

24 Gurus of Dattatreya

Brahmavidvaristha Tatavarthy Rajyalakshmi



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Written by :

Brahmaavidvaristha Tatavarthy Rajyalakshmi

Translated in English by :

Kunchakuri Vinod Kumar, M.C.A.,

Translation Reviewers :

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

K.Bhuvaneshwari, BBA, LLB, LLM

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TATAVARTHY VEERA RAGHAVARAO

Tatavarthivari Street, BHIMAVARAM-534201.

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24 Gurus of Dattatreya

Dattatreya was born to the great sage Atri and Anasuya with the essence of Brahma, Vishnu, and Maheshwara. Everyone worships Dattatreya as an Avadhuta.

Dattatreya chose 24 gurus from nature. By learning from those gurus, he became a treasure-house of spiritual knowledge.

Once, as he was travelling, King Yadu saw him and thought, “He appears to be such a great embodiment of spiritual knowledge and bliss! Who is he?” Thinking in this way, he went near him and asked, “Swami, you appear to be the very embodiment of bliss and a treasure house of spiritual knowledge. How did you attain such bliss and spiritual knowledge? Among Righteousness (Dharma), Wealth (Artha), Desire (Kama), and Liberation (Moksha), we have been pursuing only desire and wealth. We thought that happiness lies in wealth. Believing that happiness lies in wife and children, we are striving and chasing them. You do not appear to have a family life, a wife, or children. Even then, how is it that you appear to be such an embodiment of bliss?”

When King Yadu asked him, Dattatreya explained in detail about his 24 gurus from nature. We can learn about this conversation between them from the teachings given by Lord Sri Krishna to Uddhava in the Uddhava Gita.

In that, it was explained how Dattatreya was born, how he chose those gurus, and how he grew into a treasure house of spiritual knowledge.

Dattatreya said, "I didn't learn anything from anyone

except nature. I learnt many things by observing nature. I chose 24 gurus from nature.”

Dattatreya said, "I have learnt how to live, what to give up and, what to attain from nature itself."

Therefore, let us now know who those gurus were.

Dattatreya said that the five elements of nature were his first gurus. The five elements are: Earth, Water, Fire, Air and Space. He first chose these five as his gurus. He learnt many things from them. Let us know what he learnt from the earth among the five elements.

1. Earth

Dattatreya said that he has learnt “patience from the earth.” Look, Earth continues to endure whatever is done to it. No one has the kind of patience that the Earth has. That is why, when someone endures something, people say, “You have patience like Mother Earth.” In other words, everyone compares such patience with Earth regarding it as a symbol of patience and tolerance.

Dattatreya said, "with the patience I learnt from Earth, I have learnt to endure any karmas (actions) from previous births, that is, prarabdha karmas (actions brought along with us) , whatever they may be and however difficult they may be". See, whether it was Ramana Maharshi or Ramakrishna Paramahansa, even when they suffered from such severe cancer, they endured it without thinking about it.

They endure it as they know, “when prarabdha comes, one must inevitably experience it.” That is why Dattatreya said,

“By observing the earth, I learnt to endure whatever difficulties arise because of prarabdha karma.”

Not only that, mountains and trees arose from the earth. By observing the mountains, he learnt stability. Let storms come, let tsunamis come, let cyclones come, however many may come, the mountains remain unshaken.

That is why Dattatreya said, "Just as mountains remain unshaken even when storms, cyclones, tsunamis, earthquakes, and such things occur, I also should remain unshaken no matter what happens." Generally, human beings become devastated even when a small difficulty arises and become elated over a small pleasure. But, mountains are not like that.

2. Water

Dattatreya learnt purity from water. See, there are many kinds of dirt and pollution in the world. But when that dirt is washed with water, things become purified, clean, and sacred.

Look, they perform abhisheka to idols and the idols are cleansed with water. Temples and the temple premises are also cleaned with water.

Look, human beings clean their homes, bodies, hair, and clothes with water. Without water, they cannot clean themselves or live. Not only human beings, but other living beings also use water for cleaning and drinking. Without water, living beings would become extinct. Even the plant kingdom, which is food for all living beings, would also have to become extinct without water. That is why water is so useful to living beings. In this way, we can know how water transforms useless things into useful things.

Dattatreya also said, “Just like water, I remove the dirt-like ignorance from the disciples who come to me and give them the purity called spiritual knowledge. This is what I learnt by observing water.”

Similarly, yogis through meditation remove the darkness called ignorance from those who come to them and, give them the light called spiritual knowledge. Patriji also used to do the same for those who came to him. We are also doing the same.

3. Fire

Look, fire burns everything to ashes without distinguishing good and bad.

Just as fire burns everything without discrimination, a yogi accepts both difficulties and pleasures equally. Dattatreya also accepted everything like fire, without seeing it as good or bad. He said, “In this way, like fire, I remain with equanimity towards everything.”

Fire has no particular form of its own. Whatever form it enters, it takes that form. If the fire burns a stick, it appears long. If the fire burns a basket, it appears round. In this way, whatever object the fire burns, it takes that form.

Likewise, the soul also has no form. Whatever body it takes, it appears as though that form is its own.

That is why, Dattatreya said that he has learnt from fire that the soul present in everyone is the same.

4. Air

Air exists in two types: 1) Internal air 2) External air

Internal air exists in the body as life-force energy. A person

lives only as long as this life-force energy is present. If there is no life-force energy, the body becomes a corpse (dead body). Human beings, animals, and other living beings become corpses.

External air means the air that exists outside. The nature of air is that it carries anything along with it. See, external air carries both foul smells and pleasant fragrances. That is why air carries foul smell when air blows through places with foul smells and, there is a bad smell.

Similarly, when air blows through fragrant places, such as jasmine gardens, champak gardens, or rose gardens, it carries that fragrance along with it. Then there is a pleasant smell, a fragrant smell. Therefore, one should know that air accepts both foul smells and pleasant fragrances in the same way.

Likewise, a person of wisdom remains equal amidst dualities that is, honour and dishonour, heat and cold, pleasure and pain, victory and defeat, criticism and praise. Dattatreya said, “This is what I learnt from air.”

5. Space

Space pervades everywhere. Wherever there is emptiness, space is present there. But what is the greatness of space? Although it is everywhere, it does not attach itself to anything.

Look, there is no place where the Parabrahma is absent. But can he be found? No. One cannot hold Him, just like space. Dattatreya said, “By observing space, I have known about the Parabrahma.”

From this, we can know how subtly Dattatreya observed everything. He carefully observed the five elements: Earth, Water,

Fire, Air, and Space and learnt five different lessons from them.

6. Moon

The phases of the moon go through waxing and waning. These are called New Moon and Full Moon days. Likewise, the body of every living being first slowly grows. Later, it gradually loses its strength and weakens like the phases of the moon. That means Dattatreya said, "I learnt that nothing is permanent. Everything that is created must eventually perish."

7. Sun

The sun gives light and heat to everything. It turns water into vapour and causes rainfall. While doing all this, it does not show the ego that "I am the one making it happen." It acts without a sense of doership, that is, without the feeling of "I am doing this".

Just think about how many benefits there are when it rains. Similarly, countless people carry out many activities through its light and rays. But the sun does not become elated thinking, "I am the reason for the happiness of all these people." It shares equally to both good people and bad people while remaining as a witness.

Dattatreya said, "I have learnt from the sun that while doing good for everyone, I should not think, 'I am the one doing it.'"

There is water in several pots. The sun appears in the same way in every pot because the sun there is one and the same. Likewise, although the Parabrahma is one, He appears to be different because He is present in different bodies.

Dattatreya explained that, although they appear different,

the Parabrahma present in everyone is one and the same. Simply because the bodies are different, the Parabrahma has not been divided. He said that we should grasp this by observing the sun.

Even though human beings and other living beings carry out many activities because of sunlight, the sun never thinks, “It is because of me that all these people are doing so many activities.” Generally, when someone does even a small task, they tell proudly, “I did it.”

But no matter how many activities take place because of the sun, it always observes them as a witness and does not have the sense of doership, the feeling of “I”. Dattatreya said, “I learnt that I too should be like the sun.”

8. Elephant

If a mahout wants to capture an elephant, he sets a trap and makes a female elephant trumpet. When the male elephant hears the sound of the female elephant and comes there, it falls into the trap, gets caught, and lands in danger. Therefore, Dattatreya said, “I learnt that one should never become attracted to a woman.”

The elephant fell prey to the desire of physical touch. While explaining about the five senses, many people take the example of an elephant to tell that many people were ruined because of the desire of physical touch. That is also why the mahout uses a female elephant to lure the male elephant. The male elephant comes rushing towards her, falls into the pit, and gets caught by the mahout.

Dattatreya said, “That’s why, I realised that I should not get attracted to worldly things; otherwise, my spiritual knowledge

won't grow.”

9. Honeybee

No matter how much honey the honeybees collect in the honeycomb, the honeybees don't drink it; it becomes someone else's possession. The effort belongs to one, while the enjoyment belongs to another.

Therefore, no matter how much wealth one accumulates, if one does not make use of it, that is, if what is in excess of one's needs is not used for the people and for the welfare of the world, that wealth will go to others. Dattatreya said he has learnt from the honeybee to not have a desire for money, wealth, or pleasures, and one's life should not become like that of a honeybee.

10. Moth

A Moth sees the light of a lamp, mistakes it for a fruit, and becomes attracted to it. It goes near the lamp, falls into the flame, and dies. Therefore, Dattatreya said, “I grasped the truth that if we keep looking at beautiful and attractive objects, thinking, ‘I want this, I want that,’ and become absorbed in pursuing them, we will be in danger.”

11. Ocean

Rivers flow into the ocean. But no matter how many rivers enter it, the ocean does not overflow. When summer comes, the water in the ocean evaporates and turns into clouds. But the ocean does not diminish. That is, it does not overflow because rivers flow into it, nor does it become depleted no matter how much water evaporates. Dattatreya said, “By observing the ocean, I learnt that whatever comes, I should not become elated, and if nothing

comes, I should not become disheartened.”

Not only that, the ocean serves as a habitat for many kinds of aquatic creatures and greatly supports their survival. Dattatreya said, “By observing the ocean, I learnt that one should also support the survival of others.”

12. Python

A Python eats whatever it finds. If it finds nothing, it remains hungry, but it never makes any effort in search of food. If any animal comes near it, it immediately captures it. It has the ability to digest the animal it captures. But it does not make any effort to obtain food.

Likewise, I too live with whatever I receive. If I receive nothing, I remain without food. But I never make any effort in search of food. If food comes to me, I accept it.

Dattatreya said that he has learnt from the python to accept whatever food that comes to him, otherwise, remain without food.

13. Deer

A Deer becomes completely absorbed when it hears music. Therefore, to catch a deer, a hunter blows a whistle and produces music. The deer, becoming absorbed in the music, runs towards it, gets caught in the net, and falls into the hands of the hunter.

Dattatreya said he has learnt that like the deer, we should not allow our minds to become absorbed in music, dance, or such arts. If we set our minds on such things, there is a danger that we may become attracted to them and lose the spiritual knowledge that we are meant to attain. Therefore, I learnt that if we focus on such things, we may lose this very lifetime.

Look, Rishyasringa grew up without even knowing the faces of women, but because of those women, he had to enter worldly life again. Therefore, Dattatreya said, I will not go towards women, nor towards places where there is music or dance. I will not direct my attention there, nor will I turn my eyes in that direction.

14. Prostitute

Dattatreya said, “Even a prostitute is my guru.” Many people may wonder, “How can a prostitute be a guru? What is there to learn from a prostitute?” But even a prostitute was his guru. He heard what she spoke once while he was travelling. A prostitute named Pingala waited throughout the night for her clients, but no one came. Then she said, “I waited for clients. But instead of waiting for those clients, if I had waited for God, I would have attained liberation.”

Then he thought, “If the time and money that are spent for the pleasures of the world are spent for God, liberation is attained.” Dattatreya said, “I learnt this by observing the prostitute.”

15. Snake

Wherever a snake moves and however it moves, it remains clean and pure. It never thinks of building a home for itself. Even if it goes into mud, the mud does not stick to the snake.

Likewise, we too should live without allowing anything to cling to us. Not only that, a snake never builds a house for itself. It makes its residence in an anthill built by ants.

Likewise, if we remain on the path of God without striving for ourselves, God Himself, in some form or the other, will provide

us a home. There is no need to feel sad thinking, “I do not have a house. I do not have a palace.” We will receive according to our eligibility, and we do not need to think about it. Dattatreya said that this is what he learnt.

If we observe, people in the world today are running after the luxuries and comforts they see. But if we hold on to them, we will experience sorrow. Only when we let go without holding on to anything, there will be happiness.

When we look at Dattatreya, we can understand this. Why? When we observe his philosophy, we understand that if, instead of striving for ourselves, we strive for God, everything that is meant to come will certainly come. This is what Dattatreya learnt. This is what we should learn from him.

16. Child

Even a child was a guru to Dattatreya. Why? Because a child does not keep any deceit or hidden intention in the mind. There is no impurity in a little child. That is why a child always smiles happily. To a little child, everything and everyone is the same. There is no deceit or hidden intention. There are no attachments or aversions towards anyone. That is why a little child is compared to the Divine.

Therefore, Dattatreya said, "I have learnt from a child that one should be able to live without having any deceit or hidden intention in the mind."

17. Fish

Look, a fish gets caught in the bait of a fisherman because of its desire for taste, and it dies. Likewise, Dattatreya said, “I

decided that I should not become a slave to the cravings of the tongue.”

Similarly, as we learn by observing each one of these, we can clearly understand how a spiritual aspirant should grow and what qualities one should cultivate.

Therefore, we should know how one becomes a yogi and a great being. Naturally, if a human being thinks, “I myself am great,” he cannot learn anything.

18. Arrow-maker

When someone ignores everything else and focuses only on one thing, he will certainly achieve it. At one point, before Sri Krishna was about to leave, Uddhava came to him. When he came, he asked, “You are going away, right? Please teach me spiritual knowledge.” Then Lord Sri Krishna explained many things and also taught one particular thing. Lord Sri Krishna replied, “If you want to attain soul-knowledge, you must practice with great concentration” and gave a small example.

When you return home from outside feeling very thirsty, your wife may be talking to you about many things. But where will your attention be? Your entire attention will be on drinking water. Therefore, you won’t listen properly to what she is saying.

After drinking the water, you ask again, “You said something earlier. I did not listen properly. Tell me now.” Why? Because you did not concentrate on what your wife said, you did not understand what she said. Therefore, concentration means being able to keep one’s attention only on what one intends to focus on, without paying attention to whatever may be happening around.

Therefore, when our attention remains steady on something, we do not hear what is happening around us, because our attention is fixed on that alone.

Likewise, the hunter's attention remains only on making the arrow. When he is in that state, no matter how many people pass by, even if the king himself passes by, he does not pay attention.

Similarly, when we are meditating, listening to spiritual knowledge, or teaching about meditation, we should have that much concentration. Such concentration is very essential for meditation. Therefore, Dattatreya said, "I learnt concentration from the Arrow-maker."

19. Wasp

A wasp builds a nest with mud, brings a small insect, places it inside the nest, and then, from outside, makes a humming sound for a few days. As the insect keeps listening to that humming sound, without even realising it, its body gradually transforms into a wasp. That small insect becomes like a wasp, breaks open the nest, and flies out.

Why did all this happen? By continuously listening to that humming sound, the insect too eventually became wasp. Likewise, when you remain with God in meditation, you will become God. You reach the proximity of the Almighty. Dattatreya said, "I learnt this by observing the wasp." This is called the "The logic of wasp and insect (Bhramara-Keeta Nyaya)."

20. Spider

What does a spider do? It weaves a web around itself. A fluid comes from its mouth, and with that fluid it spins the web. In

the end, it takes all of it back into itself.

Dattatreya said he has learnt that just like the spider, this entire creation that has come from the Almighty ultimately merges back into Him.

He further told King Yadu that he had learnt many things about how a spiritual aspirant should live, and how a living being can become Divine. He also said, “Not only these, I learnt many things by observing my body and myself also.”

21. Honey Gatherer

Dattatreya explained that from the Honey Gatherer he learnt that wealth accumulated without putting it to good use attracts thieves and brings danger. Therefore, he learnt that one should not let the tendency to accumulate or greed come near.

22. Pigeon

A pigeon built a nest on a tree and took a female pigeon as its mate. The two birds began to live together affectionately. They laid eggs, hatched them, and began raising their squabs. For the sake of those squabs, they worked throughout the day, brought food, nourished them, and raised them. The squabs while playing came down beneath the tree and were caught in a hunter's net. While trying to free the squabs, the female bird also was caught in the hunter's net. The male pigeon returned and, seeing that his wife and squabs were not in the nest, was unable to bear the pain of separation, and was also caught in the net. Unable to leave his family, and go away, while trying to free them, it too was caught in the net. Then that pigeon worried thinking, “From the time I was born, I lived freely. But I was infatuated with a female and got

caught in this net. Now, who will save me?”

What did Dattatreya learn from these pigeons? He said, “I learnt that if a human being develops attachment towards his wife and children, he will get caught in the net called ‘worldly life’ and forgets the attainment of liberation, which is the goal of his life.” Therefore, he said that he learnt that one should not live in that way.

23. Hawk

A Hawk brought some pieces of meat and hid them in its nest. To protect them, it gave up sleep, food and kept watch over them. One day, the other birds on that tree, unable to find food, entered its nest, fought with it, and took away its pieces of meat. From then onwards it began to live without any worry. It ate whatever it received, stored nothing, and attained supreme peace. From this, what did Dattatreya learn? He said, “I learnt that accumulating and storing things is the cause of sorrow. Therefore, if I have nothing that I call ‘mine’, I can live in supreme peace and joy.”

24. Maiden

The parents of a girl had gone to another village. At that time, guests arrived. As the rice was not ready for cooking, she had to pound some grain. They were meditating. Since she did not want the guests to know the situation, she went into the backyard to pound the grain. To prevent the sound of her bangles from being heard, she kept only two bangles and removed the rest. She completed her work peacefully.

Dattatreya said, "I have learnt that there should be no

sounds while meditating, that solitude and silence are the path to success in meditation.”

Trees

Not only that, he said, “I also learnt many things from trees.”

If there were no trees, there would be no food for the 84 lakh species in this creation. If we look at it that way, even the algae in a pond serve as food for fish. In this way, the nature of the plant kingdom is to provide food to all and enable them to live. Thus, the plant kingdom is immensely useful to the world.

Not only that, even when a tree dries up, its wood is useful to human beings as firewood for cooking. In addition, humans use the timber from trees in many ways, such as for doors, windows, and cupboards. Dattatreya said, “From this, I learnt that a human being too should be useful to the world.” In other words, whether a tree is alive or dead, it gives something to living beings and remains useful.

Moreover, trees take in the carbon dioxide released by human beings and animals and, give oxygen that is useful to those living beings.

Not only that, trees provide shade to all kinds of living beings. Human beings and many kinds of animals relax and rest in that shade. In addition, trees and plants serve as habitats for many kinds of birds.

Even when human beings throw stones at them or cut them down, they do not feel sorrow. They sacrifice themselves thinking that they are being useful to everyone. Dattatreya said

that he has learnt many things in this way from plants and trees.

Likewise, Dattatreya acquired endless wisdom from nature. His wisdom is useful to many people not only when he was on earth but even after he is no longer physically present.

Like trees, Dattatreya, too, is useful not only while living but even after death.

In this way, we can all learn from Dattatreya that everything can be learnt from nature. That is why our sages said that we should learn lessons by observing nature.

Not only that, as trees grow, they slowly produce fruits, flowers and produce. Seeds come from those fruits. Those seeds fall upon the earth and once again grow into trees.

Likewise, a living being, that is, a human being, comes to this Earth with the aim of doing meditation with the body and reaching the Parabrahma. But after coming here, without knowing why he has come to this earth or what work he has come to do, he forgets the purpose for which he came and gets caught in attachments.

Attachments mean giving importance to sensory pleasures, the body, wife and children, worldly life, and society, and performing many karmas (actions) for their sake. In order to experience the results of those karmas, he takes birth again and again and performs actions again. In this way, taking birth means coming and going— "Punarapi Jananam, Punarapi Maranam" — birth again and death again.

When I observe all this, what I feel is this: Rather than a human being taking a body and undergoing so many difficulties, if

one realises God while the body is still present, one can attain liberation, right? That means, we can avoid taking another body, right?

Body

Not only that, Dattatreya said that he also learnt from the body.

Dattatreya said that this body is impermanent and temporary. This body, made of the five elements, turns into ashes after death. Or some worms and insects may make it their food. Likewise, those worms and insects also become food for others. In this way, nothing in this creation is permanent. Everything that is created is destined to perish.

Dattatreya said that he has known the greatness of the human body. God created many living beings and, not being satisfied, finally created the human body. But other living beings cannot know the Almighty as they do not have intellect. However, a human being has been given intellect so that they can know themselves. It is because of this intellect that a human being is able to know the Almighty.

That is why I learnt that an intelligent person should do meditation with this body, attain wisdom, and know the Almighty. But many people think, “Why liberation now?” Even if they are told that it is good to practice meditation from childhood, they say, “Why from now itself? There is plenty of time.” But meditation should be learnt in childhood itself. If they learn meditation from childhood, their behaviour will be good, and they will learn a great deal of wisdom.

Therefore, whoever makes an effort to know the Almighty while the body is still present on this earth can attain the state of liberation where there is no further birth. Those who know this are blessed.

Therefore, we should keep learning not only from elders and yogis, but also from nature, just as Dattatreya did. That is why Patriji always says, "We should learn from everyone".

Then why are people unable to learn? The reasons are ignorance and ego. It is the ego of "What is there for me to learn from them? I already know everything. Not only that, but because of attachments towards their wife, children and money, they spend all their time focusing on earning wealth. Because of this too, they are unable to learn wisdom.

The mind thinks, "The more money one has and the more positions one holds, the greater one is!" Not only that, people consider worldly education to be very great and give importance only to that. They neglect spiritual education.

Ramana Maharshi

Look at Ramana Maharshi, he did not pursue any worldly education. But he studied the knowledge through which the Almighty can be known. That itself is Para Vidya, meaning the knowledge of the Almighty, that is, Education about Soul (Atma Vidya).

It is not possible to reach the Almighty merely by acquiring worldly degrees with this body. It is possible only for those who practice meditation and study education about soul. Therefore, one should live contentedly with what one has and not harm other

living beings.

One should not kill and eat birds, animals, and fish. They too have come to this earth to live. Therefore, one should be content with plants, vegetables, and fruits.

Help from the Creator

Even before creating human beings in this creation, the Creator had already prepared all the food that human beings would need. He does not leave anyone starving.

Once, when Vivekananda went to a village, it was ten o'clock at night by the time he got off the train.

He was very hungry. He thought, "Whose house can I go to at ten o'clock at night? I do not know anyone here." So he sat on a cement bench at the railway station and did meditation. At that time, the station master came carrying a lantern and some food.

Then Vivekananda asked the station master, "How did you know that I was hungry? Why did you come searching for me here?"

The station master replied, "When I was asleep, Lord Ram appeared in my dream and said, 'There is a yogi sitting in meditation at the station. He is hungry. Take food to him and feed him.' That is why I brought this food."

What we should remember here is that if a yogi remains without food, the Almighty will provide that food in some form or another.

Therefore, know this: Those who come onto the path of God, respects nature, and remain with faith in the Almighty will

lack nothing.

Naturally, everyone thinks, “If I stop doing business, if I leave this job, how will I live?” But nothing will happen. If one earns righteously, eats and shares with others, there will be no lack.

Therefore, when a yogi who meditates, practices purity of thought, word, and deed and remain on the path of meditation, nature won't allow him to remain hungry. It will provide what is needed in one way or another.

Swami Rama Tirtha

Likewise, an incident also occurred in the life of Swami Rama Tirtha. Rama Tirtha was a great professor. He even went to America and later returned to India. Rama Tirtha used to spend the salary he received for the welfare of the people. When his wife asked him, “If you spend all the salary you receive, what will happen to the children tomorrow?”

He used to say one thing: **“If we strive for the universe, won't the Almighty not look after my children?”** It is said that later, his children were in very high positions.

This incident has been told to show you that if we work for the universe, God will take good care of us and our family.

There is another incident from the life of Rama Tirtha. When he was forty years old, he developed detachment. He decided to go to the Himalayas, do meditation, and spend the rest of his life there. He sold everything, made the necessary arrangements for his wife and children, took some money, and went to the Himalayas. Then a thought occurred to him when he was crossing

the banks of River Ganga : “Yes, I am meditating for God, right? Then why should I keep this money for myself? Would it not be even better if I did not have this money either?” Thinking in this way, he threw the bundle of his clothes, belongings, and everything else into the River Ganga. He then went and sat in meditation. At that time, he had nothing with him except the dhoti he was wearing.

There used to be small principalities around the Himalayas. One man came to Rama Tirtha, placed some food items near him, and sat beside him. When Rama Tirtha opened his eyes, the man greeted him and asked, “Swami, are you fine?”

Then Rama Tirtha asked him, “How did you know that I was here? Why have you come here?”

The man who had come in a cart was a small zamindar. He said, ‘Last night, Lord Ram appeared in my dream and said, “A man is doing meditation on the bank of River Ganga. He has even thrown the money he had into the River Ganga. He is sitting there with the faith that the Almighty Himself will take care of him. So, go and meet him once.’ That is why I have come, Swami.”

He then said, “From today onwards, you continue your meditation. Every day, I myself will send you the food you need. You can continue your meditation for as many days as you wish.”

Look, what do we understand from these two incidents? We should understand that when we give up all doubts, remain on the path of yoga, continue developing our wisdom, and have faith in the Almighty, the Almighty is always ready to take care of our well-being through nature.

This very point is what Sri Krishna taught in Chapter 9, Verse 22 of the Bhagavad Gita:

Shlok|| **Ananyash chintayanto mam ye janah paryupasate
Tesham nityabhiyuktanam yogakshemam vahamyaham
(BG.9-22)**

Meaning: He said, “Those who, without any other thoughts, place their trust in Me, meditate only on Me, and always remain devoted to Me. I myself will take care of their welfare and well-being.”

Lord Ram’s Advice to Lakshman

When the war between Lord Ram and Ravana was taking place, Lord Ram told Lakshman, “Go to Ravana and learn the principles of warfare from him”

Then Lakshman asked, “Brother, Ravana is our enemy, right? Why are you sending me to him?” Then Lord Ram said, “No. He will not be unrighteous, Go, he will teach you principles of warfare.”

Then Ravana clearly explained to Lakshman what war is, how a war should be started, and how it should be fought, along with all the principles of warfare.

Ravana had studied the four Vedas and knew everything. But he could not give up lust, and even though he knew it was wrong, he had to fight the war for the sake of prestige.

What Did Buddha Say?

Buddha says one thing: “when a person comes into your life, you should know that you will meet that person because you need something from them or because there is something you need

to learn from them. You should realise that an incident happens in your life in order to teach you some lesson.”

That means, if we come across a person now, if nature has placed that person before us, it means there is some lesson we have to learn from that person. The reason is that not everyone has only good qualities, and not everyone has only bad qualities. Therefore, what we should learn from them becomes clear later. That is why all of us were attracted to Patriji.

Likewise, Buddha said, “Every person can be great. Even in a bad person, there is some greatness. Therefore, you should learn what that greatness is.” Buddha says, “Even if someone has 99 faults and 1 good quality, try to learn that 1 good quality. If you have 99 good qualities and 1 fault, try to correct that 1 fault.”

Likewise, we should learn from everyone, from the incidents that happen to us, from nature, from Mahatmas, and from many books.

What Should a Meditator Do?

To become like Dattatreya, one should choose many gurus and observe with the utmost subtlety. Dattatreya learnt from so many things such as a small wasp, a snake, the five elements, and many others. We do not pay attention to these things, but Dattatreya learnt immense wisdom from them.

Meditators should always remember one thing. What is that? We are all students who have come to this earth in search of truth. Until you attain the realisation of the truth, you are a student, not a master. When you remain humble, thinking, “I am a student,” you will receive all the lessons.

Nature will always be ready to teach you. Through a book, a friend, a guru, or classes like these, many things that you need to learn will continue to be taught to you. We should always try to learn, we are always students.

If we have taken a human body on this earth, it means that we have come in search of truth. Even after attaining a human birth, many people are unable to undertake this search for truth. Why? Because some births are spent in tamasic quality, some in rajasic quality, and some in sattvic quality.

In the births taken under these three qualities, karmas increase. That is, in tamasic and rajasic qualities, more sinful actions are performed. In sattvic quality, virtuous actions are performed. All these karmas become bonds for us. All these bonds become the cause of another birth. Therefore, these three qualities must be given up. Lord Sri Krishna explained this very point in the Bhagavad Gita.

Shlok|| **Traigunya-visaya veda nistraigunyo bhavarjuna**

Nirdvandvo nitya-sattva-stho niryoga-ksema atmava.

(BG.2-45)

Meaning: “Oh Arjuna, the Vedas speak about worldly matters associated with the three qualities. You should become the one who has gone beyond the three qualities, one who is free from dualities, one who constantly takes refuge in pure sattvic quality, and one who is free from concern about welfare and well-being and become a soul-realised person.”

That means, "One should go beyond these three qualities", he said. The Vedas explained up to the level of the three qualities.

That is, they contain the worship of deities of nature, the chants (mantras) required for that, chants related to the pleasures of heaven, and all such things. Somewhere, a little wisdom was also given.

That means the Vedas explained the actions performed with these three qualities. It was said that unless you go beyond these three qualities and reach the nirguna state, you cannot reach the world where I am.

Patriji

This means that all the present-day Pyramid Masters are in a state of pure sattvic quality, and that is why they have taken up both meditation and wisdom. That is why Patriji says that Pyramid Masters are not ordinary people. They may appear very simple to look at. They may appear like ordinary people, but they are very great.

That is why they meditate and also teach meditation. They wish everyone well. Wishing for the well-being of all living beings, they follow a vegetarian diet.

In the past, wisdom that could be attained only after meditating for thousands of years is now available very easily because of Patriji. Everyone is able to learn and know it very quickly.

If I had not read the Bhagavata, I would not have been able to teach about Dattatreya. Likewise, I would not have been able to teach you about Uddhava. Patriji always says, “Swadhyaya, Swadhyaya.” In worldly life, we read novels and weeklies, various imaginary stories, apply them to our lives, and suffer.

From the time Patriji came into our lives, we have been reading spiritual books, that is, scriptures that teach about God. It

may be the Bhagavata, the Ramayana, the Bhagavad Gita, or the Upanishads. All of them teach about God. From them, we will know what we should learn, what we should give up, and what we should attain.

The Bhagavata is such that, throughout it, we know about creation and what has existed from the very beginning. We will know the reason why each person became so great. If we had not read the Bhagavata, we would not have known about Dattatreya.

With such greatness and such subtle observation, Dattatreya selected 24 gurus from nature and gained wisdom from them. For him, it was not just one person who was a guru; nature itself became his guru. Such a Dattatreya became the guru of Parashurama. See how great Parashurama was! Dattatreya became the guru to him.

Their lives were not ordinary. They learnt the 64 arts. By learning them, they gained knowledge of weapons, which includes divine weapons, scholarly knowledge, and wisdom. They acquired all 64 arts. It is because they possessed such immense wisdom, that we speak of them as being so great.

In these present times, we are able to acquire this wisdom very easily through books, masters, and gurus. The reason Patriji asks us to read all these is that we also must grow to such a great level. He says, **“A living being should not remain merely a living being; a living being should evolve into the Divine.”**

How do you become divine? By removing the impurities of the mind, retaining what should be retained, giving to others what should be given, giving up the selfishness of “mine”, the ego of “I” and the attachment of “mine”. If you give up these two, you

can grow greatly.

Most importantly, “I” and “mine” must be given up. You are calling something that is not you as “I”. You are calling something that is not yours “mine”. Look, if I think that this body is “Me”, I may think, “I am Rajyalakshmi.” But this body is not “me”; I am the soul.

Why should there be so much attachment to this body, which is not me? If I think, “I am great, I am educated, I am wealthy,” that is ego. When even the body itself is not you, are those things yours? No, right?

But the Parabrahma alone exists throughout creation, and everything belongs to Him. You think, “This is mine,” but when you leave this world, you do not take anything with you. You cannot even take your own body. Yet you will be with an ego: “I have so much property; I have this much wealth.”

Therefore, when you share something with others and then eat, it is like partaking of the fruit of yajna.

Who is God? The “soul”. The soul is present everywhere, is it not? From an ant to Brahma, all are forms of the soul. If you offer food to these forms of the soul and then eat, it becomes the fruit of yajna. This is what the Bhagavad Gita teaches us. If you eat without giving anything to anyone, it becomes stolen food.

When one knows all these things, that is, when one gives up selfishness and lives selflessly, shares everything with others and then eats, develops wisdom, recognises that just like me everyone else came to earth to learn, sees everyone as one, and works for the welfare of all, on that day, one will live as the Divine. This is what we should learn from Dattatreya.

How Should a Disciple Behave with a Guru?

Let us know how a disciple should be with a guru and how one should behave in order to learn. In ancient times, those who wished to study in gurukuls would give up all worldly comforts and go to ashrams to take refuge in a guru. There, they would serve the guru. It is said that the guru would keep the disciples there for twelve years and teach them the education.

They would make all the disciples live an ashram life so that all disciples are treated equally. They would teach them properly, and send them back after completing their education. In this Kali Yuga, if one wishes to learn, such ashrams no longer exist. More importantly, there are hardly any people left who teach spiritual education.

Therefore, let us know how the behaviour of those who wish to learn about education about the soul, that is, education about Brahma (Brahma Vidya), should be like when they are with a guru, and how they should behave.

The elders taught:

**“Gurur Brahma, Gurur Vishnu, Gurur Devo Maheshwarah!
Guru Sakshat Parabrahma, Tasmai Shri Gurave Namah.”**

From this verse, we understand that the guru is the embodiment of Brahma, Vishnu, and Shiva. How? When the guru teaches wisdom to the disciple, he is in the form of Brahma. When he continuously nurtures and develops the disciple's wisdom

through his teachings, he is in the form of Vishnu. When he destroys the disciple's ignorance, he is in the form of Shiva. When these three forms are combined, they become the form of Parabrahma. That is, it is said that Parabrahma Himself comes in the form of the guru. Therefore, the guru should be respected.

While living a worldly life, people think that there is no need for a guru. Not only that, they think that it is enough to worship an idol, recite hymns, perform yajnas and yagas, and show devotion to God in that way. All these can give human beings the pleasures, not liberation.

To attain liberation—that is, to come out of sorrow permanently—one must necessarily study spiritual education, that is, education about the soul. For that, one must take refuge in a Sadhguru.

When one takes refuge in a Sadhguru, he teaches, “You are not the body; you are the soul. Not only you, everyone is soul. Bodies are different, but the soul is one. There is only one consciousness, and that itself is the soul.” The Parabrahma teaches this in the form of the guru.

Until then, people engage in various forms of worship and think that they are very great devotees. That is why, to remove this ignorance, the Parabrahma comes to us in the form of a Sadhguru.

Until Patriji came, everyone remained in such blind devotion. Patriji not only said that the Parabrahma present within everyone is the soul but also said, “You are that God; that is, you are the Soul.” Patriji explained this because people are ignorant,

and each person thinks, “I am a human being.”

Until a Sadhguru like Patriji came, no one knew that “I myself am divine.” But because of his continuous teachings, many people came to know, “I am the soul, that is, the Divine.”

Not only that, but through the guru who is the form of Vishnu, we will know about where I, the soul, came from? Where should I go? What is my goal?”

Not only that, it is because Patriji removed the ignorance of those who thought, “I am this body,” and gave the wisdom of “I am the soul,” Patriji became the embodiment of Lord Shiva.

That is why the guru is said to be the embodiment of the Parabrahma, who is a combination of all three forms. Let us know now how a disciple should be and behave when he is with the guru who has learnt so much and understands what truth is, who is travelling towards truth. How should one behave in order to become dear to the guru?

Most importantly, **“It is not enough for the disciple to like the guru; the disciple should live in such a way that the guru likes him.”** One should not remain in ego, thinking, “I am great; I am meditating; I am doing service.” This ego of “I” must be given up in the presence of the guru.

Yogis have compared the guru and the disciple to a weighing scale. A weighing scale has two pans hanging equally on both sides by strings. In the same way, it is said that the guru is on one side and the disciple is on the other, appearing equal. But while the guru weighs with wisdom, the disciple weighs with ignorance.

Later, through the teachings of wisdom by the guru , the disciple gradually removes his ignorance, attains wisdom, and eventually becomes like the guru.

Therefore, however much the disciple knows, in the presence of the guru he should remain as though he knows nothing. Not only that, if there is even the slightest sorrow within him, the disciple should know, “There is still ignorance within me.” He should become zero before the guru, understanding, “I have come to the guru in order to remove that sorrow.” That means they should know that they should remain like a blank paper. Then only the words and wisdom of guru will be easily understood by them.

Sathya Sai Baba used to say, “You cannot write letters clearly in a newspaper, but when you write on a white paper, the letters appear clearly. Therefore, it is said that your mind should not be like a newspaper; it should be like a blank white paper.”

Therefore, the disciple should know that if one remains like a blank white paper in the presence of the guru, not only will they understand everything that the guru says, but it will also go deep within, into the heart.

Teachers who teach worldly matters may tell people to perform idol worship, that is, puja. But a Sadhguru does not teach idol worship; he teaches worship of Truth, that is, worship of the Soul, which means meditation. Why? Because a Sadhguru lives in truth and teaches only truth.

This entire creation has been created by God. The five elements, rocks, metals, trees, animals, and human beings, are all parts of this creation. Not only that, the guru teaches that the

Creator Himself is present in everything and is directing everything. The guru comes only to show the way to reach that Parabrahma. On this earth, only a Sadhguru can teach about the Divine.

No one else—whether parents, relatives, a wife, or a husband—can explain about God or the path to reach God. Only a Sadhguru can bring us closer to the Divine. How does such a sadhguru come into our lives? When one yearns intensely for the Parabrahma, a Sadhguru enters their life.

When Mirabai yearned for Lord Krishna, a guru named Ravidas came to teach her wisdom. He was a great, wise person. He taught Mirabai about how one should worship in order to reach Lord Krishna.

Only when devotion deepens does one enter into meditation. Then the guru teaches, “The God you are searching for is not outside; He is within your body. When one turns inward, that God can be attained.”

Therefore, since the guru is the one who shows the Divine, the disciple can receive that knowledge only if he learns how to behave and how to be in the presence of the guru. Gurus do not say everything with their mouths; the disciple himself must know how he should be. Therefore, the disciple should learn to have 1. love, 2. right conduct, 3. humility, 4. trust, and 5. faith towards the guru.

1. Love

First, the disciple should have love for the guru. More than for property and possessions, parents, wife and children, relatives, caste, religion, or country, they should show love towards

the guru. Why? Because none of them can show them the Divine. Only the guru can show the path to reach the Divine and can reveal the Divine. Therefore, one should be able to show greater love towards the guru than towards anyone else.

Then his words, his teachings, and his wisdom will be received. In this world, an ignorant person has a great deal of sorrow. The reason is that he considers what is not truth to be truth. When he holds on to what is not truth, how can there be happiness in his life? There will always be sorrow. The path that removes that sorrow is wisdom, and it is the guru who gives that wisdom. Therefore, one should have love for the guru.

2. Right Conduct

Right conduct means the disciple should not think, “The guru will not know unless I tell him.” One should not speak falsehood; one should speak the truth. The disciple should not speak to the guru about other people, people outside, people he does not like, or anyone else. In the presence of the guru, the disciple should not look down upon anyone. One should be very careful; that is the disciple should know, “The Divine Himself has come and is standing before me. There is nothing that He does not know.” A Sadhguru possesses immense power. Therefore, the disciple should not speak useless words, should not engage in pointless conversations, should not say unnecessary things, or complain about others in the presence of the guru. One should know that the guru knows everything. One should speak only what is necessary; otherwise, remain silent.

Not only that, when the guru is speaking, the disciple

should listen. Just because the guru has become close to the disciple, he shouldn't talk unnecessarily. Another point is this: if the disciple keeps talking about others, the guru will think that the lessons he has taught have still not been understood by the disciple. The guru thinks, "Even after being taught that the same soul is present in everyone, why is he still talking like this?" That means the guru grasps that the lesson he taught is not understood by the disciple.

That is why Patriji says, **"Your words must be useful either to you or to others; not a single useless word should be spoken."** He also says, **"No comment, no judgement."** There is profound meaning in this message. Therefore, in the presence of the guru, the disciple should speak very carefully and with awareness. He should answer only to what the guru asks. This is how a disciple should behave.

3. Humility

The disciple should be extremely humble in the presence of the guru. Just as a guard remains before a king, and a servant remains before a master, the disciple should be very humble before the guru. Only when the disciple remains with such humility wisdom arises within him.

That is why the Upanishads also say, "An egoistic person cannot attain soul-knowledge." A disciple should not hold his head high and think, "I already know this." If something comes from the mouth of the guru, the disciple should know that the guru is saying it because someone needs that teaching.

A disciple looks only from his point of view, but the guru teaches because the people who are present there need that

knowledge. The disciple thinks only about himself, but the guru wants everyone to be well and everyone to learn. That is why the guru may repeat the same teaching again and again. One should understand that someone there has still not grasped it, and the guru is trying to make them understand.

Some disciples are able to grasp things well, while some cannot grasp quickly. Some may think, “Is this not an old concept?” But that means there is ego within you. If nature makes the guru repeat those words again, one should know that some people have not understood them.

Not only that, sometimes when someone shares even a small point or a small experience, the guru may ask everyone to applaud and may praise that person. At that time, seniors may think, “Does something so small deserve applause? I already know those things, and I have had an even greater experience. What is so great about this?”

But there is certainly a reason why the guru makes everyone applaud for even such a small thing. Let us look at an example. Look, even when a little child who has just begun learning to walk takes unsteady steps, everyone claps and encourages the child. It is not because the child has done something extraordinarily great, but for that child, it is indeed as though he has learnt a great skill.

The child thinks, “What is this? I am running, but no one is clapping for me”. If anyone thinks, “Should they clap for something so small?!” Then they must be considered foolish. Why? Because for that child’s level, it is a very great achievement.

Likewise, for someone who has newly entered this path of meditation, even small experiences or learning a little is something great. That is why gurus encourage them in that way. But the disciples do not understand this.

Therefore, no one can understand what and when a Sadhguru may do. So the disciple should not think about the guru's actions or words. He should try to understand everything that the guru does. Not only that, though the disciples may not understand, everything that the guru says has some meaning and a reason.

When the disciple listens to something for the first time, it becomes listening (shravana). When he listens to it for the second time, it becomes a revision (manana). Even then, the disciple is not going deep into the subject, and that is the reason why the guru is repeating the subject. Therefore, he should remain humble, understanding that the guru keeps teaching until it goes deep within. He should not allow the mind to move elsewhere because of ego. Since the guru knows everything that the disciple does, the disciple should make his mind steady. Only when the disciple's attention remains steady on the guru with no distractions, will the guru's words, which are like priceless jewels, go deep within the disciple.

The disciple should have trust in the practice and teachings given by the Sadhguru. While following that practice, he should not believe in the incorrect practices taught by others. One should listen to whatever the sadhguru says with the trust that it is the Parabrahma who is speaking. If the disciple ignores when the Sadhguru says, "One should practice 'Observation of the breath meditation'", and listens to what other people say, it is the disciple

who will be at loss.

Why? Because the Sadhguru always speaks from experiential wisdom. Therefore, every disciple should first make sure that the one in whom he has taken refuge is a Sadhguru and should understand the qualities of a Sadhguru. Even if a disciple trusts such a Sadhguru blindly, he will not be at loss.

Not only that, if the disciple studies “Observation of the breath meditation” deeply, he will understand how great it is. Moreover, when the guru says, “You are God,” the disciple should believe that it is true and think, “How can I become divine? How can I gain the wisdom required to become divine? What practice should I follow?” Instead, if he gets disappointed thinking, “How can I be God? I do not have any magical powers. How can I become God? If I am God, why do I have all these difficulties?” Then he cannot become divine even after taking many births.

But every living being who is born, comes to this earth only to become divine. This is what the Sadhguru teaches. A disciple born as a living being comes to this earth again and again, gains experiences, learns lessons, and continues to take birth until he realises that he himself is Divine. Therefore, one should have trust in the words of the Sadhguru. One should trust that, “The guru’s word is Vedic truth for me.” Only then can the disciple become divine and come out of sorrow permanently.

5. Faith

The disciple should have faith in the words of the guru because such great beings do not speak false. They always speak only truth and only words filled with wisdom.

Everyone knows about Shabari. How did she come to be called Shabari? She practiced the sixfold virtues, beginning with Sama and Dama, with devotion. These sixfold virtues are: 1. Control over the mind (samam) , 2. Control over all the sense organs (dhamam), 3. Tolerance (titiksha), 4. Withdrawal from sexual desires (uparati), 5. Sincerity (shraddha), 6. Acting moderately in all situations and circumstances (samadhana). It is said that she practised all six with devotion, and that is why she came to be called Shabari.

Shabari's guru was Matanga Maharshi. Shabari was a maid in Matanga Maharshi ashram.

But through the association of a guru, because of the disciples and sages who came there, and the conversations they had about Parabrahma, she developed intense devotion towards the Almighty. Because of that devotion, she wished to have the vision of the Almighty. Then Shabari asked Matanga Maharshi, "Gurudeva, you are educated, you practice meditation, and you conduct spiritual discussions. But I am just a maid. Will I be able to have the vision of Parabrahma?"

Then Matanga Maharshi replied, "We practice only for a little while, but you have no other thought except contemplation about Parabrahma. That means you are always in meditation. Parabrahma will certainly come to you in the form of Lord Sri Ram." Shabari had faith in the words of her guru, waited for Lord Sri Ram, and finally attained the vision of Parabrahma.

All of us too believed that whatever Patriji said was for the upliftment of my soul, that this meditation is the path to remove

my sorrow, and that the guru taught me “Observation of the breath meditation” so that I may attain wisdom. It is because we had such faith in Patriji, we practiced with such intensity and dedication. Not only that, I also grew greatly in wisdom.

Therefore, the disciple should have faith in the words of the guru. Not only that, because the guru teaches what is permanent and what is impermanent, the disciple develops discernment between the permanent and the impermanent. Then the disciple learns if one has to hold on to the soul, or hold on to an idol, or hold on to the world, or hold on to the Parabrahma. Not only that, he also learns the following: What work should be done? How should it be done? When should it be done? How should one speak? What should one eat? How much should one eat? How should one practice meditation? How much meditation practice should one do? How should one develop wisdom?

Not only that, the disciple should focus on the words of the guru but not on the actions of the guru. Only then will the disciple continue to grow in wisdom. Some disciples think, “I have learnt a great deal. I am even teaching classes to many people. I have grown to the level of a guru.” They may even think that they know everything. But the disciple should know that if he grows by one step, the guru grows ten steps ahead.

Therefore, however much one learns from the guru, one should know that there will always be more to learn. Staying humble, one should continue learning many more things and keep trying to grow.

After learning and practicing all these things through the

guru, the disciple remains in bliss and continues his journey towards the Infinite. Not only that, through the guru, one comes to know about how do the beings exist in the infinite worlds. The reason is that the guru does not allow the disciple to descend into the lower worlds but leads him towards the infinite worlds. If a Sadhguru does not enter the disciple's life, the disciple will not only get trapped in sorrow but also continue in the cycle of birth again and death again (punarapi jananam - punarapi maranam).

Therefore, the disciple should have dedication, humility, respect, devotion, and gratitude towards the guru. Infinite wisdom will be received through the guru only when one remains in this way. No one in the outside world can teach such things. Even if they do teach something, they may be able to teach only about sin and virtue. But one should know that only a sadhguru can lead them to the Satyaloka.

Therefore, if any disciple wishes to grow spiritually, they should have this kind of behaviour towards the Sadhguru.

How Can a Human Being Become God?

Many people say, “The living being itself is God.” When it is said, “You are God,” that is, “I myself am God,” one may think, “How can I be God? I am a human being, am I not?”

That is why Shankaracharya explained the difference in power between the Living being or an individual soul and Parabrahma (Paramatma) through four metaphors. From these, we can know how much power exists within the soul which is in the living being, and how much power exists in the Parabrahma who pervades the entire creation and governs it.

1. “He compared the Parabrahma to the sun and the Living being to a firefly.”

Shankaracharya compared Parabrahma to the sun. Through its rays, the sun gives light to all living beings and to the entire creation and performs many beneficial acts for the world.

Because of the light it gives, all living beings are able to carry out their respective activities. Not only that, all living beings live on the grains, vegetables, and fruits produced by crops, plants, trees, and vegetation through the process of photosynthesis that takes place with sunlight. Such is the greatness of the sun.

Not only that, because of these sun rays, water in the oceans evaporate and returns again as rain, benefiting the living beings and all forms of life on this earth. Sun God does so much good for the world. That is why Parabrahma is compared to the sun.

A firefly gives only a small amount of light. That light is of no use to the world. Likewise, the Living being is useful only for the movements of its body and for the functioning of the senses; beyond that, it is of no use to the world.

That is why the Parabrahma is compared to the sun and the individual soul to a firefly. Thus, there is such a great difference between the Parabrahma and the Living being. Think about it: a firefly is very small, but how great is the sun? That is why Shankaracharya compared Parabrahma to the sun and the individual soul to a firefly.

2. “The Parabrahma is compared to a king, and an individual soul to a servant.”

A king rules all the people in his kingdom and protects the kingdom from enemies. But a servant must act in obedience to the king’s command. Likewise, the Parabrahma governs the entire creation, but the individual soul lives bounded by certain laws established by the Parabrahma.

If we observe here, the Parabrahma sustains the entire creation, that is, living beings, all forms of life, planets, stars, and various worlds with His life-force energy. He has established certain laws and principles and made living beings and all forms of life live in accordance with them.

Just as a servant works in obedience to the king’s command, the individual soul too must live according to the laws established by the Parabrahma. That is why Shankaracharya compared Parabrahma to a king and the individual soul to a servant.

3. “The Parabrahma is compared to the ocean, and an individual soul to a well.”

Water from the ocean turns into vapour and becomes rainfall. Many aquatic creatures and different kinds of living beings live in the depths of the ocean. Along with them, there are precious stones and pearls. Likewise, no matter how much water evaporates from the ocean, the ocean does not diminish even a little. Also, no matter how many rivers flow into the ocean, it does not overflow.

In the same way, no matter how much creation emerges from the Parabrahma, no matter how many living beings, worlds, and planets are created, the Parabrahma does not diminish. Even if countless beings merge into Him, He does not grow.

Likewise, the individual soul is compared to a well. A well is useful only to the people in the household. If it is not used for some time, the water becomes stagnant. That is why Parabrahma is compared to the ocean, and the individual soul is compared to a well.

Just as a well is useful only to the people in the house, the individual soul is useful only to his family. That is why it is said that an individual soul should not remain merely a individual soul, but it should grow into Parabrahma.

4. He said, "Parabrahma is like Mount Meru, while the Individual soul is like an atom."

Now, just think about the difference between Mount Meru and an atom! In a way, the difference is as vast as the difference between a fox and Nagaloka.

Mount Meru provides shelter to many things. Similarly,

Parabrahma not only provides shelter to countless beings in His creation but also provides everything they need for their existence. On the other hand, this individual soul which is like an atom, exists within the human body and is only able to give movement to that particular body.

Look at the Mount Meru, how many trees grow on it? How many living beings live on it? They have many benefits.

Similarly, the individual soul which is as tiny as an atom, is much smaller than the tip of a needle. This individual soul which is smaller than an atom, exists within bodies of living beings and is able to provide movement only to those beings.

Parabrahma is the One who runs the entire infinite creation! The individual soul only operates the bodies of individual living beings.

So, through this metaphor, Adi Shankaracharya explained how vast the difference is between Parabrahma and an individual soul.

The purpose of explaining all this is to help an individual soul, that is, a human being, avoid developing ego and to make them know their true state. Once a person gradually enters the path of Yoga, they begin to understand the truth and look at everything from that perspective. Therefore, if an individual soul wants to become God, they must have this philosophical vision. Then only they can become God.

So far, we have seen the difference between the individual soul and Parabrahma. But let us understand that the nature within both of them is the same.

Look, a spiritual seeker should know that “the nature of fire in the Sun and the nature of fire in a firefly are the same.” The nature of fire which is in the Sun is unlimited, while the nature of fire in a firefly is limited. But both contain the same nature of fire. When a person takes up meditation, attains spiritual knowledge, and looks at things with philosophical vision, they understand that the nature of fire present in both is the same.

Likewise, even if a king loses his kingdom, he is still an individual soul. If a servant loses his job, he is still an individual soul. In other words, we should understand that both the Parabrahma and an individual soul are divine; both are Parabramhas!

Also, since the individual soul has come from Parabrahma, we should develop the philosophical vision that “both are one.”

That is why these metaphors are given—to help an individual soul, that is, a human being, avoid developing ego due to an external vision. At the same time, Adi Shankaracharya explained how a spiritual seeker can develop this philosophical vision.

Similarly, the water in the ocean is water, and the water in a well is also water. Both contain the water element. When this philosophical vision develops, one understands that “the water element in both is the same.” Both are of the same nature. When we have a philosophical vision, we should see the nature present in both. Not, “Is one bigger or smaller?” Likewise, the nature of earth present in Mount Meru and the nature of earth present in an atom are the same. One may be huge and the other may be extremely tiny, but the nature present in both is the same.

Why do they say “Parabramha and the individual soul are one”? All these metaphors are given to explain that “the nature present in Parabrahma and the individual soul are the same.” Through these metaphors, we are being taught how a human being should develop philosophical vision.

First of all, one should not develop ego. That means the egoistic thought “I am God” should not arise. As we practice meditation and progress on the path of Yoga, we should know what that underlying nature is.

We should know that the nature of fire present in the Sun and in the firefly is the same; that the king and the servant are both individual souls; that the nature of water in the ocean and the well is the same; and that the nature of earth in Mount Meru and in an atom is the same.

In this way, Adi Shankaracharya taught how to look at the same thing externally—that is, how to see it when one has no spiritual knowledge—and how to look at it internally, with philosophical vision, after attaining spiritual knowledge.

In this way, the greatness of Parabrahma was explained by comparing Him with the ocean, the king, the mountain, and the Sun. Similarly, the individual soul was explained by comparing it with the firefly, the well, the servant, and the atom.

Therefore, as a Yogi continues practicing meditation, they should gradually change their way of seeing things and slowly should develop philosophical vision. It is not about asking whether the nature within them is big or small. What is needed is a philosophical vision.

Similarly, one should know what element plants are made up of, and what elements are present in land animals, aquatic animals, birds, other animals, and human beings. Therefore, if a spiritual seeker wants to develop their spiritual knowledge through meditation, they should not have only an external perspective; they should also develop philosophical vision. Then only they will be able to see the Parabrahma within.

Therefore, one should know that “A spiritual seeker cannot progress without philosophical vision.”

If one goes deeper, one should know that “Parabrahma has placed more of a particular element in some things He created for a specific purpose, and less in some other things.”

Why is the fire element present in the Sun? For the welfare of the world and to protect the world.

Likewise, why is there so much water in the ocean? The water from the ocean comes to the Earth in the form of rain, providing water for crops, plants, and trees, and helping satisfy the hunger and thirst of living beings. In this way, it protects everyone.

Similarly, there needs to be discipline and order on Earth, so some people become kings, not everyone cannot be a king. Likewise, there need to be people who work, and therefore there are servants. But when we look with philosophical vision, we know that “both are one.”

Similarly, when we look at Mount Meru and an atom, we can understand the nature within them and the powers they possess.

The Sun, the ocean, Mount Meru, and a king all do not

serve the same purpose. Each one gives to the world according to the amount and type of power it possesses. Similarly, if spiritual seekers can offer their spiritual knowledge, skills, and resources to the world, they too can reach the level of Parabrahma.

Therefore, an individual soul, that is, a human being, should not remain merely as an individual soul. Only by practicing right meditation and attaining true knowledge can a human being grow into Parabrahma.

Nothing happens if one does nothing and performs actions (karmas) while thinking, "I am God."

The Vedas say, "Aham Brahmasmi." The only way to know the meaning of this truth—"I am Brahma"—is meditation. In other words, philosophical vision arises only when the seeker's attention turns inward rather than being focused outwards. Only then will the thought, "I should give something to the world" arise. Only when one gives in this way, will they be eligible to receive everything from creation.

Whatever we may have discussed or however we may explain it, without meditation and spiritual knowledge, an individual soul remains as an individual soul and continues to live in duality. But when there is meditation practice and spiritual knowledge, the individual soul strives to become God and can live in non-duality like Parabrahma. The human being becomes God!

How Can One Attain Exceptional Wisdom?

Those who come into meditation receive certain benefits, and wishing that everyone should receive those benefits teaches meditation to everyone. But does everyone practice it? No, they do not.

Patriji taught meditation to many lakhs of people. Not only that, through his books and videos, he taught this truth to everyone.

But only some people practice it. Many are unable to practice it, some people do not even have the yearning to know this truth and dharma. Only a few have the understanding.

The main reason for this is lack of control over the senses, that is, the inability to control the mind.

Therefore, let us know what our behaviour should be like for us to grasp the truth and put Dharma into practice.

Mainly, the mind is of three kinds: 1. Impure mind. 2. Pure mind. 3. A completely pure mind.

Here, let us know how one behaves when the mind is impure, when the mind is pure, and when the mind is completely pure.

1.Impure Mind

First, let us know how people with an impure mind behave. Those who have an impure mind desire everything they see. They do not consider whether those things are necessary or not. Likewise, they do not think about whether they have the means to buy them or not. Not only that, they listen to useless talk, speak useless

words, eat things that are not useful, and have an interest in pleasures beyond their means.

Thus, an impure mind keeps doing things that should not be done. The impure mind looks at what is bad, speaks bad, listens to bad, and thinks bad.

In this way, an impure mind brings human beings into difficulties. Such people use the hands that should serve others to hit them and to cut off their hands and legs. Likewise, they use the legs that should take them to good places to go to places such as brothels and liquor shops.

Those whose minds are impure say that God is great and perform ritual worship (pujas), but they continue to commit wrong actions. They do not stop lying, and they do not stop criticising others.

Why does the mind become impure? It becomes impure by eating what should not be eaten and by doing what should not be done. Such people cannot understand meditation, Dharma, or Truth.

Many thousands of people come to Patriji's meditation yajna. Among them, some come just to see, while some come for meditation practice. But those who come only to see are unable to meditate because of their impure minds, and they are unable to receive the wisdom that is taught.

When the mind is impure, the senses do not have the ability to receive what is good. Therefore, such people perform sinful actions and cannot enter this path of meditation. With an impure mind, the thinking mind (chitta) does not become peaceful. If the thinking mind is not peaceful, meditation is not possible. The mind

must be purified for the thinking mind to remain peaceful.

That is why people such as Ashtavakra and Buddha said, “Attachment to sense objects should be reduced.” That is, worldly matters should be regarded as poison. The reason is they are a great obstacle on the path of meditation. Not only that, they also make the senses impure.

Therefore, for the mind to become pure, one should intensely practice meditation and follow a sattvic vegetarian diet.

2. Pure Mind

Those who purify the mind through meditation know what sin is and what virtue is. Therefore, they do not commit sin; they perform only virtue.

When the mind attains purity in this way, they continue performing virtuous actions, that is, good deeds. When the mind becomes pure, they enter into an undivided devotion with the understanding, “Everything is God; everything is Him.” When they enter such undivided devotion, they perform all virtuous actions as desireless actions (nishkama karmas) and enter Karma Yoga. When they enter Karma Yoga by renouncing the fruits of action, all virtuous actions become Karma Yoga. Finally, they become yajna karmas and righteous actions. Then they come into meditation.

In the beginning, Mr Raghava Rao had intense devotion towards Lord Venkateswara. Whatever he did, he did while saying, “Balaji”. He performed acts of charity. The result of those charitable acts was that he found a Sadhguru, Patriji. Through him, he found Truth and Dharma.

Through a pure mind, they will improve themselves and then work for the welfare of everyone like them. In this way, through

a guru, they don't learn merely to say, "Sarve Jana Sukhino Bhavantu", but to put it into practice.

3.. Completely Pure Mind

Through intense meditation practice, when the mind enters a state of complete purity, that is, exceptional purity, the inner enemies come under control.

The reason is that, as soon as one goes to a Sadhguru, the very first thing he says is, "You are not merely a living being; you are Divine." Later, he says, "Not only you; all living beings in creation are Divine."

Thus, the guru first teaches, "Aham Brahmasmi." Then he says, "Tat Tvam Asi." After that, he says, "Sarvam Khalvidam Brahma," meaning that this entire creation is pervaded by Brahma. In this way, when one enters complete purity, exceptional wisdom arises.

When one enters complete purity, one knows that there is nothing called "I"; all that exists is God. Not only that, but one also knows, "To whom am I giving? Where am I receiving it from?"

In this creation, one knows, "I am the soul, and I have come here wearing this cloth called 'body.'" In other words, it is not enough to simply live peacefully and attain spiritual knowledge. By living righteously, they will also know about why everyone came into this creation.

One knows about what the meaning of a human birth is? What is the ultimate purpose of life? They will know that to attain that ultimate purpose, to reach the destination, and to reach the goal, what is needed is meditation practice.

Therefore, by taking refuge in a guru like Patriji, learning

meditation, and practising it intensely, when one enters complete purity, one realises, “I am the Soul.”

In complete purity, there are no desires. The reason for that is each person receives whatever they need through nature as per their eligibility.

Thus, when one enters complete purity, one realises, “There is nothing I need to desire. What was meant to come to me has come. I have everything I need.” Then the one who came as a living being grows into the Divine. In this way, as wisdom develops, one enters the nature of “I myself am divine, I myself am God.”

Not only that, but the greater the complete purity, the greater the growth of wisdom, and one attains soul-experience.

Look, Shankaracharya attained soul-experience at the age of 14 that is, he attained soul-realisation. This means that he developed his wisdom from childhood itself. Vivekananda attained the vision of the Soul at the age of 28. Buddha attained the vision of the Soul at the age of 40.

How does a person who has attained such exceptional wisdom live? He lives like Shankaracharya, Vivekananda, and Buddha. That means they keep working for the welfare of the world. Day and night, they strive only for the world. Patriji also strove in the same way. Like him, if the desire to share wisdom with others arises within us, it means one is in a state of complete purity. The desire should not merely be, “I should develop,” but, “Everyone should develop along with me.”

That is why, when we take such ones as examples, there are many opportunities for us to grow. If there is anything bad within us, we remove it and develop what is good. Only when we grow in this way does wisdom develop.

Some Dharmas that a Human Being Should Put into Practice!

Every day, we are learning many things related to wisdom. Even though we have been learning for so many days, if there is still more to know, it means that this wisdom is infinite. From this, we can also understand that as souls, a single birth is not enough for us to learn this wisdom; it may take many births.

But if there is sincerity and willpower, what would otherwise take a hundred births to learn can be learnt in far fewer births. If a person remains in the soul state rather than the mental state, yearning to gain wisdom develops.

The people who are attending our Zoom sessions are making the effort to wake up early in the morning, join Zoom, and attain wisdom. We should know that they have all grown to the soul state. We can certainly say that they are striving for the upliftment of the soul, the advancement of the soul, and liberation. It is not merely me saying that all of them have yearning, but they are beautifully demonstrating it by putting it into practice. The opportunity to know wisdom so deeply and so profoundly is available through this Zoom. If the Zoom sessions are being conducted for so many years, one can understand how many new things they have been learning about soul knowledge.

Only when we study the wisdom given by all those rishis through the Upanishads and the shastras and are able to share that wisdom with others can we repay that “Rishi debt”.

Today, we have accepted this as the truth. That is why we

no longer feel like reading books which are at body and mind level. We are interested only in books that teach about the soul-knowledge.

All the concepts we teach about are centred on soul-knowledge and on how we can take the soul to a higher state.

That means, although our true nature is the soul, because of the influence of the mind, we are unable to live as divine beings. When we know all these things, we give less importance to the mind and greater importance to the soul.

Now, if we are teaching a class, we should feel that nature has given us an opportunity. In the beginning, when Mr Raghava Rao asked me to teach, I thought, “What do I teach? What do I know?” Before that, I had recited Vishnu Sahasranama, Lalita Sahasranama, and other such prayers. But since I did not know Sanskrit, I could not explain the meanings of the words in them, and I used to think that perhaps I would not be able to teach.

But when Patriji and Mr Raghava Rao said, “You can teach,” I would underestimate myself, thinking, “I do not know anything. What do I know?” But while doing meditation, I felt, “Only if I try teaching will I know whether I can do it or not.” So I began teaching. Then I thought, “If a guru has said this, there must be some greatness within me; otherwise, why would he say it?”

Why? However great one’s husband may be, the mind does not readily accept it. But gradually, I began to understand the greatness of Mr Raghava Rao. In that way, I started by sharing small things that I knew and gradually became accustomed to

teaching. As I read books, listened to what Patriji taught, and shared those teachings, people began saying, “It is good.” This developed my interest in teaching more and more. Not only that, but my determination to learn more and to teach developed.

At first, I thought, “Only if I learn first will I be able to teach meditation more intensely.” I used to read books and make use of every opportunity I received. It is then that I understood how much importance Patriji gives to reading spiritual books.

If there had been no reading of the spiritual books (Swadhyaya), today all of us would have remained as though we knew nothing and had learnt nothing. Though we are souls, we would have lived merely like human beings, that is, like living beings.

When we purify the mind, we move from sattvic to pure sattvic. Then dedication towards practice and yearning for wisdom arise. At that stage, we, who are souls, grow into Parabrahmas. That means we acquire those qualities and bring changes in our behaviour. Not only that, while we, as Parabrahmas, are on this Earth, also understand the dharmas that we must practice.

Why? Because human birth has certain dharmas that no other living beings have. All the messages we discuss every day are dharmas that we ourselves must practice. So, how many of those dharmas are we actually practicing? We should also know how many more dharmas remain to be practiced. Because if we do not practice all of them, we will have to return to this earth again. Why? Because only human birth has the eligibility to attain wisdom.

That is why Shankaracharya said in the ‘Vivekachudamani,’ written by him, that attaining a human birth

itself is a great blessing.

Therefore, those who are born as human beings should practice Dharma completely. Let us know what should be practiced.

Mainly:

1. One should take refuge in Parabrahma.
2. One should know Vedic wisdom.
3. Yajna means one must perform the actions that bring welfare to the world.
4. Soul-related actions mean one must perform liberated actions.

These four should always be practiced. People who live only a worldly life, that is, those who do not know about spirituality, do not know about these things.

Since we have entered the spiritual path, we are gradually learning about them and trying to practice what is necessary.

In the spiritual path, first one must take refuge in Parabrahma.

1. One should take refuge in Parabrahma

The Parabrahma is none other than the Creator who created this entire creation. He is also called the Parabrahma, Universal Soul, Root Soul, and God. Patriji said in 9 gems of wisdom (Jnana Navaratnalu), “The soul is the Parabrahma.”

This entire creation is being governed by the Parabrahma. Living beings, all forms of life, rivers, mountains, and valleys—all these were created by the Parabrahma.

Here, ‘Para’ means invisible, and ‘Brahma’ means the greatest of all. Therefore, there is no one greater than Brahma.

The first teaching given by gurus on this spiritual path is that this entire creation is being governed by the conscious power of Parabrahma.

Not only that, but one should know that the Parabrahma is the one who gives power even to all the deities worshipped by everyone, including the three crore deities. Therefore, those who meditate by practicing ‘Observation of the breath meditation’ can receive the power of the Parabrahma.

But if one worships deities instead of Parabrahma, only worldly pleasures are attained. The Sadhgurus say that if one worships the Parabrahma, that is, meditates upon the Parabrahma, liberation itself is attained.

That is why those who know the greatness of Brahma, do not give importance to the things of this world. Instead, they give importance to Parabrahma who gives power to this world. But this can be done only by those who have entered the spiritual path. That is why everyone is told to know the Parabrahma.

Look, your work in the collector’s office will not be done if you approach the peon; it will get done only when you approach the collector. Likewise, instead of taking refuge in the deities, one should take refuge in the Parabrahma; that is, meditate upon the Parabrahma. This is the first dharma that human beings should know.

2. One should know Vedic wisdom:

‘Vedic wisdom’ means ‘true wisdom’, that is, ‘soul-knowledge’. Here, ‘truth’ means that which is eternal, permanent, always existing, and unchanging. Only that which possesses all

these qualities is truth. In this creation, only the Parabrahma possesses such qualities. Therefore, the Parabrahma alone is Truth because He was not created, He has no end, and He is eternal and unchanging. Such is the greatness of the Parabrahma.

All these matters are given in the Vedas and also in the Upanishads, which are the essence of the Vedas. That is why they are said to be studied.

Look, in Krita Yuga and Treta Yuga, Sadhgurus and rishis used to teach all this wisdom to their disciples. Vyasa Bhagavan gave all these teachings in a written form as the Vedas and Upanishads.

Through the Vedas and Upanishads, all the rishis taught the hidden secrets present in creation, that is, what exists in creation and how those things can be attained. Not only that, they also explained that the human body is a reflection of this creation.

All these were written and preserved in the Vedas and Upanishads. One does not understand this creation if they do not read and know all of them.

The essence of the four Vedas is also present in the books of Patrij. Now, Mr Raghava Rao is also making great efforts to present this wisdom through his books. Sometimes, he goes to sleep and wakes up in the middle of the night. When I ask, “Why?” he says, “There is a correction.” If I say, “You can do it tomorrow!” he says, “No, it has to be done now.” He has such a deep commitment; it is not possible for everyone.

I have been with him for more than 50 years, but I am still unable to reach his level. The reason is that his soul is of that kind.

That is why, if one wants to learn true wisdom, one is told to study the Vedas.

Only then will this Vedic wisdom be understood by everyone. Learning this Vedic wisdom is another dharma of human beings.

3.Yajna means one must perform the actions that bring welfare to the world

An action performed collectively by several people for the welfare of the world is called a yajna. Among all yajnas, the greatest is the ‘Meditation Yajna.’

The reason is that meditation brings a great transformation in those who practice it. It changes their minds for the better. As a result, they serve everyone, perform actions that benefit everyone, try to share meditation and wisdom with everyone, and bring transformation in others. In this way, they not only transform themselves but also try to bring transformation in everyone. Therefore, the Meditation Yajna is the greatest yajna performed in the world.

Why are the people who are coming to us doing all these? They are doing all these because they want everyone in the world to know about this wisdom. They are not only posting videos related to this wisdom on YouTube, WhatsApp, Facebook, and Instagram but are also posting short videos.

They present the essence of a message briefly in the form of a short message. All this is being done to make everyone wise.

They are doing all this selflessly, without the ego of “I am doing this”, without the desire to gain recognition, and with the

intention of helping others. In this way, everyone is doing it like a yajna.

There is no greater yajna than selflessly giving whatever you have received to the world.

Thus, striving selflessly for the welfare of the world, that is, performing yajnas, is one of the dharmas of human beings.

4. One should perform soul actions, that is, liberated actions.

The actions performed by human beings are of three kinds:

1. Sinful actions 2. Virtuous actions 3. Soul actions, that is, liberated actions.

If one performs sinful actions, they will suffer. If one performs virtuous actions, they will enjoy pleasures, but one is born again. However, if one performs liberated actions, that is, soul actions, liberation is attained, and there are no further births.

Therefore, services related to meditation that benefit the soul are considered liberated actions.

That means practicing meditation, teaching meditation, organising programmes related to meditation, supporting such programmes, and helping such programmes financially or through one's physical effort all these come under liberated actions. But all these actions must be performed as desireless actions, without expecting any result.

That is why the Bhagavad Gita says, "you only have the right to perform actions, but you do not have the right to expect the fruits of those actions."

Therefore, those who selflessly perform soul actions attain liberation. Hence, one should know that soul actions are also one

of the dharmas of human beings.

Therefore, among the Dharmas that a human being should practice, these four are the most important. The reason is that these four Dharmas lead human beings to liberation, that is, freedom from further birth.

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 and soul. In this state, the universal life force (cosmic energy) flows abundantly into the body, cleansing the energy body. This energy heals all ailments (illnesses), and as the energy body is purified, our karmas will dissolve.

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

Types of Ignorant People

Wisdom is extremely valuable. In this world, people who possess wisdom are regarded as very great and are respected as divine beings.

But those who remain in ignorance do not know the value of this wisdom. They consider money, positions, and degrees to be great. But all these are temporary, whereas wisdom is permanent. That is because, no matter how many births one may take, wisdom alone comes along.

A wise person studies with humility under a guru, comes to know who he is, knows that this entire creation is pervaded by Parabrahma, and always remains in a state of bliss.

Therefore, if we know what an ignorant person is like and why he remains in ignorance, we can try to free ourselves from it. Ignorant people are of three types:

1. Ignorant person, 2. A meditator who is insincere and 3. A doubtful person. All of them are in ignorance.

1. Ignorant Person:

An ignorant person does not know any Vedic scriptures or Dharma Shastras, nor does he try to know them. He does not know who God is or who he himself is. He does not know the goal of life or the destination he has to reach. He cannot enter spirituality and cannot gain wisdom. Even if a Sadhguru comes across such a person, he cannot recognise him. An ignorant person means the one who is in ignorance and is caught in the cycle of birth and death.

2. A meditator who is insincere:

Such people do not have trust in the guru. They may read the scriptures, but they do not like to practice what the Sadhguru teaches or to meditate. They continue practicing idol worship and eating meat which causes harm to living beings.

They think, “I know everything.” They cannot know Truth and cannot practice meditation.

Even though the Upanishads say that the soul itself is God and that the soul is supreme, they do not read them. Even if someone teaches, they do not know and remain in ignorance. That is why meditators lacking sincerity cannot show dedication towards meditation. They say that they love God, but they do not give up ritual worship. They do not have trust or faith in a Sadhguru.

3. Doubtful Persons:

Such people have doubts about the scriptures and everything. They will read and listen, but they remain doubtful about whether they can attain it or not.

Even if they come into meditation, they do not trust the guru and do not follow what he says. They keep wondering, “What if I stop worshipping? What if something inauspicious happens in the house?”

They do not have proper understanding. Tendencies (Interests) and Impressions (Habits) from previous births do not allow them to grow. They perform worship and also do meditation. That means they travel with one foot in each of two boats.

Likewise, even if the Sadhguru says that meditation alone is the true way to worship God, doubtful persons do not understand

it. They even doubt the guru.

Even after reading and listening, they remain doubtful about everything. A doubtful person cannot fulfil his duty.

In earlier days, people cooked on wood-burning stoves. Now they cook on gas stoves. In the past, there were no mobile phones, but today everyone has one in their hand. They accept all these changes, but when it comes to changes on the spiritual path, they become doubtful.

The doubts of such people will not disappear unless they study deeply about the soul and the Parabrahma. Whatever the case may be, if one does not remain steady when they are with guru, one cannot learn anything. Only by coming out of this doubtful state can ignorance disappear.

An ignorant person remains in ignorance because he does not know. If he comes to know, he will certainly become a wise person. Likewise, if a meditator lacking sincerity takes refuge in a guru and does meditation, he will gain wisdom. A doubtful person too will gain wisdom when he puts whatever the guru teaches into practice.

To know whether rice is cooked, there is no need to examine all of it, it is enough to take a single grain. Likewise, if one participates at least once in the Bhimavaram Soul-Knowledge camp, anyone can understand everything.

Look, a bamboo stick has value according to its length; a sugarcane stalk has value according to its thickness because it yields more juice, and milk has value according to the butter that can be obtained from it. Likewise, a human being has value according to

the wisdom he possesses. One should know that, in creation, each thing has value according to a particular quality it possesses.

Human beings think that money, positions, and status are great, but all these are temporary. How can things that are temporary and impermanent be great? One should know that only wisdom that is eternal is great and valuable.

That is why everyone respects a wise person. Even though Vivekananda, Ramakrishna Paramahansa, and Ramana Bhagavan had no money or wealth, people recognise them as great, respect them, and follow their teachings.

Therefore, it is wisdom alone that gives a human being splendour and brings fame and honour. Wise people have the nature of love and they live with love. They have interest in truth, speak only truth, and live in truth.

Therefore, know the greatness of Wisdom, do not remain in ignorance, try to become wise. Mahatmas say, **“Being born in ignorance is not wrong. Dying as an ignorant person is a mistake.”** Therefore, remove ignorance and practice ‘Observation of the breath meditation.’

To watch Tatavarthy's zoom sessions:

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

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

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

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

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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.

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

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

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

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

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

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

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

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Dattatreya chose 24 gurus from nature. By learning from those gurus, he became a treasure-house of spiritual knowledge.

King Yadu saw him and asked, “Swami, you appear to be the very embodiment of bliss and a treasure house of spiritual knowledge. How did you attain such bliss and knowledge? You do not appear to have a family life, a wife, or children. Even then, how is it that you appear to be such an embodiment of bliss?”

Then Dattatreya said, “I learnt not only from elders and yogis but also from many things in nature.” Therefore, to become like Dattatreya, one should choose many things in nature as gurus and learn a great deal of spiritual knowledge from them.

Rs.80/-

-Brahmavidvaristha Tatavarthy Rajyalakshmi

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