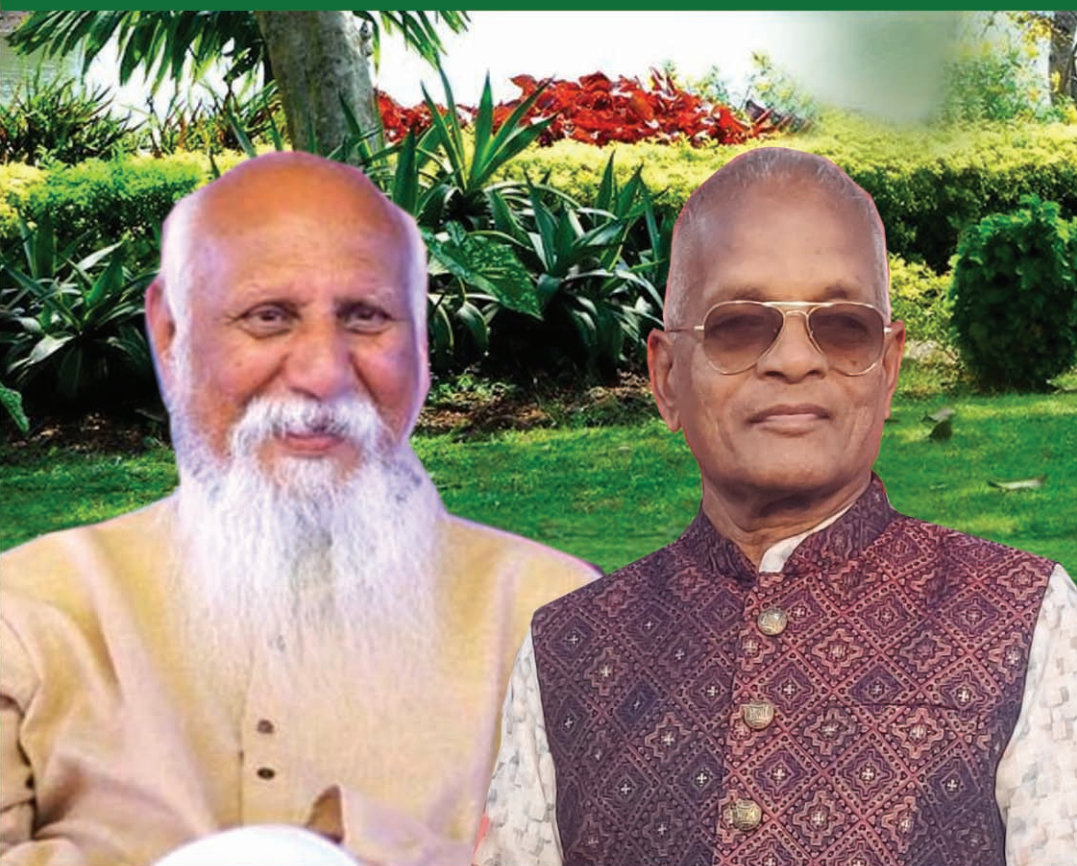


Observation of the Breath is Meditation?
Or Observation of the Music is Meditation?

Which is the right meditation?

Brahmarshi Tatavarthy Veera Raghava Rao



Meditation means observation of the breath

Brahmarshi Patriji

**Observation of the Breath is Meditation?
Or Observation of the Music is Meditation?
Which is the right meditation?**



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Rs.100/-

CONTENTS

1. **Observation of the Breath is Meditation?
Or Observation of the Music is Meditation?
Which is the right meditation? 3**
2. **One must practice and teach the right meditation 7**
3. **Patriji's explanation about
Anapanasati meditation 12**
4. **One must read Patriji's books 19**
5. **How did Patriji know about "Observation of the
breath mediation"? 22**
6. **Patriji's vision 24**
7. **One must do what is said, - not what was done .. 29**
8. **It was the 'observation of the breath meditation'
only that influenced us both, me and madam 32**
9. **Even if one looked at Patriji's books 40**
10. **Yogic state is possible only through 'observation of
the breath' 48**
11. **Eye of wisdom 54**
12. **What is a meditative state? 59**

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Observation of the Breath is Meditation? Or Observation of the Music is Meditation? Which is the right meditation?

Why did we feel the need to ask, "Which is the right meditation?"

It is because Patriji has clearly stated in numerous books, in Pyramid Meditations, in the 18 Guiding Principles and especially when explaining the meditation method in a simple way that "meditation means observation of the breath." In many of his books, across various topics, whenever he spoke of how to meditate, he said, "observe the breath."

However, during meditation sessions, Patriji used to play music while he used to make us do meditation. That is why, today in our society, many are confused:

"Is Patriji's 'observation of the breath' meditation correct? Or is the 'music meditation' that Patriji made every one meditate on correct?" Because meditating with music feels easier and more appealing, people are naturally attracted to it and are following that approach. Even many senior masters have started playing music in their sessions.

But when we say, "Patriji said meditation means observation of the breath," they question, "But didn't he make us meditate with music?" But, only those who practice the right method of meditation will receive the right benefits and the right results. But those who practice incorrect meditation will not get any benefits.

With the sole intention of ensuring no one misses the real benefits of meditation, we are not only telling that "Meditation means observation of the breath," but we are actually making everyone practice the same meditation. In fact, for the past 22 years,

in Bhimavaram, during the monthly 3-day classes, we have been doing 'observation of the breath meditation' in complete science. Many people are now able to sit for 3, 4 even 5 hours. They are receiving immense benefits. Many of them have become masters and are doing wonderful service on this path of "observation of the breath" meaning, the path of truth.

Since many newcomers have recently joined, we are repeatedly telling this point for everyone's clarity. Right now, there is a lot of confusion in our society around the question: **"Is Patriji's teaching of 'observation of the breath' the correct meditation? Or is the 'music meditation' that he made everyone meditate on right?"** Since both approaches came from Patriji himself, let us know its explanation.

I have always said this from the beginning, "When it comes to great souls, Mahatmas, Yogis, Enlightened beings and highly powerful beings, we must follow what they said, not what they did" because we are not at their state.

Patriji was a person of immense spiritual power. He possessed extraordinary knowledge and wisdom. That's why he was able to attract and inspire so many people across different states and countries. That's why I always repeat this in every class: **"Do what such people said, not what they did."** Not only that, Patriji himself made this very clear in the Prakruthi valley, where he said:

"You don't have to be like me! What's so hard about being yourself? You, don't be like me. Do what I tell you to do, don't do what I did. I will do what is right for me; I will tell you what is right for you. Do what aligns with your self-righteousness (swadharma). I will act according to my self-righteousness. I am me because of me, but you are not you because of me. I am not because of you. Everyone is who they

are because of themselves. What will a fox gain if it tries to imitate a tiger? Will it become a tiger? The fox simply salutes the tiger and walks away. Be yourself, I will be myself, that's it! Watching me, don't try to learn to be like me. You just learn to be yourself!"

Based on Patriji's message, you will clearly understand that until one reaches the state of the great people, we cannot understand why they do, when and under what circumstances they do. Their actions depend on the people present, the situations they face and the context they are in and this is something no one can know. Patriji himself once said, **"None of you can understand me."** How can such a great yogi be understood by ordinary people?

Many people interpret what he said in different ways! That creates confusion for ordinary people. Just like how the Bhagavad Gita can only be properly understood when another Krishna-like master such as Patriji explains it. Before I was met Patriji, I read the Bhagavad Gita, but could only understand a little. But after reading his book "Sri Krishna Sandesham," I was amazed, "Does it contain this much meaning?"

That's why whoever it may be must know that **"we must do what such great people have said and not what they did."** Patriji clearly stated, "Meditation means observation of the breath." But in none of his books, in any topic, he never wrote: **"Keep your focus on music"** and meditate. You will gain all the benefits that way." If you want, you can read any of his books, you will find references only to **"observation of the breath."**

I am saying only one thing, "it is not about doing what you like. Even if something is difficult (and meditation is not even hard), we must practice what is beneficial. Look at how people come to attend Bhimavaram 3-day classes despite having so many responsibilities and household duties, they leave everything aside

and come. Even here, they strive with such sincerity. Let this effort do not go to waste! You must receive the fruits of your effort. Your future must transform in the direction you desire.

Patriji clearly said, "There is nothing you cannot attain through right meditation, that is, through '**observation of the breath**'." Therefore, those who practice the '**observation of the breath**' meditation taught by Patriji are greatly expanding their intelligence and gaining wisdom. Such individuals not only become free from karmas (actions), but also attain liberation, fulfill the purpose of life and also drastically reduce the number of lifetimes.

Just think - even in this one lifetime only, how many struggles are people going through? How much restlessness and how many problems are they facing? Sometimes, life itself feels like hell. That's why intelligent beings must find a way to reduce future lifetimes. To reduce future lifetimes, one must reach a state beyond birth. To reach the state beyond birth, one must burn all karmas. To become free from all karmas, one must attain wisdom. But karmas will not dissolve just by doing karma vipaka meditation.

That is why Lord Krishna clearly said, "wisdom burns all karmas to ashes." But how does this wisdom arise? It comes only to those who take refuge in truth. So, we must first know how to take refuge in truth and what is the truth? Truth is that which is eternal, unchanging, ever-present, unaffected by time, unaffected by eras. In this creation, there is only one such thing - God, the Almighty. That Almighty resides in all beings, in the form of the soul. That soul is the Truth and the path that leads to the soul, the way to take refuge in that truth is the "observation of the breath meditation" taught by Patriji and also by Buddha.

Therefore, know this clearly: The observation of the breath meditation taught by Patriji is the right meditation.

One must practice and teach the right meditation

In his 18 guiding principles, Patriji stated as the very first principle: "One must practice and teach the right meditation."

On that occasion, Patriji explained, "Buddha mentioned 'Right Meditation' as the eighth point in his Eightfold path. The reason he said this was because there were many types of meditations in practice even during Buddha's time." Not only during Buddha's time, countless kinds of meditation have emerged in great numbers even now.

Therefore, it is essential to understand what the right meditation is, especially about 'Anapanasati', which means "Observation of the Breath." Even though Patriji taught "Observation of the breath meditation," many people still doubt: "Why did he use music while conducting meditation?" So, people are confused, "Should we do what he said or should we do what he did?" This is our effort to clear that confusion.

Patriji was a person of immense spiritual power and infinite wisdom, someone with experience of many lifetimes, a divine incarnation. That's why "we must do what such people told us to do but we should not do what they did." Whoever wants to gain benefit **should hold on to the words of the gurus, not their feet. Their actions are unnecessary for disciples.**

At such a level, what they do at any given time depends on countless unseen factors and it's hard for anyone else to understand their perspective. In fact, if you have observed Patriji's responses, you will see that he explained the same topic differently

in different contexts. If you listen to all those variations, you might feel, "Why is he giving so many versions?"

The same thing also happened in Buddha's life.

Once, Buddha was traveling with his dear disciple Ananda. On their way, they encountered a man who said, "I believe God does not exist." Then Buddha responded, "What do you mean God doesn't exist? If there is no God, then where did all this come from? How did everything form? How is all this happening?" Hearing this, that man fell into deep thought.

A little later, as they walked further, they came across another man. He said to Buddha, "I believe that God exists." Buddha replied, "Where is God? If He exists, show Him to me. Shouldn't He be visible if He is there? Why can't He be seen? How can you say He exists?" Upon hearing this, that man also fell into deep thought.

Eventually, Buddha and Ananda reached a village, where they met another person. This man said, "I don't understand whether God exists or not." This time, Buddha said nothing and simply walked away.

That night, the two of them stayed at a rest house/inn. Ananda, having witnessed Buddha's responses, became confused. He couldn't understand how Buddha gave three entirely different answers about the same topic. Then, he asked Buddha, "Sir, I just can't understand why you gave such different answers to the same question?"

Then Buddha said, "The first man had already reached a conclusion that God does not exist. He would never think further, never question more, never try to know or grow. That's why I answered him like that."

Likewise, the second man had already concluded that

"God exists," so I told him "He does not exist". That made him think again.

"The third person was still in doubt, unsure whether God exists or not. He was caught in confusion, but he was at least trying to inquire and find out the truth. So I didn't say anything to him," the Buddha explained to Ananda.

Then, Ananda realized: "The words and actions of great masters are not easily understood by ordinary people." Similarly, Patriji also told me on a few occasions, **"None of you will ever understand me."** That means neither his words nor his actions can be understood by others. One must understand: He is someone in a great state, possessing immense wisdom.

We cannot understand him if we possess only a little wisdom or none at all. If his words and his actions have no relation, who can really understand him or his ways? Just like that, when he says "Meditation means observation of the breath," but everywhere he goes, he conducts sessions with music. How will anyone know which one is right?

This exact confusion exists in our society today. People who have newly come into this meditation path are unable to decide: **"Is what he said correct or is what he made everyone do correct?"** Here, if observed, Patriji's actions are just like those of the Buddha.

Fifteen years ago, Patriji went to a village in West Godavari district to give a class. After the session, he visited the house of the organizer.

As usual, a few people accompanied him. We also went. Some of us sat down; others stood due to lack of space.

Then, the host brought a glass of water and placed it on the table in front of Patriji. Patriji took that glass of water and

splashed it on the face of a man who was sitting across from him. Everyone was shocked by this. Each person began thinking differently: "What mistake did he make?" Another thought, "He must have done something wrong; otherwise, why would he do that?" Yet another person thought, "May be not now, he might have done something earlier."

After a while, Patriji asked, "Can any of you tell me why I did this?" Fearing what might happen if they answered, no one responded. Even the person who had the water poured on him couldn't say anything. After a while Patriji said, "Shall I tell you?" He then explained, "Only I know why I did it but none of you will know it. It was back then that he gave a message, "Only I know the reasons for my actions, no one else does."

So, regarding the question, "why did he make everyone do meditation with music while clearly stating that meditation means 'observation of the breath'" is the question that he can only answer, no one else can explain it. That's why we need to use our intelligence and know: **"When it comes to great masters, we must do what they have said, not what they did."**

Now observe a little, will you become like Patriji if you spread this profound knowledge as taught by Patriji? Or will you become like him just by growing a beard and moustache, wearing a kurta, pyjamas and playing the flute? It means, you will be definitely respected only if you teach the spiritual knowledge he gave but you will not be respected if you dress like him.

If one dresses like Krishna, does that make them Krishna? If one puts on a tail and carries a mace over their shoulder like Hanuman, does that make them Hanuman? Dressing up like someone doesn't give you their power or their wisdom. Such people are called "daytime actors" (superficial imitators).

Therefore, when it comes to such great masters, **"we should do what they have said, we should not do what they did."** So, we must know that one who sincerely practices 'observation of the breath mediation', as Patriji taught, will gradually rise to his level attaining wisdom like him.

Right now, there is confusion in our society. "Yes, it is correct that Patriji clearly stated, 'meditation means observation of the breath'. But wherever he went, why did he make everyone do meditation with music or why did he play some background music while meditating?" So now there is a doubt, "why did he do that?"

Therefore, let us try to know about it in more detail.

Patriji's explanation about Anapanasati meditation

I have been travelling across many states, visiting numerous towns and places. Not just visiting, wherever I go, I have been telling people about the wonderful practice that Patriji taught us, the practice through which a human can evolve like a God - the practice of Anapanasati, which Patriji referred to as "Observation of the Breath."

Because I have deeply studied this practice in many ways. Those same insights are what I am sharing in our Zoom sessions and in the three-day classes we conduct. While many people listen when I tell, in many places I encounter a wide variety of questions.

When I say, "Guiding is not meditation," some people agree to a certain extent. But those who are used to make people to do meditation with music do not agree or accept this point. The main reason they give is, "Didn't Patriji himself make people to do meditation with music?" Even some of the senior masters are saying the same thing. If those who attend our classes or attendees at those events raise questions, they respond saying "If Patriji himself did it, who are you to say otherwise?"

Some people are willing to listen to what I say, but once I leave, they play music during meditation. What has happened here is, because of the guidance given by me and Mrs. Tatavarthy, the regular Zoom practice and these three-day classes, many of you have evolved to be excellent masters. You have acquired a lot of knowledge and you are taking good classes.

You have been saying that, "These meditations done with music, guiding or songs are not right meditations. The only right

meditation is the 'observation of the breath'" and many are understanding it. You are able to explain up to a certain level within your present capacity and you are doing that very well. But since you are not yet in a position to influence or convince the senior masters in those places, there are still difficulties arising in many areas.

Wherever I go, I observe that people are conducting meditation sessions with music. Recently, when I visited Karnataka, a few people didn't attend my class specifically for this reason. They said, "Oh... he doesn't tell what Patriji told." However, those who have come and attended the session said, "What you are saying is correct" and they agreed. They told me, "From now on, we will do this only." That entire day, I had to speak only about this topic, addressing all the doubts they had.

Not just there, when we conducted a three-day class in Indore, more than 100 people attended from various regions. Again, I had to dedicate an entire day just to this subject. They expressed many doubts and it took nearly two days of time to clarify all of them. There was no time left to teach the actual subject. That's the kind of situation that arose there, where a lot of detailed explanation is necessary.

The present condition in our society is such that most people assume "Whatever is being commonly practiced must be correct." But Patriji very clearly stated, **"There are no different types of meditations. There is only one meditation that is, 'Observation of the breath meditation'."**

To help you understand this clearly, let me share a story: Once, in ancient times, a man from a nearby village bought a goat from the local market and was taking it home for milk. On the way, four thieves decided that they would somehow trick him and

take the goat. What did they do is, The four of them coordinated and stood at different spots along the road, each one placed a furlong apart.

As the man was walking with the goat, the first thief appeared. He said, "Sir, it's strange, you are taking a street dog with you!" The man was a bit surprised but replied firmly, "Are you mad? Do you think I don't know what I'm carrying? I know whether it's a dog or a goat." The thief said, "Alright sir, I have said what I wanted. It's up to you" and walked away.

After walking another furlong, the second thief showed up. Laughing, he said, "Why are you taking a street dog with you? I can't understand why someone would do that." Now, the man started to doubt a little. "The first guy said the same... Now he is also saying the same... Is this really a dog? Or a goat?" He looked at the animal - it is indeed a goat. So he said, "Enough! Get lost! Don't try to tell me what I'm carrying. I know whether it's a goat or not." The second thief replied, "As you wish, sir! I just said what I saw" and left.

After walking another furlong, the third thief appeared. Laughing, he said, "I have never seen someone like you carrying a street dog around. Have you gone mad? Why are you dragging a street dog? Couldn't you find anything better than a dog?" Now the man started to seriously doubt himself. "The first guy said it's a dog... the second too... now this one again! Could it be that I accidentally bought a dog instead of a goat in the market?" All sorts of thoughts started swirling in his mind. Although he began to question it, he looked at the animal again, held it tightly, and reassured himself and came to a conclusion, "No, no, it is a goat."

He said, "Enough! Get lost! You think I don't even know that much? You are treating me like a fool. You people are the

ones acting crazy. Mind your own business!" firmly dismissing the third man. "Alright, as you wish! Whatever you want to take with you is your choice," the man replied.

After walking another furlong, the fourth thief appeared. He laughed out loudly and said, "Are there really such mad people in this world? Taking a street dog along! How ridiculous!" He laughed mockingly. "Don't you even know that much? How can someone be this clueless?" he taunted.

By then, the man had gotten completely mad and thoroughly confused. His mind spun, and he thought, "If so many people are saying it's a dog, how could it still be a goat? Maybe it is a dog. If it was a goat, at least one of them would have said so! But if all of them are saying it's a dog. That means I must be wrong... I thought it was a goat, but maybe I was mistaken." Then he thought, "Why do I need a street dog? What will I do with it?" and walked away leaving the goat. The four thieves took it and divided it among themselves.

The moral of this story is: Even though it was a goat, just because four people kept calling it a dog, the man eventually believed it was a dog. Even an intelligent person can be made to feel foolish in a situation filled with repeated false suggestions. It means when too many people say something repeatedly, even if it's wrong, it starts sounding like the truth and doubt begins to arise.

I am saying this because when you are taking classes, the same may happen to you. Like that man, even if you keep saying, " **'Anapanasati' meaning, 'observation of breath', is the true and actual meditation.** This only brings benefits nothing else can offer the results. All others are false and ineffective," but looking everywhere, if people are doing or teaching meditation with music, you too might start doubting yourself.

You might start to wonder, "Oh! Even in that town, they are saying the same thing. In this town too, it's the same. Wherever I go, everyone says and does the same."

And some of you might even begin to think, "Maybe if I stop saying that 'observation of breath is the right meditation' and tell something else, this will be over."

To prevent such an opinion from arising, if you stand firmly with the conviction, "I am following the truth. No matter what others say, what I have realized is the truth," then your life will be blessed and fulfilled."

In situations like this, standing by the truth is not easy. That's why I urge you to clear all the doubts. What you are holding on to is the truth. Patriji clearly said, "**Satyameva Jayate!**" meaning, "Only truth triumphs and falsehood is ultimately defeated." So, what is the truth? The Soul is truth. That which exists in this creation is truth. Everything originates from that truth.

Falsehood may appear attractive, but it does not last long. Only the truth stays. Therefore, we must hold on to what stays. Only the one who holds on to truth becomes wise and rises beyond sorrow.

The one who does not take refuge in truth remains in ignorance and the one in ignorance will continue to suffer. All of us are striving to break free from suffering.

By the grace of our good fortune, we were introduced to Patriji and because he revealed this Truth to us, we are following it and practically removing our sorrows. Despite many problems, we are living joyfully without being affected by them. But when we look at society, it appears to be the opposite. In such a situation, continuing on the path of Truth is not that easy.

Out of millions of people, only a few of us are walking

this path! No matter how remote a place we visit, there is music. When I go to the North, people there don't know much, so they practice with music and guiding. Even in Karnataka, it's the same. In Andhra and Telangana too, the majority are practicing the same.

If we ask, people respond saying, "Didn't Patriji use music during yagnas?" or "Aren't they playing guiding meditation on the PMC channel?" We don't even know how to respond. Now, we are in a situation where you proudly say, "We are disciples of Mr. Raghava Rao," but the moment you teach "observation of the breath meditation," people say, "Oh, they are Raghava Rao's disciples, that's why they are saying no to music!"

I will say just one thing, let anyone think anything, let anyone say anything, we have held onto the Truth. We have explained it from many angles, in many ways, with many examples. Other than the soul, nothing in this creation is eternal. We took refuge in the soul. We are souls and in creation, only the soul remains. That is what all great beings taught. That is why Ramana Maharshi said, "Know yourself!"

So why do such situations arise when the truth is being spoken? Because it is natural in creation. Just like there is positivity, there is negativity also, often even more than the positivity. The one who can continue walking the positive path without being affected by the negativity is great. But if you get caught in the negativity, you are the one who will suffer the loss and because of that, you will have to take many more births again.

In the future, everyone will come to know and understand the greatness of "observation of the breath." Change is bound to happen and better days will definitely come. Just look at how great Buddha and Patriji became by holding on to "observation of the breath."

All these guidings and music-based meditations began during the lockdown period. In the Bhimavaram three-day soul-knowledge training camps, we have been practicing "observation of the breath" in complete silence and discipline for the past 22 years, so it's not a problem there. But when Patriji held public meetings, many newcomers would attend. They didn't know how to sit and meditate with discipline. In such a disturbed environment, it's hard for them to sit in meditation. So, if Patriji used music to help newcomers sit for an hour, it was acceptable. Wherever he went, new people were always present.

But if people consider that and start playing music at home, there's no greater ignorance than that. Here, the aim is not just to sit in meditation, but to truly gain all the benefits from meditation and become wise. Give it a thought! Without proper meditation, there is no energy. Without energy, transformation of character doesn't happen. Without transformation, the intellect doesn't blossom. If the intellect doesn't blossom, wisdom won't arise. Without wisdom, karmas won't burn away and if karmas aren't dissolved, one cannot reach the state of no rebirth and cannot achieve the goal of life. This must be understood.

One must read Patriji's books

The wonderful meditation we received through Patriji is "Anapanasati," which is called "observation of the breath." This is the same meditation taught by the Buddha. Through this practice, many hundreds of people who have followed it through us have gained profound wisdom, transformed their lives and have become great people.

However, after Patriji's departure, thousands of new people have entered this path. Most of them had no personal connection or closeness with Patriji, nor any deep understanding of his wisdom. They haven't listened to Patriji's messages or read his books. As a result, they lack proper understanding about this meditation and the wisdom it offers.

They are meditating under the guidance of whoever is available to guide them. They tend to believe that whatever those people say or teach is correct. But Patriji made it very clear: "Right meditation means 'observation of the breath' (Anapanasati). If you do any other kind of meditation, you will not grow in wisdom. The benefits that come from 'observation of the breath meditation' cannot be gained through any other practice."

Here, if observed, while Patriji said that meditation means 'observation of the breath,' he conducted sessions with music. Because of this, many people, not just listeners but even masters are getting confused.

But if those people carefully observed Patriji, if they truly understood the essence of his teachings, then they would clearly realize that meditation means 'observation of the breath'.

A common question that arises is, "Then why did Patriji conduct meditation with music?" For those who have such doubts,

if they come to Bhimavaram or join our zoom sessions and ask, we will certainly clear their doubts.

Our intention is that everyone should benefit, none should be at loss. People who have practiced sincerely for months or years deserve to receive the proper result. Our main intention is that everyone should grow, everyone should become wise, everyone should remove ignorance and come out of suffering.

Patriji clearly said, **"Even if there is a little suffering within you, it means you are still in ignorance."** So, if anyone wants to come out of suffering completely, they must remove ignorance. That means they need to gain wisdom and to gain that wisdom, one must take refuge in truth. To take refuge in truth, there is only one path that is, "observation of the breath meditation" or Anapanasati. There is no other way.

Patriji did not explain the greatness of this "observation of the breath" just once or in one place, he shared it again and again, in many contexts. Naturally, if one wants to understand all these valuable messages he gave, one must read his books more and more. The more thoroughly you read them, the more clearly you will understand.

Personally, I haven't read his books just 5 or 10 times, I have read some of his books 20 or 30 times and a few even up to 50 times. That is why I have been able to understand Patriji's wisdom so deeply. Therefore, what I sincerely request from everyone is this: Please make it a priority to read all of Patriji's books without fail.

Through this book I will explain to everyone all the instances, occasions and books in which Patriji spoke about the greatness of 'Anapanasati' - what he said, when he said it and where he said it.

You can ask those who say, "But didn't Patriji conduct meditation with music?" a simple question, "Did Patriji say that meditation means 'observation of the breath' or did he say, meditation means 'to focus on the music'? In which book did he ever say 'focus on the music'?"

Then they themselves will reply, "Yes, he said meditation means 'observation of the breath'." But again, they will raise the same doubt, "Then he conducted meditation with music, right?" You can then ask them, "Then, why didn't he write that in any of his books?" If they are people with intellect, they will understand the point. If not, and if they still fail to understand this, then there is nothing we can do.

Maybe they don't know the answer. But just because they don't know the answer, they hold to one statement, "But he used music, didn't he?", without thinking deeper, what can anyone do? If they keep holding on to one statement, "But he used music, didn't he?" without thinking deeper, then what can anyone do? This book has been written specifically to bring clarity to that very question, "He made every one meditate on music, right?"

Since it's our responsibility to guide everyone in the right direction, to help them gain the right benefits, let us do our duty. We are living in nature and all the living beings that follow the laws of nature continue to thrive. Nothing can be done against nature. If we who are souls must evolve spiritually, we must follow nature and its laws. No matter what others say, it is unnecessary.

How did Patriji know about "Observation of the breath?"

Buddha went through immense struggle for many years, practicing various kinds of meditations and approaching many gurus. Eventually, he understood that Anapanasati - "observation of the breath" was supreme. Only after practicing this he attained enlightenment and became great.

Therefore, Patriji taught us the same. He used to work at Coromandel Fertilizers. Once, while sitting with his friends in Kurnool, his friend Rama Chennareddy called from Hyderabad and asked, "What are you all talking about, sitting together there?"

Patriji was surprised and asked, "How do you know we are sitting and talking here?" Rama Chennareddy replied, "You are wearing a white dress, the person next to you is in red, another one is in a T-shirt." Patriji was amazed and asked, "How could you say that?" He replied, "I practiced 'observation of the breath meditation.' I did astral travel and saw all of this."

Patriji was surprised: "Do such great powers come through the 'observation of the breath meditation'?" He left everything and spent three months meditating in a room, never stepping out of the house. During this intense practice, he began recalling all his past lives and all the wisdom he had gained earlier. His life completely transformed.

During that time, he also met Sadananda Yogi and spent some time in his company. At that time, Sadananda Yogi gave Patriji a message, "You must share this 'observation of the breath meditation' with everyone."

Then Patriji resigned from his job and slowly began to

introduce this path to others. He put in tireless effort and today, because of that, our spiritual society has grown to this global scale. From this, we can understand the immense greatness of this "observation of the breath" meditation. Buddha, who practiced this, conquered the world. Patriji, who practiced it, became a great master in a very short span of time.

Now, we are also practicing this same "observation of the breath meditation". That's why, show some interest and determination. Ask yourself, "Why should I remain the same? Why to waste the time? I want to become great." If you put in sincere effort, you also will rise and become extraordinary. You have come to this earth. Never forget that you are not a body, but a soul.

As souls, you must fulfill your life's purpose. For that, you need wisdom. To gain wisdom, you must take refuge in Truth. meaning, practice "observation of the breath" without fail. Teaching this Truth is the simplest and most powerful way to become great. But if you don't understand this and continue with various other meditations thinking they are right, you may suffer great loss and waste many lifetimes. That is why guiding everyone on the right path is our responsibility.

Patriji's vision

Ever since we were introduced to Patriji, we have been practicing "observation of the breath meditation." Through this meditation, we have gained immense inner power, expanded our intellect and are attaining a lot of wisdom. We are bringing about many inner transformations and experiencing countless benefits in life. Moreover, our inner qualities are improving and we are also able to bear sorrow.

Having received so many benefits, we are now trying to share this spiritual knowledge with everyone, with the intention that "these benefits should reach all." But the strange thing is that now, many different types of meditations have emerged. With the idea that "anything done with closed eyes is meditation," people are engaging in all sorts of practices with their eyes closed.

But we must know that **"Just closing the eyes does not mean it is meditation; unless the mind is also closed, it is not meditation."** Meaning, One must reach a state where the mind becomes still and inactive. Only then one receives the cosmic energy and gains all its benefits. Other than this "observation of the breath," no other type of meditation can bring such benefits. Any other practice becomes futile (useless), all the effort goes to waste, and your valuable time is lost.

That's why Patriji clearly said, "No chanting of chants (mantras), no repetition of names (japa) and no visualization of forms." Because when one recites a chant (mantra), the mind is still working. When one does repetition of a name (japa), the mind is working. When one visualizes a form, the mind is working. As long as the mind is working or active, the cosmic energy does not enter. Cosmic energy comes only when the mind becomes com-

pletely still.

In the beginning, Patriji with someone's help created a video called "Spiritual Reality." In that video, it is explained very clearly that only when all thoughts in the mind stop, one can receive the cosmic energy. We cannot receive that energy as long as there are even slightest thoughts in the mind. The summary of that video is that when we receive cosmic energy, it purifies the nervous system and removes certain diseases.

The video is titled "Spiritual Reality" in English and Patriji named it "Adhyatmika Satyam" (Spiritual Truth) in Telugu. The word "Satyam (Truth)" means irrefutable truth. We who are on this path must grasp this irrefutable truth.

Those who wish to know the truth and who want to gain an understanding about spiritual practice must definitely watch that video. Why? Because everyone knows how great Gautama Buddha was. He never spoke falsehood, never deceived anyone with untruths and always shared only that which is beneficial to all. Patriji adopted and shared the same.

Patriji also never spoke untruth or false. Yet, people often raise a question, "Then why did he conduct meditation with music?" Naturally, if you observe, all great masters usually remain in one place or ashram (hermitage). Only those who are genuinely interested in spiritual knowledge go to such masters. Therefore, no matter how difficult the practice might be, they will go through it, follow it with patience and tolerance.

That's why Patriji said, "Those who meditate must develop patience."

He also stated, "Only with patience you can progress in meditation." Even in the 'nine gems of wisdom' (jnana navaratnalu), he said that "Patience is Progress." Those who go to such masters

follow the exact instructions given, no matter how tough the practice was, they would stay focused and practice.

This "observation of the breath meditation" is very easy to teach, but it is extremely difficult to practice. At night, one may easily close their eyes and sleep, but to sit with eyes closed when awake is very very difficult. Despite how hard this practice is, Patriji made the decision to make it known to all the people.

He never thought, **"Let me just sit in one place and tell whoever comes to me." His vision was, "Everyone must know this 'observation of the breath meditation'." Therefore, he didn't just go to villages, districts or even just states, he travelled around the entire world with the goal of spreading this meditation to all countries.**

Truly, such a great master, many people would gather wherever he went or whenever he organized a large event. Those who were closely associated with Patriji know this very well. Wherever he went, people would rush to shake hands with him, believing, "Just a touch from him is enough," people would show a lot of interest just to get a glance of him, some would even fall at his feet. This is quite natural in the world. Whenever any great spiritual master comes, people flock to them hoping for something good to happen, healing, the removal of their problems or the fulfillment of desires. Like this, many come to him with different types of intentions.

But Patriji had a clear intention, "If such people were taught meditation, they can attain what they seek." So, in order to help them get into the meditation practice, to help them get accustomed to it on that day itself, he used to play the flute and make them sit in meditation.

Because if you observe, wherever Patriji went, more than half of the people who got used to do meditation could sit in meditation, but how would the new people sit? Even at our Kadthal mega meditation or the Buddha Purnima event in Bangalore Valley, thousands would attend. Out of them, at least half were newcomers. It is not at all easy to make such a large number of new people sit for one or two hours in meditation. They cannot sit, it is impossible for them.

So, what he used to do was, he would make them sit and play the flute or else play some soothing music. Then everyone would close their eyes and listen to the music. The songs played were pleasant to the ears, the songs one could enjoy even with open eyes, they were simply listening with their eyes closed! In this way, they would spend an hour.

After one hour, Patriji would say 'Okay' and make everyone clap their hands. Then all the newcomers would feel, "Wow! I actually sat for an hour in meditation! I could never do this at home, but here I could sit. That means I can do it even at home, even in the absence of a Guru!" That kind of confidence would arise in them.

The same happened with us also. After practicing with him and going back home, we were able to sit for hours together. What's important to understand is that Patriji had reached a great state, a Brahmarshi, one with immense power. When such a Guru is present, his aura and power expands across the whole area.

When you are in the presence of such a great Guru, even the vibrations that emanate from the flute he plays have an impact on those who are sitting in meditation. All of these factors together make it easy for people to sit for one or two hours. That's how they gain confidence and that is why he did it that way.

But if someone goes home and simply plays a recording of that music, Patriji is not physically present there, his aura and spiritual influence is not there. So how will one attain that same meditative state? What he did was only to help people get habituated to sitting and to build trust in them.

Then people ask, "But why is it done like that everywhere?" The reason is, wherever Patriji went, there were always new people. If he conducted a session in Andhra and then went to the North, there would again be newcomers. If he went to Karnataka, there would be new people there also. He never stayed in one place, right? He would travel to three or four different towns or villages in a single day. At every place, he would meet new people.

Therefore, music was inevitable everywhere, either flute or some instrumental music had to be used. That's why it was done. Therefore, saying "Patriji played music, so we also should do meditation with music" is, to be honest, a bit unclever.

One must do what was said - not what was done

Because one must always, "**Do what was said, not what was done**" by the great and the most powerful beings. Remember this, Patriji always said, "Meditation means observation of the breath," but never did he say, "**Meditation means focusing on music.**"

If there is even one book where he wrote that meditation is "focusing on music," show it. Go through all of his books, you will find that he only explained the greatness of 'Anapanasati'.

Even in the small paragraph that he used to give on how to do meditation, he clearly wrote: "Sit with hands locked, legs crossed, eyes closed, mouth closed and whenever thoughts arise, cut them off and observe the breath." Nowhere he said, "Focus on music." Therefore, we must follow what the great ones have said. Let me give you an example of what Shiridi Sai Baba used to do.

Shiridi Sai Baba

Shiridi Sai Baba was a great being. Not just thousands, but millions of people worshipping and following him. Observe this, when Baba used to cook, he wouldn't use a ladle; he would stir with his hand. Now just think, can you or anyone, say, "Shiridi Baba stirred with his hand, so I will too"? Think about it!

What would they say if asked? "Oh no! we cannot." Why do they say "no"? Because, "If we put our hand in, it's not just that it would burn, if we keep it there a little longer, the hand itself won't be seen anymore" they say. If asked, "How was Baba able to put his hand in?" They say, "He is different, we are different, his power is different, our power is different. They are such supremely

powerful beings, capable of extraordinary things. Hence, they could do it. But if we try to do the same just because they did, we can't."

Therefore, if Patriji made people meditate with music, there must have been a reason behind it. He knew the reason, but we don't know it. Just like you would suffer loss if you say, "Shirdi Sai Baba used his hand, so I will too," you will also be at loss if you say, "Patriji did it, so I will also do it."

Another example

In ancient times, there was a Guru who used to teach his disciples at an ashram. But the disciples never followed what he said. Instead, they would always do what he did.

When they wouldn't listen to his words, what could the Guru do? Therefore, one day he thought, "Let me teach them a lesson" and took them all to a village fair. At one stall, a vendor was frying jalebis. The Guru ate one jalebi and the disciples ate two each. At the next stall, one was frying samosas. The Guru ate one samosa and again, the disciples each ate two each. Then the Guru went to another stall where red-hot embers were glowing in the stove. The Guru picked up one ember and put it into his mouth. All the disciples stood there watching.

The Guru turned and asked, "Why didn't you put it in your mouth too?" They replied, "Oh no! Our mouths would burn!" But when he asked, "Didn't I put it in my mouth?" They replied, "Oh no! Our mouths would burn!" Then the Guru said, "Now do you understand? I am different, and you are different! Therefore, you can't do what I do. Just do what I say, not what I do." Then the disciples said, "understood" and started doing what the Guru asked them to do.

Therefore, **"we should not meditate by playing the**

music like Patriji made us to meditate, but we must practice the 'observation of the breath meditation' taught by him."

Then only we become great.

For example, before I met Patriji, I used to run a business and my wife used to cook for me at home. But after practicing observation of the breath meditation taught by Patriji, to what level have I grown? To what level has Madam grown? How much knowledge are we able to teach now? How many people are we able to impact? Just think about it once!

Where did we get this power from? It is only through 'observation of the breath meditation' that we gained this energy and were able to rise to this level. So please try to understand this. I have explained this same point many times, in many different ways. Still, many people keep asking the same question, "But didn't Patriji make us meditate with music?" But, I am reminding again: "Practice the 'observation of the breath meditation' that Patriji taught, not the music meditation that he made us meditate on."

In Prakriti Valley, Patriji clearly stated, "Do what I said, not what I did."

It was only the 'observation of the breath meditation' that influenced us both, me and madam

Right now, a kind of debate has arisen within our society: "Should one meditate by practicing 'observation of the breath' or by 'focusing on the music'? Which is the right meditation?" Many people are confused and conflicted, but it was none other than Patriji himself who launched this movement with the clear motto: "Meditation means observation of the breath." He began teaching this 'observation of the breath meditation' following the order of his Guru, Sadananda Yogi.

So, with that one motto, look at how widely this society has spread, we all know it! We also know the immense benefits we have received from this 'observation of the breath meditation'. That's why we are still following him. Not only did Patriji say, "Through this meditation, we can attain immense wisdom," he imparted priceless spiritual knowledge through it.

On several occasions, he clearly said, "If you want to attain these benefits, you must practice observation of breath meditation!" For the past 22 years, both I and my wife Rajyalakshmi have been practicing and making everyone to do only 'observation of the meditation'. That's why we have grown to this level.

Before doing this meditation, I was a businessman earning well and she used to cook at home. We knew nothing beyond that. That was the extent of our skills. But after doing this 'observation of the breath meditation', unexpected and unimaginable changes began to happen in our lives. One of the most surprising things was that I left my business. I left it because through Patriji, I realized "I am not the body, I am the soul." I also understood that

"no matter how many millions I have, they are of no use to me meaning soul."

I understood that what I truly needed was wisdom. But how does that wisdom come? It comes only through the practice of 'observation of breath meditation.' That's why, from then onwards, both of us started doing 'observation of the breath meditation' and began sharing this knowledge with everyone. We travelled to many villages, towns, states and even some countries spreading this message. Through such teaching, many people were influenced and are drawn into this path.

We wrote 67 books and there are over 3,500 spiritual videos by us on YouTube. Just think about how much we have grown!

Our children are being surprised and are asking, "How did you, a person who once ran a business, manage to attract so many people?" The truth is, no one gets attracted to someone who has nothing. Normally, people are drawn to gurus with grand appearances and displays. But both of us had none of that - no external show, no special attire. Still, if people are getting drawn to us, it's only because of the power of this meditation and because of the spiritual knowledge we are sharing. From this we can know how powerful 'observation of the meditation' is.

Initially, I was drawn to the spiritual knowledge taught by Patriji because of reading his books and listening to his cassettes. I immediately understood, "This is exactly what I was seeking." I left my business and completely dedicated myself to this path. That alone tells you how great this is. Now, did Patriji softly convince me with kind words like "My dear child, come here..." Not at all. Back then, he used to be quite angry.

Later on, his anger reduced gradually. Initially, he was angry. He would get angry even at small mistakes. Still, we never left him because what we were seeking was spiritual knowledge. We understood that knowledge is the only thing that can uplift a human being and lead him to liberation.

By then I had read many books, visited different ashrams and met several gurus. But none of that satisfied me or cleared my doubts. Only through Patriji's books, his messages and the practice of 'observation of the breath meditation', we are at this level.

Therefore, with the intention that everyone should receive this benefit, we organized this 3-day class. We are teaching 'observation of the breath meditation' everywhere. But lately, some newcomers, those who don't fully know, are getting attracted to different types of meditations by listening to whatever anyone tells them. With the intention that such people should not lose, we are explaining this in many ways so that people clearly understand that 'observation of the breath meditation' is the only correct meditation.

More importantly, if we go through Patriji's books and the messages he gave, we will know that no matter what benefit he spoke of, it can only be obtained through this 'observation of the breath meditation' but nothing else. Nowhere he said, "put music".

People ask, "Then why did Patriji make people meditate with music?" There could be many reasons for that. Only he can explain those reasons. He would never do anything without a reason. Why doesn't he know why he is making us to do meditation by playing music? It can be known if one thinks a little. He was full of intellect and wisdom. If we improve our wisdom, we will understand why he did it.

Naturally, if you observe, great gurus usually set up an

ashram. Those who seek spiritual knowledge will go to them, serve them and attain that knowledge from them. But Patriji was different. He didn't set up an ashram staying in one place to teach whoever came to him. He travelled from place to place and taught meditation not to hundreds, but to millions of people.

Wherever he went, people who recognized his greatness and who were troubled with various problems would come to him. For them to experience the results of meditation, they had to actually practice it. But most people didn't know how to begin. So what would Patriji do? If he simply said, "Observe your breath," many couldn't sit even for a few minutes, they would get up and leave. To help them sit, he would first make them close their eyes and then play music.

Naturally, music that they usually listened to with their eyes open was now being heard with closed eyes. They would sit for an hour or two like that. Afterwards, they wouldn't feel like, "I listened to music" because their eyes were closed, they would be of an opinion, "I meditated."

Now, did they simply listen to music with their eyes closed or did they really meditate? They wouldn't know. What Patriji did was to first help them get used to sitting still with closed eyes. But they would think, "I meditated."

What do people actually know about meditation? They think meditation means just closing their eyes. But meditation means not only closing the eyes, but also closing the mind. Meaning, the mind should stop functioning and this fact is unknown to many. That state cannot be achieved through music, but it can be achieved through "observation of the breath". All are practicing music meditation thinking, "it is meditation."

Even the masters who are teaching this meditation are

playing music during sessions, believing that "people are being attracted" this way. Why are they doing this? Because they themselves haven't understood it. They are only noticing the crowd, the numbers, not focusing on whether the people are benefiting from the meditation. Regardless of what happens to those people, the goal has become just to attract them.

Look, goodness doesn't spread fast, but bad spreads incredibly quickly beyond imagination. That's how, instead of "observation of the breath," music meditation has become popular and so, we are explaining this in many different ways only to make sure no one will be at loss by this misunderstanding.

Whether someone is new to this path or has been meditating for a while, the first and most important thing they need to observe is this: The thoughts in the mind must be emptied. For the new meditators, there are usually too many thoughts but for those who got used to meditation, may have some residual thoughts from the last few days. But for anyone to truly meditate, the first step is to empty those thoughts, to empty the mind. Only then they will be able to sit properly in meditation; otherwise, they won't be able to sit at all.

The process of emptying thoughts in mind is only the 'observation of the breath.' When we explain this to people, it's not enough for them to simply believe us and start practicing, they must practically try it themselves, experience it for themselves and then they will know it. Both Buddha and Patriji said, "Do not believe something just because someone said it. Do not believe something because it has been passed down as tradition for generations. Do not believe something just because elders or great people have said it. Don't even believe something just because I said it. Only believe your own experience and consider only that."

That is why I am explaining everything in great detail. I am teaching it in a way that you can actually experience it. So now, to practically understand how 'observation of the breath' can empty the mind of thoughts and help you stay undisturbed. I am going to explain it now.

Naturally, in everyone's life, various incidents occur. Some are small, some are big and some are unforgettable not just for days, but for months or even years. Among them, there are incidents that cause pain, sorrow and unrest.

The joyful events don't trouble us much but those painful, disturbing or stressful memories are the ones that shake us. When such events happen, people find it hard to bear the pain. The mind becomes disturbed and it becomes difficult to focus on any task.

Even if we want to "forget," we can't forget. The more we try to avoid thinking about something, the more it comes back to mind. Some incidents stay not just for days, but even for years continuing to cause mental suffering. But if those memories don't arise, there is no pain and the only effective method to prevent them from arising is 'observation of the breath meditation'.

Let me give you a simple example to think about. Suppose you lost your purse and it had Rs.50 or Rs.100 in it. In today's world, this may seem like a small issue. It's not a huge financial loss. But still, even this small incident can trouble your mind, "Why was I so careless? Luckily, it was only Rs.100. What if it had been Rs.1 lakh?! What if it were a gold chain worth lakhs?!" but even such a small incident can bother you for a few days.

Therefore, when such an incident happens and you return home and sit down for meditation, the very same memory comes back to mind. At that moment, you must cut that thought

and shift your attention on to the breath. Whenever you cut the thought and observe the breath, the power of that troubling thought begins to reduce. But the thought may return again, which means its influence hasn't completely left you yet. When it comes back, cut it again and again and 'observe the breath'.

In this way, after repeating it 10 to 15 times the power of that thought will be completely gone. That memory will no longer disturb you, not just during meditation but it will not bother you even outside. However, just because that one thought has lost its strength doesn't mean there are no more. There will still be many thoughts stored deep within. So, other new thoughts will arise.

That's why even after sitting for 30 minutes, people often say, "Thoughts are still coming."

But what happens is, the thought that was initially bothering you goes away and another one comes. Then people say, "As long as I was sitting, thoughts just kept coming." This is exactly what you need to know.

You must know that "with the observation of the breath, I can make disturbing thoughts stop troubling me." But if you sit for 15 or 30 minutes with music playing, those troubling thoughts may not bother you while the music is playing. After 30 minutes once the music stops, those same disturbing memories like the one about losing your purse will come back again. But if you sit for that same half an hour by practicing "observation of the breath," the memory of losing your purse won't return.

This is something you can discover practically, through your own experience. "When I observe the breath, do my thoughts go away? Or when I focus on music, do the thoughts go away?" You can know it yourself.

Observe a little, when your thoughts are troubling you

and you play music, you are simply shifting your mind from the thought to the music. That's all. The mind that was focused on the troubling thought is now focused on the music. So, for that time, the disturbing thought doesn't bother you. But as soon as you turn off the music, the same thoughts come back and trouble you. However, if you 'observe the breath', the power of the thought itself starts to reduce.

With the consistent 'observation of the breath meditation', you may forget a small incident like a lost purse in just a single day. If it's a bigger event, like losing 1 lakh or a gold necklace, it might stay with you for months, but if you do 'observation of the breath meditation' regularly, even that will lose its impact within 7 to 10 days. If you play music only, even months later you will still remember that painful event.

Now, if it is a deeply painful incident like the death of a husband, wife, only son, only daughter or great financial loss or defeat in elections, those memories don't go away easily. You may carry them your whole life.

But if someone in such a situation comes to the 3-day meditation sessions in Bhimavaram for 3 to 4 months consistently, they become normal again. They start functioning like they used to.

Many ask, "Can't we do the same thing at home? Why go to Bhimavaram?" But this cannot be done at home. You need to come and empty out that inner garbage and forget the unwanted thoughts. Otherwise, you will stay at home crying endlessly.

Therefore, why do we say, 'Observe the breath' and see for yourself through your own experience. Only "observation of the breath" can empty the thoughts within you. You must know that music, guiding meditations, money meditations, karma vipaka meditations etc do not remove thoughts.

Even if one looks at Patriji's books...

Patriji transformed millions of people into disciples through the "observation of the breath meditation." The main reason so many were drawn to him is because the "observation of the breath."

Because it is only through 'observation of the breath' that one can take refuge in Truth. In the creation, nothing is greater than Truth. Only through 'observation of the breath' one can take refuge in truth.

What the Buddha taught as "Anapanasati" meditation is exactly what Patriji introduced to us as "observation of the breath." Despite this, many people today are practicing or making everyone practice various other types of meditation, often disregarding this. But the greatness of 'Anapanasati' or 'observation of the breath', has been explained by Patriji in his numerous messages and books.

Let us know a message from the book 'Tulasidalam-1'. Because among all the books that were written by Patriji, Tulasidalam-1 stands out as the greatest. Patriji himself said, "It took me one full year to write this book." He studied the Puranas, Upanishads, Vedas and various other scriptures and also read more than 50,000 books. Drawing wisdom from all these sources, he wrote this book.

Truly, the spiritual knowledge contained in this book is invaluable, 'Tulasidalam' is indeed a treasure. Now, let us once explore how the greatness of 'Anapanasati' has been described in this book.

Tulasidalam-1 book

Patriji once said, "To understand Tulasidalam, let us begin with a good story."

There once lived a woman in a village who suddenly developed a deep, intense desire for the Supreme Truth. She felt an overwhelming urge to attain it immediately. Believing that sacrifice was the only path to that Truth, she took off her most beloved diamond necklace and placed it on a scale. But there was no result. The scale didn't move even slightly. The Supreme Truth didn't stir at all. Thinking perhaps it wasn't enough, she offered all her jewellery, stripping herself of every ornament she possessed yet there was no movement.

Then she brought out all the silver and gold vessels from her home and placed them on the scale. Still, there was no sign of the Supreme Truth. The scale remained steady, unmoved. Suddenly, she remembered something: "Ah! I forgot one thing." It was her most treasured possession, the gem called 'shamantakamani'. With great excitement, she brought it and placed it on the scale, hoping it would finally work. But alas, even then, the scale didn't move and the Supreme Truth didn't reveal itself even the slightest. The poor lady began to sweat and stood helpless, not knowing what to do next.

That lady was none other than Satyabhama. She tried to weigh Lord Krishna using all her gold and riches, but the scale did not tip Krishna, meaning the Supreme Truth, did not move.

In such a situation, another divine woman Rukmini came calmly smiling. She gently placed a single tulasi leaf on the scale. Instantly, the Supreme Truth responded, the scale tipped! Krishna was revealed completely. Even after tons of gold and countless ornaments, the scale didn't move meaning, Truth did not respond. But with just two simple tulasi leaves, the scale tipped. From this, we understand how vastly superior the tulasi leaf is, far greater than tons of gold. Such is the greatness of Tulasidalam.

While narrating this story, Patriji said, "That which immediately makes the Supreme Truth perceptible, realizable and experiential is the Tulasidalam religion. It is this Tulasi leaf that made the Supreme Truth bow. Sri Krishna, the greatest of the great, bowed down to just two small tulasi leaves," said Patriji while elaborating on the significance of Tulasidalam.

He explained it by saying, "The Tulasi leaf has a tiny stem and two leaves. **The first leaf represents the principle of wisdom: "You are the creator of your own reality." The second leaf represents the principle of meditation: "Anapanasati Vipassana."**

The first leaf is the root of the fire of wisdom, while the second one is the foundation of the fire of meditation.

The first leaf awakens the eye of wisdom that leads us to attain complete wisdom like that of Seth's wisdom.

The second leaf "Anapanasati", activates the third eye (divine eye) and leads us to the mature yogic state of Buddhahood.

Let us now explore this message of Patriji in more detail.

The second leaf 'Anapanasati', meaning "observation of the breath", leads us to the experience of Truth. It reveals the Truth. It awakens the third eye. Because with these two physical eyes, we cannot attain wisdom. With these two eyes, we can only perceive worldly, external knowledge. But with "observation of the breath meditation", when we close these two eyes, we activate the divine vision, it means the third eye opens.

That state is what we call Buddhahood, a matured yogic state. In that state, the intellect blossoms immensely. Patriji said, "It is through this that a matured yogic state is attained." Here, Yoga means union. Union with what? When we unite with the

Divine, with the Almighty (parabrahma), with our soul, that state is called Raj Yoga. Patriji said, "That state is attained by us."

It means, just observe how great this "observation of the breath meditation" is. It awakens our divine eye, it expands our intelligence boundlessly and it grants us the yogic state, the opportunity to be in union with the Almighty. Meditation is not for gaining benefits or seeking experiences, it is for attaining the state of being in union with the Almighty. There is no greater fortune than this.

Those who are united with the Almighty can achieve anything, they can attain anything. Try to be in that divine union for hours and days together. You will witness profound transformation within you.

I have explained this many times. If you place a piece of iron next to a magnet, the two stick together. But if you immediately separate them, the iron remains just iron and the magnet remains magnet.

However, if you leave that iron piece in contact with the magnet for three or four days, the magnetic power from the magnet transfers into the iron. It gains magnetic strength, the iron becomes a magnet.

Likewise, when we remain in union with the Almighty, in that yogic state, for long hours or days, the power of the soul begins to flow into this body. Just sitting with eyes closed for half an hour or an hour won't bring that transformation. But those who remain in that state continuously begin to develop tremendous inner power. They begin to embody all the divine qualities of God.

Attaining such divine qualities is what we call the Yogic State. That is why a yogi who practices yoga is such a great being. A person who reaches that yogic state transforms from a mere

human being into the Divine. This body becomes diamond-like. That is the greatness of the "observation of the breath meditation."

If observed, Patriji compared this "observation of the breath meditation" to one of the two leaves of the Tulasidalam.

But he never associated this tulasi metaphor with music meditation, guiding meditation, sankalpa (intent-based) meditation, money meditation or any other kind of meditation.

Now just think: How many different types of meditations are circulating in our society today! Everyone seems to be picking up a method from some book and teaching whatever they like. If the masters are teaching so many different practices, how will the common people or newcomers understand?

In the great book Tulasidalam, Patriji began right from the very beginning by clearly emphasizing "observation of the breath meditation" and explained the greatness of Tulasidalam. He said: "It is only through 'observation of the breath' that the Truth becomes perceptible and experiential." From this, we can understand how much priority and importance Patriji gave to 'observation of the breath meditation'.

Even after placing tons and tons of gold and even after offering the priceless Shamantaka gem, the Truth did not bend, not even slightly. But the moment the two Tulasi leaves, one representing "observation of the breath meditation" and the other representing "You are the creator of your own reality" were placed, the Truth instantly became perceptible.

Therefore, remember this: If you want to realize the Truth, there is no other way than "observation of the breath meditation".

That is why Patriji, in his 18 guiding principles, very clearly stated in the 14th principle: **"Not idol worship, one must wor-**

ship the Truth." Just think, if he included it in his 18 guiding principles, imagine how important worship of Truth must be. If you know the greatness of Truth, you will understand what Patriji said. If you don't know the Truth, you will misunderstand.

Though Patriji said, "Not idol worship," those who understand him, who have an understanding of his teachings, do not speak about idol worship. But if someone is still speaking in favor of idol worship, one can know that they have no true understanding of Patriji, they haven't heard his messages, they haven't associated with him and they haven't even read his books.

That is why, today, many people, without proper understanding, are speaking as they please. When a guru is present, his disciples follow his words. But after the guru departs, new people emerge and begin modifying the teachings to suit their own convenience and preferences.

If you meditate then you will understand the Truth. Only by taking refuge in the Truth, the Truth be known. Truth means soul. Know this: Only one who takes refuge in the soul can realize the Truth. Only such a person can attain wisdom and become great.

Now, the situation with some people is this: They are speaking about various spiritual subjects but not about "observation of the Breath meditation." There is no use in talking about everything else while ignoring the foundation. No matter how much you speak on other topics, if you don't speak about the source, there is no benefit.

Remember this: Nature observes everyone. Only when you walk the path of Truth, does Nature support you. Then one can grow. If you are afraid to speak the Truth, there will be no growth. Great beings, those who dared to speak the Truth, faced many difficulties, many criticisms. Yet, they never abandoned Truth.

That is why, even after ages, their messages are still known and followed by people around the world.

Therefore, if you want to become great, there is only one path: Take refuge in the Truth and speak it fearlessly without compromise. But some people are afraid to speak the Truth. Why? Speak it boldly, with complete clarity! There is nothing greater than Truth and righteousness.

That is why the Vedas stated: "**Satyam vada, Dharmam chara**" which means, "Speak the Truth, live righteously." Those who practice "observation of the breath meditation" are the ones who take refuge in the soul, which is the Truth. Such individuals speak only the Truth. Righteousness means giving up violence and practicing non-violence. Which also means to "give up meat and eat vegetarian food".

Patriji once said, "I have read more than 50,000 books. If you put them all into a mixer and extract the essence, only two words come out: '**Leave violence! Hold on to the swan!**' It means give up meat, do 'observation of the breath meditation'." These are the only two principles he held on to and that's why he succeeded.

Anyone who firmly holds on to these two principles will become a spiritual "super hit." If you hesitate or fear to speak the Truth, then you are not a Master. If you hide the Truth out of fear that you might not get classes, then soon, you will vanish. I don't even have to say it. You will understand it yourself in some time.

Because when I met Patriji, wherever I went, these are the two things I emphasized the most:

"One should not worship idols, but worship the truth" and **"One should not eat non-vegetarian food, but follow sattvic vegetarian diet"** These were always my core subjects everywhere I went. Honestly, in some places, I even had arguments with people

over this. But still, I never stopped.

Some people wouldn't invite me.

I know exactly why I wasn't invited to their villages. Still, I didn't care. I am someone who simply continues doing my work. Whoever invited me, I went. Why should I bother about those who didn't invite me? Now, haven't I grown? Haven't I become great? Today, millions of people are listening to our classes!

What if a few ignorant people don't listen? Let them be. We don't need to worry about what such people say. The only thing we should consider is: "Are we speaking the Truth or not?" That's it! If you want to grow into a successful spiritual Master, never hesitate to speak the Truth. Speak it boldly, clearly and fearlessly. Then only you will become great and nature will be very happy.

Yogic state is possible only through 'observation of the breath'

We can definitely understand and say that whoever is practicing or making everyone do various kinds of meditations have not read Patriji's books. Even if they have read them but still don't understand, then it can be considered that their intellect is not functioning properly. Such people, those who are practicing or teaching such meditations will ultimately suffer loss.

Because if we practice alone, we will only be at a loss. But if you are teaching that to hundreds or thousands of others, you are misleading them and the consequences will be extremely severe. If you are at loss, it is only limited to you. But if, because of your foolishness, you cause loss to hundreds or thousands of people then just try to understand how great that sin is.

Patriji clearly said, "For every person you mislead, you must take birth again and again in the future until you bring each one of them back to the right path and turn them into enlightened beings." This is not something that ends today. It's not about attracting people or impressing them. If we want to benefit ourselves, we must speak the Truth fearlessly and without hesitation. If someone doesn't understand, we must make an effort to explain it clearly.

Among all the books written by Patriji, the greatest book is 'Tulasidalam-1'. After studying countless spiritual texts, he extracted that immense spiritual knowledge and gave us through this book. Reading like that, acquiring such spiritual knowledge is very hard. Even this life is not enough to understand the depth of the messages written by Patriji such is the depth of those teachings.

From that book only we are learning about the greatness of "**observation of the breath meditation**".

Here, he said, "The second leaf refers to 'Anapanasati' that is, 'observation of the breath', which awakens our divine eye and through that, leads us to the evolved yogic state known as Buddhahood."

Here first we must know what this 'evolved yogic state' actually means. In the Bhagavad Gita, Lord Sri Krishna clearly stated, "Among all, the Yogi is the greatest."

**Shlok|| tapasvibhyo dhiko yogi jnanibhyo pi mato dhikah
karmibhyash chadhiko yogi tasmad yogi bhavarjuna
(B.G. 6-46)**

He stated, "Greater than one who performs rituals, greater than one who engages in tapas, greater than even the one who knows sanskrit, studies scriptures and teaches their meaning is the Yogi." Then who is a yogi? According to Patanjali Maharshi, "**A Yogi is one who has controlled the thought fluctuations.**"

This state, where the mind's activities are entirely stilled, is called the Yogic State. Chitta-vrittis are nothing but the fluctuations of the mind. To be in the yogic state, one must silence all thoughts. Achieving this control over the mind, entering into that evolved yogic state is only possible through "observation of the breath meditation". No other kind of meditation can achieve this.

But this truth is not easy to understand.

Just because someone is giving classes doesn't make them a Master. Since many who teach don't fully understand this, they are teaching different types of meditations. Even though Patriji didn't say, they are making everyone do, saying "He made everyone do". But by doing so, how will their thoughts in the mind ever be silenced? How will they attain the Yogic State? How will they

ever attain Buddhahood?

Think about it, when sat down with closed eyes, thoughts naturally arise for anyone. When those thoughts come, if someone guides or recites poems, sings songs or plays music, the flow of thoughts doesn't stop. They continue to flow like waves of the ocean, one after another. They don't vanish or become empty.

What happens here is this: The mind that is thinking gets diverted towards the music. Here you must know a key point: The mind can only do one thing at a time, it cannot do two things at once. But here, two tasks seem to be in front of the mind: 1. Focusing on thoughts, 2. Listening to music. Now the decision regarding, "Should the mind observe the breath or focus on the music?" is yours only.

If you direct the mind towards music, it will happily and comfortably engage with it for as long as the music plays, enjoying it with ease and delight. But when you observe the breath and thoughts arise, you cut them off. If they return, you cut them off again. By doing this again and again, the intensity of thoughts begins to reduce. Gradually, their influence fades away.

At the point when these thoughts disappear completely, they will no longer bother you. That means they won't arise on their own. It's not that you have forgotten them; rather, they don't disturb you. This state of freedom from thoughts can be achieved only through "observation of the breath."

What actually happens here is this: Since the mind contains countless thoughts, the moment the effect of one thought fades, another thought arises. If you observe carefully, you will know this clearly. When you practice "observation of the Breath," after a while, the effect of the thought that was bothering you reduces. But that doesn't mean all thoughts are gone. It only means

that the impact of the specific thought you are cutting off is reduced.

However, since the mind holds many thoughts, a new thought soon takes its place. Beginners or those unfamiliar with this process often say, "I sat for so long, but the thoughts kept coming. Even though I was observing the breath, the thoughts didn't stop."

Even if you "observe the breath" one thought arises when one thought fades.

This means some thoughts are leaving, but others are still surfacing. It means you must know that "The amount of time you are dedicating to meditation is not enough." Sitting for just half an hour or one hour may clear out a few thoughts, but how can it clear out hundreds or thousands of thoughts in the mind?

That's why I always say, "Come to Bhimavaram." In those three days, on the first day, the impact of all accumulated thoughts begins to fade. On the second day, people will be able to sit with more ease. By the third day, they easily sit for three to four hours.

But such deep practice is not possible at home. At home, people may sit for one or two hours at most. But every day, new events add fresh thoughts into the mind and the thoughts will be increased again.

That's why, to avoid being disturbed by thoughts, many people choose to listen to music while meditating. Doing this makes sitting in meditation feel much easier. As long as the music plays, thoughts don't appear, but the impact of those thoughts doesn't go away. Therefore, the moment the music is turned off, the same thoughts come back.

Let's take a simple example: Someone who is deeply troubled and unable to sleep at night turns on the television and

watches a movie. During those three hours of watching the film, their thoughts don't disturb them. But the moment the movie ends and they lie down to sleep, the same thoughts return. Why didn't the thoughts appear for three hours? Because their mind was diverted towards the television.

Likewise, during meditation, when thoughts start troubling them, people divert their focus to music or speech. After saying "Okay" they think, "Meditation is over." But when they close their eyes again, the same thoughts return to disturb them. This means the thoughts never actually left. Now, if these thoughts don't leave, how will the inner power grow within you? And if your inner power doesn't improve, how will you get the benefits of meditation?

Here we must understand the term "sensory state", which means the operational state of the mind. The senses are of two types: 1) External senses and 2) the Inner sense. External senses include the motor organs and sensory organs. Anyone can stop these external senses from functioning, they can close their eyes, shut their mouth or lock their hands and legs. But the inner sense which is the mind, cannot be locked that easily. If you are unable to silence the mind, it means you have not yet reached the state beyond the senses - the "state beyond senses."

But the moment you start meditating by practicing "observation of the breath," you begin to reach the transcendental (suprasensory) state. When you reach this transcendental state and you are able to sit for hours, days or even months, then your divine vision also known as the third eye begins to function. It means when your two physical eyes are closed, the divine eye is activated, through which you can see everything happening across the creation.

This awakening of the third eye is what is called "Divine Vision Activation" or "Shiva's Third Eye." Veerabrahmendra Swami, using that third eye was able to see 700 years into the future and 700 years into the past and revealed many truths about the world.

Through that divine vision, one can also know what happened in past lives, what actions were done in previous births and how they are being experienced in the next births. You gain awareness about the 'law of karma'. Not only about yourself, you also understand the lives of others: Why is their life like that? Why is this person going through this? You understand everything. They attain immense wisdom because of which they go through a lot of transformation.

That's when one attains complete understanding which is what we call fully ripened Buddhahood or an evolved yogic state. That yogic state is attained by us. This is the deeper meaning behind what Patriji said, "The second leaf of Tulasidalam represents 'observation of the breath' or 'Anapanasati'. This awakens the divine eye and grants us Buddhahood, a fully evolved yogic state."

Eye of wisdom

Look, in the entire plant kingdom, no other plant holds as much value as the Tulsi plant. That's why Hindus grow it and worship it in almost every household. The Tulsi plant is considered sacred and immensely valuable. The two leaves of the Tulsi stem are called Tulasidalam and that is the name given to this sacred book.

This Tulasidalam has a pair of Tulsi leaves which represents two profound spiritual truths. We have already learned about the second leaf. Now, let's know the first leaf. Patriji said, "The first leaf is the root of the fire of wisdom. It awakens our Eye of Wisdom and gives us complete wisdom like that of the great yogi Seth, who was full of complete wisdom."

There are many great yogis, but among them, Seth stands out as an extraordinarily wise one. He further explained, "Only after the Eye of Wisdom is awakened one can attain the kind of complete wisdom that Seth possessed." Therefore, what is this Eye of Wisdom? How is it awakened or activated? Let us know this in Patriji's own words. "A human being has four types of eyes. 1. Physical eyes, 2. Mental eye, 3. Divine eye, 4. Eye of Wisdom."

1) Physical eyes are used to see the outer world.

2) The mental eye is used to see through the mind.

3) The divine eye is used to perceive other worlds and distant cosmic activities.

4) The eye of Wisdom alone, He said, is the path to liberation.

Then, let us know how we attain this eye of wisdom?

"When the mind, intellect, memory (chitta) and ego, these four aspects of the mind are completely merged into the

soul, such people are said to have attained the Eye of Wisdom. In a way, it means they have made the mind void."

Many people, while practicing meditation, say, "The mind should become void." The word "void" is often used by senior masters. Making the mind void refers to attaining a state of completeness. But this is not an easy task. The complete merging of the mind into the soul is something that happens only in the final stage.

Usually, when we "observe the breath", thoughts begin to subside, the mind starts becoming empty and the mind stops functioning. This is the state where the mind becomes inactive. Many think this is what "making the mind void" means. But making the mind void means the mind is completely dissolved into the soul. There is a big difference between these two.

By practicing "observation of the breath", thoughts stop at the initial stage and the mind becomes still. But as one continues practicing intensely and crosses various stages, eventually the mind dissolves into the soul which means there is no mind anymore.

Therefore, only those who do "observation of the breath meditation" can attain the Eye of Wisdom. This is not possible for those who do music meditation. Only through correct practice of 'observation of the breath', one can earn this eye of wisdom.

In meditation, first the mind is stilled, then it is purified, then it becomes completely pure and sacred. Gradually, the mind becomes void meaning it merges into the soul, that is when the Eye of Wisdom is attained. Such individuals are known as soul-realized beings. A human being's life becomes complete only when this soul-knowledge is attained.

Patriji also said, "If you know even one subject thoroughly, you will come to know all subjects" because every subject is inter-

connected with another.

If you want to expand your range of spiritual knowledge, first your intellect must blossom. That's why I always say to everyone, "First develop your intellect" and for that, you must come to Bhimavaram. If you don't come to Bhimavaram, your intellect will not grow even slightly, it will definitely remain the same. Only after practicing sincerely for several months will your intellect will expand.

Therefore, remember this well: Every subject is linked with another. That's why Patriji said, "Unless you pull the string, the cradle won't move." If you know one subject, you will begin to know many other subjects related to it.

For example, we spoke about idol worship for four full months - 120 episodes. Just imagine how many subjects are connected to that single topic! That's why Patriji said, "Unless you pull the string, the cradle won't move."

Patriji also said, "Every word carries a meaning. Within every word, there is a string. Once you understand that, you can analyze the meaning of any word. A person who lacks that capability is called illiterate."

People say, "I have read the book," but just reading is not enough. You must understand the meaning of each word in it. You may be giving spiritual classes, get felicitated but when asked the meaning of a single word, you are incapable to answer it and yet think, "We have become great people." It is called mugging up. If you continue this, can you really become learned scholars or wise beings?

If you can explain the meaning of every word you speak clearly and thoroughly, then you can be considered capable. Without that ability, you remain illiterate. Being felicitated is not the

measure of greatness. You are great only when you can explain every word in a way others can understand.

Before you teach others, you must first understand the subject yourself. If it doesn't make sense to you, how can you convey it to others? Many people are giving spiritual discourses every day, constantly checking whether they have conducted a session or not. But they should ask themselves, "Do I know the meaning of every word I used in my talk?" If you can explain the meaning of each term, then you are a great speaker. Otherwise, as Patriji said, "Such a person is still illiterate."

Patriji also said, "The word 'Dhyana' (meditation) became 'Chan' in China, 'Zen' in Japan, and 'Deen' in Arabic. All these came from the word 'Dhyana.'"

'Dhyana' means: Dhi + Yana = Dhyana

This means: Dhi is the intellect and Yana means journey. So, one who travels with intellect is in Dhyana. Meaning, one who meditates with awareness is a Buddha. One who lacks this awareness is considered ignorant. Buddha travels with a special awareness. Hence, he is also called the Drashta (the Seer).

This Drashta possesses the physical eyes, mental eye, Divine eye (third eye) and the eye of wisdom. The divine eye is associated with the Third eye chakra. Patriji also explained,

Control over external senses is called 'Damam', control over internal senses is called 'Samam'. Through samam the divine vision is attained and with that vision, one gains the ability to see everything.

Example: In the Mahabharata, Sanjaya used the divine vision granted by Krishna to see and report what was happening in Hastinapura. In contrast, Dhritarashtra was happy seeing with his mental eye.

Likewise, the Buddha also in his first watch of the night witnessed countless lifetimes; in his second, he knew the law of karma and in his third, he discovered the eightfold path for his question, "What can one do to be free from the cycle of karma?" All these could only be accomplished with a divine eye.

Furthermore, Patriji explained how the fourth eye known as the eye of wisdom functions.

For example, if smoke is rising somewhere, a person endowed with the eye of wisdom will know, without even seeing the flame, that "the smoke comes from fire." The ability to literally see the flame is attributed to the divine eye, whereas concluding the presence of fire by observing smoke is the work of the eye of wisdom.

He also mentioned that one who sees everyone equally with divine vision, one who doesn't cry is a scholar.

Ravana possessed the divine vision but did not have the eye of wisdom. Not only Ravana, but even Hiranyakashipu stopped at that stage. However, it is only the one who attains the eye of wisdom who ultimately secures liberation. Meaning, only acquiring the third eye does not automatically mean you have achieved liberation or fulfilled your goal. (1) Rejoicing at the acquisition of a "divine eye" and (2) Proclaiming oneself a great being are the actions typical of those who are still in ignorance. Thus, every individual must strive to attain the eye of wisdom! If you observe, all these accomplishments can only be achieved through right meditation, specifically by practicing "Observation of the Breath."

What is a meditative state?

"Anapanasati" means observing the incoming and outgoing breath. As a result of this practice, focus naturally settles at the tip of the nose, meaning, at the center of the eyebrows. This natural state is called the 'meditative state'. By continuing this practice, gradually the third eye opens, divine vision is attained and reaching this state is known as Vipassana. At this stage, the subtle body begins to release. That is, from within the physical body, another body emerges and travels through other worlds. Through these experiences, the Supreme Truth becomes directly visible.

Therefore, Patriji stated, "Anapanasati Vipassana is the one and only way. Apart from this, music or anything else has no value. All others are meaningless."

Let's know this in more detail.

When practicing "observation of the breath meditation", how does our focus settle at the center of the eyebrows? Let's know.

Only when the mind is placed on the breath, the thoughts begin to reduce and eventually, one reaches a thoughtless state. No other kind of meditation can lead to this state. Why is that? Let's understand clearly. Observe this, when you are angry, emotional or agitated, your breath becomes fast. In that condition, you can actually notice your breath quite easily. On the other hand, when you are peaceful and calm, the breath becomes so subtle that neither others nor even you can detect it.

It means we can understand that there is a connection between the mind and breath. When one is angry and excited, the breath is long and heavy. When the mind is calm, the breath becomes very subtle. Now, when someone new starts meditation, it

is natural for many thoughts to arise the moment they close their eyes.

If thoughts are too many, it means your mind is still a bit agitated. For example, if you are new to meditation and you close your eyes and when you think, let us assume that around 40 thoughts are arising per minute, in such a situation when your mind is in a restless or disturbed state, your breath reaches from the nostrils down to the navel and then stops. When thoughts arise, you cut them and observe the breath. Again, when thoughts come, you cut them and return to the breath.

As you continue doing this, you will clearly know that the number of thoughts gradually keeps decreasing. When your thoughts reduce from 40 to 20, your breath will rise only up to the chest area and return. If you place your hand on your chest, you will be able to feel the breath. As you continue, when thoughts reduce to around 10, your breath reaches the throat. When thoughts drop to around 5, the breath stays near the nostrils.

When thoughts completely stop, the breath slows down more and more until it becomes very subtle and settles at the center of the eyebrows. Meaning, there are no thoughts and even your breathing becomes so subtle that you don't notice it anymore. This state is called the "**meditative state**." That state is possible only through "observation of the breath meditation" not through any other method. The main reason for this is because of the connection between the mind and breath.

Many people ask, "Why should we do 'observation of the breath meditation'?"

Patriji said, 'observation of the breath meditation' means observing inhalation and exhalation. As a result of this observation, your awareness naturally settles at the tip of the nose - i.e.,

the center of the eyebrows." That state is the actual, right meditative state. Only in that state one will begin to receive energy.

When people listen to music during meditation, they assume "our thoughts have stopped, we have meditated." There the thoughts haven't stopped, the mind was merely diverted. That's all!

The same was also explained in the Bhagavad Gita.

**Shlok|| samam kaya-shiro-grivam dharayann achalam sthirah
samprekhya nasikagram svam dishash chanavalokayan
(B.G. 6-13)**

Meaning:- One who meditates should keep the body, neck and head straight and steady and fix the gaze on the tip of the nose without looking around in different directions.

Patriji also said the same. He said, "When you observe the breath, your attention naturally settles at the tip of the nose, that is, at the center of the eyebrows."

Patriji also conveyed what Lord Krishna said in the Bhagavad Gita but many people are misunderstanding it. Those who conduct meditation sessions often instruct saying, "Your body, neck and head must remain upright and unmoving. Don't even let your head touch the wall." Because of this, people sit trying hard to stay still.

If their head happens to move slightly or touches something, they think, "Maybe I'm not meditating properly" and adjust themselves again to stay firm and steady. But in the Gita, it does not mean "hold those three still."

In the Bhagavad Gita, every verse holds a deeper inner meaning. Body refers to the actions performed by the body, neck (throat) refers to the words spoken through the mouth, head refers to the thoughts produced by the mind. All three must be aligned.

Meaning, it is said that those who meditate must follow "purity in thought, speech and deed."

Purity in thought, speech and deed means whatever one thinks must be spoken. Whatever one speaks must be done. Remaining in such a state without allowing the mind to wander meaning, don't sit at home and think about the office and don't be at the office and think about home. Like that, be still and focus on the tip of the nose. This state is what is called meditation.

How can one attain this state mentioned in the Gita? Only by "observation of the breath meditation" not by any other means.

Therefore, Patriji while explaining the significance of Tulasidalam said, "When one observes the inhalation and exhalation, the attention gradually and naturally settles at the tip of the nose, that is, at the center of the eyebrows." By doing this regularly, the third eye slowly opens and divine vision is attained. This is called Vipassana, which means "to see."

He further explained, "As this practice deepens, the subtle body begins to separate. That means, from within this physical body, an invisible subtle body emerges. With that subtle body, you can travel to invisible worlds that can't be seen with the physical eyes. Because of the third eye opening and the subtle body emerging from the physical body, the Supreme Truth becomes directly perceivable and this is the very purpose of meditation."

Here, even when we say "Vipassana meditation," it is still nothing but "observation of the breath meditation." In Vipassana, they make you sit for hours and practice but it usually stops at the level of experiences; there is no wisdom. However, those who enter Patriji's path don't stop there, they keep evolving further and will gain more spiritual knowledge. Therefore, Patriji said, "The only technique that one must practice is 'Anapanasati'. There is

nothing else to do, everything else is meaningless."

When you come to Bhimavaram, if you make use of the opportunity to sit for five or six hours at a stretch while following proper food discipline and then continue the same practice after going back home, you will gain deep mastery in meditation. You will begin to experience everything that we are now discussing without you even realizing it. You will be surprised by these experiences, but when such things happen, there is no need to tell anyone. Whatever happens, you should remain unaffected, as if nothing has happened.

Also, no matter how many powers Lord Hanuman possessed, he lived as if he knew nothing. That's why it is said, "Only when others remind Hanuman of his powers, he will remember them."

Any human who practices intense meditation will certainly gain powers and attainments, they are inevitable. Whatever came to one human can come to any other. Therefore, even if such powers come, behave as though nothing has happened. Use them only to enhance your wisdom because just as their arrival is natural, their departure is also natural.

Based on the effort you put in to expand your wisdom and the intense longing, you will be given whatever is necessary for your growth. Therefore, there is no need to think, 'I don't have this' or 'those experiences have not come to me.' Many of you have already gone through certain experiences and realizations in your past lives. You have not come now just for those experiences, you have come to perform even greater tasks than that.

Experiences are just one stage. Gaining wisdom through those experiences is the next stage. Sharing that wisdom with others is the final stage, that is what is called 'Buddhahood.'

You have come to do that work. That is why you are showing interest in learning spiritual knowledge. You have not come just to chase experiences. So there is no need to think that those experiences are great or feel sad that you have not had them. Remember that they are not necessary.

Therefore, know that all these are only possible through 'observation of the breath meditation', not through music or anything else.

Patriji, through various messages in his books, has spoken about the greatness of 'observation of the breath meditation' which is 'Anapanasati.' In none of his books he ever said that the same benefits come through 'music meditation.' At least from this we should understand the greatness of 'observation of the breath meditation.' Now, let us know in which of Patriji's books and messages he explained the benefits of 'observation of the breath meditation.'

From the book '18 Guiding Principles'

(18 aadharsha suthralu)

All Pyramid Masters must transform their lives according to these 18 Guiding Principles! Must become an inspiration for society in all points.

(1)

"Right Meditation... Anapanasati... must be practiced regularly and make everyone practice."

This is the first and foremost principle known to all, practicing the right 'meditation' in the right manner.

Gautama Buddha, in his Noble Eightfold Path, laid down eight principles for acquiring knowledge:

1. 'Right Thoughts'
2. 'Right Desires'
3. 'Right Speech'
4. 'Right Discipline'
5. 'Right Livelihood'
6. 'Right Effort's
7. 'Right Concentration' and lastly
8. 'Right meditation.'

Why did he specifically say "Right Meditation"? Because, across the world, then and now, there are countless types of wrong meditations!

That's why Buddha strongly emphasized the need for right meditation.

That is why 'Right Meditation' is the first and foremost of the 18 Guiding Principles of PSSM - That is 'Anapanasati!'

'Ana' means inhalation, 'Apana' means exhalation and 'Sati' means to be with.

So, Anapanasati means being with your inhalation and exhalation (being with the breath). There should be no chanting of any mantra and no visualization of any form.

That is why Anapanasati Meditation is the right meditation. Only through this practice right wisdom arises, right spiritual powers are attained, right Samadhi state is experienced, right Divine Vision (third eye) is received, right astral travel (subtle body journey) happens and we become aware of our past lives.

We must practice this right meditation ourselves and make everyone else practice the same 'Anapanasati' meditation.

Meditation can be done at any time! Just sit comfortably, close both eyes and "observe the breath".

No need of chant (mantra) recitation, no form visualization, everyone must sit with closed eyes and meditate by "observing the breath" definitely for as many minutes as their age at least once a day.

At the very least, every person should practice meditation at least once a day. The more you meditate, the greater the results you will experience. Every person should sit properly, peacefully, with both eyes closed and meditate for as many minutes as their age, every single day.

This is the right method of meditation and it is the first and foremost among the 18 Guiding Principles of PSSM.

The book 'Tulasidalam-1'

Science of meditation...Science of the soul?

(Dhyanaashastram...atmashastram?)

Through meditation, we can experientially understand the ability to perceive both our past and future. This reveals the profound truth that we are eternal beings, who have taken on countless bodies and undergone innumerable experiences across infinite time. At last we will directly become aware of the following supreme spiritual statements:

"Ayam Atma Brahma" - This Soul is Brahman (the Almighty)

"Aham Brahmasmi" - I am Brahman (the Almighty)

"Tatva Masi" - You are that

"We are the eternal creators."

Such realizations represent the essence of "Atmashastra"
- the science of the Soul.

Only through '**observation of the breath**' we understand the science of meditation (Dhyana Shastra), and through the science of meditation we can understand "the science of the soul".

When one completely grasps this science of the soul, their speech, food habits, sense of touch, experiences and ultimately every aspect of their life begins to align in the right way. This overall alignment is what is called "Enlightenment" - the illumination of divine wisdom. This is what spirituality means!

"Science of the soul... All religions"

(Atmashastram ... sakala matalu...)

"Religion" means "oneness again." That is the true radiance of all religions, the ability to perceive and live with the awareness of oneness among all living beings. Every religion emerged

based on the complete truth of the "Science of the Soul" (Atmashastra). We all can attain unity with all religions only through the "Science of the Soul."

In the same way, we can realize that "we have no limitations of boundaries" through experiencing the soul. To experience the essence of the soul, we must be connected with the essence of breath. It means we must practice 'observation of the breath' which is the actual central point.

"Swan meditation" (Hamsa dhyanam)

"Swan meditation" means **'observation of the breath.'**

It is only through swan meditation that one becomes a Paramahamsa! Throughout creation, many have become Paramahamsas, many are becoming now and many more will become in the future!

Every woman, every man, every child must become a Paramahamsa. How does one become a Paramahamsa? One can become a paramahansa only through the swan meditation. It is only after becoming a Paramahamsa that true peace enters life. Only then comes bliss in life!

There is a popular notion that "a swan can separate milk from water."

Here, milk represents truth and eternity, while water symbolizes falsehood and impermanence.

Only through the swan meditation, we can know and discriminate between the eternal and the non-eternal (temporary), between the soul (Dehi) and the body (Deha). The one who completely separates the eternal from the non-eternal is known as a 'Paramahamsa'.

Saraswati Devi, the Goddess of knowledge and the source of all arts is depicted riding a swan. Through swan meditation,

meaning "Observation of the Breath", we excel in learning and master all forms of art. When one becomes an embodiment of swan, they become an embodiment of meditation. May we all become swan souls! Hamsah saranam Gacchami! - Brahmarshi Patriji.

"Control of the fluctuations of the mind"

(Chiththavritti nirodham)

Shifting the stream of thoughts in the mind from confusion and the loud mental noise into a state of calmness is what is called "control of the fluctuations of the mind." This state is attained only through '**Anapanasati**'.

As '**the control of the fluctuations of the mind**' begins to happen, 'vipassana' means divine experiences naturally commences. When the veil (cover) of the fluctuations of the mind is lifted, our true nature begins to be clearly known to us. The path of ritual worship (upasana) is limited. The path of vipassana is infinite!

"Six chakras" (Shat chakralu)

A human being does not possess just this physical body, there also exists a subtle energy body made up of a network of subtle energy channels, which is closely associated with the physical form. In fact, it is the physical body that is attached to the subtle energy body.

Before taking a new birth, a person, based on the karmas of their previous lives, prepares a corresponding new subtle energy body. This body enters the mother's womb and in a similar way, builds a new physical body.

This subtle energy body is composed of millions of energy channels. 'Nadi' is an energy tube or an energy channel. The spots where many such energy tubes meet are known as chakras. These can be compared to railway junctions or multi-road inter-

sections.

That means they are only central junctions within the energy channels network, nothing more. There are no actual chakras, lotuses or beejaksharas (seed syllables) located there. All that is just meaningless imagination, poetic interpretations created by immature meditators.

No matter how many chakras we might have, we don't want them. Within the subtle energy body, there are countless junction points of the energy channels. What is important to know is, when one practices '**Anapanasati**', the mind from time to time enters a thought-free state and as the mental doors of thought begin to disappear, cosmic energy starts flowing abundantly.

That pure, immensely powerful cosmic energy begins to purify the subtle energy body, which was previously impure due to past actions (karmas). This complete cleansing of the subtle energy body system is what immature meditators poetically refer to as "Kundalini awakening." But it is nothing more than that!

Through consistent practice of Anapanasati, once the entire subtle energy body system is fully cleansed, our 'divine powers' meaning 'the divine powers of the soul' begin to shine radiantly. The soul powers such as clear voice, clear audience, astral travel etc emerge gloriously which is called 'spiritual mastery' (siddhatvam).

In reality, 'Root chakra', 'Sacral chakra', 'Solar plexus chakra', 'Heart chakra', 'Throat chakra', 'Third eye chakra' and the 'crown chakra' (sahasra) are simply the words which refer to various mental states of a human being but nothing more than that.

The book 'Tulasidalam-2'

Future winner (Bhavi vijetha)

When "observation of the breath" is cultivated right from childhood, then the stage of youth unfolds smoothly, peacefully, gracefully, in a cultured way, with growth, full of enthusiasm, ever-fresh, filled with wonder and ultimately evolves into a path where every young boy and girl becomes a 'future winner'.

"Observation of the breath meditation" must become a habit in childhood itself.

The meditation that is cultivated during childhood begins to blossom and flourish during youth.

In "adulthood", it spreads fragrance and bears fruit. Then, the whole life becomes like "three flowers and six fruits",

"a life of eternal celebration and auspiciousness, a heavenly abode (residence) filled with green festoons and divine joy."

"Observation of the breath"

(Shwasa meeda dhyasa)

A human being wishes to conquer the world, but he is unable to conquer himself. He wants to correct others, but ends up becoming a fool who cannot correct himself.

Vemama said, "They have countless faults, but they think they are faultless, Oh Universal Lord, listen to this!" A human being desires to be greater than his neighbor through possessions, vehicles, ornaments and outward show.

But no one seems to think, "Why shouldn't I become greater than a Vivekananda? Greater than a Ramana Maharshi?" A human being is eager to become wealthy, but he doesn't even think of becoming wise!

Now, let us now bid farewell to such people. Let's create

new human beings! Let us sow the seeds of divine lives!

Now is the time for every person to remove the impurities within! Every human must strive to become a Vivekananda, a Ramana Maharshi and even greater than them, far greater than them!

We carry only wisdom with us to the higher worlds. All our wealth is left here on earth. So every human must make a firm decision to become wise! To accomplish all these, there is only one path that is the path of meditation, that is, **"observation of the breath"** meaning, **"Anapanasati"**.

Every person must spend at least one hour in a day, out of the 24 hours they have, for 'observation of breath meditation'.

Just as there is focus on parents, focus on spouse, focus on children, focus on job... They must also practice **'observation of the breath!'**

We must "observe the breath" - We must increase "the observation of the breath!"

Breath means "Swan!" (hamsa). To practice **'observation of the breath'** is to practice swan! To observe the graceful movements of the swan! To listen to the swan sound! To drink the nectar (amrit) of a swan! To rest in peace on the delicate feather-bed of a swan! To go on a journey with a swan!

"Crown of meditation"

(Dhyana kireetam)

Devotion is not yoga - it is a disease!

Karma (action) is not yoga - it is duty!

Wisdom is Yoga - wisdom Yoga!

Meditation is Yoga - Raj Yoga!

A crown is a symbol of royalty and authority. Worldly kings wear gem-studded crowns. But yogis decorate themselves

with the crown of meditation!

Sri Venkateswara Swami is a marvelous Yogeshwara, one who, through immense yogic practice became the bearer of the crown of meditation.

What a vast difference exists between worldly monarchs and meditative monarchs! The so-called worldly kings are themselves full of restlessness, how can they give peace to others? No matter how many kingdoms or riches they possess, they remain dissatisfied!

The kings of meditation meaning, for those who live with **"observation of the breath"**, the beginning, middle and end is all filled with peace! They also have the ability to make everyone who comes near them peaceful!

Every person must become a crowned monarch of meditation!

Let all walk in the footsteps of great yogis like the Lord Sri Venkateswara Swami. That alone is the true desire of Sri Venkateswara Swami! "Hoping that the devotion in Tirumala may soon transform into dedicated Raj Yoga practice rooted in steadfastness..."

The book 'Tulasidalam-2'

Wisdom through meditation! Liberation through wisdom!
(Dhyanan jnanah! Jnanan mukti)

Liberation through wisdom! **(Jnanan mukti)**

This is a great sage Kapila Virachita sankhya sutram. Liberation from suffering is possible only through soul-knowledge. Likewise, soul-knowledge is possible only through meditation. That is why we must fundamentally affirm: 'Dhyanan Jnanah!' - wisdom arises from meditation! liberation arises from wisdom! Firstly meditation means to still all thought fluctuations; then, in succession, the divine eye is awakened. Meditation is possible only through 'observation of the breath'. The rest is up to you! Go ahead and cultivate your golden harvests!

"Meditative churning" **(Dhyana madhanam)**

Meditation is an endless journey.

Meditation is an incomparable treasure.

Wisdom is the divine blessing that arises from meditation.

To attain wisdom, one must engage in uninterrupted meditation practice!

Churning means whisking!

Whisking means continuous practice!

Meditative churning is the very process of wisdom-churning!

Meditative churning is the life-journey of the wise.

Meditative churning is the ultimate destination of every-

one. So, let us all meditate, let us all gain the right wisdom. So, let us all engage in continuous meditative churning!

Let us churn for wisdom in the depths of meditation.

Let us make this birth the final one!

"Paramahasa"

There are only two things which a human being must follow in this human birth. One must be given up and the other must be taken up.

What must be given up is violence! Violence turns a human being into a demon. What must be taken up is swan! (hamsa). Swan means the breath! The breath transforms a human being into a divine. Every yogi is a Paramahamsa! Only those who engage in daily yogic practice can become Paramahamsas. Therefore, let us practice "observation of the breath."

"Meditation energy"

(Dhyana shakti)

Everything that exists in creation is energy! Every single thing is a concentrated form of a unique consciousness, a higher power!

In truth, we are not just the physical body that appears externally. We are compressed energy wearing the veil of grossness. A veil always carries darkness. But once that veil is lifted, all that remains is light! Then, all that exists is the brilliant radiance of life-energy! All that remains is the wondrous grandeur of life-energy!

The time has come to realize that we are warriors hidden behind a veil! The moment to tear off that veil has arrived! The power to bring forth that veiled warrior into the light lies only in meditation. When the meditation energy is awakened, the illusion

of the veil dissolves in seconds, our true nature reveals itself and our life-energy begins to expand and flourish! Through meditation energy our will power grows immensely. This very meditation energy is the source of creation across all the cosmos! It is this meditation energy that has the potential to turn a human into the Divine!

Everyone desires bliss. True bliss is found in truth and the truth is realized through meditation and meditation is rooted in the breath. So, 'observation of the breath' can transform even a hundred-year human lifespan into a thousand-year eternal harvest!

Meditation energy removes the eightfold poverty of humankind and grants them the eightfold spiritual accomplishments. This energy intensifies through meditation practice and that practice is nothing but "**Anapanasati**" Vipassana meditation.

The sole mission of the Pyramid Spiritual Societies Movement, India is to make every person a being with meditation energy. Their one and only diamond intention and aspiration is, "Everyone must receive this meditation energy, everyone will receive it and each one, in turn, will share it with others and help spread it everywhere."

Only two things exist!

(Unnavi rende)

Devotion is not yoga, it is a disease! Karma (action) is not yoga, it is righteousness (dharma)! Jnana is yoga, it is Jnana Yoga! Meditation is yoga - Raja Yoga!

Let us remove the disease! Let us live by righteousness every day! Let us practice the yogic practice! There are two main paths to practice Jnana Yoga:

1. Reading spiritual books
2. Being in association with the wise.

Adi Shankaracharya said, "In all the three worlds, association with the wise is the boat that helps one cross the ocean of worldly life."

Patanjali Maharshi said, "Tapas (meditation), reading spiritual books and surrendering to the divine, all together form kriya yoga." There is only one Raja Yoga path and that is '**Anapanasati**', **which means "observation of the breath."**

There are only two paths of Yoga and there are only two essential principles to them:

1. Jnana Yoga Principle : Valid in all times and worlds, "You create your realities and life situations."

2. Dhyana Yoga Principle: "Observation of the breath" that is 'Anapanasati'.

"Poojyaya Raghavendraya!"

"Tanunath trayate iti Tantrah" - meaning, the yogic practice that involves actions performed through the body is called Tantra.

"Manunath trayate iti Mantrah" - meaning, the practice done with the mind, that is, with the soul, is known as Mantra Shastra.

The chanting of seed syllables (Beejaksharas), since it is done using a physical organ, the tongue, is a part of a tantric practice!

When the external expression of the soul, the thoughts in the mind, becomes void, the inner form of the soul, the divine eye is awakened. Through this awakening, one experiences everything directly, non-dually and intuitively. This alone is what is truly called a "Mantra."

The founder of Mantralayam is Sri Raghavendra Swami. Mantralayam is a center for meditation, a place of yogic vision. To

call it anything else is absurd (non sense)!

Whether one is a layperson, a scholar or a great yogi, there is only one path for all that is, "Chittavrtti Nirodhah" - the control of the fluctuations of the thoughts in mind. The one and only technique to attain that is Anapanasati, meaning **"observation of the breath."**

As for the intensity of practice, a layperson may need ten doses, a scholar may need five, a yogic master may need only one. But regardless of the person, the path remains the same. Only the intensity of the practice varies.

Sri Raghavendra swami attained realization himself and then showed the path of realization to others. Simply performing rituals and worshipping his idol will not bring any benefit. Even chanting his name a thousand million times saying, "Pujyaya Raghavendraya" will not please him in the slightest.

Only through one's meditation practice and only if one's studying soul-knowledge, he will accept it as worship.

It's time to stop the noise of the mouth that means: keep the mouth shut.

Stop the restless karma gestures that means: fold both legs, sit down in one place. Disconnect from the eight directions, close both eyes and now begin the inward journey of "observation of the breath!"

This is what Sri Raghavendra Swami practiced in his own life and made a few others practice during his time. Now the time has come...for the entire world to follow him! Let each and every one of us become like Raghavendra Swami.

"Lord Hanuman!"

(Vaayuputra Anjaneyaswami)

"Vayuputra Anjaneya Swami," this word usage has the entire message about meditation in it.

Vayuputra (Son of the Wind God) symbolizes the practice of "**Anapanasati**" meaning, "**observation of the breath.**"

'Anjanam' refers to the divine eye (third eye) and 'Anjaneya' means the one who possesses the divine eye. Swami signifies one who has attained nirvana (liberation).

The awakening of the divine eye is known as Vipassana. Therefore, in the phrase "Vayuputra Anjaneya Swami" lies the complete information about meditation: Anapanasati, Vipassana and Nirvana.

Also, it is important to notice that Lord Anjaneya engaged in reading books.

"Meditation drum!"

(Dhyana bheri)

That Lord Shiva is fully dedicated to meditation. Meditation is the very birthplace of Lord Shiva! Meditation is his constant journey. Meditation is his message!

Shiva is the Three-eyed one, it means he has three eyes. Everyone has two eyes. But only the meditators will have that third eye. That third eye is the Eye of Meditation - the Eye of wisdom.

In the hands of Lord Shiva there is the drum (damarukam). Through that drum, the Lord Shiva is continually sounding the "Meditation drum".

Saying what? "Oh dear one! Sit in meditation! Close your two eyes and sit. Interlock your fingers, "**observe the breath!**" Be filled with bliss! Become Shiva! Become one with Supreme

Bliss!" This is the divine message he is giving us.

He is even saying, "Am I not meditating? Am I not seated in meditation? You also must meditate. How wonderful it would be if you also sat!

Awaken your soul! Trust the meditation!" In this way, Lord Shiva is always giving his divine message.

To that great being, who has made it his mission to forever play the drum of meditation, the only true offering we can give is the awakening of our own divine eye. That alone is right devotion! That alone is right worship! That alone is the right prayer! That alone is the right surrender! So, shall we now rise and play the Meditation Drum?

"Divine eye!"

(Divya chakshuvu)

A human being has four types of eyes: 1) The physical eyes, 2) The mental eye, 3) The divine eye (the third eye), 4) The eye of wisdom. The "Divine Eye" means the eye of meditation. The eye of meditation is that which manifests when all the fluctuations of mind are stilled. The eye of meditation is the forerunner (something that indicates the approach of something) of the wisdom-eye. Those who have fully blossomed this wisdom eye are the highest and best of all beings or the Buddhas!

Among the six chakras in a human being, the sixth one is the third eye chakra. This third eye chakra is the seat of the eye of meditation. That is, the bhrumadhya (the point between the eyebrows).

To activate this Meditative Eye - the Divine Eye - there is a switch located just beneath it, the nostrils! Observing the flow of breath in and out through the nostrils is the act of pressing that switch. This is called "**Anapanasati**" which means "**observation**

of the breath." Then, immediately the meditative eye is activated.

Lord Shiva is called mukkanti, meaning the Three-Eyed One. That means he possesses the fully awakened Divine Eye. It means, he is the supreme yogi.

Every human being born on this earth must become a three-eyed one!, that is the self-duty (Swadharma), that is the self-rule (Swarajya). Only then comes freedom, self-existence (Swayambhu), and self-radiance (Swayam Prakasha).

Until then, we are dependent on others, living on other's food; we are under external rule; it is a world of darkness. It is like the blind leading the blind or like a blind bull falling into a field!

So, shall we speed up? Shall we begin the journey of meditation? Let's not delay even a second! Now that the goal and the path is known, let us begin the journey. The goal is the divine eye (third eye), the path is 'Anapanasati' meaning, "observation of the breath" and the journey is the practice of meditation.

The one and only mission of Pyramid Spiritual Societies Movement, India is to make all beings on earth possess the eye of meditation. This is their sole diamond intention (vajra sankalpa).

"Meditation world!"

(Dhyana jagat)

"Observation of the breath" - Dhyana Yoga (Meditation Yoga).

To focus on the task at hand - Karma Yoga.

To focus on truth - Jnana Yoga (Yoga of Knowledge or wisdom).

To focus on the scientific perspective - Vijnana Yoga.

To focus on the right speech - Buddhi Yoga (Yoga of Intellect).

To focus on self-confidence - Pragati Yoga (Yoga of

Progress).

To focus on the soul-surrender - Bhakti Yoga (Devotional Yoga).

To focus on the right food - Arogya Yoga (Health Yoga).

To focus on non-violence - Dharma Yoga (Righteousness Yoga).

To focus on family duties - Samsara Dharma Yoga (Family Duty Yoga).

To focus on mutual cooperation - Sangha Dharma Yoga (Community Duty Yoga).

To focus on cleanliness of surroundings - Poura Dharma Yoga (Civic Duty Yoga).

To focus on individual justice - Raja Dharma Yoga (Governance Yoga).

To focus on compassion towards beings - Karuna Dharma Yoga (Compassionate Duty Yoga).

To focus on the Guru's word - Shishya Dharma Yoga (Disciple's Duty Yoga).

To focus on daily discipline - Guru Dharma Yoga (Guru's Duty Yoga).

To focus on freedom from suffering - Buddha Yoga.

To focus on universal friendship with all beings - Maitreya Buddha Yoga.

"Observation of the breath" - Dhyana Yoga (Meditation yoga).

"This entire world arises from meditation." (Dhyanam MOOLAM IDAM JAGAT)

"Liberation in the subtle!"

(Sukshmamlo moksham)

A human being is not one but two: The body (deha) and the Soul (dehi). One is gross, the other is subtle. The gross is made of nature (prakriti), the subtle is of pure consciousness (purusha). The union of Prakriti and Purusha is what we call the individual soul (jiva). Therefore, the individual soul is in duality and ignorance.

In the gross aspect, desire and sensual enjoyment exist. But in the subtle aspect, there is liberation. If one focuses only on the gross, then desire and worldly pleasures are attained occasionally. But those who have attained liberation truly experience the fulfillment of worldly enjoyments fully.

Therefore, where does the complete well-being of an individual soul lie? It lies in knowing that "this individual soul is two that appear as one." Meaning, one must know about the gross and subtle in depth.

All of this is possible only through meditation. Meditation is possible only through "Anapanasati."

"Govinda in Meditation!"

referring to Lord Venkateshwara in meditation.

(Dhyana Govindam)

"Go" means the senses.

Gopala refers to the one who has brought the senses under his control.

There are six senses - five are outward-facing (sight, sound, smell, taste and touch) and the sixth is inward-facing - the mind. He who brings all six senses under his control is Gopala. Only one who lives in soul-experience can become Gopala. Only

then the senses which are under control begin to offer joy and peace!

Until then, the senses remain in an unlimited state. But, after experiencing the soul, after the awakening of the soul light, the senses become limited. It is in the limitation of the senses that supreme joy and peace are possible!

Patanjali said, "Yoga is the cessation of the fluctuations of the mind" (Yogah chitta vritti nirodhah).

The only way to stop these fluctuations (chitta vrittis) of the mind is through pleasant pranic awareness or through "Anapanasati" or through "**observation of the breath**" or by becoming the children of air that is, by becoming marutiputras (sons of the wind) it means becoming one with the life-force.

"Go" means the senses! "Govindam" means the soul element which is the ultimate source of the senses and nature. When people chant "Govinda! Govinda! ", they are actually saying "soul! soul!", reminding themselves of the soul. Lord Venkateswara of Tirupati is called Govinda.

Lord Venkateshwara practiced meditation! He expects all of us to meditate! Venkateswara Swami will no longer tolerate anything other than meditation, not only in Tirupati but throughout the entire world.

"It's not the bald heads he wants, it's the thoughts!" What needs to be surrendered is not hair offerings, but the impure tamasic and rajasic qualities within us! Everyone must always follow the path indicated and the commands issued by Lord Venkateswara..

The book 'Tulasivanam'

"Priest to an enlightened being!"

(Poojari to Purnatma)

"Priest!" (Poojari)

One who plucks and makes others pluck leaves and flowers in the name of "devotion" and harms nature. Like the children playing with toys, he is a grown-up child playing with idols, the bigger toys.

"Chanter of sacred chants!" (Mantropasakudu)

One who believes in spiritual practice. Someone who has grown a little, who has let go of playing with idols. Knowing that "all powers lie within himself," he is a courageous seeker who undertakes extremely difficult practices to bring those inner powers out.

"Vedantin!" (Vedhanti)

"A scholar who does not harm nature." Though he has realized the truth of the Soul and knows that all powers lie within him, he is a fool who, without doing any meditation practice to bring out those powers, becomes enchanted by his own vocabulary and eloquence (oratory skills).

"Meditator!"

(Dhyana sadhakudu)

A true and clever person. One who has grasped that "all powers lie within himself" and immediately immerses himself fully in the meditative practice required to bring out those powers that is "**Anapanasati**" means "observation of the breath."

"Avadhuta!"

One who has advanced in meditative experiences. He constantly goes to the other worlds in his subtle body. However, he pays no attention whatsoever to the physical worlds or the people around him. The madmen of this world consider him a "madman."

"Siddha!" (Siddhudu)

One who has reached the pinnacle of meditation and attained the eight supernatural powers (Ashta Siddhis). The world fears and gets surprised looking at his powers.

"Buddha!" (Buddhudu)

One who is in his final birth. one who shows the path to both Siddhahood and Buddhahood for all. He constantly engages in meditation and the teaching of spiritual knowledge. Meditation must be completed to become a Siddha. To become a Buddha, one must constantly practice both meditation and has to teach spiritual knowledge.

"An enlightened soul!"

(Okanoka purnatma)

One who has permanently become a 'star' in the Satya Loka, continuously creating new fragmented souls from within himself. He sends them into the cycle of birth and death and takes care of them until they also become Buddhas.

The book "Pyramid jnana navaratnalu"

"Breath is only guru!"

(Shwase guruvu)

Practice begins with the Guru. Where there is no Guru, there is no one to guide - no one to tell what to do, how to do it, when to do it, where to do it, what to do, what not to do when and what not to do where. The one who shows and explains all this is

the Guru.

Only the guru tells, "Do this, don't do that. Don't do it this way, do it that way. Use this kind of cement, use this type of sand."

Likewise, in spirituality also, what should one do if one wants to know that "The soul is the Supreme Brahman (the Almighty)." They are saying that "This body is a temple", one has to first go to a guru and ask, "what should I do to experience this?"

In the Bhagavad Gita, Lord Krishna said:

**Shlok|| tad viddhi pranipatena pariprashnena sevaya
upadekshyanti te jnanam jnaninas tattva-darshinah
(B.G. 4-34)**

Meaning: "Tat viddhi" means to Know that Truth, the nature of that Truth, the shape of that spiritual knowledge and the path to reach it and everything! Know the truth by offering full prostration (pranipatena), by asking good questions (pariprashnena), by serving the Guru (Sevaya), it means if the Guru says, "Massage my feet," do it. If he says, "Bring me vegetables," bring them. Whatever the Guru asks, one must do it.

When one serves a Guru, the Guru teaches what spiritual knowledge is and how to attain it? Because the Guru is one who has already attained that knowledge.

Also, a guru is the one who has attained wisdom - a wise being, a seer of Reality (Tattva Darshi) who tells all these. That's why we must offer full prostration to the Guru, go to a Guru, ask good questions and serve the Guru. Then the Guru teaches spiritual knowledge and everything - What to do, what not to do, how to do it, how not to do it, when to do it, and when not to do it. He explains it all. Therefore, the chapter of spiritual practice (sadhana prakarana) begins at the Guru only, right?

Therefore, in this chapter of spiritual practice one must first know: Who is the Guru? What is the Guru? Means, one must know that "the breath is the Guru."

There are two journeys in life: 1) The Worldly (External) Journey. In this journey, we must ask questions to outsiders. 2) The Spiritual (Internal) Journey. In this path, we must ask the one who is inside. So, who is inside? As far as we know, the one thing we are aware of inside us is our breath. We know it comes in from the outside to the inside and goes out from the inside to the outside. Hence, in this spiritual journey, breath is the Guru. This is what spiritual science teaches! The Pyramid Spiritual Societies emphasize this profound and foundational meditation and soul-wisdom principle: "Breath is the Guru."

It is not Subhash Patri who is the Guru. It is not Gautama Buddha who is the Guru. It is not Sri Ramana Maharshi who is the Guru. "You are your own Guru and your breath is your Guru!"

"You" refers to your mind, the mind only is the disciple! The breath is the Guru. The disciple should sit near the Guru. The disciple must sit at the feet of the Guru. It means the mind must sit near the breath. Those who practice Hatha Yoga seriously will sit in Lotus posture (padmasan). Those who are not trained in yoga can simply sit in a comfortable posture.

With whom are we sitting in a comfortable posture? With the Guru! Who is the Guru? The breath is only the guru. Therefore, there is no need for any person here!

"Only the breath is the guru!"

(Shwase guruvu! Shwase guruvu!! Shwase guruvu!!!)

To what extent have we come? We have now reached the core principle that "the breath itself is the guru." we have arrived at the truth of that yoga. This is the fundamental meditation prin-

ciple, to become one with this guru called "breath". You know what breath is, it is inhalation and exhalation. These inhalations and exhalations were referred to as "Ana" and "Apana" by Gautama Buddha in the ancient Pali language of his time. Therefore, we must unite with this breath, we must connect with the Guru, we must unite with the Guru. This union with the breath, this merging into the life process of inhalation and exhalation, this oneness with the breath-Guru is what Gautama Buddha called "Anapanasati." He got to know who the Guru is. He taught the entire world, "Become one with the Guru!"

Gautama Buddha went to many people - Taraka Rama, Uddaka Ramabhadra and many others. They said, "Mantra is the guru, just keep reciting the Upanishads and keep thinking about them." Many gurus gave him many such teachings. Some said, "Hold your breath tightly," "Concentrate the mind on chakras" and "concentrate between the eyebrows." All sorts of instructions were given. Poor Buddha practiced all of them seriously. It took him five and half years just to know what is wrong and what is right. In the end, he concluded, "This is wrong, that is wrong." Finally, he observed his simple, natural and subtle breath without any kumbhaka (breath retention), just on the natural inhalation and exhalation. That is the practice of '**observation of the breath**', **that is Anapanasati.**

Immediately, in the first watch of the night, his third eye opened.

In the second watch, through that third eye, he came to know about the chain of births and the sequence of karmas.

In the third watch, he realized that the suffering in this world arises due to desire and that desire arises from ignorance and that ignorance ends through soul-knowledge. He discovered

the Eightfold Path as a means for attaining soul-knowledge. He found the solution to overcome suffering! After realizing this, for the rest of his life, he taught Anapanasati meditation to everyone.

"I practiced 'observation of the breath mediation' by observing the simple, subtle and natural breath. Nothing else should be done. Don't chant mantras. Don't repeat 'Rama, Rama.' Don't meditate on the idol of Rama. Don't focus on the face of any particular guru. Don't strain your eyes. Don't hold your breath tightly and do kumbhaka (breath retention)." He explained all these should not be done and emphasized on only one thing to be done. That is 'observation of the breath' which is 'Anapasati.' Because breath itself is the Guru! Buddha himself declared, "I am not the Guru." He said, "Appo Deepo Bhava" - "Be a light unto yourself." What does that mean? It means, he said, "I am not the light. Your breath is your Guru."

Therefore, the core principle of Pyramid Spiritual Societies is: "Breath is the Guru." This is where we differ from the rest. Everyone knows, "The Soul is God," "The living being is itself God," "The Body is the Temple," but not about the real Guru!

Only the guru gives education. Without the Guru, blind education prevails. The whole world is like a blind bull fallen into the field, that's the condition! Why is the bull blind? Because the actual thing is missing here. "Everything is there, but Saturn is in the son-in-law's mouth." This proverb means: All the truths are known, yet the Guru is unknown! For us, "Breath is the Guru." Not Omkara, not the Gayatri mantra, not the namaaz, not even loudly chanting "Lailaha illa Allah" - none of these are the Guru! You may go to Mecca but the Guru is not there. You may go to Kashi (Varanasi) but the Guru is not there either. Then where is the Guru? The Guru is right within our nose!

That's why Annamacharya said, "God resides in the breath" and "There is a treasure hidden in the body's breath." See? He knew this secret! "There is a treasure hidden in the body's breath" and "God resides in the breath" this secret is known to all yogis. Valmiki also knew it. That's why he said, "become a son of the wind, become a child of air! Become a maruti putra!" Gautama Buddha called it "Anapanasati." Therefore, the statement "Breath is the Guru" must get filled in every atom of our being. Whenever you seek guidance, return to your breath. That means enter into meditation. That means observe the breath. One must go into '**Anapanasati.**' Close both eyes! Fold both hands! Cross both legs! Still the mind and "**observe the breath.**" Breath is the Guru! "**Observation of the breath**" is only the union with the Guru! This must become a consistent practice.

The book "pyramid satya vakkulu"

"Eyes!" (Chakshuvulu)

A human being has four eyes. The first is the 'physical eyes', the second is the 'mental eye', the third is the 'divine eye' and the fourth is the 'eye of wisdom'.

To attain the divine eye, one must be able to close the first two eyes. As the mental eye closes, the divine eye gradually opens. The only path for the mental eye to naturally close by itself is 'Anapanasati'. The initial spark of the divine eye is known as 'Vipassana'. Only when the divine eye is used accurately and scientifically, the eye of wisdom opens.

The eye of wisdom exists to attain soul-knowledge. Those who have awakened the divine eye immensely are called the 'divine beings'.

"Chitta Vritti Nirodha!"

Diverting the continuous stream of thoughts and the chaos of the mind into a state of calmness and inner silence is known as 'Chitta Vritti Nirodha.' This state is attained only through "Anapanasati", which means 'observation of the breath'.

As Chitta Vritti Nirodha begins to happen, Vipassana also begins. Vipassana means divine experiences. As soon as the cover of mental fluctuations (chitta vrittis) is lifted, our true nature starts becoming clearly known to us.

The book 'Anando bramha'

"Time utilization!"

(Kaala viniyogam)

When travelling by bus from home to office, there is often nothing worth seeing on the road. But if one closes their eyes and "observes the breath," how much joy they can experience in that half an hour!

People who don't know this think, "Life is boring, this half an hour is boring, this stupid journey is boring" and they sit in the bus cursing the driver, cursing fellow passengers and wasting their energy, sinking into frustration and fatigue (tiredness).

But those who know the 'science of enjoyment', who are familiar with the 'science of meditation', who have known the 'science of bliss', what do they do? As soon as they board and sit in the bus, they decide, "Now I will immerse myself in the wonderful enjoyment called meditation" and close their eyes and "observe their breath" or they might take a book or start reading the Bhagavad Gita.

Wherever we are, every moment presents us with various ways to live joyfully. Whether at home, on the bus or in the office. Even during free time at work, one can meditate for ten

minutes, read a book or listen to a music cassette. Even that little time can give immense joy! It can provide great energy! These are all little tips.

"Everything is a science! Every detail is a science!"

(Pratheedi oka shastrame! Pratheedi oka scienceye!)

Even something like "how to do recording?" is a vast science! It's an art, a skill, a science! Then, when there is a science behind every small thing, how can there not be a science for the most wonderful question: "How to live life joyfully?" Indeed, there is!

We wake up in the morning, then lazily lie back down again. We sleep another hour and yes, it feels good! But instead, if we get up, take a bath and sit for meditation, the joy is even greater than the pleasure of lying down for an extra hour, if we immediately bathe, close our eyes and practice meditation of **"observation of the breath"**, the stilling of mental activity leads to such bliss, it is pure Brahmananda!

Likewise, we might do something to feel good and it brings some joy. But what if we use that same effort, that same energy, in a different way and are receiving even greater joy then shouldn't we do that task?

At this point, I'm reminded of Sri Ramakrishna Paramahansa. He spoke about three types of joy: 'Vishayananda!', 'Bhajananda!' and 'Brahmananda!'

'Vishayananda' means the joy from sense pleasures, like coffee, idli and other such enjoyments. 'Bhajananda' means the joy of listening to good music. 'Brahmananda' means the bliss of being fully absorbed in one's own inner self. 'Bajananda' gives more joy than 'Vishayananda.'

But 'Brahmananda' means the bliss experienced in the state

of samadhi, which occurs when the mental activity is silenced through meditation and it is a thousand times greater.

Therefore, at every opportunity, we should reach for the highest bliss available. So, instead of rolling around lazily for an hour in the morning, if we spend that time in meditation, if we practice 'observation of the breath', how deeply blissful that hour can be?!

The Book 'Arogyame mahabhagyam'

"Turn the chariot back!"

(Bandini venakku thippu)

Gautama Buddha once went out of his royal city. For the first time in his life, he saw sickness, he saw an old man, he saw death and he saw a beggar. He asked his charioteer, "Will I also grow old?" The charioteer replied, "Yes, my lord." "Will I also die?" "You will, my lord," he said. Immediately, Buddha said, "Turn back! Turn the chariot back! I have seen what I needed to see. Now, how do I protect myself from all these? How can I remain untouched by old age and death?" With that thought, he set out on the path of meditation, wandering far and wide in search of the way.

But he thoroughly practiced that incomplete spiritual knowledge and clearly came to know "This is not the complete spiritual knowledge." Having definitely known that, he discovered for himself an extraordinary spiritual wisdom. Through the profound practice of **Anapanasati** meditation, that is, **"observation of the breath"**, he awakened his third eye and came to know, "I am not this body." He came to know that the soul existed even before birth! He had known, "That the soul is present in the middle, it is that soul which energizes life. That life-force is none other than him! That energy itself is him!"

That's why he became free from sorrow. He discovered the path to liberation from sorrow. He found the path to freedom from suffering and the path to freedom from disease.

The book 'Arogyame swiyavaram'

"Observation of the breath!"

(Swasa meeda dhyasa)

Every single day, by closing both eyes and 'observing the breath' for one or two hours, we channel a tremendous amount of 'cosmic energy' into the body. When this is done, this physical body can remain intact for even millions of years. This physical vehicle, which is formed out of 'cosmic energy' must continuously receive that same 'cosmic energy'. The purpose of 'Anapanasati' is to supply this cosmic life energy 24 hours a day. If we desire wonderful health, the practice of 'Anapanasati' is fundamental.

"Mummdivaram Balayogi!"

Mummidivaram Bala Yogi lived for many years without any food at all, sustained purely by life energy, yogic energy and the power of meditation. Even today, many people in the Himalayas are living without any food. So, in reality, food is not essential. What is needed is, the continuous supply of cosmic energy to this wonderful physical body. Therefore, the first and foremost food is life energy - cosmic energy!

The method of supplying this cosmic life energy to the body is "Anapanasati". Therefore, the first and foremost principle of health is: Filling the body with cosmic energy through 'Anapanasati'.

"Cosmic energy!"

(Vishwamaya pranasakthi)

First and foremost, one must continuously supply soul-energy to the physical body every moment and every experience. Through 'Anapanasati', one should receive the wondrous cosmic energy for as many minutes per day as their age in years. From morning till night, one should drink plenty of water to keep the physical body well-hydrated. Along with that, occasionally, one must definitely eat small quantities of good fruits and pure sattvic food.

"Health begins with meditation!"

(Arogyam dhyanamthone modhalavutundi)

We must remember that this science of health begins with meditation. Let's know the A, B, C and D of meditation: A stands for "Anapanasati" - "observation of the breath". B stands for 'Chitta Vritti Nirodha' which means emptying the mind. C stands for invoking the wondrous 'cosmic energy' into oneself. D stands for Divine Eye Wisdom - direct soul-experience.

"The mind must become empty!"

(Mind khali avvali)

So, when the mind becomes empty through 'Anapanasati', immense cosmic energy begins to flow in. Whenever we need life energy, we must practice Chitta Vritti Nirodha. The path to achieve that is 'Anapanasati'. Therefore, that wonderful life energy, the "C", can be drawn in at any time. We can receive the cosmic energy at any time.

I eat very little. Every month, I travel thousands of kilometers every month, speak millions of words and engage in discussions with millions of people. How am I able to do so much work? It is only due to the immense strength of spiritual science otherwise, it would be impossible!

The book 'Madhavaseve - Manavaseva'

"Pyramid principles are the ideal principles for humanity!"

(Pyramid sutrale manavaliki adarsha sutralu)

My dear friends, let us all observe the breath. Let us close our eyes. From this very moment, let us begin 'observation of the breath'. From this very moment, let us become vegetarians. From this moment on, let us grow trees. From this moment, let us teach everything to everyone. Today, you have learned the meditation practice, now teach it to everyone. Today, you have become a vegetarian, now make everyone a vegetarian. Today, you've learned that "trees should not be cut", so teach that to everyone. Let us teach all these to everyone.

Let us do it! Let us make others do it! The more we do, the more power we receive to make others do. Both are interconnected. One depends on the other.

"Teaching is the best way of learning." -Brahmarshi Patriji

The book 'Shwasa vijnana jyothi'

"It is the science of breath that was taught!"

(Shwasa vidyane prabhodincharu!)

In the ancient days, in the Gurukulas, it was this very knowledge that Vasistha taught to Rama and Sandipani taught to Sri Krishna. That same knowledge is what we are reintroducing today! Saying that "truth was different back then" and "truth is different now" is laughable. Truth is always one and the same! Truth is beyond time, place and circumstance. Just as today's Pyramid masters are teaching everyone the Anapanasati - 'Ana' means inhalation, 'Apana' means exhalation and 'Sati' means being in union. Thus, "Anapanasati" means 'observation of the breath'. That same meditation was taught to Sri Krishna by Sandipani, to Sri Rama by

Vasistha and to Sri Hanuman by Anjanadevi. Then, now and forever, it is the same eternal truth of meditation.

The book 'Jnana kshetram'

"Field of Meditation!" (Dhyana kshetram)

My dear friends! Meditation is the foundation of wisdom. The field of meditation is the most fundamental space. The field of meditation is very, very simple. Just be with the breath, the mind becomes empty... that's all! Meditation is simple. The field of wisdom is infinite.

The 'field of meditation' - Close both eyes, lock your hands together, observe the breath, the mind becomes pure. That's all!

The 'field of the soul' is very simple. The 'field of meditation' is very simple. Just two steps: 1) Sit in a firm and comfortable posture, 2) Begin breath awareness and keep practicing. The mind becomes purified and all mental fluctuations (chittavrittis) are controlled. After that, everything will be known.

So, my dear friends! Let us know the 'field of wisdom'. It is vast and ever-expanding. We must keep learning constantly, moment to moment. Learn from everyone, teach everyone. Let's give a big round of applause to the 'field of wisdom'! And let's give an even louder applause to the foundational 'field of meditation'!

- Brahmarshi Patriji

The book 'Anapanasati'

"A method to practice Anapanasati!"

(Anapanasati chese vidhanam)

To practice Anapanasati, sit comfortably. Cross both your legs, interlock your hands together, close both your eyes and silence the mind. Then, observe the breath, that's all! When you do this, the breath gradually becomes gentler and subtler on its own. Eventually, it naturally settles at the tip of the nose, meaning at the

center of the forehead known as the bhrumadhya or the ajna chakra (third eye center).

The book 'Jeevitha dhyeyam'
"Gateway of vaikunta.. Jaya, Vijaya!"
(Vaikuntadwaram.. Jayavijayulu)

The third eye is the gateway of Vaikunta. The gatekeepers of Vaikunta are Jaya and Vijaya. Truth itself is the Vaikunta loka and those who stand guard at its entrance are none other than Jaya and Vijaya, that is, the incoming and outgoing breaths. Jaya and Vijaya are always in motion, guarding the gate, moving to and fro. Just as the breath flows in and out through the nostrils continuously. So, when we befriend these gatekeepers, when we get familiar with them, they gladly let us in. That means the gate to Vaikunta opens. When we begin practicing Anapanasati that is, when we be with Jaya and Vijaya (the breath) that's when the third eye opens, that's when the Vaikunta gate opens, that's when we enter the Vaikunta loka and that's when we become residents of Vaikunta. Those who befriend Jaya and Vijaya, those who observe the breath, those who practice **Anapanasati** will alone **"attain victory in this world and liberation in the other world."**

- Brahmarshi Patriji



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Patriji himself made this very clear in the Prakruthi valley, where he said:

"You don't have to be like me! What's so hard about being yourself? You, don't be like me."

"Do what I tell you to do, but don't do what I did."

"I will do what is right for me; I will tell you what is right for you. Do what aligns with your self-righteousness (swadharma). I will act according to my self-righteousness . I am me because of me, but you are not you because of me. I am not me because of you. Everyone is who they are because of themselves."

"What will a fox gain if it tries to imitate a tiger? Will it become a tiger? The fox simply salutes the tiger and walks away. Be yourself, I will be myself, that's it! Watching me, don't try to learn to be like me. You just have to learn to be yourself!"

Also, Patriji through various messages in his books, has spoken about the greatness of 'observation of the breath meditation' which is 'Anapanasati.' In none of his books he ever said that the same benefits come through 'music meditation.'

At least from this we should understand the greatness of 'observation of the breath meditation.' Now, through this book, let us know in which of Patriji's books and messages he explained the benefits of 'observation of the breath meditation.' He never said, "These benefits come if one 'focuses on the music.'"

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