

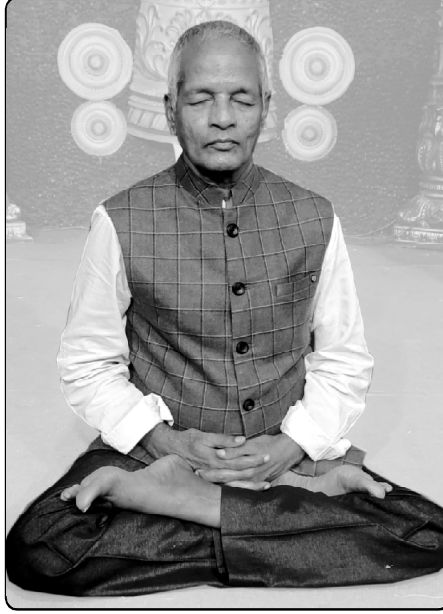
With the blessings of Bramharshi Patriji...

Who is God?

Brahmarshi Tatavarthy Veera Raghava Rao



Who is God?



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“Know about God!”

1. Omnipresent:- He is in the entire creation, both animate and inanimate.
2. Formless:- He has no form.
3. Nameless:- He has no name.
4. Shapeless:- He has no shape.
5. Imperceptible:- He cannot be seen with the physical eyes.
6. Attributeless:- He is without attributes.
7. Indestructible:- He is beyond destruction.
8. Infinite:- He has no beginning or end.
9. Embodiment of Truth, Consciousness, and Bliss:- He is always in a state of bliss.
10. Free from Attachment and Aversion:- He has no love or hatred, no enemies or friends.
11. Creator:- He is the creator of all animate and inanimate creation.
12. Director of the world Drama:- He is the director of the drama of this universe.
13. Steady:- He shines steadily.
14. Witness:- He is the witness to everything.
15. Complete:- He is complete and whole.
16. Pure:- He is clean, free from impurities.
17. Timeless:- He is beyond time.
18. Undivided:- He is whole and indivisible, existing as one.

19. Eternal:- He is beyond birth and death.
20. Everlasting:- He is imperishable.
21. True:- He is unchanging.
22. Indestructible Form:- He is beyond decay.
23. Self-Illuminating:- He does not shine by another's light; He shines by Himself.
24. Parabrahma:- He is the father of all.
25. Incomprehensible:- He cannot be described through any metaphors.
26. Beyond Supreme:- Beyond even the supreme.
27. Beyond Turiya (the 4th state of consciousness, Turiya):- One who is above the 4th state of consciousness, Turiya.
28. Genderless:- He who is without gender, nouns or pronouns.
29. No Body:- He who has no body, no hands or feet, and no ornaments.
30. Desireless:- He who is without desires.
31. Actionless:- He who does not perform actions (karmas).
32. Without formalities (16 ritual formalities):- He who has no formalities.
33. Free from Social Distinctions:- He who is beyond caste or lineage.
34. Infinite:- He who is unmeasurable
35. All-pervading:- He who is not confined to one place; He who is without a specific location.

36. Deaf:- He who has no ears, no eyes, and no lineage.
37. Unimaginable:- He whose form cannot be imagined or created.
38. Self-manifested:- He who cannot be consecrated.
39. The All-pervading one:- He who pervades every atom; He who cannot be invoked or dismissed through rituals.
40. Naturally perfect:- He who has no relation with childhood, youth, or old age.
41. No duality:- He who is non-dual, not divided into two, existing as one.
42. Non-enjoyer:- He who, though present in all pleasures, does not partake in it.
43. Present in all animate and inanimate: He who takes no sides, pervading all animate and inanimate forms.
44. The Almighty:- He who is the greatest of all.

Is an idol God?

For countless generations, due to a lack of proper understanding of God, people have attributed a form to Him, created forms, and worshipped those forms, with an illusion that “the idol itself is God.” In doing so, we are wasting the priceless human birth, time, and energy. Not only that, but we are also unable to fulfill our desires.

When our desires are not fulfilled, we become disappointed, angry, and ultimately end up changing the very God we worship, blaming Him. We divide ourselves saying “my God and your God,” and develop hatred with notions of “my religion and your religion.” In the end, we suffer in numerous ways.

Yet, we do not make an effort to know the true nature of God. We fail to realize that “worshipping Him without knowing Him or understanding His essence yields no results.” Only when we know His true nature and worship Him accordingly, we shall be truly blessed. For the sake of understanding, let us explore the differences between an idol, which is considered God, and the real God.

GOD

1. Omnipresent:- He pervades all of the creation, both animate and inanimate.
2. Formless:- He has no form.
3. Attributeless:- He has no qualities.
4. Nameless:- He has no name.

IDOL

1. Exists only in one place.
2. Has a form.
3. Possesses qualities like black, white, etc.
4. It is given a name.

GOD

5. Shapeless:- He has no shape.
6. Bodiless:- He has no body.
7. Immeasurable:- One who has no measurement.
8. Deaf:- One who has no ears or eyes.
9. Unimaginable:- One who cannot be imagined.
10. Self-existent:- One who is not created in any form.
11. Non-enjoyer:- One who does not desire pleasures.
12. Imperishable:- One who cannot be destroyed.
13. Ever lasting:- One who has no beginning or end.
14. Radiant:- One who possesses the radiance of millions of suns.
15. Eternal:- One who has no birth or death.
16. Complete:- One who is perfectly whole and full.
17. Truth:- One who does not change.
18. Embodiment of infinite power:- Whose power is unimaginable.
19. Imperceptible:- Cannot be seen with the physical eyes.

IDOL

5. Has a specific shape.
6. Has a body, hands, and feet.
7. Has a measurement.
8. Has ears and eyes.
9. Can be created by imagination.
10. Can be shaped into a form.
11. One which is attaining pleasures.
12. Can be destroyed.
13. Has a beginning and an end.
14. Has no radiance.
15. It is created and has an end.
16. Limited.
17. Subject to change.
18. Has no power.
19. Can be seen.

If observed, not even a single characteristic of God is present in an idol. Therefore, we must know that an idol is not God. If an idol is not God, then how can worshipping an idol be considered as worshipping God? And how can one receive God's grace by worshipping it? Will difficulties resolve? Will desires be fulfilled? In the end, only disappointment remains. Out of disappointment, even if one changes idols, photographs, or even religions there will be no real benefit. Then how should one worship God? What makes it worship of God?

God exists on this earth within every living being, and even within humans, in the form of the soul. Those who worship the soul and focus on the soul are the ones who truly worship God. To worship the soul within, one must turn inward. There is only one path for that—the “observation of the breath meditation” taught by Brahmarshi Patriji. Therefore, only by doing meditation we become the worshippers of God, receive God's grace, and make our lives blessed.

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“Real worship”

The teaching, “Worship of the soul is the true worship of God” is conveyed in the Srimad Bhagavatam and was explained by Sri Ramakrishna Paramahansa through the book ‘Gita Darshanam.’ Grasp the truth.

“I am always present in all living beings in the form of the soul. Ignoring Me in this form, mortals (humans) engage in worshipping My idols.”

“Those who fail to recognize My presence as the indwelling Lord in all beings and instead worship Me through idols—their worship is as fruitless as offering libations (liquid offerings) into ashes.”

“Those who, out of ego and a sense of separateness, hate Me who resides within other bodies as the inner soul—such people, being bitter enemies of living beings, can never attain peace of mind.”

“If one disrespects fellow beings and worships My idols with expensive and extravagant offerings, I will not be satisfied by such worship.”

“Only until one knows My presence within one’s own heart and in all beings, people following their limited understanding of duty, worship Me in idols.”

“Those who act with selfishness and maintain the distinction of ‘self’ and ‘others’ fall into the fear of death.”

“Knowing that I have made the bodies of all living beings My temples, one should worship them with equanimity, friendship and by giving gifts and respect.” -**Srimad Bhagavatam (29.21-27)**

“Not Idol worship - One must practice self-control!”

In India, idol worship is widespread. For generations together, many people are believing that this is the way to worship God. They say “God has no form,” yet they worship a form. If someone asks those who practice idol worship, “If God has no form, how can a form be God? If a form is not God, how can worshipping a form be considered as worshipping God? How can something that is visible be God?”—one doesn’t get a right answer.

If you think about it, people worship idols simply because idol worship has been followed as a tradition for generations. But no one is really thinking, “Is there any result from this? Does worshipping an idol become worshipping God?” If the idol were God, then why do those who go for His darshan return home afterwards? Can anyone leave God after seeing Him? Can they come back leaving Him? If one leaves Him, how can they be called a devotee? If they are able to leave the idol and come back, doesn’t it clearly mean that they do not consider the idol to be God, right?

We ourselves made the idol, right? Can we actually create God? Do we have the power to create God? If we were capable of creating God, we ourselves are great, right? If we have the power to create God, why are we unable to fulfill our desires? Why are we unable to remove our difficulties? Why are we praying to an idol that we ourselves have made?

God is unimaginable, right? Then how can something that

is imagined be God? If one worships something that is not God, how can it be considered as worshipping God? If someone questions those who practice idol worship in this way, they respond, “What you say is true, but there is a reason for idol worship. The idol is not God, but it is only a means for self-control.”

If those who say “The idol is only for self-control” are asked, “What is self-control? What benefit do we get from an idol?” they cannot give a right answer. However, when this same question was once posed to Brahmarshi Patriji, he gave a good explanation of self-control.

He explained that graham means “to grasp,” and nigraha means “not to grasp.” We grasp everything with the mind; when we stop grasping anything with the mind, that itself is nigraha. Furthermore, he clarified that self-control does not come by worshipping idols. It comes by focusing on the breath. “Observation of the breath meditation itself is nigraha,” he said. Thus clearing everyone’s doubt.

He also explained that only through such meditation all sorrows can be removed permanently—not through idol worship. The same teaching was also conveyed to Pyramid Masters in the 18 Guiding Principles of Pyramid Spiritual societies movement.

“The message by God about Himself in the Bhagavad Gita!”

Who is God? What does He look like? How should He be worshipped? What kind of worship counts as worship of God? Should one practice worship with attributes (Saguna Upasana) or without attributes (Nirguna Upasana)?

Since ancient times, many people believe that worship with attributes is the right path. Worship with attributes refers to idol worship. Many people fear, “God will be angry if we do not worship idols.”

But does God really get angry? To know God’s attitude towards those who worship idols, if one goes through the explanation given by Jnaneshwar in the Jnaneshwari Bhagavad Gita, based on Chapter 9, Verse 11 of the Bhagavad Gita, it will completely remove our doubts and fears. Let us know the message of Lord Krishna through this verse.

**Shlok|| avajananti mam mudha manushim tanum ashritam
param bhavam ajananto mama bhuta-maheshvaram
(B.G.9-11)**

Meaning: “Foolish people, not knowing My nature which governs all beings and is Supreme—consider Me to merely possess a human body and are thereby insulting Me.”

Explanation by Mr. Jnaneshwar: “Oh Arjuna! If your love for Me is genuine, then you must try for and remember this inquiry into Truth well.

Just like for a person suffering from jaundice, even the pure moonlight is visible as yellow, My pure form also appears

defective to people. Or just as milk tastes bitter to one whose sense of taste has been lost due to fever, although I am not merely a human being, people perceive Me only as a human being. Therefore, Oh Arjuna, do not forget this secret knowledge! I am telling you this again and again.”

Without this secret knowledge, physical perception is useless. To see me only with physical perception is not seeing Me. Just as a person who drinks amṛta (mythical portion of immortality) in a dream can never become immortal. Similarly, people generally see Me only with physical perception and know only My outer form. But, like a swan that mistakes the reflection of a star in water for a gem, is deceived for wanting it, and is ultimately ruined while trying to grasp it. People are failing to attain this true knowledge because of external knowledge.

What benefit can one gain by mistaking a mirage for the sacred Ganga and going towards it? What is the use of taking a lotus plant to be the wish-fulfilling celestial tree (Kalpavriksha) and holding it in one’s hand? What would happen if someone mistakes a deadly black serpent for a blue-jeweled necklace and picks it up? Or what if one mistakes an ordinary white stone for a precious gem and collects it? Otherwise, what if one gathers burning sparks of cutch wood fire into a bag thinking a hidden treasure has been found? Or if a lion, seeing its own reflection in a well, mistakes it for another lion and jumps into it—what would be the outcome?

Likewise, those who firmly believe, “I, the Supreme Being, really incarnate in a physical form in this worldly existence,” and who remain immersed in this material world may be compared to people who mistake the reflection of the moon in water for the

real moon and try to get it. Such an intellect and decisions with illusions are only futile! **It is like drinking rice gruel and expecting the qualities of amrita. One should know that placing complete faith in this perishable name and form of my physical form and trying to see my eternal form within it is also futile. How can I be seen through such a trial?**

Can anyone traveling on a path that leads east reach the western shore of the ocean? Or, **“Oh Arjuna, no matter how much one pounds empty husks, can rice grains ever be obtained from them? Similarly, merely knowing this physical worldly form—which has arisen only through modification—can one thereby realize My formless and attributeless nature?**

Will drinking froth give the same result as drinking water? Likewise, because an attachment arises in their minds, human beings fall into an illusion and believe, “This world itself is Me, the Supreme Being.” In such a state, they also believe that the actions associated with birth and death belong to Me also. Thus, they impose a name upon Me who is nameless, actions upon Me who is actionless, and bodily attributes upon Me who has no body.

Though I am formless, they claim that I perform actions. Though I am without caste, they attribute caste to me. Though I am without qualities, they say that I possess qualities. Though I have no hands or feet, they think that I have hands, feet, etc. Though I am infinite, they think I have a measurement. And though I am all-pervading, they are assigning a specific location to me.

Just as a human being lying on his bed in sleep sees a forest in a dream. In the same way, such people believe that I, who is deaf, possess the power of hearing. **Though I have no eyes,**

lineage, form, shape, desire, satisfaction, clothing, ornaments, or cause, they believe that I possess all these things. Though I am self-existent and complete in myself, they build idols of me. Though I am self-born, they perform consecration for Me.

Though I am eternally present everywhere in an indivisible form, they perform rituals of invocation and dismissal for Me. Though I am ever self-existent, they associate My changeless, eternal form with childhood, youth, and old age using their intellect. Though I am beyond duality, they impose dualistic ideas upon me. Though I am actionless, they attribute actions to Me, and **though I am a non-enjoyer, they think that I experience pleasures.** Though I have no caste or lineage, they describe me in terms of caste and family background. Though I am imperishable, they imagine my death and grieve over it.

Though I dwell in all beings, they think of me as having feelings of a friend and enemy. Though I am the direct abode (residence) of soul-bliss, they believe that I desire various comforts. Though I pervade everywhere, they describe me as being confined to a single place. Not only that, they even agree that I reside only in a particular location. Though I am the soul of all moving and non-moving beings, they think that “I take a side and become angry with and destroy those on the other side.”

They attribute all human characteristics to Me.

The nature of such people’s knowledge is completely far from the truth. By looking at some idol before them, they call it “God.” But when that idol breaks, they throw it away saying, “This is not God.” **They strongly think themselves to be merely physical human beings. This misunderstood knowledge keeps**

true knowledge hidden in darkness, and true knowledge is not coming to their perception.

Therefore, one must know the real nature of God. The only way to recognize God on this earth is through the soul present in everyone. The one and only path to worship the soul is “Anapanasati Meditation”—observation of breath meditation. Practicing this meditation itself is worshipping God. Therefore, let us all meditate, worship God, and attain liberation.

How to meditate?

Observation of the breath

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

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

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

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

What a human being does!

What God observes!

What a human being does!

1. Humans think that only an idol or photo is God; only there, they will behave sacredly and express their desires.
2. A human being desires, “I want everything!”
3. A human being worships seeking temporary and impermanent things.
4. A human being hates everyone.
5. A human being harms others.
6. A human being commits sins that is, they cause pain and loss to everyone.
7. A human being prays, “Remove my difficulties and sinful deeds.”

What God observes!

1. God observes whether a human being is sacred everywhere or not.
2. God observes if the human being is sharing whatever has been given to him with the world.
3. God says, “acquire that which is eternal.”
4. God observes whether a human being is loving all or not.
5. God observes whether a human being is benefiting others.
6. God observes whether humans are doing good to everyone.
7. God expects a human being to remove their sinful deeds and difficulties through meditation practice.

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| 8. A human being expects things. | 8. God observes if a human being is making an effort. |
| 9. A human being desires. | 9. God sees, even without a human being asking for it, if they work, let them receive the fruits. |
| 10. A human being pleads. | 10. God expects humans to achieve. |
| 11. A human being requests. | 11. God expects humans to work hard. |
| 12. A human being offers gifts. | 12. God observes whether a human being practices love, truth, and righteousness. |
| 13. A human being asks to uplift. | 13. God expects a human being to uplift himself. |
| 14. A human being performs ritual worship. | 14. God observes if a human being is doing good deeds or not. |
| 15. A human being performs bhajans. | 15. God observes whether a human being is serving the world or not. |
| 16. A human being recites hymns. | 16. God observes the qualities of a human being. |
| 17. A human being chants the divine name. | 17. God observes whether a human being is living a sacred life. |
| 18. A human being cleans his body and clothes in the name of ritual purity and customs. | 18. God observes whether a human being has cleansed the impurities of their mind. |

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| 19. A human being shaves his head. | 19. God sees if a human being has removed the bad thoughts. |
| 20. A human being gives importance to actions. | 20. God sees the intention behind those actions. |
| 21. A human being beautifies his body and goes to the temple. | 21. God observes if the intention of a human being is good. |
| 22. A human being gives importance to external cleanliness. | 22. God observes whether a human being's inner is pure or not. |
| 23. A human being corrects his appearance. | 23. God observes whether a human being has corrected his qualities or not. |
| 24. A human being sees everyone as different. | 24. God observes whether a human being sees everyone as one. |

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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**

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“One must understand God!”

There are two kinds of people in the world: 1) ‘Yogis’ who have understood God and ‘pleasure seekers (bhogis)’ who lack an understanding of God. Let us see how each of their behaviours relates to God.

GOD IS	One who lacks understanding:	One who has the understanding:
1. God is formless (one without form).	1. Since there is no possibility of worshipping a formless God, they worship some form.	1. Because the formless God exists within oneself as a soul, one worships by focusing on the soul through meditation.
2. Nameless (one without any name).	2. They give a name to the nameless God, and through worship, prayer, and chanting, think, “I am worshipping God.”	2. They worship the nameless God in the right way through meditation by focusing on the soul.
3. The indwelling presence in all (present everywhere and within everyone-all humans and all living beings).	3. They believe “God exists only in the temple” and behave sacredly only there.	3. With the understanding that “God exists in everyone and in all living beings,” they love all and everything.
4. The embodiment of infinite power.	4. They limit God only to temples, churches, and mosques.	4. Knowing that “God’s power is infinite,” they behave sacredly everywhere.

GOD IS	One who lacks understanding:	One who has the understanding:
5. One who possesses indivisible radiance. 6. One who is free from attachment and hatred. 7. The embodiment of Sat-Chit-Ananda (one who is always in bliss).	5. Tries to see God with physical eyes, but cannot see Him. 6. Fears that “If one does not worship, pray, perform namaz, or sing bhajans, God will become angry.” Such a person gives importance only to ritual worship, but not to the qualities that please God. 7. A human thinks, “God is of blissful nature. Since I am a human being, suffering is natural for me.”	5. Practices meditation to have the darshan of God. Through the inner eye—the divine vision—such a person is able to perceive Him. 6. Understands that “God has no attachment or hatred, so He does not treat worshippers one way and non-worshippers another way.” Therefore, such a person gives more importance to qualities that please God than to ritual worship. 7. Meditates with the awareness that “He himself is that embodiment of Sat-Chit-Ananda,” and thus he always remains in bliss.

GOD IS	One who lacks understanding:	One who has the understanding:
8. Compassionate, kind, and the embodiment of love. 9. Beyond qualities (Nirguna).	8. Thinking, “God is compassionate, kind, and loving; He will forgive no matter how many sins I commit,” he continues to commit sins. He performs ritual worship, prayers, and namaz, asking, “Forgive my sins.” He eats meat and lives with suffering and diseases because of the sins that he has committed. 9. He thinks that God possesses qualities and believes, “If I worship Him, He will fulfill my desires.” Therefore, he performs ritual worship and asks to fulfill desires.	8. Such a person understands that “God is not only kind but also disciplines and punishes those who commit sins and harm other living beings.” Understanding that “God protects the righteous ones and corrects the wicked,” they avoid sinful actions, do not eat harm living beings, do not eat meat, and live joyfully. 9. Understanding that God is beyond qualities, they believe, “If I do what must be done, I will receive what I must receive.” Therefore, they give importance only to meditation practice and do not wish for desires.

GOD IS	One who lacks understanding:	One who has the understanding:
10. One who is of the soul nature (dwelling within all living beings in the form of soul).	10. Thinking that “God exists separately,” they also see other people and living beings as separate from themselves. As a result, they hate, deceive, harm, and insult others.	10. With the understanding that “the same divine essence exists in everyone and in all living beings,” they do not hate, deceive, insult, or harm anyone.
11. Has no beginning, middle, or end.	11. Due to lack of understanding, a person limits idols and photos to temples or prayer rooms and worships only there.	11. As God’s presence exists everywhere, such a person meditates everywhere.
12. Power donor to all beings.	12. Without understanding, whatever they may do or succeed in, they proudly think, “I did it; I achieved it,” and behave arrogantly with ego.	12. Because everything is God, he will not have pride and ego.
13. Everything is Him.	13. They develop attachment towards everything by thinking “mine” and “ours.”	13. Understanding that “Nothing is mine or ours; everything is that Parabrahma!” they do not develop attachment towards anything.

GOD IS	One who lacks understanding:	One who has the understanding:
14. Unshakable.	14. Whatever may happen, they get shaken up thinking, “I and God are separate.”	14. As he has an understanding of “Aham Brahmasmi” —“I myself am that Parabrahma” —such a person, no matter what happens, neither fears nor is shaken.
15. Eternal (one who has no birth and death)	15. Because they think, “I am separate,” they believe, “I will die,” and fear death.	15. Having understood the nature of the soul, such a person lives with the awareness that “I myself am the eternal Divine” and does not fear.
16. Indescribable.	16. He tries to praise and glorify God.	16. As no one can describe or glorify God, such a person gives them up and practices meditation to experience Him directly.
17. One cannot see God.	17. He yearns and tries to see God directly, but he fails even after taking many births.	17. As one cannot see Him who is formless, such a person meditates to experience Him.

GOD IS	One who lacks understanding:	One who has the understanding:
18. Transcendent.	18. He behaves as though he knows God.	18. Because it is impossible to know Him, he only meditates but doesn't think about anything.
19. All-pervading (present in all living beings).	19. Due to lack of understanding, they bow at the feet of other people.	19. As everyone, including themselves, is a form of divine, he does not bow to anyone.
20. Director of the cosmic drama (One who is leading this drama called 'world').	20. Because they lack understanding, they do not believe that they are playing a role in the drama of this world. If anyone in the family dies, they fall into sorrow. They think that everything they see is real and will rejoice by seeing their possessions.	20. He knows, "This entire world is a drama directed by God, and I have come only to play my role in it." Therefore, no matter what happens, he neither falls into sorrow nor rejoices. He gives importance only to action and does not expect results.

“Real temple!”

We often tell children, “We are going to temples.” In this way, we travel to many places called temples and wander to countless locations, yet we fail to know which is the real temple.

A temple is a place of residence. A temple (Devalayam) means the place where God resides. “The place where the real God exists alone is the real temple.” Therefore, we must first know where God is. We should go only to the temple where He resides; otherwise, what is the use of going to temples where there is no God?

To know which is the real temple, we must first know: who is God? What is he like? Where does He exist? On this earth, there is only one way to recognize God, and there is only one way for Him to be accessible to us—He exists within everyone in the form of the soul. This is the teaching of Lord Krishna in the Bhagavad Gita. It means one can know that the soul within the body itself is God. Therefore, “the body in which the soul resides is the real temple.” That is why Adi Shankaracharya said, “The body itself is the temple, and the living being itself is God.”

God is not outside. God cannot be seen with these physical eyes. God has no form; therefore, the search should not be outside or external. One must search within. That means one must turn inward.

This is the very message given in the Lalita Sahasranama: “Antarmukha Samaradhya, Bahirmukha Sudurlabha”—“I am attained only inwardly, not outwardly.” Therefore, only when we turn inward it can be considered that we have entered the temple of God.

Then there is only one path to enter into the body: Close the eyes and do ‘observation of the breath meditation.’ Through meditation, anyone can enter the temple of God.

With ‘observation of the breath,’ if the mind is prevented from wandering towards the external world and worldly matters and is kept steady and pure, then we will be with God and in the temple of God. Gradually, when we stay like that, we ultimately attain the darshan of God—that is, soul realization also.

Then all sins are burnt away, liberation is attained, our birth becomes blessed, and we become ‘Jivanmuktas.’

Therefore, the temple is not somewhere outside. One must know that “our sacred body itself is the true and real temple,” and it should be kept sacred. One should not make it impure with alcohol, meat, or the corpses of animals. One should do 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.

“One and only path to recognize God!”

God is formless, the indwelling presence in all, all-powerful, infinite, and radiant. Elders and scholars describe God in many such ways. They also say that He exists in every living being in the form of the soul. Only human beings have the opportunity and the capability to realize and experience that God who exists as the soul.

Since the soul itself is God, “Realization of the soul is realization of God,” and “Soul-realization is God-realization.” We can know the existence of God only through the soul. There is no other path than this to know God. God is not accessible by us in any other way apart from the soul.

If one wishes to attain God, see God, or realize God, the soul alone is the refuge. One must know that: “One is considered to be in God’s focus only when one focuses on the soul,” “One is considered to stay in the feeling of God only when one stays in soul feeling,” “If one remembers soul, it is considered that they are remembering God,” “Those who try to attain the soul are trying to attain God.”

There is only one way to remain focused on the soul—that is, focused on God—and that is ‘observation of the breath meditation.’ Why? Because the soul cannot be seen anywhere in the external world. No matter how much one searches in the outer world, the soul cannot be found. If it was possible to find it outwardly, human beings would have already achieved it long ago.

The soul—that is, God—exists within every person. Therefore, we can have darshan of God only through inner vision, not external vision, through inner search, not outer search, through the inner divine eye, not through physical eyes. From age to age, many who turned inward through meditation have had the darshan of God—that is, they have had the darshan of the soul. In that way, through meditation, anyone can attain God-realization, which means soul-realization.

Meditation alone is the path to attain God! Apart from meditation, there is no other way. Therefore, focusing on the soul can be considered as focusing on God—in other words, one must know that only when one meditates, it is considered as focusing on God. No matter what else one does—ritual worship, bhajans, prayers, chanting of divine names—even after taking countless births, attaining God is impossible through those means. Actually, it is not considered that such a person is in God’s focus.

If we simply think, “We should go to Delhi,” we will not reach there. To go to Delhi, we must board a train that goes to Delhi and sit in it. Then only we can reach Delhi. Without boarding the Delhi train, we can never reach Delhi. Likewise, if we wish to have the darshan of God, we must meditate. By doing meditation, at some point we will be able to have the darshan of God. But without meditation, no matter how many births we take, we can never have the darshan of God.

One must know that the soul alone is the one and only way to recognize God on this earth. Therefore, those who say “I love God” should not meditate only whenever they have time; they should make time and practice meditation.

“To focus on the soul is to focus on God”

Since God has no form, people often say that worshipping any form is equivalent to worshipping God. Likewise, since God has no name, they say that calling Him by any name is the same as calling God Himself. Therefore, elders often say, “Remember whichever divine name you like, and worship whichever form you like.”

They say, “If one constantly remembers any divine name or focuses on any form, God will not only protect that person but will also remove their difficulties. Ultimately, their life will be blessed.” They also say, “If a person is focused on God at the time of death, they will attain God.”

If observed, at the time of death everyone is thinking of some name—perhaps the names of family members, other people, or something else. If everything is God, then wouldn’t focusing on anything be the same as focusing on God? In that case, everyone should attain God, right? Attaining God means attaining liberation, right? Then is everyone attaining liberation? If everyone were attaining liberation in this way, then attaining liberation is very easy, right? No matter how many sins a person has committed, everyone would eventually attain liberation, right? Is liberation really that easy? Definitely not.

The reason is, focusing on just anything is not the same as focusing on God. Likewise, calling any name whatsoever is not necessarily calling God or worshipping God.

In the Uttar Gita:-

**Shlok|| Shila-mriddaayaa-paatre Madaiva-buddhihi prakalpitaha;
Akalpitah svayam-jyotir-atmaano devarah na kim**

(Uttar Gita 4-27)

Meaning:- “The notion that divinity resides in idols made of stone, clay, or wood is an imagination. For the soul—the self-luminous which is God—is beyond imagination. In other words, we can know that the Parabrahma is not something created by anyone.”

Therefore, what will we do with the deities that are created?

From this verse of the Uttara Gita, we can know that instead of worshipping imagined idols made of stone, clay, or wood, one should know that the uncreated Parabrahma, existing as the self-luminous soul, alone is the Truth, and therefore worship the soul.

In other words, “To focus on the soul is to focus on God; the feeling of the soul is the feeling of God.” Any other feeling is imaginary. It is considered as though one is not focused on God. Therefore, “to remain in God’s focus, one must remain focused on the soul.”

There is only one path for this—Anapanasati Meditation (observation of the breath meditation). If the mind is made void through meditation, one is focused on the soul. That means one is focused on God. Therefore, one should meditate daily and remain focused on God and attain liberation.

“One must believe that the soul itself is God!”

Some people engage in various spiritual practices related to God. They read many books, seek guidance from numerous gurus, and listen to the speeches of scholars and exponents of Vedanta. That way, they will know that “God exists in the form of the soul, and the soul itself is God.”

They will know that worshipping the soul is equivalent to worshipping God, having the darshan of the soul is having the darshan of God, and that the soul-realization itself is God-realization. Furthermore, they will know that only meditation is the path to attain and worship the soul which exists as the indwelling presence within and practice meditation.

Such curious seekers—those who sincerely desire to attain God should pay attention to one thing. According to the spiritual sentence, “As one’s thought, so one’s becoming” (Yad Bhavam Tad Bhavati). In the same way, if one wishes to attain the soul, one must always remain in the awareness of the soul and firmly believe that “the soul itself is God.”

Merely practicing meditation is not enough. One must have complete faith and belief that “the soul itself is God.” Those who, in thought, word, and action believe this and worship the soul are the ones who are the worshippers of God.

Moreover, it is not enough to say with words that “the soul is God.” One’s actions must also reflect that. One should have the understanding that “an idol is just an idol,” and have a faith that “the soul itself is God.” Only those who possess such faith can attain the soul—that is, attain God.

Yogi Vemana conveys that human beings look at stone idols and consider them God. A stone remains a stone, but does not become God. Why is man unable to recognize God within himself?

Therefore, if a person says that “the soul is God,” but in practice behaves as though an idol is God and continues to worship it, then there is no purity in thought, word, and deed, right? Would that not amount to insulting God? How can such a person attain God? How can they become free from sorrow?

Lord Sri Krishna also conveys the same teaching in the Bhagavad Gita:

**Shlok|| avajanantimam mudhamanushimtanu mashritam
parambhavamajanantomama bhuta maheshvaram
(B.G.9-11)**

Meaning:- “Foolish people, not knowing My true nature as the Supreme and the Soul of all beings, are regarding Me merely as one who is possessing a human body and are thereby insulting Me.”

Therefore, one must know that it is not enough to say, ‘Only the soul is the Supreme Soul.’ Actions and intention are important.

One must believe, in thought, word, and deed, that “the soul itself is God.” Our actions, words, and thoughts should be in harmony with one another. If, in that way, with such faith, one practices ‘worship of the soul’—that is, ‘meditation’—then the very belief one holds will transform us into God. This is like the Bhramara-Kitaka Nyaya (the analogy of the wasp and the insect): just as an insect, constantly focused on the humming of the wasp, is said to eventually become like the wasp. Likewise, we also become the embodiments of the Divine.

To whom should we show gratitude?

Naturally, when someone helps us, we express our gratitude to them. Whenever we receive some benefit, help, advantage, happiness, or joy because of someone, we not only thank them but also remember them throughout our lives for the good they have done.

In that way, if someone provides financial assistance during difficult times, supports us in hardships, serves us when we are ill, helps us get a job, becomes the reason for our promotion, becomes a reason for our marriage, or is instrumental in helping us have children when we had none, we express our gratitude to them and hold them in high respect.

Likewise, when our problems remain unresolved, when we are struggling, unable to recover from illness, or facing difficulties, we sometimes seek the guidance of certain spiritual gurus. If, after approaching them, our problems are solved and we overcome our difficulties, we regard that guru as equal to God. We show an infinite amount of gratitude towards them and worship them, believe them to be God, and worship them throughout our lives.

If, during such times of hardship, we worship an idol or pray to a photograph and our troubles seem to be resolved, we do not forget that idol or photograph. We continue to worship it daily and show gratitude throughout our lives. We will be willing to sacrifice our lives for that idol, photograph, or religion.

In our lives, if we receive even a small benefit from someone, we not only express gratitude but also remember and worship them throughout our lives. Yet, while showing so much gratitude for temporary and minor benefits, we are completely overlooking and have forgotten those from whom we continuously

receive benefits every moment of our lives—those who are the cause of our comforts, happiness, and prosperity. We don't even have the understanding that we are receiving infinite benefits from them, and we are not showing them gratitude in any way.

We should think about how unfortunate it is to ignore the one that is the very source of our life. There can be no greater ingratitude than receiving countless benefits from someone, forgetting them, and not even knowing that we are benefiting from them. We continue to enjoy unforgettable benefits, advantages, and prosperity, yet we are forgetting it. Therefore, at least now, let us know, remember, and worship that.

If there is a problem with our eyes, and someone corrects it, we remain grateful to them for the rest of our lives. Yet we forgot the One who gave our eyes the power to see throughout life. Likewise, if our hearing is impaired and someone restores it, we remember them with gratitude, but we had forgotten the One who gave us the power to hear throughout life. In the same way, when someone helps correct problems related to speech or memory, we are being grateful to them, yet we are forgetting the one who gave us those abilities throughout our lives. Similarly, when defects in our hands and legs are corrected, we remain grateful to those who helped us, but we are forgetting the One who gave us the lifelong ability to walk and work.

Who is the reason behind the functioning of our sense organs and motor organs throughout our lives? Who is the reason that we are able to enjoy so many pleasures and comforts through the senses? We are enjoying delicious foods; we are smelling pleasant fragrances and listening to beautiful music; we are becoming joyful by seeing lovely sights and fulfilling various physical desires and comforts. We are forgetting the One who is

the reason for so many pleasures, luxuries, comforts, and joys.

Moreover, nearly 200 processes are taking place in our body continuously without our knowledge and without any effort on our part. These include breathing, digestion, blood circulation, excretion, and many other such bodily functions. It is because these processes continue to operate properly that we remain healthy and are able to live comfortably and prosperously. If even one of these functions fail to function well, we could become ill and bedridden. We have neglected and completely forgotten the power that enables all these processes to continue throughout our lives.

The root cause behind all of these, the actions we perform through our sense organs and motor organs, as well as all the functions that take place within our body, occur because of the “soul power.” In other words, it is because of the “soul” that we are able to live a prosperous and fulfilling life. Yet we have completely forgotten that very soul.

Think about it! If the soul were to leave the body, the body would immediately become a corpse (dead body). The senses would no longer function, no bodily processes would continue to take place, and the body would become useless and begin to decay within minutes. Even those who loved that person until then would be afraid to look at the body. Even their spouse will not come near it. We can imagine what happens to the body when the soul is absent. Therefore, we can understand how much ingratitude it is to neglect such a soul.

Such a soul should never be forgotten. Throughout life, one should remain grateful to the soul and worship it. Yet, we are neglecting the soul and are worshipping idols and other individuals. We have neglected the soul, which is the most important of all. We are not remembering it even once in our lifetime. We do not even

have the understanding that “We are gaining all these benefits because of the soul.” This is really pitiful.

The one to whom we should show gratitude is the soul. We should never forget the soul, because the soul is none other than the One who is the source of the existence of all living beings, the foundation of all creation, and the One who sustains (maintains) and governs the universe. In other words, the soul itself is God. To neglect the soul is to neglect God. To forget the soul is to forget God. To ignore the soul is, in reality, to ignore God.

In the Bhagavad Gita, Krishna says, “Aham atma Gudakesa.” In other words, He says, “Oh Arjuna! Know that I am the soul.” He did not say, “I am an idol” or “I am a photograph.”

We are showing lifelong gratitude and are worshipping those who are the reason for even a small benefit and a temporary happiness in our lives. Yet, while continuously receiving benefits throughout our lives, we are neglecting the soul—that is, God.

If we help someone even a little, we expect them to be faithful towards us. We think, “They should not forget us and our help,” and we expect them to show gratitude. Yet, despite receiving benefits throughout our lives and enjoying so much prosperity, we neglect the soul. From this we can know how unfaithful we are.

If we wish to remember such a soul and express gratitude towards it, there is only one way: ‘Anapanasati Meditation.’ Only when we do meditation, it is considered as though we have focused on the soul and remembered it. Meaning, it is as though we have remembered God. It means worshipping God.

God is residing within everyone in the form of the soul and is doing good to everyone. We should worship such a God and express our gratitude through meditation. There is no greater act that we can perform in life than this.

“God is formless!”

If someone asks, “What does God look like?” We immediately say, “God is formless.” If they ask us to describe God further, we say, “He is the embodiment of infinite power; He pervades all creation, both moving and unmoving; He is birthless and deathless; He has no beginning or end; He is nameless and formless; beyond all qualities; compassionate and merciful; He is everything; radiant; indescribable; beyond imagination; and impossible to perceive through ordinary sight.” We say, “That state must be experienced directly; it cannot be seen or described in words.”

However, many people, not knowing about God’s power, imagine Him in various forms. They perform ritual worship and prayers, visit sacred places, and believe that they have “seen or had darshan of God.” But this is merely stupidity. In reality, no one can see or know God in the external world. One may experience God through intense meditation, but one cannot perceive Him.

We can love our spouse, but we cannot show love, right? We can experience the fragrance of a rose, but we cannot see fragrance with our eyes, right? We can taste a mango and experience its sweetness, but we cannot see the taste with our eyes. When the wind blows, we can feel it through touch, but we cannot see the wind, right? Likewise, God can be experienced, but not seen, because God is formless and cannot be perceived by physical eyes.

But the bliss of those who have experienced God is indescribable, and their state is beyond imagination. Such people have no worldly desires left to fulfill because they have known that

“everything is them.” Through such a God-experience, one can know, “I myself am God.” When one knows, “When we ourselves are God,” where can we see God? To see God means to know “Aham Brahmasmi”—“I am Brahma.” If a person carries a child in their arms and then searches the whole village for that child, will they ever find him? Therefore, seeing God is impossible for anyone.

That state of directly experiencing the soul is called “soul-experience” (Atma Anubhava). It is also described as “attainment of the soul” (Atma Labdhi) or “soul-realization” (Atma Sakshatkara). People also say that such a person has attained soul bliss, gained knowledge of one’s true nature, discovered who one truly is, or attained soul knowledge. These are simply different ways of describing the same state. It is this state that we should try to attain. The right method of meditation for attaining it is only “Anapanasati Meditation.”

In the Vedas, it is said, “Aham Brahmasmi” (“I am Brahma”) and “Ayam Atma Brahma” (“This Soul is Brahma”). In other words, “I myself am Brahma,” or “I myself am God.” The “I” referred to here is the soul. Thus, the teaching is that “I am not the body; I am the soul.”

The soul cannot be seen by anyone. It cannot be seen with the eyes or through a microscope. It must be experienced! That soul is God. The soul is described as a formless, infinitely powerful, and radiant substance. Therefore, if one wishes to attain the formless God, meditation is the only path.

One should meditate by knowing that “God has no form; God is formless.”

“God is the embodiment of consciousness!”

An idol is made of stone. Stone also is God, but the consciousness within stone is compared to the state of deep sleep. That is why stones neither move nor respond. Therefore, worshipping stones is useless. Whatever we do, we should obtain an appropriate result; our effort should not go to waste.

No matter how long we perform ritual worships or prayers, we are failing to obtain the result. Disappointed, we are changing idols. Even after changing, it is also an idol, right? If so, how can there be a change in the result?

At last, we are even changing religions. Yet even then, there is no change in the deed we perform; that is, there will not be any change in the worship. Therefore, in life, there is no real transformation or result. Because there is no transformation, we fail to perform right deeds and are continuing to commit sins and are making lives even more sorrowful.

The message given by God in the Bhagavata (29.22) is: “Those who fail to recognize My presence as the Lord dwelling in all beings in the form of the soul and instead worship Me through idols—their worship is as useless as offerings poured into ashes.”

From this, one may grasp that worshipping an fictitious stone that is less conscious is considered useless.

Likewise, a tree is also God, but the consciousness within a tree is compared to the dream state. Therefore, trees move but do not walk from place to place. Therefore, there is no benefit of worshipping a tree.

Similarly, animals are also God. The consciousness within animals is compared to the waking state. Therefore, animals walk from place to place, and they have movement. Here, this consciousness is not fully awakened. Thus, there is no use of worshipping animals

either.

Likewise, a human being is also God, but the consciousness within a human is considered fully awakened. Therefore, the true presence of God, in the form of the soul, is within human beings. That is why it is said that “Realization of the soul is realization of God.” If one attains the soul, it is considered that one has attained God.

The joy experienced by those who have attained soul-realization (Atma Sakshatkara), that is, God-realization (Bhagavat Sakshatkara), is indescribable. It is something that must be experienced; it is impossible to express in words. Yogis often say, “Words are not enough.”

Therefore, yogis who have experienced the soul are unable to leave that indescribable and unimaginable state of bliss and remain in that state. This is called “the state of Samadhi.”

Those who attain that state and experience that bliss may remain in that samadhi state for days and even months. In other words, those who have experienced the realization of God cannot leave that blissful state and will not return to the ordinary state.

Here, if we observe a little, we worship an idol as God, right? If seeing the idol were truly seeing God, then why are we unable to remain there for long? The reason is that we have not attained the real experience of God-realization, right?

Really, if the idol were God, then after having its dharshan, would we be able to leave God and come back? If we are coming back, does that not mean that the idol is not God?

Therefore, one should worship God as the embodiment of consciousness existing in the form of the soul. We will overcome all our sorrows permanently only by worshipping in this way.

Then there is only one path to worship the soul: Anapanasati meditation. To meditate is to worship God. Therefore, knowing that “God is the embodiment of consciousness,” let us do meditation and attain God-realization.

“God’s power is infinite!”

In the infinite creation, there are countless worlds. Some are physical worlds visible to the eyes, while others are subtle worlds that are invisible to the eyes. It is said that all the physical worlds we can see—such as the Earth, the Moon, the Sun, and the stars—are like a single drop of water. Further, when asked, “What is the total number of physical worlds that exist in creation?” They say, “As vast as the ocean.”

If we can know the difference between a drop of water and an ocean, we can imagine how many Earths, suns, planets, and universes may exist within this infinite creation.

Not only physical worlds, but in creation, there are also countless subtle worlds that are invisible to the eye. It is said that these subtle worlds are even three times more than the visible physical worlds. From this, we can know that the creation brought forth and sustained (maintained) by God is beyond the grasp of the human intellect. In other words, we have to say that we cannot understand either God or His power. We can’t understand it either!

In such a vast and wondrous creation containing countless worlds, what is the significance of the Earth? If we think further, what is the size of a continent within the Earth? Then a country within that continent? A state within that country? A district within that state? A town and village within that district? A house within that village? And finally, imagine us within that house? We can think about how infinitely small our existence is in comparison to the vastness of creation.

We think that we have created many marvelous things.

We have built cars, airplanes, radios, televisions, mobile phones, computers, spacecrafts, robots, and many other remarkable inventions. If the things created by human beings appear so wonderful, then we can imagine how great must be the power of the One who created us, the human beings.

Think about it! No matter how many things we create, none of them are permanent. Everything that we consider great is ultimately impermanent. But the creation of God is permanently continuing to function from the countless years.

The Earth revolves, the Moon revolves, day and night occur, the seasons change, ages pass, and countless worlds continue to function. Moreover, if we think, we can know that not only all living beings but even the human body itself is a wonderful creation.

We think, “We have reached the Moon; we have accomplished this; we have created that.” Also, we take pride in saying, “I am intelligent; I achieved this; I have succeeded in that.” We also say, “This is mine, that is mine.” We think, “Only I know everything! There is nothing that I cannot accomplish.”

But think a little! Can we prevent old age from occurring? Can we preserve youthfulness? Can we stop diseases from arising? Can we prevent death? Can we forget past incidents? Can we live in the present moment? Can we be free from hunger and thirst? Can we live without sorrow? Can we remain free from fear in every situation? If we have achieved such great things, why are we unable to achieve these? We claim to have conquered so much, but have we conquered anger? Have we overcome jealousy and hatred?

Did we conquer our desires? Have we conquered the mind?

Though we think we can do anything, why are we unable to avoid speaking the truth? Why are we unable to stop harming other people and animals? Why can we not live free from attachment and hatred? Why does the feeling that “everyone is equal” not arise within us? Why are we unable to remain satisfied with what we have? Why are we unable to remove the negative qualities within us? Why are we unable to close our eyes and do meditation?

When we are unable to accomplish even these small things, we should think about how stupid it is for us to feel proud that “we have done great things, we have achieved so much, and only we know everything!” Can we, who are so insignificant, understand the power of God who is sustaining the unimaginable and infinite creation of all moving and unmoving beings?

It is unfair to confine such an infinitely powerful God to a prayer room, a temple, a church, or a mosque, right? If we are unable to know His infinite power, that means we are completely in ignorance, right?

It is stupid to think that such a great and mighty God can be won over with small rituals, prayers, and hymns, or that His grace can be obtained just by offering a couple of fruits and a few flowers, right?

If we think a little, even us who are ordinary are not easily influenced by flattery or petty temptations. Then how can such an infinitely powerful God be swayed by praise, prayers, ritual worships, or hymns? Therefore, we must understand the greatness of God’s power and behave accordingly.

God is pleased only with those who live in a manner that He likes, and it is such people whom He blesses. Those who seek God's grace must first know that "Everything is God." They should love His creation and the fellow beings who are forms of Him. They should show kindness and compassion towards them and cultivate good qualities. Moreover, it is only by doing good to His world that we will receive God's grace.

Therefore, we should understand God's principles, should not commit sins, and know that we are also a part of God's power. We should play our role in creation, love the world and nature, and live in harmony with nature. If we do so, we also accumulate powers within. Slowly, divinity begins to manifest within us, and we also become embodiments of the Divine. That is only the goal of human life.

To attain this—and to understand God and His power—one must practice meditation. We can know and understand everything only through meditation. Therefore, let us meditate every day.

What is devotion?

Any deed during which one is focused on God is called “devotion.” Any deed during which one is not focused on God is not called devotion.

Generally, when we perform ritual worship, sing devotional songs, pray, recite hymns, or chant divine names, we call it “devotion,” because during those activities our focus is on God. On the other hand, when we watch television, play games, or eat, we do not call those activities “devotion,” because our focus is not on God while doing them. Therefore, the proper definition of “devotion” is “to focus on God.”

In this way, we focus on God in various ways and plead Him to fulfill our desires. We pray for our difficulties to be removed, diseases to be cured, sorrow to disappear, and problems to be solved. In this way, we focus on God with various desires.

In that way, all the focus on God is only for desires. In other words, desires are the reason to focus on God. Externally, our actions appear to be on God, but internally, our focus is on desires. Such people’s devotion becomes “devotion for desires,” but it is not “devotion for God.”

Real devotion is of those who focus on God without any desires. Ours is not devotion towards God. The reason is “we are asking from God but not seeking God Himself.”

Then what is “real devotion?” Real devotion is to focus on the true God without any desire. That is only called ‘real worship.’ Then, who is the true God? Is it an idol? Is it a photograph? Neither.

The reason is that a photograph or an idol is a replica of God, but not God. A photograph of Mahatma Gandhi is not Gandhi

himself, right?

Then, if we have to focus on God, who is God and where does He exist? We have known that He exists within everyone in the form of the soul. Therefore, if we focus on the soul, it is the same as focusing on the true God.

So, who is the soul? The soul is our true nature itself. Therefore, focusing on the soul—that is, on our true nature is “real devotion.” In other words, “remaining connected with our true nature is real devotion.”

The path for this is “observation of the breath meditation.” It means doing meditation itself is devotion. We can be with the soul only through meditation. That is why the Upanishads declare: “Devotion is defined as abiding in and remaining connected with one’s own true nature (Sva-svarupanusandhanam bhakti ritya bhidhiyate).”

It means meditating without expecting anything in return is “real devotion.” Meaning, this is the same desireless action (nishkama karma) that Lord Sri Krishna taught in the Bhagavad Gita.

“Types of devotion!”

We often think that “devotion means showing love for God.” We express our feelings in various ways and think, “Only we are devotees.” We may even think, “There are no devotees greater than us, and we only know everything about God.”

We think that God is exactly as we believe Him to be, and that whatever we do is what God likes. Accordingly, we worship, pray, sing devotional songs, and praise God according to our own liking, believing that these are the things that please Him. But we don’t think, “Does God actually like what we are doing, or not?”

It is not enough for us to consider ourselves devotees. God must think, “This person is My devotee.” The one whom God regards as His devotee is the real devotee. Such a person receives God’s grace, their life is blessed, and ultimately, they only can attain liberation.

At present, “Everyone has God, but God has no devotees.” Therefore, let us know who is a devotee and what is devotion according to God.

There are two types of devotion: 1. Devotion for livelihood, 2. Devotion for liberation. Most people in the world belong to the first category only.

Devotion for livelihood means worshipping God for the sake of desires. It means worshipping in order to obtain comforts, pleasures, worldly benefits, fulfillment of wishes, relief from suffering, solutions to problems, and freedom from difficulties. If the desires of such people are not fulfilled, or if events do not unfold according to their expectations, believing that God did not

grant their wish, they replace one picture of God with another. They even change religions. Based on this, one can know that their devotion is towards desires, not towards God. Therefore, such devotion is called “devotion for livelihood.”

The second type of devotees is very rare. For them, desires are not important. Their deepest longing is always, “I must have the darshan of God. I must reach God. I must permanently come out of this sorrowful life.”

They ask for nothing. They have no worldly expectations and no personal ambitions. Their only yearning is to attain God. Therefore, until they achieve their goal, they do not care about the difficulties that come into their lives. They experience hardships cheerfully. Wealth, possessions, luxuries, bodily pleasures, fame, reputation, and positions of power are regarded by them as no more valuable than a blade of grass. They expect nothing from God and ask for nothing from Him. Day and night, their aspiration is only the realization of God—that is, for realization of the soul (Atma Darshana), for soul-realization (Atma Sakshatkara) and they do meditation.

To test the devotion of such seekers, even if God puts such seekers in many difficulties, creates numerous challenges, or exposes them to various temptations—such as wealth, sensual pleasures, position, fame, power, and prosperity—they do not flicker. In the end, having passed all the tests, they attain the darshan of God—that is, they attain soul-realization and become liberated.

In this way, those who worship God without any desires, meaning without expecting anything in return, and who show love to God, theirs only is genuine devotion. It is such people whom

God accepts as His devotees and showers His grace upon. This is called “devotion for liberation.” This is only real devotion.

We have seen many such devotees in the Puranas. Among them are Prahlada, Dhruva, Markandeya, Ambarisha, Tukaram, Annamacharya, Ramadasu, Tyagayya and Pothana. They did not demonstrate devotion to God with desires, because they never changed Gods. To achieve their goal, they did not care about any hardships and without expecting anything in return, placed their faith in God and demonstrated their real devotion.

In that way, those who focus on the soul—the real form of God—without expecting anything are the real devotees. Then there is only one way to become such a true devotee that is, meditation. “Meditation means making the mind void and focusing on the soul which is regarded as the nature of God.” This is called “Right devotion”, or Devotion for Liberation.” All others are devotees for desires but not the devotees of God.

Therefore, one should become a real devotee and attain liberation. One should do meditation and know that “liberation is possible only through desireless devotion.”

“Real devotees”

We often focus on God with many desires. It means, we are focusing on God only for desires. That means in reality, our focus is only on desires but not on God.

But devotion means focusing on God. In that case, how can focusing on desires become devotion? Therefore, if there are desires, it is not devotion. Devotion without desires is only real devotion. This is the teaching that Lord Krishna gives in the Bhagavad Gita: “Perform your actions without expecting anything in return.” He said to perform a desireless action.

If someone comes to our house asking for something, we call that person a beggar. But we do not call them a seeker, petitioner, or an appellant. Not only that, we belittle and look down upon them.

Similarly, we are thinking that we are seeking God, but all those who are seeking are beggars. We may wonder, “What is wrong if we beg God?” But, “As you judge your subordinates, so will your superiors judge you.” In other words, just as we view those who beg us, God also views those who beg Him in the same manner.

God has already given us wealth, resources, intelligence, abilities, and strength. Yet we continue asking for more. We are not thinking about what He thinks? The reason is that we do not like to work hard. We want to receive everything without any hardship.

Moreover, without using what has been given to us in the right way, without being satisfied with what is given to us, we do

what ought not to be done, not knowing what to seek, failing to behave as one must behave, not walking on the path one must walk in, misusing what we have been given, and are making the lives miserable. In the end, not knowing what to do, we are becoming beggars. At present, this is the condition of the world.

Nowadays, people are thinking that devotion has increased in the world. But if we observe, devotion has not increased, nor have devotees increased. What has increased is the number of beggars. If observed, those who worship God without seeking anything in return are very less.

We think that the act of begging is devotion. But begging and devotion both are different. Because, only when desire is removed from the worship of God, it becomes devotion. But if there is desire, it becomes begging. We consider that work as sacred, we feel elated thinking, “we are very great!” But, we are not thinking about this even though we are capable of achieving everything as we are omnipotent.

It is understandable if the people who have nothing desire. But it is strange only when those who already have so much desire. Those who have nothing desire for food, whereas those who already possess much desire out of greed.

We should think a little about this. When we go to any temple, we may give a few coins to beggars outside and feel proud thinking, “I have performed charity.” Those beggars also think, “They are going into the temple to do something great.” But they don’t know that we are doing the same thing inside that they are doing outside. Because, seeing our fine clothes, ornaments, and appearance, they think that we are great.

When we think, begging is not an extraordinary act, nor is it necessarily a great one. We, who possess everything, attach the sacred word “devotion” to that deed which we do out of greed and get elated calling ourselves “devotees.” But, those who are never satisfied, no matter how much they have, inevitably must become beggars!

If we think, we are desiring from God, but we are not desiring God. God likes those who desire Him, but why does He like those who desire things from Him or, those who change the photographs?

If we wish to become true devotees of God, we should worship without desiring anything. We should worship selflessly and without desire. To worship without desires, we must conquer the mind which is the root of desires. To conquer the mind, one must practice “observation of the breath meditation.” We can become the real devotees of God if we do meditation and conquer the desires. Therefore, let us transform temples into meditation centers. Let us use temples to practice the sacred meditation, transform them into the centers of genuine devotion, and let us also become “real devotees.”

Who is the real devotee?

We often think, “We are devotees of God,” and call ourselves devotees. But before claiming to be devotees, we should first think: “Do we really love God?” In other words, is our behaviour like that we love God or not? Only if our behaviour genuinely demonstrates love for God then it can be considered that we love Him. If our behaviour is contrary to that, then how can we say that we love God? How can we be devotees of God whom we don’t love? Merely saying, “I am His devotee,” is not enough. Making such a claim is useless.

This is because a selfish love for God is not genuine love. “Selfless and desireless love only is real love,” and that is only real devotion. Showing love does not mean offering gifts; it must be reflected in one’s behaviour. By understanding God, we should express our love for Him in every matter, every action, every moment, every word, and every aspect of our behaviour. Then only it can be considered that we love God.

Words without corresponding actions are of no use. Actions are more important than words. While we give importance to words, God gives importance to actions. Moreover, God does not give importance to gifts. Why? Because not only all the wealth on Earth, but all the worlds in creation belong to Him. All the wealth contained in those countless worlds is His. What significance do the gifts we offer really have in front of them?

Since actions and behaviour are important, we must know about how our actions should be and how we should behave. Before that, we must first know who God is and understand Him.

God is the creator of this entire creation, both moving and unmoving. The transcendent power that has existed from the very beginning of creation, shining continuously, indestructibly, and eternally through the ages—that power is God. He is the Creator! For anyone, it is impossible to describe Him.

God is the indwelling presence in all. In other words, He is everything! That means, not only human beings, but all living creatures on Earth are His forms only. Understanding this, we should love His creation, respect it, and view all beings with equality.

If everything is God, and there is nothing that exists apart from Him, then we should not look down upon fellow human beings because they belong to a different family or caste. We should not hate others because they follow a different religion, nor should we wage wars because they belong to a different nation. We should not deceive, insult, hurt, belittle, or cause harm to other human beings for our selfish interest. Whatever we do to others, it becomes that which we have done to God only. Any suffering we cause to others is suffering caused to God. We should not cause any hardships to the God whom we love.

Not only that, we should not harm fellow innocent living beings which are also forms of God, nor should we eat their meat. If we harm any living being, it is the same as harming God, right? If we love God, how can we inflict violence against Him? Can anyone inflict violence against someone they genuinely love? Can we inflict violence and claim to love them?

Then, we are saying in words, “I love God,” and through our actions we are inflicting violence. In that way, if we behave cruelly towards the forms of God, does it not mean that we do not

love Him? How can he be a devotee of God whom he does not like? How can God love the person who does not love Him? If we genuinely love God, we would not behave in such a manner, right? How can a person who behaves in that way be dear to God? If one is not dear to God, how can one be God's devotee? Such a person is neither a devotee nor is what he practices is devotion.

In the Bhagavad Gita, Krishna says:

“Advesta sarva-bhutanam”—“One who hates no living being is My devotee and is most dear to Me.”

Therefore, those who do not commit violence towards living beings, who love all human beings and creatures as they love themselves, who knows that the suffering of others is no different from their own suffering, and who wishes that all beings should live happily just as they themselves wish to live happily—such people are the real devotees of God.

If one wishes to know that all living beings in creation are forms of God, and if one wishes to become a real devotee of God, then, there is only one path: Meditation! Through meditation, we will know all the truths.

“All Gods came only to show the way!”

People often believe that “God is the embodiment of power, He is compassionate, and merciful. Therefore, if we worship Him, sing devotional songs (bhajans), pray, or offer namaz, He will remove our difficulties and take away our sorrows.” This belief has existed among people for many generations. As a result, many think that through worship, prayer, namaz, and by singing devotional songs, God can be pleased and one’s desires can be fulfilled. They are with this belief only but are not thinking further.

However, one must know that the Gods whom we worship did not come to remove our difficulties. Rather, they came to show us the path by which we can remove our difficulties.

When we are overwhelmed by restlessness and endless sorrow, unable to find a way out, God is incarnating in different forms according to the needs of a particular place and time, to uplift us and show the way out of suffering.

God is coming to guide us when we lose our way and don’t know what to do. Moreover, He demonstrates how we should live by Himself putting it into practice. By telling the greatness of human life, He, through His own life, is teaching us that “there is nothing that a human being cannot achieve if he sets his mind to it.” He is becoming an ideal (role model) for others. Once His purpose is fulfilled, He ends that incarnation. From ages, we are witnessing God to come in various forms across the world.

The Gods who have come in that way demonstrate many extraordinary powers and are imparting many teachings. But, while we are admiring their powers, we are not understanding their teachings. We think, “They were powerful; therefore, if we worship them, our difficulties will disappear.” But we are failing to grasp that if we practice what they taught, we can permanently free ourselves not only from the sorrows of this life but from suffering itself.

We are spending our time worshipping their feet but not following their words. We are worshipping them through hymns, devotional songs, and prayers, but we are not considering them as role models. We are praying to them, but are not trying to erase our sins. We are thinking of ourselves as weak and inferior, but we are failing to know that if we practice meditation by using the power that we possess, we can achieve what we seek.

If we observe, although Gods have come and gone throughout the ages, our condition has not improved significantly, nor are we overcoming our suffering completely.

After Lord Rama came and went, the Treta Yuga came to an end and the Dvapara Yuga began. Likewise, after Lord Sri Krishna came and went, the Dvapara Yuga ended and the Kali Yuga began. Even though Gods came and went, our lives have continued to become increasingly selfish and are filled with more and more suffering. After the beginning of the Kali Yuga, many like Gautama Buddha, Jesus Christ, Muhammad, Guru Nanak, Mahavira, Ramakrishna Paramahansa, Ramana Maharshi, and Sathya Sai Baba have come. Yet suffering is increasing and we are not becoming free from it.

The main reason for this is that what those Gods taught is one, while what we are doing is another. We are accustomed to worshiping them instead of practicing what they taught. As a result, we are unable to completely free ourselves from suffering and live in peace.

If we think, no God on Earth can remove the suffering of human beings. They only taught ways to tolerate the suffering and methods by which people could permanently free themselves from it.

Like everyone, at present, Brahmarshi Patriji teaches meditation which is a path to overcome diseases and suffering. Through this meditation practice, we can not only overcome suffering temporarily but also permanently and ultimately attain liberation.

“Growth requires leaving the lower stages”

Although all human beings appear similar outwardly, each person is at a different stage of spiritual evolution. Some may be in their 50th lifetime, while others may be in their 100th lifetime. There may also be those who are much further. The soul-level of those in the earlier stages of evolution is referred to as a “Infant soul (Shaishavatma).” Such people often argue, “There is no God. Show me if God exists!” They do not worship.

They may be compared to newborn infants. For the sake of understanding, they can be linked to people who have not yet begun their education. They are at the level of ‘Root chakra (Muladhara chakra)’. At this stage, their behaviour will be like this only. It is not their fault; it is the stage of evolution that they are in.

After passing through some more lifetimes (there is no fixed number of births for this), their soul-level gradually rises. During those lives, they learn certain lessons, experience many joys and sorrows, observe people and events, gain experience, and grow to some extent. They begin to believe that “some power is governing all of this,” and they consider that power to be God. At this stage, they believe that “God exists,” but they also think, “The God I believe in is the only God; no one else!”

Here, their soul-level is called a “Baby soul (Balatma)” because they believe in God, they perform ritual worship, devotional singing, and prayers. This is the stage of a growing child who has begun to crawl. In terms of education, they can be linked to

someone who has entered primary school. They are at ‘Sacral chakra (Swadhisthana chakra)’ level.

After a few more lifetimes and further experiences, they will know that “This whole creation is being governed only by One power; the forms may be different, but God is One.” Therefore, they say, “All gods are one.”

At this stage, their soul-level is called a “Young soul (Yuvatma).” They engage in hymns. This is a stage of a toddler who begins his first steps. In terms of education, they can be linked to someone studying at the high-school level. They are at ‘Solar-plexus chakra (Manipura chakra)’ level.

After many more lifetimes, a person knows—through books, philosophers, and elders—that “God is not somewhere outside; He exists within me in the form of the soul.”

The soul-level of such a person is called a “Mature soul (Proudhatma).” At this stage, they engage in the repetition of divine names and chants. They are compared to a child who has learned to walk confidently. In terms of education, they may be linked to a student at the junior college level. They are at the ‘Heart chakra (Anahata chakra)’ level.

After a few more lifetimes, the person tries to know the God who resides within—that is, the soul.

Their soul-level is called an “Old soul (Vruddhatma).” At this stage, they begin the practice of meditation. They may be compared to a growing child who has begun to run. In terms of

education, they may be linked to a student who is at an undergraduate level. They are at the ‘Throat chakra (Vishuddha chakra)’ level.

After several more lifetimes, they move to an understanding that “God is within me” and experientially know: “I myself am that God.” In other words, they will know, “Aham Brahmasmi” (“I am Brahma”). The soul-level of such persons is called a “Transcendental soul (Vimuktatma).” Such individuals become enlightened or wise beings.

They are at a stage of a youth capable of performing all tasks skillfully. In terms of education, they may be linked to someone who is at a postgraduate level. They are at the ‘Third eye (Ajna chakra)’ level.

Eventually, they reach their final birth. They become knowers of Brahma, they will know completely about creation, reach the level of an “Enlightened Soul (Purna Atma),” acquire divine vision, become knowers of past, present, and future, and they will know that “All are One; Everything is Myself.”

In terms of education, they may be compared to someone who has earned a Ph.D. They are the ones who have reached the ‘Crown chakra (Sahasrara).’ They may also be compared to a fully mature adult capable of performing every task with complete mastery.

In this way, each and everyone evolve through many births, they progress from believing “God exists,” to “The God I believe

in is only God,” then to “All gods are one,” then to “God is not somewhere outside but within me,” and later to “The soul within me is God.” Finally, they will know, “I myself am the God,” and also know that “All are One.”

As the soul level evolves, those who initially do not perform any worship gradually begin to worship, recite hymns, and chant sacred names. Eventually, they enter the path of meditation. Through meditation, they acquire divine vision and ultimately transform into God.

The thing that we should think about here is that as the soul evolves, one must leave the lower stages. When a baby learns to walk, he stops crawling and begins to walk upright but does not continue crawling forever. If a person were still crawling at the age of fifteen, people would mock it.

A college student does not abandon college-level studies and continue reading only high-school textbooks. If he did so, he would never excel at college education and progress further. Similarly, if a person wishes to attain soul realization, know the soul, it means if he wants to attain the experience of soul, and attain soul-realization,” merely worshipping, singing devotional songs, and praying to a God believing Him to exist somewhere, then, one may remain at the same stage no matter how many lifetimes they may take birth.

Therefore, one must turn inward and practice meditation. One should engage in continuous meditation, acquire divine vision, know about the journey of the soul, right now learn about the

worlds one may reach after leaving the body, study the mysteries of creation, know the truth, and grow to a state of an Enlightened Soul. This only is the goal of a human birth.

When dirt is removed from a mirror, the reflection is visible. When Placenta is removed, the infant is visible. When smoke gets cleared, fire is visible. Likewise, when the mind is purified through meditation, soul-realization is attained, and we will know: “I myself am the God.”

For this, one should give up violence towards living beings, avoid eating meat, and remove the ego. Then only the mind becomes pure and we can have the darshan of soul within. If our qualities do not transform with age, we are regarded as being at the level of a baby only. Likewise, even a young person who possesses good qualities may be old. That’s why it is said: “It is not about growing in age; grow in wisdom.”

If an old person behaves as though he knows nothing, he is called an ignorant person. In the words of Gautama Buddha, such a person is called a “child.” Therefore, no matter how old a person may be, if he spends his life only by performing ritual worship, devotional singing, prayers, and recitations of chants without practicing meditation, he remains in a state of a child. It’s like he is in an elementary school his entire life. It is like a child who should be running but continues to crawl.

If there are six steps to climb in order to attain liberation, we first place one foot on the first step and then move to the second step. To move to the third step, we will have to take the foot on

the first step and put it on the third step. If we keep our foot fixed on the first step forever, we will remain there throughout our lives and never attain liberation. Similarly, to read the next page of a book, we must turn the previous page. To travel from Vijayawada to Hyderabad, we must leave Vijayawada, right?

Therefore, what we should grasp here is this: When we move our foot from the first step to the third step, we are not stepping backward from the first step. In other words, instead of performing ritual worship, we are entering into a much higher spiritual practice to attain God. But we are not leaving God.

Instead of spending our valuable time and precious human birth in ritual worship, devotional songs, prayers, and recitation of chants, we should use that time for meditation. Through meditation practice, we should attain God-experience, one should permanently prevent sorrow through soul-realization, make this our final birth, and transform ourselves into God. This is only the message of Brahmarshi Patriji. Therefore, we should know that: “Growth requires leaving the lower stages.”

“What pleases the world does not please God!”

Whatever we do, we do it with the thought, “What will other people think?” We don’t think, “What would God think?” In that way, we do the things that please people, but not the things that please God.

We remember God only when we face difficulties and problems, or when we see a photograph or an idol of God. At other times, we will not think about Him at all. Even during those brief moments we mention our problems, sorrows, and desires but we don’t think about God.

All the time, we desire everything from God, but we are not thinking about what God expects from us or how He would want us to live. We always hope that God should make us happy, but we do not think, “What can we do to bring joy to God? We do not think about what kind of behaviour would please Him or the qualities that He would appreciate in us.

All the time, we are doing everything only for the sake of the world and the people, while we are not doing anything for the sake of God. All the time, we are decorating the outward appearance that pleases people of the society, but we are not adorning ourselves with the good qualities that would please God. We are giving great importance to external cleanliness, purification rituals and customs, but we are not giving importance to inner purity and purity of intention. We are shaving our heads, but we are not removing the thoughts within our minds.

People of the world look at wealth, social status, positions, jobs, rank, fame, and reputation. Therefore, we are giving importance to these only and are chasing them. We are investing our time and energy in acquiring them and by acquiring them we are trying to seek the admiration of the people in the world. However, we are not trying to cultivate the good conduct, kind words, and good qualities that would please God.

Moreover, we are not showing love, kindness, and compassion towards all living beings who are forms of God within creation. We are not treating everyone with equality, nor are we viewing all beings with the belief that “they are all His forms only.”

We are also displaying attachment towards our family, caste, and are behaving with division and hatred. We are hating each other based on region and nationality. Then, how can God be pleased with us? If we want God to be pleased by us, we must practice the equality that He values. This is because “Only equality is Divinity.” Therefore, we should give importance to equality that pleases God.

We are performing ritual worship, devotional singing, prayers, and namaz that are visible to the people. We are offering gifts, but we are not practicing the principle of non-violence that God values. We may even harm living beings and prepare grand feasts to please the people of the society, but we are not believing that we will face God’s wrath (anger) by harming creatures who are forms of God.

Therefore, we should know that “What pleases the world does not please God.” If our lives are to be blessed, it is not the

appreciation of people that matters, but the appreciation of God. Hence, we should do what God approves. Then only we attain God's grace. Therefore, we should remember that God only values our good qualities and our good conduct.

Then how do good qualities arise? What should we do to cultivate them? And what are qualities related to?

Qualities are related to the mind. If we have a 'good mind,' we develop good qualities and perform good deeds. If we have an 'impure mind', we develop bad qualities and perform harmful deeds.

If an impure mind must become pure, one should practice Anapanasati Meditation. Through meditation, we can purify and transform the mind. When the mind is good, we naturally perform the deeds that please God, receive His grace, and lead a blessed life. Therefore, let us meditate!



“Character is more important than ritual worship!”

One person performs regular ritual worship before a photograph of God every day, but does not do the things that please God. It means he lies, harms others, engages in violence towards living beings, eats meat, and deceives people out of selfishness. In this way, he does deeds that do not please God.

Another person does not perform ritual worship before a photograph of God, but he does only the deeds that please God. It means he loves everyone, speaks only the truth, follows righteousness, and does not harm living beings. In this way, he does only the deeds that please God.

Of these two people, who would have God’s grace? If we think a little, we will answer that it would be the second person—the one who lives in a manner that pleases God by doing good deeds. In other words, the person who possesses good qualities will attain God’s grace. It means we can know that God gives more importance to character (good qualities) than to ritual worship. But, we are giving importance only to ritual worship, not to the qualities and, we are not doing good deeds!

We are thinking that by performing ritual worship we are earning good marks in God’s eyes. However, we do not know whether ritual worship earns us those marks, but we will definitely get negative marks for our wrong actions. Likewise, even if we do not perform ritual worship, we will receive negative marks for that. Moreover, by doing the deeds that please God, we will

certainly earn positive marks.

No matter how many ritual worship, prayers, devotional songs, or namaz we perform, our troubles and sufferings are not disappearing. We continue to struggle with problems and illnesses. The reason is that after finishing our ritual worship, we return to our usual ways. We behave as we like! Driven by jealousy, hatred, and selfishness, we want to be superior to everyone else in each and everything. We think, "It is enough if I and my family are doing well!" With this attitude, we deceive, hurt, and insult others in various ways and are doing things that ought not to be done.

Moreover, by thinking that everything visible is permanent, we are acting with greed and selfishness by thinking, "I want everything that I see." While acting in these ways, we are believing, "We are worshipping God, right? so nothing will happen to us."

Furthermore, we think that it is enough if we perform worship, prayers, or namaz, God will forgive everything." We are giving importance only to worship, but we are failing to know what God values.

Suppose, a person engages in ritual worship, and someone comes to him and says, "I am thirsty; please give me some water." The person replies, "I am busy worshipping, go away!" Here, if we think, we are unable to believe that God would be more pleased and also showers His grace if the thirsty person who is the form of God meaning the living being who is a soul, need is met than performing ritual worship. We are getting satisfied by thinking, "I am performing ritual worship, right?"

We should love our neighbors because all beings are forms

of God. But often we love only our own spouse and children. If our child cries, we immediately comfort them, but if the neighbor's child cries, we don't even care. This is not love in the eyes of God.

If someone in our own family dies, we grieve for months. But when we hear that hundreds of people have died in a train accident, we feel no sorrow!

A person may give a long speech about serving others. Yet, after the speech, while walking home, he notices a stone in the path and ignores it. Another person might never have given a speech on service, but he removes the stone upon seeing it because someone might stumble over it. Here, one could say that God would be more pleased with the person who removed the stone than with the one who gave a speech about service.

If we continue like this, there are many examples. Therefore, we should remember that God values good qualities more than ritual worship, prayers, devotional singing, or namaz. So, to cultivate the qualities that please God, one must do meditation. Through meditation, the mind is purified. A purified mind develops good qualities. With them, one performs good deeds, and attains God's grace.

“One must correct the trait, not the appearance!”

Whenever we go out—whether to a movie, a function, or a party—we usually look in a mirror and correct our appearance. The reason is that we want to look presentable and attractive to others, and we do not want people to think less of us.

Our thinking often stops here. But, what needs correction is not our appearance, but our traits. Just as we correct our appearance every day, we should also work on correcting our traits.

People may admire our appearance, but God admires our traits. The appreciation of people brings no benefit, but if we possess the traits that please God, our entire life becomes blessed. Therefore, we should not do everything thinking, “What will people think?” but rather do every thing thinking, “What will God think?”

In real life, due to lack of this understanding, we give importance to appearance but not the traits. We may wonder thinking, “There are mirrors to see our appearance and rectify its flaws, but there are no mirrors to see our photographs, right? How can we check and correct them?” But there are mirrors that reflect our traits also.

They are the photographs of great beings, yogis, and Gods that we place in our homes. Because, whenever we look at their photographs, we should remember the paths they followed, their teachings, their words, their actions, and their traits. Based on them, we have to correct our traits. In this way, they serve as mirrors that reflect our traits.

Every time we look at their photographs, we should know the shortcomings in our traits, correct them, and transform our behaviour. This is only the reason for keeping their photographs in our homes and rooms. Through their teachings, we learn many things—

speaking the truth, practicing righteousness, showing love and compassion towards all living beings, living a simple life, helping others, cultivating peace and kindness, and many other ideal traits. Since we will know the difference between their traits and our traits immediately after seeing their photographs, they act as mirrors to us.

For example, let us look at a few incidents from the life of Gautama Buddha that we remember when we look at his photograph.

It is said that whenever delicious food was placed before him, he would first look towards his stomach. If he felt hungry, he would eat; otherwise, he would not even touch the food.

If it was us, we do not look at our stomach; we look at the food! If the food looks delicious, we eat until we are full even if we are not hungry. Immediately after looking at Buddha's photograph, we should know: He did not give importance to food and taste; he gave importance to hunger and to food that supported meditation.

One time, when Gautama Buddha was going for alms, an owner of a house became angry and said, "Don't you have any work to do? Why do you keep coming every day?" He continued to scold Buddha in that way. Buddha calmly allowed the man to finish. Then he asked him, "My dear! If you offer me alms and I do not accept them, to whom do those alms belong?" The man replied, "If you do not accept them, they remain mine!" Buddha then said, "In the same way, I have not accepted your scoldings. Then to whom do those scoldings belong?" The man immediately understood the meaning of Buddha's words and bowed at his feet.

From this, we can know that when someone scolds us, if we do not accept the scolding by reacting to it or thinking about it, it belongs to the person who has scolded us. One must know that in this way, when we look at the photographs of Gods, the incidents from their lives, like a message, serve as a mirror that helps us correct our

own lives and traits.

Likewise, when we see the photographs of great yogis such as Shirdi Sai Baba, Yogi Vemana, Ramakrishna Paramahansa, and Ramana Maharshi, we can know that none of them gave importance to the body, bodily pleasures, worldly enjoyments, name and fame.

But we are giving importance only to the things that they did not value—worldly pleasures, wealth, material comforts, fame, reputation, and positions. We are giving no importance to the things they valued. We can grasp these when we look at their photographs.

We are worshipping them believing that they were powerful beings, that there is nothing they could not do and nothing they did not know. But we are not caring about what they have put into practice and what they taught. The very worldly pleasures and bodily comforts that they completely renounced as insignificant are the very things we are asking them to grant us through our ritual worship.

Therefore, we should know that “It is not our outward appearance, admired by the world, that needs to be corrected, but our traits which are valued by God.” That is only the reason for keeping the photographs of Gods. We should know that these photographs are mirrors that reveal the shortcomings in our traits.

We are worshipping Gods, but we are unable to practice what they taught. To put their teachings into practice, we must do meditation sincerely. Through meditation, our traits gradually change, our behaviour develops. By performing good actions, we also attain God’s grace.

The photographs of God are not for offering salutations or for presenting our problems and desires. We should know that they are mirrors that reflect our traits. Through meditation, we will know many more truths.

“Only inner purification is important!”

Whenever we go to temples, churches, or mosques, we take a bath, wear clean clothes, dress neatly, and maintain external cleanliness and purity. However, there is one important thing that we are not grasping.

What God desires is not just external cleanliness and purity. What He desires is that our conduct should be pure and our traits should be clean. There is no benefit of just going to a temple and offering a coconut, going to a church and praying, going to a mosque and offering namaz, or going to a Sai Baba temple.

Even without being told by God, we are keeping our bodies clean. But, although God, dwelling within us as the inner soul, teaches us, we are unable to maintain purity in our words and actions.

In the Bhagavad Gita, Lord Sri Krishna clearly taught how we should live, what we should do, how we should behave, and what life is. Likewise, Jesus Christ gave many commands in the Bible. Similarly, the Quran teaches how we should behave.

Yet, not paying attention to these teachings and putting them into practice, we are spending our time making ourselves outwardly clean and neat. We worship, pray, and do namaz. But we are not purifying our minds, transforming our traits, or giving up the selfishness, cruelty, wickedness, hardness of heart, greed, and ego that are within us. However, it is only by letting go of all these, we get closer to God. Therefore, when we go to God, we should leave our vices (evil thoughts) and bad traits—not our shoes and dirty clothes.

In this context, let us look at an incident involving Brahmarsi Patriji. Once, in a village, a man saw Patriji and removed his footwear before approaching him. Seeing that, Patriji immediately asked him, “Why did you leave your footwear?” The man replied, “Sir, we should remove our footwear before approaching a Guru, right?” Patriji then responded sternly: “What you should leave behind when approaching a Guru is not your footwear, but your negative traits, selfish, and demonic traits! But not your footwear. What sin did those footwear commit? They are still serving you. They carry you and protect your feet. Wear your footwear immediately!”

From this, we can know that when going to a Sadhguru or God, what should be left behind are our negative traits—not our worn-out clothes or footwear. In other words, God gives importance only to inner purity, not to external cleanliness. What He expects is only the good that happens to the world through our good traits.

A real devotee may not display outward religious pomp, yet faithfully follows the guidance, principles, and righteousness revealed by God through the inner soul. Such a person is regarded by God as a genuine devotee. But anything through which one disregards God’s teachings while trying to please Him only through external rituals and displays is not regarded as devotion at all.

“Inner purity” means “purity of mind.” There is only one way to attain it: “Observation of the breath meditation.” Through meditation, the mind becomes purified and sacred. As a result, we perform good deeds, become capable of listening to our inner soul, and attain God’s appreciation.

“God sees only intention!”

We think, “A portion of what has been given to us should be used for the benefit of society,” and according to our capacity, we help others and render various forms of service. In doing so, we feel very satisfied and talk greatly about them.

However, according to the principles of creation—that is, according to the Divine law—it is not merely the action itself that matters. No matter what we do or how much we do, greater importance is given to the intention behind the action than to the action itself. In other words, what matters is: “Why did we do it? What was our motive to do that work?”

The result of an action depends upon the intention behind it. Therefore, no matter how great or good an action may be, it should be performed with a good motive. There should be no selfishness, impurity, or hidden agenda in it. We should not expect any reward, recognition, or gratitude from those who receive our help. We should act solely for the welfare of the world, considering it our duty and as opportunity given to us. Then only there will be a result of the action or service performed.

We keep performing ritual worship, prayers, devotional singing, recitation of hymns, religious observances, and vows. The reason behind all these practices is desires. We perform them with the expectation that certain wishes will be fulfilled. But we are not worshipping without expecting anything just for the sake of God. Outwardly the actions may appear to be worshipping God, However, since intention is what matters, and the intention is the fulfillment of desires, there will be no result.

Some people say, “We ask for nothing. We have no desires. We worship selflessly and without expectations.” They think that desirelessness means not asking for anything. But asking is an action, and to avoid asking may outwardly appear as though no action is being performed. Yet here, even when no desire is asked to be fulfilled, it is the inner intention that is taken into account. It means, “What is the motive behind the worship, devotional singing, or recitation?” Their intention is that “good things should happen to me and my family.” They may avoid asking explicitly because they think that there will be no result if we ask. But here, even if one did not ask, it becomes a desire driven action but not a desireless action and there will be no result.

If someone praises us, we immediately wonder, “What is this person’s motive for praising me?” Likewise, does God also not look at our intentions?

Many people build temples, marriage halls, choultry, and other public facilities. Some donate money for such projects, but then have their names displayed prominently in large letters. That means, they have built them for name and fame, right? If it were genuinely for the welfare of others, why would they name them? Here, because recognition is sought more than the result, they won’t attain the result.

Similarly, we organize food donations, clothing drives, medical camps, and financial assistance programs. While performing these acts of service, we desire fame and recognition. They want their names to appear in newspapers and media. We even expect gratitude from those we have helped. Although we have rendered service, because the motive is different, we are unable to obtain

the result.

Likewise, we sometimes give leftover food, spoiled items, stale fruits, worn-out clothes, or things that are no longer useful to those who work for us or who are inferior to us. By giving like that, we feel proud and think that we are doing them a great favor. But if we give them thinking, “These are spoiled, leftover, torn, or no longer useful to me,” then there will be no result. This is because importance is given only to the attitude with which the deed is performed.

Therefore, whether we perform an action, render a service, engage in charity, or carry out any virtuous deed, if the intention is not pure and sincere, then regardless of how great the action may be, the result is zero. That is why it is said, “Only purity of intention leads to the attainment of wisdom.”

Therefore, we should know that God looks only at the intention behind our actions. The result depends on the intention, not on the action. Hence, our intentions must be pure. We are cleansing our bodies, washing our clothes, and keeping our homes clean, but we are not purifying our intentions—that is, our minds.

There is only one way to purify the mind: Anapanasati Meditation. Action performed with purity of mind and purity of intention is never wasted. Therefore, through meditation, we should purify the intention which God sees.

“Prayer is not about changing God; it is about transforming ourselves”

We pray to God with various desires. We believe that by pleasing God through prayer, we can get rid of our difficulties, sorrows, illnesses, and problems.

We also think, “Because God is compassionate and merciful, He will be moved by our prayers and fulfill our wishes and remove our troubles.” However, God remains a witness, patiently listening to our prayers. He gradually makes us know our mistakes. Slowly, He helps us recognize our errors, develop repentance, and avoid repeating them. He guides us to transform ourselves, refine our traits, and know that all the situations of life occur only for us to learn lessons. In this way, He brings change within us, gradually makes us better human beings, and ultimately transforms us into God. Until then, He remains a witness, quietly observing.

We approach God seeking His protection. In that way, in His presence, we slowly begin to know our mistakes and promise not to repeat them. In that way, each time we go before God, we examine ourselves, acknowledge our mistakes, accept them before Him, ask for forgiveness, repent sincerely, and promise, “We will not repeat those mistakes, we will be good.”

Thus, while seeking God’s help and grace, we gradually will know our shortcomings and correct them. In that way, we transform ourselves, slowly correct our lives, thereby freeing ourselves from suffering. Depending on our level of understanding, it may take years—or even several lifetimes—to understand this truth, but this is what is actually happening. Through ritual worship, prayer, or namaz, “we are not changing God; we are changing ourselves.”

Based on this, ritual worship, prayer, and namaz all are for us to transform ourselves, our traits, and make our lives joyful and meaningful. In other words, it is we who change, not God who changes and showers His grace upon us. This is well understood when one meditates.

“God provides the seeds, not the fruits!”

“As you sow, so shall you reap,” said Jesus Christ. In other words, if you sow paddy seeds, you harvest a paddy crop; if you plant a mango seed, you harvest mangoes. You cannot sow a neem seed and expect mangoes, nor can you sow grass seeds and expect a paddy harvest.

Likewise, in life, we experience the results of the actions we perform. If we perform virtuous actions, we experience enjoyment and happiness; if we perform harmful actions, we experience sorrow and suffering. Therefore, what we are experiencing at present is the result of actions performed in the past. Similarly, the actions we perform today will bear fruits in the future. If we are experiencing difficulties, illnesses, and pain, we should know that these are the consequences of the bad actions that we have sown in the past.

We perform ritual worship, prayers, and namaz believing that “God will give us a good life free from difficulties.” But God shows us the path to make our lives joyful; He does not give us everything we desire. We must walk that path ourselves and make our lives happy overcoming our suffering and illnesses.

All the Gods whom we worship have taught us how to live without committing mistakes and make our lives meaningful through scriptures such as the Bhagavad Gita, the Bible, and the Quran. In other words, they have given us the seeds that produce the fruits of a good life.

Sathya Sai Baba gave the seeds that yield sweet fruits, such as loving the world, serving the neighbors, showing compassion and kindness to fellow beings, speaking the truth, practicing righteousness, and avoiding violence towards living creatures. If these seeds are planted—that is, if these teachings are practiced—we can obtain the fruits we seek in life, such as happiness, health, peace, and satisfaction.

When such seeds are planted in fertile soil—that is, when these traits are practiced selflessly, without expecting any reward—they inevitably produce good results, even without asking for them. Similarly, according to the teachings of Shiridi Sai Baba, if good deeds are performed selfishly, for personal gain, or with an expectation of reward, they are like seeds sown in barren soil. Just as seeds planted in infertile ground fail to sprout and flourish, actions performed with selfish motives fail to produce results.

If Baba were someone who simply gave fruits, then why did he arrange free medical services for those who came to him with illnesses? He would cure their diseases through his divine powers and send them back, right? That means we need to know that God does not give the fruits; He gives only the seeds, not fruits.

Likewise, Lord Sri Krishna, Gautama Buddha, Jesus Christ, Muhammad, Guru Nanak, Ramakrishna Paramahansa, Veerabrahmendra Swami, Yogi Vemana, and Ramana Maharshi also gave us many good seeds. If we plant those seeds in fertile soil—that is, if we practice them in life selflessly and without

expecting any reward—we will certainly receive good results.

Instead of sowing the seeds they gave us, we are sowing seeds of our own choice. In other words, instead of doing the good deeds that they have taught, we are doing bad deeds. As a result, we are experiencing bad fruits such as sorrow, illness, and suffering.

We should not wait in the hope that “God will give us the fruits.” We should not waste our lives in ritual worship, devotional singing, prayers, or namaz.

Brahmarshi Patriji gave us the divine seed called “meditation,” which is compared to the celestial wish-fulfilling tree, the Kalpavriksha. If we possess a Kalpavriksha, we can obtain whatever we desire. That means, if we meditate, we can gain all the benefits we seek—health, happiness, peace, and prosperity. We can not only overcome temporary problems but also free ourselves from the karmas accumulated over many lifetimes and attain the liberation that everyone seeks and thereby become the liberated ones.

“Love should become a natural trait!”

**Shlok|| atmaupamyena sarvatra samam pashyati yorjuna
sukham vayadiva duhkham sayogi paramomatah**

(B.G.6-32)

Meaning: “Oh Arjuna! The one who regards the happiness and sorrow of all living beings as his own happiness and sorrow is the dearest to Me among all.”

The message of Lord Krishna through this verse is that every human being desires happiness. In the same way, one should grasp that every living being and every human created by God also desires to live happily. Likewise, just as a person feels pain and suffers when difficulties and sorrows come into his life, he should grasp that the suffering of every creature in this creation is just like his own suffering. Those who grasp this will become the most beloved to God.

Jesus said in the following way: “Love your neighbor as yourself.”

The main message of Sathya Sai Baba was “Love all.”

Based on the above, if we wish to become dear to God and receive His grace, we must love all living beings as we love ourselves.

If we have devotion, respect, and fear of God, we must do as He taught. Merely worshipping Him, praying to Him, or performing namaz is not enough.

We should love others in the same way that we love

ourselves—not merely as we love our spouse, children, siblings, or parents.

If we think about “Why did they teach about love so strongly?, we will know that “Love itself is God.” Therefore, the first and foremost quality we should possess in life is love. Love should become the natural trait of a human being. If there is no love, one is not a human being.

What we should accumulate in life is love. Love is our most beautiful ornament. Love is the most powerful weapon we possess. Love is what brings completeness to our lives. Because, a woman may adorn herself with jewellery, makeup, and external beauty to attract her husband, but such attraction is temporary. A husband who is attached only through physical attraction may become distant when any of those disappear.

However, even if a woman does not possess beauty or ornaments, if she can offer the love that her husband needs, she can receive his love forever. In the same way, a husband should also love his wife. Through such love, one can receive affection not only from a spouse but also from other family members, relatives, and friends. Therefore, we should know that love is a more precious ornament than costly ornaments, diamonds, and beauty.

Likewise, what cannot be conquered through strength or weapons can be conquered through love. If we wish to achieve any task, it can be achieved more easily through love. Many problems that which could not be solved through conflict, opposition, or force were resolved through love. Therefore, it can be strongly said that there is no weapon more powerful than love.

Similarly, no matter how much we possess—beauty, strength, wealth, status, or position—if we lack the trait of love, life will never be complete. We will not receive the right respect in society, and nobody cares. Just as a curry may be prepared with many ingredients and have a wonderful aroma, but without salt, it remains tasteless. Likewise, without the trait called ‘love,’ life has no value.

We should try to acquire the trait called love. It should naturally be within us, overflowing from the heart like a flowing river. Simply trying to act lovingly is not enough. Just as beauty created by makeup lasts only for a short time, a forced display of love is temporary. But natural love spreads its fragrance in every situation, at all times, and towards everyone.

There is only one way to make love a natural trait: The practice of Anapanasati meditation. Through meditation, we can become embodiments of love. Actually, the peak of meditation is love. In other words, the sign that meditation has become firmly established within us is the overflowing of love in our hearts—the ability to love everything! It means not only loving our family members or neighbors but also seeing all living beings equally, without any sense of discrimination.

A person whose heart is moved by whatever happens to others, who feels compassion when others suffer or face difficulties, is a real embodiment of love. Therefore, let us do meditation and own the trait called love.

“Not all our virtuous deeds produce the same results!”

Generally, we perform many kinds of virtuous deeds such as ritual worship, prayers, reading of holy scriptures, singing devotional songs, going on pilgrimages, taking sacred baths, making vows, observances, hymns, and chanting.

However, we do not have an understanding of how much result each of these practices produce. We perform them because “everyone does them,” “they are traditions passed down through generations,” or “they are practices we can do.” We simply follow what we like and what seems suitable to us, believing that “all of them are activities related to God!”

But all of them do not produce the same result. If we know this, we will practice those actions that bring greater results. With less time and effort, we can attain the results we seek.

In the Uttara Gita, it is stated:

**“Puja koti samam stotram, stotra koti samo japah;
Japa koti samam dhyanam, dhyana koti samo layah.”**

(Uttara Gita 4-52)

Let us analyze the meaning of the above verse a little. A crore (ten million) acts of worship—including prayers, bhajans, devotional songs, vows, and rituals—are said to be equal to one hymn of praise (such as the Lalitha Sahasranama, Vishnu Sahasranama, etc.) Likewise, a crore hymns are equal to one practice of japa (repetition of a sacred name or chant). There are three types of japa: 1. Vachaka Japa – chanting aloud. 2. Upamsu Japa – silent whispering. 3. Manasika Japa – mental repetition. They consider this mental repetition only to be meditation. Through

the above verse, Lord Sri Krishna taught us that such a crore of japas is equal to meditation.

This means that by practicing meditation for one hour, one can attain the virtue equivalent to performing japa for ten million hours—one may obtain the fruit of an entire lifetime of mental chanting. That means the message of Lord Sri Krishna is that meditation is the most powerful among all practices. From this we can understand the greatness of meditation.

According to the message given by Lord Sri Krishna, one can know that a hymn is more powerful than ritual worship, japa is more powerful than hymns, and meditation is more powerful than japa.

The reason given is that ritual worship is performed with the body, hymns with the mouth, and japa through the mind, but meditation is the practice done without the mind—that is, without thoughts.

A practice performed through the mouth is considered more powerful than a practice performed through the body. A practice performed through the mind is considered more powerful than one performed through the mouth. One can know that beyond the mind—meaning a state without thoughts—is meditation, which is regarded as more powerful than the practice performed with the mind.

Through small acts of ritual worship, hymns, and chanting, we cannot eliminate the accumulated karmas (sanchita karmas) gathered over countless births. These karmas can be burnt away only through the practice of meditation. That means we can become free from karma and attain liberation—freedom from illness, unrest, fear, problems, and suffering. Ultimately, we can attain eternal

liberation.

For example, If we have a debt of one crore rupees, we cannot repay it by running a very small business such as a tiny roadside shop, a laundry, a vegetable stall, or a footpath business. The interest will keep increasing, and we may become completely doomed by the debt. Only a business of sufficient scale can help us repay such a large debt. Likewise, if the huge mountain of our accumulated karmas from many lifetimes are to be destroyed, ordinary practices such as simple ritual worship, hymns, and chanting are not sufficient. Instead of freeing us from karma, the birth is wasted but we cannot attain the results and benefits we seek.

Through the powerful practice of meditation, we can attain wisdom, become free from the cycle of birth, and experience eternal happiness in many more higher worlds.

This earthly world is like a school. Just as there is no benefit if a student remains in the fifth grade for many years, there is no benefit in taking hundreds of births in this world and continuing to live in suffering. We should use our intelligence, practice meditation, and try to move beyond this elementary-school-like Earth to higher worlds that are like high schools, colleges, and universities within creation. We should know that this is the goal of a human birth. This is only the message given by Brahmarshi Patriji also.

“One must attain God’s appreciation!”

We do not know what God is thinking, but God knows what we are thinking. We think that God exists only in a prayer room, a temple, a church, or a mosque, and we limit Him to those places. We remain pure only there. But God resides within us in the form of the soul, observing our evil and selfish thoughts, our false words, and our sinful actions. We think, “God does not know anything; we are the intelligent ones.”

God not only resides within us but also constantly warns and guides us in every situation and every matter. However, not knowing that those are God’s warnings, we are ignoring them, continue committing many mistakes and sins, and are eventually suffering the consequences and the punishments corresponding to them.

If we really have devotion and fear of God, we should follow the guidance He gives us in the form of our inner soul and please Him by following them. We should know that we cannot please Him merely through ritual worship, prayers, namaz, devotional songs, vows, or insignificant offerings.

Our way of thinking is as if God exists only in a temple, prayer hall, church, or mosque, waiting there for us whenever we choose to visit, expecting the offerings we bring. We behave as though, once we offer something to Him and make a request, He will accept our offerings and use His power to cleanse that means forgive all our sins, mistakes, deceptions, and atrocities, saying, “It is alright now. Go on committing more sins and mistakes, bring more offerings, and continue pleasing Me. I will remain here waiting for you and your offerings.” We should know at what level our understanding about God is and how much we are underestimating

His infinite power.

Our way of thinking is such that we think, “God is compassionate and merciful. He exists only to forgive our mistakes and sins. Therefore, we can live however we wish, commit sins, and later remove them through worship, prayer, or namaz.” But we are failing to know that just as God is compassionate towards the good people, He is also strict towards those who engage in evil actions and sinful deeds.

God punishes the wicked and protects the righteous ones. Therefore, because we are failing to know God and His infinite power, we are committing sinful actions and bringing suffering, sorrow, difficulties, problems, and illnesses into our own lives. Unable to know that all these are the results of our own sinful actions, we are giving various other reasons to them.

Therefore, we should purify our thoughts, words, and actions. We should behave in the same way at every moment and in every place just as we behave when we are in a temple, church, or mosque. We should follow the warnings of our inner soul.

If we wish to become worthy of God’s grace, we should not underestimate His power. We should recognize that God cannot be won over by ordinary external actions. We should perform good deeds, cultivate good traits, work for the welfare of the world, and give up selfishness. We should never forget that every good deed and every bad deed we perform is observed, and every action will inevitably produce its result. There is no need to specifically pray or make requests through ritual worship and seek the consequences of our actions.

What we must understand is that if we behave according to the guidance of our inner soul—that is, according to the guidance

of God—there is no need to separately worship God, pray, or perform namaz, because we are behaving according to God’s instructions. Worshipping an idol of God while ignoring orders of God becomes meaningless.

For example, a shop owner entrusts his shop to an employee and goes away to another town and returns after a month. During that entire month, the employee does not follow any of the owner’s instructions. He sells all the goods in the shop, steals the money, and causes great loss to the owner. However, every day at his home, that employee places a photograph of the owner, worships it, offers a ceremonial lamp (harati), and behaves as though he has great devotion towards him.

Just think a little! Would that owner forgive the employee simply because he worships his photograph, even though he disobeyed him and caused him a great loss? Or would he question and punish him for going into loss? How many times could the owner continue to forgive him merely because the employee performs worship? How much loss could he tolerate just because the employee claims to be devoted to him? Definitely, he would question him, right?

“If you have so much devotion and respect for me, then why did you not do what I instructed you to do? Is it enough to say that you are devoted to me while ignoring my instructions? If you disobey me, cause me loss, and then claim to worship me, do you think I will believe that? What I need is for you to follow my instructions and not cause me any loss. If you cause loss to me and then worship me, all of that is nothing but just an act!” The owner will definitely punish the employee and remove him from his job.

When an ordinary human who is an owner does not give

importance to worship and praise, then how can the Supreme Being—the embodiment of infinite power and the creator of all living and non-living existence—give importance to worship, bhajans, prayers, and namaz offered to Him while His guidance, given through the inner soul is not followed? How would He forgive our mistakes?

When we are destroying His creation for our selfish desires and personal enjoyment, when we are killing and harming fellow living beings who have the right to live freely and happily, when we are speaking false, behaving unrighteously, and deceiving others, will God simply watch silently? He will definitely punish us!

Furthermore, we should grasp that God is not influenced merely by the worship and prayers we perform. We must know the greatness of God's power and remember that God is Sarvantaryami—the One who exists within all beings. Therefore, greater importance should not be given to ritual worship, but to live according to the guidance that God gives in the form of the inner soul. That is only the real respect and devotion we offer to God. Then only it can be said that we have understood His power and only then we will attain His appreciation.

To gain the power to live according to the guidance of God present as the soul within us, we must practice meditation. At present, we are giving importance to the mind but not to the soul. Through intense meditation, the dominance of the mind decreases and the prominence of the soul increases. Then we live according to God's guidance, receive His grace, and make our life truly blessed.

“One should not compare with those who have attained liberation through devotion”

People who have heard about meditation, due to a lack of understanding, often fear that “If we practice meditation, perhaps we may move away from devotion and God,” or they think, “Maybe we are abandoning God.” Therefore, they say, “We do not need meditation. We are already following some path of devotion, so why do we need another path?” They also cite examples such as Prahlada, Dhruva, Markandeya, Pothana, Tyagaraja, Annamayya, Tukaram, and many other great devotees saying, “They attained liberation through the path of devotion; why can’t we also attain it in the same way? Why do we need new paths?”

By comparing themselves with devotees like Prahlada and others, they think that they are their equals. They feel that there is no comparison between each other’s devotion; but in fact, they are not even worthy of comparing themselves with them.

All those who have attained liberation through the path of devotion renounced worldly pleasures, material enjoyments, and attachment to family life. With a single aim—to attain God—they lived with firm longing and dedication. No matter how many difficulties or obstacles came into their lives, they never abandoned their goal or gave up their effort.

But people compare themselves with such ones and believe they also are in the path of devotion. If observed, there is no comparison! We are not even qualified to compare ourselves

with them. We say that we love God, but we do not focus on God. Most of our focus is on other things—earning money, family matters, problems, televisions, cars, luxuries, comforts, positions, and food. We try to obtain all these things, but we do not focus on God or make an effort to attain Him.

Think about it! When our focus is not on God, how can God's focus be on us?

Yet we claim that we love God and consider ourselves devotees. If we think, we can see that our attachment is greater towards our desires than towards God. Our love is mainly in the belief that God will fulfill our desires and free us from our difficulties—not real love for God.

Because when our desires are not fulfilled, we are changing that God. How can those who change their gods be considered devotees of God? How can that be called devotion?

Moreover, we compare ourselves with Prahlada. Is there really any connection between Prahlada's devotion and our devotion to make such a comparison? Even when Prahlada faced great hardships, his longing and goal to attain God never changed. Though there were repeated murder attempts, he was ready to face death but was never shaken, nor did he change the God.

But we, who call ourselves devotees, change God even when a small difficulty arises. In fact, if there are no problems, we do not even remember God. We claim that we love God, yet we do not focus on the God that we say "we love". We say, "We do not have time to focus on God," and yet we call ourselves devotees.

That means we say words, but there will be no corresponding actions. Then how can we compare ourselves with Prahlada? How can we and them be the same?

Therefore, before comparing ourselves with them, we should first know: Who is God? What is His nature? What should one do to become His devotee? What is real devotion? Is devotion merely performing ritual worship and asking for desires to be fulfilled, or what must be done?

The Upanishads declare: “Svasvarupanusandhanam bhakti ritya bhidhiyate.”

This means that whoever remains connected with their own true nature—that is, the soul—is said to be practicing real devotion. Therefore, focusing on the soul is devotion, and the path to that is meditation. That means, one must know that those who practice meditation are the real devotees, and meditation itself is devotion! All those with whom we compare ourselves would always focus on God—that is, on the soul. In other words, they were always in meditation. Therefore, we should not compare our devotion with the devotion of those who have attained liberation.

“Before developing love for God...”

When someone asks, “Do you love God?” We immediately say, “More than anyone else, I love God the most.”

What is the reason for loving God so much? Why do we have a love for God that we do not have for anyone else? If we think, the main reason is that we believe God will fulfill our desires. We feel that apart from Him, there is no one who can fulfill our wishes or remove our problems and sufferings.

We say that we love God, but we do not try to know the God whom we claim to love.

In ordinary life, before developing affection for a person or a thing, we first consider whether that person or object will benefit us and whether it will fulfill our needs. Only if it does, we develop a liking for it and try to obtain it.

Similarly, when we want to purchase an object, we think about many things. We inquire a lot and learn many details: Who manufactured it? What is its quality? Will it be useful to us? Is it worth the price we are paying? Only after considering all these aspects, we develop a liking for it and try to attain it. We try to know about everything in this manner, but we do not try to know about God, whom we claim to love so much.

Who is God? Where does He reside? What is His nature? How great is His power? What is His way of functioning? Is He limited only to certain people on Earth? Does He bless only those who worship Him or does He bless everyone? Does He exist only

in temples and places of worship? Are intermediaries required to convey our desires and prayers to Him? Is His role only to fulfill desires? Does He exist only to forgive sins and mistakes? Does He have no other work? Is He just loving, kind, and compassionate towards everyone at all times? How does He deal with those who commit sins? Does He only protect the righteous, or does He not punish the wicked? In this way, we should try to know God.

Is He God only for us, or is He the God of all living beings in the entire creation? If He were to come to Earth, what would His behaviour be like? If He appeared before us, would we be able to recognize Him? We say, “We love God,” and we think, “We possess great intelligence.” But if, despite having all this, we are unable to recognize Him when He stands before us, how are we His devotees?

We should think about: Does He exist everywhere or only in certain places? Does He have a form? Does He have a name? What does He expect from us? How does He wish us to behave? What kind of qualities does He want us to develop? What actions of ours make Him happy? What should we do to please Him? What should our behaviour be like? Only by thinking all these, we can live in a way that pleases Him, receive His grace, and make our lives blessed. Therefore, before developing love for God, we should first try to know and deepen our understanding about Him.

If one has to know the power of God or understand about Him, one should practice meditation. Through meditation, one can not only know the formless God but also can realize Him.

One should not reduce God's power!

Generally, when asked about God, we say, “God is formless, omnipresent, and omnipotent. He exists everywhere and pervades everything, each and every atom.” We also quote the words of the devotee Prahlada: “Do not doubt that He is here and not there; wherever you search, He is right there.”

Even while saying that God is omnipresent, we behave reverently and maintain purity only in temples, churches, or mosques. But outside these places the same purity, humility, and reverence are invisible, our behaviour changes completely. It is as though “God exists only in the temple or the idol itself is God and He is absent in the remaining places.”

Yet, when asked, we say, “God is omnipresent. He is not confined to temples; He is everywhere and can see everything.” If we say all these, then it means we know about God, right? Then why are we behaving with ignorance as though we do not know? If we are limiting our behaviour only to temples, churches, or mosques, we are limiting God's power only to temples and churches, right? It is unfair to reduce the limitless power of God in that way, right?

If someone asks, “If the idol itself is God, why are we not speaking about our desires out aloud and are expressing them silently in your mind?” We reply, “As God is omnipresent and omnipotent, He has the power to know even what is in our minds.” But if God has the power to know what is in our mind, then He can know them anywhere—not only in a temple or a church, right? If such is the case, it is unfair to behave as though God hears us

only when we are in a temple or church and limit His power to a particular place, right?

We also say, “God has the power to know whatever anyone thinks, anywhere in the world, even in the most remote place. His power is infinite.” Yet, at the same time, we use loudspeakers, sing devotional songs loudly, and shout our prayers as though God would not hear us otherwise. It is reducing His power, right? It is unfair to not behave according to His power, right?

If God has the power to know even what we think in our minds, then does He not know our difficulties and sufferings? If that is so, is there any need to specifically tell our problems to Him? If we are doing so, it implies that we doubt His power, right? It is unfair to doubt His power in that way, right?

There is no need to ask God. We should behave by knowing that “if we do what ought to be done, we will receive what ought to be received.” Giving importance only to doing is understanding God’s power.

If God can know what is in our mind, then does He not also know the negative intentions and harmful thoughts within us? If so, why are we not keeping our thoughts pure? Along with our desires, God would also know our selfish, deceptive and vicious thoughts, right? Then, why are we not keeping our mind pure? Behaving like that is doubting His power, right? Reducing His power, right? This is unfair, right?

We go to temples or churches, and pray to God saying, “Remove our sins.” But if God exists only within temples, then He would not know about the sins that we commit outside them, right? If God is not present outside, then who records our actions? Why

to pray for the removal of sins that are not recorded? Why worry about the sins that are not recorded? Why pray?

Actually, we do only good deeds, right? We did not commit sins, right? Why pray asking for forgiveness? The act of praying for our sins to be removed suggests that we know that we are committing sins, right? Then why are we committing sins knowingly? If we avoid committing sins in the first place, there would be no need to pray for their removal, right? We pray because we know that sins bring suffering into our lives. But at least after praying, are we avoiding committing sins? Are we rectifying our life? Are we living in the right way? Therefore, we must recognize God's power. We should know that we are the ones who will be at loss if we reduce God's power.

If God has the power to know our thoughts and desires wherever we may be, then do we really need intermediaries to convey our wishes to Him? Should someone else pray on our behalf for our difficulties to be removed? Does God not hear our prayers? Has He appointed anyone to receive our requests? If there is no intermediary, will He not hear our desires and listen to our sufferings? Will He not shower His grace upon us?

Is not everything equal in the eyes of God? Are we all not His children? Would God show favoritism among His children? If He did, how could He be God? Then why are we taking refuge in intermediaries to communicate our desires, troubles, and prayers to Him? If we do so, it implies that we doubt His power, right? It means that we reduced His power, right? And it is unfair, right?

In this way, we constantly say, "God is all-powerful; His power is infinite," but we are not behaving in accordance with His power. We are confining Him to an idol, a photograph, a temple, a

church, a mosque, or a prayer room. When His power is infinite, our behaviour and actions should not limit Him only till there! We should be with the same feeling and behaviour everywhere. Then only it can be said that we have recognized God's power, understood Him, and respect Him.

God is the source of this vast creation. He is the One who sustains and governs all of existence—not just this Earth, but countless worlds. Within creation there are not only innumerable worlds but also countless mysteries that we still don't know. In fact, compared to the entirety of creation, the Earth that we consider so great is smaller than the smallest particle. If even the Earth, which is so great according to us, is tiny in the scale of God's creation, we can imagine how insignificant our existence is upon it.

God has neither birth nor death. When creation began, how it came into existence, and how it began are beyond the reach of our imagination. God's creation has neither beginning nor end. We do not even possess the capacity to know it. In this creation, which has been operating for countless millions of years and continues to operate, how much are we and our life?! We are extremely insignificant. If such insignificant beings as ourselves are behaving by limiting the power of the infinitely great God to a temple or a church means it is unfair, right? How much ignorance and foolishness is that?!

If we recognized God's power, we would behave accordingly. Merely saying, "God is great," while failing to behave according to His greatness, amounts to reducing His power.

God has created countless worlds and countless forms of life and sustains creation in ways that are beyond our imagination.

To think that such a God can be won over merely with a coconut, a couple of bananas, small offerings, or words of praise is to reduce His greatness but it is not behaving according to His power.

If the whole of creation is God, and if everything in creation is Him, then why do we see everything as separate? If all is God, why are we hating, deceiving, hurting, and humiliating all?

If everything is God, then is not hating anyone the same as hating God? If we harm any person or any living being, is it not equivalent to harming God? How many living beings are harmed for the sake of meat consumption? Why are we doing such deeds? If all beings are forms of God, then harming them is harming God, right? Then, how can we expect to receive God's grace while causing suffering to Him?

If we understand God and the magnitude of His power, we will love His creation and everything within it. We will treat all beings as we treat ourselves, with respect, compassion, and care. Only when we behave like, "all living beings are forms of God" and extend love to all, it can be considered that we have understood God's power. Only then we become dear to God. Ultimately, we also will become Gods.

If we wish to fully understand God, to know the meaning of "Aham Brahmasmi" ("I am Brahma"), it means we are also such a great God and if we wish to gain permanent freedom from all suffering, then there is only one path that is "Anapanasati Meditation." Through this meditation, one can completely understand the greatness of God's power, behave accordingly, and make their life blessed. Therefore one should know that God's power should not be reduced and do meditation.

18 Guiding Principles of Pyramid meditators

1. Do right meditation, i.e., Anapanasati meditation, regularly without fail; teach Anapanasati meditation to everyone.
2. One should extensively read right spiritual books, i.e., Books by Osho, Lobsang Rampa, Castaneda, Jane Roberts, Annie Besant, Linda Goodman, Deepak Chopra, Sylvia Browne, Torkom Saraydarian, Yogananda Paramahansa etc.
3. Experiences gained in meditation should be regularly shared with fellow meditators.
4. One should practice silence as much as possible.
5. Meditation on full moon nights is essential—preferably group meditation.
6. Wherever possible, pyramid power should be utilized to the greatest extent.
7. Forget medicines and doctors! Everyone should heal themselves through the power of their own meditation.
8. Do not eat meat! Even eggs are prohibited. Even in vegetarian food, moderation is appropriate.
9. One should live in harmony with nature; frequently engage in forest visits, nature trips, and trekking.
10. In spirituality, there are no special dresses! Symbols such as forehead marks, bindis etc should not be there.
11. Meditation should be taught to children from an early age.
12. No one should remain merely a disciple; everyone should become a master.
13. There should be no financial transactions in meditation training programs.
14. Not idol worship, but worship of the soul is the path to liberation! One should not worship the Masters who are alive.
15. From time to time, all personal problems should be resolved through one's own soul power.
16. One should live a simple household life joyfully.
17. Pyramid meditation centers should be established in all villages and towns without fail.
18. Meditation experiences and spiritual progress should be documented and published regularly.

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Everyone says, “I love God,” but does not try to know Him. If we know about God, understand His power and His true nature, we will know how to worship Him. We can then free ourselves from suffering not only temporarily but also permanently and attain liberation.

The path to worship God is “observation of the breath meditation” taught by Brahmarshi Patriji. Therefore, meditation is only real devotion. This is what the Upanishads declare: “Svasvarupanusandhanam bhakti ritya bhidhiyate” (“Abiding in and being connected with one’s Soul is called devotion.”)

Although I haven’t completely known about God, this small effort has been made to gain at least a small measure of understanding about Him through this work, “Who is God?” I hope that readers will receive it with an open heart, understand the soul nature of the formless and attributeless God, engage in “real worship” through meditation, and attain liberation.

Rs. **110/-**

-Brahmarshi Tatavarthy Veera Raghava Rao

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