

# BRAHMA JNAN

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# **BRAHMA JNAN**

There are many people who show interest in knowing about Brahma, and many have even dedicated their entire lives to it. There are even countless people who have undergone immense hardships for that.

With the intense yearning, “I must attain Brahma jnan,” people have gone to the Himalayas, forests, isolated places, hermitages (ashrams), gurukuls in search of gurus who could reveal and teach it and have taken refuge in spiritual masters, pontiffs, yogis, and elders.

Many renounced their homes, family life, wealth, pleasures, comforts, everything and surrendered themselves to such gurus only with an aspiration of attaining Brahma jnan through them. They would serve those gurus for many years, go through tests, tolerate hardships, and would yearn to attain this Brahma jnan.

Some gurus fully used such seekers only for their service—making them work lifelong without a salary. Not only that, they would get all kinds of work done in the hermitage also.

Some other gurus, even without having the Brahma jnan, pretended as if they knew, shared a little of what they knew, and would fully use the disciples. There were also gurus who, though they themselves did not have Brahma jnan, told seekers, “First you must acquire the eligibility; Brahma jnan is not attainable for those who are not eligible.”

A few others, even if they have Brahma jnan, believed that it should not be taught immediately to everyone. They would

teach seekers many other things for many years and would make them do various practices. Unable to withstand, many would leave.

Even if some stayed, though they were told what Brahma jnan is, they were unable to teach a right practice.

Some gurus teach various teachings in the name of “Brahma jnan” and claim, “This itself is Brahma jnan.”

Like that, many people in society, unable to attain Brahma jnan would suffer in different ways and at different levels. Therefore, let us try to know what Brahma jnan is.

Knowing about Brahma is called **Brahma jnan**; the more one knows, the more knowledge one has attained. Likewise, the path through which Brahma is known is called “**Brahma vidya (education of Brahma)**.” When someone teaches or imparts these two, it is called “**Brahmopadesh**” (instruction about Brahma).

Therefore, let us first know about Brahma, and then know the education through which Brahma is attained.

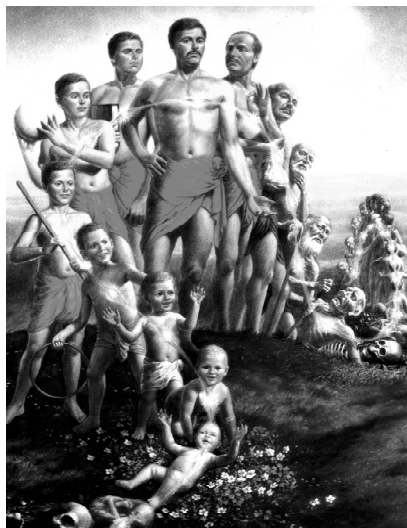
The word “Brahma” means the greatest. It means that which is greater than everything and everyone—that beyond which there is nothing.

‘Brahma’ is nameless and formless—He has no name and no form. He is actionless. Moreover, He is free from sajatiya, vijatiya, and swagata bhedas. Here, the relationship between one human being and another human being is called ‘sajatiya’, and the difference between them is called ‘sajatiya bheda.’ The relation between a human being and an animal is called ‘vijatiya’. The difference between a human being and an animal is called ‘vijatiya bheda’. The difference between parts of the same body is called ‘swagata bheda’.

Not only that, Brahma is all-pervading, complete and whole. He is such that He cannot be described as “this” or “that.” The great sages have used terms like Paratattva, Parabrahma, Paripurna, Chit, Sat, Brahma, and others only to indicate Him for the sake of teaching; they have no connection to Him.

Because, this infinite universe contains countless worlds. All the beings and life forms in these worlds are created by Him and come from Him. That is why he is the greatest of all. Moreover, He is eternal—meaning everlasting. He is ever-existent, unchanging; even as time changes and ages pass, He remains the same. In this creation, only He possesses these qualities.

In a way, because all these attributes belong to Him alone, He alone is Truth. Nothing else is real. The reason is that apart from ‘Brahma’, nothing is eternal. As whatever you see in this world, whatever you take or observe, you will know that nothing is permanent. It means everything changes! Everything is subject



to transformation! This is because everything in creation is created, and whatever is created exists only for a limited time. After remaining for some time, it will disappear. Therefore, everything that has been separated from Brahma is false.

Take anything in this creation. Even, all the 8.4 million forms of life—moving and non-moving beings—are first created, then they undergo change and transformation, exist for some time,

and finally disappear. Not only this Earth, the Moon, or the Sun, but even countless planets and the entire universe itself must one day it means, after millions or billions of years come to an end and vanish. This is what is called the dissolution of creation.

But such change and dissolution are not there to Brahma. He is changeless and unchangeable. Time may change, ages may change, but Brahma does not change. The reason is that He has no birth and no death. He is beyond birth and death. He has no beginning, middle, or end. That is, He has no birth, no growth, and no death. He existed in the beginning—before creation came into being. He exists in the middle—while creation is functioning. Also, He will exist even after creation comes to an end.

This is because creation has emerged from Him, and in the end it dissolves back into Him only. Therefore, it must be said that there is no one other than Him. This Brahma is also called the ‘Soul’. This is also stated in the Atharva Veda.

**“Ayam atma brahma” (This soul is Brahma).**

That is, the soul which exists itself is Brahma.

This Brahma is also called ‘Parabrahma’. The word ‘param’ means “that which is invisible,” and ‘Brahma’ means “the great.” ‘Parabrahma’ means “the invisible great one.”

This was also stated by Lord Krishna in the Bhagavad Gita.

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

That is, “I am the Soul. I exist in all beings—that is, in all living entities.

I existed in the beginning. That is, before creation came

into existence. I exist in the middle, that is while creation is ongoing. And I exist in the end as well—that is, even after this creation comes to an end.”

Furthermore, the Bhagavad Gita described Parabrahma in this way:

**Shlok|| sarvatah pani-padam tat sarvato 'kshi-shiro-mukham  
sarvatah shrutimal loka sarvam avritya tishthati**

**(B.G.13-14)**

That Brahma—the Soul—has hands and feet everywhere; eyes, heads, and faces everywhere; ears everywhere; and pervades all the worlds.

The meaning of this is: One has to know that Parabrahma possesses the power to know everything in all worlds. That is, he observes everything. He sees the actions of all living beings, hears their words, and knows their thoughts. In a way, one has to know that there is nothing in this creation that is unknown to Him.

Moreover, the description of Brahma is given in the Bhagavad Gita as follows:

**Shlok|| sarvendriya-gunabhasam sarvendriya-vivarjitam  
asaktam sarva-bhrich chaiva nirgunam guna-bhoktri cha**

**(B.G.13-15)**

**Shlok|| bahir antash cha bhutanam acharam charam eva cha  
sukshmatvat tad avijneyam dura-stham chantike cha tat**

**(B.G.13-16)**

**Shlok|| avibhaktam cha bhuteshu vibhaktam iva cha sthitam  
bhuta-bhartri cha taj jneyam grasishnu prabhavishnu cha**

**(B.G.13-17)**

**Shlok|| jyotisham api taj jyotis tamasah param uchyate  
jnanam jneyam jnana-gamyam hridi sarvasya vishthitam  
(B.G.13-18)**

Meaning:- That Brahma illuminates all the senses, does not attach to anything; It exists without qualities.

It exists both outside and inside all beings. It is unmoving and also moving. Because It is extremely subtle, It is not known to the ignorant and appears far; Also it is very near to the wise.

Though Brahma is indivisible, it appears as if divided among all beings.

Know that it is the source that creates all beings and also dissolves them.

And Brahma is the one which gives light to the sun, the moon, and fire. It is different from ignorance and is of wise nature. It is attainable through knowledge and qualities. It is said to especially reside in the hearts of all living beings.

From this it is understood that beginnings—birth and death—exist for all beings and all things, but not for ‘Brahma.’ Therefore, He is that great, and hence He is called ‘Brahma.’ Not only that, He alone is Truth. Nothing apart from Him is ‘true.’ The reason is that whatever exists in this creation is created, subject to change, and destined to perish. Therefore, above all, ‘Brahma’ alone is the greatest. That is why it is said in the Vedas, “Seek refuge in Truth.” The results that are obtained by taking refuge in Truth are also revealed through this prayer.

**“Asato ma sad-gamaya  
Tamaso ma jyotir-gamaya  
Mrtyor ma amrtam gamaya”**

“Asato ma sad-gamaya” means, it is a prayer to God, that is Brahma saying, “Lead me from falsehood to Truth.”

The reason is that most people today are living in falsehood, depending on falsehood, and speaking false. One may ask, “What is the loss of living in falsehood?” But those who live in falsehood attain defeat.

That is why it is said, “Satyameva jayate” It means “Truth alone triumphs.”

However, one may think: “My life is going well, my family life is fine, my finances are good, I have no major problems or difficulties. Whatever I do succeeds, I am benefiting in every way. Isn’t this victory? What difference does it make whether I live in truth or falsehood?”

But in life, no one has only one birth. Everyone takes many births. In one birth, life may seem comfortable due to past karmas (past actions), but in another birth it will be extremely miserable. ‘Those who live in falsehood’ commit many wrong actions, mistakes, and sins without knowing the ‘Truth.’ The consequences of these karmas must be experienced as many hardships across different lifetimes. Then one begins to feel, “Why is this life? How do I escape from this life? I do not want such a life.”

This repeated cycle of rebirth is called ‘Pitryana.’ Those who live in falsehood must follow ‘Pitryana’—and ‘Pitryana’ is full of defeat.

All this has happened because Truth is not known and because one has not taken the refuge of Truth. A life filled with problems, suffering, difficulties, and sorrow is nothing but defeat,

right? Therefore, to come out of such defeat, one must take refuge in Truth and one must live in Truth. That is the reason for the prayer “Asato ma sad-gamaya.”

Therefore, let us know: What is Truth? What is false? What is called “Truth,” and what is called “false”?

Whatever has been created by Brahma is false. The reason is that nothing in this creation is eternal—nothing is permanent. Whatever you take, whomever you take, all are impermanent. Everyone and everything is temporary. All must disappear at some point or the other. Whatever disappears in this way is ‘false.’

Moreover, falsehood is always changing; it is constantly undergoing transformation and never remains unchanged. That is why whatever you take in this creation keeps changing. Hence, all are false. Look—days change, weeks change, years change, and even ages (yugas) change. The 8.4 million species of living beings are also changing. Therefore, whatever changes with time and with the ages is false.

Then what is eternal? What is permanent? What is changeless? What remains unchanged even when time and ages change?

That which remains unchanged is Brahma alone. Therefore, Brahma alone is Truth. That is why the elders did not say, “Take refuge in falsehood”, but they said, “Take refuge in Truth,” and they prayed saying, “Lead me towards Truth.”

But in the world, due to a lack of right understanding of what Truth is, people are continuing to live in falsehood, are depending on falsehood, and are speaking false.

Let us know the above points in detail.

We have discussed that “Brahma alone is Truth.” That

means the 'soul' alone is Truth. But everyone in the world lives with the notion, "I am the body," giving importance only to the body. All the time, they focus on bodily pleasure, beauty, fitness, health, and bodily benefits. They give more importance to earning money required for the body's benefits. They give the body a name and strive, yearn for that name to gain fame and recognition. They are rejoicing even if they gain a little of it.

Like that, they live entirely for the body and for things related to the body, but they completely forget the soul, that is, Truth, that is, Brahma. Also, they are taking refuge in the body and are completely ignoring the 'soul.'

Look, except the 'soul', that is 'Brahma', that is 'Divine', everything else is false!

They are always speaking false and not speaking 'Truth.' Let us look at a few examples to understand what it means to "speak false":

A man went to a temple and returned.

1) If he says, "I did not go," that is a lie.

2) If he says, "I went to the temple," that is speaking false.

The reason: Let us know what the word 'temple' actually means.

Here, "Alaya" means a place of residence. A place is called so based on what dwells (resides) there.

For example, "Hima" means snow. A place where snow dwells is called 'Himalaya.'

Similarly, the place where God dwells is called a 'Temple' (devalaya). But the place this person went to is only a place where an idol is kept. Therefore, it is only an idol-house (vigrahalaya).

Then what is the true temple—the place where God resides? It is the human body. The human body itself is the real temple because God—that is, ‘soul’—resides only in the body.

That is why Shankaracharya said:

**“Deho devalayo proktah, jivo devah sanatanah.”**

That means: The body is only the temple, and the living being within the body—the soul—is the eternal Divine.



But here, we can tell that the person actually went only to an idol-house, but not to a temple. So, he spoke false in the matter related to God, but he did not speak the truth.

Only if one goes there and meditate, they can say, “I went to a temple.” Then only it is as if one spoke the ‘truth.’ If no meditation was done, it means, one did not enter the body and therefore, it is ‘false.’

Similarly, people say, “Take God’s prasad,” that also is a false statement. Why? Because ‘prasad’ means “that which is given or bestowed.” Here, the priest has given but not God, right? Moreover, it was offered to an idol, not to God.

Likewise, people say, “I performed abhishek to God.” That is also false because the abhishek was done to an idol not to God, right?

They also say, “I did circumbulations (pradakshinas) to God.” That is also false because the circumbulation was done around an idol by God. The reason: God resides in the body, what is in the temple is an idol.

In this way, in many matters related to God, people speak false instead of truth. The reason for this is a lack of right understanding of the ‘truth’.

But in the Vedas it is said, “Satyam vada, dharmam chara.” That means: Speak the truth and practice righteousness (dharma).

Therefore, one must speak the truth and take refuge in truth because those who take refuge in truth will definitely attain victory in life. That is why it is said, “Satyameva jayate” — Truth alone triumphs.

What kind of success is this?

Those who take refuge in truth, that is, Brahma, attain infinite knowledge of creation. They understand things as they are—not mistaking what exists as non-existent, nor what does not exist as existent. They do what ought to be done, avoid doing what should not be done, they behave in accordance with the creation, free themselves from all the bondage of actions, accomplish the purpose of life, and reach the ultimate goal of life. Finally, they attain “nirvana” while they are alive on Earth and experience eternal bliss.

Think about it, what greater victory could there be than this? That is why it is said, “Satyameva jayate.”



That is why the Buddha, by practicing 'observation of the breath', brought truth into experience, attained nirvana, and discovered the path to permanent freedom from suffering. Hence, he taught everyone to take refuge in truth, which means “Brahma” and taught that the path is “observation of the breath meditation.”

Like that, those who move from false to truth are like those moving from darkness into light—that is, they remove ignorance and become enlightened.

Therefore, it is said to pray, “Tamaso ma jyotirgamaya.” This means to pray: “Lead me from the darkness of ignorance into the light of wisdom.”

Thus, those who become enlightened ultimately attain a state beyond repeated death and rebirth—a state where there is no birth and no death. That is, they attain ‘immortality.’

That is why it is said to pray saying, “Mrtyorma amrtam gamaya”—“Lead me from death to immortality.” This state is called immortality (amrtatva). The Buddha referred to the same state as “Nirvana.”

This alone is what every human being must ultimately achieve. It can be said to have succeeded in life only when ‘Nirvana’ is attained. To achieve such a victory, one must take refuge in Truth—that is, take refuge in Brahma. To take refuge in Brahma, one must learn the knowledge that leads to Brahma, namely Brahma Vidya.

But in the world, people worship everyone and everything, but they are not worshipping Truth, that is, Parabrahma. Look, people are worshipping stones, stone idols, plants, trees, animals, birds, village deities, goddesses, nature deities, gurus, swamis, babas, and various gods but they are not worshipping Brahma. The reason is, not knowing about Brahma and his greatness.

To say, in a way, everyone knows that gods are great. They also know that among all gods, Brahma, Vishnu, and Maheshwara are the greatest. But greater than all of them is ‘Brahma.’ Therefore, one must know that there is none greater than Brahma because only He exists.

Therefore, know that the Brahma among Brahma–Vishnu–Maheshwara is different, and this Brahma is different. The

four-faced creator Brahma among the three is not Brahma. Brahma is the God of gods (Devadideva).

Therefore, know: The gods are different, and Brahma is different. Moreover, there are many differences between Brahma and the gods.



1) Brahma has no form, whereas the gods have forms.

2) Brahma has no name, whereas the gods have various names.

3) Brahma is one and alone; He has no spouses, whereas the gods have spouses.

4) Brahma is all-pervading, whereas the gods have specific abodes (residences) (for example, Vishnu in Vaikuntha, Shiva in Kailasa, Brahma in Brahma-loka; likewise, other gods reside in different regions of Satyaloka).

5) Brahma possesses infinite, limitless power, whereas the gods possess limited power.

Example: In ancient times, when sages and demons performed severe penance (Tapas) and the gods appeared before them, the demons would ask for the boon of immortality. The gods would reply, “it is not in my hands; ask anything else and I will grant it.” This shows that the gods have limited power.

6) Brahma has no birth and death, whereas all the gods were born to mothers and they have departed also.

7) Brahma is the initial consciousness, whereas the gods are only manifestations that arose from that initial consciousness; they evolved and attained enlightenment, transformed into enlightened souls through wisdom.

This is conveyed in the “Ishavashya upanishad” through

this verse.

**Shlok|| Om purnamadah purnamidam  
purnat purnamudacyate  
purnasya purnamadaya  
purnamevavasisyate**

Meaning:- Adi-purna means Brahma is complete. Idam purna means that the individual soul (jivatma) that has entered a living being, having separated from Brahma, is also complete.

From that complete Reality—that is, from Brahma—this complete entity called ‘the individual soul’, when attains enlightenment through education (vidya), remains as the Enlightened soul, that is, it shines as Brahma. In other words, it becomes an enlightened soul—a co-creator.

That Brahma is called “Allah” by Muslims, “the Father” by Christians, and by many names by Hindus—Adisakti, Parasakti, Lalita, Parabrahma, Paramatma, Vishwatma, and so on. Therefore, know that the gods are different, and Brahma is different. The greatness of Brahma cannot be described in words; it cannot be expressed. In a way, it must be said that human senses do not have the capacity to grasp that power—such is the greatness of ‘Brahma’.

This was only taught by Lord Shiva to Goddess Parvati in the ‘Guru Gita.’

# “Guru Gita!”



## Answers of Lord Shiva to Goddess Parvati's doubts

### **Goddess Parvati with Lord Shiva:**

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

Maheshwara! You are always praised by Brahma, Vishnu, and Mahendra. You are worthy of being saluted by all the deities. Then, to whom are you offering salutations?

I am surprised to see you offer salutations. I don't know the reason behind this salutation. Therefore, Oh Lord! Please kindly explain this matter to me.

### **Lord Shiva:**

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

‘Brahma’ is beyond time, the eternal consciousness; there is no aging or decay to the Brahma. He is infinite, eternal, he has no beginning or end, he is unchanging. The Brahma is the consciousness of the universe! It is the bliss of the Brahma that surpasses even truth-consciousness-bliss (Sat-Chit-Ananda).

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

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

**Goddess Parvati:**

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

**Lord Shiva:**

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

Parvati! The Brahma is imperceptible; he cannot be seen anywhere, he does not delight the eyes, and moreover, he is

inaccessible. That is, we cannot say, ‘If you search through this path, you will find him’—the path itself is unknown. To reach the Brahma, one must travel through a pathless path.

That Brahma has no form, no name. Those who seek Him must be free from body-consciousness; they must forget their village, their name, their existence, and look with another eye. That is the ‘eye of wisdom’. The essence of Brahma is obtainable only to ‘wisdom’. It is the Brahma who grants happiness to human beings and all living beings, who aids in the continuation of existence. His abode (residence) is silence, tranquility (peacefulness).

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

There are hundreds, thousands of scriptures. No matter how many scriptures one studies or how much mastery one gains over them, the soul does not find peace. No matter how much one searches, the right path to liberation is not found in the scriptures. Lord Shiva conveyed the greatness and taught about the path of attaining the Brahma saying, **“If one who lacks mental peace and is restless with an agitated mind finds a Sadhguru, there is no need for scripture mastery. There is no one else who can teach ‘Brahma jnan’ apart from a ‘Sadhguru’. No scripture**

**can do the work that a Guru does.”**

According to the above message of Lord Shiva, one must know that Lord Shiva constantly meditates upon the invisible and inexpressible ‘Brahma’ who shines as the inner light not only within Himself but within all gods, all human beings, and all living beings.

We should know that such a great Brahma cannot be known through form, name, or qualities. One should know that He cannot be seen with these physical eyes; his essence can be perceived only through the eye of wisdom. Furthermore, Lord Shiva says that one must forget body-consciousness. He told Goddess Parvati, “This is what I am doing; you also meditate upon Him.”

He also taught that every person born as a human being must worship the ‘Purusha’ shining in the heart — that is, the ‘Soul.’ This should only be the primary aim of everyone. In other words, the realization of Brahma should be the goal of life.

To attain that Brahmic experience, there must be no body-consciousness. One must forget one’s village, name and existence. Since body-consciousness arises because of mind, one must make the mind void.

The way to do this is “observation of the breath meditation.”

To tell why Brahma is called the embodiment of infinite power, let us look at this example. When a person dies—that is, when Brahma, the soul leaves the body—the body immediately becomes a corpse (dead body). It is laid outside the house immediately.

The strange thing is that until that moment, the body was doing all kinds of activities. The eyes saw, the mouth spoke, the

ears heard, the hands and legs were working. But the moment Brahma departs, the body becomes incapable of doing anything. That is why it is called a “corpse.”

Just think a little, If we call all the specialist doctors in the town and say, “We will pay whatever fee you ask, please make this body, which has no soul—no Brahma—function again,” can they do it? They will immediately say, “We can’t!” Suppose we call all the specialist doctors from Hyderabad with their latest technology and equipment and ask them, “We are not asking you to make the body walk, at least make the hand move,” even then they will say, “We can’t do it without coming there”. Even if we bring together all the specialists, scientists, and intellectuals from around the world, can they make that hand of a corpse move? Everyone will say, “We cannot!”

A single Brahma is doing what seven billion people in this world cannot do. From this, we can imagine how great the power of Brahma must be. He is not making just one human body to function, He is enabling not only more than seven billion human beings to perform actions, but also the 8.4 million species of living beings in this entire creation to function.

Just think — how many crores of beings exist within each species?

The existence and life of all these countless beings and species depend solely on that one Brahma. If so, what else can His power be called other than infinite? That is why He is described as “the embodiment of infinite power.”

It must be said that the power possessed by Brahma is

not even in the gods, not just human beings. This can be known based on the following story mentioned in the Upanishads.

Let us know this story that conveys the greatness of Brahma in ‘Kena Upanishad.’

In ancient times, a fierce battle took place between the



demons and the gods. In the end, the gods emerged victorious in the war. Having won, the gods began to swell with pride. With the arrogance that “we alone were able to defeat the demons” and “we ourselves achieved this victory,” they started thinking, “There is no one greater than us in the world.”

Brahma observed the intention of the gods. With the intention that “if they continue in such pride, they will be ruined,” He decided to teach the gods a lesson.

One day, while a council was being held in the court of Indra, Brahma appeared at a short distance from the gods in the form of an exceedingly radiant Yaksha.



All the gods were surprised to see that extraordinarily bright form of Yaksha. None of them understood who He was. Then, all of them sent the God of Fire to find out who He was.

Then God of Fire approached Yaksha. The Yaksha asked him, “Who are you?”

The God of Fire replied, “I am the God of Fire. I am well-known and famous

in the world!”

The Yaksha questioned, “If you are so famous, what are your powers and abilities?”

The God of Fire answered proudly, “Oh radiant one! Don’t you know my strength? I can turn anything on this earth to ashes!”

Hearing this, the Yaksha placed a small blade of grass in front of the God of Fire and said, “If so, burn this blade of grass.” Then, the God of Fire used all his power, but he could not burn that blade of grass. Ashamed, he lowered his head and returned.

Then all the gods sent the God of Wind. As soon as the God of Wind approached the Yaksha, the Yaksha asked, “Who are you? What power do you possess?” The God of Wind proudly replied, “I am the God of Wind. I can blow away everything on this earth. I can shake the entire universe in a moment. In a single

instant, I can unite the earth and the sky.”

Then the Yaksha said, “If so, blow away this blade of grass,” and placed it before the God of Wind. The God of Wind used all his strength to blow it away, but he could not move it at all. Thus, the God of Wind also returned as he could not do anything.

After that, all the gods together urged their king Indra to go. Indra agreed and approached the Yaksha, but the Yaksha suddenly disappeared. Indra stood there in surprise looking here and there. At that moment, Goddess Parvati appeared before him. Indra bowed to her and asked, “Oh Devi! Who is that who frightened all the gods?”

Parvati replied, “He is Brahma. It is that Brahma who resides within everything, who is the cause of your victory. It is only because of ‘Brahma’ that you were able to defeat the demons in the war. Not knowing this truth, you became proud thinking, ‘you yourselves defeated the demons through your own strength and valor.’ To remove your ego, that Brahma displayed His illusory power before you. But without His support, you could not even move a blade of grass. Therefore, know that whatever power you have belongs only to that Brahma. Do not be proud.” After saying this, Parvati disappeared.

Then, Indra knew that the source of all power was Brahma. Through Indra, the other gods also came to know this truth.

From this story, one understands that the power displayed by the gods is not their own—all their strength belongs to Brahma only. It is only because of Brahma’s power that they could demonstrate their strength and defeat the demons. Without

Brahma's power, they could not even move a blade of grass. That means, they became completely powerless.

Consider human beings, many people boast saying, "I am such a great person. I can do anything if I want to. Who is he? Who is this fellow? I have influence, I have position. Many people are behind me. If I wish, I can kill him in a minute. I achieved this, I accomplished that."

Think a little, suppose that very person who speaks so proudly, gets a heart attack that night and the soul leaves the body—what happens? He becomes a corpse (dead body). Immediately, they lay him outside the house. Then ask him, "Hey! Yesterday you said you would kill him. He has come now—get up and deal with him!" Will he get up? Will he move? Can he do anything? He cannot do anything. In fact, he cannot even move a blade of grass which is placed there. Then, he was boasting so much yesterday? Why is he unable to do anything now?

It means that yesterday 'Brahma' meaning, the 'soul' was present in him. Today 'Brahma' has departed; it means the 'soul' has left. It means, we understand that all his power was of 'Brahma', not of him. He behaved like a 'hero' because Brahma was present. But he became a 'zero' without Brahma. Therefore, know: No body's heroism is theirs—it only of Brahma's. Without 'Brahma', all are 'zeros!'

If we observe, many people in this world brag, behave proudly and arrogantly. Some say, "I earned all this wealth by my own hard work." Others say, "I achieved these positions through my intelligence." Some say, "I am able to do such a big job," while others boast, "I can sing well, act well, play well, and rise so high

in life.”

Many boast like the gods. But the real truth is this: Their greatness is not theirs—it is Brahma’s. Without ‘Brahma’, they cannot do anything. All those who think they are “heroes” become zeros.

Therefore, do not become egoistic, proud or arrogant by seeing what you possess. Actually, there is no “I” here at all. What exists is only He meaning, Brahma. There is nothing else apart from Brahma to even imagine, right? All that exists is only He!

This was taught in the Ishav3asya Upanishad through the following teaching:



**tena tyaktena bhunjitha ma grdhah kasya svid dhanam**

Meaning:- “All this creation—whatever moving and unmoving beings exist in this universe—is pervaded by the all-powerful Brahma, it means God. So, enjoy this almighty filled world with a feeling of sacrifice. Do not covet (have a desire or want)

anyone's wealth, and do not steal what belongs to others.”

It means, we must look upon all moving and unmoving beings in this world with the vision that everything is Ishwara (the Divine).

Furthermore, to know the true nature of 'Brahma', it was stated in this Upanishad in the following way:

Brahma means the soul is faster than the unmoving mind. The senses cannot grasp it because wherever the mind goes, the soul is already there before it. This 'soul' transcends (goes beyond) all changing and moving things. The 'soul' meaning, the 'Brahma' by just its presence, activates the life-force and sustains the activities of countless beings.

The soul moves, but in its real essential state it does not move. To the ignorant it seems far away; to the wise it is very near. It is everywhere, inside and outside.

'Brahma' means the 'soul', is all-pervading and full of light. It has no body. Brahma is the all-seer, the all-knower, the supreme one—above everything. It is “Swayambhu,” meaning self-existent.

To know further: Among all beings who are asleep, that Purusha who remains awake is the imperishable and pure Brahma. All the worlds rest in that Supreme Soul. 'Brahma' is free from the six modifications—birth, growth, maturity, decay, disease, and destruction.

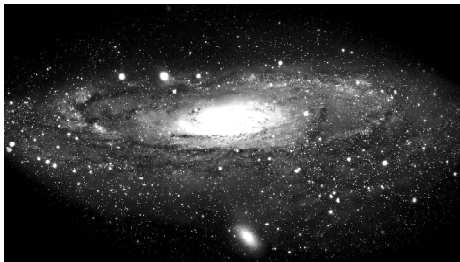
That is why it is said, “He alone is everything! All is He!” When He alone exists in everything and everything is He, it is strange to think about “I” here. Everyone thinks about something that does not exist to be real. This is called illusion. That means

everyone is under illusion.

If we think about it, all of it seems strange! What doesn't exist? Everyone is there, right? Everything is there, right? Why do they say nothing exists? Everything is confusing and nothing is understood. But to those who attain Brahma jnan, knows that everything is only He—all is He—He is in everything—and apart from Him, nothing else exists.

That is why the Vedas declare, “**Sarvam Khalvidam Brahma**”—meaning, “Everything is pervaded by Brahma.” Let us have a look at how.

We know that in this creation there are countless worlds, universes, and planets. Among these, some are physical worlds meaning that are visible to the eyes, while others are subtle worlds that are invisible. It is said that even the visible worlds alone are innumerable. There are said to be countless Earths, suns, stars, and galaxies. Recently, scientists discovered seven new planets similar to Earth. From this we can easily imagine. Just because we have not discovered some-thing, we cannot not think that it does



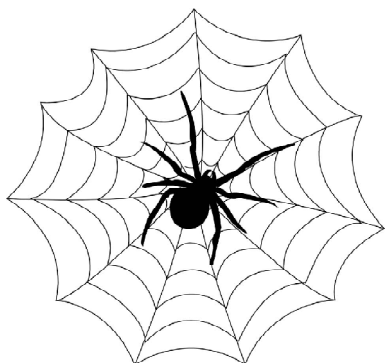
not exist. In these planets, there are countless beings and life forms. It is said that there are 8.4 million species of life, and within each species there are millions of

beings. We know that the human race alone at present numbers more than seven billion on Earth.

Moreover, we cannot even imagine how many billions of them exist in the higher worlds—those who have left their bodies

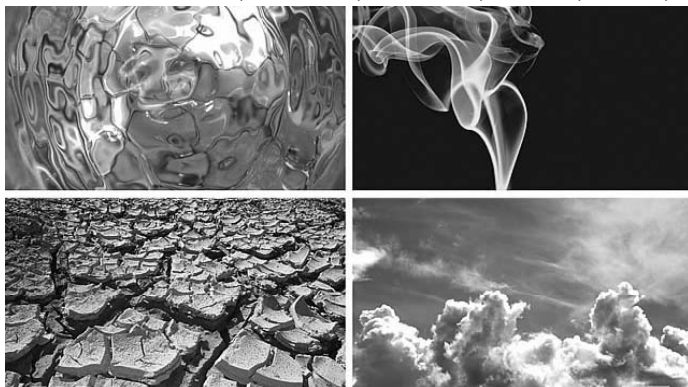
and those who are waiting to take birth again. If we think, we cannot even estimate how many life forms exist. Then how did all these form? How were they created? Who created them? Let us try to know.

Before this creation, there existed only One—that One and only was ‘Brahma’. This is declared in the Upanishads: “Ekameva Advitiam Brahma.” It means “Brahma alone exists; there is no second thing.” That Brahma is called by many names such as the Root Consciousness, Universal Soul, Supreme Soul, Adi Shakti, Lalita Devi. By whatever name we call Him, it is by only His will that this creation was created.



Just as a spider creates its web out of itself. Likewise, Brahma first created the five elements and all these worlds out of Himself. Therefore, we can say that these five elements are He only.” Without Him, the five elements would not exist, right?

The five elements are: 1) Earth, 2) Water, 3) Fire, 4) Air, 5) Space.





Therefore, we must know that Earth is Brahma, Water is Brahma, Fire is Brahma, Air is Brahma, and even Space is Brahma.

After that, from these living beings and life forms were created.

Plant life was created with single-element of nature, that is, primarily with water.



Similarly, insects, worms, and reptiles were created with two-elements of nature, that is, with earth and water.

Likewise, the bird species were created with three-elements of nature, that is, with water, fire, and air.



The animal species were created with four-elements of nature, that is, with earth, water, fire, and air.

Similarly, the human species was created with the five elements—earth, water, fire, air, and space.

Therefore, the human body is called “panchabhoutika” (made of the five elements).

If we observe here, the five elements have originated from Brahma. That means the five elements are nothing but Brahma. Likewise, all living beings and life forms are formed from the five elements. But nothing else has come from outside and joined them. Therefore, in all beings and life forms, there is nothing other than ‘Brahma’.

To give life and consciousness to these forms and bodies—to create movement and growth—‘Brahma’, the ‘root consciousness’, separated fragments of Himself and placed it into every form and body. From then onwards, they began to live. Those that live in this way are called ‘living beings’ or ‘creatures’. The ‘Brahma’ present within them is called ‘the living being’ (Jiva). That is why it is also said, “The living being itself is God.”

That’s why, when Brahma is present, the living being is called “Shiva”; when Brahma is absent, it becomes “Shava” (a corpse).

Since the five elements, all the worlds, and all living beings have originated from Brahma, and since none exists apart from Him, it is said, “All is He! Everything is He!” This means that there is nothing else and no one else apart from ‘Brahma’ meaning apart from God. That is why, ‘Brahma’ is called “All-pervading” (Sarvavyapi) as He exists everywhere and pervades everything.

Moreover, since He resides within everything meaning He is Brahma who gives consciousness to all, He is called as “the

Indwelling presence in all beings” (Sarvantaryami). It means the one who is spread and is residing within everyone.

That is why Prahlada said:

**“Indugaladanduledanu,  
sandehamu valadu chakri sarvopagatum!  
Dendendu vedaki chusina  
nandade galadu danavagrani”**

It means, through this we know about how beautifully Prahlada explained that Brahma meaning, God is the indwelling presence in all.

The same thing was expressed by Lahiri Mahasaya when he was questioned on an occasion. Question: Among the deities Shiva, Vishnu and Kali, whom do you meditate upon?

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

Moreover, this same thing is stated in the Chandogya Upanishad. “Sarvam khalvidam Brahma” meaning, “Everything is pervaded by Brahma.”

Furthermore, Lord Krishna said in the Bhagavad Gita, “I exist in all living beings in the form of the Soul.”

Such a great Brahma is present within our own body, very near to us. Not knowing this, we search for Him elsewhere—traveling here and there to holy places and pilgrimage centers like Varanasi (Kashi), Rameswaram, Jerusalem, Mecca, and Medina.

That is why Veerabrahmendra Swamy said, “Whichever pilgrimage you go to, God is only one. The good sacred pilgrimage is near us. It means he taught that the Brahma exists in our own body.” We learnt about ‘Brahma.’ Now, let us know about the path of attaining the ‘Brahma’.

# “Education of Brahma” (Brahma vidya or Atma Vidya)

Let us know about the path to attain Brahma — that is, let us learn about “**the Education of Brahma**”.

The education by which people are said to have all the education that only is called “**Education of Brahma.**”

Similarly, by learning which education there is no death that education only is called “education of Brahma”. Everyone should learn that education.

Even though Narada mastered the sixty-four arts and sciences, his restlessness did not disappear. Therefore, he approached Sanat Kumara and prayed. Then, Sanat Kumara taught him the ‘education of Soul’, that is, ‘Brahma Vidya’.



In the Katopani-shad, God of Death (Yama), hesitated greatly and thought so much to teach this “Education of Brahma” to Nachiketa.

The reason is this: Yama first hesitated greatly thinking, “Education of Brahma should be taught only to those who are eligible. If it is taught to the unworthy, it will not be properly

understood and will become a dry philosophy causing harm to both the individual and to society.”

But Nachiketa did not give up his firm determination to know Brahma Vidya, Yama finally taught him Brahma Vidya in this way.

He said, “Oh Nachiketa! Brahma cannot be grasped by mere logic. This Brahma is hidden. Many among human beings are not fortunate enough even to hear about this ‘nature of Brahma’ meaning, ‘the nature of the soul’. Many may wish to hear it, but it is difficult to find the one who can teach it. Even if they find someone who can teach, those who understand the teaching, revise it, and put it into practice are very rare. Moreover, this ‘Brahma Tattva’ that even yogis contemplate deeply in many ways, cannot be taught by those with an ordinary or worldly intellect. If such people teach it, the listeners will not know it.”

Yama further said, “The realization of ‘Brahma’, it means the vision of the ‘soul’ is very difficult to attain. Only a courageous seeker who constantly meditates, withdraws the senses from external objects, and fixes the mind steadily on the ‘soul’ can know that ‘Supreme Soul’ means the ‘Brahma.’ Such a person gives up both joy and sorrow.”

He also said, “That supreme goal which all the Vedas declare, for which tapas are performed, and for which strict celibacy is observed, that ultimate reality is the imperishable ‘Brahma’.”

He continued, “From the beginning of creation, the soul has been experiencing external objects through the mind and senses. But one who turns inward through meditation becomes a witness even in the waking and dream states, and comes to know oneself.

One who realizes this soul nature becomes free of all sorrows and attains supreme bliss.”

“Oh Nachiketa! For the Brahma—who is free from crookedness and free from modifications such as birth and death—this body with its ten gates is like a city. One who meditates upon the ‘Brahma’ residing within it, without likes or dislikes, becomes liberated from the bondage of worldly existence characterized by birth and death.”

“That ‘soul’, whose departure from the body causes the body to perish and body become lifeless—that itself is the nature of ‘Brahma.’ The sun, moon, and stars cannot illuminate ‘Brahma’. Rather, it is through the light of ‘Brahma’ that the sun, moon, and stars are shining.”

Saying, “Oh Nachiketa! After death, beings are attaining different bodies according to their action (karma) and wisdom. Among all beings who sleep, that Purusha who remains awake is the imperishable and pure ‘Brahma’. All worlds took refuge in that Supreme Soul.” He taught, “Oh Nachiketa! The path to attain ‘Brahma’ is like walking on the edge of a razor. Therefore, one must approach the best gurus and know the nature of ‘Brahma’.”

Such Education of Brahma meaning, Brahma jnan has now been taught to all by Brahmarshi Patriji. Therefore, let us also know the ‘education of Brahma’ which aids in attaining Brahma jnan.

The elders have said that to attain this Brahma jnan, there are seven stages. These are called the ‘Sapta Jnana Bhoomikas’—the seven stages of spiritual knowledge.

They are: 1. Noble desire (Shubheccha), 2. Enquiry

(Vicharana), 3. Refining the mind (Tanumanasa), 4. Attainment of Purity (Sattvapatti), 5. Non-attachment (Asamsakti), 6. True perception of reality (Padartha Bhavana), 7. Super consciousness (Turiya).

**1) Noble desire:-** The desire of, “I want Brahma jnan.” Not only that, it is also the intense longing, “I must attain a state free of sorrow forever.” It means, it is a deep longing to permanently free oneself from suffering, problems, pains, diseases, and difficulties. This sincere spiritual yearning is called Nobel desire.

**2) Enquiry:-** One who has Nobel desire naturally begins to think, “How can I attain this Brahma Jnana? Whom should I approach?” They try for and approach a Guru. This process is called enquiry. Then the Guru teaches the three spiritual gems necessary for attaining Brahma Jnana: 1. Meditation, 2. Reading spiritual books, 3. Association of the wise.

**3) Refining the mind:-** Refining the mind means that the seeker after knowing the path of meditation, practices intensely and regularly with dedication, reads books related to soul-knowledge, stays in association with the realized beings, and practices daily without interruption.

**4) Attainment of Purity:-** By continuous meditation practice and by following a pure, sattvic vegetarian food discipline, one attains a state of purity. It means, it is a state where tamasic and rajasic qualities become completely void. What remains then is only pure sattvic!

Tamasic quality means idleness, rajasic quality means the pride of, “I know!”, the arrogance of power. This is the state where one overcomes these.

This fourth stage of knowledge is where “meditation, reading spiritual books, and association of the wise” reach great intensity.

Due to this intensity the subtle energy body (nadi mandala sharira) becomes fully purified and the mind comes completely under control. This may be called “the state of becoming a Yogi”.

Furthermore, one clearly knows the truth, “Aham Brahmasmi”—“I am Brahma.” This can be called the state of becoming a ‘Brahmavidurudu’.

**5) Non-attachment:-** As one continues the meditation practice, steadily and gradually the divine vision (third eye) becomes awakened and radiant. One will know completely that the body and worldly life are both temporary. Then, total detachment arises towards both. This state is called non-attachment.

Then, one remains like a drop of water on a lotus leaf. Such a person performs duties righteously and acts responsibly. It means, they will maintain a neutral attitude towards both the body and worldly affairs.

Their third eye is activated, and they become seers of Truth. Then they show interest and concentration completely only on that. This only is called non-attachment. Then they are called “Bramhavidvarudu”.

**6) True perception of reality:-** In this state, the third eye is used carefully and with great clarity. Likewise, one can directly perceive the true meaning of every word and the inner essence of every object. It means, it is called as a state where one has become “bramhavidvariudu”. It is also known as the Siddha state or a state of Savikalpa Samadhi. In other words, although many answers

have been attained, it is a state where there are a few more doubts.

**7) Super consciousness:-** This is the state of the complete evolution and maturity of a human being—the state of a Siddha, a Buddha. Those who dedicate themselves completely to transforming others into yogis, siddhas, and enlightened beings, and remain fully absorbed in that noble work are called Buddhas.

This state is also called the ‘Thousand-petalled lotus’ (Sahasra kamalam). It is also referred to as the ‘Thousand-hooded serpent’ (Veyyi padagala paamu).

When such beings help transform each person into a yogi, one petal of the thousand-petalled lotus blossoms. Such great beings are called ‘Brahmavidvarishtudu.’

Turiya means the state beyond the common three states: Waking (jagrat), Dream (swapna) and Deep sleep (sushupti). Turiya means the state that transcends (beyond) all three. It is the state where one reaches the state of ‘Nirvikalpa Samadhi’. Samadhi means a state of knowing all the answers. ‘Nirvikalpa Samadhi’ means a state where there are no queries meaning no doubts.

Such a person is called a ‘Brahma Jnani’ (knower of Brahma). However, reaching this state and attaining this knowledge is not easy. One must work very hard. It requires great effort, intense practice.

That is why even in the Kato Upanishad it is said that attaining ‘Brahma’ is not that easy.

**“Esa sarvesu bhutesu gudhatma na prakasate  
drsyate tv agryaya buddhya suksmaya suksma-darsibhih.”**

**(Kato Upanishad 3-12)**

“This Soul (Brahma) which is hidden within all beings, is

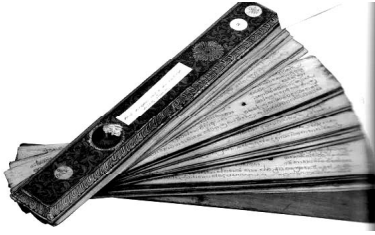
not revealed to everyone. Only the subtle seers (rishis), through their sharp, concentrated, and refined intellect, are able to directly realize this Soul (Brahma).”

- Ramakrishna Mission Publication.

Although Brahma—the infinitely powerful and glorious Supreme—resides within his own body, the human being unaware of it is living according to the mind. Therefore, he is attaining sorrow and is unable to attain freedom from suffering— that is, liberation (mukti). To attain such liberation, the mind must be made void. One is said to attain liberation when the mind is made void and Brahma is attained.

All the yogis have clearly said this. That is, to attain ‘Brahma’, one must make sure there is no mind. In other words, the mind must be made void. It means one must achieve inner silence. The chitta (the store house of mind) must be stilled. The mental modifications (chitta-vrittis) must be restrained. It means one must transcend all qualities (become nirguna). It means the mind must be merged into the soul. Meaning, the senses which are bound by the mind, must be freed from its bond. It means one must make sure that they don’t have body-consciousness. Only then, anyone can attain the ‘Brahma’. Through that one attains Soul-knowledge means Brahma jnan. Through that, one becomes free from actions (karmas). Through that, one attains liberation. All the yogis have taught this.

Therefore, to all those who seek liberation, the yogis said, “Attain Brahma.” Let us also know what exactly they taught.



### **A sentence from Sruthi:-**

“Manayeva manusyanam  
karanam bandha-moksayoh!!”

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From this statement in sruthi, we can understand that the mind alone is the cause of human bond; it means sorrow and liberation means bliss.

The reason is that the mind itself has become the obstacle to attain Brahma and to know Brahma. Therefore, the meaning of this teaching is: “There is sorrow when the mind exists. There is liberation when the mind is made void and the Brahma is attained.”

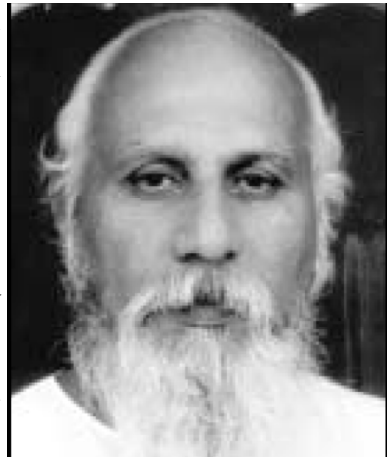
To make the mind void, one must practice “observation of the breath!” This only was taught by Brahmarshi Patriji.

### **Brahmarishi Patriji:**

“Enlightment through meditation, liberation through enlightenment.”

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Brahmarishi patriji taught, “Meditation means by practicing “obser-vation of the breath”, by attaining a thought-free state meaning, a state where the mind becomes void, through the



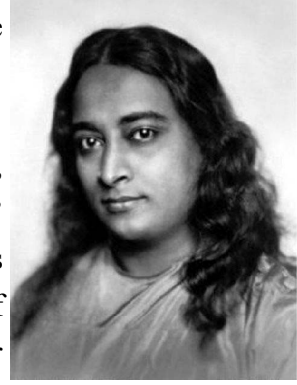
invocation of the cosmic energy, through the purification of the subtle energy body, through the activation the divine eye (third eye), attainment of soul-knowledge and by dissolving actions (karmas), one can attain liberation.

### **Yogananda Parahamsa:-**

“Liberation can be achieved if one attains inner silence through Kriya yoga.”

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Paramahansa Yogananda taught, “‘Kriya’ means breath-function, and ‘Yoga’ means union. Union with the breath means ‘observation of the breath’. Through it, if one makes the mind void and attains inner silence — a state free from thoughts, they can attain Brahma, through that they can come out of sorrow and attain liberation.”



### **Avatar Meher Baba:**

“The real things that are given and received only in silence.”

Meher Baba taught that “All the things really needed by human beings— peace, joy, righteousness, love, compassion, and wisdom— are found only in silence; that is, in the Brahma state where the mind is absent.”



### **Adi Shankaracharya:-**

**Satsangatve nissangatvam,  
Nissangatve nirmohatvam,  
Nirmohatve nischala chittam,  
Nischala chitte jeevanmukti!**

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Adi Shankaracharya’s message was: “ when the mind becomes still, that is, when it becomes void.”



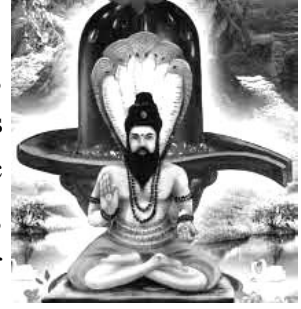
‘Jeevanmukti’ means attaining liberation when still alive.

**Patanjali Maharshi:-**

**“Yogah chitta vrtti nirodhah”**

\*\*\*

Patanjali Maharshi taught, “Restraining the thoughts of the mind is yoga.” This means that to attain the yogic state, the mental fluctuations—that is, thoughts must be restrained. In other words, the mind must be made void.



The path for this is ‘observation of the breath’. By attaining such a yogic state—the Brahma state—one becomes free from sorrow.

**Lord Sri Krishna:**

**1) “Yogo bhavati dukkhah”**



There will be no sorrow for a yogi—that is, one who has attained the experience of Brahma.”

**2) “Traigunya vishaya veda nistraigunyo bhavarjuna”**

Lord Sri Krishna said, “Arjuna! Become one who transcends the three gunas and rises beyond all qualities.” One can become nirguna (without attributes) by making the mind void. One can transcend the three qualities—sattvic, rajasic, and tamasic. The path to this is ‘observation of the breath meditation’.

**Sri Veera Brahmendra Swamy:-**

**Snamamandu ledu, panamandu ledu,**



**Mantra tantramulandu mahima ledu;  
Manasu kudirene ni ghana yogi tanounu,  
Kalikamba Hamsa Kalikamba!**

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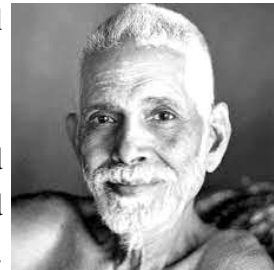
There is nothing in river baths or sea baths. Even drinking sacred water (tirtham) from temples or the holy Ganga does not give a result. There is nothing even in mantras or tantras (chants or black magic). Only when one is able to lead the mind into the attributeless (nirguna) state through meditation, one can become a yogi, attain the Brahma state, and come out of sorrow. That is only liberation.

**Ramana Maharshi:**

**“The mind must be dissolved  
into the soul.”**

\*\*\*

That means when the mind reaches the void state, it is as if the mind has merged into the soul—into Brahma.



That itself is the state of liberation. Through “observation of the breath meditation,” this can be attained easily, and they can become free from sorrow.



**Kalki Bhagwan:**

**“Liberation is freeing the senses from  
the imprisonment of mind.”**

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A human being’s sense organs and motor

organs function according to the commands of the mind. Therefore, they remain under the bondage of the mind. When the senses are bound by the mind in this way, human life becomes sorrowful. Therefore, they must be freed from the bondage of the mind. As long as the mind exists, the senses remain imprisoned by it. When the mind becomes void, the senses gain freedom, and a human being is liberated from sorrow.

The path of making the mind void is “observation of the breath meditation”.

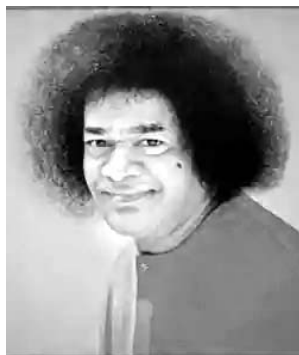
**Satya Sai Baba:**

**“The divine consciousness arises only when one leaves the body-consciousness.”**

\*\*\*

As long as a human being remains in body-consciousness, various kinds of sorrow are unavoidable. The cause of body-consciousness is the mind.

When the mind becomes void, divine consciousness—that is, Brahma-consciousness—arises immediately. One becomes free from sorrow and lives in bliss. The path for it is “observation of the breath meditation.”



**Jesus Christ:**

**“For forty days and forty nights he ate nothing!”**

“Jesus Christ fasted for 40 days,” it means he did not eat with the mind—that is, he remained without thoughts by

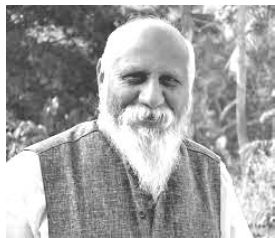
restraining the thoughts of mind and remaining in inner silence, he stayed in a meditative state for forty days. Through this, he attained divinity—Brahmahood—and attained the state of nirvikalpa samadhi.

### **Gautam Buddha:**

Gautam Buddha taught, “If a human being wishes to attain Nirvana—that is, to be permanently free from all sorrows—one must practice ‘Anapanasati’ meditation.” ‘Anapanasati’ means “observation of the breath”. By restraining the thoughts of mind through it, by invoking the



cosmic energy, by becoming free from karmas, and attaining the vision of Brahma, one can come out of all suffering.



### **Brahmarshi Patriji:**

“According to spiritual science and experiential wisdom, what one guru says can never contradict what another guru says. In any world and at any time, spiritual science is always one and the same. It is said, “Ekam Sat! (Truth is one), right?”

Therefore, we must know that all yogis have taught only one thing for the removal of sorrow. By knowing that, all of them have shown the same path—the “True path”, it means the path of Brahma, one can become free from sorrow not just temporarily, but permanently if they practice ‘observation of the breath meditation.’

If we observe the above teachings of yogis, it becomes clear that the cause of human suffering lies in the mind itself. It is

known that where there is mind, there is sorrow. If one conquers the mind, makes it void, and attains the soul-state meaning, the Brahma state—one attains liberation.

Through such intense meditation, one can acquire the “eye of wisdom” and experience Brahma. Therefore, leave names and forms as taught by Lord Shiva and practice the “observation of the breath meditation” as taught by Brahmaarshi Patriji, and make life blessed.

So far, we have known the path to attain Brahma. But now, let us also know the results that come from attaining Brahma through this path.

## **How to meditate?**

### **Observation of the breath**

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

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

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

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

# “Benefits of attaining Brahma”

**Ksheeyante chaapya karmaani asmin drishta paraavare!**

Meaning:- For a spiritual aspirant, a seeker who attains ‘Brahma’ that is, who attains the soul realization, their present actions (agami karmas), accumulated actions (sanchita karmas), and the actions that are brought along during birth (prarabdha karmas) are destroyed.

Moreover, trying to attain Brahma through meditation is enough. The great results one attains are stated by Lord Sri Krishna in the Uttara Gita.

**Shlok|| Nimisham nimishardham va jnanino dhyana chintiya,  
Kratukoti sahasranam dhyanam ekam vishishyate.**

Meaning:- “It is said that during meditation even if one focuses on Brahma for one minute, or even half a minute, they get the result of performing thousands of millions of sacred rituals (yajnas) over many ages.”

That is, in this verse, it is mentioned about how great the benefit is for those who overcome the mind in meditation and focus on the ‘soul’, it means ‘Brahma’.

Therefore, we can understand how great the meditation practitioners (dhyana yogis) are. The same is also mentioned even in the Bhagavad Gita.

But when one as great as Lord Sri Krishna taught something so great, how great must that teaching be?! How great does the one who practices it become? How many immense benefits can be attained? Let us have a look at it through the following verses. Let us see what Lord Sri Krishna actually instructed Arjuna

to become in the Gita.

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

Meaning:- “Oh Arjuna! A yogi is superior to those who practice tapas, superior to those who possess scriptural knowledge, and superior even to those who perform rituals such as Agnihotra. Therefore, you should become a yogi.”

From the above verse, we can know that those who practice tapas are people who torture the body—such as standing in the hot sun, standing on one leg, holding both hands raised for long periods, performing difficult postures through Hatha Yoga, or giving up food and water (fasting). A yogi is considered superior compared to people who weaken the body through severe practices.

Similarly, one must know that those who possess scriptural knowledge, meaning book knowledge, who study texts and give fluent discourses after reading scriptures are also not greater than a yogi.

Likewise, those who perform rituals—daily and occasional rites such as Sandhyavandanam (salutations to sunset), Surya Namaskar (salutations to sunrise), chanting the Gayatri mantra, and performing yajnas and sacrificial ceremonies are greater than a yogi. A ‘yogi’ who practices ‘Yoga’ is superior to all of them. Therefore, Lord Krishna said, “Arjuna! Become a yogi!” Then who is a yogi? What is called yoga?

Patanjali Maharshi the founder of science of Yoga defined Yoga as: “Yogah chitta vritti nirodhah.” It means, yoga is the

restraint of the thoughts of mind. Chitta vrittis mean the movements or activities of the mind. Chitta means mind, and its activities are thoughts. It means, controlling the thoughts of the mind is Yoga. That is, being in a state free of thoughts is called ‘Yoga’, and one who is in that state is called a ‘yogi’.

To remain in that thought-free ‘yogic state’ and to attain such a state, Brahmarshi Patriji has given us an easy and simple path of “observation of the breath meditation.” Anyone through “observation of the breath meditation” can quickly restrain the thoughts of mind and enter a state where there is no mind.

It means they will be in a ‘soul state.’ Being with the soul is called ‘yoga’. ‘Soul’ means Brahma, right? It means ‘God’ only, right? That means being united with God is only ‘yoga’. One who stays like that is called a ‘yogi’.

Therefore, Lord Krishna said that a yogi who remains united with God in a state of no mind is far greater than those who merely pray with their mouths, recollect His name in their mind, pray to Him with desires, speak about Him, or perform rituals such as yajnas and sacrifices.

**Shlok|| yo ntah-sukho ntar-aramas tathantar-jyotir eva yah  
sa yogi brahma-nirvanam brahma-bhuto dhigachchhati  
(B.G.5-24)**

Meaning:- “One who comforts in the soul which is within, plays with the soul, and lives with the soul alone—such a yogi becomes Brahma and finally attains realization of Brahma.”

This means, through this verse Lord Krishna said that through ‘meditation’, whoever remains in a mindless state and lives with the ‘soul’—that is, with ‘God’—ultimately attains God. It

means they attain liberation. It means, Lord Krishna said, "only those who meditate can attain God; no matter what other practice one does, they cannot attain God". Therefore, Lord Krishna said that among multiple kinds of spiritual practitioners, the meditation yogi is the greatest.

Since meditation is the greatest, and since liberation (moksha) can be attained through meditation, Lord Sri Krishna said, "Become meditation yogis." He did not say anywhere that one should become a Birla or an Ambani, or to accumulate status and positions. Everyone should clearly understand this.

Moreover, Lord Sri Krishna also explained what benefits a person may receive even if they try to become a yogi through meditation but do not fully succeed. Furthermore, he also talked about the future benefits that come from practicing meditation. This is because attaining a thought-free state in meditation, that is, it is very difficult to achieve a state where the mind is controlled and made void. When Arjuna asked this meaning, he asked Lord Sri Krishna, "If I am unable to accomplish what I intend—if I begin meditation but fail to attain soul realization—what will be my condition? Will I not lose in both this world, and the other world by not completing my meditation practice? Will I not end up losing both and be left with nothing?" It is this doubt that Arjuna expressed to Lord Krishna through the following verse.

**Shlok|| kachchin nobhaya-vibhrashtash chhinnabhram iva nashyati  
apratishtho maha-baho vimudho brahmanah pathi**

**(B.G.6-38)**

Meaning:- "Oh Krishna! If a person is unsteady and fails to remain firm on the path of Brahma (the path of Yoga), will he

not perish like a scattered cloud lost in both worlds?”

That is, if one sits in meditation instead of earning wealth and pursuing worldly life, he may lose the pleasures of this world; and if he does not complete yogic practice, he may also fail to gain the benefits of the higher world—liberation. “Will he not then lose both and be left with nothing?” Arjuna expressed this doubt of his. In other words, Arjuna asked Krishna, “What happens to those who begin meditation but do not complete it? What is the fate of those who practice Yoga but leave the body in the middle?” For that Lord Krishna said,

**Shlok|| prapya punya-kritam lokan ushitva shashvatih samah  
shuchinam shrimatam gehe yoga-bhrashto bhijayate  
(B.G.6-41)**

Meaning:- Such an incomplete yogi (after death), attains the virtuous worlds.

He resides there for many years, and later is born again in the house of noble and wealthy people who live a life of good conduct.

**Shlok|| atha va yoginam eva kule bhavati dhimatam  
etad dhi durlabhataram loke janma yad idrisham  
(B.G.6-42)**

Meaning:- Or, he is born into the family of wise yogis. Such a birth is extremely rare in this world.

Here, we should think a little. Usually, no benefits are visible on the surface to those who practice meditation. They will not have much wealth. Not only that, generally, it is those who have less wealth that engage more in meditation. Seeing them, others sometimes think and even say, “What is this? These people

neither earn anything, achieve anything, nor enjoy worldly pleasures. They just sit and meditate all the time! They seem very un-intelligent.”

But through the above verses, Lord Sri Krishna explains how great those who practice meditation are, what great worlds they attain in the higher worlds, and how noble and blessed their future lifetimes will be. According to what he said, they are born into wealthy families or into the households of great wise yogis effortlessly. He said, “Attaining such a birth is extremely rare.” That’s why this is the only reason for him to say, “A ‘yogi’ is greater than those who perform yajnas, sacrifices, and various rituals.”

From this, we can understand how great and how fortunate a meditation yogi is. Those who meditate may appear ordinary at present; in the eyes of the world, they may seem like common people. But, according to Lord Krishna’s teaching, they are greater than everyone.

At present, some people may be wealthy, but that wealth cannot be taken—neither to the higher worlds nor into the next birth. Moreover, no one knows what their future birth will be like. But those who practice meditation not only attain virtuous worlds after death; they are also born again as wealthy individuals or as great yogis. With such births, they continue their remaining practice and attain liberation, as told by Lord Sri Krishna. Let us look at the following verse:-

**Shloke|| prayatnad yatamanas tu yogi sanshuddha-kilbishah  
aneka-janma-sansiddhas tato yati param gatim  
(B.G.6-45)**

Meaning:- Such a yogi who tries like that becomes purified

of sins and, through the practice carried on over many births, attains perfection in Yoga. Later, he will attain liberation.

Like that, a meditation yogi not only attains a great birth but ultimately liberation also. That's why Lord Krishna said to Arjuna, "Become a yogi!"

If He said this to Arjuna, it is as though He said it to all of us. Therefore, instead of striving to become the Tatas, Birlas, or Ambanis, we should strive to become yogis as taught by Lord Krishna. We should practice meditation. We must know that there is no greater work a human being can do on this earth other than meditation. That is the message given by Lord Sri Krishna.

We should also remember one more thing: However much we try, we cannot become a Tata, Birla, or Ambani because we must be eligible for that. But by practicing meditation, anyone can become a yogi. The eligibility to become a yogi and the ability to meditate exist within each and everyone. Therefore, everyone meditate and become yogis as told by Lord Krishna.

Not only that, in a verse from the Uttara Gita, it is explained how meditation which enables one to take refuge in Brahma is greater than ritual worship, hymns, and repetitive chants (japa).

**Shlok|| Pooja koti samam stotram, Stotra koti samam japam;  
Japa koti samam dhyanam, Dhyana koti samo layah**

Meaning:- It means ten million (crore) ritual worship (poojas) is equal to one hymn. Ten million hymns is equal to one repetition of a mantra (japa). Ten million repetition of mantras is equal to one meditation (dhyanam). Ten million meditations is equal to one dissolution (laya).

From this, we can understand how great a meditation that enables one to take refuge in the 'Brahma'. Through such meditation, one can attain dissolution of the mind. That means one can attain liberation and completely overcome sorrow.

Naturally, in the world, people worship trees, birds, animals, idols, village deities, and nature deities. But no one has an understanding of the 'Brahma', the power of 'Brahma', or the benefits that arise from worshipping the 'Brahma'.

Moreover, there is no proper understanding about the meditative path through which one can worship meaning, take refuge in the Brahma.

But only in the Bhagavad Gita, but also in the Yoga Vasishtha, Brahmarshi Vasistha explained through a verse that one can attain far greater benefits by worshipping Brahma than by worshipping various deities.

**Shlok|| Thevandevaya jo yarti yaksha yakshasvajantihi**

**Brahma brahmayajoyantiyaduruccham tadhashrayeth**

Meaning:- Those who meditate upon the deities attain the deities. Those who meditate upon the yakshas attain the yakshas. But those who meditate upon Brahma attain Brahma. Therefore, one should try to attain only the greatest.

The message of Sage Vasistha is also this: In creation, 'Brahma' who is the 'Soul' is greater than everyone and everything. One can attain complete wisdom only by meditating upon Him; all karmas are burnt away, and all sorrows are removed. Therefore, instead of worshipping deities who grant pleasures, one should worship the 'Brahma' who grants all benefits. That means one should meditate. This is the teaching of Vasishtha.

Moreover, that Brahma is the friend of all beings, the beloved of yogis, God to devotees, the source of divinity for all deities, the indwelling presence in every heart, the basis of mind's memory and intellectual decisions, the donor of inspiration, the controller of everything, all-pervading, and the omniscient One. That Brahma is always being with you.

Even when the body becomes weak, when all friends leave, and when relationships break, that 'Supreme Soul'—'God', the 'Friend', the 'Brahma' never leaves you. Therefore, one must try to attain Him at every moment.

Furthermore, in the Yajurveda, it is stated as follows:

**Shlok|| Tasya yonim paripashyanti dheerastasminha  
Tasthur bhuvanani vishwa (Yajurveda 31-19)**

“Through meditation the learned ones know the righteous conduct and true education which is the means to attain the Brahma and thus attain the Brahma. Only in Him, the wise, with firm conviction in Truth, attain the bliss of liberation, remain immersed in bliss by becoming free from the cycle of birth and death.”

(Based on the teachings of Swami Dayananda and Pandit Gopadev.)

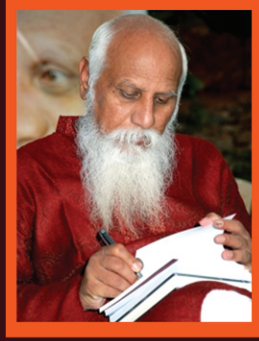
Therefore, know that meditation is the greatest practice for attaining Brahma jnan. Make your life blessed by practicing meditation and attaining Brahma.

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**"Rucham brahman janayanto deha agre tadabruvan,  
Yastvaivam brahmano vidyattasya deva asan vashe."**

**(Yajurveda 31-21)**

"Brahma jnan is blissful. It develops a deep taste for Brahma in human beings. The learned ones teach it and its practices to others and make them blissful. A human being who knows Brahma in this way, for such a learned one, the mind and all the senses remain under control. Others do not have that control."

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