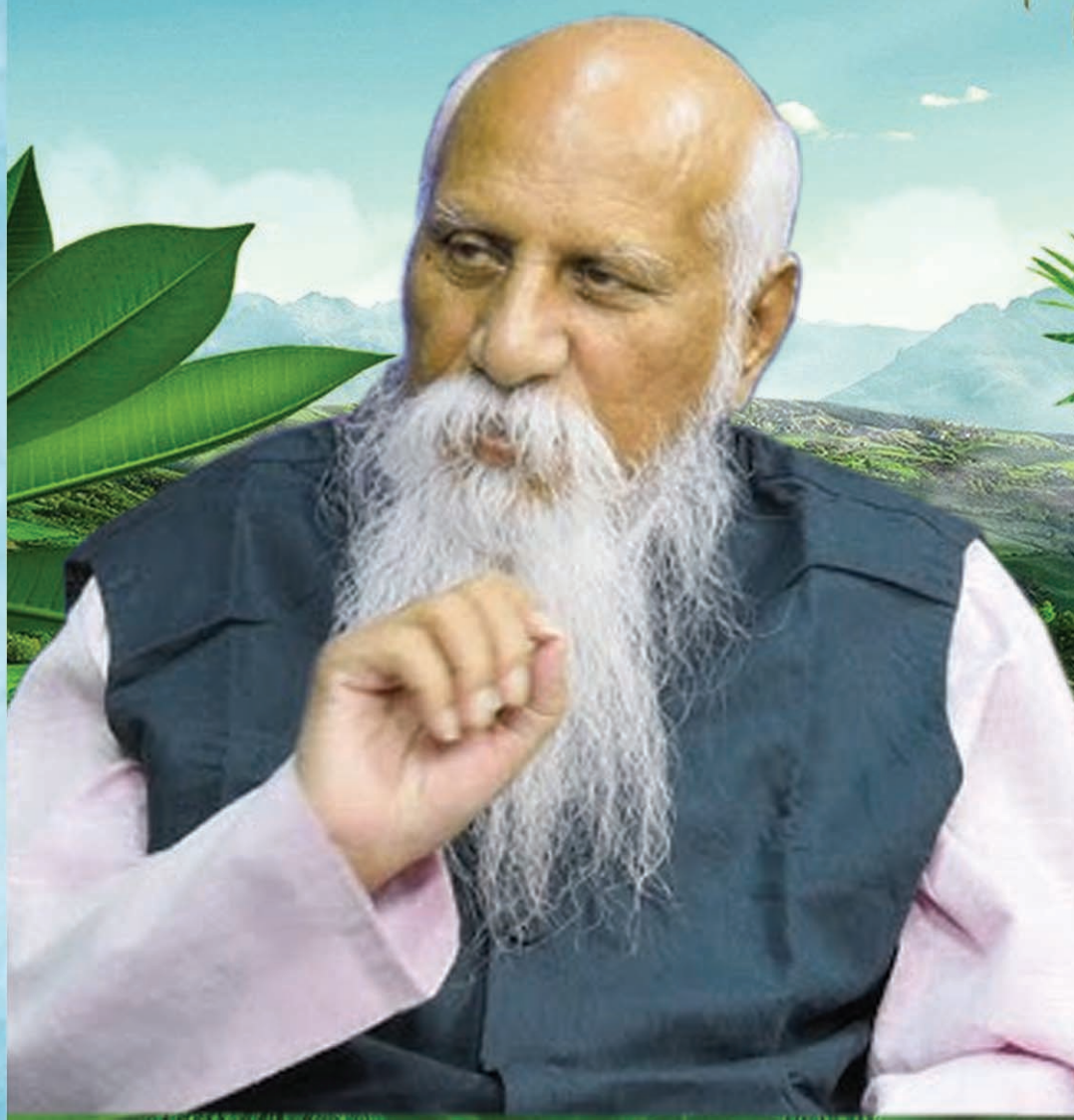


With the blessings of Brahmarshi Patriji...

LIFE SCIENCE

(PART-I)

Brahmarshi Tatavarthy Veera Raghava Rao



LIFE SCIENCE

(PART I)



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"All that I have in my life are not hardships but boons from God!"

1. **I asked for strength** - God gave me struggles and said, "Gain strength through them."
2. **I asked for wealth** - God gave me soil and said, "Turn it into gold."
3. **I asked for courage** - God gave me dangers and said, "Face them bravely."
4. **I asked for boons** - God gave me opportunities.
5. **I asked for His love** - God sent me to those in trouble.
6. **I asked for knowledge** - God gave me problems and said, "Solve them."
7. **I asked for progress** - God created obstacles and said, "Overcome them."
8. **I asked "I want to do good for the world"** - God gave me hardships and said, "Conquer them."
9. **I asked, "I must never forget You"** - God gave me sorrows so I would remember Him.
10. **I asked to forgive my sins** - God said, "Practice meditation."

Like that, I did not receive what I wanted -

I received exactly what I needed in my life.

In this way, I learned that every incident in life brings me what I need. In the end, I understood - "Whatever happens, happens only for my good." You also understand it. Everything happens only for our good!

Therefore, never grieve over anything that happens in your life. To understand all these, practice the 'observation of the breath meditation' taught by Brahmarshi Patriji.

Why to do meditation?

Patanjali Maharshi said, "The mind has a certain capability" and when this capability is properly aligned and guided in the right direction, whatever we perceive becomes true. But when we don't know how to use this capability, whatever we perceive turns out to be wrong.

Just like a rope has two ends, the mind also has two centers. One center is called "Pramana", meaning the right direction. The opposite center is called "Viparyaya", meaning the wrong direction. When we operate from the Pramana center or right knowledge, the mind becomes focused and whatever we concentrate on becomes true. What we perceive in that state is indeed the truth. Then whatever we do turns out right, whatever choices we make in any field will be correct. Even the decisions we make become right.

When we operate from the Viparyaya center or wrong knowledge, everything we do will be wrong. Whatever we choose, we'll choose wrongly. Even if we only make the decision, it will be wrong because it is not us who is deciding. The wrong centre is in operation.

Some people think, "We are very unfortunate." Because whatever they do seems to go wrong. They try again, it yields no result because the root center itself needs to change. Their mind is moving in the wrong direction. They may believe, "We are doing good," but in the end, things still go wrong. Their good intentions alone cannot help them. They feel helpless.

But if one follows the following suggestions given by Brahmarshi Patriji, anyone can always keep their mind aligned with the right direction, or the center of right knowledge. This leads to

many successes in life. Whether it be students, employees, business people, youth or men and women-everyone can attain excellence in the fields and arts they are passionate about. They can reach great heights, earn respect and recognition, not just for their families but also bring pride to the nation.

Nine important points that Patriji told about:-

FOOD:-

1.Right food:- One must eat sattvic vegetarian food. Avoid food that is dominated by tamasic and rajasic qualities. Most importantly, completely give up sinful food (meat). Pure vegetarian food is the right food.

2.Moderate Eating:- Eat only as much as your hunger demands. Do not overeat just because the food tastes good. Overeating leads to so much loss.

3.Fasting:- As the saying goes, "Fasting is the supreme medicine." So, observe fasting at least once every 15 days or once in a month.

SPEECH:-

4.Right Speech:- Be very careful while speaking. Your words should either benefit you or be of use to society. Otherwise, what is the point of meaningless talk? Never let your words hurt or harm others.

5.Moderate Speech:- Speak as little as possible. When we talk too much, many false and unwanted things slip out, which only bring harm and no benefit.

6.Silence:- In silence, we gather energy. Mahatma Gandhi often observed silence. Meher Baba and Ramana Maharshi spent all of their lives in silence. So, we must observe silence at least one day in a month.

THOUGHT:-

7.Right Thinking:- Our thoughts should not be selfish but should aim for the welfare of society. They must be useful either to our-

selves or to others. Otherwise, what is the use of meaningless thoughts?

8.Moderate Thinking:- We should think only as much as necessary. Overthinking about unnecessary matters leads to a loss of energy and peace of mind. It can also result in various physical illnesses. Therefore, it is wise to think as little as possible and only when needed.

9.Thoughtlessness (meditation):- The mind should be completely free of thoughts. Patanjali Maharshi described this as "Nirvishaya Manah Dhyanam", meaning a state where the mind is without any thoughts - that is meditation. This state can be attained through the "Observation of Breath meditation" taught by Brahmarshi Patriji. With more meditation practice, one can also gain the benefits mentioned above.

Usually, fasting benefits 0.1%, silence benefits 0.9% but Meditation yields 99% of the benefits. Therefore, giving rest to the mind - that is, meditating - leads to the greatest benefit. Not only that, meditation helps keep the mind centered in the Pramana center - the center of right knowledge or right direction. Through this, we can create miracles in our lives, fulfill our desires, live joyfully and also ensure the well-being of our families. That is why meditation is called the "Divine Medicine."

By practicing the meditation taught by Brahmarshi Patriji, we can attain inner balance and harmony. Once inner balance is achieved, all fear disappears and both body and mind become stable. At that point, the Pramana center - the center of right knowledge - begins to function. When this center is active, whatever we learn through it becomes true and real, when our mind is transformed, we evolve into Rishis (sages) and become divine beings.

"The easy path to liberation!"

"Liberation" means a state free from suffering. This is what is also called "Moksha." Lord Gautama Buddha referred to it as "Nirvana." Attaining this state is the ultimate goal of every human life.

In ancient times, people sought liberation through various paths such as Sacrificial rituals (yajnas), Ceremonial offerings (yagas), Sacrifice, Detachment (vairagya), Yoga, Renunciation and Tapas. However, in the present age, most people cannot access or practice these paths. Only a few attempt them, while the majority remain trapped in the painful cycle of worldly life, unable to attain liberation.

Brahmarshi Subhash Patriji has made this once-rare path of liberation easily accessible to everyone, turning it into a universal treasure. Let us first understand a little about the traditional practices:

Sacrificial ritual and Ceremonial offerings (Yajnas and Yagas):-

These were typically performed by kings, wealthy individuals or those seeking material gains and power. Since they were desire-driven rituals (karma), their results were temporary and they could not grant ultimate liberation. In the present, common people cannot afford or perform such rituals.

Sacrifice and Renunciation:- Sacrifice means giving up everything. Renunciation involves leaving behind home, family, wealth and attachments, wearing saffron robes and going to the forests. This path is practically impossible in today's society for most people.

Yoga:- Yoga is often interpreted as Ashtanga Yoga or Hatha Yoga. Ashtanga Yoga involves eight parts: 1. Moral Restraints, 2. Observances, 3. Yoga posture, 4. Breath control, 5. Withdrawal of senses,

6.Concentration, 7.Meditation, 8.Absorption. Meditation is the seventh step in this path. Many seekers are unable to practice even the first two steps and hence leave the path midway. In Hatha Yoga too, people strain the body excessively but often fail to achieve lasting results.

Tapas:- This involves extreme hardships - standing on one leg, hanging upside down, going through harsh weather and fasting for days or months. Observing such intense tapas frightens ordinary people away from the path of Tapas.

In such times of confusion and helplessness, Brahmarshi Patriji has brought hope to all - from the scholar to the commoner, from the rich to the poor, from elders to children, from virtuous to sinners and not only for celibates but also for householders. Without the need for many lifetimes of hardships, he has shown a path by which anyone can attain liberation meaning, freedom from sorrow in this life only, making it the final birth. Through this, he transforms everyone into divine beings. He has provided a simple, universally applicable meditation technique that can be practiced by everyone. In this way, he has shown the easiest and closest path to liberation. All we need to do is walk this path and attain liberation.

The meditation practice offered by Brahmarshi Patriji requires no financial expense, no physical strain, no distinctions of caste, religion, or class and no rigid rules. It can be practiced anytime and anywhere. In this way, Brahmarshi Patriji simplified a difficult and seemingly unattainable practice, making it accessible to common people and rendered a great service to humanity.

Oh! How simple and accessible this method of meditation is! There is no need to renounce our wealth or possessions, no need to quit jobs or businesses, no need to wear saffron robes or grow dreadlocks etc, no need to carry a wand, water pot and no

need to go to forests. People can continue to live wherever they are, do whatever work they are doing and practice this meditation right from their own homes-transforming this very lifetime into their final one.

Just as an oasis fulfills the thirst of those who are helpless in a desert, Brahmarshi Patriji is relieving the sorrows, illnesses and sufferings of people troubled by restlessness and inner chaos. Moreover, he is removing our bad habits and negative tendencies, granting us inner peace and bringing joy into our family life. He improved our concentration and memory, dissolved our harshness, selfishness and wrong ways, transforming us into good human beings-individuals who serve society selflessly, without thinking about personal gain.

Already millions have been transformed through Patriji's teachings and billions are yet to be transformed. Even ordinary people-who once believed that only great souls or divinely predestined ones could attain such wisdom-are now becoming yogis and enlightened beings. Truly, this is a miracle! Brahmarshi Patriji has given us a meditation practice that perfectly suits the present times and global circumstances. This is possible only to God and no one else! Endless salutations and infinite gratitude to Brahmarshi Patriji for offering us this extraordinary method of meditation.

"Religions may be many, but all human beings are one and there is only one meditation!"

Brahmarshi Patriji, the founder of the All India "Pyramid Spiritual Societies Movement," widely spread the practice of "Anapanasati" meditation across India. In his talks and teachings, there is no trace of gender discrimination, caste and religious differences.

Across this earth, though countries may be different, the states and regions may vary but all human beings are one! Among human beings, there may be male-female distinctions, rich-poor differences, or differences in skin color or religion but all human beings are one!

Everyone has a mind with desires, intelligence to think, and the same life energy (called living being, soul or consciousness). All are born the same way and all die the same way. Everyone has eyes (to see), ears (to hear), nose (to smell), tongue (to taste), skin (to feel). All have blood, emotions and love. If anyone is wounded, the pain is the same. Happiness and sorrow are the same for everyone. All are affected by physical diseases in the same way.

When anyone meditates, no matter their religion, they experience the same kind of benefits. Meditation does not give different experiences to Hindus, Muslims and Christians each. It brings healing, peace of mind and removal of negative traits like anger, anxiety, fear or cruelty (taking pleasure in hurting others). Bad habits like smoking, alcohol, gambling, prostitution and drug use fade away without much effort. Meditation improves concentration, intelligence and memory. It helps people bring out their inner strength and improves their skills in work. Moreover, everyone regardless of religion can experience divine presence through meditation. In this way, meditation gives the same benefits to all.

In this meditation, there is no mantra, no name, no form and no guru form. Everyone, regardless of what they are doing, is always breathing. Without breath, there is no life. Meditation is simply observing that breath! This is what is called "Anapanasati." Everyone has to meditate at least the number of minutes equal to their age. There are no other specific rules. There is no need to worship any deity or guru from any religion. Their own breath is their own guru.

Let us think about one thing. Imagine one has a headache. The pain does not change based on whether they are Christian or Hindu, right? Similarly, when they go to a doctor, the medicine is not prescribed based on their religion. For a similar disease, the same medicine is given to all. Likewise, in meditation, everyone, regardless of their religion, experiences the same results, the same benefits and the same experiences. If Hindus meditate, they might see Krishna; if Christians meditate, they might see Jesus. They will see the form of the divine as they imagine it. The ultimate goal of all religions is the same! Through meditation, anyone can reach that goal.

First, we need to remember that "Yoga is not a religion." Yoga is not only for Hindus or Muslims. Yoga is a science, just like physics, mathematics and chemistry. Physics is not for Christians or Buddhists; though Christians might have discovered physics, it is not exclusively theirs. It is simply a science that anyone can study. Yoga, too, is a science that was discovered by the Hindus, but it is not specifically for Hindus. It is a science that explains the inner principles of human movement. That's why a Muslim can be a yogi, a Christian can be a yogi, a Jain or a Buddhist can be a yogi.

Yoga is a science and Patanjali is one of the greatest figures in the world of yoga, a unique figure and no one can be compared to him. For the first time in human history, he gave religion a scientific basis. He turned religion into science. Simple principles! No beliefs are required.

All religions that are practiced in the world today want beliefs. In this matter, all religions are the same though the beliefs may differ. Muslims have one kind of belief, Hindus have another and Christians have yet another. But here, beliefs are not required. Yoga never says "believe." Yoga speaks only about experience. Like science explains an experiment, yoga speaks of experience. Experiment and experience are one and the same, though they face in different directions. An experiment is something you do outside; experience is the internal version of that - an experiment done within yourself.

Science is something that relates to what is there, not to belief. That is why, we must remember this important point: Yoga is related to what exists, it is experiential, experimental and requires no belief. All it requires is the courage to accept the experience.

Just like Patanjali, Brahmarshi Patriji is also a spiritual scientist. He is not a religious leader, not a preacher of any religion. If you follow Patriji, you will understand that he is as precise as a mathematical principle. Simply do as he said and the results will come - they are inevitable. Already, millions of people across India have practiced this meditation, freed themselves from diseases and found mental peace, making their lives joyful. Not only Hindus-Muslims, Christians and people of various faiths are also practicing this meditation and gaining many benefits.

You too can follow this meditation which is beyond caste and religion. Transform yourselves into Gods, cultivate good qualities, speak good words, think good thoughts and serve the society. Reestablish the moral values that are disappearing from the world.

This society, which is divided by caste, religion, region, families and individuals-growing in hatred, deceiving each other and living in fear must be united. Understand that all human beings are one. Lead this lost world onto the right path. Everyone should practice meditation. This is the goal of Brahmarshi Patriji.

What to do for effective meditation?

To ensure effective meditation, to gain the true benefits of meditation in life and to attain a deep meditative state, the following should be practiced.

Firstly, meditate daily without fail. Choose a quiet place without noise, slightly dim the lighting and complete any pending tasks before sitting for meditation. Participate in group meditations as much as possible, meditate in a pyramid, read books related to meditation and be in association with the wise. Along with these, it is essential to give up three types of poisons. They are: 1. Physical poison, 2. Mental poison and 3. Spiritual poison.

Let us first understand what physical poison is. You need to follow proper food discipline, otherwise your mind will be affected. The food you eat gets digested and converted into energy, which enables your body to function. In a way, your entire body is formed by food because without food, the body starts to weaken. Therefore, the food you eat directly influences your physical body.

Similarly, your mind is a subtle component within your body. So, the food you eat also influences your mind. Hence, the first step is to give up rajasic foods, especially non-vegetarian food. Because when you eat meat, your mental state is affected in one way, whereas when you eat vegetarian food, it is affected in another way. To observe this yourself, try eating non-vegetarian food for one month, then switch to vegetarian food for another month and observe your mental state-you will know the difference.

In the same way, along with meat, you should also avoid tamasic foods. Adopt a pure vegetarian diet. This means avoiding spicy and strong smelling foods like garlic, pickles preserved for a long time, refrigerated or stale food and fermented, spoiled items. Always prefer freshly prepared sattvic food. Also, eat moderately, meaning, stop eating when you feel slightly full.

Also, the food we eat should be earned righteously. In a way, being careful about what we eat greatly supports our mind. This is because we must understand that the food we digest not only becomes physical energy, but it also carries a certain mental quality. The nature of the food we eat gives rise to certain thoughts in our minds and makes us vulnerable to certain desires. That's why we must choose food that supports dissolution of mind rather than just bodily strength. We should eat food that helps with our meditative state and supports mental emptiness.

Therefore, remember once again - "Consuming meat is like consuming poison!"

The second poison is mental poison. Just as we give up poisonous meat physically, we must also give up subtle mental impurities. Observe carefully what you are allowing into your mind everyday.

Generally, people don't understand this point. They read any book they come across, read newspapers, watch TV, movies or waste time gossiping with others. They get involved in others' affairs and troubles unnecessarily, creating headaches for themselves by talking to others meaninglessly. People keep passing mental garbage to one another and also receive it. We must escape this cycle of accumulating inner junk. You already carry a lot of mental weight-it's enough if you just reduce that burden!

Whether it's removing the existing junk or preventing new junk from entering-be mindful of what you talk about and what you listen to, speak or listen only if it's truly necessary, read only useful books especially those related to meditation and watch good programs on television. Don't interfere in others' conflicts. When you slowly reduce unnecessary talking and listening, you will notice a calmness and clarity developing in your mind. This calmness will help your meditation deepen. Create moments of silence and emptiness in your mind-moments free from thoughts and distractions. These thought-

less moments will help you attain completeness in your meditative state.

Similarly, remove this poison from within you. By thinking "I am a Hindu," you are becoming filled with poison. Thinking "I am a Christian, I am a Muslim, I am an Indian, I am from this region, I belong to this caste or I come from this family"-all these thoughts are poisonous. From the day you are fed your mother's milk, this poison has been entering you. Moreover, the customs, traditions and beliefs taught to you are also nothing but poison. If you just think, "I am a human being," your meditation practice will yield results very quickly.

Now, the third type of poison is "spiritual poison"-ego and pride. Purify your soul by removing this poison. The moment the sense of "I" disappears within you, you will enter the great inner emptiness.

To dissolve ego easily, remember the following: On this earth, nothing you see is permanent, everything will eventually perish. Wealth, status, beauty, youth, health even life itself-are all impermanent. If you constantly remind yourself of this, ego will not arise within you.

Also, understand that the body functions only through the power of the soul. Without that soul power, the body becomes a corpse (dead body). Though the eyes can see, ears can hear and the mouth can speak-all of this is possible only as long as the soul is present. Without the soul, nothing functions. Therefore, whatever you achieve, whatever success you gain, whatever heights you reach know that the true source of it all is the soul and the soul is none other than God. When you are in that awareness, pride cannot grow. Because you will understand that you are not the cause of your success.

When you let go of these three types of poisons, your meditation will quickly bring great results. Your thoughts will come under control, you will attain a higher meditative state and you will receive the results you seek. You will realize that "All that Brahmarshi Subhash Patriji said are truths."

"'Meditation' means one must only meditate!"

Spiritually evolved individuals regard meditation as the supreme practice above all other practices. They believe that through meditation, one can attain great benefits. With this eagerness, they seek out various gurus and follow their instructions.

Some people close their eyes and chant the name of their beloved deity, believing they are meditating. Others visualize a divine form from top to bottom and bottom to top. Some receive a (mantra) chant initiation from a guru and repeatedly chant it. Some try to focus their minds on the Bhrugusthana (spot between the eyebrows). Others meditate on the six Chakras, moving their attention from top to bottom and vice versa. Some focus their mind on the breath - silently saying "Soh" while inhaling and "Hum" while exhaling. Others continuously chant "Om." Some fix their gaze on a dot on the wall, while others stare intently at a photo of their guru.

In all these cases, people are attempting to focus their minds on one thing, assuming that 'concentration' is meditation. But it's important to understand that concentration and meditation are two different things. Chanting a name or mantra is a form of mental chanting, but it is not meditation.

Mistaking mental chanting for meditation, people waste years of effort, thinking they are meditating. Such practices yield the results of chanting (japa), but not the fruits of meditation. Lord Krishna said in the Uttara Gita, "Meditation is equal to ten million chants (japas)." Meaning, the result of one hour of meditation is equal to what can be achieved through ten million hours of chanting. This is Lord Krishna's message.

So, let us understand what meditation is. What is actually called meditation? Patanjali Maharshi defined it in a single sentence: "Nirvishaya manah dhyanam" meaning, "Meditation is the state in which the mind is free of all matters." That is, meditation is a state

without thoughts, a state where the mind is empty. Meaning, meditation is the absence of mind.

Let us now understand the difference between concentration and meditation. This distinction is important because concentration is different from meditation. Concentration is done with the mind, whereas meditation happens without the mind.

Another point: Concentration is related to the mind but meditation is related to the soul.

Also, concentration uses the mind's energy and as a result, the longer you sit, the more energy you lose, which is why you cannot sit for long. But in meditation, since neither the mind nor the sense organs are active, you do not lose energy. On the contrary, when the mind becomes empty, the life energy from nature enters you in abundance. This makes you gain energy however long you meditate. That's why you can sit in meditation for hours, days, months and even years.

If you wish to easily attain such a deep meditative state, there is only one way - that is, "observation of the breath." By observing the breath, the fluctuations of the mind become still and the universal life energy begins to enter you. This brings immense experiences and benefits into your life.

Through this process, many people have healed diseases, attained peace of mind, gained mental strength, solved various personal problems, transformed their character, had gone on astral travel, awakened their third eye, known about their past lives, burned karmic baggage from many lifetimes and ultimately making life meaningful.

Like this, millions have become enlightened through this and many more billions are on the path. Therefore, it is essential to understand what meditation is. Meditation means you must only meditate, uplift your life and free yourself permanently from sorrow. In this present age, there is no other path but meditation. Therefore, let us practice only Anapanasati meditation.

"Meditation for Students and Youth!"

Swami Vivekananda used to read a book of around 200 pages in just five to ten minutes! He could read any book that way. He had an extraordinary memory.

Albert Einstein, a Nobel Prize winner, never visited churches or believed in God. From a young age, he worshiped nature and spent most of his time in silence and emptiness within nature. He was one of the greatest intellectuals in the world and possessed a phenomenal memory.

Brahmarshi Patriji read over 50,000 books! Not only scriptures from all religions but also books written by many great intellectuals, sages, yogis and enlightened masters from across the world. He wrote numerous spiritual books and had an incredible memory. He was a spiritual scientist who could answer any question without hesitation.

Many such great intellectuals had powerful memory. All this was attained through the practice of meditation. If we meditate, we too can enhance our memory and achieve remarkable things. When it comes to meditation, many people mistakenly believe it's something related to devotion, God or a specific religion.

Some fear that meditating might lead to detachment from everything and turning into monks. Others worry that they may have to give up all pleasures. But meditation is not about any of that. Meditation doesn't require you to join any monks or go to an ashram. There is no room for blind beliefs in meditation. You don't have to give up your studies, sports, music or family for meditation. It's enough if you dedicate some of your time for meditation while living joyfully and normally with your loved ones.

Meditation is about uncovering the inner powers within us.

As said, "Yoga is excellence in action (Yogah Karmasu Kaushalam)" That means, meditation enhances our skills and capabilities in all activities and professions. Through meditation, our abilities will improve and we will understand deeper truths.

By practicing meditation, students can improve their concentration in any task they do, enabling them not only to complete the task properly but also to do it successfully. Their memory power increases, allowing them to remember what they hear and read more effectively and they evolve into intellectuals. Their intelligence sharpens, earning them appreciation from others.

When sitting in meditation, they experience a tension-free state which will help them face exams without fear. Students usually spend a lot of time studying, talking and playing, which leads to energy loss. Meditation provides deep rest-just 15 minutes of meditation can give rest equivalent to two hours of sleep. As the 'pituitary glands' get cleansed through meditation, memory power improves.

In 1993, in Tirupati, a girl who had scored only 35% marks practiced meditation and later scored 537 marks in her 10th grade, eventually securing an MBBS seat.

Those who meditate will never suffer from illnesses under any condition. Even existing diseases are healed. They won't need spectacles. Meditation practice is essential to protect children from the harmful effects of the soon-approaching ultraviolet rays.

Meditators excel and become number one in every field. They gain energy through meditation. They can display great skill in whatever they participate, be it sports, drama or competitions.

Meditation reduces anger, brings calmness and increases life span. Their speech becomes clear and attractive, helping them form more friendships. Meditation refines one's speech, food habits, thinking and their way of perceiving. All their actions will be proper.

"Wherever meditation practice exists, discipline naturally

follows. Without meditation practice, no amount of effort can bring discipline."

Here, we must remember another important point. The food we eat influences our health, our thoughts and even our meditation. Non-vegetarian food increases violent tendencies and stimulates the rajasic quality in us. Therefore, we should avoid non-vegetarian food and only eat pure vegetarian food.

Patanjali Maharshi said, "Nirvishaya manah dhyanam," which means a mind without thoughts is meditation. Meaning, it is the state of a void mind. Then, the life energy from nature flows abundantly into us. This inflow of life energy energizes every cell of the brain, enhancing brain power and as a result, increasing the memory power.

Great scientists have achieved wonders by utilizing more of their brain potential. Similarly, if we increase even a small percentage of our brain power, we too can create miracles. That's why, students and youth should practice meditation, uplift their lives and walk on the right path-not only bringing pride and honor to their families but also to the nation. This is the goal of Brahmarshi Subhash Patriji. Therefore, everyone must meditate and become a Vivekananda. Just imagine how great the nation would be then!

Meditation Quote:

*A reflection cannot be seen in moving water. Likewise,
God cannot be seen with a restless mind.
We must purify the mind through meditation.*

"The state of those who have progressed in meditation practice"

If you notice any of the following changes in yourself after starting meditation, it indicates that your meditation practice is progressing:

1. Being able to sit for two or three hours in a single sitting.
2. Feeling the urge to sit longer in meditation.
3. A desire to meditate on time.
4. A feeling of "something is lost" if meditation practice is missed.
5. A deep urge to teach meditation to others.
6. Talking only about meditation-related topics with anyone you meet.
7. Growing interest in subjects related to meditation.
8. Feeling joy upon seeing other meditators.
9. Reduced interest in other worldly matters.
10. Feeling that "time is being wasted" when not involved in meditation promotional activities.
11. Noticing changes in one's own behavior, speech, thoughts and qualities.
12. Feeling a strong urge to do something not just for oneself but for the world and others.
13. A desire to keep learning more and more.
14. Losing interest in meat and reducing desire for tastes.
15. Reduced quantity of food intake.
16. Developing a sense to eat only sattvic food.
17. Not being overly concerned about physical comforts and discomforts.
18. Not caring too much even when surrounded by numerous problems.
19. Not being affected by any hardship or sorrow.
20. Being able to perform tasks more efficiently than before.
21. Not feeling tired despite engaging in multiple tasks.
22. Noticing changes in health and energy.

23. Not remembering the past events.
24. Not thinking about the future.
25. Always thinking about the 'present' and being able to live fully in the 'present'.
26. Not overthinking every small matter.
27. Not being affected when someone says something or criticizes.
28. Not thinking about others or interfering in their matters.
29. Not talking much about others' faults.
30. Trying to correct one's own flaws.
31. Not caring about what others are thinking.
32. Frequently experiencing the feeling, "I am not this body."
33. No longer identifying strongly with family, caste, religion or region.
34. Shifting focus from just family matters to thoughts about the Self (Soul).
35. Treating elders, the wealthy, the poor and the common people equally.
36. No longer feeling the urge to "bow to other's feet."
37. Not thinking about the experiences gained in meditation.
38. Feeling a strong desire to actively participate in meditation-related programs.
39. A deep urge to share and preach what you have learnt with others.
40. Developing a desire to understand about life.
41. Growing interest in spiritual books and a desire to read them.
42. Gaining deeper understanding than before of whatever read or listened to.
43. Improved memory than earlier about all matters.
44. Being able to focus more intensely on a topic than before.
45. A reduced sense of ego in thinking, "I did this" or "I am doing this."
46. Not worrying about whether one's actions will yield results or not.
47. Not expecting recognition or fame for one's efforts.
48. Remaining unaffected by praise or insult.
49. Not being afraid of everything like before.
50. Being able to live life more joyfully than before.

"The goal of human life!"

In the Vedas, it is said: "Athato Brahma Jijnasa"-which means, "The inquiry into Brahman / Almighty is the human life for." This implies that the very purpose of human life is to realize and understand the Soul, the Supreme Consciousness. Brahman refers to the highest, the absolute reality-our very own inner Soul. But instead of inquiring about this supreme Soul, we are deeply engrossed in fleeting, trivial matters. The Vedas further proclaim, "Aham Brahmasmi"-which means "I am Brahman," the all-pervading, supreme existence.

But, rather than thinking such a supreme truth about ourselves, we are overly focused on food, sleep, fear and reproduction. But these four are not exclusive to human beings; even animals experience and enjoy them. Vedic philosophy teaches that these pleasures are not that important; one can experience them in any lower form of life. Even a pig, which is considered a lowly creature, is provided by nature with the capacity to eat, sleep, reproduce and defend itself. These do not require effort, anyone can obtain them even without trying.

So, having obtained this rare and precious human life-regarded as the most advanced among the 8.4 million species on Earth-if one doesn't live differently than animals or worse, fails to think beyond these basic instincts, then one is simply wasting the opportunity of a lifetime. If we think and ask ourselves, "What have we accomplished in this rare human birth?" we may find no answer. If we wonder, "Have we contributed anything to the world?" we may realize, "We have caused more harm than help." Then what is the greatness or uniqueness of human birth?

We have been gifted with senses to see, hear, touch, smell and taste, along with a mind and intellect. These special abilities have been given to us so that we can achieve what no other being can: Soul-realization. But instead, we are using them to pursue selfish desires

and shallow pleasures, turning away from righteousness and ultimately making our lives sorrowful and unfulfilled. Despite all our hard work and struggle, we fail to reach the true goal of life-the realization of the Soul.

To attain eternal bliss, relying on the material world is not the path. If we truly desire bliss, we must first know who we really are. One must realize, "I am not this body," and understand, "I am the soul." We must practice meditation to gain that wisdom.

In ancient times, sages, yogis and seers (rishis) dedicated their entire lives in pursuit of soul-realization, yet many of them could not attain it. Today, to realize God-meaning, to attain soul-realization. Brahmarshi Subhash Patri has provided us with a simple and practical method of meditation that is suitable for the present age and modern human life. All that is needed is sincere practice. One must meditate without thinking, "I am great, I am a scholar, I am in power."

Everyone should make an effort to know the truth. All this time we have served the senses; now it's time to serve the soul-meaning, it's time to meditate.

As long as we are bound by the mind, we will continue to make mistakes, fall into illusion, deceive others and violate righteousness. But through meditation, we reduce the dominance of the mind and increase the significance of the soul. Eventually, we come to know the soul, attain soul-realization that is liberation, that is the goal of human life. Once this goal is achieved, there is no need to be born again as a human being.

Meditation quote:

*Just like we clean our house and chimney daily,
we must also clean the dirt accumulated in the mind
through meditation.*

"Think once!"

When asked to meditate, many people say, "Why now? There is a long life ahead! Why give up pleasures and sit with closed eyes? We can think about all that in old age. Just leave us alone." They don't like to meditate and even consider it a kind of hell. Moreover, they show no interest in learning about the benefits of meditation or how it can help them make the best use of their life.

But if we think even a little, we will realize that every person who is born must one day enter the world of death. If one understands this truth and is prepared for it, there will be no sorrow or fear at the time of death. But if one keeps postponing it, thinking, "There is plenty of time, we will deal with it later" and avoids doing what needs to be done in life, then in the end, death will bring great sorrow.

After taking birth in countless forms over many lifetimes, finally obtaining this rare human birth-and then wasting it meaninglessly is the greatest foolishness. How many people think that the purpose of life is to attain God-realization or Soul-realization? How many are aware that by attaining liberation-the ultimate goal of life-they can permanently be free from suffering? How many understand that this is the only reason for taking birth as a human being?

For how long will people remain attached to sensory pleasures, enslaved by desires, chasing wealth, position, fame and other impermanent things with selfish motives, wasting this wonderful opportunity called human birth gifted by the God? Who knows at which moment death will strike? That's why we need to recognize that there is so much we must think about, accomplish and understand. What is life actually? Why does suffering exist? Why are there such vast differences among human beings? What is birth? What is death? They say, "Everything visible is an illusion." Then what is illusion? Who governs all of this? Does God exist? If He does, how can we know Him? In this short span of life, we must seek answers to many kinds

of doubts and constantly engage in the practice of meditation.

We are all entangled in the bonds of illusion. Yes, we must take care of our wife, children and relatives, but we should not consider them to be eternal. It's fine to earn money, but it should also be used for noble deeds and the welfare of the world-not accumulating like bees collecting honey.

We must realize that everyone is a soul. We may say "you" and "I," but should not say "yours" and "mine." We must see others as equals. We should not desire others' wealth like a thief. Since God resides in everyone, we should respect women, regard our wife as a goddess but not as a servant, avoid violence towards living beings, give up meat-eating and fulfill our responsibilities towards both our family and society. The root of all problems is ignorance. It is this ignorance that causes suffering, difficulties, problems, diseases and keeps us trapped in the cycle of birth and death.

Therefore, we must eradicate the darkness of ignorance and acquire the light of wisdom. We must walk away from death to the state of immortality. We should understand that money cannot bring liberation. Rituals and religion cannot uplift the soul. Don't rely on someone else to rescue you-no one can liberate another. Each person must uplift themselves. We must leave ego and see everyone as a soul. We should remain untouched by the worldly temptations even while living in the world and moving through society.

Death should not cause us sorrow; we should learn to see it as a game. We must be prepared for death. We should make good use of the present, think about the Soul, practice Anapanasati meditation, read spiritual books and seek the company of the wise. Wisdom is attained through meditation. All attachments born of illusion and attachment will go away, selfish thoughts will vanish, true bliss will arise, the qualities like compassion, love and kindness will become our natural qualities, we will get to know ourselves, we will realize, "I am the one who resides in all" and fulfill the purpose of human life. Therefore, think once and practice meditation.

"We are forgetting ourselves!"

We keep thinking, "I am this body and the soul is inside me," but the truth is, "I am the soul and this is just my body." Therefore, we must realize, "This body belongs to me, but I am not the body."

This is what we are unable to think. We spend all our energy tirelessly working for bodily pleasures that aren't even ours. We fail to understand that the effort, money and energy we spend for the body do not benefit us (the soul) even the slightest. Similarly, all the things we do in the name of God—we don't do them for ourselves (the soul), but for this temporary body. This happens only because we don't understand who we truly are.

We must understand that just because the body feels pleasure doesn't mean we (the soul) gain something. If the body benefits, it doesn't mean we benefit. Think—if the body gains a position, what is the benefit to us (the soul)? If the body gains fame, honor or prestige, how does it benefit us? If the body acquires great education, what use is it to the soul? No matter what the body gains, it doesn't benefit us. But if we use this body to perform acts that help the soul, then life becomes meaningful. Otherwise, no achievement holds value.

Therefore, along with taking care of the body, we must also think about ourselves (the soul), because we are more important than the body. "There is no greater righteousness than knowing and upholding one's true self." Everyone first thinks and strives for themselves, then of their family, their caste, religion, region, state and country. But in this process, we forget ourselves. While we struggle and work for everyone and everything, we try to uplift others but forget to uplift ourselves (the soul). We don't do anything for ourselves; we don't strive or earn anything for ourselves. Hence, we must also strive a little for ourselves, earn a little and dedicate some time for ourselves.

If one buys a new car but never drives it and instead keeps

polishing it every day, eventually it rusts and becomes useless. Likewise, if we spend our whole life trying to please the body and ignore the spiritual practice required for our benefit, we end up growing old with a wasted life and a worn-out body. We will end up wasting our human birth.

Just like we use a tool efficiently, we should use this body well for our own spiritual upliftment. When a car is in good condition, we take it on long journeys-similarly, when the body is young and strong, we should engage in the spiritual practice for our benefit even if it is difficult. Because once the body becomes old, it is of no use.

Therefore, let's not forget ourselves. Let us live for ourselves also, fulfill the purpose we came for and attain the benefit.

We are the soul. To benefit the soul, there is only one path: "observation of the breath meditation." Meditation alone benefits the soul. So let us not forget ourselves-let's meditate every day for our sake.

Meditation quote:

Fire rises upwards and water flows downwards.

When we practice meditation,

we reach the higher worlds with the fire of knowledge.

When we don't practice meditation, we fall into the pit of ignorance like water sinking deep below to the lower worlds.

"One must leave the rented house and reach their own home!"

God exists within everyone in the form of the soul. Even though we are that soul, we believe, "I am this body." But the truth is, the body has death, whereas we-the soul doesn't have death. Based on the karma (action) we accumulate, we keep taking births repeatedly. But the moment we experientially realize, "I am the soul," we attain liberation. That is when we reach our true home-the destination we were meant to reach!

Until we move to our own home, we are bound to stay in rented houses. Sometimes, we move from one rented house to another. These rental homes may lack our desired comforts, but we continue living in them anyway. A few people dislike staying like this, make efforts to earn and eventually arrange themselves a home.

While staying in a rented house, we are aware that it is not ours, so we only maintain it as needed. We keep it clean and do essential repairs, but we don't invest heavily in luxury decorations because we know it's not our own! We know that one day we will have to vacate it. So, we focus on acquiring things we can take with us like gold, valuables and movable assets.

When we earn such transferable assets, we can leave the rental home happily, we take along the things we earn. Our hard work and earnings are not wasted. If we work even harder, we may be able to secure our own home and live in comfort. This is possible only because we are aware that we are living in a temporary place.

In the same way, our body is like a rented house. We must always remember that we will have to vacate this body someday because it is not eternal.

As long as we have this body, we must meet its basic needs-food, family care and essential living but the remaining time should

be spent earning what we can carry with us beyond death. If we believe "I am this body" and earn billions, buy vast lands, hold high positions or spend life chasing achievements, all of it stays here only. Nothing comes with us.

Only what we can take with us-our inner spiritual wealth will accompany us. If we work only for the body and ignore the soul, everything will be wasted. Not only that, if we commit mistakes and sins for material gain, we will have to go through more suffering due to the karmic consequences.

Realizing "I am not this body," we must live like tenants-prioritising on earning what comes along after death. The more we earn that which comes after death, the better.

There is only one way to do this: Anapanasati meditation. With sincere meditation practice, we not only gather spiritual wealth that comes after death but we also reach our own home-a place of attaining eternal liberation.

To watch Tatavarthy's zoom sessions:

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

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

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

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

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

"There are obstacles even in the path of soul-realization!"

The ultimate purpose of human life is soul-realization-to truly know oneself, meaning to realize, "I am the soul, I am the God." The practice aimed at experiencing this truth is called meditation. After countless lifetimes of accumulating virtuous deeds and doing various spiritual practices, one finally begins the journey of meditation for the realization of the soul.

In the early stages of these lifetimes, one may start from the belief that "God does not exist." Gradually, after a few lifetimes, one reaches the understanding that "God exists." With many more lives and deeper thinking, one comes to realize that "All Gods are one." Eventually, after further spiritual evolution, one understands, "God is not somewhere outside, He is within me." Not only that, but one also understands, "The God within me is none other than myself." Finally, one understands the ultimate truth-"One must become God." Meaning, one realizes that "All human beings are future Gods" and ultimately transforms into God.

In this evolutionary journey of lifetimes, one begins with rituals, prayers and devotional songs, gradually progresses to chanting divine names, seeks the guidance of many spiritual teachers, attends spiritual gatherings and reads many spiritual books. After numerous practices, one comes to the understanding that true realization-experiencing the God within is possible only through meditation. That's when one leaves all other practices and fully devotes themselves to meditation.

This means the true beginning of the quest for God, the search for the Soul and the entry onto the correct path. However, becoming God or attaining the state of Godhood is not easy. God is the embodiment of infinite power, beyond human understanding and cannot be described in words. Attaining such a state is no ordinary feat.

They are mistaken if one thinks that simply starting the meditation means that they have instantly become God. Meditation is only the beginning of the journey, not the final destination. Entering the path of

meditation means stepping onto the right path towards the goal. From then onwards, those who begin the search must face many tests and challenges, because they are attempting to evolve into God. Just as someone aspiring to join a big club must meet all the qualifications of its members, those striving to become God must inculcate the same qualities like the God.

Not only in sports but in every field, many people aspire to become "world champions." Thousands attempt it, but many give up in the beginning itself. At every stage, one must face various tests, and in the end, only one emerges victorious.

Similarly, many aim to earn a Ph.D. There are no tests before beginning education, but once one enters a school, they must face exams at every level. Millions begin their education journey, but only a few eventually earn a Ph.D.

In the same way, many people begin the practice of meditation for soul growth. For those who are on this path, there are tests at every level but most don't even recognize them as tests. That's because these tests appear in unexpected ways and differ from person to person.

As soon as one begins meditation, many experience increased workload, lack of free time, minor obstacles and even laziness. Because of these, many stop meditating after just a few days-unaware that these are, in fact, tests. But those who continue their practice without being affected by such distractions may then face pressure or resistance from family or a lack of support. Unable to bear this, some give up meditation at this stage too, without realizing they are tests.

If one continues despite that, they may then face major challenges such as financial crises, the loss of loved ones or family conflicts. Many stop practicing meditation due to such difficulties, not recognizing them as tests at that stage. However, those who remain determined and continue their meditation begin to experience small results: Financial gains, other benefits, more respect, name and fame.

Many in such situations, become proud of their progress and begin to boast (show-off), aspiring to become even greater. But driven by pride and ego, they make mistakes often unknowingly and gradually lose the power that they had earned.

Very few people are able to cross such stages, stay focused on their goal and remain dedicated in their meditation practice. Those who continue their practice with dedication, after some time, they begin to attain supernatural powers, spiritual abilities and unexpectedly experience divine experiences. Once they acquire these abilities, some begin to display them publicly, driven by a desire for name, fame and wealth. In doing so, they lose their spiritual powers and fall back to the beginning.

In this way, the tests in the path of soul-realization are strange and unpredictable. No one recognizes them as "tests." Just like how a child, once distracted with toys, forgets the real purpose, spiritual seekers too, get lost in the intoxication of these powers and lose sight of their ultimate goal. But those who ignore all these distractions and continue their practice with intensity, no matter the hardships, ultimately reach their destination. They realize the Soul, understand "I am God" and fully grasp the Vedic statement: Aham Brahmasmi - "I am the Bramhan/Almighty." Like that, they become God.

Just like the one who wants to become a world champion or break a world record must work tirelessly from a young age, dedicating their entire life to practice and enduring hardships-then only they can succeed. Similarly, to rise to the state of the God, one must put in immense spiritual effort, practice rigorously and face many tests. This helps us understand the level of dedication required to attain such a God state. Therefore, in meditation practice, it's not just about hard work or sweating-one must be ready to shed blood. Whenever we look at those whom we consider as "Gods," we understand how many hardships they went through and how many tests they had to face in their lives.

Therefore, we must realize that the obstacles we face in meditation are not punishments but tests and training. No matter what the situation, one must never stop meditating. The more we meditate, the more progress we make in this life and it greatly helps in the next lifetime also. The meditation effort is never wasted.

That's why we must overcome small problems, obstacles and distractions. We should continue our meditation practice with faith, determination and attain spiritual growth.

"Use life sparingly!"

Two people visited a relative's house in a neighboring village. However, before they arrived, it had rained heavily in that village, making the roads muddy. As a result, both of them had muddy feet. The host offered them water in a jug to wash their feet.

The first person poured a little water over his feet, scrubbed them clean, then used a little more water to wash them. He then washed his hands, swirled some water in his mouth to clean it and finally washed his face—all using the same jug of water carefully and sparingly.

The second person, on the other hand, poured the whole jug of water over his feet all at once, but the mud still remained. All the water was over, yet his feet were not clean and he hadn't washed his hands, mouth or face. The host, observing this, felt frustrated and thought, "I gave him so much water and he is asking for more."

Our lives are much like these two people. Some people use their lives wisely and purposefully. They allocate time for food and family, some time for the world and its responsibilities and the rest for pursuing life's ultimate goal by reading books of yogis, associating with the wise, engaging in meditation and they are attaining liberation.

But most people live like the second person. Caught in body-consciousness, they are obsessed with earnings and worldly life. They hold on to caste, religion and nationality as if these were 'eternal' forgetting the purpose of life. They neglect meditation, increase their karmas, live a life of sorrow and finally die in sorrow. Such is the condition of countless lifetimes— "punarapi jananam, punarapi maranam (the cycle of birth and death)."

Getting a human birth is rare. If we think about it, nearly half

of it is spent in sleep. Of what remains, some goes to childhood, some to old age. Rest of which is spent by eating and fulfilling worldly duties. So what is truly left is very little and yet we waste it-sitting in front of the TV, reading useless books and newspapers, gossiping, interfering in others' matters and drowning in addictions. We are wasting our life, time and energy.

However, if we use that wasted time for meditation, we will be like the first person-the one who used their life well. Otherwise, no matter how many jugs of water are given, the mud on the feet won't come off; similarly, no matter how many lifetimes we take, karmas will not be washed away.

Just like we sparingly spend money, we must be economical with life too. That is, we must also strive to achieve life's purpose while fulfilling responsibilities.

Meditation quotes:

*Digging a well after building a house is futile (useless)-
just like postponing meditation to old age
instead of practicing it while the body is young.*

*Worldly wealth decreases the more you share it.
Meditation wealth increases the more you share it.*

"It is not about what we did, but how we did it that matters"

We often engage in many activities related to God and social service but we rarely pay attention to how we are doing them. Yet, the result depends entirely on how we do them.

Many people sing, but only a few sing beautifully and they are the ones who gain name and fame. Many play games, but only some play exceptionally well. Many hold positions, but only a few leave a legacy. Many offer service, but only a few serve selflessly. Many worship, pray and chant God's name, but only a few do them without desires. Many meditate, but only some do it regularly and with determination. Everyone lives, but only some will live in the right way.

To achieve a result, it's not enough to just work-the result is based on the way we perform the action. Some may give speeches, but people fear their speech. Therefore, it is important to understand that how we do something is more important than just doing it.

Let's look at a small example. A king once built a magnificent temple, unlike any other in nearby kingdoms.

For the inauguration ceremony, the king thought, "How wonderful it would be if God Himself attended." That night, God appeared in the king's dream and said, "Oh King, I would love to come to your temple opening, but there is a man in one of your villages who has kept Me in his temple. I cannot come unless he permits."

The next morning, the king immediately travelled to the mentioned village. There, he found a simple hut where a man-a cobbler (shoe maker) lived.

Curious, the king entered the hut. The cobbler was in deep

meditation. The king asked, "Hey man, I heard someone here has kept God in the temple. Which temple is it? Where is God? Could it be grander than the temple I have built?"

The cobbler slowly opened his eyes and calmly pointed to his own body and said, "This is the temple and God resides within it" and then returned to his meditative state. The king was surprised. Realizing the ignorance, pride and arrogance, felt ashamed, he understood that no grandeur is needed to attain God. He returned to his palace and he also got immersed in the meditation practice.

From this story, we learn that God does not look at what we did, how much we did or how many we did but at how we did.

Meditation quotes:

No matter how much water is in the ocean, it is useless.

*Similarly, no matter how much wealth we have,
it is not useful for us (the soul)-only meditation is useful to us.*

Being close to meditation is like being far from death.

"Not the upliftment of others - strive for the upliftment of the soul!"

We spend most of our time focused on the body constantly striving for physical comfort, beauty and health, giving importance to the body.

A small percentage of people not only work for their own physical well-being but also dedicate their lives to the upliftment of their family, their wife and children. An even smaller percentage extend their efforts to the welfare of their relatives.

Some people are dedicated to the upliftment of their caste. They form caste associations and work exclusively for the benefit of their community.

Others dedicate themselves to religious upliftment---loving those of their own religion while often holding hate towards other religions. Some even go as far as sacrificing their lives for their religion.

A few strive for the betterment of society, engaging in various forms of public service.

Others commit for the upliftment of their nation, dedicating their lives to protecting the country, striving for national freedom and sovereignty. Like that, when we look around the world, we see people working for bodily welfare or worldly causes, but no one is working for their own upliftment---the upliftment of the soul.

But, we have come to this Earth only for our soul upliftment-- for the realization of the soul. Forgetting this, we engage ourselves in everything else. We will continue to return to this world, experience sorrow, pain, hardship and illness until we attain soul-realization.

To be free from all of this permanently, soul upliftment is essential. Unless we know the soul and realize it, we cannot be free from the cycle of birth and death or can attain liberation. No matter how many lives we take, in the end, this is what we must ultimately do.

Therefore, it's not the upliftment of others, it is the upliftment of the soul that we must strive for. This was the message of Gautama Buddha and the only path for this is "Anapanasati meditation."

"Don't behave like a dog, transform into a God!"

One day, a dog entered a room full of mirrors. Seeing countless dogs in front of it, it panicked and turned to the side. But even there, it saw many dogs approaching. Frightened, it turned in another direction-only to see the same and due to its natural tendency to envy other dogs, it assumed all these were other dogs. It began running back and forth, barking, growling, exhausting until it finally collapsed and died in fear and misery.

Later, the owner walked in. He knew all the reflections were his own. So, seeing himself all around, he simply laughed.

Likewise, we too have entered this illusory world of mirrors-this world of Maya and mistaken everyone we see as "others." We act out of jealousy, hatred, fear and separation. We quarrel, we compare, we distrust and in the end we die just like that dog in sorrow, unrest and ignorance.

The dog saw its own reflections and believed, out of illusion, that they were all different dogs. It died suffering because of its inborn tendencies of envy and fear. In the same way, we look at the people around us and think, "They are all different from me." This ignorance leads us to act out of selfishness, hatred, deception, violence and fear, creating suffering for ourselves and others, ultimately ending our lives in sorrow.

But through meditation and soul-realization, when we become wise, we understand the truth of "Aham Brahmasmi"-"I am the Almighty." Not only that, we also realize "Tatva Masi"-"You are That." We come to know that "all beings are reflections of me." With this understanding, we start living selflessly, loving all, becoming a friend to all living creatures. In the end, we become God.

Therefore, realize this truth: Don't behave like the dog in the room of mirrors, act like the owner who knew that the reflections were his own. Transform from DOG to GOD. To move from the state of "Everyone is separate" (dog) to the state of "Everyone is one" (God), practice of "Anapanasati" meditation is a must.

"Do not live in the darkness of ignorance; find the lamp of wisdom!"

Ignorance is often compared to darkness and wisdom to light. Imagine living in pitch darkness-no electricity, no candle, no lamp. Just think about how you would move around your house-hesitantly, stumbling with every step. You would bump into doors and walls, sometimes fall and even knock things over while trying to grab something. Eating in the dark would be extremely uncomfortable, you wouldn't even know what you're eating.

Similarly, try going outside at night with no light. Imagine how much you would struggle to walk and how you would likely fall and hurt yourself many times. You will get to know how life in darkness is full of hardships, discomforts and dangers.

Now imagine the same darkness, but this time there is a small lamp. Suddenly, everything becomes easier-you can walk confidently, eat comfortably and perform all your tasks efficiently. In a life with light, there are no obstacles; everything feels smooth and joyful.

Likewise, when we live in the darkness of ignorance, life is filled with sorrow, struggles, confusion, illnesses and restlessness. It becomes chaotic and painful-just like living in a dark room.

But when we light the lamp of wisdom in the middle of that darkness, our entire life transforms. Sorrow disappears and we begin living with peace, joy and clarity. No matter what challenges arise-extreme temperatures (hot and cold), pleasure or pain, praise or insult, victory or loss, we remain undisturbed and consistent.

Therefore, ignorance must be removed. No one willingly chooses to suffer in darkness; they naturally seek light. But they do

not prefer to live in darkness and suffer.

Therefore, one has to be permanently free from problems, sorrows and diseases. To remove the darkness called ignorance, one must light the lamp of wisdom. When light comes, darkness disappears automatically. When we gain wisdom, ignorance vanishes on its own. A restless life becomes peaceful, an unhealthy life becomes healthy and a sorrowful life turns joyful.

There is only one way to attain wisdom: Anapanasati Meditation. Because "wisdom is attained only through meditation and from wisdom comes liberation." This is the message of Patriji. So let us meditate and become wise.

Meditation quote:

*Zeros have no value without the one in front.
Likewise, a life without meditation has no value.*

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

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

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

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

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

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

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

"One must know what to desire!"

We keep praying to God saying, "Take away my sorrow, grant peace and happiness in my worldly life" and we ask Him to fulfill our many desires like gaining wealth, earning profits in business, getting a good job, getting married, building a house, attaining positions of power, being superior to others, passing exams or winning in sports.

We constantly ask for such things, but we don't know what beyond this we should truly ask for. If God appears in front of a tenth-grade student and asks, "What do you want?" the student would likely say, "I want to pass my exams with first class." But, he won't have the awareness to think, "God can grant anything, so I should ask for something greater."

Similarly, a businessman asks for profits, a job-seeker asks for a job, the unmarried asks for marriage, the married asks for a wife who listens to him, one with a good wife asks for children, one with children asks for their education then their marriage or jobs and so it goes on. People only ask for what seems like a pressing need at the moment, without realizing, "When God himself is before me, I can ask for anything and He can grant anything."

Even if they have that awareness, they still don't know what to ask for. Even if all temporary problems are resolved, new ones keep arising. If we think deeply, we realize that problems in life never really end.

Like that, we keep asking for the resolution of immediate, temporary issues, but we fail to understand that we should be seeking that which is eternal (permanent). We keep desiring material pleasures and possessions that give temporary satisfaction, but we don't ask for the spiritual wealth that grants lasting fulfillment. The strange

part is-we don't even know that we are supposed to have a desire like that.

The strange thing is, we fail to understand it even if we see people who possess immense spiritual wealth, just like we see those with vast material wealth before someone like Sathya Sai Baba who had infinite spiritual wealth-even the Birlas and Tatas seem insignificant. Still, we constantly strive to become like the Birlas or Tatas, but we never try to become like a Sathya Sai Baba. In fact, we don't even know that we can become like that.

No matter how much we earn, there is no benefit from temporary things. In fact, excessive accumulation of wealth often leads to more sorrow. Therefore, if there is even the slightest opportunity, we must strive for the eternal, not the temporary. Temporary achievements, no matter how many, only bring more and more problems. Even if one acquires everything in this lifetime, the same cycle of problems begin again in the next lifetime.

Therefore, we must seek to know what is eternal. We need to understand life, realize who we truly are and become aware of what we really need to ask for. We must not waste our time and life chasing unnecessary desires. We should make good use of this rare opportunity we have received. We should strive to grow our eternal spiritual wealth instead of chasing after temporary gains. We shouldn't underestimate our inner strength. We must not waste our energy chasing trivial things. Through meditation, we will come to know what we should desire.

Meditation quote:

*Don't accumulate what will remain until you die.
Accumulate what will come after death.*

"God always tries to bless everyone with good fortune!"

All over the world, there are many people who have reached great heights not just spiritually, but in every field. Seeing them, many others feel, "They are so fortunate; God has given them that luck. We are not so lucky" and feel disheartened.

But, God tries to bless everyone with good fortune. However, since we don't understand this, we fail to recognize the help that God constantly offers and so we believe, "we are unlucky."

To make us fortunate, God continuously guides us in the form of our conscience. Whenever we think wrongly, speak inappropriately or do something wrong, He immediately warns us and makes us aware of our mistakes. But only a few of us listen to this, follow His guidance, live according to righteousness and gradually rise to great heights-becoming fortunate.

However, many people don't like what their conscience tells them. They ignore it and behave as they please, speaking and acting without restraint. In doing so, they commit mistakes and sins, suffer more and more in life and then think, "We are so unfortunate."

If we think, we realize that fortune and misfortune are results of our own actions but not something God has any part. In this creation, everyone has been given equal opportunities. Some follow the guidance of their conscience and become fortunate. Most of them, however, ignore it and blame God for not giving them luck.

Therefore, if we want to be fortunate, we must listen to and follow what God within us is saying---our conscience. God does not make some lucky and others unlucky. "Everyone is making themselves fortunate and unfortunate." God only tries to guide everyone towards fortune. Therefore, at least from now onwards, let us listen to our conscience. Let us follow the guidance of conscience and become fortunate.

The reason people fail to listen to their conscience is because of the mind. The mind prevents us from hearing the conscience. To overcome this, we must reduce the importance of the mind and the only way to do that is meditation. Through meditation, the importance of the mind is reduced and we will be able to follow the advice of the soul---of God within and thus become fortunate.

"Don't rejoice!"

We assume that "everything we see is real," that these are permanent, that everything lies within them and that 'the only purpose of human life is to experience these things.' With this belief, we chase them, crave for them, strive intensely to attain them and even commit sins in the process-ultimately turning our lives into a sorrowful journey. Caught in this illusion and unable to recognize it as an illusion, we keep thinking "we must have all that we see" and we continue to desire them. We rejoice over what we possess and have acquired. Some rejoice seeing their youth, some by their beauty, while others feel proud of their intelligence, skills, speech and thoughts.

Some rejoice due to their ability to sing to play, some rejoice due to their academic achievements or scholarship. Some rejoice thinking they are intellectuals or that they belong to a superior caste. Others rejoice because they were born into a noble family. Some rejoice thinking "we belong to this particular country or religion."

Many rejoice seeing their wealth and money. Some rejoice looking at their houses, lands, plots, factories; others by their estates or positions. Some rejoice thinking "we are greater than others." Others rejoice looking at their sarees, jewellery, cars, televisions, air conditioners and other possessions.

Some rejoice over their spouses-either husbands or wives, while others rejoice seeing their children, looking at their actions, words, and playfulness, celebrating everything they do.

Some rejoice because they have travelled, visited various countries and seen many places. Others rejoice thinking "we have done good deeds, we give charity, we have performed rituals and sacrifices."

No matter what we do, what we achieve, what we gain or

what we experience-we tend to rejoice over everything. We feel proud, thinking we are great and superior."

But the truth is, whatever we achieve or gain on this earth is not permanent. Everything will eventually perish. We fail to realize that even this body is not eternal. We are unable to grasp the truth that in the end, everything will be lost, everything will vanish. What we think "exists" is actually "non-existent."

Therefore, we should not rejoice over what is visible, what we see or what we possess. We must understand what is truly worth rejoicing over. We should rejoice when we are able to come out of this illusion. We should rejoice when we realize, "None of this is real. Everything we see is temporary." We have to rejoice when we let go of our attachment towards them. We should rejoice that we are practicing Anapanasati Meditation, the only path to realize this truth. We should rejoice that we are sharing this wisdom with others, that we are spreading meditation. We should rejoice that we are walking in the path shown by Patriji to realize the truth and that we are making the world wise. But, we should not waste our life rejoicing over everything else.

Meditation quote:

*Don't rejoice over what doesn't exist -
Rejoice over what exists!*

"Do not just nourish the visible body but also nourish the invisible soul!"

Naturally, we tend to think about the visible body and strive only for bodily comfort because the body is what we can see. But we neglect the soul, which is the foundation of the body. As a result, no matter how much we try to comfort the body, we are unable to find peace or happiness in life. Eventually, life turns into a flower without fragrance, like a withered plant.

The body's foundation is the soul. Without the soul, the body cannot function; the senses cannot operate. If the soul leaves the body, the eyes can no longer see, the mouth can't speak, the ears can't hear, the hands and feet cannot move. Meaning, the body becomes a corpse meaning, all the glory of the body exists only because of the soul. If we ignore such a soul simply because it is invisible, we can never attain peace or joy in life.

Once, there was an old grandmother who dearly loved flowers and plants. She had a small garden that she looked after with great love and care every day. That garden was her life. One day, unexpectedly, she fell ill and had to stay in bed. Worried, she kept thinking, "What will happen to my flower garden?" Seeing her getting worried, her grandson assured her, "Grandma, don't worry. I will take care of your garden. I'll look after it even more carefully than you."

Just as he promised, the young boy spent every day in the garden. He gently sprayed water on every branch, wiped every leaf with water, soaked each flower and lovingly hugged each plant. He spent all his time looking after the garden with great care.

After a month, the grandmother recovered and eagerly went to see her garden. But what she saw shocked her-the whole garden had dried up.

Stunned, she asked her grandson, "What happened? You said

you would take care of it, didn't you?" The boy innocently replied, "Grandma, I did exactly what I promised. I stayed in the garden every day.

I sprayed water on every branch, wiped each leaf with water, soaked every flower, hugged every plant with love but I don't understand why it ended up like this."

She asked her grandson, "Hey! You say you watered the branches, wiped the leaves and soaked the flowers in water but what did you do for the roots?" Surprised, the boy asked, "Roots? What roots, Grandma?"

This shows that although the plant is visible, its roots are hidden. It is the roots that are the foundation of the plant and they are ones that must be nourished, not just the visible parts. But the boy didn't understand this truth. So what should we call the boy? One might call him innocent or perhaps ignorant for not knowing that a plant has roots. But if we think, we will realize: There is no difference between that boy and us.

Why? Because just like watering only the visible parts of a plant while neglecting the roots causes it to wither, we have to understand that similarly, if we keep nourishing and decorating only our visible body-pampering it and seeking its comfort, while ignoring the invisible soul that which is its foundation, then our life too will wither away. It will become like a flower without fragrance. Therefore, we must also nourish the soul.

There is only one way to nourish the soul: Anapanasati meditation. The universal life energy gained through meditation is the nourishment for the soul. Through this energy, the soul becomes powerful and as a result, our life is filled with joy, we can live in divine bliss at all times. So, we must not only nourish the visible body but also the invisible soul.

Meditation quote: *Not body-nourishment
but soul-nourishment is important.*

"One must know who is a bhogi and who is a yogi!"

No matter how many luxuries one has, life is wasted without yoga (spirituality/ meditation). A bhogi lives with wealth, while a yogi lives with God. Is wealth greater or is God greater? The bhogi, though surrounded by wealth, lives in constant fear. The yogi, whether he has something or nothing, lives in bliss. The life of a bhogi is a waste; the life of a yogi is blessed. The bhogi, filled with ego, goes away from God. The yogi, free from ego, reaches God. The bhogi believes, "With money, I can achieve anything-even God." But the yogi feels, "Nothing else is needed, apart from God" and attains God. The bhogi values wealth more than God.

The yogi values God more than wealth. The bhogi does not do good for others; in fact, he may even harm them. The yogi always does good for others and never intends harm. Therefore, let us understand the difference between a bhogi and a yogi.

BHOGI

1. A bhogi seeks pleasure.
2. A bhogi strives to accumulate comforts.
3. A bhogi believes "what is visible is permanent."
4. A bhogi steals from others and hoards (keeps/holds) what he has.
5. A bhogi follows society.
6. A bhogi rejoices in what he possesses.

YOGI

1. A yogi seeks bliss.
2. A yogi strives to prevent suffering.
3. A yogi believes "everything is temporary."
4. A yogi neither steals nor hoards-he shares everything he has with everyone.
5. A yogi follows yogis.
6. Does not rejoice over possessions.

BHOGI

7. A bhogi believes that wealth, money and possessions are what bring value, respect and fame in life.
8. A bhogi runs after wealth and money, wasting his entire life.
9. A bhogi gives importance to the body.
10. A bhogi gives importance to physical beauty and appearance.
11. A bhogi becomes obsessed with material things.
12. A bhogi wastes time and energy.
13. A Bhogi is never content.
14. A bhogi always begs for more and more no matter how much he has.
15. A bhogi is overly attached to everything.
16. A bhogi thinks that life is for enjoyment.
17. A bhogi does violence against other beings and eats meat.
18. A bhogi is of no use to others.

YOGI

7. A yogi believes all of them are temporary-what truly must be attained is the eternal Divine.
8. A yogi never thinks about wealth or money, he makes the best use of his life.
9. A yogi gives importance to the soul.
10. A yogi gives importance to the qualities and the inner beauty.
11. A yogi doesn't care about material things.
12. A yogi utilizes time and energy wisely.
13. A yogi lives with content even if he has nothing.
14. A yogi never checks whether he has or not-he simply gives.
15. A yogi has no attachment towards anything.
16. A yogi believes that life is meant to realize the Truth.
17. A yogi does no violence against any living being and does not eat meat.
18. A yogi is useful to everyone.

BHOGI

19. A bhogi is hated by people while he is alive and is forgotten after death.
20. A bhogi lives trapped in an illusion and cannot come out of it.
21. A bhogi keeps accumulating temporary material wealth.
22. A bhogi constantly worries about "what others will think" of his actions.
23. No matter how much a bhogi may have, in the end he forgets his status and falls at the feet of yogis and others.
24. A bhogi feels jealous of those greater than him.
25. A bhogi respects only those above him and looks down on those below him.
26. A bhogi is shaken not only during sickness or hardship, but for each and everything in life.
27. A bhogi fears natural calamities.
28. A bhogi believes that there is no life after death and doesn't think about it.

YOGI

19. A yogi becomes a guide, an inspiration and is worshipped not only when alive, but even after death.
20. A yogi rises above illusion and lives in truth.
21. A yogi accumulates everlasting spiritual wealth.
22. A yogi does not think about others.
23. A yogi never bows at anyone's feet.
24. A yogi, knowing that "all are one," never feels jealousy.
25. A yogi sees and respects everyone equally
26. A yogi, no matter what happens in life, never gets shaken.
27. 27. A yogi remains fearless.
28. A yogi is aware of life after death and thinks more deeply about it only.

BHOGI

29. A bhogi fears death-he dies if he gets to know about his death.
30. A bhogi is deeply shaken when someone close to him dies.
31. A bhogi suspects everyone, thinking those who approach him are only after his wealth.
32. A bhogi trusts no one. He thinks, "I know everything" and doesn't listen or makes no effort to listen.
33. A bhogi sees only the faults in others.
34. A bhogi constantly criticizes others and ignores everyone.
35. A bhogi thinks, "Everyone should listen to me and be under my control."
36. A bhogi believes, "I earned everything through my intelligence, hard work and effort."
37. A bhogi takes everything happening in life as natural.
38. A bhogi believes, "Only I was able to achieve this."

YOGI

29. A yogi, knowing that death is only for the body and not for the soul, has no fear of death-he dies after announcing his death.
30. A yogi remains unshaken.
31. A yogi respects everyone and believes that whatever he has must be shared.
32. A yogi, no matter how much he knows, always strives to learn more and learns from everyone.
33. A yogi sees only the goodness in others.
34. A yogi never criticizes anyone and values everyone.
35. A yogi believes, "Everyone's life is their own; their choices are their own."
36. A yogi believes, "Nothing here is mine; everything belongs to the Almighty."
37. A yogi learns lessons from everything that happens in life.
38. A yogi believes, "Everyone is here to fulfill their duties; I am simply performing mine."

BHOGI

39. A bhogi wastes the present by being in the past and worrying about the future.
40. A bhogi thinks one thing, says something else and does another.
41. A bhogi does not speak the truth nor he understands what righteousness is. He believes "whatever I do is righteous."
42. A bhogi gives importance to worldly education.
43. A bhogi gives importance to earning wealth.
44. A bhogi does not listen to his conscience.
45. A bhogi gives importance to reflection.
46. A bhogi behaves as if "he is the body."
47. At last, a bhogi grows old in age.
48. A bhogi, unable to overcome sorrow, waits for someone's grace.
49. A bhogi is ignorant.
50. A bhogi does not meditate.

YOGI

39. A yogi makes the most of the present moment.
40. A yogi says what he thinks and does what he says.
41. A yogi speaks only the truth and practices righteousness.
42. A yogi gives importance to spiritual education.
43. A yogi gives importance to the elimination of sorrow.
44. A yogi follows the guidance of his conscience.
45. A yogi gives importance to that which is original.
46. A yogi behaves like "he is not the body, but the soul."
47. At last, a yogi grows old in wisdom.
48. A yogi does not wait for anyone's grace - he overcomes sorrow through his own meditation practice.
49. A yogi is wise.
50. A yogi meditates.

"Yogis choose an ordinary life!"

Many people often feel sad, thinking, "We are ordinary people, financially weak and that's why we can't do anything." They believe, "If we had money, we could do many good deeds." But if we think, it is actually those who live an ordinary life who have a greater opportunity to realize the ultimate purpose of life. That's why Jesus said, "Just as it is impossible for a camel to pass through the eye of a needle, it is impossible for a rich man to attain liberation."

The rich are constantly occupied with accumulating wealth, acquiring land, jewellery, luxurious items, name, fame and positions. They barely find time for this spiritual progress? On the other hand, those living a simple life have a greater chance to walk on the spiritual path. The hardships and sorrows they face in life naturally turn their attention towards God meaning towards the spiritual path.

Generally, those who seek the upliftment of the soul choose a simple life to attain it. The reason is, in this illusory world, it is nearly impossible for those who are immersed in pleasures to keep their focus on the Almighty. That's why, to walk in the spiritual path and live a yogic life, evolved souls often choose to be born into ordinary lives, even when they have the opportunity to live luxuriously, they will deliberately choose an ordinary life facing everyday challenges. In doing so, they avoid getting entangled in illusions of luxury, pleasure and attain what they desire.

Just like only an ant can separate a grain of sugar mixed in sand which is impossible to large elephants, similarly, realizing the Almighty is possible only for those living ordinary lives-not for those drowned in wealth and luxury. This is exactly what Jesus also said.

Many who walk in the spiritual path yet lack proper understanding, often get discouraged by the problems and sorrows in their life. They wonder, "Why is my life like this even though I'm on the spiritual path?" But they fail to realize: "This is all for my own good!"

These are the situations I chose! Life is unfolding just as I intended." Failing to understand this, they shift their focus from meditation practice to their problems and end up wasting their lives.

To grow spiritually and uplift the soul, one should desire a simple life. Only when there are problems, we turn away from the material world and look towards God and practice meditation. Material problems are just very small things. We should not think about them, they will naturally fade away over time. Instead, we should focus on ourselves, meaning on the soul, meaning on God. We should strive to fulfill the purpose of life through meditation.

Meditation quotes:

*Those who do not think of God are the lowest,
those who desire to see God are average,
those who constantly meditate for experiencing
God are the Best.*

*If we care about this perishable body, we will perish.
But, if we meditate on the imperishable soul,
we will attain liberation.*

Meditation quotes:

*Just like the water cleans any dirt,
meditation cleanses the mind.*

*Just as a tyre without air cannot function,
a life without meditation is of no use.*

"Must know"

1. The natural state experienced during deep sleep, when brought into waking awareness, is called the Samadhi state.
2. Ignorance is nothing but not knowing who we are.
3. God did not give us birth to accumulate material wealth, but to accumulate the wealth of wisdom.
4. Regardless of one's financial status, everyone must progress spiritually-from their present state to a higher state.
5. We can only know to a limited extent with the eyes and mind, but in the thoughtless state of meditation, we perceive everything through the divine eye of wisdom. We will know about the entire creation.
6. A guru shows the path, but does not hold your hand and walk you through it.
7. Death does not destroy you; it only separates you from your body.
8. Almighty experience will not arise unless the mind dissolves.
9. If we are pointing out the mistakes of others, it is considered that the faults are within us.
10. All our external problems are not real; our real problem is the mind.
11. If the mind becomes like a burnt rope (harmless, ineffective), then it is considered that the soul-knowledge is attained.
12. Instead of pointing out others' faults, we must search for our own faults.
13. If you are identified with the body, there is duality. If you know "I am not the body," then there is non-duality. Attachment to the body indicates duality; detachment from it reveals non-duality.
14. The mind pushes us away from God (the soul) only to direct us towards Him but we fail to understand that even the negative circumstances are God's doing for our own good.
15. The first step in the Yoga Sutras towards reaching the state of Samadhi is non-violence.
16. The dream is not real, the waking state is not real, you alone are real. You are present in the dream, also in the waking state but the

dream is not in the waking state and the waking state is not in the dream. That which is present in both (you)-that is the truth. That is the Soul, that is God.

17. Those who seek praise will be left only with hell.
18. Patriji's effort is not to show you God but to make you realize that "you are God."
19. Even after taking millions of births, restlessness and sorrow doesn't leave you until you attain that soul-realization (Almighty).
20. Here, there are no multiples. Anyone who perceives "many in one" will be in the cycle of birth and death.
21. To recognize eligibility in others, we must be eligible too.
22. Christ was compassionate, Buddha was wise and Sri Krishna was complete. They delivered their messages according to the times and the needs of the people then.
23. One who selflessly serves others and escapes the illusion is fortunate.
24. Like someone trying to count the fruits in a crow's beak, many people try to find God in the outer world.
25. One does not become a yogi by changing clothes, but only by practicing meditation.
26. Whoever it is, they must pursue an education that does not die.
27. A mind mastered through meditation brings comfort. A mind that is not under control brings sorrow.
28. We should forget the help we have done for others.
29. We love the God in the temple, but not the God within our own body because the God in the temple is visible, while the one within is invisible.
30. One who has conquered the mind is greater than one who has conquered the world.
31. A drop that falls into an oyster becomes a pearl; a drop that falls into water just remains water. Likewise, a disciple who reaches the right guru becomes God; one who doesn't reach the right guru will remain only a disciple.

"The world's way"

In today's world, people are not willing to feed the cow, but they eagerly come with a pot for its milk. Meaning, they think that they should get results without putting in any effort.

Another tendency in today's world is that people believe they can wash away their huge sins by offering small gifts to God. But they are unwilling to engage in meditation practice and cleanse their sins.

It's like someone holding a basket expecting fruits without planting a seed or watering it. How is that even possible? Only those who work hard receive results. If you want to drink cow's milk, you must work hard to feed and care for the cow. Likewise, if you want fruits, you must plant the seed, water it and nourish the plant. In the same way, if you wish to overcome the suffering caused by your sins, mere prayer is not enough, you must put in the effort by practicing meditation.

Worship and prayer are ways of expressing and appealing to God. Singing hymns or chanting verses is a way of praising God. It's like saying, "I am weak, I can't do anything; only you can give me everything, relieve my suffering and destroy my sins." We tend to believe that the more we praise Him, the faster He will solve our problems. We think our suffering should go away easily. But one must realize that offering without effort brings no results. That's why it is said, "Only efforts bear fruit."

Yet another way the world behaves: We are unwilling to give to those below us, but we expect everything from the one above us. If we don't give to those beneath us, how can the one above us give to us? Whatever we expect from those above, we must be willing to give the same to those below. This is nature's law-God's law. If we understand this principle and share what we have with those below, we will automatically receive from the one who is above. This is the simplest way to receive from creation.

So, we should try to share whatever we have with those below us-not just wealth, even our time, intelligence, energy and words. Meaning, we should use what we have for the welfare of the world. Nature will provide in return even without asking. But if we do nothing, give nothing, make no effort for the world and still expect everything, there will be no benefit. Even if we desire from God, it will be of no use.

Likewise, if we want our wealth to grow, we must share it. If we want happiness, we must make others happy. If we seek peace, we must help others find peace. If we wish to live in comfort, we should desire the comfort of others. If we want our mistakes and sins to be forgiven, we must learn to forgive those who have wronged us. If we want to be free from suffering, we must avoid causing suffering to others.

If we seek grace from those above, we must show compassion to those below us, to all living beings. We must not harm them, we should stop eating meat. If we want to progress in meditation, we should teach meditation to others. If we want to improve our wisdom, we must share that wisdom. We cannot receive anything from creation without doing anything and without making any effort. We must not live like everyone else, we must strive, we must make an effort.

To fully understand these matters and to attain the life we desire, meditation practice is important.

Meditation Quote:

The meditation done by being in a family life is equal to the tapas performed in the forest.

"Anapanasati is like a father's hand!"

A young boy once went on a pilgrimage holding his father's hand. As they walked, he saw many shops, toys, snacks and colorful gadgets. He was filled with joy and excitement just looking at them.

But suddenly, the boy accidentally let go of his father's hand. He got lost in the crowd and began to cry loudly. All the shops were still there. The toys, the sparkling items and the same colorful gadgets that brought him joy before were still there-but now he was weeping (crying). Meaning, he could only enjoy all those things as long as he was holding his father's hand.

In the same way, Anapanasati meditation is like holding the hand of our father who is the almighty-the Soul. As long as one meditates and keeps the focus on the Soul, one feels joy seeing all that is there on this earth. But the moment one leaves meditation, just like the boy who let go of his father's hand, even the things that once brought happiness start bringing sorrow. Life becomes full of suffering. That's why hold on to Anapanasati meditation practice which is like a hand of a father everyday and fill your entire life with joy.

Meditation quote:

Before visiting a temple, we call it "fruit" (offering) and after the visit, we call it "prasad" (consecrated food). Similarly, before meditation one is a human being and after meditation one becomes God.

"First, we must change ourselves!"

We always tend to see the dirt outside, but we fail to see the dirt within ourselves. We think, "It would be nice if everything is clean externally," but we never consider, "We should cleanse the impurities within and remain pure ourselves." That is why, before pointing out others' faults, we must look at our own faults. Before trying to correct others, we must first correct ourselves. Moreover, we should understand that we seek whatever we seek from others, they also seek the same from us.

We must know that if we desire love, affection, respect, appreciation, humility (humbleness), admiration or help from others, others also expect the same from us.

If we don't want to be insulted, mocked, looked down upon, deceived, hurt or harmed, then we must ensure we do not do any of those things to others.

Before expecting others to change, we must try to change ourselves. Before expecting anything from the world, we must try to give that to the world. The world will not change without changing ourselves. We will not receive anything from the world without giving to the world. Everything is within us. Everything that happens in our life is a result of our own actions (karmas). Therefore, we must hold ourselves accountable for our lives, blaming others is of no use.

Therefore, we must first think about ourselves. We must make an effort to correct ourselves. We must try to rectify the defects and cleanse the impurities within us. If we purify ourselves, we will see everything as pure because whatever fault we see in the world or in others is a reflection of what exists within us. The mistakes within us are what we notice in others.

To the one who is wearing green-tinted glasses, the whole world appears green. Likewise, first, we must become faultless. It will seem like everything has changed when we correct our own mistakes and change ourselves. That is why we say, "First, we must change ourselves." The flaw is not somewhere else, it is within us. Meditation is the only path to recognize our flaws and to transform ourselves.

"We must change the circumstances in our favour!"

Many people who step into the path of meditation often say, "No one in my family is on this path. When I try to meditate, they don't cooperate. I only face obstacles. I want to meditate, but it's not possible" and they complain and worry about it in front of everyone.

For those who wish to progress spiritually and attain soul-realization, the circumstances will never be completely favorable. If one waits for everything to be perfect before beginning their practice, they may continue waiting for lifetimes because getting ideal conditions is impossible. Therefore, no matter how challenging it may be, one must begin their practice right in their present circumstances. Waiting for the world to align itself with one's path is not possible at any time.

If you observe the lives of spiritually evolved people, you will see that they all had unfavorable conditions. They reached great spiritual heights not because their society was ideal, but because they turned adverse situations into stepping stones. Like a lotus blooming in muddy waters, they grew in ignorance and then shared their fragrance of wisdom with the world like a lotus.

The sun shines its rays everywhere-not only on rivers, forests and flower gardens, but also on the gutters and filthy places. Yet, the sun remains pure and untouched by the dirt it illuminates its rays on.

In the same way, saints and sages don't get corrupted no matter what kind of society they live in, but they also uplift the world around them.

Likewise, those who desire spiritual growth must learn to turn unfavorable circumstances into favourable circumstances. They should find opportunity in whatever situation they are in. They must create favorable conditions through effort and practice of meditation. Along with meditation, they should engage in reading wisdom oriented books regularly, seek the company of the wise-those who know the truth, share it and also teach the same to others. Share the wisdom you receive. Teach meditation to others. If one keeps doing all this, circumstances will become favourable.

"All are one!"

Everyone is worshipping some form of God-seeking relief from suffering, healing from diseases, escape from sorrow and a peaceful life. People worship the deities they believe in. Not only that, thinking "these gods are all different," they form separate religions for each of them and argue saying, "Ours is the greatest, ours is superior." They even create competitions between those gods.

But they fail to understand that all these gods are one and the same. They all came to uplift us. The truth that there aren't countless gods in this creation but there is only one God is not being realized.

Not only the gods we worship, we also are the fragments of that same Creator. Failing to grasp this truth, we live with selfishness-hating, harming, deceiving and even killing one another. We divide ourselves by families, castes, religions, regions and nations and then we quarrel, living without peace.

But the truth is: 'All human beings are one.' If we truly understood this, there would be no divisions between us-no selfishness, hatred or enmity. We would live in harmony and peace. Not just human beings, all living beings on Earth are one because the same God's energy exists in all. All these visible bodies are temporary and will perish one day. These many problems arise only because we believe, "This perishable body is me."

Every divine being who came to Earth has been saying the same thing:

"You are not the body, you are the soul" and not only that, they are preaching, "That soul is only God." Adi Shankaracharya said, "The body is the temple and the soul is God."

Unaware of where to seek God, we search for Him in temples

that we ourselves have built. We maintain these temples with great care, keeping them pure and sacred-believing them to be holy places.

How strange it is that we treat the temples we build with such sacredness, but the temple that God has created for Himself - the human body - we are polluting it by filling corpses and making it impure. This is something we should be ashamed of. Not only that, even if a single brick is damaged or a bit of plaster falls off from a temple we built, we get angry, argue fiercely and even wage wars. History is filled with such incidents. If you think more, in those wars, thousands of temples - that is, bodies created by God as His true residence - have been destroyed. Just think how strange that is.

If one could attain the vision of God by killing a human being created by God, then God realization would be the easiest thing in the world, wouldn't it? Therefore, if you love God, you must also love His creation. You must understand that "God is One." You must realize that hating a person is the same as hating the Almighty.

Those who respect the Almighty - the Creator must learn to respect all the creation. Harming living beings is the same as harming the Giver of Life. When all beings are manifestations of God, who among them is greater or lesser? Aren't they all the same?

Therefore, know that all are One. If you want to realize this truth, if you wish to perceive God within yourself, then you must practice Anapanasati Meditation. There is no other way.

Meditation quote:

*No matter what food a person eats, it is not equivalent to rice.
Likewise, no matter how many good deeds one performs,
they are not equal to meditation.*

"When should we ask, 'How are you?'"

Generally, when two people meet, the first thing they say is, "How are you?" Immediately, the other person responds with, "I'm fine, how about you?" and the first person replies, "I'm fine too."

But if we think deeply, asking "How are you?" is appropriate when someone has recovered from an illness or returned from the hospital. But asking this to someone who appears healthy and fine - does that really make sense? We may be speaking inappropriately without realizing it.

That's because every word that comes out of our mouth shapes our future. Not just our actions, but every word becomes karma and we must eventually experience its result. Improper or irrelevant speech creates negative karma and we suffer the consequences of it later. Speaking on this, Patriji said, "One must speak with awareness."

Even Jesus said, "A person is not at loss with what goes into the mouth, but a person's future is determined by what comes from the mouth."

Many people don't understand this and speak carelessly. For selfish gain, personal benefit or to appear great, people speak lies. They insult, belittle and mock those who are less fortunate with hurtful words. But we must know that if our words cause pain to others, we will eventually have to experience that pain ourselves. The suffering, sorrow and unrest we face in life are often the results of careless or hurtful words we have spoken in the past.

We must speak every word with care. Asking "How are you?" to someone who clearly looks well may be irrelevant and inappropriate. Also, when the other person says "I'm fine," that too may not be accurate. Why? Because being fine isn't just about physical health. One must be well in five different aspects to truly be considered well.

Otherwise, saying "I'm fine" becomes a lie and we will have to face the karmic consequences of that.

So, what does it mean to be well in five ways? A person who is physically healthy, mentally peaceful, intellectually awakened like Buddha, spiritually conscious and able to treat every living being in creation like a friend - only such a person can be called "well." Only they have the right to say, "I am fine." Anyone else saying it is, in a sense, speaking a lie. Because a human being is not just a body - he is body, mind, intellect, soul and a part of all living beings. Therefore, we must be well in all five aspects.

To be fine in all five ways, one must practice meditation. Only when we meditate we can understand when to ask, "How are you?" and when to respond, "I am fine."

Meditation quotes:

*Just like the brightness of a light increases
with increased voltage,
Peace in life increases with increased meditation practice.*

*Ritual worship is like grass seed;
Meditation is like the banyan seed.*

"The mind must not be polluted!"

We say, "Children are like God" because at birth, their minds are pure, clear and clean. They have no attachments and hatred. To them, everyone is equal; all living beings are the same. This is the natural state of a child at birth. The reason is that their minds are free of all qualities. Meaning, their minds are clean and pure. That's why it is said, "They are like God."

A raindrop, when it falls from the sky, is pure. But once it touches the ground-whether it is a lake, river, pond, soil, mud, or dirty pit-it takes on the qualities of that place. Similarly, a child's mind at birth is pure, clean and without qualities (Nirguna). But it gradually gets shaped by the parents, the family and the society.

That innocent child, with a pure mind, starts getting molded as he, according to the traits and habits of the parents. Up to the age of 7 or 8, a child is completely dependent on the parents and is deeply influenced by them. The child believes whatever the parents say and does whatever they are asked to do.

Naturally, parents teach their children many things. Hindu parents might teach, "We are Hindus. Our God is Krishna, so we must go to the temple and worship Krishna." Christian parents may say, "We are Christians. Our God is Jesus. We must go to church and pray to Jesus."

They might also say things like, "We belong to such-and-such family. These are our people; those are our enemies. We must not speak to them," thereby planting seeds of hatred. Similarly, they teach and inculcate ideas like, "This is our religion. These are our customs and traditions. Those people belong to a different religion." They say, "He is our relative; he is our friend," and they begin to pollute the pure mind of the child in so many ways. Thus, the once pure

and clean mind of the child becomes impure because of the ignorance of the parents.

In this way, the child enters the society with a mind that has become impure. Then, the influence of society begins to shape him. In society, people value money, respect those who have wealth, honor those in positions of power and give importance to name, fame, education and jobs. Observing all this, the child begins to believe that these are the most important things in life. He starts chasing them, struggling unnecessarily, committing mistakes further polluting his mind. Thus, society pollutes the mind even more.

The once pure mind of the child is polluted due to the ignorant parents and an ignorant society. As a result, he ends up doing things he shouldn't do, committing sins, making his life sorrowful and living a life without peace.

To escape such a sorrowful and restless life, he tries various means-worshipping different deities, seeking different spiritual teachers and following various practices as advised. Eventually, after all those practices, he finally turns towards meditation. There, he is told, "Purify the mind that has been polluted by ignorance through meditation." To achieve that, one has to work hard and cease the thoughts so that he can purify the mind.

Had the parents and society not polluted the naturally pure mind of the child, there would have been no need for such effort, no need to work so hard to change one's qualities.

Just like it is difficult to clean a white cloth that has been stained, the same effort is required here also! Therefore, children's minds must not be polluted. Let them remain pure. Do not pollute them with selfishness, hatred or the filth of "family, religion and the dirt of rigid customs, rituals, and habits."

They should be taught that "All humans are one." Not just humans, but all living beings in the world are forms of God, and so we

must love everyone and everything. They should be taught, "We must cultivate friendliness not just with our own family, caste, religion or nation, but with all." If this is done, children's minds will not be polluted. In fact, those who are God-like in nature will grow up remaining God-like and will serve the world as role models just like God.

Jesus said, "Unless you become like a child, you cannot be God." This is because the state of God is reflected in children. They do not have the sense of separation between self and others. Meaning, they have no attachment or hatred, no selfishness at all, no deceit, no lies. They can love everyone, live in the present moment, remain joyful and expect nothing.

But when a pure childlike mind is polluted by society, people end up committing sinful actions and turn their lives into suffering. Therefore, "Children's minds must not be polluted." Moreover, if adults practice "observation of the breath meditation", even their minds can be purified.

Meditation quotes:

*Just as Hanuman (the son of wind) united
Lord Rama (the Almighty) and Sita (the soul) across many miles,
in the same way, within a human lifespan of 100 years, the
"son of air," i.e., breath (meditation),
unites the soul with the Almighty.*

*Hiranyakashipu conquered the whole world,
but he was destroyed because he couldn't conquer his own mind.
To conquer the mind, one must practice meditation.*

"Beauty lies in the eyes of the beholder!"

Wherever we look, whomever we see, we often tend to criticize saying things like, "This is good, that is not good, he is handsome, he is not handsome, she isn't a good person" and so on. Similarly, husbands often criticize their wives and wives criticize their husbands thinking about looks and traits.

Some men constantly recollect their wives' flaws, thinking, "My wife is not beautiful." Even if everything else is fine, they focus on small things like, "Her hair isn't nice, she's short, her face isn't good, she's dark-skinned." They keep picking faults in their spouse and end up feeling unhappy. Such people always see only the flaws in their partners but notice only the good and beauty in others' spouses. As a result, they begin to believe that others' wives are more beautiful and better than their own.

If one keeps looking only at flaws, how can their partner ever appear beautiful to them? But if one looks at the good qualities, the uniqueness in their partner, then they will appear beautiful.

Beauty lies in the eyes of the beholder because every person has some flaws and some unique qualities. Even in terms of the traits, everyone has some bad and some good in them. If there were no flaws at all, we would call them "God." It is because of the flaws that we call one "human."

We can choose to take whatever we want from anyone, if we seek the good, we will find the good; if we seek the bad, we will find the bad. In appearance too, if we want to see beauty, there is beauty. If we want to see ugliness, that is also there. What we see depends on what we want to see and take.

Even if someone has many good qualities, if we only focus on their negative traits, they will appear evil. Likewise, even if someone is evil, if we focus on the good within them, they will appear as good people to us. Meaning, we can understand that "Beauty and goodness lies in the eyes of the beholder but not in the other person."

Let's look at this story: One time, Jesus was walking with

his disciples when they passed by a decaying corpse (dead body) of a dog by the roadside. The disciples said, "How disgusting the dog looks." But Jesus said, "Look at how beautiful its teeth are." That means, even in a rotting dog's corpse, he was able to see something beautiful. Why? Because he was a wise man.

For anyone, only goodness is visible in the people they love. Only flaws and negativity is visible in those they dislike.

But great souls, noble people, mature individuals and wise ones even if there is so much bad in one, they ignore it and focus only on the good because all they seek is goodness. On the other hand, we tend to ignore all the good qualities in others and tell only about their faults. That's because what is within us is only bad.

Whatever is within us is what we see in others. If we are liars, we see everyone as liars. If we are deceitful, everyone seems like deceivers. But if we are good-hearted ones then the whole world appears to be filled with good people.

Once, Lord Krishna called Duryodhana and said, "Go and find if there are any good people in your kingdom." Duryodhana searched the entire kingdom and came back saying, "I couldn't find anyone good. If there is any goodness, it must be within me." Then, Krishna asked Dharma Raja (Yudhishtira), "Go and see if there are any wicked (evil) people in your kingdom." Yudhishtira went around and came back saying, "I found no wicked people. If there is any evil, it must be within me."

This means it all lies in our perception. If our vision is pure, our wife appears beautiful and noble. The same applies to the husband. So, we must not criticize others or look for their faults. Instead, whenever we are free, we should think about our own flaws and try to correct them. Then only our life will be blessed and we will live happily with our family.

To correct our own faults, we must practice "Anapanasati Meditation." Then, we will be able to see the good and beauty in everyone.

"A dam called meditation should be built for life!"

We will spend our childhood playing games. We get immersed in sensual pleasures and physical desires in youth. We chase after positions, name, fame and recognition during adulthood. Eventually, in old age, we lose our strength, become dependent on others, go through hardships, suffer insults and struggle through a life filled with illness, finally leaving the body.

When we ask ourselves, "What have we truly achieved in life?" There is no clear answer, and if we ask, "Have we been of any use to the world?"-even that is hard to see. We end up harming others and wasting our entire life for the sake of our own selfishness, for income, status and power.

We are not thinking about life. "Why did we come to this earth? Are we causing harm to the world or doing any good? Shouldn't we contribute some benefit to the world? And what must we do to truly serve the world?" When we begin to think about these questions, we realize our duty, and we understand what we must do.

Anyone, regardless of who they are, lives a meaningless life if they are just born, grow up, experience life and finally die without deeper awareness. But through meditation, that life can be made meaningful. Not only can we uplift ourselves, we can help uplift the entire world.

Just as a river flows continuously and finally merges into the ocean becoming lost and unused, our life also can flow wastefully. But if a dam is built across that river and its waters are redirected into fields, it transforms barren lands into lush greenery and brings prosperity to the people.

In the same way, if we build a dam of meditation across a life that's otherwise being lost in material pleasures, we gain the wisdom of truth and righteousness. Such a life becomes a blessing to the world, bringing benefit to all.

Therefore, instead of letting our life flow wastefully like a river with no barrier, we must build a dam called meditation and dedicate ourselves to the welfare of the world.

"What is shared gets multiplied"

Brahmarshi Patriji often used to say in his discourses, "What is shared gets multiplied; what is accumulated gets stolen." This means that when we selflessly share what we have with others and with the world, it grows tenfold. But if we hold on to what we have only for ourselves, it will eventually be lost or taken away. This is the law of nature, the law of creation.

Whether it is our wealth, knowledge, professional skills, intelligence, time, energy, joy, love, compassion, meditation, or wisdom, if we share with others without expecting anything in return, they will expand and grow. But if we keep them only for ourselves, thinking "this is mine," then we will lose them one day. Everything we receive comes from the universe, and if we don't use it for the benefit of the world, it will eventually return to its source.

If we want our wealth to grow, we must use a portion of it for the welfare of the world. If we want to rise in education, we should freely share education with those below us and those who are in need of it. We must dedicate some part of our day in this way. If we want to excel in our profession be it medicine, law or any skilled trade etc., we should offer them to society.

Likewise, to grow in meditation, we must teach meditation to others. We must take part in spreading awareness about it. To deepen our wisdom, we must share our wisdom with the world. If we want to be joyful, we must help others feel joy. If we want to become embodiments of love, we must love our neighbors. If we want to develop compassion, we must look at everyone with compassion. We can gain countless benefits in life by living in this way.

Just like the more water we pour into a well, the more water it overflows with-whatever we give selflessly will only grow end-

lessly.

Osho told to attain a good state in meditation, he advised: "Meditate by feeling that you are sharing your inner bliss and happiness with the entire world." Also, "Meditate by feeling that you are absorbing the sorrows and sufferings of the entire humanity." Osho said, "through such meditation we can attain good results."

When we share our inner joy with everyone, it multiplies and fills our life with bliss and when we absorb others' sorrow with a selfless heart, it vanishes. That is why bliss increases when shared and sorrow disappears when accepted. But we often do the opposite: We pray to God wishing joy and ask him to take sorrow.

Yet God is eternally blissful, compassionate, peaceful and loving because He constantly gives-He shares happiness, love, kindness and peace with everyone, absorbs all sorrow without being affected by it. That is why He is called "Satchidananda Swarupa"-the embodiment of truth, consciousness, and bliss. Osho encouraged us to give happiness and take sorrow and grow from the state of taking to the state of giving.

We must deeply understand what Brahmarshi Patriji conveyed. We should not only practice meditation; we should also spread meditation. We must share the wisdom and become wise beings.

Meditation quote:

A mind that behaves like a wild elephant-intoxicated by past-life impressions and bad company-can be tamed by immersing it in the sacred pond of meditation.

"Helping others is virtue - Harming others is sin"

We are aware only of the life visible to the eye, but we have no understanding of the life that is invisible. Are there worlds beyond this earth? How are we being born? What happens after death? If all human beings are the same, why do we see such differences in appearance? Even when everyone perceives the same thing, why do they experience it differently? Though all have human bodies, why are there such variations in actions, speech, thoughts and qualities?

Why do these differences exist in a lifetime? Isn't everyone the same for God? Isn't He unbiased? Then why are some born into abundance while others are born into poverty? Why are some suffering with illness while others enjoy good health? Why are some born beautiful and others ugly? Why are there so many differences by birth? Why are some blessed with intelligence while others lack it? Why do some rise to high positions in society, while others are unable to rise to that level? Very few people think about these questions and even if some do, they are often left with questions.

Why? Because, Are there truly multiple lifetimes? If the body perishes, where does the soul go? In which worlds does it live? For how long? How does it reincarnate? What exactly is the law of karma? Does the soul really exist? If the soul is the same in everyone, then why do the mind and intellect behave so differently in each person? How many words exist? Who governs all of this? Why have we taken this human birth? What is the purpose of human life? What should a human being achieve? Is material success the only goal? Or is there something beyond that to be attained? What is the cause of sorrow, suffering, disease and problems? Can a human being escape these? And what should one do to attain permanent liberation from them? They often say, "Do virtuous deeds and you will be rewarded" and "Do sinful deeds and you will suffer." But what is a virtuous deed? What is a sinful deed? These and many such questions continue to puzzle even the genuinely curious ones. Many remain in a state of confusion, unsure of what to do and yet, everyone desires a peaceful and comfortable life.

Among all such spiritual matters, Adi Shankaracharya spoke briefly but profoundly about the concepts of sin and virtue. He said,

"Helping others is virtue; hurting others is sin." This means: Those who perform virtuous deeds are free from suffering forever - they attain liberation. Those who commit sinful acts are reborn as humans and continue to experience suffering.

We usually think of helping others only in a physical or material sense, but any good done to others leads to rebirth in this world, where one enjoys the fruits of those deeds - like being locked with a golden chain. Hurting others leads to suffering - like being locked with an iron chain. Either way, rebirth is inevitable, bonds are unavoidable.

Just as criminals are imprisoned in jail, those who perform karmic actions are bound to the prison called Earth. Those who help others are bound with comforts and those who harm others are bound with hardships. Ultimately, anyone engaging in karma is destined to remain bound in this worldly life that is, they are not liberated.

Just as there are different categories and facilities in a prison, there are different types of lives on Earth. The golden chain signifies a pleasurable human life, while the iron chain represents a sorrowful human life.

Even if one has all the comforts in prison, there are still some issues. In the same way, no matter how enjoyable life is, one must face difficulties. Therefore, those who seek permanent freedom from suffering must strive for liberation. Shankaracharya taught to achieve this.

Because here, 'others' refers to the soul. Making efforts to realize the soul is the service to the soul and that is why one should practice meditation. Hence, meditation is service to the soul, which is the highest form of helping others. Likewise, contributing to the growth of the soul such as by spreading meditation, guiding others on the path of wisdom, participating in spiritual service - all fall under helping the soul. This kind of virtue that comes from helping others' souls leads directly to liberation.

In contrast, anything that hinders the soul is harming the soul. This includes ignoring the soul, acting against the conscience and not engaging in practices that nourish the soul. That is, forgetting ourselves, ignoring meditation - all of these are forms of harming the soul and all of it is sin. Therefore, let us practice meditation, become helpers of the soul, earn virtue and attain liberation.

Wear the footwear called 'Anapanasati!'

All humans on Earth are living with various problems, sufferings, diseases and sorrows. Despite making countless efforts, going through numerous hardships, using all their strength and seeking the guidance of many gurus and deities, their lives are not turning out the way they wish.

The root cause of sorrow is the body. The body is the result of our past karma. Based on the karma we have done, we experience different kinds of suffering. Therefore, it is not possible for anyone to completely eliminate sorrow. It all happens according to the laws of creation, especially the law of karma. So, the solution lies in making ourselves capable of going through the suffering. That is exactly what all mahatmas are teaching.

If you want to walk through a forest full of thorns, it's impossible to remove all the thorns. But if you wear the footwear, the thorns can no longer hurt you. No matter how many thorns are on your path, they won't harm you. Likewise, in life, if we wear the "footwear" that protects us from suffering, we can live peacefully. In today's world, where people are trapped in sorrow and don't know what to do, Brahmarshi Patriji freely distributed a pair of footwear called 'Anapanasati meditation' to the whole world. If we wear these footwear meaning, if we practice meditation-no hardship, no pain, no problem can disturb us. We can live in peace.

The pain of an injection is the same for everyone. But some people can't bear it and jump in pain, while others who have the strength to endure it calmly take it without fear. So, even though the pain is the same, those with the strength to withstand it are not affected.

Just like it's impossible to remove all the thorns in a forest, it's also impossible to remove all the suffering from the world. But if we wear the footwear, we can walk through the forest without being hurt. Similarly, Anapanasati meditation enables us to live peacefully without being disturbed by sorrow, no matter how much of it is around us.

Anapanasati meditation is like a pair of footwear for our life. It's like a shield that protects us from sorrow. Just as mosquito nets protect us from mosquitoes, meditation protects us from pain and suffering. So let's meditate.

"Always our role is just a role!"

Shlok||**prakriteh kriyamanani gunaih karmani sarvashah**

ahankara-vimudhatma kartaham iti manyate (B.G. 3-27)

Meaning: In nature, all the actions are carried out through the three qualities-sattvic, rajasic, and tamasic. Yet, due to ego, people think, "I am the doer of everything."

We achieve success in various fields, earn many things, and begin to believe "We are great, we are intelligent." We take pride in thinking "We alone can accomplish this" and boast with ego saying, "We are superior to others; the world benefits only because of us." Some even feel, "Only we can do this; what would the world be like without us?"

Whenever someone accomplishes something or helps others, even if not outwardly, there is often a subtle inner pride: "I did it." But we fail to realize, "I am merely an instrument playing my role." If we understand that "it's only a role we are playing," then ego won't enter and we can grow spiritually and achieve more success.

Suppose we want to donate rice to someone. We place it in a bowl or a container and pour it into the recipient's bag. Now imagine if the bowl or vessel starts thinking, "I was the one who gave the rice." Imagine it boasting, "It was only because of me that person receive help. If not for me, this wouldn't have been possible." How would that sound?

Here, it is we who gave the donation and it is we who used that vessel to do it. We used that vessel to carry out the good deed we intended to do. Depending on the need, we use that particular vessel or else we choose another one. Based on what we wish to give, we select an appropriate vessel. We don't always use the same vessel. In this case, the help was offered by us; the vessel only fulfilled its role.

It did not give the donation. If the vessel fails to understand this and becomes proud, then that is simply its ignorance.

In the same way, God is using various instruments that is 'us', to do good in the world. He performs what He wants to do through these instruments. But we fail to realize that we are only playing a role.

God is making us do many tasks based on the need of the moment. In this way, He is using us as an instrument. We must remember that He is giving everything that wishes to give to the world through us.

If we fail to recognise this and proudly think "I did it," we must understand that God can accomplish the task He intends to accomplish through another vessel meaning, through someone else. Therefore, we must know that we are just instruments. Just as it would be foolish for a vessel to think, "I gave the food," it is equally foolish for us to think, "I did everything." Here, we are 'only playing our role-just a role.' Hence, we must let go of the ego of "I." To understand this, we must meditate. We can understand everything with the practice of meditation.

Meditation quote:

*To experience life after death,
one must practice meditation when alive.*

"Every action has a reaction!"

Not knowing the natural law that "we reap what we sow," we end up committing many mistakes and sinful acts. But when it is time to face the consequences of those actions, we find ourselves unable to bear the pain and suffering. Yet we fail to observe that every action has a reaction.

We often think, "They are just words," but we don't consider how many disasters our words can bring. We, for the sake of fun, time pass, entertainment, or to show off, speak many untruths, criticize others, and unknowingly accumulate a lot of negative karma. We disrespect, insult, and hurt people-especially those below us, workers, women or those we consider less intelligent.

Because of that, whenever our actions cause harm or pain to others, those consequences will inevitably come back to us. The suffering, sorrow and restlessness we face now are the direct results of our own past actions. We must know that every deed has a consequence, every action has a reaction. Most of our karmas today are created through speech. So, we must speak carefully, consciously and only the truth. Because, a single word is like planting a seed. Just as a seed grows into a plant and eventually bears fruit, so do our words return to us to experience as experiences in life.

We often blame others for our suffering, distress or inner unrest but in truth, we alone are the cause of it. The pain we face is the outcome of our own ignorant actions and careless words. Therefore, If we want to live a joyful life, we must observe every action and word, speak with awareness, never insult or disrespect anyone and avoid criticism. We should practice silence whenever possible. We shouldn't create negative karma through speech and fill our lives with sorrow.

Whether we want to speak purely, consciously or truthfully-there is only one way and that is Anapanasati meditation. Through this meditation, we gain control over our speech, avoid generating new karma and can lead a joyful life.

"Do not fight against nature!"

The recent tsunami caused massive destruction in many countries. Millions of lives were lost, people suffered financially, homes were destroyed and property was damaged. It was a level of devastation that was like never before.

Not just tsunamis, numerous natural calamities are occurring around the world. Earthquakes, cyclones, wildfires, melting glaciers and volcanic eruptions are bringing great suffering and loss of life. In some regions, wars are ongoing; in other regions, severe droughts have emerged.

When such natural disasters occur, people and governments generally assume that these are natural occurrences that happen from time to time. They focus on minimizing the damage once it happens and take preventive measures to reduce human casualties.

For example, they establish cyclone warning centres in cyclone-prone areas, they build cyclone shelters for people to take refuge in. Earthquake alert systems are set up to warn of tremors. During droughts, governments try to provide all necessary facilities to those affected. If war is imminent, armies are strengthened and weapons are prepared.

Everywhere we look, both citizens and authorities are thinking only to this extent. They begin to react only after the events have occurred, searching for causes and solutions after the damage is done. But no one is thinking about the deeper questions: "Why did this calamity happen in this region specifically? Why is nature angry with the people of this area? Why did God express His wrath?" Because without knowing the root cause of such disasters, all our preventive measures, alert systems and relief efforts are just temporary actions but nothing more. We can ensure that such calamities do not occur again only by identifying and correcting the root causes-not just in one region, but anywhere in the world.

The primary cause of natural disasters is the grave sins and

wrongful actions committed by humans in that region. In creation, all beings are equal. When that is the case, torturing the weak, belittling the lowly, disrespecting women, inflicting pain on animals and other living beings, eating meat and having qualities such as selfishness, deceit, falsehood, unrighteousness, hatred and jealousy - all of these actions that go against the laws of nature are what lead to such calamities.

Humans, driven by extreme selfishness, pursue their pleasures, comforts and petty desires at the cost of others. They deceive, exploit and harm others in the desire to be greater and superior to everyone else. When selfishness increases and people begin acting in ways that are against nature, nature tolerates it only up to a point. Beyond that limit, it expresses its anger in one form or another and humans are forced to face the consequences.

Whenever a natural disaster occurs, we must know that "something is wrong in the behavior or the people in that region." Not only that, we must also examine "whether they are acting against the principles of creation?" We must think about this and correct it. If that is done, such disasters will not occur again in that area.

We must realize that all living beings in creation are equal. We must respect everyone, not deceive anyone, not speak falsehoods, not harm any living creature and honor women without causing them any suffering. We should see all beings as equal and give up violence and eating meat. By practicing righteousness and establishing peace and by understanding that "all living beings are equally valuable," we can love nature and avoid its wrath. If humans live in this manner, their region will flourish with abundance - free from natural disasters, blessed with timely rains, fruitful crops, peace, well-being and health.

To understand these truths, to transform our qualities, to live selflessly and to develop love for all beings, one must practice Anapanasati meditation. With meditation, there is no need to fear natural disasters, no need to fight nature - instead, nature itself will become our servant. Therefore, let us meditate and become friends with nature.

"Peace cannot be bought!"

We see people being born and we also see them dying. Therefore, since anyone who is born will eventually die, we naturally wish to live happily, joyfully and peacefully until death. We are using all our energy, time and life span only for our comfort and happiness. We need money to eat food, to have a place to live, to wear clothes, to get an education and to fulfill other needs. So, we are making various efforts to earn money thinking that earning is the most important thing and end up spending our entire lives just for earning.

With the money we earn, we try to keep our body and our family members physically comfortable according to our status. If it's hot, we use fans or air conditioners; if it's cold, we use blankets and rugs. If we feel hungry, we eat tasty food. For entertainment, we watch movies and television, travel to new places, listen to good music or songs, light incense sticks, apply perfumes for pleasant smells, wear various clothes to look good, use soft beds for comfort, chat meaninglessly to pass the time, rest when tired and sleep when sleepy.

Even after doing all this—no matter how much we earn, how much wealth we accumulate, how luxurious our lives become, how high our positions or qualifications may be or how far we progress in different fields, everyone has some form of pain, illness, problem, sorrow or difficulty in their life but, no one has peace. People are able to earn everything but they are unable to attain peace of mind.

In pursuit of peace, people worship their chosen deities, offer prayers, sing bhajans and perform rituals. But when the desired peace is not attained, they switch deities or religions. Still, no matter what they do, they are unable to attain peace. In such situations, they turn to gurus and spiritual leaders, follow their teachings, but even then, they are unable to attain peace.

We often believe that money has everything, but even when we have it all, peace still is not available to us. The reason is: Money can buy physical comforts, but it cannot bring peace to the mind.

That's because peace cannot be purchased with money. Peace of mind must be earned individually through sincere effort and one's own practice—it is not something that others can give us. One can attain peace of mind only through meditation. It is possible only through the dedicated practice of meditation. Many people are living with complete peace through meditation, even without possessing anything materially. Likewise, let us also practice meditation and attain peace.

'We should not degrade ourselves!'

"Yad Bhavam Tad Bhavati" means "As your thoughts are, so will be the outcomes of your life."

"Ya Matihi Sa Gati Bhavet" means "Your destiny will be shaped according to your mindset."

Based on these scriptural truths, it becomes clear that the way we think shapes who we become. If we understand this, we can consciously mold ourselves into the person we want to be. We must know that we are the result of our own thoughts and that when we truly believe that anything is possible, even reality begins to shift. Therefore, we must transform the impossible into the possible.

We worship, pray to God, perform namaz, sing hymns, chant mantras, and recite praises in order to overcome our difficulties. But we must understand that worship and prayer essentially mean pleading to God, requesting for His help. It is an attitude that says, "I am incapable, I am weak, only You can save me, You must give me everything, I can do nothing on my own."

Similarly, praising God through bhajans or hymns means glorifying Him, saying "There is no one like You, nothing is beyond You, Your power is indescribable." While doing so, we are constantly affirming our own helplessness that we are powerless and incapable and behaving as though we can achieve nothing ourselves.

By constantly thinking this way - that we are weak and powerless - we are becoming more and more helpless. We are weakening ourselves further, gradually reaching a state of complete incapability. This is because, according to the scriptural verse "Ya Matihi Sa Gati Bhavet," our destiny is shaped according to our mindset. So if we continue to see ourselves as weak, we will keep becoming weaker.

Because, though our true nature is the form of the soul, God

in essence, we continue to lower ourselves, seeing ourselves as nothing. In doing so, we are degrading ourselves further and further.

Therefore, we must understand that by constantly engaging in worship, prayer, hymns, glorifications and bhajans while considering ourselves as inferior, we are making ourselves even more inferior. When we think less of ourselves, we are dishonoring our own soul and in a way, we are dishonoring God. Therefore, We must not belittle or insult the soul, because we are all embodiments of the soul - we are Gods. The soul power exists within each one of us. That power must be awakened. For that, we must work hard and practice meditation. We must overcome our sorrows and hardships on our own. We must realize that "No one can uplift us. We must uplift ourselves."

This is exactly what Lord Krishna said in the Bhagavad Gita.

**Shlok: uddhared atmanatmanam natmanam avasadayet
atmaiva hyatmano bandhur atmaiva ripur atmanah**

(B.G. 6-5)

Meaning: Human beings must uplift themselves on their own. No human being should ever weaken their own soul, because that soul only can either become your friend or your enemy.

Through this verse, Krishna gives a powerful message: "atmanam avasadayet" - Do not degrade yourself. The moment you start looking down on yourself or treating yourself as incapable, your own soul starts turning against you - without you knowing, it becomes your enemy.

Therefore, instead of degrading yourself, when you engage in sincere meditation and uplift yourself, then "atmaiva bandhur" - your soul becomes your best friend. But if you belittle yourself, feel inferior, and lose faith in your own potential, you start disliking yourself. Then, "atmaiva ripur" - your own soul becomes your enemy. This is the profound message given by Lord Krishna.

That's why Brahmarshi Patriji used to say: since we are all soul forms, Gods, embodiments of power, "Do not touch anyone's feet." Do not bow down before others because doing that is a way of degrading oneself. That's why he even insisted that no one should touch his feet.

He emphasized that everyone should have the same feeling.

Therefore, Lord Sri Krishna said, "Elevate yourself to a pure, noble, supreme and exalted realm." Meaning, rise above your lower state and petty attitudes and reach a higher state.

Even the meaning of the word "Hindu" aligns with this idea. It is said, "Heenam naashayati iti Hindu," which means "A Hindu is one who destroys the lower state." Heenam means lower or inferior states, naashayati means to destroy. So, a Hindu is one who evolves from a lower state to a higher one.

There are higher and lower states. Just like that there are elevated and degraded souls. The individual soul must evolve from a lower state to the Supreme Soul (the Almighty) state. That is why Lord Sri Krishna told us: "Atmaam avasadayet" - Do not degrade your soul. Instead, with intelligence and meditation practice, "Uddharet atmana atmanam" - Elevate your soul on your own. We must never degrade ourselves, never engage in actions that belittle us or do anything that makes us feel lesser. This only is the message of Lord Krishna.

Meditation quote:

*Sunlight falls on coal and on diamonds,
but only the diamond shines. In the same way,
only those who meditate shine with vital energy.*

"One should not increase the debt but clear it!"

We take many births and in each lifetime, we perform various actions-both virtuous and sinful. The accumulated deeds across these countless births are called "accumulated actions" (sanchita karmas). When we take a new birth, a portion of this accumulated action is carried forward with us. This specific portion is called "actions that are brought with birth (Prarabdha Karma)." To take birth, we must "spend" some of our past karmas. Meaning, the difficulties, illnesses and sufferings we experience in life are not random; they are the results of our own past sinful actions-nothing else. If we are experiencing suffering, in a way, we are simply repaying the debt of our past karma. Meaning, we are settling the debt of our past.

Not understanding this, we grieve when suffering, pain or illness arises. We worry thinking, "What has life turned out like this?!" We lose our inner peace by constantly thinking about hardships. But we fail to realize that through these hardships, we are actually clearing our past karmic debts.

When we understand this, we begin to happily accept our suffering. Why? Because the debt we incurred is being cleared. Our past sins are being removed from our karmic account. If one is paying off a financial debt, they would be relieved but not sorrowful. People worry only when their debts increase. They try hard not to fall deeper into debt.

But in ignorance, we are grieving when our karmic debt is being cleared. We make no effort to avoid incurring new debt. We continue to live carelessly, constantly accumulating more karmic debt-meaning we continue to commit more sins. Ironically, we feel sorrow when sins are being cleared, but we don't feel sorrowful when sins are being added. We must realize: This human birth is meant to reduce our sins, not to increase them. Meaning, it is meant to clear our karmic debt, not to accumulate more. But instead of reducing our debt, we keep adding to it.

Let us see what happens when debt keeps increasing. There was a man who spent his whole life working tirelessly and unethically to accumulate wealth. He committed countless wrongs and had gone through great strain in the pursuit of money. Finally, hoping to enjoy the fruits of his wealth, he built a grand mansion on a vast estate. But before he could enjoy it for long, he died. Due to his deep attachment to the mansion and the weight of his sinful karma, he was reborn not as the owner, but as a servant in the same mansion he had built. He was once the owner but now became a servant. His desire for pleasure and the unrighteous means by which he earned wealth only led to a painful fate. By accumulating sin-karmic debt, he turned his future into misery.

A labourer who worked on the construction of that mansion always did his job with honesty and righteousness. He never committed any wrong in his life and practiced meditation regularly. After some time, he too passed away. But because of his righteous deeds, he was reborn as the owner of that same house in his next birth. The servant became the owner. He didn't commit sinful actions-meaning, he didn't accumulate any debt. On the contrary, he meditated meaning, he accumulated surplus. As a result, his life is comfortable.

This is what people refer to when they say: "The carts become ships, and the ships become carts." This is the wonder of God's creation. The owner who had accumulated debt was reborn as a servant, while the servant who had cleared his debt was reborn as the owner.

We should not wish for a life like that of a donkey. A donkey works hard all day and ends up being beaten in the evening. Similarly, if we work hard all our lives but keep increasing our debt that is, committing sins such as harming living beings or eating meat, then our hard work bears no fruit. Therefore, we must live in the right way, walk the path of righteousness. "We should not grieve over suffering, we should grieve over committing sin."

Our debts will be cleared If we meditate and not only that, we will accumulate surplus. Therefore, we must know: "We should not increase debt, we should clear it."

"True devotee!"

When we go to temples, churches or mosques, we make sure to bathe properly, dress well, decorate ourselves and maintain external cleanliness and decorum in the place of worship. But there is one important thing we often fail to understand - God does not seek external cleanliness; He seeks purity in our behavior and cleanliness in our qualities. But, simply offering a coconut at the temple, praying in a church, doing namaz in a mosque, or singing bhajans at a Sai Baba temple is not beneficial.

Lord Krishna clearly stated in the Bhagavad Gita about how we should live, what we should do and how we should behave and what life is about. Similarly, in the Bible, Jesus gave numerous commands about how to lead a righteous life. The Quran also instructs us on how we should behave.

Yet, we ignore these and Instead of practicing what God has advised, we continue to spend our time in rituals - worshipping, praying, and performing namaz without purifying our minds or transforming our qualities. We continue to hold on to selfishness, demonic tendencies, evilness, cruelty, greed and ego. Only when we let go of these inner impurities we can get closer to God. Therefore, to approach God, we must leave our negative qualities, not our shoes or worn-out clothes.

Let us know an experience that took place with Brahmarshi Patriji in a similar situation. In one village, a man, upon seeing Patriji, removed his shoes before approaching him. Patriji immediately asked, "Why did you take off your shoes?" The man replied, "Aren't we supposed to remove footwear before approaching a Guru?" Patriji angrily responded, "What you need to leave when approaching a Guru are not your shoes, but your bad inner qualities - your selfishness,

your demonic traits. The shoes have committed no sin. In fact, they are serving you, carrying you, protecting your feet. Wear them immediately."

Based on this, what we need to leave when approaching a Sadhguru or God are our bad qualities, not dirty clothes or the ornaments.

However, people today are giving more importance to external purity under the name of "rituals and customs." External cleanliness may remove physical dirt, but inner purity is what removes the impurities of the mind meaning, the negative traits and qualities within us. Therefore, God desires inner purity, not outward appearances. Because a person who has cleansed the inner qualities will naturally do good to the world. Therefore, only a person with inner purity is a "true devotee."

A true devotee may not display external luxuries, but he follows the commands of God and principles of righteousness as guided by his inner conscience without fail. Such a person is recognized by God as a "true devotee." On the other hand, one who disregards instructions of God and tries to please God only with outward rituals is not a true devotee.

One must meditate to attain this strength to follow the voice of the inner soul and to purify the mind. Meditation is essential but not external decoration or ornaments. When we meditate, we align ourselves with the inner guidance of the soul and follow the path of righteousness as laid out by God. That is how we can become "true devotees."

Meditation quote:

*Just like the waves cannot move the rocks in the ocean,
comforts and sorrows cannot disturb those
who are in meditation practice.*

"Quality is more important than worship!"

A person devoutly worships a picture of God every day, but in the outside world, he doesn't act according to God's will. He tells lies, harms others, commits violence against living beings and manipulates everyone for his selfish gain. In short, he does everything that is displeasing to God.

There is another person who doesn't perform any ritual worship of God's image, but his actions reflect what God appreciates. He speaks the truth, treats everyone with love, follows righteousness, avoids violence against living beings and doesn't eat meat. Meaning, he does all that which pleases God.

Between these two individuals, who do you think God would bless? If we think deeply, it's clearly the second person. We can know that God favors the one who walks the path of righteousness. That means God blesses the one with good qualities.

From this, we can understand that God values virtues more than ritual worship. But, we give more importance to worship, not to the qualities that God appreciates. We are not doing good deeds.

In a way, whatever we expect in life is not happening. Why? Because we assume that by performing rituals and worship, we are earning "positive (+) marks" from God. But we don't really know if worship alone gets us those positive (+) marks. However, for the wrong deeds we do, we definitely earn "negative (-) marks." On the contrary, even if one doesn't perform worship, they won't receive negative (-) marks and for doing the deeds that please God, they will certainly earn positive (+) marks.

From this, we can realize that God gives more importance to qualities than to worship. That's why, despite all our rituals, prayers, bhajans and namaz, our struggles and sorrows don't seem to go away.

We are always suffering from problems and diseases.

We see this in many people, they regularly worship, pray or offer namaz, but outside, everything is as usual. They behave as they please, driven by envy and hatred towards others. With the selfish thought, "Only I and my family should be happy," they deceive, hurt and insult others, creating problems for them, doing all that they should not do.

Some people, driven by lust and anger, hurt others and in turn suffer themselves. They act with selfish thinking and greed believing that everything they see is permanent and they must possess it. Despite engaging in such harmful behaviors, they still feel, "We are worshipping God, right? Then we will be fine." Others believe, "As long as we perform rituals, prayers or namaz, God will forgive everything." That's why most people give importance only to worship but they don't try to know what God gives importance to nor do they give importance to them.

Let's think about a few things. Suppose while we are performing our worship, someone comes and says, "I'm thirsty, please give me some water" and we respond, "I'm in the middle of worship, go away." If we think about this carefully, we will realize that God would be more pleased if we relieved the thirst of that person who is a reflection of God, a soul form than continuing our ritual worship. But we fail to know this. Instead, we take satisfaction in thinking, "I am worshipping, right?!"

It is said, "Love your neighbor," because all beings are divine in nature. But we usually only love our own wife and children. If our child cries, we pick him up immediately, but if the neighbor's child cries, we ignore it. In God's eyes, this is not love at all. Moreover, we often limit our love to our caste and religion, but to God, everyone is equal. We fail to know that we should love all.

In the Bhagavad Gita, Lord Krishna said:

**Shloka: atmaupamyena sarvatra samam pashyati yo 'rjuna
sukham va yadi va dukkham sa yogi paramo matah**

(B.G.6-32)

Meaning: "Those who see others' pain as their own - whether it's the suffering of a neighbor or of any living being - they are dearest to Me." So, are we putting into practice what God has said?

When someone in our family passes away, we mourn for months. But when we hear that hundreds of people died in a train accident, we simply listen and leave it but we don't grieve.

Let's think about this. Suppose a scholar who gives long lectures about doing service to others walks past a stone lying in the path without bothering to remove it. Meanwhile, another person, though never given a lecture, sees the stone and thinks, "Someone might get hurt by stepping on this" and throws it aside. In this case, it's clear that God would bless the one who removed the stone more than the one who only spoke about service.

There are countless examples like this. That's why we must know that God gives importance to qualities more than rituals, prayers or namaz.

Even though we know that we should have the qualities that God pleases, we often fail to demonstrate them in our actions despite having them. Why? Because qualities belong to the mind. Only a person with a pure mind can do good deeds and to purify the mind, we must practice meditation. Through intense meditation, we cultivate the qualities that please God, naturally perform good deeds and ultimately receive God's grace.

Meditation quote: *If we are in debt, just saying "debt, debt" will not repay it. Similarly, thinking "karma, karma" will not free us from it. Karma dissolves only through meditation.*

"Focusing on God is devotion!"

Generally, people believe that devotion means engaging in religious or spiritual practices related to God. So, each person worships in their own preferred way - some perform rituals, others recite hymns, perform bhajans, chant praises, some read scriptures or perform various vows. Some do name chanting, others perform mantra chanting. They express what they believe to be devotion in these different ways but they rarely think beyond that.

However, there is a lot more to think about here. These practices vary greatly - some involve the hands, some the mouth and some the mind. Yet, all of them are labeled "devotion" for one main reason: Because while doing these actions, the person's focus is on God.

So, it's not the action itself that defines devotion, it can be any action, what matters is one focusing fully on God during that action. Without that focus, it cannot be called devotion. For example, neither cooking, watching television, reading newspaper, chatting nor simply thinking is considered devotion because during these activities, our focus is not on God.

Whatever form of worship we choose, whatever we do, we focus only on God - if the mind remains focused on God during any action, then that action becomes devotion. Remaining actions are not called 'devotion.' So, the right definition of devotion is: "Focusing on God."

In this way, while showing devotion through different forms, we often pray to God asking, "Fulfill my desires, remove my troubles, heal my illnesses, take away my sorrow, clear my problems, bring profit in my business, want a job, get me married, help me acquire property, grant me a high position, help me win elections, let there be no obstacles in my work, let me live better than everyone else." With such countless desires we portray our devotion by worshipping, pray-

ing, singing bhajans and focusing on God.

Furthermore, many people try to please God and gain His favor by performing various external acts of devotion in front of His photo or an idol in a temple - such as doing sit ups, full-body prostrations, performing circumambulations, and even engaging in bodily violence. They believe that by doing these acts, they are expressing devotion and winning God's grace.

But if we think deeply, we will realize that most of this so-called "devotion" is actually driven by desires - desires for relief from suffering or for various material gains in life. Meaning, the reason for our devotion is our desires. So in a way, our focus on God is being fueled by our desires. Outwardly, it may look like we are focused on God but inwardly, our focus is on our desires.

If you think about it: True devotion means focusing on God. But if our focus is really on our desires, how can that be called devotion? It only appears to be devotion. But in reality, it is desire-driven worship, not true devotion and if the devotion isn't true, how can the person be called a true devotee? How can one get results? That's why, even after years of prayers, rituals and chanting done with desires, people often see no result.

By this, we can know that it is called a "true devotion" only when one focuses on God without expecting any result.

Therefore, it is called true devotion only when one focuses on God without expecting any result. Only those who focus on God without desires are true devotees. Then, How do we focus on God? He is formless, right? He has no form, right? How do we focus on God who is formless? But, at present people tend to focus only on name and form because they are of the opinion that "it's impossible to focus on the formless." But, Brahmarshi Patriji has taught us the way to do this.

Because God is none other than the Soul present in everyone. This is clearly stated in the Bhagavad Gita.

**Shloka: aham atma gudakesha sarva-bhutashaya-sthitah
aham adish cha madhyam cha bhutanam anta eva cha**
(B.G.10-20)

Meaning: "Oh Arjuna! I am the Soul residing in all beings." Therefore, focusing on Soul is devotion. Now, is there a way to focus on the Soul? Yes, and that way is practice of observation of the breath meditation. Soul is not someone separate, it is our own true nature. Therefore, those who focus on the Soul that is, on their true Self - theirs is a true devotion.

That's why the Upanishads declared: "Being with one's true nature is called devotion" ("Swa-swarupa-anusandhanam bhaktirityabhidheeyate"). Therefore, being with the Soul through meditation is true devotion. Because only through meditation one can focus on the Soul which is the true form of God. Therefore, "meditation itself is devotion" and "those who meditate are the true devotees."

Meditation quote:

*"Just like an empty pot fills up when placed under
a flowing tap, in the same way,
only an empty mind receives the life-force energy."*

"Matters to be seen!"

1. What must be seen is not physical beauty but the beauty of words, thoughts, actions, inner qualities and habits.
2. What must be seen is not external beauty but inner beauty.
3. What must be seen is not material pleasures but divine matters.
4. What must be seen is not just food but liberation also.
5. What must be seen is not whether our house is well-kept but whether our mind is good.
6. What must be seen is not the growth of money but the growth of wisdom.
7. What must be seen is not the accumulation of possessions but the accumulation of wisdom.
8. What must be seen is not worldly wealth but the wealth of wisdom.
9. What must be seen is not appearance but the character (quality).
10. What must be seen is not body-consciousness but soul-consciousness.
11. What must be seen is not thoughts about the body but thoughts about the soul.
12. What must be seen is not the body but the soul.
13. What must be seen is not body comforts but the bliss of the soul.
14. What must be seen is not the material but the spiritual.
15. What must be seen is not external affection but the inner intention.
16. What must be seen are not comforts but those which are ultimately good.
17. What must be seen is not elders by age but elders in wisdom.
18. What must be seen is not worldly happiness but eternal happiness.

ness.

19. What must be seen is not a life bound by birth and death but a life without birth and death.
20. What must be seen is not just physical cleanliness but purity of speech and purity of intent.
21. What must be seen is not what we are doing but how we are doing it.
22. What must be seen is not what we are talking but how we are talking it.
23. What must be seen is not the approval of others but the approval of God.
24. What must be seen is not the faults of others but the faults within ourselves.
25. What must be seen is not mental satisfaction but the ultimate bliss.
26. What must be seen is not just one's own liberation, but that everyone attains liberation.
27. What must be seen is not just that one's own family is happy, but that everyone is happy.
28. What must be seen is not the destruction of enemies, but the destruction of inner enemies.
29. What must be seen is not the number of disciples, but the teachings.
30. What must be seen is not name and fame, but whether the task has been fulfilled.
31. What must be seen is not the mystical powers, but whether we are practicing their teachings.
32. What must be seen is not how well one speaks, but whether what is spoken is practiced.

33. What must be seen is not just education, but character.
34. What must be seen is not being desire-driven, but liberation-seeking.
35. What must be seen is not the highness of position, but the level of wisdom.
36. What must be seen is not scholarship, but soul-knowledge.
37. What must be seen is not comfort, but meditation practice.
38. What must be seen is not "How grand a palace did he build?" but "How grand a palace of wisdom did he build?"
39. What must be seen is not whether he accumulated wealth, but whether he accumulated the wealth of wisdom.
40. What must be seen is not will not be, but the truth.
41. What must be seen is not the body, but your true form.
42. What must be seen is not the temporary, but the eternal.
43. What must be seen is not what perishes, but what is imperishable.
44. What must be seen is not what is visible to the eyes, but what is invisible to the eyes.
45. What must be seen is not temporary pleasures, but eternal peace.
46. What must be seen is not worldly matters, but spiritual matters.
47. What must be seen is not "What does he have?" but "What is his state?"
48. What must be seen is not the darkness called ignorance, but the light called wisdom.
49. What must be seen is not what doesn't exist, but what exists.
50. What must be seen is not the body, but the 'soul' within the body.

"Characteristics of the End of Kaliyuga!"

Dr. A. Vedavyasa (IAS, Ph.D.), in his book *Kaliyugantam - II*, described the characteristics of the end of Kaliyuga in the following manner, supporting them with numerous proofs.

When the Pandavas were in exile, Sage Markandeya narrated the following characteristics to Dharmaraja along with the prophecy of Lord Kalki's incarnation.

"Oh Dharmaraja! The Kaliyuga will be filled with unrighteousness. People, driven by selfishness, will commit various sins and evil deeds. As a result, the world will face numerous disasters - earthquakes, cyclones, tsunamis, droughts and famines. Sometimes, even drinking water will become scarce and people will suffer in countless ways. They will act according to their wish and then blame God for the losses that come as consequences of their own deeds.

True Brahma Jnana (divine wisdom) will become almost invisible. In that sinful era, fake saints will disguise themselves in saffron robes and pretend to be yogis and wise men. They will attract the public with sweet talk and flattery and then exploit their wealth and resources for personal pleasure without offering any true spiritual teachings in return. These so-called ashrams will be filled with luxuries like cots and beds and serve tasting food. The ashrams will begin to resemble ordinary household residences. Sinisters who cannot overcome lust or craving for taste will wear saffron robes, grow long beards and deceitfully call themselves 'sadhus.' They will deceive people in the name of Yoga. Not only will they fail to teach how to worship God properly, but they will also arrogantly claim, 'We are God; worship us!' Instead of spreading righteousness, they will focus on promoting themselves everywhere.

Temples, which are supposed to be sacred places spreading

devotion and wisdom to the poor and needy, will lose their purpose. Rather than offering spiritual service, they will become commercial centers using religion as a tool for business and collecting money from the public.

Even the people fail to recognize yogis bestowed with genuine devotion and wisdom. Instead, they worship those in disguises in large numbers. Why? Because people driven by selfish motives seek out gurus only for their personal gains, not truly for wisdom. "Only fake gurus are obtained for such deceitful disciples."

Governments and rulers who are supposed to protect the people behave like thieves and robbers, exploiting the people through various forms of taxation. They show no true concern for the welfare or upliftment of the people.

During the dreadful end times of Kaliyuga, the world will be full of unrighteousness, injustice and violence. In such a world, there will be no protector of the virtuous, the honest and the righteous. There is an increase in meat-eating and alcohol consumption everywhere. Violence and cruelty will only intensify among people as compassion and mercy vanish from their hearts.

Oh king! Know this: When people everywhere turn into drunkards and meat-eaters becoming extremely cruel, that will mark the end of Kali Yuga!

Education will be sold. Even food, which is considered sacred and a form of the Almighty will be commercialized. Along with these, in the end of Kaliyuga evil minded people will even sell women. Food items, grains, milk and other essentials will be adulterated. Cheating in weights and measures will become common and deceiving people will be the profession of traders. Servants, workers and laborers, instead of working hard, will cheat their employers and steal money. Brahmins will forget tapas, truth and instead will become business-

men selling mantras and rituals.

Because of the deceit spread by atheists who say "There is no God," people will stop chanting, meditating and performing spiritual practices. As a result, sacrifices and sacred rituals will cease to be performed. Gradually, the righteousness, the Vedas, devotion to God and truth will all surprisingly fade from the earth. Unrighteousness will prevail everywhere and no one will uphold righteousness.

Even in married life, righteousness will be abandoned (left). Wives will not follow the path of fidelity (loyalty) and abstinence (purity); they will torture their husbands for money and luxuries. Husbands, being controlled by their wives, will insult their own parents.

Students no longer respect their teachers and teachers no longer teach. Instead, they promote unrighteousness and mislead children with wrong values. Parents can't imagine their children's behavior and righteousness and children do not respect their parents. People deceive and hate one another and waste their lives.

Oh King! In this way, the Kaliyuga is filled with all kinds of sins and terrible sufferings. Contemplation about God vanishes everywhere and selfish thoughts reach the skies. Even when any of the children try to inculcate spiritual practices like chanting and meditation, they are discouraged by parents and instead pushed towards selfishness and meat-eating. Similarly, wives and husbands exercise authority over one another when they try to practice meditation and chanting and obstruct their efforts.

Describing these characteristics of the end of Kaliyuga, Sage Markandeya states that during such a time, the Almighty will incarnate in the form of Kalki. He will be born in a Brahmin family, bestowed with great wisdom and courage. Taking a form of righteousness, He tells everyone that performing sacrificial rituals will purify the Earth. Moreover, Kalki Bhagavan will ride a horse across the en-

tire world and with His powerful sword, destroy crores of evil and unrighteous beings. As evil is destroyed, the Earth will become pure, free of thorns and radiant. A sacred Satyayuga will begin, where humanity will once again take refuge in truth and righteousness. People will develop an interest in virtuous conduct and when the Sun and the other six planets align in a single zodiac sign, the 'Kritayuga' will commence - as explained by Sage Markandeya to Dharmaraja.

In this way, Dr. A. Vedavyas (IAS) elaborated in detail about the characteristics of the end of Kaliyuga, the divine incarnation and the establishment of the Satyayuga.

If we think a little, we can at present see that all the characteristics of Kaliyuga's end are already visible on Earth today. Moreover, Subhash Patriji, born into a Brahmin family, travelled the world on the symbolic "horse" of the Pyramid, conducting numerous meditation yajnas. Wielding the powerful sword called "Observation of the Breath," eliminating unrighteousness, evil tendencies, selfishness and violence within human beings, helping them to realize the truth and practice righteousness. He has transformed many of those who are full of selfish desires into selfless individuals dedicated to serving others and the world.

He tried to complete the transformation of Kaliyuga which is otherwise meant to occur through destruction and mass loss of life. Everyone must understand his vision and meditate. His intention is "The loss of human life during the Yuga transition should be minimized as much as possible." We must understand this vision, meditate and spread meditation to everyone.

Meditation quote:

Swan means breath. Just like a swan separates milk from water, in the same way, breath (meditation) removes ignorance and bestows wisdom.

Significance of Meditation

In the Uttara Gita, Lord Sri Krishna revealed the following:

"Pooja koti samam stotram, strotra koti samo japam

Japa koti samam dhyanam dhyana koti samo layaha"

English: "A single recitation of a hymn (stotra) is equivalent to performing ten million acts of worship (puja). A single chant (japa) is equivalent to ten million recitations of a hymn. A single meditation (dhyana) is equivalent to ten million chants (Japa). And absorption into the ultimate state (laya) is equivalent to ten million meditations." - Uttara Gita 4-52

Ritual worship (pooja)	Chanting hymns (stotra):	Reciting name (reiting chants/ Japa):	Meditation:
1. A practice done with the body.	1. A practice done with the mouth.	1. A practice done with the mind.	1. A practice done without the involvement of the mind.
2. Hearing about a mango.	2. Seeing the mango.	2. Preparing to eat the mango.	2. Tasting and experiencing the sweetness of the mango.
3. A state where one does not know what God is and where God is.	3. A state where one still lacks understanding of God.	3. A state where one partially understands God, but not completely.	3. A state where one fully understands God.

Ritual worship (pooja)	Chanting hymns (stotra):	Reciting name (reiting chants/ Japa):	Meditation:
4. Pleading and begging God.	4. The belief that God can be pleased through praise.	4. A restless effort to see God resulting in unsuccessful attempts	4. Understanding the state of God and through self-effort and meditation, experiencing God.
5. One who does not work hard.	5. One who works hard.	5. One who sweats.	5. One who sheds blood to succeed.
6. Cannot realize God even after hundreds of births.	6. All efforts fail even after many births.	6. After many lifetimes, one realizes that this is not the true path.	6. Being the true path, it leads to God realization.
7. Commits violence.	7. Commits violence.	7. Does not commit violence.	7. Engages in service.
8. Done for desires.	8. Done with the hope that wishes are fulfilled quickly.	8. Done for relief from suffering.	8. Done for attaining life's purpose.
9. No change in qualities - only satisfies the mind.	9. No change in qualities - only satisfies the mind.	9. One assumes that the inner changes have occurred - only satisfies the mind.	9. One's qualities are transformed completely - satisfies the soul.
10. No change in life - no relief from suffering.	10. No transformation - no relief from suffering.	10. A slight change is seen - seems like suffering is gone.	10. Complete transformation - permanent relief from suffering.
11. Physical, does not heal illnesses.	11. Physical, does not heal illnesses.	11. Mental, does not heal illnesses.	11. Spiritual, completely heals illnesses.

Ritual worship (pooja)	Chanting hymns (stotra):	Reciting name (reiting dhants/ Japa):	Meditation:
12. Elementary, practiced by common people.	12. Intermediate, practiced by learned scholars.	12. Superior, practiced by Vedantins.	12. Supreme, practiced by Yogis.
13. There is jealousy and hatred.	13. There is jealousy and hatred.	13. One strives to let go of jealousy and hatred.	13. There is no jealousy and hatred.
14. Firmly says, "I am separate, God is separate" and "The God I believe in alone is true."	14. Says, "All Gods are one."	14. Says, "God resides within me."	14. Realizes, "I am God."
15. One wastes time, life and energy - the result is zero.	15. Results are nominal.	15. Results are temporary.	15. One makes best use of time, life and energy - results are permanent.
16. Believes what is not there as "there" - State of being unaware of truth.	16. State of being unaware of truth.	16. Attempts to distinguish between what is there and what is not there.	16. State of knowing the truth - what is not there as "not there", what is there as "there"
17. At the beginning stage of birth - called as 'Infant soul.' One who is in Sacral chakra.	17. Evolved births - called as 'baby soul.' One who is in Solar plexus chakra.	17. Births with experiential growth - called as 'Mature soul.' One who is in Heart chakra.	17. The final births - progresses from old soul to an enlightened soul, rises from Throat chakra and will reach the crown chakra state.
18. Does not destroy karmas (actions), increases births and causes bonds.	18. Does not destroy karmas (actions), increases births and causes bonds.	18. Does not destroy karmas (actions), increases births and causes bonds.	18. Destroys karmas (actions) and frees from bonds.

"What would the state of the world be like by 2013?"

It was January 2013. Brahmarshi Patriji was resting at the Maitreya Buddha Dhyana Vidya Vishwalayam in Bangalore. By then, the "Dhyana Jagath" (Meditation World) celebrations had concluded with grand success-11 days of celebrations (from 21st to 31st December 2012) held with unprecedented magnificence. The contentment and joy of having fulfilled his vision-"I have accomplished what I set out to do" was clearly visible on Patriji's face.

News of Patriji's triumphant completion of the "Dhyana Jagath" spread far and wide, drawing lakhs of meditators from all corners of the globe to have his darshan. Many came and returned, while many others stayed back. During that time, an idea occurred to Patriji: "I must find out what kind of transformation this Dhyana Jagath has brought about in people's lives. "So, he quietly collected addresses of people from various regions across India and secretly sent some Pyramid Masters to meet them under different pretexts. The masters returned and to Patriji's surprise, they all reported back the exact same thing.

So, what happened exactly is: It seems that when the Pyramid Masters went to the homes of those whose addresses they had taken and conveyed the message, they received the same kind of responses from the respective family members. Each Pyramid Master would go to a household and begin by telling the maid, "Your owner's son has passed away in Bangalore. I came to deliver the news." To this, the maid naturally responded, "Anyone born must eventually die, right?"

Then the master went to the father and said, "Your son has passed away." The father responded with a normal reply, "Birds from distant places gather on one tree to rest at night. In the morning, they

fly off again in different directions. Human life is the same. This birth is just like a night. Everyone gathers from distant places and then part on their own way."

Then the master went to the mother and said the same thing. She responded, "Travelers from many lands meet at a hotel, do their tasks and leave. Similarly, living beings traveling towards liberation meet briefly in this hotel called Earth and then go on their way. What is there to grieve, my dear?"

Then the master met the wife and shared the news. She responded by saying, "Branches from different forests may float together in a river stream before separating again, finally merging into the ocean. Such is human life."

Hearing this, the master felt that all of them had become wise through meditation. That is why they have realized the truth of life. Then he returned to Bangalore and told their son,

"Your entire family has reportedly died in an accident." The son then replied, "Is it not ignorance to believe that everything we see in dreams is real and to grieve over it? This wife, children, family, wealth, all of it is like a dream. To suffer for these things is like mourning for something seen in a dream." The master felt blissful at how much wisdom the world of "Dhyana" had developed in these people. He returned to Patriji and shared everything.

Hearing this, Patriji declared, "My life's purpose has been fulfilled. As envisioned, the Dhyana Jagath has been established." He asked everyone present to give a round of applause.

Meditation quote:

It is not the one with physical beauty who is beautiful.

The one who meditates is the truly beautiful one.

"Not others - first, we must change!"

Whenever any Gurus or Vedantins preach certain teachings, most people respond in the same way, saying things like: "Who actually lives according to what that great soul said? If people really practiced that, would the world be like this? It would have changed long ago. People just listen, but no one practices. What is the use of saying all this?" - they say this with a sigh, feeling distressed about the world.

Not only that, they often continue with: "There are many listeners, but who are the practitioners? If everyone practiced what those Mahatmas preached, the world would have already become a better place. You are saying so much-tell me, who is really understanding it?"

Similarly, if someone says, "Don't harm living beings, stop eating meat, don't commit sinful actions,"

You respond: "No matter how much you say, can anyone really change this world? These customs have been followed for hundreds of years. Not only that, they also say that many people's livelihoods depend on them. How will they survive if that profession is not there? If we say 'no', will people quit?"

Moreover, whenever someone shares any good suggestions that can be put into practice, we can see people responding by saying: "Who is even thinking about all this? Who is practicing this? If everyone followed these, what more could we want?"

So, the point is this: Whenever great people or spiritual masters come, they come to share some valuable teachings and those who go to listen to them will go with the intent of knowing something good. But the listeners often assume that what these great souls are saying is meant for the world, not for themselves. They don't think, "These teachings are meant for me. I went there to transform myself."

They don't think like: "I went there to learn, to correct my

own faults, to walk on the right path and to bring about good results in my life. I listened to their words for the sake of positive change in my own life." They don't ask themselves: "Am I practicing all the good that they shared? Or not?"

Then when all that these great people say is good and valuable, why is it that, even while thinking "the whole world should practice this," they don't give it a thought- "Am I practicing it or not?" Why do they behave as if "everything being taught is only meant for the world, not for me." They show compassion for the world saying, "The world is getting worse," but why can't they show compassion towards themselves by thinking, "I am deteriorating (worsening)?" Why do they always say "the world should change, the world must improve," yet never try to change or improve themselves?

Because everyone keeps thinking about changing the world or others, but never puts in the effort to change themselves, we fail to realize that this is exactly why the world keeps declining more and more. Therefore, before wishing the world to change, we must know that we must change. "Only when each person changes, does the world change" because we are also a part of this world. So, we must first think about ourselves. There is no need to feel distressed about others. Instead, feel concerned about yourself. First, let us be fine.

Hence, we must understand:

Whatever the great people are teaching is actually meant for us. There is no need to think about others. It is enough if each of us thinks about and works on ourselves. If we are fine, the world is already fine. Actually, there is so much to discover about ourselves and our own life. What we currently know about ourselves is very little. That's why we must understand ourselves..

To change ourselves, there is only one way that is, practice observation of the breath meditation. We can improve ourselves only through meditation. When each person becomes fine in this way, the world itself becomes better.

"All human beings are one - only their mental states are different"

Physically, all human beings appear the same. Just as one person is, so are all others - everyone has hands, legs, senses, mind and intellect. However, there is a great difference in their behavior, thoughts, actions, qualities and habits.

A person's behavior is based on the qualities of their mind. Meaning, the root cause of the varied behaviors among human beings is their state of mind. If the mind is in order, everything else will be in order; if not, the whole life becomes chaotic.

We address people based on their mental state. Although they are given names by their parents, we often refer to them according to their character. Some people's minds do not mature no matter how old they grow, they behave like children and fail to understand things properly. Such people are called "mentally challenged."

Few others, due to unbearable hardships in life, become mentally wounded and start behaving strangely. These are called "mentally ill" or "mentally unstable," and often labeled as "insane." This also is a state of the mind.

There are some people who derive pleasure by inflicting mental and physical pain to others - they behave like demons. Such people are called "sadists" or said to have a "demonic mindset."

Some people are entirely selfish. They exploit and deceive others in every possible way for their own benefit and happiness. Such individuals are known as "selfish" or described as having a "selfish mindset."

Then there are few people who never help others or give a single penny to anyone. These people are referred to as "misers." Some people never understand, no matter how much is explained to them,

and continue to engage in wrong actions.

Such people are called "fools" or said to have a "foolish mindset." There are even those who envy everyone they see and carry hatred towards all. These are described as "the envious" or as having a "jealous mindset."

A person who gets angry at every little thing is called an "angry-natured person" or someone with an "irritable mind." Similarly, someone who behaves harshly in every situation, showing no compassion or mercy, is called a "hard-hearted person" or "a person with a rigid mind." Some people, upon seeing a woman, immediately exhibit vulgar behavior and are constantly in search of sexual contact. Such a person is referred to as a "lustful man" or "one with a lust-filled mind."

Similarly, those who perform good deeds are described as having a "kind heart." Even small, tender gestures they show make us compare their heart to butter that is, they are said to have a "butter-like heart." Such kind-hearted people do many good deeds and benefit others. They are filled with love, compassion and kindness. They possess noble conduct and good qualities. They earn everyone's appreciation and respect. Therefore, it is the mind that is the root cause of the various behaviors seen in human beings.

To remove such negative traits from the mind, to purify it, to cleanse its impurities, there is no other way except meditation. We may be able to control the body and senses, but no one can correct the mind. The mind can become peaceful, pure and clear only through meditation. With the practice of meditation, even those with bad qualities can transform into good individuals. If everyone practices meditation, the whole world will be transformed into good people. The nation itself will transform into Ram Rajya-an ideal state of peace and righteousness.

"Necessities - Desires"

Necessities belong to the body, whereas desires belong to the mind. Since we have a body, fulfilling physical needs is essential. But craving desires becomes greed. Needs are reasonable; desires are unreasonable. Needs do not cause suffering, but desires bring sorrow, pain and problems. Therefore, if we want to be peaceful and happy we must control the mind that generates desires.

To achieve the purpose of life, the body is necessary and it has certain necessities. Fulfilling them is also necessary. To live, we need food. To clothe ourselves, we need garments. To reside, we need a home. Similarly, in family life, a husband needs a wife, and a wife needs a husband. Likewise, children are necessary for the continuation of creation.

But, wanting more than what is necessary becomes greed. Greed leads to many mistakes and sins, making life miserable.

Eating food when hungry is a necessity. But craving for tastes, killing animals for food, eating anything and everything seen at any time, even when not hungry and overeating-all these are desires of the mind.

Wearing clothes is a necessity. But insisting on wearing expensive clothes, adorning (decorating) oneself with costly jewels to appear grander than others-these are desires of the mind.

Having a house to live in is a necessity. But dreaming of a palace, wanting four houses-this is the desire of the mind.

Traveling is a necessity. But wanting to travel only by AC or by flight is a desire of the mind. Wanting rice or other essentials when they are finished is a necessity. But, wanting gold items and jewellery is a desire of the mind.

Listening to classical music or watching spiritual programs

on television for relaxation and joy is a necessity. But, pausing all the work during the serial time by sitting there and watching it for hours is a desire of the mind.

Doing business, having a job or being in a profession to earn money is a necessity. But dreaming of earning millions and for that, committing sins, speaking lies, acting unrighteously-these are greed-driven desires of the mind. Playing games is a necessity. But wanting to win at any cost by cheating is a desire. Like that, everything beyond necessity becomes greed.

Failing to control the mind and falling into greed leads one to act unrighteously and against righteousness. One must go through suffering for such sinful actions. This is the reason for the sorrows we are experiencing at present. Hence, to attain life's purpose, we must practice meditation while fulfilling bodily needs. Through meditation, the mind becomes purified and desires vanish. We can overcome desires. That way, we eliminate greed-driven desires and stay limited to our necessities, making life joyful.

Meditation quote:

*Just as churning buttermilk yields butter,
if one keeps practicing meditation, bliss is attained.*

"One must make the best use of time!"

Only a few people in this world live in the right way. Living rightly means being useful to the world-not just when alive, but even after death.

Great souls like Sri Rama, Sri Krishna, Gautama Buddha, Jesus, Mahavira, Guru Nanak, Yogi Vemana, Ramakrishna Paramahansa, Yogananda Paramahansa, and Ramana Maharshi. They didn't just serve humanity during their lifetime, but their teachings continue to guide and inspire humanity even after their physical departure.

To live a right life, one must make the best use of time without wasting it just like they did. All of them dedicated their time not for their own sake, but for the welfare of the world. "There is no greater righteousness than giving; charity is virtue." So, we must never waste precious time; we must make the best use of it. Use your time either for yourself (the soul) or dedicate it for the benefit of the world. Those who do this are the ones who lead the right life.

For earning virtue, only donating money is not necessary. If one utilizes intelligence, they can even donate their valuable time. Great people spent their time one task after another, all for the welfare of the world. They used to reserve very little time for themselves and offer the rest of their time for the welfare of the world.

If we realize the value of the time we waste, we would be shocked. A man named Shir Farhad once spent his time digging a small canal 32 miles long, all without any wealth, proving how valuable time alone can be. We can understand how much of our time we are wasting.

Now think: How many of us are actually using time for the world-or at least for ourselves? If we honestly give it a thought, we will find that most of what we do in a day doesn't even benefit us (the soul).

We must not waste the precious time given to us. It is true that "we may be able to earn back lost wealth, but lost time can never be regained."

Jesus conveyed the value of time through a profound message: "If your left hand is ready to grasp a great opportunity, seize it with that hand itself. By the time the right hand is ready, an obstacle may arise and you might miss the chance. Therefore, begin the work with the left hand itself."

Delays in crucial moments can lead to irreversible losses—during childbirth, delay can cost the lives of both mother and child; during an accident, if treatment is delayed, lives may be lost. In many such cases, assuming that there is more time left often results in losses. Even great saints like Ramatirtha and Swami Vivekananda left their physical bodies at a young age. No one can predict how long one will live. Therefore, never think "there is still plenty of life and time ahead" and do not waste the opportunities or time available now. Make full and best use of time.

We must engage in actions related to the soul that is, practice meditation, read spiritual books and whenever possible associate with the wise.

Additionally, if we teach meditation and wisdom to others, take part in meditation promotional programs, participate in meditation gatherings, distribute and encourage the reading of pamphlets or books related to meditation, help others become meditators and enlightened beings, that means we are using our time for the world and for the upliftment of humanity. It means we are donating our time and making the best use of it. Through this, we become the ones who earned immense virtue and we become the ones who made their lives blessed.

This is what Brahmarshi Patriji taught and lived by. If we observe his life, he used all his time only for the welfare of the world. We must learn so much from such noble souls. If everyone begins to use their time for the world in this way, the Kaliyuga will soon transform into Satyayuga.

"To achieve anything, one must put in effort!"

There are many individuals in this world who have risen to the highest levels in various fields, achieving remarkable success. Not just in academics, but also in business, sports, music, politics, social service and scholarship. Some have performed extraordinary feats, broken world records and earned a place in the "Guinness Book of Records." The driving force behind their success is their commitment, determination and immense hard work. They were able to achieve what they envisioned by focusing on their goal and putting in efforts.

In the same way, if anyone wishes to attain a higher state in meditation, to experience its depths or to realize that the teachings of the mahatmas and yogis are truths, they must also put effort into their meditation practice. Simply closing the eyes for a few minutes as a daily obligation and wondering, "What benefit did I get from today's meditation?" will yield no real results.

No matter how much we earn, we remain dissatisfied and continue to strive for more. We push our limits, working tirelessly to acquire more than we need - but when it comes to meditation, we are easily satisfied. We exhaust ourselves for the sake of temporary gains, but allocate only a small amount of time to meditation. The only practice that can eliminate all suffering and give permanent results. We are not putting in effort where it is needed. We must not feel content with just meditating for some time.

If we want to experience the profound benefits of meditation in life, just like how people in every other field put in dedicated effort, we must strive in meditation also. We must understand what meditation really is, learn what needs to be done, study the disciplines involved in detail and deepen our awareness from multiple perspectives. Meditation should become our life's goal. We must keep our focus fixed on that goal and consistently work towards it. Our efforts must be continuous and we should never lose our determination. Only then we can attain the true results of meditation. A businessman doesn't simply visit his shop once and expect results; he stays there, works hard and struggles consistently. Similarly, in the path of meditation, we must put in sincere and ongoing effort. Alongside meditation, we should also read the books of yogis, associate with the wise and share about meditation with others. By doing so, we will make rapid progress on the spiritual path and live joyfully in both this life and beyond.

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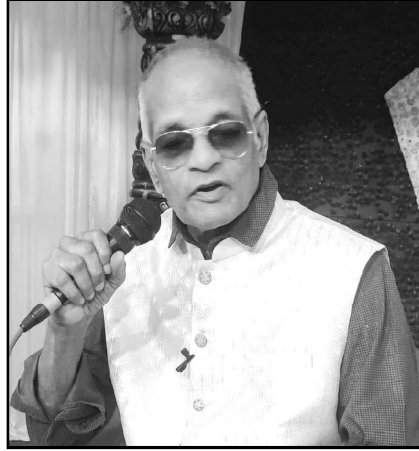
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The education pursued for food is different from the education pursued for liberation. The knowledge pursued for food is called "worldly education", while the knowledge pursued for liberation is known as "spiritual education."

As the saying goes, "All worldly learning is for the sake of the stomach," - no matter how many types of knowledge human beings learn, they are mostly used for food, comfort and luxury, but they fail to eliminate sorrow.

However, through spiritual education, one gains awareness about life. It helps us resolve deep-rooted issues like illness, restlessness and fear. More importantly, it leads us towards eternal liberation.

Such education related to life is called "Life science."

This "Life science" is written by me with the blessings of my spiritual guru, Brahmarshi Patriji, with the intent that all may live happily.

I hope the readers receive it heartfully.

- Brahmarshi Tatavarthy Veera Raghava Rao

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