

SOUL SCIENCE



Written by:

Brahmarshi

Tatavarthy Veera Raghava Rao

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Written and Published by :

Brahmarshi Tatavarthy Veera Raghava Rao, B.Sc,

Translated in English by :

K.Bhuvaneshwari, BBA, LLB, LLM

Translation Reviewer :

Dr. K.Damodhar Rao, B.Tech., M.Tech., Ph.D.

For Books Please Contact :

TATAVARTHY VEERA RAGHAVA RAO

Tatavarivari Street, BHIMAVARAM-534201.

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PREFACE

Education about the soul is also called ‘spiritual education.’ It is the education that drives away death forever. It bestows a life beyond birth and death, not a life of repeated cycles of birth and death. ‘Education of the soul’ is only the right education. It is the education that corrects a person and grants eternal bliss.

The word “vidya” comes from the Sanskrit root “vid,” which means “to know.” Vidya, therefore, means “that which is to be known.”

So, what is it that deserves to be known? We know about everything. Yet, our sorrows do not end, suffering does not cease, grief does not leave us, hardships do not vanish, and tears do not stop. It is because we are not knowing that by knowing which, everything else becomes known. We are not practicing that education. That education is only ‘spiritual education,’ which is also called ‘education of the soul.’ When one practices ‘education of the soul,’ all sorrows are removed.

Spirituality means your very own nature. The Almighty, who shines within every person as the indwelling presence, as the inner soul is called the ‘soul.’ To know that “the Soul itself is the Almighty” is spirituality. The soul is your very essence. That is why it is said, “Abiding in your own true nature itself is liberation.”

This is not something new; it has always existed. We have only forgotten it, and spirituality is simply to remind it back, not a new discovery. Through practices of rituals such as worship, hymns, prayers, or chanting, the ‘soul,’ which is of the nature of wisdom, cannot be experienced. The soul can be experienced only through the ‘observation of the breath meditation.’

If human beings are to be freed from sorrow, they must attain ‘soul-knowledge.’ For that, the study of ‘soul science’ is a must! One must know the greatness of the ‘soul.’ This soul science is what gives us the knowledge of God, the ‘soul.’ May seekers of liberation read it, understand it, and through ‘observation of the breath meditation,’ experience the soul and rejoice.

-Tatavarthy Veera Raghava Rao

Does wealth matter the most?

Naturally, a human being desires happiness and thinks, “I don’t want sorrow.” But if we observe carefully, he is unable to experience the happiness he desires and is experiencing the sorrow he never wanted. No matter how hard he tries, the opposite of what he intends happens. His abilities and intelligence are of no real use.

The main reason for this is a human being failing to think in the right way. Because he strongly believes that “as long as I have wealth, I can enjoy any kind of happiness.” He also thinks, “I can avoid any sorrow with wealth.” In fact, he firmly believes that “anything can be achieved with wealth.” This is the human being’s mindset. That is why he gives utmost importance to earning wealth, devotes most of his time to it, uses all his abilities and intelligence for it and spends his whole life pursuing wealth. Almost everyone is living in the same way.

But no matter how much wealth is accumulated, no matter how many comforts are gathered, in the end, a human being is overtaken by sorrows and becomes incapable of enjoying those comforts. A human being, who thinks “he is very clever and intelligent”, is still unable to free himself from sorrow. The main reason is that he has failed to think about what must be thought of. If a human being wishes to live life as he desires, he must primarily think about ‘sin and virtue.’

Without thinking about sin and virtue, no matter how much wealth he earns, a human being cannot live as he wishes. That

means, he cannot be happy nor he can avoid sorrow. Therefore, he must think about sin and virtue. Because sorrow arises only because of sin. If sorrow is present, then no matter how much wealth one has, no matter how many pleasures are available, they cannot be enjoyed, life becomes like hell. Hence, one must understand what sin is, why it should not be committed and why virtue must be practiced. Only then a human life can be lived as one wishes. Otherwise, no matter how many rituals are performed, no matter how much prayer, worship, chanting or religious activity is done, there will be no benefit. Therefore, what a human being must focus on is not wealth and its accumulation, but on sin and virtue. No matter how much wealth is earned, it cannot remove sorrow. Therefore, it must be known that “only wealth is not important.”

We think so much even to buy a small thing. We go around many shops, examine the quality carefully and then only we purchase it. But why don't we think when performing actions (karmas)? Will we not end up in sorrow if we perform actions without thinking?

Sins and virtues are nothing but the good and bad deeds done by a human being. These are also called karmas. Bad deeds are those which cause harm, suffering or loss to others. Good deeds are those which bring benefit, happiness and joy to others.

But why is bad called sin? And why is good called virtue?

We must know that what we call “others, other beings” are none other than the very God whom we love, worship, pray to, and revere.

Did not Annamacharya say, “Bramham okate! Parabramham okate”? He also declared, “There are no highs or lows among beings; Lord Srihari is the indwelling soul of all!” This means that in creation there is no inferior or superior, all are

equal, everyone is the same. The reason is that the indwelling soul in all beings, animals, creatures and humans is none other than God Himself, Srihari.

Now, God is all-pervading and the indwelling presence within all, right? Then, to hurt Him is sin and to love Him is virtue. Therefore, we must know that the actions which bring joy to God bring virtue and the actions which cause Him pain bring sin.

The reason is: Because it is He who must bestow grace upon us! Therefore, if we desire His grace, we must act in ways that bring joy to Him. If we make Him joyful, He will make us joyful; if we harm Him, He will punish us. That is why, we must use our discernment in matters of sin and virtue. We must think before performing actions. First, we must know who God is and then learn which actions bring joy to Him. Without knowing who God is, how can we make Him joyful? How can we know which actions bring Him joy?

If humans could truly know who God is, they would not commit so many sins, they would not suffer so many hardships, they would know what to do and they would live accordingly. The reason is, He resides as the indwelling Soul in all humans and in all creatures. That is why he is called the 'All-pervading'. To make Him joyful, who resides as the indwelling presence in all, one must respect everyone, do service to all and focus on the soul that is, on God through meditation.

As we meditate, we gradually come to know who God is. We avoid doing sinful actions, perform only good deeds, get rid of sinful karmas and free ourselves from suffering.

“The kind of knowledge one gets depends on the kind of sincerity one has.”

– Brahmarsi Patriji

The loss due to desires!

We do karmas to fulfill our desires. After performing an action, we look for the result, thinking, “Has the desire been fulfilled or not?” If it is fulfilled, we experience a momentary happiness; if it is not fulfilled, we become sorrowful. If we think, how many desires are fulfilled? Very few, right? This means we can understand that “desires lead to sorrow.” In fact, all unfulfilled desires inevitably bring suffering, right?

Some people argue, “one works only if there is a desire, right?” One should work with desire, but once the work is completed, the desire must be forgotten. Otherwise, more mental energy is wasted on worrying about the result which is not in our hands than the energy spent on the work.

Thought power should not be wasted. It is the root cause of many illnesses. Whether we think about the outcome or not, whatever result is meant to come will come and what is not destined to come will not come. The energy that would have been wasted for it can be used for some other good work. Why? Because the result is never in our hands. Always, we must do what we must do. Therefore, we must invest our energy in doing the work. It must be invested in thinking about what work to do? What kind of work to do? And how much to do?

Desires only bring loss! That is why desires must not be entertained and one must do only ‘Nishkama karma’ - action without attachment to results. But then, who is it that desires? Why do we desire it? It is the mind that desires. It is the mind that thinks and it is the mind that drains energy. Such a mind must be brought under control through ‘observation of the breath meditation’. If

the mind, which is the root of desires, is controlled, then desires also will be under control. When desires are under control, there is no sorrow nor we lose energy. That energy can be used for another good deed which benefits in the future.

“God has provided enough on this earth for human needs, but not enough for human desires.”

Expecting more than necessary meaning, desiring or wanting is unreasonable. The profit of one person often creates suffering for another. Likewise, the desire of one person inevitably causes pain to someone else. In creation, no one can gain without someone else losing. Therefore, to think “I must gain” and to desire is nothing but making others suffer and pushing others into hardships.

‘One person’s entertainment should not become another person’s sorrow.’ We must enjoy ourselves without causing grief to others. ‘To take pleasure in someone else’s suffering is unrighteousness.’

100 chocolates are placed on a table. 100 people are present there. If it is said to everyone, “take one each” but if some take two, some take five, then inevitably some people will be left with nothing. That means we have taken what belongs to others. This is injustice, illegality and unrighteousness. We are behaving in the same way on this earth, expecting what belongs to others, desiring what God has allotted to someone else.

Therefore, those who accumulate more on this earth are the very ones who deprive others. Those who rejoice and boast saying, “I have plenty” must know that they have become the reason for other people’s lack.

That is why yogis like Ramana Maharshi and Ramakrishna Paramahansa limited themselves only to necessities. They never desired beyond their needs even a little. But ordinary worldly people crave beyond necessities, they desire and to satisfy their desires, they commit mistakes, sins and behave unrighteously. This goes against the law of creation, so they will suffer with hardships. Therefore, one should not indulge in desires nor become a slave to them.

Even if someone is given more than what they need, they must know that “it belongs to everyone.” Therefore, whatever we have should be shared with all, given to all. This also is a law of creation! If we violate this law and accumulate, we are eventually bound to lose. But if we recognize this law and share, then not only in higher worlds but also here on earth, such people will be blessed and elevated. By practicing ‘observation of the breath meditation,’ anyone can know such laws, live by them and also keep desires under control.

“Desire - Effort!”

In this world, wherever you look, people are accustomed to ask to fulfil their desires. Everywhere you see, there are people desiring but very few are actually working hard. Whatever they want, they immediately ask their favorite deity.

Some perform worship and ask, some pray and ask, some do namaz and ask, some sing devotional songs (bhajan) and ask. Everywhere you see, there is desire but no effort. Even for the smallest need, or the slightest difficulty, people have made it a habit to immediately ask God. The main reason for this is: ‘Asking is easy - effort is difficult’. A human being is always in search of easy paths.

But if you observe carefully, in creation, one doesn’t get just by desiring. One receives only when one makes an effort. That is why it is said, “One gets exactly according to the effort one makes” but there is no such thing as “to the one who asks, as much as he asks.” Yet, man fails to understand this and instead of working hard, he gives importance only to asking. It is puzzling why this has become such a habit across the world.

If we use some of our discernment and think, this becomes clear. Let’s take an example. One person worships daily and keeps asking, “I must pass my exam in first class,” but he doesn’t study, he makes no effort. Another person studies and works hard, but does not perform worship. If asked, “Which one of the two will pass?” The definite answer is: “The one who worked hard will pass.”

Similarly, “Will a person who only prays, asking to become skilled in music, gain musical talent? Or will the one who

practices music daily with effort gain it?” We ourselves answer: “The one who practices with effort will gain it.”

Similarly, “Will the one who prays and asks to become a champion, will become a champion? Or will the one who practices daily with dedication become a champion? Again, our definite answer is: “Only the one who works hard will become champion.”

Likewise, even if one wants to cross a river or climb a great mountain, by simply placing a photo there and worshipping it, praying, “Please help me cross this river, help me climb this mountain” for years together, neither the river will be crossed nor can the mountain be climbed. But if one makes the effort, it can definitely be accomplished.

From this we must understand: “It is not desire but effort that matters,” likewise, **“It is not worship but striving that is essential” and “It is not prayer but practice that is crucial.”** Hence, effort must be given importance. That is why it is said: **“With effort, humans become sages.”** In this world, only those who strive hard obtain results. That is why it is said: **“Fruit comes only through hard work.”** But, one must know that simply sitting by worshipping, praying or performing rituals without effort yields no benefit.

Lord Shri Krishna also declares in the Bhagavad Gita. He says, **“Perform selfless action (nishkama karma).”** That is, “Whatever work one does one should not expect the result.” It means, he says, “Do not desire, right?” It means to act but he never said, “Ask.”

He further states: **“Karmanye vadhikaraste ma phaleshu kadachana!”** which means: “You have the right to per-

form action, but you have no right to the fruits of action!” He clearly declared: “You have no authority to desire results.” Yet people worship Krishna, adore him, but neither understand nor practice what he said. He says, “Do not desire,” yet people perform worship only to fulfill their desires. If one does what he said not to do, how can desires ever be fulfilled?

But once we know God and His creation, this is understood. God has made an arrangement in this creation: He has already provided everything, nothing is lacking. But to obtain anything, one must put in effort. That is only His arrangement. He has not arranged things to be obtained just by desiring. God does not personally watch and check: “Who is worshipping? Who is praying? Who is performing rituals? Who has offered coconuts? How many bananas did he give? What should I sanction in return?” No, He has no such need. Instead, He has already arranged everything in nature. That arrangement is this: **“Whatever one does, that alone one gets.”** It means **“As much as one does, so much one gets.”** It means there is an arrangement such as, **“If you do good, you get good, if you do bad, you get bad.”** In God’s creation there is only an arrangement of getting **“Whatever kind of action one performs, that kind of result one receives; as much as one does, that much one gets.”**

That means, if you cause hardship, you get hardship; if you cause loss, you get loss; if you inflict violence, you get violence. Likewise, if you give happiness, you receive happiness; if you give peace, you receive peace; if you give gain, you receive gain. So, in life, **whatever we want, that is what we must do; and whatever we don’t want, we should not do that.** More-

over, by doing one thing, we cannot expect to get another, by doing little, we cannot demand more. **The seed we sow is the fruit we reap, right?** Therefore, one must understand: “**Desiring does not bring results, only effort does.**” This effort has to be made either in the present or must have been made in the past life. Like that, what we have done in past lives or in the past itself is what we call ‘fortune.’ The reason is, we cannot see that effort now. Some people also call this only “God’s grace.”

The arrangement made by God is similar to a bank ATM created by a human being. If you look at an ATM, there are no managers or cashiers there. Yet, anyone can go at any time, 24 hours a day and withdraw money according to their eligibility with a card. Even there, it depends only on what we have deposited earlier. If you have deposited Rs.5000/-, you can withdraw only Rs.5000/-. Not a single rupee more. You will not get even Rs.5001. Without depositing in the bank, without eligibility, even if you go and worship the ATM, or pray to it, not a single rupee will come out. Even if you break coconuts, offer bananas or cry out desperately saying, “Please relieve my suffering,” it will not work. If you try it once, you will know.

Think about this a little. When even a human being can create such an arrangement like an ATM where, without anyone being present, one can go at any time and receive according to eligibility, then can’t God who is the embodiment of infinite power, create such an arrangement in this creation? Of course, he can! And he has. But it is we who fail to understand this. Without making effort, without earning eligibility, we keep on asking. But in creation, there is no system where “asking” alone brings results.

That is why, despite worship, prayers, rituals, offerings and vows, no one is gaining anything. If at all someone receives something, it is only what they have already earned either in this life or in past lives. Therefore, know this: **“To withdraw from a human ATM, you must ‘deposit’ first. Likewise, to receive from God’s creation, you must ‘do’ first.”**

The ATM made by a human being is tiny, whereas the ATM arranged by God is vast, beyond human imagination. That is why every person should know: **“It is not worship, but effort that matters; not prayer, but practice; not asking, but working.”** Then only a human being can achieve anything. So, what is the effort we must make?

In a way, worshiping and praying are also desires only. Therefore, practice “observation of the breath meditation.” Through that, earn the eligibility. Then, without even asking, you receive everything and live joyfully.

“Helping others even if you yourself don’t have much, is courage!”

-Brahmarshi Patriji

“Not Bhoga (Pleasure) but Yoga is important!”

In this world, the temporary happiness one gains is called “Pleasure” (Bhoga), but in the higher world, the eternal bliss one experiences is called “Yoga.” Pleasure is short-lived but Yoga is everlasting. No matter how many pleasures are enjoyed, they can never equal Yoga. A “pleasure-seeker” (Bhogi) is not great; only a “yogi” is great. Even Lord Krishna told Arjuna to become a ‘yogi’ but he never said to become a ‘bhogi’. Therefore, the one who rejoices in the enjoyments he has is a ‘fool’, while the one who strives to become a yogi is a wise person.

There are countless forms of pleasures. Abundant wealth and resources are a pleasure. Prosperity in crops and cattle is a pleasure. Luxuries in life are a pleasure. A good job or a thriving business is a pleasure. Positions, fame and reputation are a pleasure. Honor, respect and prestige are a pleasure. Family life, wife and children are a pleasure. Good health is a pleasure. Any leadership role or authority in a field is a pleasure. Being admired and respected by everyone is a pleasure. Even the pleasures between man and woman are a pleasure. In fact, whatever one gains in this world is a pleasure! Such worldly pleasures bring comfort, but they are temporary. They last only as long as one experiences them; later, that joy disappears. Such pleasures always demand to be repeated again and again throughout life and even across lifetimes with no end. They constantly create the desire for “more and more.”

One who becomes a slave to such pleasures cannot bear if they are gone, nor live if they are gone. He desires for them

again and again and strives to obtain them. In such striving, he diverts from righteousness, loses moral values, doesn't recognize truth and ultimately faces downfall and becomes sorrowful. Therefore, one must know that "Yoga is more important than Bhoga" and strive to become a yogi.

But to progress in Yoga, certain precautions are necessary. Above all, those who are attached to 'bhoga' (pleasure) cannot advance in Yoga. Even if someone makes progress in Yoga, attachment to pleasures leads to downfall again. Hence, those who wish to advance on the yogic path must be especially cautious of three things - Fame, Beauty and Wealth. Without being careful in these three areas, no matter how high one may rise on the yogic path, they will become enslaved by them, fall down and fail to reach the empire of Yoga, experience eternal bliss.

Mainly, many people are attracted to wealth. They unknowingly fall into temptations regarding wealth, commit mistakes, put obstacles in their path of yoga and finally fall. Even if someone manages to overcome the matter of wealth, they get entangled in sensual pleasures. Unable to conquer their weaknesses, they get attracted, commit mistakes and thus, no matter how much progress they may have made in the path of yoga, such people eventually fall, returning back to the beginning. The tragic part is that they don't even know or recognize that they have "fallen."

Having overcome these two, finally, they become slaves to the pleasure called 'fame'. They desire praise from everyone, honors from all, the highest seat of reverence (admiration), salutations from others, superiority over all and even worship from people. For this, they twist the truth, deviate from righteousness

and speak in ways that only please the crowd. They hide the truth, never condemn (criticize or disapprove) unrighteousness and always speak in ways that will gain them approval, applause and admiration. They do only such work. But, they do not courageously teach the truth and try to bring transformation in them, they don't try to lead them on the true path.

They only teach what the listeners want to hear, experiencing their fame - a pleasure. They keep waiting: "Will I gain more recognition among the people?" Instead of asking: "How many have I guided towards truth and righteousness?" No matter what happens to others, they don't care. They will only look after their enjoyment of fame. They will rejoice receiving the services of disciples and devotees. They inwardly think with pride, "I am greater than all of them" and finally become filled with ego. No matter how high they might rise in the yogic path, they eventually fall, descend and lose.

What everyone must grasp and know is: "**Not temporary pleasures, but eternal yoga.**" 'Yoga' only is great. Therefore, one must not seek praise or admiration. One must not become a slave to wealth. One must not get trapped in the obsession of men and women. One must take refuge in 'yoga' and become a 'yogi'. For that, most importantly, 'observation of the breath meditation', reading spiritual books and being in the company of the wise are essential. One should achieve through these only. One must also seek the company of the Master. One must work hard on the path of meditation and never leave it.

“Is a human being intelligent?”

Naturally, when a person looks at the achievements he has made and the things he has discovered, he feels, “I am an intelligent being.” Moreover, he thinks, “Among the 8.4 million living beings, I am superior; I am capable of accomplishing what no other creature can accomplish.” Discovering countless things, reaching to many planets, he swells with pride thinking, “My intellect is unparalleled.” From ordinary people to scientists, everyone accomplishes something and rejoices by thinking, “I am intelligent.”

But despite achieving so much, humans are unable to know which things in creation are permanent and which are impermanent. They cannot know what exists and what does not exist. Everything appears as though it exists. In the end, they fail to know that “everything eventually disappears, and they themselves will also disappear.” They do not grasp that “everything is an illusion!” Then how can such a human being be called ‘intelligent’?

Human intellect is unable to overcome illusion. Yet, a human being behaves proudly and thinks, “he is intelligent!” How strange! How can one who does not know the ultimate truth, who believes “illusion is the greatest thing,” be called intelligent? How can one who accumulates what does not exist, who rejoices in things that are destined to vanish, be called ‘intelligent’? How can one who struggles and wastes his life for what is destined to fade away and then worry, “I could not attain it, I could not acquire it,” be considered ‘intelligent’? Can that be called ‘intelligence’?

Therefore, “only he who can see what exists as it is and what does not exist as it is not existing, is intelligent.” But “he who sees what does not exist as existing and what exists as not existing is not intelligent.” Only the yogis who meditate can know this truth. In fact, they only are ‘intelligent’. They give greater importance to that which exists and less importance to that which does not exist. By meditating, they acquire that which exists and make their lives blessed. Therefore, meditate and make your life blessed; show your intelligence.

“Are you the name?”

When someone asks, “Who are you?” Everyone tells their name. Likewise, if one is insulted by name, they get hurt. When praised by name or when their name appears in the papers, they get elated. In this way, everyone thinks that the name they have is “themselves.” But is the name them? Think about it.

One is born; later, a name is given to them. This means one is just given a name but it was not born, you were born. The name was given by your parents. So, the name is not you, is it? Yet you believe, “The name is me.” Then, why do you give so much importance to a name that was just given to you? Why such anxiety and struggle for it?

Is that name even your permanent name? It was given only for this birth. In this life you have this name; in the next, you may have another. Which name is yours? In one birth, a name may receive praise; in another birth, that name may face criticism and humiliation. Which of these do you think is yours? None of them are yours. Therefore, do not think about the name, think about yourself. You have forgotten yourself. Know who you are! Uplift yourself! Do not chase for your identity. See your growth! Give no importance to what is not you.

Remember: “The body is not you. The one within the body is you.” Who is within the body? The Soul. This means: “The Soul is you!” When you are the Soul, the body is not you, right? Then how can the name given to the body become you? Therefore, always, continuously, remember: **“I am not the body; I am the Soul.”** Therefore, look after yourself, not about the name.

If you want to look after yourself, you must meditate. Meditation only belongs to you. It means, it is related to the soul. It is the only thing that benefits your growth.

“Turmoil!”

A human being has both mind and soul. Therefore, there are two types of turmoils: (1) Mental turmoil, (2) Soul turmoil.

1) Mental turmoil:- When the mind does not get what it desires or when things do not turn out as it wishes, the mind undergoes turmoil. In such situations, in order to fulfill its wishes, the mind compels one to make mistakes, to commit sins. That is why those who are afflicted by mental turmoil often end up committing mistakes and sins. The mind always craves worldly benefits because the mind is related to the body. It comes with the body and leaves with the body.

2) Soul turmoil:- When sins are committed, the soul undergoes turmoil. Whenever one does not engage in actions that benefit the soul or do the work needed for the soul's elevation, the soul undergoes turmoil. The soul is related to the afterlife; it is concerned only with afterlife benefits.

When desires are not fulfilled, the mind undergoes turmoil. But the mistakes committed in the pursuit of desires cause turmoil to the soul. The mind makes one to commit mistakes for the sake of fulfilling its desires. Like that, **“if mistakes are not made, the mind undergoes turmoil; but if mistakes are made, the soul undergoes turmoil.”**

Both types of turmoils are harmful to a human being! The root cause of mental turmoil are desires. If the desires, that is, the mind is controlled through meditation, the mental turmoil is reduced, mistakes and sins are not committed and one lives a righteous life. Then, even soul turmoil reduces. Therefore, meditation is the solution for both types of turmoils.

Mental courage - Soul strength

Mental courage and soul strength are different. What relates to the mind is called 'courage' and what belongs to the soul is called 'soul strength'. Soul strength is greater than mental courage.

The mind behaves according to the food we eat, the family atmosphere we live in, the upbringing by parents and the influence of society and surroundings. All these factors affect the mind. But the existence of the soul depends on meditation. In ordinary people and householders, the mind plays a major role. That is why people say, "He has a lot of mental courage." But Yogis possess soul strength.

When someone hesitates, withdraws, doubts, or steps back from doing something, people say, "He is very timid, he has no courage." It means, if a person does anything without fear or will not doubt, he is called a courageous one. But no matter how courageous a person may be, he will still be afraid in some matters. Because, a real courageous person must show courage in all situations, not just in some. Then, how can such a person be called 'courageous?'

Many people show courage in unnecessary matters but are fearful in necessary ones. Generally, one who can face and kill wild animals or venomous creatures, who can stand up to stronger opponents, who can speak boldly in new places, who can perform daring acts in difficult situations and even risk his own life and do works and stunts such a person is considered a 'courageous one' and said to have 'mental courage'.

Likewise, some people, without thinking, get into quarrels, fight with others, abuse anyone and say, "He must be defeated even if I am destroyed." Such acts are not courage, they are only impulsive.

Thus, many people think, "We are courageous." But they fear very small things. But a real courageous person is one who never

fears or doubts in any matter.

If observed, even the courageous person becomes afraid when it comes to speaking the truth, does not know where all that courage disappears. Therefore, the courageous one is he who always speaks the truth, who does not care about what others think, who can live independently. Who even without having much himself, still gives to others is courageous, and the one who does not grieve even when his close ones die is courageous. The one who, like Ramana Maharshi, ignored cancer and remained undisturbed is courageous. The one who, like Jesus Christ, smiled even while being crucified is courageous. The one who, like Mahavira, could walk among people without clothes is courageous. All these are displayed by only those who possess soul strength but it is not possible to those who possess mental courage. One can achieve only a few things with mental courage but anything can be achieved with soul strength.

Those who have developed soul strength through meditation can face any situation without fear. They don't break down no matter what happens in life. They remain steady in both success and failure, in honour and dishonour. They behave normally, commit neither mistakes nor sins, face hardships, depend on no one and never pray to anyone.

If observed, even the greatest warrior, with all his mental courage, prays to his chosen deity before going to battle. But one who possesses self-confidence does not pray to anyone. He faces everything through his soul power. He does not think of personal comfort but works for the welfare of all. Hence, one must know that "soul strength is greater than mental courage."

Therefore, everyone should practice 'meditation', develop soul strength and become great.

“Two types of education!”

In this world, people give great importance to education. Everyone wishes that their children should become highly educated. Not only that, parents work hard and spend large amounts of money to educate their children. Today, most parents spend the major part of their income on their children’s studies and put in all their efforts and intelligence towards their education. Such is the importance given to education at present in the world.

However, parents don’t know that there are two types of education. They do not know that both types of education are important for their children. People only think, “If one studies well and earns well, one will be happy,” but they fail to grasp that no matter how much one earns or how many comforts one may gather, if sorrow exists, attaining joy is impossible. Parents are unaware that along with the education that teaches how to earn wealth, the education that teaches how to remove sorrow is also equally important in life. Therefore, everyone must know that there are two kinds of education: 1) The imperishable education (akshara vidya), 2) The perishable education (kshara vidya). The imperishable education means the knowledge related to that which never perishes. It is also known as ‘spiritual education’, ‘para vidya’ or ‘education related to the soul’.

Perishable education means that which perishes. the worldly and material aspects of life. It is also called ‘worldly education’ or ‘apara vidya’ or ‘education related to the body’.

Imperishable education is related to the unseen, the other world. It gives knowledge about the other world, removes sorrow and grants freedom from bond. But the perishable education deals with the visible world. It helps one earn wealth, provides pleasure

and comfort, and creates bond.

Imperishable education is beneficial and blissful, while the perishable education is pleasurable and sorrowful.

Imperishable education is eternal, indirect education related to the soul, whereas perishable education is temporary, direct education related to the physical world.

Imperishable education is the education pursued by yogis; it removes ignorance. Hence, imperishable education is called 'the path of withdrawal from worldliness' (nivritti vidya). Perishable education is the education pursued for material enjoyments; it does not remove ignorance. Therefore, perishable education is known as 'the path of worldly involvement' (pravritti vidya). Therefore, one must know that "Imperishable education is 'the path of eternal bliss'(shreyo marga), while perishable education is 'the path of pleasure' (preyo marga)."

Whatever it may be, a life without sorrow is greater than a life full of pleasures because even if there are countless pleasures, as long as sorrow exists, one cannot enjoy them. But those who are free from sorrow can experience even small joys fully. Hence, along with perishable education which grants temporary pleasures, give equal importance to imperishable education which removes sorrow not temporarily but permanently, and attain bliss in life.

In a way, imperishable education is related to God, while perishable education is related to God's creation. Anyone can learn imperishable education related to God by practicing meditation, reading the books of yogis and associating with those who know the Truth. It is not bound by age. Those who begin the learning of imperishable education from a young age can experience God-realization and ultimately attain liberation.

“Drama!”

Shakespeare said, “All the world’s a stage, and all the men and women merely players. They have their exits.”

It means this entire Earth itself is a great stage, and all of us are merely actors upon it. Each person plays his or her own role and finally exits from the stage as Shakespeare said. Yes, we all eventually exit!

But no one on this Earth actually thinks that they are just playing a role. Everyone believes that everything is real. People think, “I am of this caste, of this religion, of this region, of this country, a landlord, a leader, a beautiful person, a player, a woman, a man, a poor one, an ugly one, a wife, a husband, a mother, a father” and behave accordingly. But no one thinks, “I am just acting out these roles in this play.”

Because, a person thinks, “I am rich,” but never thinks, “I am just playing the role of a rich man.” Hence, he becomes proud and arrogant. A person thinks, “I belong to this religion,” but does not think “I am playing the role of a religious person.” Therefore, he hates and fights with those of other religions. Likewise, a person thinks, “I am of this caste,” but not “I am acting the role of one belonging to this caste.” So he hates others and treats them as untouchable. Similarly, a man thinks, “I am a man,” but does not think, “I am performing the role of a man.” That’s why he dominates and oppresses women. Likewise, a woman also thinks, “I am a woman,” never thinks, “I am only playing the role of a woman.” Hence, they see themselves as weak, helpless, and silently endure everything believing, “I can do nothing.”

In the same way, thinking “I am a mother, I am a father, I

am a wife, I am a husband, they are my people,” they become attached, showing likes and dislikes, committing wrong actions for their sake, hating others and believing all these relationships to be permanent. They accumulate everything, act unrighteously, accumulate sin and face difficulties.

Suffering through hardships, people keep thinking, “All my family members are my own,” and when they go away, they grieve deeply and go through endless sorrow. But no one is feeling, “Everyone is just a performer; each has come to play a role in this drama. Once their role is over, they must exit the stage.”

Just like a king in a stage play starts believing, “I am a king,” or the landlord thinks, “I am really a landlord,” or the collector or minister starts believing they are truly that how it would be! Likewise, in this drama of earth, it is the same when humans think that “everything here is real.” For, in the play, the king remains a king only as long as the drama exists. Once the play ends, he is no longer a king, right? Likewise, the landlord, the collector, and the minister also! In the same way, the wife, husband, mother, and father also!

If observed, a character in one play does not appear in another because the person who played the role of a king in one drama may have to play the role of a servant in another. Likewise, one who played the role of a rich man in one play may have to act as a beggar in the next. The woman who played the role of a wife in this play may act as a mother in another and the man who played the role of a husband in this play may have to act as a son in another play. This means that when the plays change, the roles also change. No role is permanent and the same role does not exist in

every play. Everything changes, everything transforms! At present, each and everyone's role on this earth is the same. No one remains the same forever; nothing they possess lasts forever, everything exists only as long as the role exists. Once the role changes, everything changes again.

That's why Patriji says, **“Live in the role, but don't forget that it is only a role.”**

That means, you should appear fully involved in your role to the world, but inwardly, you should never get lost in it. Because the one performing the role is not the role! So, live like a husband, a wife, perform your duty but never forget, “I am playing the role of a husband; I am playing the role of a wife.”

The one who understands “I am only playing a role” never grieves, they may appear to grieve. Even in life, if their husband, wife or child dies, they do not get absorbed in grief. The reason is they know the truth that “all are merely playing their roles!” But the one who mistakes the role for reality falls into endless misery. He thinks, “My life is meaningless now, I cannot live anymore,” and sometimes even feels, “I should commit suicide.”

In life, we are not binded because of acting, but we get caught in karma only when we think “It is me.” Nothing sticks to us and no karma binds us if we think, “This is just a role, not me.” That is why Lord Krishna says in the Bhagavad Gita, “Perform your actions without the sense of doership.” Meaning, “Do what must be done, but without thinking, ‘I am the one doing it.’”

Remember this: **In a drama, the father may die, but your real father does not die!** Similarly, **In a drama, a person may die, but he himself does not die!** This is the truth.

When a wife enters, one becomes a husband; when a sister enters, one becomes a brother; when a son enters, one becomes a father; when a grandson enters, one becomes a grandfather. Then who is he? He is none of these, all these are just roles, while he remains himself.

Even Lord Rama also played a role in the drama. That was only his role in that drama but it was not him. How can anyone become their role? We have held on to the role and left Him.

Remember, all of us are performing various roles on the grand stage called Earth. Even the role we are playing right now is just a role! To know all this, whoever it may be, one must practice meditation.

Information available on Tatavarthy's website:

Website address: www.tst.org.in

- a) Details of programs conducted under the guidance of Mr. and Mrs. Tatavarthy and Google Maps location are available.
- b) All books by Mr. and Mrs. Tatavarthy are available in PDF format for free download in Telugu, Kannada, Hindi, and English languages.
- c) All the messages of Mr. and Mrs. Tatavarthy are organized in concept-wise YouTube playlists.
- d) Summaries of Mr. and Mrs. Tatavarthy's messages are provided in the form of quotations.
- e) The gallery of Mr. and Mrs. Tatavarthy is also available.

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

“Obsession towards worldly life!”

Whatever a human being gathers or creates stays with him except his own children. After some time, they move away, or even leave forever because they are not his creations. How can someone be called “yours” if you did not create them yourself? When they are not yours, why develop attachment towards them? You have only given them a physical body. They (children) have come into this world bringing their own karmas to accomplish. How are such ones “yours?” They (children) will look after themselves. They will show some affection out of gratitude for giving them a body, but they will not think of them (parents). Therefore, one should not treat them as their own possessions and develop attachment. Those who do so and develop attachment will suffer in the end.

Don't forget that even your children are souls just like you. They are simply fellow actors in this cosmic play, taking only roles to fulfill their part and then they will exit the stage. They will not remain with us forever like a possession nor obey us as we say. Hence, do not get lost in the name of ‘responsibility’ and forget yourself by focusing on them. You should think about yourself also.

“A human being is thinking and working for their next generations (their children and grandchildren), but not thinking and working for their next life!”

“There should not be an obsession towards worldly life, There must be an obsession towards liberation. Then only there is an end to sorrow.”

“sorrow increases if one strives for worldly life, sor-

row will end if one strives for liberation.” Therefore, one must search for the path of liberation and try for liberation and should not fall into the obsession of worldly life. Then, that path of liberation is only the path of yoga, that is, meditation.

An elephant’s tusk is precious. Many valuable items can be made. But a human’s teeth have no such value; they are discarded when gone. A tiger’s skin can be used as a seat; animal skins are used as slippers and various other things but human beings’ skin is of no use. Even dog hair can be used for making fly-whisks or clothes but human hair is of no use.

If wheat is put into a machine, wheat flour comes out; if rice is put in, rice flour comes out. But no matter how many sweet things are put into the human body, what comes out is only waste. After death, the human body serves no purpose. It must be either burnt or buried. Thus, from a physical perspective, the human body appears worthless and valueless.

However, with that very same body, a human being can accomplish what no other creature among the 8.4 million species can ever achieve and is indeed achieving! With this body, a person can create countless things, perform great deeds and do immense good for the world. Though after death the body has no value, while alive, the human body is most sacred and invaluable. The reason is, only the human body has the rare ability to practice meditation. None of the other 8.4 million species possess this ability. Through meditation, one can attain the godly state and liberation. Therefore, one must not waste this precious body by falling into worldly obsession. Use it like the yogis use it for meditation and attain divinity.

“Should not throw - Should accumulate!”

Humans are pouring away their lives instead of accumulating them, wasting their lives, not using them wisely.

That means they are spending their time in vain, doing fruitless things. They waste their time, energy, speech, intellect and ultimately, their entire life.

Life which is given to human beings, is meant to be used beneficially and profitably, not wasted and lost! One must know that “wasting life is equivalent to losing it.” Activities done just for passing time or for entertainment are all useless, whereas actions done for the welfare of the world, for goodness and for the elevation of the soul are beneficial! Those who live that way make the best use of the life they have been given, that is what it means to “accumulate.”

Everyone should think deeply about this: Nothing should go to waste; everything should benefit us. Those who accumulate will live joyfully and attain bliss.

Life is a precious opportunity granted to human beings; it should not be thrown away, that is, it should not be wasted or misused. Misuse not only brings loss but also difficulties. Therefore, one should accumulate virtue through small good deeds.

Above all, the greatest deeds are the soul deeds, services to the soul! Because “the soul itself is God.” Hence, actions that serve the God: Practicing meditation, spreading meditation, participating in and organizing meditation programs are the highest and eternal works.

Therefore, one must live life wisely by meditating, spreading meditation and participating in such activities. It means one must accumulate and not waste life.

“Good - Evil!”

When someone is asked, “Why aren’t you doing good deeds?” they often reply, “We don’t know,” or “No one told us; how would we know?” Saying so, they continue doing bad. But then, how did they learn to do bad? Who told them to do evil? How did they come to know what is evil? They are doing evil anyway, aren’t they? Not only that, they cleverly justify their evil, hide them and take great care that no one finds out! Moreover, they use their intelligence in many ways to escape from the consequences through recommendations, using influence, resorting to unfair methods, threats or bribes, all to get out of trouble. Aren’t these also forms of intelligence?

If they have so much intelligence, why don’t they know about good? Why don’t they know they should do good? If they don’t know, can’t they try to learn? If they don’t even make the effort, doesn’t that simply mean that they don’t want to do good?

Isn’t it foolish to say “I don’t know” instead of admitting “I don’t want to”? Whom are they deceiving by saying that? And what do they actually gain by deceiving others like that?

If people keep justifying themselves in various ways and continue committing mistakes and sins without doing good, who will be at loss? Who ends up in misery? Who will face difficulties? Who will be in grief? Don’t those who think about so many things ever think at least this much?

They must think. If they don’t think, they end up deceiving themselves, bringing harm to their own lives. Therefore, never say, “I don’t know how to do good.” Instead, try to do good.

The reason humans do evil or fail to do good is not because they don't know what's good. Humans know everything! they know what is good and what is wrong, they know when they have done evil and they also know that they shouldn't do evil! Then why don't they do good? It is because **“doing good is difficult, whereas doing wrong is easy.”**

Therefore, **“the human being has stopped doing the difficult good and is instead doing the easy evil”**.

But if observed, according to the law of creation, “when one avoids doing good just because it is difficult, one cannot gain benefit in life; instead, one suffers loss. Similarly, when one does evil because it seems easy, it may appear to bring temporary benefits, but in the end, it leads only to suffering and hardships.” This is the main reason why evil is present more in the world today. **“Doing evil is easy, doing good is difficult.”**

God, in the form of the inner soul, constantly teaches everyone about goodness and the righteousness one should follow. Yet humans ignore them, commit mistakes, invite difficulties upon themselves and with their own hands, destroying their own lives.

From this, it is clear that it is not that humans do not know what is good; they do know through the voice of the ‘inner soul’. The problem is that they lack the strength to follow that goodness which is known to them. So, to gain that inner strength of practicing goodness, everyone must meditate. Through meditation, one's power develops and one can then follow God's guidance, the righteousness taught by the inner soul and make life blessed.

“Righteousness-Unrighteousness!”

The entire Mahabharata revolves around just two themes 1) Righteousness and 2) Unrighteousness. It was not just a war between the Pandavas and the Kauravas; it was a great battle between righteousness and unrighteousness. It revealed the greatness of righteousness and the benefits of following it. At the same time, it taught the consequences of unrighteousness making it a divine epic. The Mahabharata portrayed the war between those who upheld Righteousness, the Pandavas and those who embraced Unrighteousness, the Kauravas! Meaning, it taught the eternal conflict between righteousness and unrighteousness and its inevitable outcome.

The Kauravas possessed immense military power and were supported by mighty warriors and great charioteers, yet they were defeated. The Pandavas, though had less military strength and less mighty warriors and great charioteers, ultimately triumphed.

The Kauravas had all of Krishna’s army but not the divine strength. But only the Pandavas who upheld righteousness had divine strength. It means they had God, meaning Krishna was there.

Those who uphold righteousness may appear to struggle temporarily, but in the end, they achieve victory and happiness. Those who follow unrighteousness may appear to enjoy temporary pleasures, but ultimately they face defeat and destruction.

This shows that no matter how great a person is, if they support unrighteousness, justify unrighteousness or stand by unrighteousness even while knowing righteousness, they will be

ruined and will be punished. Those who live by righteousness are always protected by divine power which stands by them in every crisis. That is the essence of the Mahabharata. Divinity never stays with those who follow unrighteousness; instead, it withdraws from them and finally, they are punished by the divine.

Duryodhana, Shakuni, and Karna all knew what righteousness was, yet they chose to side with unrighteousness. Even people like Bhishma and Drona, though aware of righteousness, remained silent in the face of injustice and thus, they also got destroyed and were punished. The Pandavas knew righteousness, lived by righteousness and protected it. Therefore, they were protected in return. That is why it is said: “Those who protect Dharma are, in turn, protected by Dharma.” (Dharmo rakshati rakshitah)

The message of this great Indian epic is: “Every human being must protect righteousness.” But what is righteousness? “Righteousness” means the divine laws established by the One who created this universe, the rules by which every living being and creature in this creation must follow themselves. Righteousness teaches how each being should live and conduct themselves so that all life in God’s creation can exist in harmony and happiness.

The greatness of Righteousness is such that just like a footprint of an elephant can contain the footprints of all other animals, similarly, everything is contained within righteousness. The reason is, every action follows righteousness. Hence, everyone must follow righteousness and protect it. This is the law of nature. Then how can righteousness be protected?

Patriji says, **“Righteousness is not something that others can tell us from outside. It naturally arises from the inner**

soul.”

Since righteousness is ordained by God, only He knows what righteousness is. Therefore, we must listen to Him and act according to His guidance! How? God exists within everyone as the Soul and continuously guides each being towards their righteous path. Every moment, in every action, He silently warns from within. Hence, whoever acts according to the voice of their inner soul is living in accordance with righteousness, they are protecting righteousness. But for righteousness to rise from within, practicing meditation is essential! Only those who meditate can hear the voice of the inner soul, practice righteousness. Therefore, meditate, uphold righteousness and attain liberation.

“The Soul that created the universe knows the laws of creation but the mind which was created, does not know the laws.”

Thus, a human must follow the Soul, not the mind. The best path to achieve this is meditation. The reason is, through meditation, one conquers the mind and listens to the inner Soul. Therefore, one must practice meditation with intensity.

“Humans righteousness towards nature!”

One of the most important duties of human beings is the righteousness of protecting nature. **“If we protect righteousness, that very righteousness will protect us.”** It means, **“if we protect nature, that very nature will protect us!”**

Then, who is nature? In a way, nature is none other than God Himself! Because nature is composed of the five elements - Earth, Water, Fire, Air and Space. All these elements originate from God. Every living and non-living being in this creation is formed out of these five elements. Hence, all beings and creatures are part of nature, it means part of God only.

We must love nature, look at it with affection, live in harmony with it, respect its laws and protect it. We should never destroy, hate, harm, or hurt nature, nor criticize its workings. This is the righteousness of human beings towards nature. If one acts against this, it means they are acting against nature itself! Which is similar to acting against God and one must surely face the consequences of such actions.

The plant kingdom is formed from the element of water among the five elements. Similarly, insects, worms and reptiles are formed from earth and water. Birds are formed from water, fire and air. Animals are formed from earth, water, fire and air. Likewise, the human race is formed from all five elements. Meaning, nature. We can know that “all living beings in nature are part of nature”. Therefore, to harm or cause suffering to any creature, any being or any human is to harm nature itself!

Yet, humans fail to recognize this. Out of selfishness and

for the sake of fulfilling petty desires, they continually harm nature and the beings within it in countless ways. Every day, for the sake of taste, millions of animals are cruelly killed and eaten, causing immense pain to nature. They are creating bloodshed and bringing pain to nature.

Humans mercilessly cut down trees and destroy forests at will. They conduct animal fights and enjoy the suffering of those creatures as entertainment. They are caging the birds and parrots, trapping fish in tanks and are depriving them of their freedom for their happiness.

Not only that, they are also torturing fellow humans, the weak and women. They are committing atrocities. The innocent and the common people are being deceived. Thus, violence and brutality against nature have greatly increased everywhere. Deception and hooliganism (rowdyism) have spread widely. Everyone is only thinking about themselves but not about others. No one is thinking, "All beings are like me; all creatures are just like us!" Violence towards nature is growing in countless ways day by day.

No one is thinking about nature. Who is nature? What is the role of nature? What benefits do we receive from nature? What are our duties towards nature? - no one is thinking about these. People are not thinking, "What happens if I fail to fulfill my duty towards nature? Will there be any loss to me? If so, what kind of loss?" But they must think about it!

Because nature is like a mother to human beings. Just as children live in the mother's lap, humans live in the lap of mother nature. We are all like infants resting in her lap. As a mother pro-

vides for every need of her child, so does mother nature provide everything we require for our needs and happiness.

A mother feeds her child with milk, satisfies hunger, gives toys to play with and overwhelms in seeing the child's joy, rejoice with affection and love.

In the same way, mother nature makes us happy with her beauty - the Himalayas, waterfalls, rivers and mesmerizing landscapes. She satisfies our hunger with plants, fruits and vegetables; quenches our thirst with water; gives us air to breathe; gives us abundant crops; sends timely rains and ensures that trees and plants flourish and blossom. When everyone is happy, she rejoices; when everyone loves her, she feels blissful.

When a child drinks mother's milk lovingly, the mother caresses him with affection. But if the child bites or hits her while drinking, the mother becomes angry and punishes him. If the child's mischief goes too far, she warns, "I won't give you milk anymore" and the child struggles.

Similarly, when we engage in wrongful actions such as violence against living beings or meat-eating, nature expresses her anger through calamities like earthquakes, floods, tsunamis, storms and forest fires to teach us a lesson. When humans act against her, rains stop, droughts arise and humans struggle. Therefore, all living and non-living beings on this earth are part of nature! None of them should be harmed; all of them must be loved. We should know that "It's fine to use nature's resources only to meet our needs."

When we drink milk, the mother doesn't die; instead, she feels relieved. Likewise, when we pluck fruits and vegetables, trees don't die, their burden becomes lighter. Therefore, pluck fruits

and vegetables but do not cut down trees, break branches or pluck flowers. Stay within limits in everything; follow limitations.

“To harm nature is equal to harming the mother.”
Taking everything from nature for our needs by hurting her is like drinking mother’s milk and then hitting her breast! Such a person is the worst betrayer and deserves punishment. The natural disasters we see today are the result of such human actions.

“A natural calamity means mother nature’s anger who could not bear, tolerate human beings sufferings.” It is punishing her children, teaching them a lesson. If there are natural disasters, it means that humans have failed to fulfill their righteousness towards nature.

Moreover, if humans negligently continue to harm nature thinking, “Nature is angry, river krishna manifested in a fierce form, it calms down” and justifies it as “natural; such things happen in nature occasionally,” they will again fall prey to nature’s wrath (anger)!

A mother does not punish her child always. She punishes only when she cannot tolerate. Similarly, nature does not display its wrath always; it punishes only when the human behavior crosses limits.

When nature gets angry, humans grieve, cry and cannot endure it. Therefore, remember: we must know our duty towards nature, love it and not harm it. This means, do not kill animals, avoid eating meat, respect women, protect the weak and the helpless. This is only our righteousness towards nature.

To know and practice this righteousness, one must meditate. Through intense meditation, one can know nature and its laws, live in harmony with it meaning, with God’s cooperation, and live joyfully.

“Only yajna is the path to liberation!”

**Shlok|| yajna-shishtashinah santo muchyante sarva-kilbishaih
bhunjate te tvagham papa ye pachantyatma-karanat**

(B.G. 3-13)

Meaning:- “Those who eat the remnants (leftovers) of a Yajna become liberated from all sins. However, sinners who cook food only for their own bodily nourishment are consuming sin itself.”

Yajna refers to an action performed for the welfare of the world.

Among humans, there are two types of people: 1) Those who perform actions for themselves and 2) Those who perform actions for the welfare of the world.

Those who perform Yajna receive the “Yajna Prasada.” This means that when they perform actions beneficial for the world, actions that bring joy to others, what they are given with satisfaction is called the ‘Yajna Prasad.’ Those who live on it attain liberation. On the other hand, those who live only for themselves must cook and eat for themselves; what they cook and eat becomes a “bundle of sin.” Such people get entangled in bonds and suffer. This is the message of Lord Krishna conveyed in the above verse.

One may wonder, “How does what they cook and eat for themselves become a bundle of sin?” Even what one cooks for themselves becomes sinful food. The reason is, life requires effort and effort inevitably involves unintended sins. For example, while plowing the field, many insects and worms are killed. We will kill rats and while spraying pesticides, many living beings die. Such acts generate sin and bondage. Even when one works, earns, cooks or eats for survival, it becomes sinful food. Therefore, what one cooks for oneself also becomes sinful food.

To attain liberation, one should live on Yajna prasad. Yajna prasad means to eat what is offered when one performs deeds that bring

joy to others and satisfies them.

Therefore, one must know that **“Living only for oneself brings bond; living for others brings liberation.”**

A person who lives for themselves needs many things and has to gather many things such as food, a house, clothes, household comforts. The house must be kept clean! But, while cleaning the house, think about how many ants, flies, insects and mice are killed! How much accumulation of sin occurs! Consider how much suffering one must go through by being trapped in such a bond.

If so many sins must be committed just to live, then how many more sins are we committing for entertainment, luxury, trivial desires or amusement? How much sin accumulates from killing animals and eating meat? Can we ever escape from this bond? Therefore, one should live not for oneself but for the world! Those who live for the welfare of the world do not have the opportunity to commit such sins.

The reason is, a person who performs actions for the welfare of the world, one who performs Yajna does not need to earn their own food, does not need to spread pesticides, does not need to kill animals! He does not have to commit sins to maintain anything! All the houses belong to him! He rests in homes that are cleaned and arranged by others. There is no need to commit sins, so they do not commit sins. Moreover, they benefit everyone around them. **“One who does good without committing sins certainly attains liberation.”**

But, **“How can there be no sorrow if one performs sins without helping others?”** Therefore, meditate and teach meditation to others. Teaching meditation is a way of helping everyone in all ways. Those who spread meditation are respected, welcomed and loved wherever they go. That is “Yajna Prasada.” There is no greater Yajna than this! Therefore, live like a Yogi by meditating, teaching, helping everyone and attain liberation.

“Temple - Meditation hall!”

The explanation given by Patriji for the question, “What is the purpose of a temple? What is the purpose of a meditation hall?”

A temple is like a Haridwar (the gateway of God) and a meditation hall is like a Haridama (the abode of God). Haridwar indicates the place where Hari (God) resides. Haridam is the actual place where Hari resides. Hari is only in the Haridam, so only by entering the meditation hall can one experience God. But being near Haridwar does not mean God is present there or seen!

Why Haridwar? It exists only to indicate that “Hari resides inside.” Without Haridwar, people would not know where God is. People don’t even know whether Hari is actually there or not. That is why even for temples that are inside, doors are arranged at the start of the pathway.

It means, “What are temples for?” They exist to show people the meditation halls and provide entry into them, where one can meditate and attain a direct experience of God, to let people know that there is one who is known as God. Without the temple, ordinary people would not even know that “God exists.” But it is not that “God resides in the temple.”

Idols are placed near the entrance to tell that “God resides inside.” The reason is to say, “God resides within you.”

Understanding this inner meaning, everyone who visits a temple should enter the meditation hall, meditate, see and experience the true form of God within themselves.

God means to say, “He resides in everyone in the form of the Soul.”

“Do not go to elders with empty hands”

They say, “if going to elders, kings, gurus or God, one should not go empty-handed; you must take something with you.”

Taking something does not mean taking what you like or what pleases you. It means taking something that will please the person you are visiting. It should make them happy and win their heart. Common people can only offer ordinary things in tangible form. Ordinary gifts are insignificant for great people; they do not get impressed or feel joy. Therefore, what common people take to great people must be great in value.

Similarly, what we take to God must be even greater! Ordinary things like coconuts or bananas are not enough. What attracts God or gurus are not money, gifts, or fruits, but our good deeds, good qualities, good behaviour and actions that benefit the world. When we do such deeds and approach them, they are surely pleased, satisfied and will bless us even without being asked. Therefore, we should not go empty-handed; we should perform good deeds and act according to their wishes, offering those deeds as gifts. Even if these gifts are not visible, they bring joy and satisfaction to them.

However, selfish gurus and elders expect material gifts. They look at ‘how valuable is it?’ and expect money. What else can those who crave such petty gifts be other than petty themselves?

God, on the other hand, does not look at ‘what was given?’ He sees the intention behind giving. “Are we giving with selfish desire or giving with pure devotion without expecting anything?” Only if the intention is pure, God accepts it with love. But they will be disappointed if they expect, “the greater the gift, the greater the re-

sult.”

The same truth is conveyed in the following verse from the Bhagavad Gita.

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

Meaning:- Whoever offers Me a leaf, a flower, a fruit or even water with devotion, I accept it with love.

This means that I will be pleased even with the smallest offering, when made with pure devotion.

Meaning, it can be understood that what matters here is not the thing itself, but the intention behind the offering.

Above all, when one offers the ‘I’, the God is completely conquered immediately. Lord Krishna did not bend to Satyabhama, who offered tons of gold out of ego but He was conquered by Rukmini who had no ego the moment she offered a single “Tulasi leaf”.

Similarly, in the story of Gajendra Moksha, when the Gajaraju (elephant) cried out, “I can do nothing more, I am no longer ‘I’; everything is You,” the Lord instantly came to his rescue. When Draupadi prostrated with her hands in complete surrender, the Lord immediately protected her. Therefore, the offerings that matter are not just the physical gifts — not bananas, coconuts, or ritual vows. True offering means offering oneself — surrendering the ego, the sense of “I.” The ‘I’ is nothing but the mind; therefore, one must offer an ‘empty mind’. That is the greatest gift of all because when the ego-bound mind is absent, what remains is the ‘soul’ and that alone should be offered.

This is called Atma Nivedana, the surrendering of the soul which is also called ‘meditation’. Meditating is nothing but surrendering the ‘I’. Therefore, do meditation and become dearest to God.

“Surrendering the soul!”

(The Inner Meaning of Offering a Coconut in Temples)

Devotees are described as being of nine types. Among them are: 1) Those who listen (shravanam), 2) Those who revise (mananam), 3) Those who sing praises (keertanam), 4) Those who serve the Lord’s feet (paada sevanam), 5) Those who worship by ritual offering (archanam), 6) Those who offer salutations (vandanam), 7) Those who serve as attendants (dhasyam), 8) Those who maintain friendship (sakyata) but the 9th type above all of them, those who completely surrender the soul (atma nivedanam) are dearest to Shirdi Sai Baba. He says, “Among all kinds of devotees, those who surrender the soul are the ones I love the most.”

To become dear to Baba, one must offer what He loves the most. That is, **‘surrender the soul’**. Who is a true devotee? It means **“the one who, even if it is difficult, offers what pleases God.”** It means no matter how hard it is, if it pleases God, that work will make one dearest to Him and he attains His grace.

Remember, to attain God’s grace, **“it is not enough that we love God; we must become dearest to God.”** Only that is important! So, do not offer what you like; offer what God likes, even if it is difficult!

Then what does Shirdi Sai Baba love the most? It is “surrendering the soul.” But how can one offer the soul? What to do? Not only to Sai Baba, but to all deities, the ancient elders showed the path of ‘soul surrender’ through the symbolic act of offering a coconut in temples. It means this is the inner meaning behind the tradition of offering coconuts in temples. That is why in every temple, the offering of a coconut is given more importance. The

elders declared, “Coconut offering is the most sacred form of offering” because its inner significance is surrendering the soul. That is why the coconut holds great significance.

Because, inside a coconut lies the pure, white kernel, but to reach it, one must first remove the outer husk, then peel off the fibrous layer and then break the hard shell. Then only we can see and offer the pure kernel inside and along with it, we get the sweet water within.

Similarly, to surrender the pure and radiant soul that resides within, one must first remove the outer shell — the body by closing the eyes. Next, inside the mind, one must eliminate the useless fibers — the six inner enemies (lust, anger, greed, obsession, pride and jealousy). After that, the hard shell of ego, the strong layer of “I” that covers the soul, must be broken meaning, it must be removed. Then only, the pure, luminous soul, like the white core of the coconut is realized. It means, it is visible. Only then the soul can be surrendered and just as the sweet water of the coconut is revealed, one attains the eternal sweetness of bliss, the infinite bliss. Such a life becomes blessed.

The meaning of “offering a coconut” is “surrendering the soul.” When it is said that “God loves coconuts,” it actually means “God loves the soul.” To surrender the soul, one must practice ‘meditation’. **“Soul surrender”** can only be done through meditation.

In meditation, we first close our eyes, letting go of the body’s awareness. Then, by “observation of the breath”, we gradually calm the mind, purify it and make it free from the six inner enemies. After that, the ego, the sense of “I” also dissolves and

one remains in the soul state. Like that, we surrender the soul.

Those who do not meditate can only offer the coconut. Such people can only see the idol of God. But those who grasp the inner meaning behind offering the coconut and surrender the soul through meditation can see the true divine form of God, the real God.

That is why Shirdi Sai Baba says, “Surrender the soul.” It means, His message was “To meditate.” That is why meditation halls are built in Baba’s temples. Therefore, instead of just offering coconuts at temples, meditate in the meditation hall there. By ‘surrendering the soul’ in meditation, not just see the idol but the real God, become dear to God and make your life blessed. This is Baba’s message!

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“He is everything - He is all!”

All living beings continue to exist only by the power of God. Without that power no creature in creation would live or survive. Whether a human being works, speaks, thinks or sees, the cause behind all of it is God, His power. Without that power a human being cannot do anything, the body would become a corpse (dead body).

Therefore whatever a human does, the cause of it is God's power so, everything that is happening is done by Him. The person speaks if He exists; otherwise he cannot speak. So isn't it He who is speaking? Isn't it He who is acting? Isn't it He who is seeing, right? In that way, everything is He, right?

If nothing happens without Him, then all that happens is because of Him, right? If He were absent, an evil person could not kill, a thief could not steal, a business man could not cheat, a righteous person could not do good, a saint could not serve. Therefore, He is everything! He is all!

He is the world! Anyone cannot do anything if He is absent. Some people ask, “If He is everything, why is He letting evil happen in the world? Why do atrocities happen? Why does deception happen? Does He let people commit deceit? Does He make people commit atrocities?”

It means even though everything is indeed He and though everything is happening because of Him, humans fail to grasp this truth driven by ego, the “I am” feeling and pride of “I”, they commit mistakes and sins that they should not do. When all is He, all are one, right? But human beings are living with the belief, “we are separate” and so they are exhibiting love and hatred. That is why there is so much unrest in the world, so many deceptions, cruelties, fights and conflicts. Even those who are doing good deeds and exhibiting good

behaviour are of the belief, “Only I am doing” and exhibiting ego. They are also unable to grasp the actual truth.

Everything happens here, yet no one is actually doing anything. Everything exists, yet nothing belongs to anyone. This is the actual truth. Therefore, whatever we do, it must be done without the sense of “I”, without the feeling of doership.

It is said, “Without God’s command, even an ant cannot bite.” That means, even an ant cannot act without the God’s Power. For even an ant to bite, it should have God’s power. Without that power, the ant would be a dead body. How can a dead ant bite? Therefore, an ant can bite with God’s involvement. Everything that is happening in creation has His involvement; nothing happens without Him.

If observed carefully, everything that arises is dissolving. In other words, all things are born from nothingness and are merging back into nothingness. So ultimately, there is nothing, yet everything appears to exist. That means, all is illusion, all is emptiness, all is hallucination!

If noticed, once a body appears in creation, it never reappears again. The person with the same name is never returning, new ones always come! There is always newness, always change, nothing is permanent. This is the law of creation.

Everything has emerged from God, that is, what we call ‘Nature’ (Prakriti). Everything is operated by Him, that is what we call the ‘Almighty’ (Purusha). This entire creation is the ‘union of Purusha and Prakriti’. It is the same with humans also. The human body is made of the five elements of Nature. But the one who runs this body is the ‘Soul’ (Purusha). Therefore, “He is everything! He is all!” This is the secret of creation. This secret can only be known by practicing meditation and when this is known, liberation is attained.

What is 'Remembrance of name?'

It is said, "Yasya Nama Mahadhyashah", meaning "Where the name exists, there resides glory."

The main reason for saying this is that every name of God carries a profound meaning. For example:-

Brahma = The Supreme Creator, greater than all.

Ishwara = The One with capability.

Parameshwara = The Lord of all Lords.

Nyayashali = The One who never commits injustice.

Dayalu = The One who is compassionate towards all.

Sarvashaktivantudu = The all powerful one who, through His capability, creates, sustains (maintains) and dissolves the universe.

Brahma = The one who creates all elements of creation.

Vishnu = The one who pervades everywhere, everything and protects all.

Rudra = The one who brings dissolution.

Mahadeva = The God of all gods.

All these names express His qualities and actions. Therefore, one must know the meaning of His names and transform their nature with those divine qualities and deeds. That is called 'remembrance of God's name.' The one which transforms nature is remembrance of name, if there is no transformation that is not remembrance of name.

Chanting "Hare Rama, Hare Krishna," "Om Namah Shivaya" etc., cannot eliminate sins. If it is like that, there would be no sinners left in the world nor would anyone fear committing

sin. People under the illusion that chanting removes sins, continue committing mistakes and ultimately ruin their lives. Ultimately, their lives are becoming sorrowful.

Know that **“It is not Remembrance, but living according to the meaning of the name that matters.”** Those who engage in remembrance of the name should ask themselves and observe: “Is my nature transforming according to the name I chant, or not?” If there is no transformation, then Remembrance of the name is of no use. That is only the inner meaning of remembrance of the name.

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What are Pilgrimages (Thirthas)?

Many people in the world go on pilgrimages. The main reason is that some believe, “Pilgrimage brings virtue,” others think, “It washes away sins” and some feel, “Something good will happen.” They spend a lot of money, go through many hardships and undertake pilgrimages all mainly for the above mentioned benefits. But no one knows what “pilgrimages” mean? Any deed done without knowing any meaning becomes futile.

That’s why it is said, “Janouyairantivani tirthani” meaning, those which free people from sorrow are the real pilgrimages! It means, that which liberates is a pilgrimage, not holy water or the physical places.

Reading the sacred scriptures like the Vedas, being in the company of the wise, helping others, following righteousness, practicing nonviolence, being free from hatred, remaining pure, speaking and living truthfully and accumulating wisdom — these only help one liberate from sorrow. Hence, they are called pilgrimages.

Just visiting sacred places or taking a dip in holy waters does not remove sins. If sins were really washed away by water and rituals, then the poor should become wealthy, the blind should regain sight, right? Lepers (people suffering from leprosy) should be cured, right? and the deaf should begin to hear, right? That is not happening anywhere, right? If such things happen, why are hospitals there? If such things are not happening, it means that the human being is not being liberated, right? If liberation is happen-

ing, then that is not a pilgrimage, right? So, let us know what are the pilgrimages that are really liberating.

Even if one reads many scriptures, listens to many teachings of truth and is in the company of the wise, the final knowing is this: To be free from sorrow, a human being must 1. Take refuge in Truth and 2. Practice Righteousness.

Righteousness means to follow non-violence, it means one must avoid harming any living being. Likewise, Truth means one must take refuge in the soul, it means one must practice meditation. Only these two can liberate a human being. Therefore, only these are real pilgrimages.

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

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

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

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

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

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

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

“Japa (Recitation of chant) or Meditation?”

People say, “God is of the form of Om,” and they keep chanting ‘Om.’ But just chanting ‘Om’ does not mean reciting about God. We must listen to the ‘Om’ sound that constantly echoes within. Only then, one is in God’s focus.

We may be chanting ‘Om’ externally, but are we hearing that inner sound of Om? The answer is No, right? Without hearing that inner sound of ‘Om’, the result of all the outer chanting is zero. To hear the ‘Om’ sound within, one must turn inwards and achieve inner silence. Without inner silence, the inner ‘Om’ sound cannot be heard. Without hearing that ‘Om’ sound, there can be no soul-realization, life doesn’t become fulfilled.

Many believe that “One can attain God through chanting.” But inner silence can not be achieved through chanting because even if there is no sound inside, the repetition of a name becomes a noise, one does not get a state of silence. It means that inner silence is not achieved.

Then, what to do to achieve inner silence? It means one must practice meditation. Meditation means being silent within, completely calming the restless mind and allowing it to rest. This can be achieved only through ‘observation of the breath meditation’. Then only, we can hear the inner sound of ‘Om’ and gradually attain realization of God.

“The goal of every human life is to evolve from a human being into the Divine.”

- Brahmarsi Patriji

Duty of a human being?

A human being is performing many duties throughout his life, yet he is failing to know what his real duty is.

He is fulfilling his duties towards himself— earning food, clothing and shelter. He fulfills his responsibilities towards his family — towards his wife and children. He is performing his duties towards friends and society also. He is fulfilling his duty towards everything but he forgot the actual duty.

Because he does not know who is the reason for his existence. Also, he is experiencing happiness in various forms through his five senses. It means he is enjoying watching movies, television, and the beauty of nature with his eyes. He is tasting delicious food and is feeling pleasure in eating different dishes. He is getting delighted by listening to melodious songs and pleasant music with his ears. He is enjoying the smell of perfumes, incense, and fragrances through his nose. Yet, he does not know by whose power he is able to do all these but, he must know and fulfill his duty towards him.

Because he is seeing, but he does not know by whose power he is able to see. He is eating, but he does not know by whose power he is able to eat. He is speaking, but he does not know by whose power he is able to speak. Likewise, he is listening, but he does not know by whose power he is able to listen. He is smelling, but he does not know by whose power he is able to smell. He is creating, but he does not know by whose power he is able to create. But one must know. He must know what his duty towards Him is.

He must know what he should do because whether he

sees, speaks, eats, hears, smells, touches, walks or works, the cause behind all these actions is the 'soul'. It is because of the 'soul' that he is able to do everything in life and experience all kinds of happiness. He cannot do even a single work without the 'soul'. The body becomes a corpse (dead body) if the soul departs from the body. A corpse does not see, speak, hear, eat or do anything. That means, the 'soul' is the cause of everything.

Then, one should know what his duty towards such a 'soul' is, right? He should know what he must do, right? Since, it is because of the soul that he is always able to do everything, he must always remember the 'soul'. The reason is, the 'soul' which gives all these benefits is none other than the "God" that everyone likes. Therefore, it is the duty of a human being to 1. Use the eyes which can see because of Him, to behold Him. 2. To use the ears which can hear because of Him, to listen about Him. 3. To use the mouth which can speak because of Him, to speak about Him. 4. To use the hands and legs which work because of Him, in His service and 5. To keep the mind focused on Him, which works because of Him.

It means, **"to dedicate one's life to God is the duty of a human being."** Meaning, the duty is not to focus the mind on other things, but to focus on the soul within. To focus on the soul within, one must do meditation. So, **"Meditation is the real duty of a human being."** But not earning wealth, not gaining name, fame or position. Therefore, do 'meditation' and fulfill your duty.

“The physical beauty - The soul-beauty!”

Most people in the world give importance to the body. The reason is their belief that “they are the body.” That’s why, they keep striving for the body’s beauty, health and comfort. People make various efforts to make the body attractive, strong, and graceful.

Women try to keep their bodies slim and in shape, while men focus on building muscles and appearing strong. For that, they do regular exercises, yoga, weight lifting, eat nutritious food, and take pride in maintaining their physical beauty. They rejoice looking at themselves in the mirror, they feel proud thinking, “I am so beautiful and strong.” Almost everyone thinks this way.

However, one must not only think about physical beauty but also must think about the beauty of the soul. The reason is: “We are not the body, we are the soul.” There are two kinds of people: ‘Pleasure seekers (Bhogis) and yogis’. Pleasure seekers give importance to physical beauty, while yogis value the beauty of the soul. Because yogis are the ones who know, “I am the soul.” They do not care how their body looks, whether it is dark or fair, tall or short, with or without hair, or even physical disability.

This can be known through the story of Ashtavakra from the scriptures. Though his body was bent and distorted in eight places, he was a great enlightened being! He never cared about his body or what others thought of him. He always focused on the beauty of the soul because he is a soul and thus became great.

Maintaining physical beauty may make others think, “We

look good,” but it serves no purpose more than that. However, yogis who cultivate the beauty of the soul can immensely benefit the world. They spread wisdom and happiness to all. They live happily themselves and bring joy to everyone around them.

If we think further, physical beauty is temporary! No matter how carefully one maintains it, it fades with age. But the beauty of the soul is eternal! As one grows older, it doesn't diminish (reduce), its fragrance reflects through one's qualities and deeds.

Physical beauty cannot prevent disease or sorrow, but those who possess the beauty of the soul remain healthy and happy. Physical beauty cannot change bad qualities or habits, but as soul-beauty improves, bad qualities fade away and bad habits disappear.

No matter how beautiful the body is, one cannot recognize the truth and follow righteousness. But those with soul-beauty live righteously and follow truth. Therefore, everyone should know that “the beauty of the soul is the greatest of all” and should strive to enhance it.

Everyone knows how to maintain physical beauty, but the common people don't know how to enhance 'soul-beauty'. There is only one way to do that, it is 'meditation'. Yogis have all enhanced their soul-beauty through meditation. Any human being who meditates will surely enhance their 'soul-beauty'. To enhance the beauty of the soul means to acquire the characteristics and qualities of God.

One might doubt, “We can see physical beauty, but how can we see the beauty of the soul?” The beauty of the soul can be known through one's words, deeds, and culture. One can know it

themselves through their thoughts also.

Because the words and deeds of those who possess soul-beauty are always righteous and truthful. They love everyone, hate none, are selfless, free from desires, live contentedly, fearlessly, always remain calm, joyful, are unaffected by heat or cold, do not worry about pleasures and pains, do not care for honor or dishonor and never harm any living being. They love all creatures, are filled with compassion, behave as if “everything is one,” show no interest in worldly matters and give importance to meditation, acquisition of wisdom and doing service to the world.

All such characteristics and qualities above are symbols of soul-beauty. Everyone should cultivate such soul-beauty through meditation. If everyone enhances their soul-beauty through meditation the entire world will change in to heaven. Therefore, know that “Physical beauty is not great, soul-beauty is the greatest.”

“One should stop finding faults in others and should correct one’s own faults.”

-Brahmarshi Patriji

“A Yogi is like salt!”

Just like the light and heat of the sun falling on seawater produces white, tasty salt, when the radiance of meditation and soul falls upon a human being, he attains a yogic state which is combined with wisdom and purity.

Salt is not formed if the clouds block the sunlight; likewise, if the mind blocks the soul, a person cannot become a yogi.

Though salt is inexpensive, it is immensely valuable. No dish has a taste without it. Similarly, when the light of the soul falls upon someone, he transforms into a yogi. A yogi may look ordinary, but he is precious. Without a yogi, no place is sacred.

Everyone should be like salt, that is, like a yogi. Only then, they can bring happiness into the lives of those who suffer. Pickles last for years because of the salt in it; likewise, a place where a yogi resides remains sacred irrespective of the time.

Salt removes the tendency to decay; in the same way, a yogi prevents society from spoiling and becoming a violent place. If you become like salt, a yogi, evil cannot come near you and you will protect those around you also.

Perfume or incense gives fragrance for a while and then fades away, but salt never loses its value or taste; it lasts long and there is no need to add it again and again. In the same way, worldly power and authority are temporary but even if a yogi does not appear grand outwardly, his glory never fades.

To become a yogi like salt, one must practice ‘observation of the breath meditation’. Through meditation, many have become yogis and greatly served society. Therefore, everyone should meditate and “become a yogi who possesses the good qualities like salt”.

“One must know about God!”

A human being has become a slave to sensual pleasures, his focus is on them, he strives only for them and lives entirely for them. Being enslaved by these pleasures, he makes no effort to know ‘God’; he does not devote any time to know Him.

Even when he remembers God occasionally, it is only to ask for more pleasures, “Give me more and more comforts.” It means, only to fulfill his desires and needs. In his entire life, he cannot spare even a little time to know about ‘God’.

He spends all his time and money on luxuries but makes no effort, nor spends any wealth to know about ‘God’.

If a human being uses his discretion, he can know about God and realize that everything is God Himself. Once this is known, he will never harm, deceive, trouble or cause loss to any living being. Instead, he will love everyone, serve everyone and bring happiness. It means he performs only virtuous deeds. Such a person will never suffer losses or sorrows; he will live happily, and then the earth itself will become a heaven. Therefore, everyone should use their discretion.

Because, **“People think deeply about things that are unimportant, but are never even once thinking about the most important in all creation, God.”** This is the cause of human sorrow and suffering. When a human being practices meditation, he will be able to use his discretion, he can know ‘God’ and can gain countless benefits in life.

“Recognize the supreme guru who is right beside you!”

Foolish human beings fail to notice the Almighty, the greatest of all who is right beside them, within them, ever close to them. They are unable to grasp Him, ignore His guidance and suggestions, and they do not listen to Him. Instead, they keep searching elsewhere! “Which Swamiji can tell me? Which group will teach me? Which saint will give me advice?” They will hope to somehow know if I could find the truth.

They desire like this, yet they never listen to the words of the greatest of all, ‘God’. They fail to recognize Him, to observe Him or to know His effort.

They do not follow even the smallest instructions that come from Him. In fact, they are unable to follow them, yet they desire to know “greater things.” But what is the use of knowing great things when one cannot practice even the small ones? **It is not how much we know that matters, but how much we practice.** Knowing without practice is a waste.

If observed, one attains infinite wisdom from within, from ‘God’. All principles of righteousness (dharma) are taught from within. Those who observe them never remain unaware of the principles of righteousness.

Know this, **“There is no one who can reveal the subtle truths of dharma better than God who resides as the inner soul. There is no guru higher than the God within.”**

The ability to listen to the inner soul is the greatest of all things. If transformation happens in human beings, if change takes place, the main reason is them following the guidance and indications of the inner soul. Those who listen to that inner voice progress end-

lessly, attain many spiritual successes and rise to great spiritual heights. They will be able to attract everyone and their speech sounds like sacred sentences from vedas to all those who listen to them.

The reason is even the Vedas emerged from that Almighty! It is the Almighty who gives guidance to everyone from within. Therefore, there is no need to run here and there in search of wisdom thinking that some great beings, great saints or masters alone can give it. One must learn to listen to that ‘Almighty’, that ‘God’, that ‘supreme Guru’ who is nearest to us.

The way to do this is by calming the mind and cleansing its impurities. The more we purify our mind, the more we can listen and follow the voice of the inner soul meaning, the ‘Supreme Guru.’

Like that, those who follow the inner guidance achieve good results in life, reach the highest peaks, there is no turning back for them and they attain permanent results. Ultimately, they become great yogis.

“He who fails to recognize the Supreme Guru who is closest to him is the supreme ignorant and wastes his life.”

This was taught by Sage Yajnavalkya in the Ishavasya Upanishad.

“Those who are soul-murderers, it means, those who neglect the realization of their soul-nature, meaning, neglect the soul, will after death, are covered by the darkness of ignorance and will attain demonic births.”

Knowing this truth, recognize the Supreme Guru who resides close to you. Only those who turn inward through meditation can recognize that inner ‘Supreme Guru’ meaning the ‘Soul’, meaning the ‘God’ within. Such human beings make their lives blessed, become blessed, attain divinity and become divine beings, and rise to the state of Enlightened Beings, Sages, and Brahmarshis.

“GOD!”

“God” means power, infinite power. He is an invisible, formless power. With that power, He created this visible creation and created countless species — the mineral kingdom, the animal kingdom and the human race. To ensure that all these beings could exist and live, He filled each one with the amount of power required for their sustenance (maintenance). He placed in each as much power as was necessary for it.

In plants, He placed only as much power as needed for them to grow and move slightly, but not to wander from one place to another. Hence, trees move but cannot walk. In animals, He placed greater power which is enough for them to move and wander freely. Similarly, in humans, He placed complete power which is why man can move, act and think.

In minerals meaning, in stones God’s power is very minimal; therefore, stones do not move. Hence, the God present in stones is very small. The God’s power in plants is more than in stones, so the God in plants is bigger than the God in stones.

The God’s power in animals is more than that in plants; therefore, the God in animals is bigger than the God in plants. Likewise, God’s power in humans is complete when compared to animals. So, the God within a human being is the biggest of all.

A stone cannot move, but a human being can do everything. “The one who possesses more God power is the bigger God.” The functioning of every species depends on the amount of God’s power within it. Those with more of God’s power are great. That is why, in all of creation, the human being is the greatest! Greater than stones, plants, animals and everything.

That's why, the God present in stones and plants is called 'consciousness' and the God present in animals and humans is called 'soul'. Moreover, the animals have a 'collective soul' but the human being has an 'individual soul'. It means, among all that is visible in this creation, a human being is the biggest God of all. The creation of a human being is greatest of all, God pervades everything in the form of consciousness. In whichever consciousness is present, they are moving; in whichever it is absent, they are not moving.

That is why it is said, "God sleeps in stones, awakens in plants, moves in animals, and thinks in man." This means, the God present in stones is compared to a state of sleep, hence they cannot move. The God in plants is compared to a state of awakening, so they can move but cannot walk. Similarly, the God in animals is compared to a state of motion, so they can move and walk. The God in humans is compared to a state of completeness, hence humans can move, walk, think and even create many things. Not only that, humans are capable of keeping all living beings under their control and even are using them for their own benefit! That's why, among the 8.4 million species, the human being is the most superior and powerful. Similarly, in all of creation, the mineral kingdom meaning, the stones is the lowest form of power. They exist, but have no consciousness, meaning they cannot move.

For example, a simple bicycle exists but has no engine power. A motorbike, however, has a small engine. A car's engine is stronger and more powerful than that of a motorbike. A lorry's (truck's) engine is stronger and more powerful than that of a car. The load-bearing capacity and performance is according to the

engine's power.

Now imagine a lorry saying to a bicycle, "I cannot pull this heavy load; please help me, you are my only hope." Can the bicycle help it? If the lorry itself can't do it, how can the bicycle do it? Therefore, the lorry must bear its own burden.

Also, if a human being who can move, walk, think and create goes to a motionless stone and pray, what can that stone do? It itself cannot move and is there at a place! What happens with such a stone? How can a stone rescue a human being? How much power does it have? In fact, it is the human being who carved that stone into a beautiful form, who made it into an idol, right? It means the idol was created by a human being, right? It means the human being is only great, right? Therefore, a human being must strive and resolve his struggles.

In God's creation, the least powerful one is the stone! Worshipping or praying to such a stone yields no result. Therefore, one must know where and how God exists and behave accordingly. A human should seek refuge in a power greater than himself, that is, God who resides within everyone as the 'soul'. To take refuge in Him, meditation is the only path because "He who resides within can be found only by the one who goes within." For those who look outwards, there is only confusion! Therefore, meditate, attain 'soul-realization' which is nothing but "God-realization" and make life blessed.

For a better understanding, let us now know the difference between a stone created by God and the 'soul', the true form of God Himself.

So, if we ask, "Which is greater, the stone or the soul?"

<u>STONE</u>	<u>SOUL</u>
1. The lowest state in all of creation.	1. The highest in all of creation.
2. Has a solid form.	2. Extremely subtle, finer than the subtlest.
3. Lacks power.	3. Infinitely powerful.
4. Cannot move; it must be moved by some external force.	4. Moves everything in creation.
5. Has no radiance.	5. Self-luminous.
6. Exists only in one place.	6. Present everywhere.
7. There are many varieties.	7. Only one.
8. Keeps changing.	8. Unchanging.
9. Temporary.	9. Permanent.
10. Can be broken by a weapon, burnt by fire, wetted by water and moved by air.	10. Nothing can do anything.
11. Possesses qualities (attributes).	11. Free from all qualities.
12. Lifeless.	12. Consciousness.
13. Non-eternal.	13. Eternal.

we can say, “The soul is greater.” In the Bhagavad Gita, it is stated about the ‘soul’ in the following way.

**Shlok|| nainam chhindanti shastrani nainam dahati pavakah
na chainam kledayantyapo na shoshayati marutah
(B.G.2-23)**

Meaning:- “Weapons cannot pierce this soul, ‘fire’ cannot burn it, ‘water’ cannot wet it, ‘wind’ cannot dry it.”

Therefore, the Soul is far, far greater than the stone because the soul itself is the true God. Understanding this, one must worship the soul through meditation. It means, one should worship 'God'. That is why Patriji says, "Do not worship idols; worship the Truth." It means, "one must worship the soul", said Patriji.

"Listen more, speak less."

-Brahmarshi Patriji

To watch Tatavarthy's zoom sessions:

a) Silence meditation from **4 am to 6.30 am** followed by messages related to soul-knowledge from **6.30 am to 7.30 am**
Zoom ID: **2413823868** Password: **RAO**

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

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

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

“Water - Stones”

When God created everything, He used His infinite intelligence, knowing exactly how much power each being required, what its place should be and what purpose it would serve. He gave each creation precisely the power it needed. There are no flaws in God’s creation; the flaw only lies in human being’s inability to understand it properly.

Let us observe the difference between water and stone in God’s creation. Water has been given more power than stone. That is why stones cannot move, but water flows, it means it has movement.

Look, because of the dynamic force of water, mountains break apart, bridges collapse, roads are washed away and after heavy rains, great destruction takes place due to the rushing flow of water. It doesn’t look backwards or forward; it just hurries to reach the plains. Observe how many mishaps can be caused by the power of water movement.

Similarly, if stones also had the power to move what chaos would there be?! The roads we laid today would disappear the next day; the stones in our houses would vanish by evening; walls would crumble and even the idols placed in temples would walk away! A human being would face many sufferings and fear and always keep thinking, “From which direction will a stone strike me next?”

People are already frightened when moving creatures like snakes, scorpions, cockroaches, rats, lizards, ants or mosquitoes come! Then what would be the human being’s situation if the stones move?

That is why God, after thinking everything, gave very little power to stones. Therefore, know the place and power of the stone in creation. Likewise, know the place and immense power of human beings and behave accordingly.

“Stone - Soul!”

There are many species in creation such as the mineral kingdom, the plant kingdom, the animal kingdom and the human kingdom.

Among them, the lowest state in creation is the mineral kingdom, that is, stone. There is nothing lower than this state in all of creation. All these species have been created by God! The reason these forms are visible, exist and function is because of the invisible soul. The soul was never created and that is why it is the greatest in creation. There is nothing greater than the soul because the soul itself is God. Hence, the soul is also called ‘Brahma.’ There is nothing greater than Brahma in all of creation, right?

However, humans are knowing everything else except the greatest ‘soul’, are studying everything else in creation but are not studying about the soul. It means they have no knowledge related to the soul. Moreover, they show great interest in the lowest entity, the stone and are studying more about it. They are focusing more on a stone and are giving more importance to it.

Humans use different kinds of stones in different ways. Mountain stones and big rocks for building houses, roads and projects; some stones are used for flooring; some are worn as ornaments and jewels; some are used as decorative pieces; some are shaped as idols and are decorated. Some of such idols are even worshiped.

Thus, while humans greatly focus on stones, they do not know about the greatest one, the soul. But, as long as they do not know about the ‘soul’, they will continue to live in sorrow. As

long as they fail to prioritise the ‘soul’, they will continue to suffer with difficulties.

Because the “deities” that humans worship are made of stone! Yet, the very God they worship and like is the ‘soul’. Although the ‘soul’ is the ‘divine’, due to ignorance of the ‘soul’, people mistake the stone to be ‘God’ and thus fall into illusion and are facing loss by abandoning the greatest ‘divine’, the ‘soul’ and instead hold on to stones, the lowest form of creation, carving them into shapes and worshiping them. Moreover, they ask, “Isn’t God in the stone?” They are failing to know that God exists in the stone, but the stone is not God and are losing their lives.

If a human being wishes to be free from suffering, one must some day recognize the soul, the God. One must know the soul, gain knowledge about the soul, know its greatness, its importance and ultimately hold on to it. Only when a person attains the God, the soul who is the true divine will be free from all sorrows.

People constantly think, “The idol itself is God,” but they must know that an idol is actually a combination of both, ‘stone + God’. But, the idol is not God. The soul does not have anything else combined in it. It is only the pure, truthful God. The Soul is God’s complete essence. Therefore, the one who holds and knows the complete form of God is blessed. Everything visible to human eyes in creation is a mixed form of God, but not pure. Even a human being is a divine entity with a body, hence called a living being (Jivatma).

Similarly, everything that is visible in creation is associated with divinity — some more, some less. In the visible creation,

among all, the greater god is a 'human being' and the least god is the 'stone', it means, the idol.

Therefore, notice this — everything may be “water,” but there is a difference between pure mineral water and contaminated water. Pure mineral water gives health and joy, while impure water brings disease and sorrow. Therefore, take refuge in the true 'soul'.

Recognizing this, a human being must turn away from the mixed forms and focus on the pure, truthful soul. One must hold on to the true God, the Brahma. The real Brahma resides within all as the Inner Being. The God within everyone, it means the soul cannot be seen and attain its vision with these physical eyes, but we can attain the vision of the God within by turning inwards. The only way to do that is 'observation of the breath meditation.'

Those who depend on stones remain powerless, while those who depend on the soul become supremely powerful. There are two types of human beings: Bhogis (pleasure seekers) and Yogis. Bhogis give importance to stones, whereas Yogis give importance to the soul. **“If one knows how to make use of stones, it is Bhoga (material enjoyment); but if one knows how to make use of the soul, it is Yoga.”**

The reason is, there are countless kinds of stones, but the soul is one, present everywhere and in everyone. The stone is impermanent, but the soul is eternal. The stone has no power, it must be moved by someone else but the soul, through its infinite power, moves all things. The stone does not shine, but the soul radiates. The stone must be decorated, but the soul needs no decoration.

Weapons can shatter a stone; fire can burn it; water can wet it, but the soul cannot be destroyed by a weapon, the fire cannot burn and the water cannot wet it.

Therefore, one should not study stones, but one should study the Soul. **“Do not adorn yourself with stones, adorn yourself with soul-knowledge.”** One should not use the stones, but use the soul. One who uses stones becomes powerless; one who uses the soul becomes powerful. Therefore, one should not focus on stones, but should focus on the soul. The way for that is meditation. It is the path that yogis took refuge in. Meditate and attain the soul meaning, God.

“Violence turns a human into a demon; Hamsa turns a human into the divine.”

-Brahmarshi Patriji

“Consecration”

If a stone doesn't move, that means there is no life in it, right?

That's exactly why scholars perform consecration before placing it in a temple. They say, “It is worthy of worship only then.” It means, only idols that have undergone consecration are considered fit for worship and the rest are not. That's why no one worships the stone idols outside the temple, even though they are divine idols. People only worship those that have been consecrated.

So, what is consecration? It means establishing life in an idol, placing life in an idol, invoking the life force into the idol made out of stone using mantras. This is called consecration.

But like everything else, we must think a little deeply about this also. If consecration is performed, doesn't that mean the idol originally had no life in it? Then why is there a need to infuse (fill) life? After all, life force means God, doesn't it?

If we think about it, we will understand that life force is God, not the idol.” Think about this, if an idol becomes sacred after life is infused into it, then everything that already has life must be sacred too, right? But do we really look at all living beings as sacred?

If we think further, even though idols may differ in form, isn't the life force infused in all of them the same? Then, why do we love one form of God and hate another? On one hand, we say “Life force is God,” and on the other, we behave as if “the form itself is God.”

Think more, did consecration actually happen or were only mantras recited? How can we know that life has been infused

into an idol? Are there any proofs? The chanting or something else? It also must be thought about.

Even after consecration and infusing life into it why don't an idol move? Everything that has life moves, doesn't it? Why are the idols infused with life not moving? It means, life was not infused into it, right? Here, there is an important matter that needs to be thought about. When they say, "We have infused life," and that "only after consecration an idol becomes worthy of worship," doesn't it mean that before the ritual, the idol didn't have life? Doesn't it mean that they have agreed that the idol was not God before consecration? Meaning, doesn't that imply the stones, statues and clay figures without consecration have no life meaning, no God within them? Why are they worshipping which are not God?

If life force itself is God, then everything that has life force is divine and worthy of worship, isn't it? In that case, why infuse life into lifeless idols and then worship them? Why not worship those who already possess life? If every living being carries life and life is God, then why don't we worship them? Why do we hate them, harm them? If a stone idol becomes worthy of worship only after life is infused into it, then why aren't living beings, who already have life, considered worthy of worship?

Actually, how does God enter an idol? Where does He come from? Once He supposedly enters one idol, how does He move into another? Sometimes people say, "We have invoked the deity (avahana)" and they also say, "We have the deity immersed (visarjana)." If God is immersed, then where does He go? We have to think about all these, right? We will know, if we think. God neither comes from anywhere nor goes anywhere because He is

already present everywhere.

If chants (mantras) can infuse life into stone idols, then shouldn't those same chants be able to bring life back into the dead? Why don't they make them relive? From this, it can be understood that they can chant, but they cannot give life.

Therefore, think! Don't worship stones or lifeless idols; respect the living gods. Love all living animals, don't harm them, don't eat them. Grasp that it is not the lifeless that are divine, but those that are living are divine. Worship the real gods. There is no need to work hard and create idols, no need to infuse life into them with chants. There are many living beings already walking on this earth. Know that they are the gods, do not take their lives.

Millions and billions of lives are being taken in the name of sacrifices. They say, "We have infused life into some," but they take away the lives that already exist. Why take the lives of those that already have life? Why try to give life to lifeless things? Respect the living beings, do not harm them.

If it is not carved, it is called a stone; when it is carved, it becomes a sculpture; when mantras are recited, it becomes an idol; and when it is worshipped, it is called a god. But no matter what is done to it, it is still a stone, right?

A stone remains a stone, how can it become God? If your son dresses up as Krishna, does he become Krishna? Does he gain Krishna's divine powers? Can he teach the Bhagavad Gita? It is impossible, right?

Likewise, know that no matter what is done, no matter how many decorations are made, a stone remains a stone; it can never become God, nor can it bless us.

Didn't Vemana say, "People look at stones and imagine them to be God. Stones are just stones, not God. Why don't human beings know the God that lives within themselves?"

Likewise, Sri Veerabrahmendra Swami stated, "Even if you carve wood or stone into an idol form giving it a nose, a face, putting a bindi on the forehead, wrapping it in cloth, offering flowers, incense and performing rituals and worship, the sins committed before will not vanish."

Sri Veerabrahmendra Swami conveys, "Sorrow-filled births and deaths can be ended only by stilling the mind in meditation; no amount of rituals or worship can bring benefit."

He further teaches, "If we ourselves bring black stones, place them in temples and then pray to them saying, 'Remove my sufferings' or fulfil my desires," will our lives become better?

He also conveys, "For our lives to be good, we must help our fellow human beings," that is, "we must do good."

He further says, "Performing abhishekams to the Lord who is untouched by impurity, offering food to the Lord who has neither birth nor death, who has no hunger, and putting mikes to the Lord who is not deaf, the selfish and impure-minded people have destroyed the 'righteous path of meditation' that leads to the realization of God."

Therefore, know that God does not exist only if consecration is performed; every being that has life is God. Respect everything, meditate and worship the Shiva, the soul within you and be blessed.

“Do you like God?”

Everyone says, “I like God,” but they are not thinking, on what basis do they say, “they like.”

They like, but why? On what basis do they like? On what basis did they like?

They like because they worship? Or because they pray? People keep saying, “I like God, I love God,” yet all the while, they only focus on what they like, but are not knowing what God likes.

They are always acting according to their own desires, but never question, “Am I living according to God’s liking or not?”

They say, “I like God,” but are not thinking, “Does God like me?” They are not understanding that it’s not enough if you like God, your life becomes blessed only when God likes you. Therefore, it should be known that “it is not about doing what you like, one should focus on the works that God likes, do them and act accordingly.” Only if you do that, you will become dear to God. Those who really like God will strive to become dear to God. Then what to do to become dear to God?

Do meditation to become dear to God. Meditation means understanding the divine essence of God, behaving according to it and worshipping! God only likes that.

“To protect Nature is to protect ourselves.”

-Brahmarshi Patriji

“Types of devotees!”

In this world, there are three kinds of devotees: 1. Those who like to receive from God, 2. Those who like God Himself, 3. Those whom God likes.

Among these three, the first type is the majority. The second type is fewer and the third type is very rare. But those in the third category are the greatest and are the most fortunate!

The first type of devotees, “those who like to receive from God” are the ones who wish for the desires to be fulfilled. They do not like God, but like to receive what God gives them more. They like God because He gives them what they want. But, they don’t really like God. That’s why when God doesn’t give them what they ask for, they change His photo, or even change their religion. How can such people be liked by God? When they themselves don’t like God, how can God like them?

They are like those who love their father’s property more than their father himself. Then how can such people be free from suffering? Never!

The second type of devotees have no desires. They don’t like God for what He gives, they only like God. They have affection for God only. But, even they are not the ones God likes.

The third type of devotees only can become dear to God. They are the most fortunate ones. How do they become dear to God? By doing what can they make God like them? Let’s know this through a story.

Once, the sage Narada, who travels across the three worlds, went to Vaikunta. There, he saw Vishnu intently reading a book. Narada curiously asked, “Lord, what is that book?” Vishnu replied, “It’s the list of people who like Me.” Narada got a doubt.

He asked, “Is my name in that list?” When he looked closely, he found that his name was on the top! Then Narada wondered, “Where is lord Hanuman’s name?” He searched through the entire book, but Hanuman’s name was not there. Feeling proud, Narada thought, “I am greater than Hanuman!”

After leaving from there, Sage Narada once again began his journey across the worlds. While traveling, one day he saw Lord Hanuman who is in meditation. Narada immediately went near him and narrated everything that had happened in Vaikunta. He said, “I don’t understand why your name wasn’t in the list.” Then Lord Hanuman replied, “That’s fine! The Lord is doing well, and you are also doing well, right? What more do I need?” Saying this, he went back into meditation.

Again Narada happened to visit Vaikunta. This time, Lord Vishnu was holding another book. Narada surprisingly asked, “Lord! what book is this?” Vishnu replied, “This is the list of those whom I like.” When Narada looked into it, he saw that Lord Hanuman’s name was right at the top but his name wasn’t there. Narada felt very disappointed and could not understand the reason behind it.

Here we see that Narada’s name was in the “list of those who like God,” but Lord Hanuman’s name was in the “list of those whom God likes.” If observed further, we can understand that the list of “those who like to receive from God” doesn’t even exist with God. That means, they are not even in His focus.

The reason for this was already explained in the Bhagavad Gita. Lord Krishna says, “Perform your duty without expecting the fruits of your actions.” That is, “Whatever you do, do not seek any reward in return.” But when we keep desiring, it means we are

still expecting results for our actions, isn't it? Not only that,
**Shlok|| karmany-evadhikaras te ma phaleshu kadachana
ma karma-phala-hetur bhur ma te sango stvakarmani
(B.G.2-47)**

That means, he says, "You have the right to perform your actions, but not to expect the results."

It means "Don't desire," right? So, God clearly says, "Do not have desires." Then, if one goes against His words how can that person become dear to Him? How can they be on His list?

Then, Sage Narada is not the one who desires, but he wasn't on "the list of those who are dear to God." The reason is, even such a great sage like Narada didn't understand the essence and the power of God. He kept performing hymns, chanting, singing, and worshipping in ways that pleased him, but not by understanding the God's soul-essence. That's why, Narada was in the list of "those who likes God", but not in the list of "those whom God likes".

However, Lord Hanuman understood the formless, attributeless soul-essence of God. Through meditation, he kept his focus entirely on God within him. Turning inwards, free from all worries meaning, free from all thoughts, he continuously remained in meditation. He had no other thought, no other distraction. His focus was always on God. That is why Hanuman became dear to God.

Similarly, whoever leaves all worries meaning, about family, money or worldly problems and focuses only upon God through meditation can also become dear to God. From this, we can understand that other than meditation, no other form of worship can make one dear to God.

This was stated in the Bhagavad Gita.

**Shlok|| anyanyash chintayanto mam ye janah paryupasate
tesham nityabhiyuktanam yoga-kshemam vahamyaham
(B.G.9-22)**

Meaning:- “I take care of the well-being and needs of all those who give up all worries and focus on Me.”

Based on this, God says, “Whoever, without any desires or worries, focuses on Me, I Myself take care of their welfare.” Focusing on God doesn’t mean to focus on a photo, an idol. It doesn’t mean to focus on a name or a mantra either because God is beyond name and form; He is formless and nameless. He is the true ‘soul-essence’. Therefore, one should focus on Him constantly through meditation. Such a person only becomes dear to God. How can those who focus on everything else except God become dear to Him?

In the Bhagavad Gita, the Lord says, “The soul itself is Me”, right?

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

Meaning:- “Oh Arjuna! I am the soul residing in all beings, and I am there in the beginning, middle and end also.”

The most important thing to know and remember here is: The Soul itself is God, and worshipping of the Soul is worshipping God. Whoever keeps their focus on the soul is in the sight of God and only the one who is in God’s sight can become dear to God. Thus, ‘Hanuman became dear to God’ because he, through meditation, kept his focus on the soul without any other thought or distraction. Likewise, whoever meditates in this way will also become dear to God. Among all beings in this world, none are more fortunate or greater than those who are dear to God. Therefore, meditate and become dear to God.

“Specialties!”

Some people adopt distinctive clothing or appearances. Some wear a bindi, others put a flower in their ear; some wear necklaces or sacred threads to appear special believing that such things are pleased by God.

By showing these outward differences, some people express, “I belong to this religion,” while others declare, “I belong to this caste,” even adding their caste name as a suffix to their name.

But displaying such distinctions goes against God’s goal that “all are equal.” God sees everyone as the same. When He sent souls to Earth, He sent everyone equally because in His view, all are one. So, how can He be pleased with those who create divisions? God did not send one person with a bindi and another without a bindi. He did not cover one with a hijab, or adorn one with gold and another with torn clothing. He didn’t label anyone with caste or religion. He did not send them by naming anyone. All these are things we have taken upon ourselves on this Earth! **“We have adopted them! These are not what we were born with, they are what we have added ourselves to.”**

Therefore, showing off such differences doesn’t make God elated; it only means we are behaving against His goal. All the human race is one to God. He has no attachment or aversion towards anyone.

God shows no difference between those who worship and those who don’t worship, between those who wear bindis and those who don’t wear bindis or between those who claim caste identities and those who don’t claim caste. Therefore, we should not create or display such divisions. We must not act contrary to God’s goal. We should know and live by the truth that “all the human race is one.” Only then, anyone can become dear to God.

What is an idol for?

Many people say, “Only because idols exist, we come to know that God exists. If there were no idols, how would we even know that God exists? So, idols are indeed beneficial!”

But if we think, “Yes, idols may help us know that God exists, but do they reveal anything about God? Nothing, right? What idols have taught most people in this world is simply this: “God means an idol, He resides only in temples and He grants wishes of devotees when they offer flowers and fruits.” That’s what humans have known about God through idols. Anything beyond that?

Meaning, people live without knowing who God is, where He exists or what He does, nor are they even trying to find out.

Because of the belief that “God resides only in temples” and “the idol itself is God,” people act sacredly only while standing before the idol inside the temple. They commit sins outside the temple. If they remain sacred only in the temple but take part in sins outside, it means they believe “God is only inside the temple and not outside.” They are committing sins where they think “God is not there” and as a result of those sins, they suffer sorrow in the form of hardships and diseases.

So, what is the real cause of human beings suffering? It is their own sins, right? Why are they committing sins? Because they think “God is not outside, God cannot see them”, right? Why are they of this opinion? Because of the understanding that “God lives only in temples”, right? the firm belief that “the idol itself is God”, right? So, has the idol really benefited humans or brought them

suffering?

If only the idol could convey the message that “God is the indwelling presence in all, the all-pervading consciousness, present everywhere and in everything,” then humans would live purely at all times and would not commit sins. If they do not commit sins, there would be no suffering, right?

Then, does the idol convey this message to humans? Does such an understanding arise? The answer is “No”.

Through the idol, one only receives the message that “God exists,” but nothing is known about who God is or why God exists. It is because a human being does not know about the God he likes that he suffers so many hardships and there is so much sorrow in the world.

Therefore, just putting an idol is not enough. Those who come to the idol thinking, “God exists” must also know about God, about His power, His creation, the laws and principles that govern His creation and everything. Only when one learns, understands, and lives righteously and purely in accordance with them, human life becomes meaningful and filled with bliss. An idol should serve as a medium to help people gain the right understanding about God. Otherwise, a human being is bound to suffer loss.

In society, the belief that “God resides only in temples, the idol itself is God and only idol worship is worship of God” has become deeply rooted mainly because elders have been implanting these notions into the minds from childhood. We can know this through certain things.

When elders see children being mischievous or talking, they often say, “Don’t talk like that in the temple!” If the children

do something wrong, they scold them saying, “Don’t do such things in the temple!” This means, “God is in the temple, so don’t behave like that there; do it outside instead.” That’s why people remain pure only inside the temple, as if God doesn’t exist outside. They then go out and commit wrong deeds and sins outside. Elders should always teach: “Don’t do wrong things, don’t speak wrongly at all,” not just “Don’t do it in the temple.” Something that is wrong remains wrong no matter where it is done! Elders should not warn children as if “doing it in the temple is wrong, but doing it outside is fine.”

If thought, the elder’s intention seems to be that “God exists only in the temple, not outside.” The same opinion takes root in the minds of the children also. They behave sacredly only in front of the idol inside the temple, but outside, they act however they please, they even commit sins. So, is the idol really doing any good? Therefore, any custom established by the elders should be one that benefits human beings and helps them lead a sacred and righteous lifestyle.

Look further, many people avoid harming living beings or eating meat on the day they visit the temple, on other days they eat it. The reason? “Since God is in the temple, we must remain pure on that day.” Their intention is that “God exists only inside the temple, not outside.” Therefore, they are committing sins thinking, “God is not seeing”. But if really that act isn’t wrong, then why do they avoid doing it on the day they go to the temple? It means, they all think, “the idol itself is God and He exists only in the temple”, right?

Therefore, to those who come to temples saying “God

exists,” it should be explained that the all-pervading Lord is not confined to the idol, He is within you, within everyone and within all living beings. They must be made to understand this and be taught to “love all and harm none.” Moreover, they should be told that if they wish to have the real vision of God, you must “turn inward.” They should be told, “meditate for a while, know the true God and make your life blessed!” Everyone present there should be taught to meditate for some time, construct meditation halls in all the temples and transform all of them into sacred beings then the benefit of the idol gets fulfilled.

In ancient times, this was the custom. That is why, after coming out of the temple, people would sit there for a while and meditate before leaving. But now, it has remained only as a ritual, people are just sitting for a moment and getting up but are not meditating. At least from now on, whenever you visit a temple, after having the idol’s darshan, sit there and meditate for a while. Encourage everyone else to do the same, transform temples into meditation halls.

Reasons for idol worship

In the world, there are three main reasons for performing idol worship: 1. Some worship thinking, “The idol itself is God.” 2. Some worship thinking, “God resides in the idol.” 3. Some worship thinking, “Worshipping the idol is equivalent to worshipping God.”

Like that, people are worshipping as per their belief, but does idol worship become worship of God? No one is thinking, “Which worship is true worship of God?” Therefore, let us analyze this matter a little.

1) Is an idol God?

There are many people who believe that “the idol itself is God.” The main reason for this is that they have been told so since childhood. Hence, they hold on to that notion. That is why, after seeing an idol, they say, “I had the darshan of God.” Moreover, they even say, “Today, I had a good darshan of God.” That means, they think, “the idol itself is God.” They do not think beyond that.

If they think, they would know that it is only the idol of God, not God Himself. Since God has no form, the elders created a form according to their divine powers to represent those powers. Otherwise, how could ordinary people know that “God exists”? Therefore, idols were made to convey that there is God, but the idols are not God.

In later times, divine beings who incarnated on Earth left their physical forms once their purpose was fulfilled. Yet, ordinary people began to think “those forms are gods.” They carved idols and toys resembling those forms and started worshipping them,

believing “these toys are the deities.” However, they fail to know that those are just the toys, not them.

The physical forms they left were temporary and perishable; they were not those forms. What existed within those forms was the eternal, imperishable power, the soul. It means, they were the ‘soul’. But people are failing to know that “they are the soul”.

Leaving aside the formless soul, people have themselves created sculptures of the perishable physical forms and begun worshipping their own creations, believing “this toy I made is the divine being.” They do not think anything beyond.

2) Is God not there in an idol?

If someone asks those who worship idols, “How can worshipping an idol be the same as worshipping God? Is the idol itself God?” they immediately reply, “The idol is not God, but isn’t God present within the idol? So, when we worship the idol, it’s as though we are worshipping God.” They say this, but they do not think any further.

Those who say that must think more deeply. It’s true that God is present within the idol, but how does He look like in it? How tall is He? How fat is He? What form does He take? Is He present throughout the idol or only in one part of it? These questions need to be thought of.

Does the one who is inside the idol have a form? If He were six feet tall, how could He fit into an idol that is only two or three feet in height? If He were fat, how could He dwell within a lean idol? Those who say “God is inside the idol” should also think about this.

Then, are we really seeing the idol or the one who is in-

side the idol? After seeing the idol, we say, “We have had the darshan of God,” right? But what did we actually see? The idol or the one within it? Was the one inside the idol visible to us? How could we have seen Him inside it? We only saw the idol, not the one residing within, right? Yet we say, “We have seen God.” Doesn’t that mean we are speaking false, right?

For those who look only at the idols, it appears as though there are different gods. But for those who can see the one within, it is understood that the gods are not different, all are one and the same! If someone says, “the gods are many,” it can be understood that they are seeing only the idol, not the one residing in it.

When we say “the one within,” it means the one visible outside is not Him, right? Then whom are we really worshipping? The visible idol or the one within? If we think, we are definitely worshipping the external idol. Moreover, we are consoling ourselves saying, “Worshipping the idol is the same as worshipping the one within,” and feeling satisfied. But we are not thinking, “How can worshipping the idol be the same as worshipping the one within?”

Only those who have had the darshan of the true God within themselves can have all their sins completely destroyed. But how can the sins of those who just see the idol vanish? How can they attain liberation? They only get satisfaction.

A human being is settling for that satisfaction. Once they feel satisfied, they think, “That’s enough!”, but in the end, they suffer and cry in anguish because they are unable to bear that suffering.

Remember: “When you see the idol, you gain satisfac-

tion; but when you see the one who resides within the idol, you gain liberation.” One will become free from all kinds of sorrows, all kinds of suffering, all kinds of problems, not temporarily but permanently.

Let us look at a small example. Suppose you want to congratulate a political leader who lives in a house. You take a garland with you, but instead of going inside, you leave it at the entrance of his house and return. Does that mean you have garlanded the leader? If you do that without going inside, without meeting or seeing him, can you really say, “you met the leader? You congratulated him?” You may think so and feel satisfied, but would the leader feel that you met and congratulated him? Therefore, if you wish to meet him and congratulate him, you must go inside! Only then you will see him. Other than that, without going inside, without meeting him, if you return home without garlanding him, you may feel that you have done it, but he will not think that you have met him. You, yourself should feel satisfied, but he will not think that you have congratulated him.

Likewise, if you wish to worship the one who is within the idol, you also must go inside. Otherwise, it’s like hanging the garland outside the house and saying, “I put a garland on the person inside.” To see the one who resides within, you must definitely go within yourselves! Actions done otherwise may give you satisfaction, but they will not yield results.

Therefore, what we must have a darshan of and worship is not the idol, but the one within it, the indwelling God.

Here, one must think with a little discernment. Yes, He is within, that’s correct! But if you break the idol into two pieces,

will the one inside be visible? No, you won't see Him. Why? Because the idol has a form, but the one within is formless. Then how can He be seen? How can we have His darshan? We cannot go inside the idol, right? That's impossible, right? Then, how is it possible? Yes, it is possible! Even seeing the one within is possible!

You may ask, "How?" One must think with discernment. The formless, infinite, all-pervading God, the indwelling presence within all is not limited to an idol; He exists in everything. To believe that "God is present only in an idol" is foolishness. The one who is present in everything also resides within us as the indwelling soul.

That is why God is called the Inner dweller of all (Sarvantharyami). Therefore, if one wishes to have a darshan or see who is within, it's not possible to go inside the idol, but it is possible to go within oneself. That is the only way! To see the God who resides within, we must turn inward, that means we must 'meditate'. One can have the darshan of God only through 'meditation'. Hence, one must know that "Meditation itself is worship of God." Not only that, one must know that worshipping the idol does not mean one has worshipped the one who resides within.

3) Will the worship of an idol become worship of God?

Some people say, "If you worship the idol as God, it is the same as worshipping God." That means they say, "the idol is not important, the intention is what matters." They say, "Anything depends on one's feeling." If feeling only is what matters, then why do we always feel that we should never face sorrow or difficulties? Yet, why do we face difficulties? Similarly, we always feel

that we should live happily and joyfully, then are we able to live comfortably? We never feel or wish to die, nor do we ever wish for an untimely death, then why does death occur? Why do untimely deaths occur?

In the same way, we may think of mud as gold, stones as diamonds, water as ghee or sand as sugar, but will they actually become that just because we think that way? Definitely not! Therefore, feelings are not true.

If we worship an idol thinking it to be God and if God truly accepted that, then He should also accept and bless every kind of feeling. But is that happening? No, it is not! Therefore, just feeling is not true. The reason is, there are two kinds of feelings: A true feeling and a false feeling.

True feeling means perceiving a thing exactly as it is. Recognizing fire as fire and water as water, that is the 'true feeling'. Thinking otherwise is called 'false feeling' which is also known as illusion or covering.

Therefore, an idol is only an idol, it is not God. Considering the idol as God is a 'false feeling'. All forms of worship done with such a 'false feeling' becomes waste. Our effort should never go in vain.

Then what is the true feeling in relation to God? It is to consider the soul as God, that only is a true feeling. The reason is, the soul only is God. When the soul is God, worshipping the soul becomes the true worship of God and that is meditation! Therefore, think and meditate.

One should hold on to the unchanging Truth rather than the ever-changing feeling!

In the world, everyone worships based on their own feelings, but no one is recognizing the Truth, that is the true God, nor are they worshipping Him.

It is because people ignore the Truth that humans in the world face so many difficulties. Those who worship based on feelings continue to face an increasing number of hardships day by day, but they are not decreasing. However, yogis who worship the Truth not only escape difficulties temporarily but are permanently free from them that is, they attain liberation. From this, it is known that Truth is greater than feelings.

God is unchanging. Even as time changes and ages pass, God does not change. He is eternal and everlasting. That is why God is compared to truth. This means we can definitely know that whatever changes or undergoes transformation is not God. Therefore, one must know that if one worships that which is not God, all such worship becomes waste.

Many people do not know how to worship the True God and are following alternative paths. In such cases, they worship according to their own feelings. In each religion, worship takes a different form and even within the same religion, worship varies according to the individual feelings. It is never the same for everyone. Once a feeling changes, the way they worship and their behaviour also changes.

For example, those who consider “a photo as God” place it in a temple and worship it daily. But even if the same photo of

God is beautifully printed on a wedding card, they do not consider it “God” and, seeing it as just a photo, may throw it away in a dustbin or outside. Here, feeling regarding the same photo of God is one way in one place and another way in a different place. That is, the feeling has changed, right?

Similarly, a deity’s idol inside a temple is considered “God” and worshipped, but the same idol outside the temple is seen as just a statue and ignored. People regard the idol in Tirupati as “Lord Venkateswara” and travel long distances to have darshan, but if the same Lord Venkateswara is in a small temple in their own village, they may never visit or worship it because they do not perceive it as God. Here, the feelings regarding the same deity, changed and as a result, behaviour changed. That is, the feeling is not the same for all idols of the same deity! The feeling changed, right? It is God only when they feel that it is God; if they don’t feel, it is not God. Observe in how many different ways the feeling changed for idols of the same deity.

But God is unchanging; He is the Truth. Therefore, worship the unchanging True God, not based on the changing feelings. The True God is the ‘soul’. Worshipping the ‘soul’ is meditation. Meditate and hold the truth. Know this: **“One should worship the Truth, not worship based on feelings”**. Make life blessed.

“Only those who have purity in thought, speech and action can clearly listen to the inner soul.”

– Brahmarshi Patriji

“A Feeling should not be prioritised - The Truth should be given a priority!”

When one knows that everything is a divine form, one should respect everything, but not worship it.

The stone is God, the flower is God, the leaf is God and even water is God! Then, with what shall we worship what? Worshipping one form of God with another form of God is an insult to God! Is it wise to insult one God while trying to worship another God?

Worshipping a stone with flowers and leaves, and pouring water over it as abhisheka, amounts to disrespecting God. Therefore, we should see divinity in everything, respect everything and use all things only for necessity.

If we think deeply, the tree is a more evolved and greater God than a stone. In that case, how can we worship stones with flowers and leaves? Furthermore, among the elements, water is superior to earth. Then how can we perform abhisheka on a stone using water?

People say, “Water is the form of God,” and they worship rivers. Then how can they perform abhisheka using water to that God? When asked, they say, “Everything is the form of God,” but humans consider only a stone as God and they fail to believe anything else to be divine, they don’t see God in anything else.

If we observe closely, people regard idols and photos as God only at the time of worship. Later, they behave as if “those are not God.” Moreover, they behave as if whatever they consider to be God only is God and everything else is not God.

Like that, they say, “Krishna’s idol is God, but Jesus’ idol is not God.” They say, “The idol inside the temple is God, but behave as if the same idol outside the temple is not God.” They say, “The photo hung on the wall is God, but the photos printed on wedding cards are not God,” and throw them away.

Does it mean that if one feels, “it is God,” then does it become God and if one doesn’t feel so, does it not become God? What connection does one’s feeling have with the Truth? Humans are giving importance to feelings but not to truth. How can one’s feeling ever change the truth? No matter how one feels, Truth remains truth, right? **“Truth never changes, and that which changes is not the Truth.”** Nobody’s feelings can ever change the Truth.

If you think that your wife is not your wife, does she not be your wife? Likewise, if you consider your neighbour’s wife as your wife, does she become your wife? No matter what you feel or how you think, your wife remains your wife, and your neighbour’s wife remains his wife. There, your feelings cannot change the Truth.

You came home from a village. There was no electricity in your house and the room was dimly lit. A neighbour came to your house and sat on the bed in your room. Meanwhile, your wife went into the kitchen for a coffee. In that dim light, you mistook the neighbour to be your wife and hugged her. What would she do then? She would push you away angrily and scold you, saying, “Can’t you see? Are your eyes closed?” and never come to your house again.

Similarly, suppose your maid is wearing your wife’s saree.

When you wake up and hug her thinking she is your wife, what will she do? She will scold you and immediately quit her job.

So, just because you feel that they are your wives, do they become your wives? Will they come and hug you? Never! No matter what or how you feel, the Truth does not change, but your behaviour changes according to your feelings. Like that, if you consider someone else's house as yours, does it become yours? If you think of yourself as an MLA or a Chief Minister, do you become one? If you think you are a collector, do you become a collector? If you think of yourself as a film hero, do you become a hero? If you think of yourself as a great musician, do you become one?

Therefore, one must know that our feelings do not change the Truth. However, they do change our behaviour, and we behave according to those feelings which lead to misfortune and suffering. Therefore, believing that "the idol itself is God" and moreover, that "only the idol we personally like is God," and performing actions bring loss rather than benefits.

Know the truth, know who the true God is, understand His essence, grasp His power, worship accordingly, since the soul is truthful God, worship the soul through meditation, make the life blessed, prioritise the truth, not feelings.

“Worships are based on feelings - Not based on Truth!”

In the world, all the worships are being carried out based on feelings. But the worships in the world are not happening based on Truth. It means, people are worshipping based on their feelings.

Why because in some religions, some people believe that “God has a form” and worship that form, while others imagine the form and pray. Similarly, followers of some religions believe that “God has no form” and do namaz, which means they pray without any form. It means, they are worshipping according to their feelings.

If we observe closely, it is known that feelings play the main role in worship. For example, some people worship Lord Krishna, believing “Krishna is God.” Similarly, some worship Lord Shiva, some worship Lord Venkateswara, others Lord Ayyappa, some Sathya Sai Baba, and others Shirdi Sai Baba. All according to their feelings. Some others do prayers believing, “Jesus Christ is God.”

To illustrate that feelings play the main role here, the same stone is carved into two pieces, one as Lord Krishna and the other as Jesus, those who believe “Krishna is God” will keep the Krishna idol at home and worship it, but will not like and hates the Jesus idol made from the same stone and will even not want to keep it at home. Similarly, those who believe “Jesus is God” will not like to keep the Krishna idol made from the same stone.

Likewise, if a picture of Krishna is drawn on a piece of paper using certain colors, some will frame it and worship it. If a

picture of Jesus is drawn on the same paper with the same colors, others will frame it and pray. Here, we see that even though the paper and colors are the same, people only worship the form they consider to be God. If observed here, even though the paper and colors are the same, people are worshipping the form they consider to be God. This means that even here feelings only play the main role.

That is why, although there are many Lord Venkateswara temples in every village, people repeatedly visit Tirumala, believing, “the Venkateswara Swami at Tirumala is the real Venkateswara Swami.” They will not visit the same Venkateswara idol if it is in a small village. Similarly, if they do not hold that feeling for a particular temple, they never go there, and instead go only to the temple that they believe and consider to be special. The same applies to all deities also!

If observed further, they place and worship only the photo of the deity they like or consider as God in a temple, a shop or a room by performing daily ritual worship and offering salutations. The same deity’s photo, if on the wedding cards, a newspaper, books, or book covers is ignored and may even be thrown into the dustbin. This happens only because they do not consider it as God! It means, one photo of the same deity receives worship, while another is treated just like a picture. It means that here also, only feelings play the main role.

If observed further, a new calendar is hung on the wall believing it to be “God”, worshipped daily and salutations are also offered. But, when the year changes and the dates expire, that calendar is thrown into a corner. Here, as long as there are dates,

it is being considered as “God,” but once the dates are changed, they are behaving as if “it is not God.” It means, is the picture God? (or) Are the dates God? What is their feeling? It means, as long as they feel it, “it is God”, if they do not feel it, it is an old calendar! It means, here also, only feelings are at work.

Many temples were ruined, left unattended, and thousands of temples lie in a dilapidated (decayed) state. Nobody cares about them, they don’t even look at them. But if someone considers any temple as “God,” repairs are made to that temple, then people once again start worshipping and visit it daily. Without that feeling, the temple is ignored and neglected. It means, here also we can know that worship is based on feelings, right?

Similarly, if a pig (wild boar) happens to do circumambulations around a temple, people consider it as Varaham (a divine incarnation) and begin to worship it and make vows. The rest of the pigs are viewed only as animals and are cruelly killed and eaten. Likewise, be it any creature! Similarly, during house-warming ceremonies, death rituals or while offering donations, a cow is regarded as God and is worshipped. But at other times, the same cow is beaten, and neglected. It means only when one feels as God, it becomes God; otherwise, it is just a cow. That means, it can be understood that worship is based only on one’s feelings, right?

They worship a stone serpent idol as “Naga Devata (a deity),” but if they see a real snake, they kill it. If they believed that snake to be “Naga Devata,” would they kill it? In the same way, they eat fish thinking “it’s just a fish,” but worship the idol in the temple as “Matsyavatara” (the divine incarnation). They worship

a stone bull idol as “Nandiswara,” but when they see a living bull, they call it an animal, beat it and torture it. It means that humans do not consider living beings as ‘divine’, they feel that only the stone idols are gods. They behave only based on their feelings.

Likewise, they perform consecration for the idol in the temple and worship it believing that it has life. But, the idols outside the temple are not worshipped and are ignored because they believe that those have no life. They consider them and treat them only as toys.

Similarly, the idols are consecrated, people believe that “life has been infused” into them and begin to worship them. Here, one is believing that “only life force is God.” If so, doesn’t that mean their real intention is, “life force itself is God”? But, the same people are harming and killing living beings, animals and are hating human beings. It means, they are behaving like this because they do not believe anything as God even if they have life force in them. So, doesn’t it become evident that all their worship is based on feelings?

Likewise, people are performing ritual worship thinking, “Whatever I offer in worship, God accepts and sees.” But whether God actually sees or accepts, it is unknown to the human being. He only performs everything according to his own belief. So when he offers flowers and leaves, shows incense and lamps, or presents food offerings, he believes that God surely accepts all of it.

Not only that, on certain days he thinks, “Today is God’s favourite day,” or “God likes this particular offering,” and so he performs special rituals, fasts, and visits temples. He offers specific items as food to God because he believes, “God likes it!” He

does everything based on what he believes but he never thinks, “Does God have hunger and thirst? Does God need food at all?”

Similarly, people think “God sleeps,” so they sing Suprabhatam in the morning. They assume “God needs rest” therefore, they perform rituals like Pavalimpu Seva (putting God to sleep). People do not think about things such as does God really sleep? Does He even need sleep? If God were to sleep, what would happen to all the worlds? They simply act according to their feelings.

Similarly, people perform abhishekas thinking, “He needs a bath,” and try to purify Him. But they never think, “Does God really need purification? Does He need a bath? Can impurity ever touch Him?” They do according to their feelings.

Likewise, people assume “God wants vows and offerings; He likes them,” and so they pay vows and fulfil promises made to Him. But they never think: “Would God desire such small, trivial wishes? Isn’t this entire creation His? Aren’t all the riches on this earth His? What value do our little gifts have for such a God?” Everyone simply acts according to their feelings.

When we observe the world, we see that each religion holds different beliefs about God. It is known that people worship according to their feelings. If observed, it is understood that feeling only plays the important role in worship.

Not only that, even those who worship idols, do like that based on their own beliefs. Some believe, “The idol itself is God,” and worship in that manner. Others think, “God resides in the idol,” and worship accordingly. Some others believe, “Worshipping the idol, is worshipping God,” and perform their ritual worship. So,

everyone worships according to their feelings. That means, all of this is indeed based on feelings, isn't it?

But what we must remember is: Whether a human being believes or does not believe, whatever he may feel, God remains God. He is truthful, eternal, everlasting, and unchanging. He does not depend on human feelings. If a person does not believe, God does not cease to be God; if a person believes, God does not become God. God does not exist according to human being's feelings. He has nothing to do with anyone's feelings. Everything exists because of Him — the entire creation, all living beings, all human beings. Their feelings may change, but He does not change. He is unchanging! Whatever changes is not Him. He is the Truth. A human being must worship according to Him, not according to their feelings. One person's feelings are never identical to another's. **“There are countless feelings, but God is One!”**

Therefore, setting aside all feelings, one must worship the true God. And who is that true, unchanging God? It is the Soul! The Soul only is the true God. Worshipping the Soul is true worship of God. Worshipping the Soul means to do meditation. Therefore, those who meditate are the real worshippers, the true devotees also.

Is He God only because of belief?

If they say, “God is inside the idol,” that means they are essentially saying, “Only the one inside the idol is God”, right? But can the one inside be visible? He is invisible, right? From this, it is clear that the visible idol is not God, right?

In an idol, there are two aspects, the visible and the invisible. The visible part is the idol made of stone, and the invisible part is God.

Humans are giving importance only to the visible form and are not giving importance to the invisible God. Those who give importance to the invisible God understand that “God is in everything and in everyone.” Moreover, they understand that “He is within themselves also.”

But humans believe that “God exists only in the forms that are carved.” They also think that He exists only in the form that they like. Moreover, they behave as if any form they do not like is not God, and they even argue. They argue in many ways, but they do not think, they do not understand, and they do not listen. When it comes to God, this is the state of a human being.

Human behaviour is such that it seems as if “If they think something to be ‘God’ it is God; if they don’t think, then it is not God.” How strange! Can things become whatever a human believes them to be? Think about it: If a person thinks a cat to be a tiger, will the cat become a tiger? If he thinks a donkey is a horse, will the donkey become a horse? If he mistakes a rope for a snake, will it become a snake? If he believes a small hut to be a big bungalow, will it become a bungalow? It doesn’t, right?

Therefore, no matter how much we believe, an idol remains only an idol, it does not become God. Hence, we must know who the real God is and worship the true God.

Some people say, “Did not Lord Krishna say ‘Yad bhavam tad bhavati?’” They claim, “That is why we consider the idol as God and worship it,” and they also say, “The whole world thinks this way, right?” But ‘Yad bhavam tad bhavati’ means: Your behaviour will follow your belief. But the truth does not change according to what you believe.

Because, you go to meet an MLA. Ten people are seated there, and you do not know who the MLA is. You think one of them to be the MLA. Immediately, you greet him, pay salutations to him, and even touch his feet. But just because you think he is the MLA, does he actually become an MLA? No. No matter how much you believe it, he is an ordinary man. But because you thought he was the MLA, your behaviour, your greeting, saluting, and touching his feet all happened according to your belief. It means your behaviour changes according to your thinking, but the person you believed in does not become an MLA.

The real MLA is right at the side, but you did not consider him to be the MLA. Does he stop being an MLA just because you did not think so? Whether you believe it or not, he is the MLA, that is the truth. Truth does not change according to your thinking; your behaviour changes.

Even though he was not the MLA, you paid salutations to him because you thought he was the MLA. Even though the real MLA was present, you did not pay salutations to him because you thought he was not the MLA. If you ignore the real MLA and

pay salutations to someone at a side, will the actual MLA care about you? Will he do your work? Moreover, when he was right there and you failed to recognize or respect him, it is nothing but an insult to him, right? How will he do the work of someone who has insulted him?

It means, by thinking wrongly and acting in that way, we will be at loss; but there is no gain. When you do not know who the MLA is, you must find out and respect the MLA. But if you act based on your belief without knowing the truth, you are the one who is at a loss.

Likewise, we must first know who God is and how He will be, and then worship Him. If you simply believe that whatever you like is God and worship based on that, all such worship becomes useless and is a loss to you.

If you keep the true God, who is closest to you, unnoticed and unworshipped, and instead ignore Him saying, “Should I not believe as I wish? I am worshipping according to my belief. Isn’t God in the idol? Why does everyone else do it then?” Worships with such questions are useless. Moreover, when you fail to recognize God and ignore Him, whatever you do becomes an insult to Him, how can it be considered worship? How will such people receive His grace? Is saying “I didn’t know” enough? One must know and then worship.

So who is the true God, and how should He be worshipped? The true God is the ‘soul’ that exists within everyone. Worship of the ‘soul’ is the real worship. Know that to worship the ‘soul’, one must meditate. Therefore, know that meditation is the real worship of God. That is why all yogis practiced meditation only.

“Belief or Truth?”

In the world, most forms of worship of God are based on belief. People are giving importance to beliefs, but not to truth. However, “Truth is greater than belief.” Those who hold on to truth are greater than those who hold on to belief.

Ordinary people and even scholars give importance to belief. But yogis give importance to ‘Truth’. Those who held on to truth became blessed and ultimately became Gods.

The reason is this: Belief means ‘mind’, while Truth means the ‘soul’. If we think a little, if asked, “Which is greater — the mind or the soul?” The answer will be: The soul is greater. This is because the mind comes along with the body and disappears along with the body, but the soul has no birth and no death. The mind is temporary, whereas the soul is eternal. Therefore, it is said that “Only the soul is true in all creation.”

If observed, the beliefs of the mind keep changing with time. One person’s beliefs have no relation with another’s. As people in the world have relied on beliefs, different individuals describe God in different ways. One religion believes that an idol is God, another says that a photograph is God, while another one believes that God has no form. If one person thinks that God resides in a temple, another believes that He is in a church, and another believes that He is in a mosque.

In that way, beliefs change according to individuals, circumstances, religions, regions, and countries. But even if time changes and countless transformations occur in creation, the ‘true Soul’ does not change. So, which is ‘truth’? That which is eternal. What is eternal? That which is everlasting. And, what is everlast-

ing? That which never changes across ages — that is the ‘Soul’. Therefore, instead of following the ever-changing beliefs of the ‘temporary mind’, one should worship, take refuge, and focus on the true ‘soul’. Such a person is truly blessed.

Similarly, some believe that an idol is God, while others believe that a tulsi plant or a tree is God. Some consider a river to be God, while others see fire as God. Some believe the sun is God, while others worship animals such as the cow, snake, or bull as God. Some say air is God, while others say Mother Earth is God. In this way, people are worshipping based on their own beliefs. But nobody is recognizing the true soul, it means God.

On one occasion, Patriji explained a small concept about Truth. When someone asked him to explain about Truth, he said that there are four types of Truth: 1. True for a moment, 2. True till a lifespan, 3. True till a cosmic age (Yug), 4. Eternal truth.

‘True for a moment’ means something that exists now but does not exist after a while. For example, we place a sweet on a plate and eat it. At present, the sweet exists — that is true. But after we eat it, does it remain? No. So, was it there? Yes. Is it there now? No. This is called ‘True for a moment’. Similarly, an image appears on a television screen but disappears in a while. All such things are momentary truths! In a way, all pleasures and enjoyments are ‘momentary truths’.

Likewise, there are that which are ‘True for a lifespan.’ A human being who is born exists now, but do they remain after their lifespan ends? No. Similarly, all living beings — plants, insects, birds, animals — exist for a certain period and then disappear. So, do they exist? Yes. But after their lifespan ends, do they exist? No.

All these are ‘Truths for a lifespan’.

Similarly, there are that which are ‘True for a cosmic age’. The visible planets like the sun, the moon and invisible planets, worlds, the earth, water, fire, air — all these elements exist now. But these all disappear at the end of a cosmic age. These are called ‘truths for an age’.

That is why it is said, “When God closes His eyes, creation ends; when God opens His eyes, creation begins.”

There is one ‘Eternal truth’ — that is the soul, it means God. This soul has no end, no beginning, no death, and no birth. That is why God is compared to ‘Truth’ — because He is eternal.

Adi Shankaracharya says, “Brahma satyam, jagat mithya” (Brahma is truth; the world is an illusion). But human beings consider the illusory world as God, and they fail to believe the true ‘soul’ as God. If we ignore the true soul, it is we who lose. Therefore, we must know that belief is not great — only Truth is great and take refuge in truth. To focus on such a true soul, one must practice “observation of the breath.” There is no other path. Once again, remember: **“Not belief, but only truth is great.”**

“What must be killed is not others, but the notions of ‘I’ and ‘mine.’”
- Brahmarshi Patriji

“Techniques for Soul-realization!”

Even a dog shows gratitude towards its master. One who does not show gratitude is worse than a dog. Receiving countless benefits due to the soul, but not trying to know it, forgetting it, neglecting it, and not focusing on it — all this is nothing but a lack of gratitude. Such a person is worse than an animal.

Generally, human beings are satisfied by giving charity and by following rituals and vows, they believe that they have gained virtue. They perform yajnas and feel proud thinking, “We have received the grace of all the gods.” They practice japas, tapas and imagine that heaven is within their reach. They believe that visiting temples and going on pilgrimages will lead them to virtuous worlds. But no matter how many such practices are performed, without attaining soul-knowledge, all these are of no use. None of these remove sorrow, nor do they attain the realization of the Brahma.

It is not easy to attain such soul-knowledge and soul-realization. For that, one must practice intense meditation, read the books of yogis, and be in association with those who can teach about the soul. Along with these, the following techniques must be followed:

- 1. Non-violence:-** One should not cause harm — physically or mentally — to any being in creation. One should not kill animals or eat their meat. One must develop compassion towards all innocent and mute creatures.
- 2. Truthful Conduct:** One should maintain equality towards all forms of life — not only humans, but also animals and plants. One must know: “Like him, they also have an equal right to live on this earth and respect them.” It is truthful conduct.
- 3. Friendship:** All of creation is one. Everything is myself; I am

everything. Knowing the truth that “Like me, all are souls,” one should develop friendship with all forms of life, including trees.

4. Practice righteousness: Following the guidance, advice, and warnings given by one’s inner soul is called practicing righteousness.

5.Charity: Utilizing all the time, speech, energy, and wealth given to us for the welfare of the world, without expecting anything in return is charity.

6.Selfless Service and Sacrifice: Know that these two are the steps to reach the soul.

7.Self-Observation: One should frequently observe oneself — one’s thoughts, words, actions, and behaviour.

8.Must know: Give priority to do work, but do not expect the results.

9.Meditation practice: Know that effort yields results; one must do meditation.

10.Reading books: Read books written by wise yogis who possess experiential knowledge.

11.Discernment: Even if others speak ill of you, scold you, insult you, criticize you, or harm your reputation, do not lose your discernment under any circumstances.

12.Association with the wise: Be in association with those who know the truth — those who have soul-knowledge and the ones who can teach it.

13. Must be happy: Must be able to remain happy in all situations — in heat and cold, in pleasure and pain, in honor and dishonor, in success and failure, and even if the teeth are falling, hair is greying, and skin is wrinkling.

14. Must become Independent: Learn to live freely and independently. Do not be dependent on others, become independent.

Do not do anything by thinking, “What will others think?” You must follow and behave according to your inner soul.

15.Inner Listening: When one does meditation, unexpected guidance may arise from within — in the form of visions, dreams, words, subtle inspirations, or sudden insights. But, when such experiences occur, note them down, revise them and must be able to put them into practice.

16. Inner Help: In meditation, unknowingly much help comes from within. Therefore, one must meditate more. With this inner help, one should perform great activities and selfless service.

17.Purity: Know that “a sacred lifestyle is the path to come closer to God — to reach the soul.” So, one must live a sacred life.

18.“I” and “Mine”: One must know that there is nothing that “I” do, and nothing that is “mine.” Nothing is of my own. Whatever is received by me is given only to be properly utilized, without attachment. One must remove the ego of “I” and the attachment of “mine.”

All the above are some techniques for ‘soul-realization’. It means the “realization of God”. These provide the knowledge about the ‘soul’ and help in realizing it. A human being must follow all of them, because it is due to the ‘soul’ that a human being exists on this earth. Without the soul, the body becomes a corpse (dead body), and there is no existence to a human being. It is because of the soul that a human being is experiencing all pleasures. One is experiencing all sufferings again just because of forgetting that. Therefore, by following all the above, one must repay the “debt of soul.” One must meditate to express gratitude towards the soul. That is, one must meditate more and focus greatly on the soul than on anything else.

“Darshan of God!”

One who attains the darshan of God experiences an infinite and indescribable bliss. At that moment, all doubts and confusions are completely resolved. All fears such as fear of food, disease, problems, and even death disappear. All desires are shattered. One becomes free from the bonds of illusion and will know that “everything is one.” All sins are destroyed, and one experiences boundless, indescribable divine bliss. This is the state of those who have attained the darshan of God. The state of those who have not attained the darshan of God is not like this.

Those who say, “the idol is God” — are they really attaining all these results through idol worship? If you think about it, the clear answer is “No!” If these results are not attained, then it means that merely seeing an idol is not attainment of God’s darshan, right? It means that the idol is not God, right? Such a person must search for the true God.

Similarly, many people believe that “seeing a person who has attained the divine state is equal to seeing God.” With this belief, they seek the darshan of such figures and feel that their birth has become blessed. Like that, they try to get the darshan of Sathya Sai Baba, Subhash Patriji. But one must examine: After having such darshan, have those transformations occurred within us or not? Have we gained all those benefits or not? If we have not attained them, if such inner transformation has not taken place, then that also cannot be considered as attaining the darshan of God, right?

From this, it is clear that seeing anything visible on earth

does not give the experience of attaining darshan of God. The reason is that God is not outside, and any visible, perishable form is not God. Only the 'soul' which shines within everyone without form is God. Therefore, one must try to attain the darshan of the soul. That means, one must turn inward. That is, practice meditation. If one meditates and attains the darshan of the soul, it can be considered as attaining darshan of God. Such a person attains all the benefits mentioned above.

Hence, one should not feel satisfied or celebrate merely thinking that idol worship is darshan of God. Instead, one must think with discernment, try for 'darshan of the soul', and do 'meditation.'



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The Universe or the Lord of the Universe?

The universe means creation, and the Lord of the Universe means the God who created this creation. To put it in another way, the universe is called “Prakriti” (nature), and the Lord of the Universe is called “Purusha.”

God’s creation is visible, but God is invisible. Therefore, whatever we see with our eyes is ‘God’s creation’, but not God. If observed further, everything that is created is impermanent — all of it will disappear. That is why the visible creation is called the “illusory world (Maya).” But ‘God’, who is not created, is eternal, unchanging, and the truthful one.

The visible creation is called ‘the world’, and those who are in that path are called ‘the ones who are on the worldly path’ and also ‘the ones attracted towards illusion.’ Similarly, those who are on the path of the invisible ‘God’ are called “those on the spiritual path” or they are also described as “those who have come out of illusion.”

Now, those who are attached to this temporary, disappearing world are called ‘the ones who have attachment’. On the other hand, those who are attracted towards the ‘eternal God’ are called ‘the ones who are free from attachment.’

The happiness found in creation, and attained from it is temporary. But the bliss that is attained from ‘God’ is eternal. Human beings, being attracted to this world, are seeking only temporary pleasures from it, but no one is seeking the God who can give eternal bliss.

Even the worship, bhajans, prayers, and rituals performed in the name of God are often aimed at asking for things from His creation — “Give” rather than seeking the God. This means “their devotion is towards creation, not towards God.”

Here, if we think, if asked: “What is greater — the things in creation, or the one who created them? Is the universe greater, or the

Lord of the Universe?” The answer will be, “God is great” because He can create countless such things. Therefore, it is said: **“The creator is greater than the things that are created.”**

If observed further, everyone says, “God is great,” but what they actually desire and like is only His creation and the things within it. All human efforts are directed towards acquiring things of creation, not towards attaining God.

By obtaining things of creation, people are experiencing temporary happiness, but along with it, they are also experiencing sorrow. Therefore, those who are attracted to the illusory world — those who are caught in Illusion end up in suffering. But those who attain God, experience eternal bliss, free of sorrow known as Brahmananda. Hence, those who overcome Illusion and move towards God to attain eternal bliss are only fortunate.

Human beings have five senses. The pleasures that satisfy those five senses exist in this illusory world. Humans have become slaves to these sensory pleasures and are spending their entire lives for them. But they are not spending even a little time for God, nor are they trying to know about Him.

People say, “God exists, God is great,” but they do not desire Him or try for Him. All the time their focus remains on creation. They do not shift their focus from creation to God, but they must shift their focus to God. That alone is the goal of human life. “Not the universe, but the Lord of the Universe is great.” Then what to do to attain such a Lord of the Universe?

To focus on the powerful God and to attain Him, human beings must become powerful — they must develop their power. Only those who become powerful will be attracted towards God and can ultimately attain Him. But all the deeds and actions of human beings are making them powerless. That is why they are unable to come out of Illusion.

Who are the ones attracted to the universe? The ones who seek worldly life, wealth, pleasures, name, fame, and positions — in other words, the ones who are attracted to “fame (keerti), beauty (kantam), and wealth (kanakam). All of them are powerless. They are pleasure seekers. But those who come out of illusion and dedicate more of their time, wealth, and energy to the Lord of the Universe are yogis. We should understand that they are powerful beings. The powerful beings are not attracted to trivial things; they are drawn only towards the infinitely powerful God. That means they meditate.

If we also want to be attracted towards God, we must meditate. Through meditation, we must improve our power. While trying this, to know whether our power is improving or reducing? We can know it ourselves by observing our thoughts, speech, and deeds. If they are worldly in nature — related to the world, it means we are powerless. But if they are spiritual — related to God, it means we are powerful.

“Trikarana” (aligned thought, speech, and action): The more our thoughts, speech, and actions are aligned with God — with the soul — the more powerful we become. If that’s not the case and if the ‘Trikarana’ is aligned with the world, we become that much ‘powerless.’

The more powerless we are, the more we remain in sorrow. The more powerful we are, the more we remain in bliss. This is only the cause of both sorrow and happiness.

Therefore, leave the ‘universe’ and hold the ‘Lord of the Universe.’ For that, practice meditation. If one meditates, it means they are holding the ‘Lord of the Universe.’ If one does not meditate, it means they are holding the ‘universe.’ Know why to meditate. Meditation is for holding the Lord of the Universe, it is for improving power, it is to overcome sorrow, it is to attain eternal bliss.

“Love Father - not the Father’s property!”

If children love their father and desire him, the father also develops affection for them. Even without being asked, he gives his property and writes it in their name.

But in this world, many people do not like their father; they do not need him. All they want is the father’s property. They constantly focus on their father’s wealth, and there are some who even trouble their father. Their focus is always on the father’s property, but not on the father.

There are few others who love their father for the sake of his property. They say, “We like our father”, because he gives them wealth. This means their affection is on the property, not towards the father. But outwardly, they speak as if they love their father, but in reality, they love only their father’s wealth, not their father. Only a very few love their father, not their father’s property.

Similarly, God is the father of all human beings. All the wealth on this earth is His creation — it belongs to Him; it means, it is His property!

But instead of loving God who is the father of all human beings, people love His property — the worldly wealth. That is why everyone performs ritual worship, prayers, and namaz asking Him to give them His wealth, but no one desires Him. They like Him only because He gives. If He does not give, they will leave Him, change photos, and even change their religions. It means that they do not love God, but only what He gives. “They like Him because He gives them what they like.”

To obtain the father’s property, children use various meth-

ods — persuasion, gifts, manipulation, or force. Similarly, to obtain God’s wealth, people perform rituals, chants, and devotional songs (bhajans). If it is impossible with that, they begin to punish themselves — starting with mild acts like prostrations and sit-ups, later moving to violent practices like rolling on the ground, climbing hills, walking on fire, or walking on thorns and increase the pressure. Otherwise, they even threaten saying, “We will sacrifice ourselves, commit suicide.”

But none of these are of any use. Instead of all these, one should desire Him and love Him — he alone is a real devotee. To such people, God grants and blesses with what they need even without asking. However, if one does not love Him but only seeks His wealth, how can He bestow His grace? Therefore, we must know that what should be loved is “not the father’s property, but the father.”

Know this: **“Those who ask for desires are asking from God, but the one who asks for nothing is asking for God Himself.”** Worship without desires! Therefore, everyone should love God, who is the father and strive for Him — not for earthly wealth which is His property. One who attains the father has attained all the father’s wealth, right?

If one must not desire, the mind — the source of desires must be brought under control. It means one should meditate. Likewise, to focus on God who exists within, in the form of soul, one must meditate with a feeling of purity and without any expectation of results. Only such beings become the ones who love the father.

If we love only Him, will He not love us in return? If He loves us, His grace will be upon us even without asking, right? Therefore, “Love the father, not the father’s property.”

We must always remember: “We are all Gods.”

- Brahmaarshi Patriji

“All are one!”

The human body is made up of many parts — hands, legs, nose, eyes, ears, mouth, and so on. All of them together are one — the human being. Each part performs a different function. The one that walks is called a leg, the one that works is called a hand, the one that hears is called an ear, the ones that see are called eyes, and the one that speaks is called the mouth. Thus, different names are given based on different functions. But all of them together are nothing but the human being; all of them are related to the human being. There is nothing in them that is separate from the human being. All are important, all are powers of the human being. We cannot say which is greater — each has its own uniqueness. If even one is missing, the human being is not complete. Therefore, arguing or debating “which is greater” is foolish.

Similarly, everything is God! Here, there are no different gods or deities. Different names are given to different powers of that God. His power of creation is called Brahma, His power of maintenance is called Vishnu, His power of dissolution is called Shiva, and His power of governance is called Indra. Likewise, His various powers are named as fire, air, sun, water, and so on.

Just as the different functional parts of the human body have different names, the different powers of God have different names — but all are the same. There is no question of “Who is greater? Who is higher? Or who is lesser?” All are one; each has its uniqueness. Just as each organ in the body has its own importance, each divine aspect or power has its own significance. Everything is one — everything is that God. All are different forms of one

God. Therefore, one should not think, “All gods are separate.” Thinking, “They are separate” is ignorance. Just as the parts of the body are not separate from the human being, in the same way, all deities are not separate from God. Everything is one. Everything is that one God. All are parts of His power. Therefore, we must know: “God is One.” Actually, only He exists in creation — there is no one else. We all are also nothing but parts of Him, not separate from Him.

Annamacharya said, “Brahmam is One! The Parabrahmam is One!”, right? This truth can be known when we meditate by focusing on the soul within the body, which is a part of that God. One can know: “All are one!”

If one holds a single organ or even a single hair of a human being, it is like holding only a small part of that person. Similarly, if one worships a particular god or goddess, it is like holding just one part of God. But just as taking refuge in a complete human being means taking refuge in all parts, in the same way, if one takes refuge in the Supreme God — the source of all — the Parabrahma, then it is equivalent to worshipping all gods and goddesses. It means, the countless deities. Such a person receives all benefits without even asking. The path of taking refuge in that God is meditation. That is why meditation is the real and true form of worship. Because, meditation means worshipping the ‘Soul’ — the fragment of that God which is the source of all creation. Just as all the qualities of the sea are present even in a glass of seawater, all the powers of God are present within the ‘Soul.’

This is the reason why, “in the universal form (viswaroop) of God”, different gods and goddesses are shown as different parts.

Moreover, since God is the embodiment of infinite power, His viswaroop is depicted with thousands of arms. Gods are shown with 4 arms because they possess limited power, and goddesses are shown with 2 arms because their power is even more limited.

A human being can create forms, but cannot give them life or movement. God not only gives form but also grants the power of life and movement. Only God possesses that power.

Worshipping any of the countless deities may give virtue meaning, worldly pleasures but sorrow is not gone. However, worshipping that God is equivalent to worshipping the ‘Parabrahma’, that is, worshipping the ‘Soul’, that is ‘meditating’, one gets liberation. It means the sorrow is gone.

Lord Krishna explains the same in the Bhagavad Gita through the following verse:

**Shlok|| antavat tu phalam tesham tad bhavatyalpa-medhasam
devan deva-yajo yanti mad-bhakta yanti mam api**

(B.G. 7-23)

Meaning:- “Those with limited intellect gain temporary results. Worshippers of deities attain the deities, but My devotees attain Me only.”

Know this: **“There is no one greater than God, and there is no practice greater than meditation.”** That’s why, do meditation!

“A human being itself is God who has descended from the heavens to the earth!”

A human being, in order to build a house, uses his intelligence (knowledge) to design a plan, applies his willpower by putting his hard work, and employs workers and masons — thus combining his power of action to construct the house. All this is done so that he can live in it.

Similarly, God, in order to experience the worlds He created — that is, nature — and to physically enjoy the beauty of creation, requires a body. To experience the physical world in a physical way, He created a body for Himself to exist within it.

Being infinitely powerful, He has created a wonderful human body using His knowledge power, will power, power of action, and many gods of nature. Likewise, He created 8.4 million forms of life.

Since it is difficult for a single person to live alone, He created various beings so that they could live in mutual cooperation, share with one another as companions, and enjoy the beauty and pleasures of creation. In this way, He Himself has taken countless forms. Though they appear different outwardly, all beings in creation are one. We must know that “God is One.” It is He who has created all these beings in various forms to experience His own creation.

Just as knowing only one role is not enough, He experiences life in many roles. He is both the master and the servant. He is the one who deceives and the one who is deceived. He is the man and the woman. He is the one who experiences abundance

and the one who experiences poverty. He is the wise and the ignorant. He is enjoying all His divine play by being the witness of all and by remaining an instrument.

Likewise, He is experiencing His own creation in the forms of minerals, plants, bacteria and insects, birds, animals, and countless other forms. All this creation is for His enjoyment only. There is no one else here — everything is He only! Everything is His creation! Everything is His illusion!

It is He who speaks, and He who listens. It is He who wins, and He who loses. He is the creation, and He is the destruction. He is prosperity, and He is famine and drought. Everything is His enjoyment. Everything is His creation. That which does not exist appears as if it exists — this also is illusion.

Without this knowledge, not knowing God's illusion, a human being lives in illusion. He thinks, "I exist, what I have is mine, what I earn is mine, I am the one experiencing everything, I am the one giving, everything is happening because of me, I am helping others." But all this is an illusion. There is no separate "I" — everything that exists is He only, that 'God.'

Just as, to build a house and live comfortably, many facilities are needed — pipes for water, wires for electricity, chairs and sofas to sit, beds to sleep, stoves and utensils to cook, and groceries for living.

Similarly, for God to reside in the body, for the body to be proper, systems like blood vessels, the nervous system, the digestive system, and excretory systems all must be there. God is entering into such a body in the form of the soul and is experiencing the physical world which He has created. Through the body,

He sees and enjoys the beauty of creation. All needs of the body are arranged through the gods of nature. Since only one stage of life — childhood alone is not enough, arrangements are made for youth, adulthood, and old age. In this way, He is listening, eating, smelling, and experiencing. He is undergoing all kinds of experiences — joy and sorrow and is enjoying all the 9 kinds of emotions within His creation.

That is why they say, **“A human being itself is God who has descended from the heavens to the earth.”**

But after coming he thinks, “I am a human being.” Naturally, he lives like a human being. Then again, He only comes in the form of a wise being, imparts this spiritual knowledge, and teaches, “You are not a human being, you are God.” He also gives the path to know this means meditation and then departs. Thereafter, the person who was living as a human being practices meditation, knows spiritual knowledge, and becomes God. He will know that “the human being is only God.” Ultimately, he will radiate in the divine state and become a Brahmarshi.

“Our reputation was completely ruined!”

Many parents often feel hurt and say, “Our children have ruined our reputation,” and they scold them. It happens in various situations with many parents.

Like that, they scold when their children fail in exams, score low marks, or engage in inappropriate behaviour in schools or colleges such as stealing, fighting with other children, or troubling girls — when these come to the parents notice, they naturally feel upset and scold saying, “Our child has ruined our reputation.”

Similarly, as children grow older, if they fall in love and marry, or if their daughter is seen roaming with men, or if they marry outside their caste, many parents feel distressed and think, “Our reputation is gone.” Likewise, if a married son becomes addicted to alcohol, lies on the road drunk, gambles, engages in illicit relationship (prostitution), and get caught to the police, accumulates debts, or gains a bad name due to conflicts and quarrels, parents feel that their children have ruined their reputation. Some scold them, while others even say, “Leave the house!”

In this way, parents feel that their children have ruined their reputation, but they are not knowing that they themselves are doing the same thing. While the elders feel that their children have ruined their reputation, they fail to know that they are ruining the reputation of their Father — God. God is the Father of all. The reason is that we are all souls, but not bodies. The parents we have now are only the parents of the body, not of the soul. They can only give birth to the body, but the soul within the body is just a fragment that has come from the Divine in the other world. That is

why it is said: “God alone is the Father of all.” Since the fragment of that Father — God — exists within everyone in the form of the ‘soul’, it means that God is only the Father of every being.

We must know that “the actions done by the body are applicable to the God within.” When the body performs good deeds, the soul — that is, God — feels blissful. But when the body engages in bad deeds, deeds that should not be done, or acts of violence, the soul feels disturbed and undergoes turmoil. That means we have ruined the reputation of our Father, God.

When we commit sinful, violent, or deceitful acts such as harming living beings or cheating others — the soul undergoes turmoil. We can know that our Father is feeling hurt thinking, “You have ruined my reputation.” Then, while we feel hurt saying, “Our children have ruined our reputation,” we are also ruining the reputation of our Father, God by engaging in deeds that should not be done, right? Why are we not thinking about this?

Is our Father an ordinary being? He is the embodiment of infinite power, the creator of all worlds, the indwelling presence in all, all-pervading, the embodiment of truth and love, and the source of all noble qualities. Being the children of such a great Father, if we are behaving without understanding His qualities, isn't it as though we are ruining His reputation? Isn't it as though we are causing Him turmoil? Therefore, **instead of worrying that “our bodily related children are ruining our reputation,” we must know that we should not ruin the reputation of our soul related Father.**

We must know that **“when we protect the reputation of our Father, our children will protect our reputation. If we**

ruin our Father’s reputation, our children will ruin our reputation.” We must know that not just our reputation, but even our Father’s reputation is important.

Know this: Being the children of God, we must be truthful, follow righteousness, and give up selfishness. Since we are all children of that Father, we should not harm or kill other fellow animals, nor eat their meat. We should not deceive, harm, or insult anyone. We must respect everyone and love all equally. When we do that, we are protecting the reputation of our Father. If we do the opposite, we are ruining His reputation — letting the soul undergo turmoil and depriving its peace.

Moreover, we must always remember that “the soul itself is God.” We should not do anything that insults or disrespects the soul. If we do so, we will be at a loss. Lord Krishna also teaches the same in the Bhagavad Gita. The message of Lord Sri Krishna is the following:

**Shlok || uddhared atmanatmanam natmanam avasadayet
atmaiva hyatmano bandhur atmaiva ripur atmanah
(B.G.6-5)**

Meaning:- “Do not insult the soul that is, God. If you do, the soul itself becomes your enemy and harms you. If you do not insult it, the soul becomes your friend and helps you.”

Therefore, we must know that our deeds should never be insulting. We should know that bowing at someone’s feet is like placing the infinite, powerful soul, that is, God at someone else’s feet and insulting it. Likewise, do not insult the soul, God within you by paying salutations to stones, trees, or anthills. Since everything in creation is one, we should exhibit a sense of friendship and

respect towards all.

Do not beg by stretching out your hands. Do not behave in a weak, helpless, or inferior manner. Do not behave as if you are incapable or powerless. Do not ruin the reputation of the soul, that is, God, our Father by doing degrading deeds. We have no right to ruin the reputation of our Father.

We must protect the respect of our Father and behave accordingly. Not only our children, but we also must protect our Father's reputation.

There is only one way to achieve this: Everyone must do meditation. Through meditation only we will know this truth, become powerful, stop behaving in a weak or inferior manner, avoid degrading deeds, protect the reputation of our Father meaning God, and attain His grace. Therefore, everyone must do meditation.

The reason for a human being's inferior behaviour is the belief, "A stone is God."

When asked, "Is an idol God?" Many people say, "I worship the idol believing it to be God." If someone says, "I worship the idol believing it to be God," it means they consider the idol to be greater than themselves, right? When they think the idol is greater than them, it means they consider themselves inferior to the idol, right? When a person remains in such a feeling, according to the principle "Yadbhavam tadbhavati" ("As you think, so you become"), a great human being is lowering himself to a state inferior to a stone.

In God's creation, every form of life helps and does not cause harm to anyone. Even a stone which is considered the lowest in creation does not harm anyone — it only does good. It helps in building walls, buildings, laying roads, floors and many other ways, but never does evil to anyone.

"Doing good even to those who harm us is the highest most noble thing, doing good is noble. At least, not harming even if one does not do good is moderate, doing harm is low. But harming those who have done good is the lowest of all."

If observed, it is the human being who is causing harm to everyone and everything. Even animals that are doing good are being cruelly killed and eaten by humans. That is why the world is like this. Causing harm is an inferior quality. So, what is the reason for this inferior behaviour of humans?

The main reason is that a human being thinks, "I am inferior to everything." By worshipping everything, it is as if he is

accepting that he is lesser than all.

In creation, there is nothing lower than a stone (mineral kingdom) because it has no movement and no power. Compared to minerals, plants are superior in creation because they have movement and can grow. Compared to plants, animals are even greater because they can move, walk, grow, and reproduce.

Among the 8.4 million forms of life in creation, the human species is the greatest. The reason is that a human being not only moves and walks, but also thinks. This power of thinking does not exist in any other species in the creation. Therefore, humans are able to control all other beings and by using them, they are able to gain many benefits from them.

Moreover, humans, through their intelligence, are creating many things. They are inventing vehicles like cars and trains to travel rapidly from one place to another. They are making aeroplanes and are able to travel through the sky. With communication devices, they are able to hear from a distance. By developing televisions and computers, they are able to transmit information and show live visuals across the world instantly. They are even developing rockets and are capable of travelling to other planets.

If we observe all the above, we can understand how great a human being is compared to all other species in creation. Moreover, among humans, some who have walked the spiritual path and done some practices deeply have become even more powerful. They have discovered many unseen mysteries, countless worlds, and have known many secrets not through machines but through their divine power. They have also known ways to overcome sor-

row and attain eternal bliss which is impossible to machines. Therefore, among all forms of life in God's creation, the human species is very great, unique, and powerful.

Even the idol that a human worships is something created by a human being. If humans had not shaped it, how would a stone take such a beautiful form? The creator of a beautiful idol is also a human. Transforming a stone into an idol is possible only for a human. In every way, a human is far greater than a stone — not inferior.

Scholars say that in the process of creation, it takes millions and millions of years for a mineral kingdom to evolve and reach the state of a human being. It means, we can understand how advanced the human race is compared to the mineral kingdom. That means, we cannot even estimate how many millions of years it would take for a stone or a plant to reach the level of a human being.

In creation, only the human race has the opportunity to evolve into divine beings. No other species has this opportunity and eligibility. That is why it is said, **“An evolved human is God,” and also, “A human is a God in evolution.”** This means a human can only become Madhava (the Divine) and indeed will become! **Just like a caterpillar transforming into a butterfly.**

A caterpillar stops wandering and eating, builds a cocoon, stays within it for some time, and transforms into a butterfly. Similarly, if a human being also stops eating and roaming, sits in meditation practice, “a human being ultimately becomes divine.” Those who have transformed in this way are the ones we call Gods — such as Gautama Buddha, Jesus Christ, Mahavira, Ramana

Maharshi, Ramakrishna Paramahansa, and Subhash Patriji, and many others. Therefore, we must know that a human being is far greater and more powerful than a stone.

Then why is such a great human being behaving as such a powerless being? Why is he acting as if he is incapable, unable to achieve anything, unable even to overcome his own problems? For even the smallest issue, he folds his hands and prays, “You only are my last resort! You only must protect! You only must support! You must save! You only must give me this,” begging and pleading. When faced with even small difficulties, he becomes helpless.

He thinks, “I should do everything,” but is unable to do anything. He wants to speak the truth but cannot. He wants to live righteously but cannot. He wants to love everyone but cannot. He thinks he should not be violent towards others, yet he still does violence. At least, he has no control or awareness over his own thoughts, speech, and actions. Even though he is a human, he is not behaving like one. Forgetting humanity and failing to know the truth that “all are one!” He is being selfish, causing difficulties and suffering to others, and in turn he is becoming sorrowful himself. Why is such a great human being in such a bad condition? What is the reason for this?

A great human being has ultimately fallen to such a degrading state and is behaving in a degraded manner. The reason is the belief, “I am inferior to everything.” The behaviour of a human being itself is proof that they are living with such a belief. Acting as if they are inferior, they worship animals, plants, and stones. As long as a human continues to worship idols as God, human

behaviour will be like this only.

That is why Vemana says, "If we keep performing rituals of worship, we may at best become a priest who earns his living through it, nothing more." Think, "Whom should I really worship? What is really worthy of worship? Whom should I worship? The one worthy of worship is myself! I myself am the object of worship." The reason: I am Everything! It is said, "Aham Brahmasmi", right?

If one gives up idol worship meaning, worship of stones and begins to worship oneself human behaviour will transform. Actions will become powerful, noble, and elevated. That is why the behaviour of yogis is like that. Therefore, one must meditate like yogis and know that they themselves are God but not the stone. One must understand the meaning of the Vedic truth "Aham Brahmasmi" and become courageous.

“The root cause of all diseases is the lack of soul-knowledge!”

-Brahmarshi Patriji

Are we residents of this world or the other world?

There are two types of worlds in creation: 1. This world (Ihaloka), 2. The other world (Paraloka). The visible earthly world is called Ihaloka, and the invisible world is called Paraloka. There is a need for us to think: Which world do we belong to? Are we residents of this world or the other world? This is very important to think about.

The reason is, if we belong to this world, then the way we at present think and live may be correct in a way. But if we actually belong to the other world, then our way of thinking and living should be completely different. Therefore, we must first think about this and come to a conclusion. Because, when we observe our behaviour, it appears as if we all think we belong only to this world.

We are behaving as if we are permanent residents of this earthly world. We are giving importance to everything here — wealth, pleasures, positions, name, and fame. Not only do we value these, but we also spend our entire lives striving to acquire them. In the process, we are even behaving unrighteously and are committing sins. We are under the illusion that we belong here, that everything here is ours, and that all this is permanent.

We consider some people here as our relatives, some as enemies, and others as friends. When something comes our way, we celebrate; when something leaves, we feel sad. If we achieve success, we feel proud and think, “We have won.” We believe everything is separate, we think “I and my people should be well,” and we desire to live greater than all. All this shows that we are behaving as if we are residents of this earthly world. But we must

mainly think: “Which world are we residents of? Which world do we belong to? Are we residents of this earthly world or not?”

Because if we are not of this world but belong to the other world, then the deeds we should do will be entirely different.

To know this, we must first confirm who we are. That is, “Am I the body or the soul?” If I am the body, then I am the resident of this earthly world. But if I am the soul, then I am the resident of the other world. To know whether “I am the body or the soul,” we must first know another thing.

“Do I continue to exist after death or not?” In other words, is there more life? It means are there further births or not? This must be confirmed first. To know this, we must refer to the teaching of the greatest of all, Lord Krishna, in the Bhagavad Gita stated:

**Shlok|| Jatasya hi dhruvo mrityur dhruvam janma mritasya cha
tasmad apariharye ’rthe na tvam shochitum arhasi**

(B.G.2-27)

Meaning:- “For one who is born, death is certain; and for one who has died, rebirth is certain. It is not appropriate for you to grieve over a matter where there is no other way.”

From this, we can know that we continue to exist even after death. Then what is it that dies? Only the body dies. Because after death, two things happen: one is burned, and the other goes upwards. That which is burned is the ‘body,’ and that which goes upwards is the ‘soul.’ So, which one are we? The one that burns, or the one that goes upwards? We are the ones that definitely go upwards! Because if the body that burns were us, then we would cease (stop) to exist. But since we continue to exist, it is understood that we are the soul — the one that goes upwards.

When we are the soul, then the eternal abode (place) of the soul is the other world. This raises an important question: “Then, why are we here in this earthly world? Why have we come from our eternal abode to this world?” If we can know the answer to this question, we will know what we should do on this earth and how we should live. A life lived with this knowledge is a right and well-utilized life. Otherwise, no matter how great a life appears, it is a waste.

Then why have we come from the other world (Paraloka)? What have we come here to this world to do? To know this, we must first know something about the other world. Just as there are different kinds of houses in this world, there are also countless worlds in the other world. On earth, we see various types of houses — huts, sheds, small houses, buildings, mansions, bungalows, and palaces. Some have very few facilities, while others are luxurious with many comforts. Likewise, in the other world also, there are higher worlds (Urdhvalokas) with greater comforts and lower worlds (Adholokas) with fewer comforts. Those with more comforts are called ‘Higher worlds’, and those with fewer comforts are called ‘Lower worlds.’

These countless worlds have been classified by yogis into seven higher worlds and seven lower worlds. The seven higher worlds are: 1. Bhuloka, 2. Bhuvarloka, 3. Suvarloka, 4. Janaloka, 5. Mahaloka, 6. Tapoloka, 7. Satyaloka. Similarly, the lower worlds are: 1. Atala, 2. Vitala, 3. Sutala, 4. Talatala, 5. Rasatala, 6. Mahatala, 7. Patala.

If a person lives on earth engaging in deceit, sins, unrighteous actions, violence, and harming living beings, then after death

they go to the lower worlds. On the other hand, those who live a sacred and righteous life without deceiving anyone, showing compassion to all beings, loving all, and performing virtuous deeds for the welfare of others, go to the higher worlds after death.

That is why it is said: “Deities who do good to everyone reside in heaven, and demons who harm others reside in Patala of the lower worlds.” In other words, it is said that after death, one attains a corresponding world based on one’s deeds on earth.

In that way, in the other world, we reside in any one particular world according to what we have done on earth. But wherever we may be in the higher worlds, we still think of going further — to reach even higher worlds. That is, we desire “to move from our present state to a higher state.” To attain such higher worlds in the other world, one must come to earth, take a human body, and practice meditation using that body. It is only through the power of meditation that one can attain higher worlds. Apart from this, there is no other path in the other world.

It is said that even the gods, if they wish to attain more and more higher worlds, must come to earth, take a human body, and do meditation. That is why it is said, “Human birth is so great!” and also, “Attaining a human birth itself is very rare.”

Whoever exists in the other world desires to reach the eternal Satyaloka. The reason is that until one reaches Satyaloka, no matter which world one is in, one must again and again return to the earthly world.

That is why Lord Krishna teaches in the Bhagavad Gita:

**Shlok|| a-brahma-bhuvanal lokah punar avartino ’rjuna
mam upetya tu kaunteya punar janma na vidyate**

(B.G.8-16)

Meaning: “Oh Arjuna! Even if one reaches the Brahmaloaka, one must take birth again. But if one reaches Satyaloka, where I reside, there is no birth again.”

In that way, one may keep returning to earth again and again. But in earthly life, even though there are many pleasures, along with them, there are diseases and sorrow. That is why yogis try to transcend earthly existence permanently and give importance to meditation.

Even when we are in the other world, we think, “We must reach higher worlds,” and for that, we come to earth to do meditation. We take a human body, but after taking birth, we forget all this. We begin to think, “We are residents of this earthly world.” We try to experience worldly pleasures, earn wealth, gain positions, and try to attain higher progress here on earth. But we do not try for our higher progress in the other world. We work hard to acquire things in this world but do not strive to attain what is needed in the other world. We think, “Worldly pleasures are the greatest,” but we do not know that the pleasures of the other world are far greater. We give importance to temporary things and forget about the eternal. We give importance to worldly wealth but not spiritual knowledge. **“All the time, we think, “We are residents of this world,” but we forget that we actually are residents of the other world.”** We think only about this world and do not think about the other world.

In this way, we spend our entire lives. We earn many things and accumulate so many things, but one day we leave everything and depart from this world. That is, we leave the body — we die — and return to the other world. Then only we will know that we are residents of the other world but not the residents of this earthly

world, and we will understand that this world is only a temporary place. But by then, everything will be over — there is nothing more we can do. We then regret thinking, “What a good opportunity we have wasted!” But no matter how much we regret it, it is of no use. The opportunity given to us is lost, and we wait again for another opportunity.

This is how the journey of human birth and departure takes place. Not only that, no matter how much one earns or achieves in this world, in the end, all of it becomes a waste. None of it benefits the other world — none of it comes along. That is why it is said, **“When a person dies, wealth remains in the locker; the wife comes only up to the doorstep; relatives and friends come only till the graveyard; but only the result of one’s meditation practice comes along.”**

Therefore, when living in this world, one must confirm, “Am I a resident of this world or the other world?” Definitely, we all are the residents of the other world because we all are souls! Then we must think: “If we are residents of the other world, what should we do in this world? What will benefit us in the other world?” Most importantly, we must do meditation. Only ‘meditation’ benefits the soul, meaning us, and helps us attain higher worlds. Not just meditation practice, but the teaching of meditation also benefits the other world. Participating in meditation-related activities, supporting them, reading spiritual books, and keeping the company of such seekers — all these benefit the other world. Therefore, do meditation and know its greatness.

Meditation does not benefit us only in this world; it also benefits us in the other world. Just as the other world is not visible to our eyes, the results of meditation are also invisible. Let us take

a small example: Suppose someone is the president of a country — he is considered the greatest in that nation, right? Or suppose someone is a very wealthy person. But if such a person has not thought about the other world, has not done anything for it, and at least has not practiced meditation, then after death, such a person will go only to an ordinary world. On the other hand, consider a rickshaw puller, an auto driver, or an ordinary clerk who practices meditation daily for one hour. After death, in the other world, this person will be a million worlds higher — far above even who is the prime minister on this earth. That means, a person who was great in this world but did not meditate became lesser in the other world while one who seems lesser in this world became great in the other world. In other words, “The one who was great in the temporary became lesser in the eternal, and the one who was lesser in the temporary became great in the eternal.”

Therefore, remember: **“One should not become great in the temporary; one should become great in the eternal!”** Everyone must remember that our temporary life in this world exists only for the sake of our eternal life in the other world. Therefore, whether one may possess something here or not, do not think about it. Do not feel jealous that others possess something. Instead, think, “Am I able to practice meditation or not?” Know that those who can meditate are great! “Not wealth — meditation is great”, “Wealth does not come along; meditation comes along.” Therefore, “Do not chase wealth — chase meditation.” Know that we all are residents of the other world.

“Peace of the soul”

When someone dies, people gather, hold a condolence meeting, observe silence, and pray, “May God grant peace to their soul.” With that, they feel their duty towards the departed is completed, and afterwards, they won’t remember and think about them.

But think: Why are they seeking peace for the soul? Does the soul actually need peace? Will it attain peace only if they pray for it? Will it not be peaceful otherwise? If the soul really needs peace, will it come through prayers of others after death? Or will it come when one tries for peace of the soul while they are alive? What happens if the soul does not have peace? Why do people pray for peace only after death? Why do they not think about or try for the peace of the soul when alive? These are questions humans must think about. Is peace needed for the soul only after death, or when one is alive? What is the benefit if the soul is peaceful when alive?

First, everyone must know that they are not the body; they are the soul. “That soul” means they come from the other world, meaning from the worlds above, into this world, meaning onto the earth, and they take a body. The reason is to use this body for meditation practice and attain a higher state in the other world, meaning the higher worlds — to evolve further from the previous state, to spiritually grow more, and to become great beings in the other world.

But after taking the body and coming on to the earth, they forget this. They begin to think, “I am the body,” and strive for the body — for bodily comfort, pleasure, beauty, health, positions, name, and fame. In doing so, they forget the soul and the reason for coming on to the earth. Not only that, they engage in deeds that should not be done, commit sins, live unrighteously, and believe, “Whatever we are doing is correct and all that they are doing is right.” They talk as if they don’t do anything wrong even while they are doing wrong.

Living in this way, we forget the very purpose for which we

came. By not doing what is needed for the upliftment of the soul, and by engaging in actions that should not be done, the soul undergoes turmoil. If we do things that are a loss to the soul, will it not undergo turmoil? Where will the soul have peace?

In that way, the soul remains without peace throughout life. The reason is simple — we do not do even a single thing that brings benefit or peace to the soul.

If a person wastes their entire life like this, how can the soul attain peace after death just because others pray for it? For the soul to attain peace, one must give importance to the soul during life — remember it, care for it, reduce the importance that is being given to the body, and use the body for the sake of the soul.

One who is able to bring peace to the soul has attained liberation. “Peace of the soul is liberation.” This liberation cannot be earned through others praying on one’s behalf. It must be earned through one’s own effort during their lifetime.

Such liberation has been earned by yogis. All of them used their lives and bodies for the sake of the soul and ultimately attained peace of the soul and, through that, liberation. But the pleasure seekers, giving importance to the body and neglecting the soul, made their lives sorrowful and have caused a loss both in this world and the other world.

That is why it is said, **“Blessed are those who sacrifice the body for the sake of the soul, but foolish are those who sacrifice the soul for the sake of the body.”**

So, what should one do to bring peace to the soul and attain liberation? One must practice meditation that benefits the soul and brings it peace from childhood. Only ‘observation of the breath meditation’ benefits the soul and gives it peace. Therefore, one must meditate when they are alive. But it is of no use no matter how many people after death pray, saying, “May the soul attain peace!”

“Who will get the Amrta (Mythical portion that grants immortality)?”

The gods are “those who live on breath,” meaning those who do meditation, while all the demons are meat-eaters, meaning those who engage in violence against living beings.

Both competed for Amrta and churned the Ocean of Milk in order to become immortal. As the churning progressed, many things emerged — first the deadly poison Halahala, the wish-fulfilling tree (Kalpavriksha), the divine cow (Kamadhenu), the elephant Airavata, Goddess Lakshmi, and many more. Finally, the Amrta also emerged. Both the gods and the demons worked hard to obtain it. However, God, in the form of Mohini, distributed the Amrta only to the gods and did not allow the demons to receive it. From this, it is said that divine grace was with the gods, and despite their efforts, the demons did not receive the divine grace. It is even said that God favors the gods. The main reason for this is the demons were violent and meat-eating and are harmful to the world, whereas the gods were non-violent, devoted to meditation — that means they live on breath — and are beneficial to the world. Therefore, they received divine grace and attained immortality through the Amrta.

On the other hand, the demons, being meat-eaters and violent, could not obtain the Amrta despite their efforts and remained trapped in the sorrowful cycle of birth and death.

Thus, from the mythological stories it can be understood that those who engage in violence and meat-eating cannot receive divine grace and remain in the sorrowful cycle of birth and death.

In the Bhagavad Gita, Lord Krishna says:

**Shlok|| tan aham dvishatah kruran sansareshu naradhama
kshipamy ajasram ashubhan asurishv eva yonishu**

(B.G.16-19)

Meaning:- “Those cruel and hateful beings who harm Me, residing in all living beings, I put them again and again into the cycle of birth and death, into miserable and demonic wombs.”

**Shlok|| asurim yonim apanna mudha janmani janmani
mam aprapyaiva kaunteya tato yanty adhamam gatim**

(B.G.16-20)

Meaning:- “Oh, Arjuna! Such fools who are violent towards living beings are born in demonic wombs in every lifetime, not knowing the path to attain Me; falling lower and lower, they experience long-lasting suffering in dreadful conditions.”

From this, it is clear that to receive divine grace, one must give up violence and meat eating, practice meditation like the gods, and engage in actions that benefit the world. Those who do so attain a state beyond birth and death — immortality — and forever become free from sorrow.

That is why it is said, **“There is no food greater than the Amrta, and no practice greater than meditation.”**

“One who causes violence is a demon. One who gives up violence is a human. One who holds the ‘Hamsa’ (the breath) is God.”
– Brahmarshi Patriji

“Real temple!”

“Alaya” means a place of residence. “Hima” means snow. A place where snow exists is called the Himalayas.

Similarly, “Devalaya” means a place where God resides. That is why it is called a temple.

But who is God? Is it the idol or the soul? In the Bhagavad Gita, Lord Krishna says, “I am the Soul.” That means the soul itself is God. Therefore, the place where the soul resides is the real temple. Since the soul resides in the body, the bodies of humans and animals are the real temples, and the soul within them is God. That is why Adi Shankaracharya says, “Deho Devalayah Proktah, Jeevo Devo Sanatanah,” which means, “The body is the temple, and the indwelling being (soul) is the real God.” Therefore, everyone should remember that every living body is a sacred temple where God resides.

The temples that humans usually consider sacred are only idol temples — places where idols are there. Humans cannot see God directly because God has no form. Therefore, they have imagined a form, created an idol out of stone, installed it in a temple, and are worshipping it. But what is present there is not God, only an idol of God. **The place where there is an idol becomes an idol temple; The place where there is God becomes a temple.”**

The real temples are the bodies of humans and animals. Therefore, bodies must be kept pure and treated with respect. The bodies should not be polluted, harmed, or destroyed. As long as the soul means God is present, the body is sacred because it is a true temple. If such a body is destroyed, it is like insulting the God within! It is like committing an offense against God! Destroying the body means sending out God from there. We should invite

God, not send Him away or force Him out. That is why it is said: “Suicide is a great sin.”

We cannot bring back God, so we should not force God out of the body. That’s why they say, “Suicide is a great sin.” **We cannot bring back God, so we have no right to force God out of the body.**

In that case, think about how sinful it is to kill animals, to slaughter them, and to do violence against them!

If even a single temple like the Ram Mandir or the Babri Masjid is destroyed, people are considering it a very grave sin. It created great unrest in the country. But every day, countless sacred temples are being destroyed — the bodies of animals are being brutally cut and killed. Why do humans not think about this? Why are they destroying the sacred temples? Why are they not letting gods be on the earth? Why are they behaving like that? Why are they engaging in such sinful acts? Is this good or beneficial for humanity? Therefore, animals should not be killed, and their flesh should not be eaten. Humans must protect the real temples on earth — the living bodies — and treat them with purity and respect.

A temple means the body, not one built by humans with stone and cement. **The bodies created by God for His own dwelling are the real temples.** What humans build are only idol temples, places where idols are kept.

To know this truth, everyone must practice meditation. Then only one can keep the body pure, avoid polluting it with alcohol and meat, and also avoid violence against animals. At least now, grasp this truth and do meditation.

“We, ourselves, have chosen our births.” - Brahmārshi patriji

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