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[Eight] Select talks from Amrutlaya <http://www.sadguru.com/profile.html>

Shri Sadguru Siddharameshwar Maharaj

Shri Samartha Siddharameshwar Maharaj is one of the greatest unknown saints of the age. He was born in the month of August 1888 A.D. in a small village called "Pathri" in the district Sholapur of India.

On the sixth day of his birth, his grandmother had a dream in which great Saint Siddheshwar appeared before her and told her that the boy who is born, is his incarnation and asked her to name him Siddheshwar. He also said that one day the boy will become a great Saint. And hence his name was kept Siddharamappa. Later on he was known as "Siddharameshwar Maharaj."

Even in his childhood he was very much sharp, active and had the capacity to imbibe things very quickly. He did not study much at the school level but he was very intelligent, clever and smart in all his behaviour. He was always very straight forward and spoke with a thoughtful idea. He retorted his answers to every question with full meaning. At the age of 16, even though he was premature to work, he took up a job of an accountant (Munim) in a Marwadi firm at Bijapur. He did his work with earnestness and with (a Munim) and settled down in Bijapur. Here he met his Master Shri Bhausahab Maharaj, who has built a monastery (Math) in the small village called Inchgiri in Karnataka State of India which started in the year 1885.

Shri Bhausahab Maharaj, understanding the mental capacity and lifestyle of the people then, started teaching "Meditation" to his disciples at this monastery. The main aim or goal of teaching meditation was to attain Final Reality. This method is known as Pipilika Marg or the ant's way in Hindu Mythology, it is a slow process of attaining Final Reality.

Shri Siddharameshwar Maharaj, after passing away of his Master Bhausahab Maharaj in the year 1914, was meditating on the teachings of his Master. In 1918, he renounced the world and joined his four brother disciples to popularise his Master's teachings. In the year 1920 when he was on the tour of popularising his Master's teachings, he got the idea, that one should go beyond meditation because meditation is an initial stage to attain Final Reality. Brother disciples disagreed with Shri Siddharameshwar Maharaj, saying that their Master Shri Bhausahab Maharaj has not told them so. He agreed with them, but reiterated, "Okay! Can one not go beyond that?" He decided to set on that arduous path on his own and left them and returned to Bijapur at his home. He started his meditation in Bijapur on the raised platform like a minaret (upli buruj) sitting over an old gun and he meditated for nine months without a break. Since his Master had taught him only meditation there was no alternative for him to find out the way to attain the Final Reality without meditation. His efforts were finally rewarded and his Master blessed him. He then explained that one can achieve the Final Reality via Vihangam Marg (the bird's way) that is by thinking Ignorance has come by hearing over generations. Only by hearing and practising from the teachings of the Master and thinking over it, just like the bird flies from one tree to another, one can attain Final Reality very fast. This is the shortest way to achieve the Final Reality. In both the way one has to reach the Final Reality by going into "Laya" i.e. absorbing self. Ignorance has come through thoughts and if the thoughts are absorbed in reality, one can go to the ultimate reality by thinking only. He made the ceaseless efforts to achieve this Final Reality. He said "I will attain the Final Reality even at the cost of my life." By the grace of Master Bhausahab Maharaj he attained the goal of Final Reality. He then started preaching his disciples to attain Final Reality via Vihangam Marg (the bird's way i.e. by thinking). First he gave the Knowledge of Final Reality to his disciples and then asked them to renounce and then told them to renounce even the act of renunciation. Finally he gave the knowledge of Vignana -- the Thoughtless Reality.

He preached in a very simple, lucid and sane language, by giving examples from daily life. He was of the opinion that Parmarth -- understanding of Final Reality should be taught in a very simple language without using high sounding or bombastic words, to make the people understand the Ultimate Reality. This he did from year 1925 to 1936. Finally he passed away on 9th November, 1936, in Bombay, giving full understanding of the Final Reality to his disciples.

That is why this book is the Master Key to Final Realisation. This book explains only one of the ways to attain Final Reality. That is, the knowledge, that you are apart from the four bodies and

that there remains the Ego of knowledge which should be dissolved in Final Reality that is called "Laya" (Absorbtion).

Shri Dattatray Dharmayya Poredi has expanded one of the lecture of Sri Siddharameshwar Maharaj known as "Master Key of Self Realisation." ("Atmagyanachi Gurukilly"). He was one of the able disciples of Shri Siddharameshwar Maharaj living in Solapur (city in the state of Maharashtra in India) and has also written many poems on Vignana (Final Reality) taught by Shri Sadguru Siddharameshwar Maharaj.

The Master Key to Self-Realisation, which is written in Marathi, is translated into English by Dr. Mrs. Damayanti Dungaji. She is a disciple of Shri. Sadguru Nisargadatta Maharaj, who was the disciple of Shri Sadguru Siddharameshwar Maharaj.

Shri Siddharameshwar Maharaj preached step by step in a very simple language how to attain Final Reality during the years 1925 to 1936. These teachings of his have been published in Marathi as "Amrut Laya." These Lectures also will be translated in English and will be published for the benefit of those who do not understand Marathi.



Talk 1

From Amrutlaya

``When the objective knowledge comes to an end, the Seer does not survive as a Seer. At that moment, the pride of the `I' (ego) just melts away". [Dasbodh, Chapter 6, Section 10.]

As long as objects are taken to truly exist, until then only the seer remains. As the being is conceptual, so also is the seer. If you call this city `Bombay', it appears as Bombay; if you call it earth, it will appear as earth. It all depends upon the seer's concept. If you call an object a chair, it is a chair; if you call it wood, it is wood. If you call the all as Brahman, then the all is Brahman. If you call it the world, it is the world. All objects depend on the concept of the seer. But Brahman is beyond concept and no concept can conceive it.

There is a woman whom one man calls her his `wife', the other calls her `sister', the third one calls her `daughter'. Actually she is nothing but a lump of flesh and bones. Whatever

you say happens. All is conceptual and depends upon the concept of the seer. The world and the beings in it are conceptual. The `seer' who calls the manifestation as truth is the ego and that ego has to be eradicated. If the ego goes away, then only Brahman remains.

King Dhritarashtra of Mahabharata was blind. He gave birth to a hundred sons called Kauravas and had pride in them. The one who embraces the body as oneself is the blind Dhritarashtra. He is also the one who is called Ravana, a demon in the mythological book Ramayana. One should have a feeling that all the objects are untrue and Brahman alone exists. All objects are demons and because you give them the status of the demons, you are King Ravana. Ravana is not the rightful king. He is not the Lord. Because you consider the objects as being true, you become Ravana. You have to get rid of this Ravana `I'. The I does not exist. Getting rid of the `I' can be called a wishful death. In the Ramayana it is stated that Ravana was a great devotee of Lord Shiva and on the request of Ravana, Shiva gave him a boon of wishful death. Ravana rules over fourteen regencies, i.e., the fourteen senses: five each of knowledge and action, mind, intellect, consciousness and the ego. When God rules over the earth, the demons go to the lower regions, and when the demons rule over the earth, God goes away and performs penance. If the objects are taken to be true, it means that the demons are ruling and God is not there. There is no trace of Him. But when God becomes victorious (i.e. when the determination or the feeling comes that all these objects are untrue), then the demon `I' also disappears. When the ego is destroyed, then all is Brahman. One has to practice that the I and all objects are untrue. A realized person feels all is Brahman. The food, the wooden plank on which one sits while taking meals, for him or her the spouse and water are all expressions of Brahman. All is Brahman. Your subject of study should be as above. Then it will be God's kingdom. Brahman is not color, it is not yellow or black, it is not music, etc. The ghee (purified butter) which is liquid and the ghee which is solid are the same just as water and ice is the same. When the earth meets earth it is all consciousness. All that you see and perceive is nothing but the reality (Brahman). What you see is only the qualified consciousness just as you see that bangles or armlets are both made out of gold.

Stop insisting that good alone should happen to this body. You have become the gross body because only one body is the object of your concept. The servants and the attendants should be considered as God. There is no other Brahman with or without quality. All is Govinda (God). Because we categorize all objects, there is the ego (jeeva). You perceive the wife as wife, the daughter as daughter, the horse as horse or the dog as dog. They are all Brahman only. There is no need to change the form of the objects. Only the attitude of the seer must change. Brahma is the same even when it is in a state with attributes. You should see Brahma in whatever state He exists. Even the atoms and molecules of a chair are all Lord Krishna (Brahman). Once this attitude is taken, then he himself is Brahma. Even though one sleeps, awakens, or goes about, one has not slept, awakened, gone about or taken a meal. When all is Brahman who is eating and sleeping? The one who is without quality and the one who is speaking (i.e. with quality) are both God. Whether a king is sitting on the throne or hunting, he is always a king. The one who is walking and talking is the idol of consciousness. One is a devotee when one gives names to different objects as well as to him or herself and is a saint (sadhu) or Paramatman when one looks upon the creation as Parabrahman. To forget Paramatman

and eat food is just turning the food into faeces. The silkworms are better, as the silkworms made from their cocoons are used by priests while worshipping God. Those who eat faeces can digest faeces. The gods and demons are right here. The gods and the demons together churned the ocean of the world which produced nectar and wine. Lord Vishnu gave the nectar to the gods and the wine to the demons. To say "Vishnu did this" means the inner sense-consciousness did this. Both nectar and wine are right here. It is within our own hand to drink the nectar and to become immortal. One who "awakes" will achieve this. All is God. Let all be happy. If you practice this and take it to heart, then [the realization will be] all is Brahman. One has to water a plant until it gets its roots. Then it will grow by itself. You should persist in your practice until you achieve this.

Talk 2

From Amrutlaya

``When the objective knowledge ends, the seer does not survive as a seer. At that time the pride of `I' (ego) just melts away" [Dasabodh Chapter 6 Section 10].

An aspirant invariably faces the question "Shall we continue to run our household or shall we leave it altogether?" Whether one runs a household or leave it, it accounts to nothing. There is no use in wearing a Holi bail leaf (Tulsi) garland around the neck and yet have a rush of anger in the heart. If one is not attentive to one's inner self, what is the use of the saffron colored robe? Alright, the trees, the tigers, the beasts and the birds do not run a household; does this means that they have become saints? What is the use if one is not attentive to one's inner self? One should be alert. The objective knowledge should prove to be untrue. All the affairs we are conducting in the world should prove themselves to be untrue and that which has been taken as untrue should be experienced as Truth.

What is the use if one is not detached internally? The attitude must change. To know that all this (moving manifest mundane existence) is false is an act of great bravery. One should be detached within oneself. Once one learns how not to get involved or how to renounce, one then gets the experience. In whatever circumstances or state one is in, one should be detached. Live as you like but renounce internally.

Objects are untrue. One must turn the attitude of the mind away from them and cultivate the attitude that the Self is Brahman. Even if we consider the existing body of five elements as benign, still we know that they are dangerous. Even when one thinks that it is only the Self that can bring happiness, the great illusion (Maya) tempts one and brings him or her back to the former condition. It is only when one becomes steady in Brahman with body, speech and mind can one achieve this knowledge. One can do anything, adorn oneself with gold, wear expensive garments, but the Guru's grace comes to him alone who considers all this as untrue. If one is not truly renounced, all the efforts become futile.

One may wear gold, silver, a wire of brass or very expensive garments, yet there is no hope of getting joy from this life. A human being can never get peace. The Self only talks of the Truth and behaves the same way with its body, speech and mind. If one thinks "I am the body", then he will talk of the body alone. As is the flower, so is its fragrance. Even when you are in this world, you should be as if you are not there. For Brahman all are equal, whether it is a mundane existence or a forest. When you are not, how can the mundane existence be there? Live as you please but change your attitude. Then all is over. A true devotee of Lord Krishna named Chokamela was a butcher and used to live with a bone in his hand. You may eat good purified food, but what are you going to do with your mental modifications? You must become Brahman and feel that all objects are untrue; your ego should not be there. Then truly you have become Brahman.

There is nothing else than Brahman. Only one's attitude has to change. This is an indication of renunciation. In sleep when there is no world, a king and a pauper are equal. When you leave the world at night as in sleep, how much do you feel happy. On that side, you do not need a world, a house, a job or a wife. When alone, one is all bliss. When you think that you have a lot of thing to do, you become miserable. When we have nothing to do, what is there to worry about? So, be happy. One who has a duty to perform is a labourer. Even if he is a king or a god he has to labor.

Saints must show compassion. One who is desireless is the God of all gods. Be desireless at least once. This can happen only when you ridicule this world and feel that it is untrue. Take your mind off this world and fix it on the Self. The objects are untrue and Brahman is the Truth. When you make this attitude your own, you are through. Then you are at liberty to live as you will. One who cannot dance finds the ground uneven, but one who wants the knowledge of the Self will somehow get it. Prahlada, a great devotee of Lord Narayana, was ordered not to take the name of God by his father. Prahlada told his father, "you may be the owner of my body, yet you have no control over my mind". If you are very busy, identify your mind with Brahman and perform the duty. Then the duty also becomes Brahman. The intellect has to metamorphose. Mentally say, "I am Ram (consciousness)". Then whatever you do becomes Ram (consciousness). Leave the idea 'I am so and so' and become the pervader of the whole universe.

Talk 3

From Amrutlaya

"One who was without quality was recognised in His qualityless nature. One who was meaningful got His own meaning. After many days He met himself. " [Dasabodh Chapter 8, Section 8, verse 65]

He was Paramatman, without qualities. He acquired qualities and had become miserable. He was released from birth and death after reaching Him to His original place, state. He was identified as He was originally. To honour that Paramatman for whom all that effort, scriptures and Paramartha were practised, all those methods became full of meaning. By God's grace a birth in human species was acquired. If a man acts he can become God.

That came to bear fruit (be successful) today. One's own nature was attained. A golden day dawned. He was satiated with the drink of the nectar of immortality. Today I reached my own home. All that labour was successful. We met ourselves after many, many years. We had missed each other. I was serving someone else taking him to be Myself. For millions of births we had missed ourselves. We were deluded. That delusion has gone away and He became Paramatman.

He was giving service and behaving as a donkey in the form of a body. Taking the body for Self he was nursing it. In this way he wasted his whole birth. This is night in the form of ignorance -- which is to labour for the donkey in the form of a body for the whole life and then get born in the other various species. This ignorance is responsible for not allowing us to be aware and this human birth is to get rid of such ignorance. Poor fellow he does not get any time during the 'night'. This is itself the forgetting of one's own nature. Call it night or ignorance, that is the source of our misery.

For example, some friends of a retarded man made him drink a lot of liquor and seeing him completely intoxicated the other friends, according to what they had decided before, started crying aloud and spoke to the intoxicated man thus:

"What can we do when we see your condition, we feel so sad. Just a few minutes back we had gone to your house when we saw that your wife has become a widow." As soon as he heard this the drunken man started howling and crying, and when other people asked him, he said his wife had become a widow. "A mountain of misery has come down crushing me." Then they explained to him, "Oh man! how can your wife become a widow while you are alive? You being alive and your wife becoming a widow, are these two not contradictory things?" The drunkard, however, said, "No, no, you people do not understand anything. My friends recently had gone to my house, and they saw with their own eyes that my wife has become a widow."

Then all his friends had a good laugh at his stupidity. This ridiculous scene is not presented only in the case of the drunkard but such a blatant mistake is made by every human being. Without making use of their brain they look through the other people's eyes. Let others say any thing. My Self is pure and changeless, it is the light of all lights. It is impossible that it perishes at any time. He is of the nature of Existence, Consciousness, Bliss, and is a Witness of all. Yet, even if this is so, we say "how can we achieve happiness" in such a pitiable way! And we pray for God's mercy thinking that we are caught up in a big calamity. We rub our nose before God and slap our own face. We even blurt out the words "We are mean insects."

Yet this sort of situation is not at all proper. Find out the goal of your life and try to experience your Self. Take out that wrong feeling that you are mortal, which you have created for yourself because you are intoxicated due to the drink called 'ignorance' and stand up with confidence in Self. Turn within. Do not entertain fear about anything. Eradicate completely the mental modification which goes out. Actually, if one thinks of one's nature (who am I, or what am I) there is no one as great as you are. Have self-confidence. Make that thought "I am Paramatman" steady within yourself. You will surely never fail to cross the ocean of this mundane existence. See only through the sight of Self. Do not look through other people's eyes. All the relations are ready to fool you.

Never mind the body while practising this, one may also have to climb on a pike (going to the gallows). "I am a witness of this body." Let the body stay or go, my heart is at the Feet of Panduranga (Master).' Go on contemplating on this and intuitive perception is sure to come. When one is practising this there are many obstacles in this way. For example. There are seventeen hundred difficulties if a girl with a flat nose has to get married.

Ignorant corpses are only moving about in the whole world. Life in ignorance is like death. Who is eating? All this service for whom? You do not know. He serves six ghosts (5 elements and ego). This body was given all various kinds of service till its death and the whole life was wasted. After death according to Hindu customs the body and bones burn as a collection of wood, the hair burn as a bundle of grass. Those who were looking started weeping. This (dead one) man says, "Are you free from this (fate) ? Because you behave as I did." Even if the toilet is cleaned thoroughly it is still a toilet. World means living corpses. There is no idea of one's own nature. They serve this body, and take along with them a bundle of sins and virtue. This is worldly existence of an ignorance person. But when he knows Himself, and leaves off the pride that he is the body, then, immediately he meets Himself. Then all his actions have borne fruit.

According to the Hindus, the ancestors keep waiting. The last of the seventy two generations has achieved, so they are happy. These mean thirty six ancestral generations of mother and thirty six of the father. One who has redeemed them was born to be one who knew his Self. That is the reason why, when a son is born they distribute sweets. It is impossible to describe the glory of Self-knowledge. Human life is meaningful because it is given with a purpose to achieve Self-knowledge. When that has been achieved it has indeed become fully meaningful. Its purpose has been served. For example, there are nine hundred thousand stars but it is only the moon that shines brightly. The sun rises, the rain falls, because there is only one who knows Brahman. It is for the sake of that knower -- therefore, there is no limit to his merit. Along with the position of the Immortal One he also gets a throne of Almighty.

Now let that happen which happens. Let whatever was going, go, the last doubt is eradicated. We have to live a few days. Let us pass the days playfully in joy, then let this body die on a bed or on ground. Because wherever the diamond is placed it is sure to shine, may be on the hand, in the neck, in the eye (?). This Paramatman in the form of Brahman will likewise remain happy whatever the situation. The conviction should not shake. "If the conviction is steadfast on Truth, then even on the path of knowledge, strength can be gained."

That body, which has the knowledge of Self in it, will perforce emit light. But there should be that one strong conviction 'I am the Lord (who exists), I am the Lord (who pervades).' All that ought to have been achieved He has achieved.

Talk 4

From Amrutlaya

"One who is qualityless, is recognised as such. One who was meaningful, got His own meaning. After many days He met himself." [Dasabodh Chapter 8, Section 8, verse 65]

One who is Qualityless was recognised in his nature which is without quality. The One who was meaningful got His own meaning. Whatever ought to have been achieved was achieved; for achieving this they stood on their legs for years together. Sage Vishwamitra performed austerities for sixty thousand years but was unable to become Final Reality. He who attained the knowledge -- praise be to Him who attained that status of `BrahmaVetta ' (realised person). His parents also deserve to be praised because the family was saved, as such as son was born in it. What is the use of children like the hundred Kauravas described in the Mahabharat. There are many people who have studied millions of sciences, B.A, M.A. They are all for filling the stomach. The dogs, cats also fill their stomachs. There is no rule for them. In short: as many Jeevas (gross bodies) came , they all learnt fourteen Vidyas, 64 arts (all the worldly knowledge) -- but they should be understood as perverse arts. Others came out of a hole, cried and passed away.

Only those who make the Meaningful gets Its own meaning deserve praise. They lifted themselves and showed the path to next generations. After ten million years we met ourselves. The curtain the form of duality was taken away. The curtain of countless number of births vanished at last. The sight became divine which saw all is Brahman (Oneness). All is Lord Krishna. He alone -- One form -- has got all these mouths (faces) of elephants, monkeys, all beings, countless number of hands, feet, etc.. That is called the Dnyana Drishti (looking as a knowledgeable one) -- is that I reside everywhere (in all). That is the sight which shows that he has realised. The same is called the `Eye of Knowledge' or the `Third Eye of Lord Shiva.' Not to see as separate, to see all as Existence. There is nothing except that intuitive perception (Chaitanya). `He is One. There is no duality. The Jeeva (gross body) went back to his nature from where he had come. Because he has now no consciousness of the body (as separate). One who has consciousness of the body is bound. When duality ends, there is no sin or merit. There is no difficulty if our spit is kept in our own mouth. There is no sin or virtue if we swallow it because it is our own. No one calls it used up. Whatever belongs to us is all good. There is no sin nor virtue about it. We ourselves are all this, then why should there be any sin or virtue, heaven or hell?

No impurity can accrue to a man who has understood Brahma (Oneness) thoroughly. All differences, duality vanished. The Master sent off all the six ghosts (five elements and ego) away. They were ghosts. They became gods. Water, earth, heat, air, sky and sixth ego also vanished.

Talk 5

From Amrutlaya

"One who was qualityless is recognised as such. After many days He met himself. "
[Dasabodh Chapter 8, Section 8, verse 65]

One who was sans quality is actually myself. I am sans quality. The Meaningful got His meaning. We met ourselves after many many years. All these days, I suffered many miseries, because of having believed the outer actor as myself and having suffered millions of bondages. Though he was a king he was engrossed in begging and took pleasure in it. He thought he served his own Self, while he served a stranger. He did not know that he himself was Paramatman (Supreme Self) and he should serve Himself.

They worship a strange man. The world is a (businesslike) practical entity. That former one became untrue when he met himself after many many years. He was taking his body as himself. All the forms in the world is in our own Nature. He is Paramatman (Supreme Self). He is imminent in all, so he does not have the idea of difference. The curtain of (difference) duality was pulled away. Once he became the servant at his Master's Feet. To him, the world appears as `Soham' (I am that). And to others it appears as `Who am I.'

The world is as one looks at it. One who identified himself with Brahman (Divine Self) found all as Brahman. If one becomes a Jeeva (gross body) he finds the world accordingly. "For one who is good, the world is (also) good." The ignorant one finds the world full of different entities (Forms). For the realised person "It is all One. There is no duality."

The rise of the physical eyes happens due to two (people). Therefore, duality is seen. Oneness appears to the Master's sons because they are born from One. The Master gives the third eye, `The Eye of Knowledge.' Duality moved away. The veil of Maya (illusion) was pulled away on one side. Nothing appears as anything but One. The vision could see no difference. The state of being became sans difference. All that entered inside (from outside) created difference. But whatever is Truth is without difference. The five ghosts (elements) ran away. The ghost was exorcised. The bad period of seven and a half years (due to wrong position of saturn) has passed away. All the nine planets have also gone away. All ran away to their respective homes. Jeevajipant (gross body) himself vanished. A veil of dirt had come over him due to delusion. "I am the body, mean, a brahmin (upper caste)", these ideas deluded him. Then he realised himself as Paramatman, the Supreme Self.

This monkey (who acts according to his mind) was eating fruits and flowers in the jungle. But when he met Rama, means Master, he became Maruti (God). He got that which belonged to him due to his Master's advice. All is Brahman (Divine Self). One who saw Himself, his birth and death vanished. One who sports in the senses is Rama. Concentrate on Rama -- the vital Spirit. 8.4 millions bonds of births will be cut off. If Rama knew who Rama was then why did he humble himself before Sage Vasishtha?

To see God in all beings is the bhajan (worship song for God). One who is in the heart of all is God. Otherwise, some people were caught up in customs of purity and impurity, or a rosary or repeating mantra. Thus Saint Kabir says, "Worship the ever existing God, then 8.4 million births are evaded."

Lord Rama's brother Laxman drew up a line for Rama's wife Seeta, and told her not to transgress that line. Otherwise she would be taken away by this ten faced Demon Ravana. The mind threw away the mountains of ignorance. Grossness had come which vanished when the mind thought about it and this body became 'I am that.' Due to meanness, the ignorant being had become the gross body. He transgressed over the line and became one with Paramatman. It was all Bliss.

Talk 6

From Amrutlaya

"The worldly illusion, Samsara, is a dream within a dream. Having understood this, indeed you have thought of what is the Real Truth and what is not"[Dasabodh, Chapter 6, Section 10].

One who is never born went off to sleep. He has no old age. He is one who has no death. How is it that a dream was seen during a dream? That is, 'he slept and dreamt' means He is deluded. 'He slept' means he has become Jeeva [ignorant] and thinks 'I am the body. I am so and so'.

The state of Brahman was covered with ignorance and in that delusion there is again delusion, which is this mundane existence. It is a dream during a dream. The worldly illusion appears true. He was all pervading, He became small. Then he considered the worldly existence as true. In that very dream, he discriminated between Guru and disciple, merit and sin, and what is true and what is untrue. Other people pass away in this dream.

It is a piece of great fortune to think of what is true and what is untrue during this long dream.

"Even a dog does not eat a thing which belongs to a sinner'.

Renunciation of wealth, feeling of detachment and respect for a saint is the result of former merit and good fortune. He alone starts thinking of a sadhu. It is extraordinary to have such an intellect in the dream within a dream. To be conscious to be fully on senses, inspite of taking a doze of brandy shows that though money brings demonic pride, he still is on his senses. This is his good fortune. He is in a dream within a dream. But on account of his virtuous intellect he went to a Guru and discriminated between the true and untrue. He got the experience that everything else is false and 'I am Brahman [final reality]'. This means that he has woken up from one dream. When in this dream he deliberated again he came to the further conclusion that even saying 'I am Brahman' is false -- the whole

world and words are illusion. As a result he became tranquil by staying in his own blissful state. Truth was revealed.

He fully realised 'I am Brahman'. This condition means 'I am fully awake'. Not only the delusion but also 'I have experienced' vanished. For if one says that he has experienced the self means that he has taken himself to be different from the self. The real test is when the self has no sense of self 'I'. If the mango says, "I found myself sweet", then it is not a mango. If you say 'you got an experience', that means your 'I', ego is still there. The idea 'I got an experience' is a delusion. The 'I' in 'I have become knowledgeable' or 'I have become Brahman' is ego. The former 'I' should disappear. Whatever was before naturally is Brahman. The thorn 'I' has to be extracted; then you are through. When you become all pervading, you become Brahman. 'I am Brahman', this ego comes, but it also disappears afterwards. It is 'One' only and there is nothing else than that.

To go beyond nothing is to be in Thoughtless Reality, Parabrahman.

Talk 7

From Amrutlaya

"Brahman is sans quality and sans shape. Brahman is unattached, Brahma is without change. It has no limits, that is what the sages say" [Dasabodh, Chapter 7, Section 2].

How is Brahman? It has no shape. It is the natural state that remains when all the four bodies (the physical, the subtle, the causal, i.e., complete ignorance, and the supra causal, i.e., knowledge 'I am') are set aside. One who knows his beingness is called 'Ishwara'-God. Whatever remains prior to the 'beingness' or knowledge is reality. After transgressing the four built in bodies whatever remains is shapeless, detached, in its own natural state and is steady. It never goes anywhere nor does it come from anywhere. That is Parabrahman, the Antahkarana (i.e. the innermost).

The seer, the witness, the one who sees and the one who sleeps is 'Ishwara', God. He is a concept conceived through intelligence. When he sleeps he is quiet. One who experiences the state of awakesness does not disappear when experiencing the state of unconsciousness or sleep. Why can't we express the joy in sleep? Because the mind and the intellect are not there. Only when one awakes, one can express the experience.

A woman's nose-ring fell into the water. She told one man to find it and inform her as soon as it is found. The man found the ring deep inside the water but obviously could not inform her instantly as he was completely under the water. As the water and fire are enemical to each other the power of the deity of fire was absent when he was immersed in the water. Thus he could inform the lady that the nose-ring is found only when he came out of the water. Just like this one can not express anything in sleep, for during sleep there are no instruments that are required for expression. The mind does not take the touch of anything and so cannot say anything. A man climbed up the stairs but if his mind did not touch the question of how many stairs he climbed then he would not be able to tell the number. But the self knows on the whole that he climbed the stairs.

He (self) was there during sleep, during awakesness, and during samadhi. Who is experiencing sleep and samadhi? He alone. If he were not there, who would get sleep? So self is 'Consciousness' and of the nature of 'knowingness' and prior to that is Parabrahman. The Antaratman (the innermost Self) is the 'I'. He is God and always His nature is consciousness. They may be beasts, birds, deities, demons, Ram, Krishna, He resides in the heart of all. If He is not there, the objects become dead like log of wood. When He disappears, the ears, eyes, nose etc. are all useless. When He disappears all objects become immovable. Because of Him, is all the grandeur. If He goes then all is perishable. It is due to Him, that there is worldly activity, as well as spiritual understanding. All this is due to His Existence.

Till such time that He is there, Gods, demons, customs, etc. are there. But if He leaves, people do not touch the body. It is the Inner Self that gives the status of God to the body. One who calls the body God is none else than this Self. The one who writes the Vedas is also the Inner Self. So long as this Inner Self keeps interests in the worldly ideas, till then He is Jeeva (Gross body). If he starts talking of knowledge He is Shiva. When Jeeva and Shiva both disappear, what remains is Parabrahman.

The same man who does manual labour is a peon. If he works as an officer, he is an officer; if he works as a judge, he is a judge; but when he retires from everything he is Parabrahman. There is nothing (i.e., emptiness or ignorance) and beyond that is the fourth body which is of the nature of God. When a man worships a multitude of Gods and Goddesses like Keshava (one name of Lord Vishnu), that worship goes straight to the Inner Self only, because this Keshava (Ke means only knowledge and shava means corpse) is in the form of knowledge in the body (which is a corpse without the knowledge) that is both his name and his place of residence. After worship the offering of food is shown to that God and consumed by ourselves only. If this Lord, the Innerself, makes that God (worldly idol God) stand, he stands for a life time.

But for the Inner God, this would not do. First this God, the Inner Self has to have a bath, and then sandalwood paste and clothes etc. and only afterwards everything is offered to the idol God. Each being, knowingly or unknowingly worships and the Inner Self alone. But he does so without understanding. Therefore he is a Jeeva or ignorant being. If he worships with the full understanding that he is God he becomes Shiva or one with knowledge.

All these gross bodies are actually the walking and talking temples. Due to ignorance the children enjoy themselves by putting up a make belief house out of stones. Like this, they will take a small rock which would serve as a utensil for drinking water, another stone will do for a bowl and then some stone is put up as God. In the same way ignorant people worship by creating idols. The real God has consciousness, knowingness. This idol has no consciousness. The fool worships an idol. Fool means an ignorant person. Those who have yet no knowledge of self have to worship an idol. But if they recognise whose idols they are, how wonderful it would be! The one who recognises this is the man of knowledge [Dynani].

The ignorant man makes a make belief God and worships him, the 'knower' recognises the God of Gods (that is, his own Self) and then offers his worship. Shankaracharya

called that Inner Self, the fourth body, ``the original Illusion". The God may have infinite number of names yet the Truth is only one. For example if a child calls his own father `uncle', does it mean that the man loses his fatherhood?

Through the medium of this God one will understand the natural state of the Absolute-Parameshwar. If this God becomes steady, one will understand Parabrahman. This God (consciousness) is in the form of the power of knowing, the will power and the power of matter. Hence he is constantly moving. If this mundane existence is ignored, then he will remain in His natural state. Lord Vishnu (Consciousness) took incarnation ten times means that he started playing through all the ten senses. To do something means to take an incarnation.

When he becomes God he realises his ignorance. God is unsteady while Parabrahman is steady. To know the nature of both the steady and the unsteady is ``knowledge". The intellect of the students of Vedas gets puzzled while thinking of this subject.

The source of all this universe is this Inner Self, yet the true source of this world is this phase of `sprouting of knowingness', which has no head or tail. On one side the world is created and the other side everything vanishes. If ones nature is known, the Inner Self disappears. The steady nature is always there and the unsteady one perishes.

The steady admits of no change but the unsteady or the self admits change. The self which is unsteady has passions, changes, desire, anger, greed, pride, etc. If some one calls him (i.e. the inner self) good, he swells with pride and if another calls him bad, he becomes sad; that means the Inner self is subject to change. One who calls the changeless and the changing as the same, is a beggar. It means that he is caught in the realm of the five elements. Beyond the body are Maya, principles of five elements, etc.

The essence of Vedas is : `` You are that Principle". The Self is beyond the four bodies. There are various stages for explaining the Vedas. Brahman and Parabrahman are proved after debating and battling a billion times. Yoga means union or a device. That is the Paramatma- oneself encased in the five sheaths (Koshas).

- The cover of food: The outside covering, which may be called a coat. It is worn from out side to protect the self. This is the body consisting of blood, flesh, bones, hair etc. produced out of food.
- The cover of vital airs: The Self is covered with five vital airs (Pranas).
- The cover of the mind: The cover of mind along with concepts.
- The cover of the intellect: The cover of intellect with the concepts like sin or virtue, that one is so and so (Brahmana, Kshatriya etc.).
- The cover of happiness: Rest, sleep etc. One is happy as one has forgotten everything that produces unhappiness.

If one forgets everything, then all the bliss. One is happy because one has forgotten all sorrows. Where does the Jeeva (Ego) find happiness? The answer is `in forgetfulness'.

Unknowingly he enjoys happiness in the sleep. Narada (name of a saint in the Indian mythology) is our mind. He goes round all the three worlds namely the gross, the subtle and the causal worlds. This mind sings praises of the Lord and also enters into argument and quarrels. He always has a begging bowl under his arm. The begging bowl is his stomach. When one goes to the office or to a place where devotional songs are sung, it is sure that Mr. Mind will take the begging bowl along with him.

Self is beyond all the states. Recognise the five sheaths explained above. Three hundred and thirty million deities are on the summit. All are for the sake of the body. Twenty five principles, five sheaths of the jeeva and the three qualities (satva, rajas and tama) make up these three hundred and thirty million deities who live in the city of Kashi (the body). After transgressing the five sheaths, Vishwanath, the ruling deity of this city can be contacted.

Then, here itself, it is Kashi (holy place) for you. Whatever is in the microcosm is also in the macrocosm. Thus then we have to put forward infinite number of arguments as Parabrahman has to be proved. The Jeeva (Gross body) is one who can be talked about, or indicated and whatever is expressed through Jeeva's Speech is in words.

Which is the real nature of God and which is the unreal? The answer is Virat - the Big one made up of five elements. The subtle (Virat) is the three hundred and thirty millions of Gods - -- Brahma-Vishnu Mahesh. This subtle is called HiranyaGarbha. Then His causal body- is the Avyakrut- Unmanifest i.e. this is the state of Primordial Prakriti- before any change occurred. This is Existence, Consciousness Bliss- This is the indication of the status of God.

Jeeva Ego has four bodies namely the gross, the subtle, the causal and the supracausal body . The first three can be described. The supra causal body is the goal to be achieved. From the earth comes the body. Macrocosm-Virat- You may say the body is a part of Him. The air outside and in the body are one and the same. Then how to call this air as belonging to you or me. For example if the property is one, how can there be two owners for that property? Air is only one.

Desire and senses make up the mind. The deity is the Moon. Mind (moon) is treacherous to the Guru (sun). It does not go to Him. The moon is accused of treachery to the Guru, that is, it does not want to get self knowledge from the sun because it will die in the process.

The senses may be termed as Lord Indra. Rain means desire to drink. To perform a sacrifice means to prepare a good meal and eat it - - then it rains, that is, one has a desire to drink. Then man grows, his senses are appeased . Just like the earth grows when it rains. Saint Gautam means best among senses (Go \$=\$ senses, Uttam \$=\$ best). The elegant Ahilya (his wife) is the body. Both have the same expression and also the same goal. Therefore, Jeeva and Shiva are one- Jeeva is none else than Brahman. Jeeva has four bodies, Shiva has four bodies. The eighth body or Primordial Maya is steady.

That is His Primordial nature. Whatever is Parabrahman is what cannot be expressed in words. The God of the transitory is Ishwara, and that God's devotee is also transitory.

Both of them are false, perishable, therefore Jeeva and Shiva are Ignorances. Do not get tempted by these. All these are perishable and false. One who knows or recognises leaving them alone (The Truth) is a Dnyani- the knower.

Talk 8

From Amrutlaya

"Thought of Liberation and bondage is present only during the state of Ignorance. The Original Nature is self-evident. It is neither bound nor liberated." [Dasbodh, Chapter 7, Section 6, Verse 52].

Thought of Liberation and bondage are present only during the state of ignorance. The original nature is self-evident. It is neither bound nor liberated. The problem of bondage and liberation arises only because man, enveloped in ignorance, takes the body as his self and also takes the 'doership' of all his actions to himself.

Is self-realisation means remaining actionless? In that case when formerly King Janaka ruled a kingdom even after self-realisation was everything lost? Shuka (a great saint) and others had also realised the self. Then how did they write mythological books? Suppose we accept to mean 'Mukta' or 'being free' means remaining motionless. If remaining motionless like a log of wood means being Brahman, then Shuka and Vamadeva would be like dead bodies. Then how could Shuka tell Bhagwat to King Parikshita? It is necessary to put forward various versions and say things clearly when one (the Master) gives sermons. If that is so, then how can this work be done if one is motionless.

Because one gives sermons does it mean he is not realised? How can you say he has not reached Final Reality? To be motionless does not mean becoming a realised person. Knowledge of final reality is obtained through the teaching of the Master. If a realised person becomes motionless then who will give the knowledge?

Realised ones have done utmost efforts in order to save the world. In the category of liberation there are three compartments, namely,

- (1) Jeevan Mukta
- (2) Videha Mukta
- (3) Nitya Mukta.

Jeevan mukta refers to those persons who are fully conscious as to what they are and yet perform their worldly duties. Videha mukta means those that have understood and have identified with Brahman and just remain as they are. They do not care about what they eat or drink. Apart from these two there is Nitya mukta, the Absolute.

If some one gets the "experience" (of Self) all of a sudden then he becomes quiet. To be motionless or to be unconscious is to do with the body. It has nothing to do with Brahman. When the consciousness stirs back then again he comes to body consciousness.

He understands "This is the self - I am Brahman" and stays thus. Atman is beyond bondage or liberation. If one continues to remain in body consciousness, one will never be liberated. Even God Brahma or other gods will never become liberated, if they remain in body consciousness. "He is free for a moment and gets bound the next moment", means he has not understood at all, what is Brahman.

Those who talk about bondage and liberation are only talking about Prakriti (nature of illusion). The Truth or the nature of self is self-evident. Bondage and liberation have no meaning there. One, who says he is bound, is a fish in the ocean of this mundane existence, and one, who says he is liberated, is a crocodile. One who has bound himself with the stone in the form of an idea that he is liberated will go to Patal(hell), the lowest region. One who says, "Till now I have committed a number of sins, and actions, and therefore I was bound, but now I am free" goes to the very base of the ocean of worldly transmigration. He is in great danger .

The Real knowledgeable ones- the Dnyanis have considered them as fools. Even at the time of committing a sin he was the Self, but he did not know that. So what great thing has happened if he says he now knows him. He is still searching as he always was, as the duality is still present.

But that one is free, who is free of the concept of `I' and `you'. Rahu and Ketu mean `hu'.i.e. `I' and Tu i.e. `you'. If this concept remains intact, he is still eclipsed. One who has drunk half portion of the nectar is half Dnyani or partly realised. Those, who know their own nature, are the ones who have know they are beyond the body. The rest of them keep up the contact with the body. That which gets into bondage is the body. Where is the bondage if one knows that he is not the body?

One who has got the purest knowledge of the `Truth' thinks that being `bound and free' is all a joke. Where Prakriti (Illusion) moves away or ends with the name and form, there all the words become silent. Then how can any thing like `liberation' remain there? What is the meaning of "liberated". That is only a way, in which people talk. All the bondage is for him, who says he is the body. One who is a Dnyani (Realised) is free from the sense of `I'. For him `bound and liberated' is only a delusion. `Bound' and `liberated' are only concepts expressed. A concept is never true. One who has understood Maya (Illusion) is free from all fear. The one who says, "I will practise yoga after I become Brahman- then I will do something" is like the one going in search of water in a mirage. It means that such people are simply going backward and forward in a mirage. One who considers mirage as true, gets bound by it. For the man who is awake, the dream disappears. In the same way Dnyani finds this mirage which is in the form of Illusion disappear.

So far as one's own nature is concerned, the relationship of the body itself is untrue. "Trying to contemplate on one who admits of no contemplation," is not possible. As far as Brahman is concerned, no contemplation is possible. But man has a habit of seeing and contemplating something. If one cannot see or think about Self, then what can one do? If one contemplates on a thing then that thing can be known. By the nature of self, even if you want to pull it down to your mind, it can not come to the mind also. It is also not possible to discard the nature of `Knowingness'. It cannot be understood through the senses also. Then what can one do?

The Truth (Brahman) is beyond concept. When one starts meditating the trinity (of seer, seen and process of seeing) is produced. All other objects and senses are alien to us but because we ourselves are the Truth, contemplation on ourself is not possible. If contemplation is given up, great doubts overpower us. But if one thinks and deliberates upon what is everlasting and what is transient, what is self and what is not self, the Truth is revealed. We are not any of the things that exist in this world. We are also not the body. The Vedas, the scriptures, the moon, the sun -- we are none of these. We must sincerely find out who we are.

"You are That". So you must understand who `you' are. The word `I' comes from `within', so you must be some where `within' only. Where there is nothing, that is called the `causal body', It is also called ignorance. There is more happiness in the subtle body than in the gross body. There is of course, happiness in the causal body. If everything is left off, then only the one who leaves off everything, remains. One who `leaves off' is the Witness. Then it means that only the `Knowingness' (power to know) remains- just an idol of `Knowingness' remains. That is `Existence-Knowledge- Bliss' (Sat-chit-ananda). Who was the one that experienced or saw during sleep, that there is nothing there? The answer is `I'. So You had the experience that there was nothing there.

Existence-Knowledge-Bliss is the fourth body. He is God. That `there is nothing' is known without the help of the mind. Leave alone even that `I am', then the modification of the mind which says `I am' also remains motionless in peace. It is not even necessary to see how that modification is. If one forgets the causal body, only then one has to remember it. It is not possible to forget it, so no contemplation is to be practised. One should meditate as advised without any concept. Nothing is to be brought to the mind, and nothing to be known there, because then there appear two, one the mind and the other which is brought to the mind. So there appears duality. To know this, there is no necessity of applying any collyrium (instrument) to improve vision (knowledge).

If without discriminating one tries to understand, then duality ensues. The sense of beingness, means "I am the one remaining"; this also has to be left alone.

There is nothing like non-self- but it is talked of as non-self, for understanding it. Unless the `I' dies off Heaven can not be seen. Parabrahmam is non-dualistic- means we ourselves are `That'. Therefore we have to be `That' in order to know `That'. This does not require any other means- or an instrument. If we have to experience some other object, we have to see it. But because we are `That', we are by nature `That alone'. If we give up the consciousness of all the rest, then we are as we are. We have never forgotten our nature. So it is not necessary to remember it. Only if it is forgotten, then it has to be remembered. Therefore, our Nature is beyond remembering and forgetting.

What is death ? It is just like sleep at night. When something comes to memory after remembering it,- that is prone to death. This Vedanta (the tenet), the fourteenth jewel, has been extracted after churning, by virtue of getting yoked to the body, and through the body and the Knowledge (`I am') -this is the nectar.

Parabrahman is the natural state, means, it exists right from the beginning without doing or thinking anything. It is in the natural state . This is self-evident. In that natural state, there

is neither happiness nor misery. Happiness is pervaded by misery both at the back and the front. First comes the misery and in that misery there is a little happiness.

"As soon as a concept comes, there arises dualism". Because we ourselves are the Truth, we become two as soon as we imagine something. When you were playing marbles in childhood, whatever knowingness (power of knowing) you had is the same as you have it now. You do not have to remember (think) how it is. To "forget all" is only to remember. It is well done if you forget that 'I am Brahman' also. 'Experience it without experiencing'. During sleep we have an experience of ourselves. But if we try to get such an experience, it cannot be had even with effort. It will not leave, even if it is left off, because you are that; then who will leave whom? If one tries to see, it recedes far back, it is distant. We have got to sleep to know sleep. And "not to do any effort" is to know Him. Eating, taking a meal etc. are obstructions in the way of knowing Him. They are not the methods.

If you say, "I am doing something, because 'I am' "- it means to modify the mind to the effect that 'I am'. This is ruinous. If mind goes to bring it, it disappears there itself. You have to leave the 'I'ness after knowing the 'I am'ness. Till now you were told that "the impulse of knowledge" is "I". But now you leave that. One who uses this method of "I am not, you are not, there is nothing"- is indeed fortunate. Nothing is to be done. Think, listen and contemplate, then the Nature of the self is exposed, because this knowledge of (one's own) Nature has to sustain. Otherwise concept of Maya presents itself there.

That 'I am Brahman' is also a concept. We should not be the one that imagines or conceives- this means, we should not also be what is conceived. The knower should absorb in final Reality. This is the basis of the knowledge of Brahman. You become the stage- do not become the scene or sets of the scene. This you have to do without moving away from your Nature. Then do your Sadhana (efforts), deliberation, contemplation- do whatever you feel. You yourself become the goal and then do some Sadhana-efforts (if you feel).

[End]