

I AM UNBORN

(Talks with Sri Nisargadatta Maharaj)

“Come to the conclusion: I am unborn, I was unborn and I shall remain unborn” - *Sri Nisargadatta Maharaj*

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1. The Elemental Play

30th November 1979

Maharaj: It is the pleasure of two that is the cause of this birth, this body and the result is lifelong suffering for someone. Only the rare one comes here, the Guru shows him the result of this pleasure. He shows him a mirror that reflects the true picture. For a Jnani, death is the highest pleasure. As soon as Consciousness stirs, the mind creates the Universe. Creation is Prakriti, Purusha (Consciousness) and Prakriti (Nature) as such have no name or form.

This body has a feeling that the end is coming. I know that the body is the essence of five elements. The five elements are always in flux in relation to one another. The body results from the essence of them. The individual considers the body to be his own. We think that we see with our ear and eyes, but what really sees and hears is beingness

The five elements never die. If you identify with your body, you are sinning and you will suffer at the time of death. The centre of Consciousness is the crest of your head. The quintessence of the five elemental activity is Consciousness, and quintessence knows no death. Beingness is not a personality, understand beingness and death. Finally, you the Absolute are not the beingness. The five elements are constantly at war in you and everywhere. Conflict is incessant, space is at war with air, air with fire, fire with water, water with earth and so forth, and all these are expressed in the body.

The interaction of four elements results in their subsiding into the earth. Then we have vegetation and food species, we have individual formations. The elemental conflict is expressed in the human body and the human being says "My bad luck". The four elemental interactions subside in the womb of the earth. Out of the juice of vegetation come the species but the forms embrace their identity. Thus we have 85 million species, that's the story of this earth.

One who cognizes this principle, what would be his quality? One who understands Consciousness will be beyond Consciousness, beyond the five elements. He, at death becomes an ocean of bliss. Others, who take themselves to be body-mind, will undergo a traumatic experience of suffering. Mind-body identification is the result of bliss of just a fraction of a second.

Contrast the Jnani's pleasure to that of the pleasure of two. Saint Jnaneshwara wrote a commentary on the Bhagwad Gita ("Jnaneshwari"). Then he wrote 'Amruta Anubhava'- Experience of Immortality (Mrit=Death, Amrita=No death) - bottomless ocean of bliss.

The five elements and three gunas are creating havoc in the universe. But how is a Jnani affected by all this? Having recognized this elemental play, he has transcended it. This business of looking and the looked, observer and the observed will go and nothing will remain. Just be, just be quiet. Don't get disturbed and let the mind be. On which principle will there be a dent? Only time and time will disappear. The one who observes change, can he change? Only the changeless can see the change.

2. No-beingness

1st December 1979

Maharaj: My beingness was not there, it has appeared and it is temporary, I have no control over it. I cannot be a customer to what God has to give, let him be great, I am not interested. Knowledge cannot be given to all. One loses interest. If you lose interest, even the world stops existing. It is because of the chemical (beingness), the sattva guna that photographs are taken and accordingly that entity grows. All activities are mechanical, so everything happens as per plan.

I am talking in relation to what? On what is it supported? It is the beingness. After beingness departs, there is no-beingness, which is eternal. There is no knowledge, no god, no Ishwara. What can I talk? Beingness will disappear. I always prevail in no-beingness.

From no-beingness, beingness appears. I should know myself how it happened. Some people praise me, I am like a mountain. I know that nothing exists, names and forms are categories. Nothing good or bad can happen to anyone, It has never happened before nor will it ever happen. So why bother? Form and beingness have happened unknowingly, or else how would I have entered the dirty place for nine months. Even if a rat is dead, one runs away.

People talk of spiritualism, in the process, they exclude their core Self. Stay put in your Self and talk. Investigate about yourself. The Absolute is eternal, a no-beingness state, and real. Beingness is temporary and with it appear the five elements and so on, no beingness – nothing. Nothing can give you company in this world on a permanent basis. People will have my memories, some happy, some annoying, on me the impact is nil.

3. The Brahma Aperture

4th December 1979

Maharaj: In deep sleep, nothing is. Try to catch that in the waking state. My thinking now is towards five elements. Whichever way I think, I conclude all forms are creations of five elements. Forms, with three gunas act in different ways. The basic guna is Sattva. Prakriti and Purusha are starting points- the creator of five elements. There is awareness in the Brahma aperture which is talking. The shuddha (pure) Sattva – like a drop of ghee (clarified butter) – is the Brahma aperture. That small drop contains the picture of the whole universe.

Each one's intellect is different, so the power of intellect differs, understanding differs. The primary nature of consciousness is not to remain constant. Objects keep on changing, when the mind stops, there is no-mind. The very nature of consciousness is to change, but you think one thing, then the very next second, something different, if consciousness becomes steady it will be awareness.

The words, including nama-roopa (name and form) cannot have, by their very nature, any steadiness. Even ideas about yourselves are bound to change. Give me an idea of what you consider as yourself, you cannot, it changes. Mind does not speak to personality, it is its creation, mind speaks to mind, boy friend, girl friend and so on, all are movements in consciousness. At that point of consciousness where one's mind realizes the 'I Am' (I amness), the word, breath and mind is one.

I go to some place, sit and think and form opinions, all is mind, its movements. The Brahma aperture is Sattva, harmony, and the mind is its result. Sattva created the world. The mind is also its product, when the Sattva movement stops, mind disappears and the people say 'he is dead'. But the knower says, I am not consciousness, mind or Sattva, I am apart from the elements and their products. All that is seen is of five elements, however high an entity may be he is the end product of five elements. Where are the individuals or Avatars after death? The mind, the word, name and form have no independent existence apart from the five elements.

For me there is no death and birth, for the mixture of five elements, their essence, their products – the forms – the starting point is Purusha and Prakriti. Purusha and Prakriti have no forms so how can they be destroyed? In fact it is 'moolmaya', the root cause of the illusion. When Consciousness begins to stir the forms and the Universe arise and these are my own body. From a tiny drop of Sattva, arises the entire Universe. Is my own body and world in that Sattva? I refuse to accept, how can it be? It's a lie. There is the body so I suffer, you say: there is the world, how can it all be an illusion? But the mind is a concept all worlds are movements in consciousness, hence, false. When you see the false as false, the mind settles down and disappears.

There are different human races and creeds each praises and denigrates the others. All these are movements in Consciousness, emanating from nonbeingness. My beingness sees false as false therefore, I do not comment on them. Anything that you acquire, even knowledge, is false, zero, try to transcend the knowledge. Only sometimes, a rare one at the time of death, will realize that he is not the body, the body disintegrates in the fire and mingles with the five elements.

Brahman is a concept because it is not going to be in my association for long. Just for a short period as

long as there is the beingness there is the world. For the one who realizes the departure of beingness there is bliss. The ignorant get involved with beingness, hence there is traumatic suffering for them. All is suffering – the waking, deep sleep and dream states, the five elements and three gunas, realize this and get rid of suffering. The ignorant one dies while the one who understands is liberated. The mind must sing the 'I am' without words. Be liberated, if you think you have acquired knowledge and that is your achievement, then you are still far from Self-knowledge.

4. This 'I am' business

5th December 1979

Maharaj: There is a customer for everything, but what is the cause of your beingness being the customer? The primary concept is the 'I am', out of it are created all other concepts. You have come from the primary concept, so long as you have the need to be, you have this prolific wonderful world and all the Gods are available. The distinction between the world and Brahman has come because you want to sustain your beingness, the 'I am', the manifest world is made important by you because you want to be. But when the need for beingness is not felt, like in sleep or in short, when consciousness is not conscious, there is no need. When consciousness is there, it will always need consciousness when consciousness is not there, where is the need for anything at all? Of what use is the availability of the world? The world and its lord are only a nuisance in my state. The need to be is bondage, no needs no bondage. I will not be stupid and ask how I am in the absence of consciousness. There can be no talk about the state prior to consciousness. In the realm of consciousness are the experiences and all the talk. The one, who has recognized, understood and transcended oneself can talk, otherwise, one is caught in the pincer movement of Maya; you are caught by your own tentacles (identification with body-pincer). Because of your own deception, you ask questions, you are caught and enmeshed in more and more concepts.

Information about myself in the absence of consciousness, nobody can tell me. I also don't need it, since that is so; you are non-plussed by me. I have full knowledge prior to beingness, which is eternal. In the waking state there is struggle and fatigue, in deep sleep there is relaxation, it is a cycle. What is the purpose?

Visitor: To maintain consciousness. What is beyond it?

M: Whatever without it (consciousness) is perfect. Only that is, nothing else. My body is universal, not individualistic. What is this 'I am' business? Understand it and be apart from it, transcend it. Just be.

V: Where has Maharaj's ego gone?

M: It is not individualistic, it is manifestable, but when it is manifest, it is no more an individual suffering.

V: what is the use of self-realization?

M: Nishkam (stable) Parabramhan .When you are hit by pain, the doctor gives you an ointment. Who is the customer? Pain is the customer, not you.

V: does the pain go?

M: It is just an event happening, understand it and go through it. The 'I' consciousness is pain as well as happiness. You wake up happy in the morning, as the day goes by there is unhappiness. Without 'I' consciousness can you understand anything? The 'I' consciousness is unhappiness therefore you seek happiness. That which you do with effort is unhappiness. Even now, I am speaking from deep sleep, so

it is coming from sleep. I have enjoyed it, so I speak. Sleep is darkness, complete – that is ignorance. In darkness, ignorance I speak. Knowledge from ignorance is ignorance. This knowledge is an illusion. A child born of ignorance says I am Brahman.

V: Who is doing this?

M: That is the trap of your mind. If you do not experience your mind, you are liberated. Why do you call anything logical? Waking and sleep states are your experience. You don't accept what I say, because in doing so you are nothing. In reality nothing can be given and taken, call it logic, experience. Take it as you like, here acceptance and rejection are transcended. Parents have given you a name; apart from that can you give me your name or identification? The Atman is formless, names and forms are of the body. Consciousness is also an illusion, non-personal, non-verbal. The moment you do not recognize mind and body you feel no pinch, can you say the sky is diseased?

Food contains both the useful and the waste, so what is good or what is bad is relative. Flowers are eventually dirt but while buying they cost fifty rupees. I don't discuss Brahman or Maya; I tell you my story which is your story as well. With Atmajnana (Self-knowledge) the 'I' consciousness is not there. Then I don't worry about God or illusion. The 'I am' is the starting point of both misery and happiness.

5. A Kohinoor Diamond

7th December 1979

Maharaj: As a seeker, you are told that you are not the body-mind, though you are in the body but you are knowledge. So we see this all-pervasive knowledge in everything. Body – man or woman – has form but consciousness has no form. One who considers himself to be a man or woman is not a seeker; seeker is the one who seeks knowledge.

Prior to the appearance of form in the womb, food stuffs take the form ‘I am’ and that appears in nine months. With birth the bodily functions begin, the child does not know that it is. As the child begins to identify, the sense of ‘I amness’ takes shape, only then the mother can teach the misleading headings like body name and so forth.

Prior to the waking or sleep state is the Parabrahman. The state which gives you knowledge is Brahman.

Visitor: The need for self-knowledge differs from man to man; intellectuals have no time for all this

M: People who got knowledge were simple people.

V: Is it decided at birth?

M: Knowledge being ignorance is also (ultimately) not required. Your womb being not clean, you entertain fear, when in the womb for nine months, only the knowledge that ‘you are’ is there – nothing beyond it. In the womb knowledge is there but it is dormant. In this lighter (Maharaj holds up the lighter), the flame is dormant, does the lighter know the flame? What do you consider yourself to be? If you take yourself to be the body you are involved. If you take yourself to be knowledge there is no involvement. Somebody provoked the Guru in you, it is that Guru that receives knowledge and is the one that speaks.

V: Isn't it possible to pretend that one is the Absolute?

M: More important is to get rid of the body-mind sense instead of trying to be the Absolute, the rest will happen. After the realization of Self, everything happens. Then there is no question of getting involved or not.

V: But can one experience qualitative changes before and after?

M: Whatever you presume to be will be buried, whatever I am talking too will abandon the body and disappear. To start with you are that principle which abandons the body and runs away. Second step, identify with that principle which quits the body. Third step, Jnana, recognizes this Godly state and transcend. I Repeat, the principle abandoning the body is Godly, full of knowledge, highest is the one who recognizes this Godly principle and transcends it. This principle, which quits the body, because of involvement with the body presumes that it is going to die. Actually, the body also has no death; it has life in association with beingness without beingness it is a dead rat. You are that principle which

abandons the body, thereafter who are you? The body or that principle? So where is the question of nursing that principle?

Is the manifest world real? You make a mountain of a molehill, is it real? Here is the world and you are told to behave accordingly and time passes by. Get to know your true identity and everything will be clear. All the scriptures are addressed to the mind, while I am talking of finding out what you truly are. The root of the world is absolute ignorance, only ignorance. Nevertheless, you follow codes to happily pass your time, miseries come with attachment, become entire, total, and then there is no misery.

Inquiring about the illusion is to go in search of a child born of a barren woman. So your whole life will not be enough to find it. People go to the moon; they search for the end of the cosmos. Life of Brahman too is an illusion; there is the end of the cosmos. This illusion (Maya) sends you to find the cosmic boundary, see its mischief; it does not send you to the centre!

In deep sleep, you awaken and cry out, who creates the illusion? Its consciousness, 'I woke up' you are the basic illusion, you are married to beingness. Whatever the outcome, you will know that beingness itself is an illusion. Honestly, the knowledge 'you are' is the most dishonest principle, you are married to Brahman. I plant you in the beingness that 'you are', then you may go. Understand yourself and all the riddles will be solved. I am giving you a capital, invest it, investigate and find the truth, investigate the Self.

Is the dreamworld real or unreal? The incident 'I awoke' is itself unreal. Similarly, is your beingness real or unreal? Even when you think 'you are', is that too not a concept?

All along I was telling Joseph to go but now I say, wait and record. After my departure, publish a book, they (people) will ask, did you come across such a man? A Kohinoor diamond!

6. Unborn Children

11th December 1979

Maharaj: In sleep consciousness is dormant, when you get up consciousness says, 'I had a good sleep'. You can give it any name you like – body, mind but it is an attribute that was dormant in sleep, it is not the senses telling you. The food-body will always have desires; beingness is the fragrance of the same body. Prior to it I did not know myself; it was an experienceless state, suddenly the eight clues (five elements and three gunas) of experience and knowingness were fed lots of information – birth, body and so forth, with all this I started suffering. My Guru initiated me into an inquiry about myself. Did I experience my birth and parents? I hadn't, so I rejected it. In the process I started investigating my own beingness, it was a temporary state, so I have disposed it off. I am free from fear now as I know this state will go. I have no fear of my beingness because I will experience the same (the going of beingness). Because of concepts I considered myself a personality and due to this conceptual state my true state suffered.

Just as I admonish you, I listen to my friends, their thoughts talk to me, even visions appear, I tell them to shut up. I admonish thoughts and visions. Will anybody quarrel with his thoughts? When these foreign or alien thoughts are kept aside, the Self starts sprouting and imparting knowledge. Then it is the realized principle that prevails which was never created, but behaves as though created. Who observes or witnesses then? 'I the Absolute' If there are no thoughts there is no fear, and then the Self sprouts.

In the absence of beingness, what have I been doing? My unborn children, what are they doing? The same that I did prior to the appearance of this beingness. World, mind and all are expansive, how did this calamity occur with the arrival of beingness? So I must investigate the cause of the trouble that is, beingness. Think how you came into this body complex instead of investigating the world.

The body falls down but what happened to me? For that principle for which you get no reply, is perfect, whatever answer you get is wrong. If I think of this world, why should I not inquire about prior to consciousness? If I tackle this question, I must investigate what is this principle of 'I am'? I would prefer to play with that child not born because eternal Parabramhan and unborn children are alike.

You want to have knowledge. What do you mean by that? Hold on to that principle which understands, recognizes thoughts and be quiet. For your sake, what are you? Investigate that. Forget who is torturing whom; stabilize in your most confidential being as 'you are'. What are you? Investigate the problems of manifest world can be solved later. There is no right answer to 'who are you?' no answer is the most correct one; any reply you get is not eternal. That eternal, unborn principle is now talking which has been accused of birth. 'I feel I am guilty'. Whatever guilt you accept you have to suffer. In a country not visited a robbery occurs, the Police arrest you here. If you accept you suffer, maybe a lifetime. I don't accept the charge; I have not visited that place. I am not a robber. I plead that – 'my only guilt is that I accept that I am born'. Give it up! I was not born on my own with my knowledge; I had no knowledge of my beingness. The Absolute has no scope, it's unborn. Prior to my appearance (beingness) it never occurred to me that I was, so where is the scope for feeling guilty either? If you had wisdom, you would reject beingness. No body means no knowingness, no consciousness, in the original state the five elements and the three gunas are not there.

The one, who assimilates what I say now, has no reason to be unhappy. The world is full of emotional unhappiness. A worm spawns out of decomposed food. I am not that worm, although made of food, beingness is product of food.

In order to realize the Self, catch hold of the knowledge that 'you are'. Do so at the feet of your Guru. Your beingness means 'Iswara' that is Guru too, that is the Self. Feet means 'charan', char – to move – that gives you movement, that principle [beingness] starts movement. The merging of the individual with the universal comes to be by Sadhana (practice).

The five senses of action and five senses of knowledge do they act on their own? The five elements give rise to the five senses of knowledge. For manifestation, eight of them – the five elements and three gunas produce the essence. The Sattva guna produces the manifest world of forms, the knowledge that 'I am' is simultaneously created. What is created is the knowledge of existence; the individual assumes that this knowledge belongs to him. There is individual existence in this room. But the whole manifest world is Ishwara, Ishwara is like a city, He is there. As you believe that you are an individual, you die, the difference is that the individual dies while Ishwara, the entire manifestation, does not die; it has no limitations like those of the individual.

I am experiencing the manifest world but prior to it I experience the 'Bindu', the point. When I am that Bindu, everything is, the world also is. The Bindu and the world are not two. 'Bin' means without and 'du' means two, so, no duality. Bindu – the point of 'I amness', I experience that. What is it? It is the very experience of the five elements and the three gunas – the whole universe. That is my intimate relationship with that 'I am' only – Bindu only.

You go on pilgrimages so that good should happen to you as an individual. But you are not an individual, you are the manifest world. That 'you are' means the entire world, whatever manifestation you enjoy is universal. This knowledge is for the few rare ones, but instead of that manifestation ('you are'), you hang on to individuality.

Whatever is observed in the manifest world is your own Self, The observer is 'I am', It is a receptacle of the five elements and three gunas. The entire universe is in activity because of the three gunas. The play of the entire world is based on the five elements and three gunas. But you cling to your body; the body is also a play of the five elements and three gunas. The whole universe is in full play, it is like urination. You are one drop if you consider yourself to be an individual. A drop of ocean is salty and the salty taste is the knowledge 'I am'. Suppose that drop dries, the ocean does not care – a drop of ocean drying on the rock. Similarly in the five elemental play you are a drop, either survive or die, the elemental ocean is unconcerned. But how to understand this manifest nature? Be the taste, understand the taste. Millions of drops dry up but the ocean is unconcerned. Millions die but how the five elements are concerned? Because you limit yourself to the body, you suffer.

The realized one can entertain no idea of good to himself, for him even if the entire world is destroyed, nothing happens. The realized one is, of course, no more a person. There is nothing else except the core of your Self – Bindu, nothing else is. Only Krishna said there is nothing else. You meditate incessantly to achieve Samadhi but this knowledge will sprout from you only. Since I am prior to that (consciousness) I talked of Bindu. Now what happens to consciousness, when you are prior to it? In the waking state, how do you find out as though you are asleep? What do you do in deep sleep?

Visitor: just be

M: do you enjoy that 'just be'

V: No

M: Your beingness is not enjoying being is deep sleep. Are you aware of being male or female in deep sleep? Find out what you are, you know 'you are', find out, then, whatever are its requirements you will know. The subtle food essence is life; Subtler still is the quality of knowingness. The knowledge 'you are' is like a particle of the sky, it is more subtle than space, and it can recognize space.

V: what connection has it with life?

M: The whole life is endured and sustained by the knowledge particle, 'I am'. Without 'I am' there is no life. They are interdependent, not one without the other. I am prior to the 'I am', which is true, eternal and immutable. Beingness, world and body are time bound, your life is not for ever, it rises and sets like the waking and sleeping states alternate. The totality of manifestation thrives as long as the beingness is there. Rainwater has no taste, but out of it you get so much, you add ingredients to it and drink. I give you pure food but you find it tasteless so you pollute it, you add salt to the food for taste's sake.

7. Beyond Concepts

13th December 1979

Maharaj: I belong to the nature of everything and yet nothing. I take my stand not in the movement, but in the original. Whatever you say can only be in the movement, in the consciousness. I take a stand prior to consciousness, the movement. I am not concerned with your reactions, the positive and the negative will depend on your reactions, but I am unconcerned. I have no means of demonstrating my true nature; words come out from the condition in which I am. To accept these words or not is your problem, I talk because you have come.

Visitor: You are the destroyer of body-mind.

M: I am not concerned with reactions.

V: But there are physiological effects.

M: I respect them, but I am not concerned with reactions. It is according to your attitude, right or wrong, incomplete or complete, that results would correspond and the reactions would affect you. Words come to me because you are here, in relation to my words who says what, I am not concerned. I am like space. You come and go, I am immovable, eternal, I am not involved in the actions of the five elements. Nothing touches me; I am immutable, try to understand. The suffering will be yours if you take any sample, as it will relate to the five elements; I am not in that realm. In the manifest state, the five elemental play has shape and design, I have no shape, if at all I embrace the elements, it is because everything is myself, the design is of the elements, not mine. Rajneesh gives various concepts; I cannot be grasped by those concepts. Concepts are yours; I am not involved in the conceptual world. So when you look at me, I am not a person, I am the manifest, not individual. If you want to attribute form to me, it will relate to the five elements and three gunas. The five elements disintegrate but I don't disappear.

For instance, I am invited to some place to stay. The room in which I stay becomes my room, but does it belong to me? All belongs to the five elements. The essential contribution of the five elements is the 'I am' the five elements disintegrate, the 'I am' goes and a person is declared dead. Wherever I go to stay I always know my permanent abode.

Rajneesh expounds knowledge about concepts. They (many) speak on the basis of concepts, not from the stand prior to consciousness. Presently, my true state is different; you are devoted to my form as the five elements, once you understand that all this is an illusion, you too are there where there is no going, no movement. So long as you need yourself you are important, if not, then not. Whatever you observe, you don't require, that principle through which 'you are' is greater. In the waking state 'you are' so you have needs, in the absence of 'I amness' where are the needs? In spite of being, not having the knowledge of being is non-being, that state is a source of peace. Complete relaxation is forgetting oneself, then, no suffering. All needs emanate from when 'you are'; you have wants (for material objects) as long as beingness is there.

The sense of taste comes from the element earth, perception emanates from air and sound from space,

but the primary concept is 'I am'. First without sound you know 'I am' (as when you awaken from deep sleep), then you say 'I am', with this comes the need 'to be'. With the departure of the vital breath, there is no sound, no language, no warmth – its death, death is also a concept. Nevertheless, everything dwells in food essence quality ('I am'), when this disappears – it is all over. To sustain beingness, the product of food, we eat food, but that is not your identity.

V: What is the use of striving for realization? If one is realized...

M: If you have the urge to go to the toilet, you will run. Similarly, the need of the ignorant is the urge to have knowledge, he will rush towards it. In the ignorant state, if you keep quiet, then the principle will keep quiet. Why do you claim credit for your waking and sleep states? They happen quite naturally, what authority you have on them? Even the 'I amness' identity, can you claim to retain it perpetually? In the ignorant state you come and talk here. Until there is a firm conviction about oneself, something or other has to be done.

8. Beingness

16th December 1979

Visitor: Is it possible to know how we are with and without body?

Maharaj: For a Jnani, yes, the reality is known to him and he dwells in non-duality. But all that is, is his form only. Even Lord Rama had to take help of the five elements, but he was not an individual. Now in this (Maharaj), you see form because of the limits of the five elemental forms, if you come here (where Maharaj is) you will be finished! You will see the universe as a whole. So long as your beingness is, there is form; there is no individual, only the elements. Whatever originates from earth is itself ignorance, so everything is ignorance.

V: This earth is knowledge or ignorance? Whatever emanates is ignorance?

M: The Jnani transcends knowledge; all forms are from the earth and back to the earth. As to how they (the Jnanis) are without form, only they know.

V: What is Aum? Is Aum Maya?

M: The Aum and beingness are same, whatever occurs, you just give it a name. My inner reality is quiet, fire is flame but quiet. So long as individual personality is there, you have pain and pleasure, no individual and it's all over. Fire in this napkin is unseen; there is a flame in it but quiet. From your consciousness come space, air and fire, once you know the truth, then it doesn't matter whether Maya exists or not. The intellectual people will not know me a hundred percent whereas a simple, uncomplicated person will. Even with the slightest intellectuality, it is difficult; however simple, uncomplicated people will easily meditate.

V: Is there knowledge in any word?

M: The One, who is Eternal, is making use of words to talk. Once I know what I am and what I am not, I need not worry about other things. I am the Eternal with no end, no beginning.

V: The simple one has the knowledge to know what he is not, thereafter nothing else is needed.

M: One has to look at oneself as to what one is, it's not necessary to worry about others. If somebody says, for instance, you are this or that, you investigate, and you find out that you are greater, you are the Eternal principle. All words are just rice and curry! Ultimately, it's the Sattva that is born, the same entity, rest are all just names, father, mother and so on, extended existence through beingness. Animals, plants and the rest, all Sattva, consciousness is born. Womb means hidden, 'Hiranya garbha' (the golden womb) means hidden like fire in the womb of the towel. The towel is earth, the food sheath is vital and so is the breath. Where are all of you heading for? Nowhere, this is a ditch of concepts. The 'I am' is objective, it is the 'I am' that investigates and it is the 'I am' that disposes itself off and stabilizes in Eternity. The test tube baby has been created out of the juices of human beings, can they create one out of vegetation? Hold a torch and there is a beam of light, how can you run beyond the beam of light it? 'Near' and 'far' are qualities of what?

V: In sugar there is sweetness, Beingness is in what? What contains it? What is the cause of beingness?

M: The food-body is the cause of beingness, syrup's sweetness is out of sugar. The body is made up of elements; the quintessence or quality (guna) is the 'I am'. You replenish the food-body or 'I amness' with water and food. Listen to what I am saying.

V: The 'I amness' appears first?

M: Out of the Consciousness, the five elements, three gunas and the world come by. Beingness means the cosmos, the universe. Where are you before birth and after death? You are in that Consciousness, in the layers of cosmos.

9. Worship the 'I am'

17th December 1979

Maharaj: I have separated myself from the food-body. Flowers come in different colors, but they are made up of the same five elements. Why should I worry about differences?, from the same five elements arise all the forms with different time limits, no one has control over that time limit. Different forms, as per their thinking have different activities.

About you all, you have a liking for truth; it has arisen from your individuality, so you are after it.

Visitor: Maharaj had worshipped Ishwara.

M: What is Ishwara? My Guru told me that the one who is listening is Ishwara itself. The 'I am' is Ishwara, there are various names given to that 'I am' but that 'I am' is not your body. Your knowledge 'I am' contains the whole universe, presently it is difficult for you to believe, so for the moment worship it. Beingness contains everything, worship that and all your requirements will be met. Ultimately the knowledge is yours. (Note: Worshipping for Maharaj was in the ignorant state, now his state is different. At the moment he sees you as himself, he contains everything. There is no individuality anymore, whatever you see is he, and you are also contained in him. He is not an individual with form, he is all pervasive. There is no involvement in him when he does the bhajans, his Guru asked him to do bhajans, so he is chanting them.)

All forms have the five elements and water is there in all forms. The ignorance is yours because you believe that you are an individual, not mine. As for me there is no birth, no death, creation, destruction and suffering will go on.

(Note: Maharaj is all pervasive, he is totality, and that's his Nisarga (nature). The five elements, three gunas, and Purusha and Prakriti go on to make the nature, all forms arise and merge in it, Buddha too merged in nature. There is no individual, no manifestation without the elements and Purusha and Prakriti, the male and female aspects. You think in terms of male and female, but for Maharaj, Purusha and Prakriti have no forms.)

Because of your body-mind you cannot understand Purusha and Prakriti. Because of their activity, creation goes on, in reality there is no male and female. There is steel and there are so many products made out of it, it depends on the use as to which we want to put it. Consciousness is the same in all forms, but the behavior of each is different, which is decided at the time of birth, the differences last as long as the form is there.

Forms disintegrate, but there is no difference in my experience. There is no difference between the quality of the born and the unborn child, this is the great news of enlightenment. One is born or unborn, the difference is only of birth or no birth, in reality, there is no difference. The born vanishes and again becomes identical with the unborn. The difference is temporary, my body is similar to the unborn, and so I am happy. This existence is momentary, why give it importance? We believe it to be a long period, but it is momentary like a dream. A five minute dream, but a hundred years of life is contained in it. A movie depicts a life story, but it is the writer's skill, is it real? Life is like that.

All creatures, the world and Brahman are the result of your beingness. Although it is difficult to believe, but do believe it. Only Krishna has expounded this knowledge, everything is me and I am everything. When I talk to you, Joseph, I am giving you information about yourself. You may think I am talking about somebody else. My guru said, I am talking about yourself and that is how I came to know, Joseph, you have that knowledge. Prior to death, will you say with conviction that all beings, the world and Brahman are me? Can you say that with conviction? This world is a dream, but it is I, whatever information I heard is information about myself, who can say this with confidence? It's very difficult to hear such confidence anywhere.

We take ourselves to be a man or woman. It is a blunder that we commit because of our identification with our body. Brahman is neither a man nor woman. Having received this knowledge, by your own experience you shall become all expansive, pervasive. This body or man-woman experience is a sickness. Don't talk to people about others but get hold of yourself. Be established in the Knowledge, don't talk about it, have a firm conviction. When you understand, get established then you don't need words, words are superfluous. Only a rare one will say all this, Krishna said, 'I saw myself, not the world, whatever I see, is myself.' Once established in this knowledge, you can die any moment you wish. Prophet Mohammed and Christ were like this; my nature too is like that. They behaved like that, their nature is my nature. Make use of this knowledge, assimilate it and you will lose this habit to criticize others, Krishna said, when you are that, who will criticize whom?

Nisarga knows no rules of behavior, nature is like that, death is inevitable, so follow your Guru and die, the Guru says you are everything, be that. Whatever knowledge I give is what flows spontaneously, I quote no one. Whatever I do not know directly, I do not believe. My knowledge is not knowledge of Brahman or Ishwara, Brahman and Maya are natives of my nature only. Whenever I never felt any need, that state was perfect. When I felt needs, demands grew and I was imperfect. Death is inevitable so why not die with abidance in the Guru's words, 'I am Brahman'. This 'Brahman' as an individual consciousness is of course unreliable!

10. It's kept in your Palm!

18th December 1979

Maharaj: You are shouting in wilderness by which you can bring about no change individually. Observe, be, enjoy, and don't try to bring about a change in manifestation as it is. The best state is, desirelessly just being. You are talking as an individual, taking fragments into consideration, hence, the misery. Can you bring about any change in the nature of water? As individuals in ignorance, you fear death and get destroyed by it. There is no death if you go to the source from where you emanate. With accumulated knowledge, you want to possess that, so there is misery. Whatever you have accumulated as knowledge let it flow out and just be. When you give up everything, people will fall at your feet, just watch. From the moment of beingness, to the starting of everything, including what you are today is all spontaneous.

You have taken this disguise (Ochre robe), in your true nature, you don't belong to it. When you realize such a state everything will be done, don't participate, just watch the happenings effortlessly. Rajneesh, Muktananda and the rest are doing nothing, everything is happening effortlessly. I am telling you from the standpoint of my own understanding. It is the logic of spiritualism that gives satisfaction; spiritual discrimination helps you not to be unhappy. As individual, you tend to compare and thus become unhappy. The One who has merged with is Guru is not afraid of any calamities.

Worlds are created and destroyed, how did I survive and observe all this? Only the One who has transcended everything can employ such discrimination. I have appeared spontaneously without my knowing and everything is happening spontaneously. Having realized this do what you like, even if you sit in a desert, it will become a place of pilgrimage.

My Guru said 'The source of the entire world is kept on your palm, here it is, you are not that beingness'. Out of sheer providence or good luck someone is inclined to understand all this, in the process his own being gets pleased with him and provides him all the knowledge.

This sickness of beingness is the outcome of the five elemental chaos. Your own concepts make you suffer, 'I amness' makes you suffer. People call me a Jnani, just observe. Saint Tukaram said 'watch with appreciation, admiration and no involvement'. You entertain concepts and they make you suffer internally and externally. Can you by employing any means of yours limit manifest nature? The Ramas and Krishnas have come and gone, but nature plays by itself, unconcerned. When you die, die with totality, you are everything, die with it. How do you understand yourself? It is better to say 'I have not understood', rather than saying 'I understand everything'.

11. A Wound

19th December 1979

Maharaj: Can you ever complete anything in a lifetime? Various studies, spiritual practices like japa, tapa and so forth? All are of no avail. It was only when I met my Guru who was beyond beingness, the Absolute that did the trick happen in a fraction of a second.

The food-body is the essence of beingness, that gone, beingness goes, you are not the beingness. For the one who is convinced, there is no need or necessity for meditation. So long as beingness is there meditation will go on. In the book 'I AM THAT' the method was shown, had Maurice Frydman been alive, I'd expound it. Now the book 'I AM THAT' has been transcended, presently I have no form or name. Hold on to the knowingness, not words, whatever you are, be there effortlessly, absolutely without effort, affirm what you have heard, the listener and the listened matter is ultimately useless. The five elemental essence, activated by three gunas, is beingness. When you know you are not the beingness, let be the beingness, you are not concerned. All talk is because of beingness, the beingness is doing all the talking, not you.

Take the example of the Banana plant, it is planted, it grows, bears fruits and then weakens and dies, although some sprouts of the plant will still be there. After the age of forty to forty-five, strength diminishes, finally there is death. Like the plant, we have birth, strength and then diminishing. But what is now giving the talk? That birth-principle – 'I am', the beingness (the child root). Finally, the child-consciousness principle also disappears; eat what you like, still that child-consciousness principle weakens, body weakens. A dead body is heavy, that little touch (consciousness) has gone out, with that touch it moved. The root is then reborn, but whose birth? There are so many births and so many forms, all is the play of beingness, the primary illusion, the mool-maya.

All talk pertains to my death, which I am experiencing. A dead person is cremated, why think of him? After listening to my talk, why think of it again, because we are all ultimately disposed off.

Visitor: It is difficult to get conviction.

M: Meditate, beingness is the essence, but you are not that. Why strive for conviction? Dead means dead, once 'I am the body-conviction' is gone, do you remind yourself again that – 'I am not the body', let the body scream, shout or die. Intellectuality or conceptualization is very strong; it holds onto us very strongly, that is the trouble. I have understood this; hence it has no control over me. This talk should be like a wound to you, a continuous pain, go on thinking about it.

12. Nisargadatta

20th December 1979

Maharaj: Nisarga means natural, nature, no birth no death, just there. In this universe, species take birth and return back to nature, they go nowhere. Sattva, Rajas and Tamas (the three gunas) are the limbs of nature, the five elements and three gunas are inherent in nature. This body (deha) is born in nature and nature only, nothing else and is without identity.

The world is created out of dirt, natural physical emissions turn into beautiful human forms. I am going to sign – NISARGADATTA – nature itself. Any stance has limitations but I am beyond that, nature only, vast nature, no shape or form and no limitations. If you want to be Nisargadatta, do only one thing, be in that state of harmony which is consciousness, being in natural harmony, all the puzzles will be solved. After one has accepted this state (the knowledge of one's just being), many kinds of things can happen. Some will have long life; others will have a glimpse of what is generally known as heaven, that state (beingness) will itself create heaven. Beingness is the cause and lord of all manifestations - Vishnu, Ishwara. When this food-body disappears, this beingness will also disappear. In nature – Nisargadatta – there are millions of years and lives, what has happened to them? What are they doing? Reincarnation and the rest are all just concepts to while away time.

There are millions of fish, can you have kundalini for them? Because of identification we have created trouble. Fish have no trouble, since they have no identity; concepts help only to pass time. Everybody wants things when alive, we do this and we do that, after death, when breath is gone, consciousness gone, what is of oneself that remains? Nature knows no end, no beginning, all concepts are only moments in consciousness; one considers oneself as an individual and suffers.

What is the process in meditation? I and the universe are one, this concept is the same as mind and breath, no breath, therefore no mind. Can I then say I want anything? Therefore, tell me what do you do exactly in meditation?

Visitor: Not expect anything or I try to be one with Ramana. What is efficiency in meditation?

M: After reading books, what have you found about yourself as yourself for yourself? You may do anything, what you are at the moment is consciousness, the 'I am' is your only capital. I have had milk now, on the strength derived from milk, I sit here and talk, the milk sustains beingness. Do I not depend on the essence of food? If knowledge is not fed by food, breath disappears, consciousness will disappear. If the supply is cut, where is the 'you'? How ephemeral is beingness? At the same time, beingness is the lord of the universe. Therefore, all the time, be with the lord of manifestation and all your problems and puzzles will be cleared. This knowledge that 'I am' makes perception possible, make it your own. Whatever you may want, just do this and you will have everything. In this knowledge 'I am' is the entire universe. Consciousness is the lord of all manifestation, only because of the body that we consider this consciousness as a bodily principle.

This body of mine is dead, I myself will never know death or that I was. All this knowledge is of tremendous use but once acquired it is no use. Accept this, be with your beingness, no need to give up anything, continue doing what you are doing, but just keep this (beingness) constantly in mind. A girl

comes of age, she marries and her old relationships recede, but all this happens when she comes of age. She is the result of her parents, duality (dvaita) born, the 'I am' in search of a husband, duality (dvaita). Whatever you enjoy, will be unsatisfactory so long as there is beingness. What is the core? How long do you require the other? We agree on one thing, that beingness, the product of duality is godly (for it would lead you back to non-duality, advaita). Be devoted to yourself, I am That (Atman), be one with your beingness, only then the knowledge will sprout. The Male and the female merge for a few moments and all sufferings begin, why? Just to sustain their beingness. The matter (Sperm) is small but the problem huge; it is just a drop of semen that goes to the root of all the mischief.

V: Don't you feel that some good should happen out of our meeting Maharaj?

M: Realization has no color, no shape; your true identity has no shape, no needs. That principle is not understood by the mind. Because of five elements all the creation suffers. Without the intake of food, there is no opportunity to say 'I am', out of the essence of the earth sprouts vegetation and out of that sprouts the 'I am', realize this without eyesight or intellect. That principle likes to cry, enjoy, and laugh, but you are not that, realize this only. Become one with the 'I am', then you can transcend it, then 'I the Absolute' am not the 'I am'.

13. Take it ('I am') as Destiny

22nd December 1979

Maharaj: The 'I am' makes you step away from the reality. To realize, don't take the body as yourself, no body, no name. Try to just be; that is your true self. At this moment without taking yourself as body and name, can you describe yourself? This body is because of the five elements, the words flow and you say, 'my mind', this body and mind are not you, it is because of the five elements and three gunas and Purusha and Prakriti. In all they are ten and with the advent of these ten comes about your beingness, the knowledge that 'you are', but you are not these ten. The five elements make up the body while the three gunas make activity possible. When you know that they exist and you are separate from them, then you lose body and mind.

Visitor: When there is no body and mind, is one everything?

M: Taking yourself to be the I amness (as an individual entity) is misery, this gone, you are all pervasive and not confined to the body.

V: No effort needed to understand?

M: No effort, but because of your tendencies, you cannot remain without making efforts, where is the effort required? You know that 'you are'. You take food to sustain the body and its activities, that you came to know that 'you are' is the misery, but the food cycle goes on, so unknowingly the effort goes on, although you may not want it to. This beingness is because of the five elements, you have no control although you take food 'to be'. Beingness comes spontaneously and will go spontaneously, yet you protect it and so it continues. How did this beingness appear? This has appeared unknowingly, did you make effort? What are you then? Because of the five elements, you know 'you are', without them you are not, so what are you? At the moment, take yourself to be the beingness, don't separate it from the world. You, beingness and the world are one, but you are not the body, you are because of your beingness (Sattva) if it goes, the world goes.

V: I have created the world?

M: Yes, unknowingly you have created it, unknowingly and effortlessly will it go, both are simultaneous – with beingness the world is. This beingness itself is the 'Bhagvan', the God. Why do you want to make effort? Why? It is because of Maya, the primary Illusion. Your love for yourself is Maya, hence all the activities. All activities take place because you know 'you are'; that itself in Maya, self-love.

V: What is the difference between an ignorant man's activities and the activities of the sage?

M: Self-love is the motivating factor in case of the ignorant while in the case of a Jnani, in the absence of self love, Maya or the knowledge 'I am', there is no world. The Jnani, who knows this reality, sees the world as a useless illusion, that's all. For a Jnani knowledge has no form, no name while the ignorant one considers himself as real. Because of your knowledge, all activities and all suffering will happen. All suffering is out of self-love, you love yourself so you do hatha yoga.

V: Does a Jnani suffer?

M: A Jnani has no name or form, so who is there to suffer? Self-love is spontaneous; you cannot have control over it, yet you do everything for it. How have you come in this world? It is because of self-love, you cannot avoid it. You may think that you are the doer but you are not.

V: In reality, I don't suffer, so is it that I just think that I am suffering?

M: Yes, you are not suffering, but you only think so. So long there is this primary illusion, self-love or Maya, you cannot avoid it. Pain and pleasure are because of beingness, in its absence do you have them? All experience is because of the beingness, whatever it likes it will do, it comes spontaneously and goes spontaneously.

V: There is no control over suffering?

M: No, as long as you consider yourself as the body.

V: But I have no control over it.

M: When you know that you are not the body; then you will not suffer.

V: I will not suffer but activities go on?

M: The activities are not yours but of the five elements. Even the manifestation of 'you are' is because of that.

V: Ignorance is also because of five elements, so what control do I have? How do I get rid of ignorance?

M: Don't try to get rid of it, understand it and it will go. Everything is spontaneous once you have the urge to be with yourself. Even the urge to understand ignorance should come spontaneously. The urge to come here too is spontaneous, though you think that you volitionally came. Spontaneously, you will understand that you are the Absolute; there is no doubt about of it.

V: All this is ignorance and everything is spontaneous, but in order to understand, it requires some effort?

M: The urge to come here is spontaneous; it drove you here, though you may think that you came here through volition. So what happens here? All this talk clicks to you, so you say 'I have understood.'

V: Do I have no effort to make to get rid of ignorance?

M: Nevertheless, you have the 'you are', you are not whatever you take yourself to be, you are all pervasive.

V: I do have a part to play, what is it?

M: Only be convinced that you cannot do anything, but your nature is such that although you have no choice, you will continue activity.

V: Do sages have beingness?

M: No

V: So when they do not know that they are, what can they do for others?

M: Can 'you' do anything?

V: So the beingness is my suffering.

M: Yes. Worship the beingness, which is nothing but suffering. Worship misery and it will become less and less. It will also help you to get rid of misery; this 'I am' is itself misery, make any use of it as you like. If you like you may take it as Prarabdha (Destiny).

V: Does Maharaj have a sense of 'I love'?

M: I don't need it. Love is all pervasive, the whole world is an expression of I love ('I am') but who loves? It is the love itself. Because there is no 'I' there is no 'I love'. The one who still has a personality can be caught but I am all pervasive, how can you catch me? That entity which is born must insist for knowledge, otherwise you cannot have it. You ask questions, whatever I know, you know as well. Since when has beingness appeared? Have you given attention to it? To get this knowledge, people don't go to the source from where it has begun. They should go back and see how it happened, go to the beginning to understand the end. What is a sample of your knowledge?

V: The knowledge of the world.

M: My experience is as if my body is on fire, It's not well, hence the doctor. The doctor will understand what? It is better to experience it, how it is happening? Is it a quality? Is it because of self-knowledge? You can say what you like, still I feel no pain. I do not have sufficient strength to sit up, but when I sit up, I talk, I have no desire for anything. Only Krishna has said 'I am everything', my beingness means everything, Krishna said what you see is myself, worship that, because everything is my form.

Yogis who have lived long have suffered because of concepts. What could they do about creation and destruction? All activities are because of the five elements, what control can one have over them? Some say, they will be back in the next birth, I don't. Whatever you see is myself, I am there, always. Beingness is because of the play of the five elements, beingness itself is misery. In the realm of consciousness there are no rules, the poor become rich and the rich become poor, you can't say anything.

14. Mind cannot interpret You

24th December 1979

Maharaj: The One who knows (has no attributes) is Parabrahman

Visitor: Does light appear when one knows Brahman?

M: Prior to seeing light you might be there.

V: What is the quality of the gunas? Is it Sattva – witnessing, Rajas – activity, Tamas – ‘I have done the activity’?

M: All are names of Sattva, because of it, you are. Sattva is the ‘I am’, Rajas the tendencies towards activity or work and Tamas is to take account of or say ‘I have done this’, all three have no form they are formless. Throughout you have considered yourself to be as something or the other, but it did not last, name and form will go. You are that entity which is going to leave the body; you are not the body, whatever you take yourself to be you are not that.

V: The ‘I am’ is time bound while what we really are, is eternal.

M: Your beingness is the flame, no gas, no flame. The Knowledge ‘I am’ is because of food, ‘I am like this’ or ‘like that’ (in appearance etc.) nothing is going to be with you; even your memory will fail. What are you then? Whatever you presently consider yourself to be, you are not that. Taking yourself as something should give you permanent happiness, like being a young man, you try to sustain it, but just you cannot! Beingness is the result of Sattva, but when you are old, Sattva too disappears.

V: The ‘I am’ is time bound, it creates time. Is there a difference between chronological and psychological time?

M: The ‘I am’ or beingness, is equated with time, the Sun, they are one. Beingness is the Sun of knowledge, it itself is time or Sun.

V: Chronological time and psychological time (as ‘I am’) is it one?

M: There’s no difference. You have memory of the body, I don’t. ‘I am the body’ that is your memory. Body memory is the sugar coating of happiness, which ultimately proves to be painful.

V: the difference between chronological and psychological time, as I see it, is it correct?

M: If you are not, where is the Sun and the time derived from it? Realize that this entire Universe or manifestation is the skin and hide of your beingness, the skin of your illumination; all manifestation is your expression, ‘you are’.

V: The truth of what is, is distorted by past memory.

M: What do you mean by past memory?

V: if you are, then there is the question of the past.

M: Between you ('I amness') and the consciousness, what is the relationship?

V: The 'I am' varies from time to time, feeling good, bad and so forth.

M: There is no difference in the types of 'I amness', I experience fatigue now, good health earlier, but the common factor is beingness which has not changed. All is illusion, the 'I am' is knowledge, but it's also an illusion, say what you like, nothing prevails, except the knowledge 'you are'. You presume that the world has existed without your beingness, your world is with your arrival, not prior to it, if you are not, your world is not. A Jnani is satisfied in eternity. Beingness is the seed of manifestation the ignorant one thinks that the world was and I am a fragment in it, but the Jnani knows that it is a creation of the beingness. Your manifest world means 'you are' and 'you are' means your manifest world. Beingness means the self-knowledge 'I am', no mane, no lion. The world cannot be prior to your beingness, when your own beingness manifests, there is the world.

You try to interpret my exposition; you don't assimilate what I say. Become manifest, you receive so many inclinations but rarely somebody stays put in message 'I am', all get carried away by the mind.

V: This is human nature

M: The primary message or Vritti (mind-inclination) is the 'I am', the flow of words is inside is mind, a movement in the head.

V: One gets carried away.

M: Take a firm stand that the mind cannot interpret you. What the mind says is not you, don't be dictated by the mind, you are not the mind. The mind takes you for a ride, you feel you are going for a ride, your mind-inclinations want to enjoy; you say I want to enjoy.

V: The mind being the servant will work as 'I am'?

M: Where is the necessity of the mind for you?

V: To be my servant.

M: When in deep sleep, do you require the mind?

V: What is it to be awake?

M: Means 'not to be awake', is to be truly awake. Is there real and unreal waking?

V: By waking, I mean as you are – the Absolute

M: Without effort whatever you are, you are. With effort, you cause a stirring, that's why you are not

your natural 'you are'.

V: Is there difference between observing and analyzing?

M: The talk about myself is the talk about yourself. Let any worthy one reach to any heights, anywhere, but it is time-bound. Any height! It is just a passage of time. Time means the Sun – the world is because of it – beingness. The sum total means 'you are', beingness only, when the knowledge 'I am' sets, the world is liquidated, Nivritti – no message 'I am'. By nature, originally and primarily your state is of no-being, incidentally, there is beingness. When you don't dwell in beingness, then you are in body-mind. Presently whatever ideas occur will be your knowledge, there is no necessity for learning more skills, whatever is, let it be, just dwell in that beingness. Whatever I say relates to me, not society or people, the knowledge is for me, if you want to share it, you are welcome, provided you can endure it. Right now, you just listen, you may not assimilate at once, so, just be. Despite of all this you like to roam about and please your mind inclinations. The trouble is that you have made the hunger of the mind, your hunger, you claim it as yours; understand it and the mind will keep quiet. The mind is itching to see new countries and towns; you are habituated to go by the mind. But from now onwards, whatever the mind says does not relate to me, form this new habit the mind will be quiet and then you would want to be by yourself. Then thoughts occur and you go wool-gathering, tell your mind to go away. Even while taking food you are thinking of others, you may consume delicacies and you wouldn't know. Many sit for meditation, but ideas come and they try to fight these. It happens because you firmly identify with your mind-body.

V: Then what should I do? Remind myself that I have no body-mind?

M: Is it necessary to remind yourself that you are sitting here? Make it a practice; gradually develop it, no body, no mind.

15. The Beingness Dynasty

25th December 1979

Maharaj: When you get the knowledge, your identity, cast, creed and the rest must go. This reality, your beingness, gives rise to the world.

Visitor: Know what you are not, and then what you know remains.

M: What you mean by negation?

V: I believe that if I see myself, I see the untruth of it. It's negation through seeing the false as false.

M: You have to understand the Guru's words. Understand beingness, know that the world is a result of your beingness. So to understand, you have to be Ishwara, Meditate to be Ishwara.

V: What are the guidelines?

M: But I have already told you, you are Ishwara. You have to have the conviction that 'I am That', a mental determination. With the appearance of the knowledge 'I am', appears the space and the four other elements, your beingness gives rise to them, first beingness, then others. The spirituality that you see around is simply activity, mere entertainment. To know that the beingness is the parent of the five elemental world is spirituality. The relationship of the beingness and the world is that of the parents and the family. Someone dies with the conviction that the whole world is my beingness, what will happen? The concept of man and woman will remain and you will die with it. Finally, you are not even the beingness. When you identify with it and stabilize in the beingness, you are not even that. In the knowledge of the Jnani (or the Absolute), the world is all a spectacle, the Jnani is apart from the knowledge 'I am'.

V: Whatever is observed is not real, whatever I think is not me, what 'I am' must be pure consciousness.

M: With the help of the beingness – a peephole – you can see right from the blade of grass up to Brahman. But the beingness cannot understand the Absolute because the Absolute is beyond the being and non-being. Beingness and the Absolute are not parts of the same thing, as themselves, they are untouchables. Attention is the process of unloading the container and again loading it up with knowledge, but not of the unknown (the Absolute), the Absolute does not know itself, just get rid of all concepts. Right from childhood you acquire information or skills, what is the basis behind memory? Understand the beingness, but you get caught up in concepts and memory.

You are That only, prior to them (concepts and memory) is the 'I am', further still when you recede, is the Absolute. But most people die with memory and concepts. Who understands that memory is not operating today? It's the knowledge 'I am'. Surrender to the beingness, from it all movement happens; go to the source of the movement which is the beingness. Hammer it into yourself that your own beingness is the parent of the entire manifestation. Beingness will help you in abiding in itself, beingness is observed by the Ultimate (the Absolute) that has no senses, no eyes, but witnessing just

happens. I am introducing you to your own beingness, the first stage is to meditate on the beingness, abide in it.

(Note: Maharaj's state is that of witnessing the beingness from the Absolute standpoint. This is the state of one who has realized the beingness and transcended it)

V: Remind oneself of it constantly?

M: Just retain it in memory; it's of no use unless you are that.

V: I am lost in different activities, I need to remind myself.

M: Did you go forward (in activity) to recede? As it is you are already your true self, so where is the question of receding? What is the use of food? To sustain the body, similarly, a mantra is to sustain yourself. What does that mean? When you go into that province, you will understand, not now. In a foreign country, you are told that the Bombay city coast is crooked, how will you understand that?

16. Everybody listens, few Practice

26th December 1979

Maharaj: Use thought to get rid of thoughts.

Visitor: Step away and look as they occur and know that I am not these?

M: Just like people who come here, to some I say 'go', so also for thoughts. Some are of no use, so send them away, retain the useful ones. If you get a wrong telephone call, you say so and put down the phone. Similarly, don't entertain unwanted thoughts, don't entertain them, but do give attention to them. Make it a habit; reject unwanted thoughts by giving them attention, then it becomes natural. Since childhood the mind-body gets engrossed in unwanted thoughts.

V: Form a good habit?

M: This information is not given by other 'Jnanis', they confuse by saying that the mind is this or that.

V: Should one replace negative thoughts, with positive ones?

M: Yes, say you have one thought 'I am not a person', replace it with 'I am formless'. Whenever any thought occurs, the talk begins in the mind.

V: Yes.

M: So send back the thought.

V: Thoughts imply the body.

M: Instead of saying so, say that it has effect on Sattva. The best is to be with no thoughts, if that is not possible, chant a mantra; it will spread all over the body through the five vital breaths. A sadhu has no tendencies or inclinations, his individuality has dissolved. Faith in Guru's word is faith in one self, it automatically changes one. You can identify with Guru when the form dissolves. Mind has no form, Intellect has no form, and you are the knower of these. How can you have form? That you are formless must be a conviction. Don't identify with anything, to identify with anything is bondage. Actually, there is no difference between the disciple and the Guru, if a Guru is not liberated so would be the disciple. Whenever one contemplates in terms of his identity, progress is there, one reaches where the Guru is. With whatever concepts you hold on you go to a Guru, if he is a Jnani he gets rid of all your concepts. But what is the main concept on which all depends? Its' the 'I am', the 'I am' is itself a concept. It is a basic source from which all other concepts flow. Getting a firm conviction about yourself is to become a Sadguru (the one beyond the 'I am'). Whatever is termed as Parabrahman – the Absolute – is your true Self.

V: As long as one sees the Guru as a form, the Guru will give concepts to cling onto. For example, the Guru says 'you are Parabrahman', that is a concept.

M: Yes, but this concept helps to get rid of all other concepts, using it, when he (the disciple) gets rid of all the concepts, this concept too will dissolve. For the disciple, what the Guru says is a concept, but it will go with meditation. When one looks at the flowers here and oneself, what is the difference? Because of the Absolute you come to know that you are, it is the truth which knows, in that knowingness is the universe itself, that knowingness is all pervasive. Normally, we think that we are individuals, that doesn't change sometimes and the changeless knows this. Many people don't change, but one who assimilates knowledge, in him the change comes by.

The normal tendency is to think of oneself as the body, so there are relations and associations, as an individual you want to prosper and one is not prepared to change. One has to understand the reality oneself, It cannot be just 'told'. I know I am not the body, that's my realization, thus there has to be a conviction about it

V: Conviction comes from it.

M: Everybody listens, few practice. It's very simple, but terribly complicated. I have seen that for many it is very difficult to cut out the concepts, it is easier to cut space. Here whatever you will listen to, according to that changes would take place.

V: One has to be open, conceptless.

M: Yes. If you have no faith in one who imparts knowledge, then you gain nothing

17. Kick the Thoughts out!

27th December 1979

Maharaj: Why should it affect us when someone does something?

Visitor: Because we think we are separate.

M: In this world, there are many animals, are you affected by them?

V: But with humans we are affected.

M: With self-knowledge you will not be affected, as long as you don't know yourself, you are affected by others. Presently, there is one Babaji in Bombay, some people visited him, I didn't because I know myself. What he is I know, what he is I know while sitting here, so no necessity to go. Even if Lord Krishna comes again and he is just two miles away, I won't go to meet him, that entity called Krishna, I know. Know yourself and you know the world, find out what one is. There is no difference, only the activities and tendencies of people change. Whatever Lord Dattatraya did, I need to do now, only times change and activities change; activities happen because of three gunas.

(Note: Sometimes disciples of other teachers come to Maharaj. He doesn't like to criticize anybody; although he knows the reality. Still he advises them to follow their own Guru. He tells them 'my knowledge is about how beingness appeared; the same is applicable to others'.)

Krishna was exactly the image of his parents, Vasudev and Devaki. They cried for Krishna and died ignorant, but their son became realized. Remember the words of your Guru and meditate on them, I had faith in my Guru's words: 'I am That', I need not quote anyone else, I have looked into how I was before the beingness and how I shall be later. All this has happened with faith in my Guru's words. I find no flaws in other religions; they are just concepts, so why criticize them? My parents did not know me nor did I know them, still, I am as I am. I was accused of birth, but I found out that there is no birth. Don't criticize others, only know yourself, and spend time on yourself to know yourself.

V: How to get rid of useless thoughts?

M: Like wrong telephonic calls, disconnect useless thoughts; don't entertain them. Make use of useful ones and then be free of thoughts as far as possible. You get engrossed in memories, be attentive, say 'go, I don't want you'. With practice it is possible to be free of thoughts; your own thoughts become an obstacle in your spiritual progress.

V: That is why we come here; it is easier to think of him than phones.

M: Whatever I say, I have practiced, I too used to get thoughts but I remembered what my Guru said, 'you are, so Just be'. I am least worried about others, I am concerned with myself. Treat thoughts like one would treat a person, ask them to go. When relaxed, the thoughts come and complain, who complains about others? They are your own thoughts, just kick them out!

V: How easy!

M: Yes, but with practice. You become your own enemy because of your thoughts.

18. Knowledge has no form

28th December 1979

Maharaj: All sciences depend on assumptions, but whatever happens, happens spontaneously, there is no creator. What are you without beingness? Beingness is because of the Sattva guna (quality). Because of the earth various body forms come to be out of the five elemental combinations. If a patient is unable to sleep or lacks appetite, he is given appropriate medicines; these pills are also food material. Countless body forms are the consequence of the five elemental frictions in outer space. Their behavior and activities are decided out there, but their impact is felt on the earth. Hitler's actions were because of whatever happened in space prior to his birth. The Individual soul is because of the body and because of knowingness. One has to suffer, there is no question of merit or sin, an individual suffers because of knowingness. One who writes about science, where is he positioned? He does not know anything.

Visitor: What triggers whatever happens outside?

M: There is friction among the five elements and because of it the body forms suffer. Whatever happens in space is because of elements. But I am 'Nisarga', nature, that is, no parents. Normally, it is said Ishwara created the world but one animal is food for another, Will God do this nonsense?

V: As you sow so you reap.

M: This is said only to discipline the people, the five elements do not understand any control or discipline, they can't be taught.

V: Desire begins with the five elements or with the body?

M: To all forms we give names to attribute meaning on the spot, in reality, there is no one. No one has control over whatever happens, it is happening; that is all. Even speech has form, Ishwara has no form. In every atom there is Krishna, Bombay is just an area, is this part Bombay or that part Bombay? Ishwara is like that! Changes take place because of tendencies in the Sattva, which is the quintessence of food. No individual, no tendencies, the essence of food is Sattva and in it sprouts that knowledge 'I am' and from it issues the mind. So there are just tendencies and traits, the qualities of Sattva change with forms and accordingly the mind flows. Take the instance of biscuits, in those biscuits there are pores, whose number and structure depends on the material baked; do you have control over pores? Thus according to the Sattva, the activity happens.

Pinpoint the entity that takes birth, as form appears, beingness appears. You cannot name any entity that appears, knowingness appears; that is all. With the form, waking, sleep and knowingness appear, the birth is that of consciousness. You are here now, and say you come back after fifteen years, meanwhile, who is going to run the show?

Jnana (knowledge) has no form, no nature. The knowledge 'I am', the five elements, three gunas, Purusha and Prakriti, the Jnani is none of these. He has transcended all of them; he is the knower of knowledge, with the end of body, end all problems.

V: This body is just to know that one is not the body?

M: Beingness is similar to the sweetness in the sugar. Who is God and who is devotee? None of them exist.

V: Has Maharaj seen Akashic (space) records in meditation? Seen villages and towns in India in meditation?

M: Words form the questions and words form the reply, on the spot there is nothing. So long as the body is there is the 'you are'. If the 'you are' is not there, God won't be there. When your beingness was not there, did you know God?

V: I don't know.

M: Whatever you presently know is false, if the 'I am' is there, Ishwara is there. The 'I am' is Ishwara's soul and Ishwara is my soul, both exist together. Ishwara is without limits, I am also like that, like Ishwara, penniless. Now, just forget everything and find out how will you be on a permanent basis? All this talk of God and yourself is just for killing time. Go ahead, no God, no I, as long as you have cravings, knowledge will not be yours, Ishwara dies before me.

V: Maharaj equates Ishwara with Brahman.

M: Ishwara, God, Brahman, Parabrahman, all these are only words, there is nothing in them. (Note: Parabrahman is the Absolute, where beingness is absent.) All fear is because of death, because of which you go around pleasing others. Once you know the reality, there is no fear, a man dies and so a corpse can be seen, have you seen a corpse of fire or Ishwara? All things are in movement, beingness is public because of manifestation, the five elements are public. What is your identity after death? Everything exists at the moment only, like you, nothing has any identity. If you have no identity, what good or bad can happen to you? Do you have a form which will fit you eternally?

V: No

M: Then why are you struggling so much? No form now, nor later, so why bother? Because I am like nature, this knowledge is open to all, you can't get it from others, because they have a prestige at stake, they just want a following. Nobody can solve your riddles except those who know themselves and have no interest in beingness. What do I need now? Except for beingness, everything will do, in short, I do not want anything.

19. Birth is an illusion

29th December 1979

Maharaj: Because of the gas (in the lighter) there is light. Similarly, in the body, if there is the food-stuff, there is beingness, and because of beingness, there is knowingness. Man becomes happy with his activities depending on the state he is in. A highly evolved person comes here; I tell him nothing can happen to you, just forget the concepts, that is enough for him. For others (those not highly evolved) there is a different remedy, It's like you go to a doctor who charges Rupees 125, by paying that amount you are half cured, the remaining is done by the medicine. But if the doctor is cheaply available even with the same medicine, you have no faith in him.

Visitor: Can you teach me miracles?

M: After coming here, you now know how beingness has appeared, this knowledge you have.

V: Yes

M: On what does it depend? On the beingness only, if you know on what it depends, you have transcended death. What is the proof of your beingness or your existence? You now know it, that knowledge you must have. If you have such knowledge, you can transcend. I can only take you up to a certain limit, beyond that you have to manage on your own.

V: Have we to search or understand?

M: Do whatever you like, understand or go in search of it.

V: If one is certain, one experiences, then it is knowledge.

M: Yes, that's all. Knowledge of oneself, your beingness depends on something, on what?

V: Sattva, Food-body.

M: No need to tell, you should just understand. When you get the knowledge, you lose 'I am body' idea. You then experience death while living and nobody can afford that! Birth is of the three states, waking, sleep and beingness, 'I am not these three' that is knowledge. Were these three states there prior to birth? One day waking, sleep and beingness would go, will you then experience death?

V: Depends where our experience stands vis-à-vis the Jnani.

M: Still you must be sure that you are not waking, sleep and beingness. When you say 'I am' it includes waking, sleep and beingness, the 'I am' knowledge includes these. If you remove this component all will go, all appear and disappear together. If somebody is utterly frustrated and can't take the beingness anymore, then he is welcome, if you can still sustain it, then don't come here. If any state continues for long, you can't afford it, so there is the cycle of different states. Prior to birth there is no waking, sleeping or the beingness (the knowledge 'I am'), these three are born and are dependent

on the food essence. When this essence becomes weak, the three states depart. Who is born or dies? In the absence of the three states, did you know God? Did you know that you existed? In India, donations (food, clothes etc) are given to Brahmins after somebody's death, is it going to reach the person gone in absence of waking, sleep and beingness? It is only a concept that the soul is thirsty or hungry, but in the absence of vital breath, could that be possible? As a result of food quintessence, Sattva and the three states appear, when the Sattva is exhausted, the three states disappear, then, where is the soul?

V: What came to me and talked to me? (Paul King, on his experiences of dead people coming to him)

M: People who have self-knowledge don't appear, if self-knowledge is not strong enough, then they appear.

V: If they learn along the line then they don't appear?

M: Why have you come here? You had self knowledge in the womb, why come (here)?

V: If one is stuck and suffering, then one comes here. I trust you.

M: How do trust and faith come?

V: When I was alone in the mountains, it was like a radar – not this, not this ... Translator: Did you see his form?

V: In a sense.

T: Did you have his photo? Did you meditate with the photo?

V: Yes

M: Birds come and sit on the shoulder of the one who has Siddhi (powers). A poet writes according to his imagination and what he writes happens, right? Is birth real or false?

V: False

M: Be sure about it, you'll be free when this becomes clear, no birth, no doubts. When you know that birth itself is an illusion, only then you are liberated, not before that. General knowledge or concepts envelop you; it's difficult to get rid of concepts (Paul King's experience of the dead coming back).

V: They (the dead) were convinced that the body is real, so they come around.

M: By staying in this knowledge ('I am') you can dissolve the subtle body. The pill – the three states (waking, sleep and beingness) – dissolves. Then there is no coming, till then the subtle body will remain. So long the food essence is there the 'I am' knowledge is there, once the essence is exhausted, knowingness goes.

20. Falseness begins with your Parents

30th December 1979

Maharaj: Ultimately, you are responsible for your form, because of your beingness you are the sufferer. In ignorance you are told, worship God and so on. In the knowledgeable state, you know yourself, so there is no need. You don't like my talks; you take yourself to be a man and this or that, so you feel justified. So long there is 'I am the body' concept there can be no realization. Transcend, become a seeker, but those who follow spiritual ideas and still take their body to be real, they are reborn. In the first stage get convinced that you are not the body. Because of Sattva, sleep, waking and beingness appear, but when you come to know that you are not there, then what?

If you don't take into consideration your parents, will you be able to find yourself? Our parents are the capital from which we find ourselves. You have to realize that the states sleep, waking and beingness start with parents. You must realize that your falseness begins with your parents. For the appearance of your form, what did your parents donate or contribute? This is not to be said, just known. Your parents contributed something for your form to appear. They contributed a part of the body, so the form appeared. All people are a picture of the bliss their parents enjoyed.

We serve our knowledge; we do everything for that only. All activities are done by the knowledge 'I am'. The Ganges flows from Lord Shankara's head, 'Ganges' is knowledge through the five sense organs. Brahma is depicted with four heads; these represent the four types of speech, Para (source word), Pashyanti (intangible word), Madhyama (tangible word or thought) and Vaikhari (Spoken word). For instance, you compose poems from within Para and Pashyanti, they rise to the mind (Madhyama), and then you recite (Vaikhari) them. I can't give you knowledge to make a living, but it can help you rise up in the world. People whose mind is still, without any words for them self-knowledge will be easier. If after listening to my talks your mind is still active, then self-knowledge is far-off. You may sit quietly, but if your mind goes on wandering here and there, that would indicate that you are not fit enough to have self knowledge. The mind must be absolutely still or quiet, no thoughts at all.

21. Paul's Redemption

31st December 1979

Maharaj: Think only about that which is going to give you company for long time.

Visitor: What was my face before conception?

M: From all your experiences will any experience be eternally with you?

V: At present, all experiences are in consciousness. I am trying to go beyond experience, beyond consciousness.

M: This body will go. Vital breath gone, mind gone, so how will I look?

V: The way as I was before birth.

M: The worldly experiences, what will happen to them?

V: They will go with the body.

M: Ultimately, body and experiences gone, then what will you be like?

V: It is a thing in itself.

M: When the body is not experienced and day and night is not there.

V: No

M: When there is no experience of day and night and no beingness either, what have you attained?

V: Nothing

M: What is the result of achievements, experiences?

V: Dissolved like money.

M: Whatever appears eventually disappears. Who is its parent? On what is depends?

V: On body and body depends on beingness and beingness....

M: Depends on beingness. So there is no consciousness, no words to describe?

V: Yes

M: So who is established in this knowledge? How will he act?

V: Different persons will act in different ways according to nature. Maharaj is Nisarga, more developed, more natural. What is the difference between beingness and mind?

M: One who is asking is mind or beingness? Who are you?

V: My mind is asking.

M: Who says so?

V: Mind

M: Without beingness who will say 'mind'?

V: What is the difference between mind and Consciousness?

M: You are the knower of the mind and Consciousness; That is you. You are not the mind. In deep sleep and Samadhi, mind is not there, You are still there.

V: Yes

M: That entity, which is throughout there, is YOU. Without taking male or female into consideration, can you describe?

V: No

M: If 'you are That', then do you need anything?

V: I have everything.

M: Then?

V: I am 'IT', not I have 'IT'

M: If you are the Absolute and there is no Consciousness, then what do you need?

V: Nothing.

M: Existence of 'I' Consciousness will be absent. Do you know that?

V: I know it theoretically.

M: Whatever worldly experience you have, is it eternal?

V: No

M: Waking and sleep states will they be eternal?

V: No. They have nothing to do with the Absolute.

M: What is the ultimate gain of spiritual experiences? Consciousness will disappear and you will not know that 'you are'

V: No profit. No question.

M: Beingness and whatever you see because of it, is an illusion, isn't it?

V: I won't remain. Anything created will be gone, destroyed.

M: Once you know that beingness and the experience of the world are an illusion, an untruth, how will you act? Although the world appears to be true, is it true?

V: I know this by the mind but no physical experience.

M: The mind, will it be eternally with you?

V: No

M: Don't answer. But how to act is for you to decide. One who is established in beingness, loses interest in the world, has no desires and cravings.

V: How does it happen?

M: As to how this happens, you have already answered. So long as you consider yourself a human being with a body, there will be desires, but if you take yourself to be the Knower of everything...

V: Behind me are so many experiences, I must first get rid of them.

M: Who has accumulated them?

V: That entity which thinks itself to be an independent package of energy in the past.

M: Do you have any experience of this birth?

V: No

M: Then from knowledge?

V: Yes

M: Beingness acts considering itself as a body, but beingness is not the body, it too is temporary. When the entity was not there, were there any requirements? When I am not well, I take medicines. Do 'I' depend on medicine for existence? That thing (beingness) which depends on medicine and food, what is its use? My beingness depends on medicine and medicine (taken) becomes the soul. Every person

depends for existence on life. In the absence of need for life, what is going to happen to the man who depends for his very existence on food-medicine? What can God do for him? Medicine and food become the body.

V: What need has he for the body?

M: In the absence of beingness, nothing is of any use.

Another Visitor: After (acquiring) this knowledge, will you be going ahead with your activities?

V: Yes

M: These activities, as a result of what do they happen and whose are they?

V: The Jnani lives out of all encounters. He eats, when hungry; sleeps when sleepy and so on.

M: What is the ultimate? Just as in a dream, no conscious effort is made; similarly, the Jnani acts as if this world is a dream. You can see with a telescope. But the Seer and the telescope are different. One who sees is different. The Jnani witnesses the beingness, what is the telescope for the Jnani? You have the Jnani, the world and the telescope.

V: The telescope (for the Jnani) is the beingness.

M: That beingness is the product of food essence.

V: What about pain? I should have had pain, yet my experience was not of pain, but bliss. I have an ankle problem, but I had no pain. I felt like a cloud around that ankle. Pain in the world is like pain in the dream, says Sri Ramana Maharshi

M: How the 'I' consciousness appeared? Find out. Sri Ramana Maharshi's answer is that the world is a dream. The whole world is in a drop of food essence, Sattva. Beingness depends on food and food is an illusion. You have knowledge, and the experience of the world, why you have it, you now know.

V: Yes.

M: This world appears old. What is the reason of this miraculous appearance?

V: What appears in a dream?

M: Wake Up! This knowledge – that Sattva, the quintessence of food – is responsible for the world.

V: Yes

M: This food essence may be new, but the world in it appears to be old. Is it not miraculous?

V: Food essence is new, but the world appears old. The Jnani gives no importance to pain even though he experiences it?

M: Yes. You may live for five years, but in five years the world in you is a world of four ages, is it not miraculous? Crores of years of the world you experience in a short life span? Now who is false, you or the world?

V: Both.

M: When you act in the world, don't forget this.

V: Yes

M: From your experience what is the value of the world and you?

V: Nothing

M: So, when you know, and then act, people will say you are Brahma, Krishna or Mohammed.

V: That doesn't change anything.

M: You have no entity to change.

V: The Jnani has experiences, but attaches no importance to them, whereas, we have responsibilities. How to draw a line between responsibilities and non-responsibilities?

M: Don't have firm rules regulating as to what is to be done or not done, that is bondage.

V: In relation to duties, we will have no problems?

M: Who is doing the duties? You talk about activities, say a snake of rubber bit somebody. He got poisoned; he did all the activities to get rid of the poison. But what is the use of such activities? Despite of medicines, the poison did not reduce. Whatever you do, your conviction about this knowledge should not dissolve. Those who come here, they have no more birth, this is your last birth, agreed Paul?

V: I agree. I like that.

22. A Village without Day or Night

1st January 1980

Maharaj: Everyone's perspective is different you can't see, what I see.

Visitor: So the best is to give attention to the beingness or 'I am'

M: Although you look at beingness you are not in it, you are outside it. Through it you can describe the world, but the Seer, the one who sees, is beyond. Words are within consciousness, they cannot describe the Knower. Your beingness too is temporary, it too is a concept. With this telescope (beingness) you can see, the One who sees is different from the telescope you can't see the Seer with it. All words are within beingness, I am the knower of beingness, I blame no one in the world, people are poor but the poorest are the rich, they want more and more. So long as you consider yourself within beingness, you'll have needs; the knower of beingness will not need anything.

V: How to attain the first glimpse of the establishment by knowledge?

M: That knowledge which depends on intellect is not knowledge at all; knowledge which I give is eternal. The knowledge of the world is to till the world. When we say one is thirty, we count time from the moment beingness has appeared. It is not your time, so life is the duration of beingness. Prior to the appearance of beingness you were there, with beingness come birth and death, but you are eternally there. You experience day and night because of beingness, prior to it you were complete, not needing both. When a palmist predicts your lifespan, he predicts the age of beingness, not yours, you were there prior to beingness. You are that eternal principle which witnesses everything, but because you consider yourself a person, you suffer anxiety.

V: The leg broken so there is pain.

M: Yes, because of the body. Beingness is the result of the body, so there is pain. But there is nothing wrong, this is body is at the bequest of the food essence, in that essence is beingness and you are neither, you are the witness of it. The one, who considers oneself to be born as a body, will not like this knowledge, but the one who says 'I am not the body' will like it. Prior to beingness there was no night and day, life means the experience of days, varying from 100 years to hours. Once you are established in knowledge, what is there to do?

V: Whatever you do, you'll be better off. There would be no fear.

M: Fear from whom? When we say birth, it means the birth of time, not your birth, time means days. People identify themselves with days, hence the fear of death, otherwise they are just days. A day is over, so over. Even if doer-ship remains, it doesn't matter, you be a witness. You are not in beingness, things happen, you don't do anything. Because of beingness there is suffering, but you are the witness of whatever happens. Your questions are from the ignorance due to the body concept while my replies are from the standpoint of whatever you really are, so the questions and answers normally don't tally. With the experience of day and night began the experience of pleasure and pain. With beingness began this needy nature, prior to beingness it was not there. People who have no self-knowledge, what do they

usually say? Just as you keep a grain on your palm and see it clearly, knowledge must be that clear.

You experience the waking and sleep states because of the Brahma aperture (Brahma-Randhra) in the head. What is it that you see? Sense organs are in different parts of the body, but the experiences are in the aperture. These are so many descriptions of it, but ultimately it is very tiny. I am from That Village where there is no day or night. Thousands of suns look very, very faint.

You consider birth as your birth, but it is just an appearance and experience of beingness and nothing more. Your concepts have become your bondage. I do not blame anyone, because beingness is not in one's control. Coming here, then, is not in your control, you are automatically drawn. One is already liberated; the bondage lies in 'me' and 'mine', these are obstacles that don't allow you to get to the truth. People, who have many relatives, are far more worried about them (relatives) than about themselves, such are their obstacles. Even after they get this knowledge, they are engrossed in family life and sex; there is no time for anything else. The liberation is already there, but our concepts are our bondage. This life is predetermined for a certain number of days and then it is over.

23.The 'I am' is God

2nd January 1980

Visitor: What is Vital Breath?

Maharaj: Vital breath is movement, pulsations of the knowledge 'I am' that witnesses all activities, vital breath also means mind, vital breath and mind are one.

V: Consciousness contains mind?

M: Are consciousness and mind independent?

V: It is a movement in consciousness

M: Consciousness witnesses all activities and movement, including the mind. All appear simultaneously – consciousness vital breath and food essence. There is energy in water as well as in the body and heat too, temperature gone, vital breath gone.

V: Where is the border between consciousness and belief? Is a belief a way to consciousness?

M: In order to live, what do you do? You know 'I am' is love, it is because of love to live you eat, your beingness itself is love, your knowledge that 'you are' is the faith, because of it you work.

V: If it is as simple as that then there are no more questions.

M: Because of your body concept all problems arise. Take yourself to be the knowledge only.

V: After sometime it (the body concept) comes back, so every time I must remind myself that 'I am'

M: Strange, have you to repeat it that you are a woman?

V: No

M: Reality needs no repetition; just know it. If you do not take the body into consideration, can you say you are a woman?

V: No

M: What growth in knowledge has there been in the last five years or since you came here last?

V: I now don't think much about what I am doing, things just happen. What is the role of guidance in spiritual matters?

M: The use of guidance is to know 'the news' and 'after death'. Guidance is required as long as the body is there, when the body is no more, how will you be?

V: Guidance is power.

M: Yes, It is power.

V: Can you work with it?

M: That power is working, only you don't understand. The expenditure of yourself and the world is because of that, you are not aware. In order to live, you eat, if you don't eat the body falls, in that case what happens? Find out now, do you also fall? In case you don't eat, you cant last, disorder in body means disorder in food, what is it that that dies? All prayers are to please God, with his grace she (Mother Teresa) can work.

V: What is God?

M: God is as per her concept.

V: She believed in God, but when I sit here, I don't know what I feel.

M: Every person has a different feeling, what she feels you don't feel. All the Saints and Sages, each one's life is different.

V: Is the concept of God same as pure consciousness?

M: One gets experiences as per one's tendencies, beliefs and concepts. Pure consciousness is without body (Note: Maharaj equates it to God and that has no body). It is the knowledge 'I am' because of which you come to know that 'you are', it is love, you consider it as self-love and meditate on it. But don't mix it up with the body, it is not the body, that knowledge is pure knowledge, Consciousness or God, because, if you do so, then there will be trouble. The knowledge 'I am' is God, you have not to forget that you and God are not separate. Once you meditate more, it will become clear and you will get everything. Mother Teresa is successful because she has faith that God is within her, then she works. Without the grace of the Self, there is no success. Because of faith in yourself you get it. You may worship God, but don't consider God as separate. The knowledge 'I am' is within you with that conviction you worship. One who meditates on the knowledge, 'I am', everything in the realm of consciousness becomes clear to him. He lives without telling it, hence from this place, you carry the conviction about yourself that you know the knowledge 'I am' is God, there can be no other gain. There are those who without knowing themselves, start preaching.

V: My question is about the diminishing of knowledge.

M: Day by day your conviction that the knowledge 'I am' is God must grow. Don't care about the body, by constant meditation, when God is pleased, you will have complete knowledge in the realm of Consciousness. Out of it, if necessary, tell (others) only a part of it. This self-knowledge can be conveyed in a few words, but they (others) want more and more of it. Without your beingness what is important? God may be great, but without beingness who will say so? So when I expound knowledge, I tell you about the Self (Atman) and its history. You may go anywhere, but don't forget that the knowledge, 'I am' itself is God. You come here because of the conviction that Maharaj is God. Without

Self-knowledge all activities are meaningless. Even after attaining Self-knowledge all activities are meaningless, Self-knowledge, after attaining it becomes useless. Before you know yourself you suffer, with Self- knowledge that comes to an end.

Jnana is beyond attributes, timeless; once you know yourself everything is meaningless, including experiences for they are a meaningless illusion. The Knower of them is beyond space and time.

V: Tonight questions will originate in sleep, what originates in sleep, can it be real?

M: Everything appears and vanishes, including thousands of suns, in the Parabrahman. You had Self-knowledge prior to birth, but the world and its experience made you forget it. Like a king dreams that he is a beggar, you have forgotten yourself.

24. The self-annihilator's cry ('Har Har Mahadev!')

3rd January 1980

Visitor: All activity is meaningless, so should we just sit ?

Maharaj: Once you realize that you are not an individual, do everything, everything is your work. Within the range of the five elements, everything is you. Till then (unless and until you realize) carry on your work; but don't think you are the body.

V: The body cannot enjoy ice-cream? No food value?

M: Who eats? Plants here consume water, the flame (Maharaj lights his lighter) eats gas, absorbs air, similarly things get done. Eating is done by the five elements, when you eat food, after you swallow it down the throat, who digests it? Beingness comes out of the five elements. Who eats then? Who dies? Who lives?

V: I see!

M: Attention also is in beingness; it too will dissolve. When you repent about actions, only then you change; otherwise not. The great sinner Valmiki repented and he meditated thereafter, then whatever he wrote became the truth (Valmiki wrote the Ramayana)

V: So the Sattva quality must prevail.

M: Yes, in meditation the Sattva is prominent, worship of God, attraction towards spiritual practices follow. Habits change with time and one should understand individual and universal life, this is possible only when one knows oneself. (Note: Since 1921 Maharaj is in Bombay, a period of almost sixty years. Prior to 1921, he was in a village where then were few houses, everyone knew everyone else, now the village has changed). In the process of devotion and association with Sattva, you start thinking for yourself. You shed off many things, dropping associations, these are remunerations. This you understand with meditation. The developing village where I lived has changed, the trees went missing there was a change of sea, now, nobody recognizes me. So similarly, in the process of Satsang or meditation, developments occur, you start changing. You are talking to me through the body sense, but I don't accept you as that which could be defined by words. As a matter of fact you have no form, identity or color. You yourself are creating your trap by your word-concepts. Once you realize cause of beingness, birth, you are liberated. From what point you recognize yourself?

V: 'I am'

M: Since when?

V: Since my parents told me.

M: So long as you depend on hearsay, you will not be liberated.

V: What is the cause of birth?

M: Parents told you a lot, but did they tell you the secret of your birth? Because you are, the Lord is, and because the Lord (Ishwara) is 'you are', the 'you are' is proof that parents were there. Sanatana Dharma, from time immemorial the parents have been there; you have been there. This beingness is proof of eternity, the Sanatana Dharma, the Infinity. When do you call me a Jnani, or why do you use the word Jnani?

V: Because our questions are out of ignorance.

M: Have you recognized ignorance?

V: Yes

M: Then how could there be fear, anxiety or worry for you? It's simple, first is the Ajnani (ignorant) stage when you believe 'I am not knowledge' or 'I am not beingness'. Next the Mumukshu (inclined to learn) stage where there is only an inclination to learn. Then you come across a Guru, you become a Sadhak (earnest seeker), one who earnestly seeks, the Sadhak sticks like a leech to the profound talks of the Guru, it's the borderline stage. So long as the body identification is there, one is a Mumukshu, not completely spiritual yet. Finally one becomes a Siddha (the liberated one) and gets liberated. Politics is the last resort of a scoundrel; the spiritual one has no resort. Lastly, dispose off Harihar, the highest of the Gods of the Hindus is dismissed, disposed off. The self-annihilators cry of 'Har Har Mahadev' means kill and get killed, so in the end Har Har Mahadev goes too.

25. You are Limitless

4th January 1980

Maharaj: This form just happened to come, until I became conscious, I took no part, did nothing. Until this form and beingness came, what did I do for myself?

Visitor: One question on terminology. Atma Jnana (Self-knowledge) and Brahman Vidya (Brahma-knowledge), are they the same?

M: There is no difference, knowledge is Brahman and Brahman is knowledge. All creatures are contained in it, it is just one word talking about another word, all this has no meaning, and knowledge is limitless. It is because we identify and limit to this cursedness of individuality that we have inherited difficulties. But if we accept knowledge as total, limitless with no identifications, there will be no problems. Because of our concepts, we are limited. I am limitless, knowledge is limitless.

V: Concepts are nails.

M: Don't bother (about) what you should do or not do. Think that you are limitless, unborn and not going to die. This identification with the body makes you think that you are born. Until I had form I had no worries, I didn't even know that I had a form. Did I have suffering before identification with the body? No, it all began after the identification that I am this form. You have now come to know the truth, are you certain that all your experiences are false? Are you not aware that what you have is time-bound? An untruth? Life is limited; whatever is limited is not the truth. You know life is limited and the one who knows this has the truth. The only capital you have is the knowledge 'I am,' be with the beingness and it will solve all riddles.

V: That you exist is a conviction? One should be with it only and not look elsewhere?

M: What is your idea about yourself?

V: I am not the body; I am something else that the senses cannot grasp.

M: This conclusion, what makes this understanding possible?

V: (A French women practicing Zen) I like to be related to everyone, I feel relationship. Relationships that are universal and individual. My feeling is of unity with people.

M: Basically, Is not your understanding because of the beingness that tells you that you exist? It is that which makes you understand everything, it is the knowledge that 'you are'. Something tells you that 'you are', leave everything and hang on to it. Until you had this knowledge, did you have needs? Before consciousness were there any needs?

V: I don't know about it.

M: Even saying so (I don't know about it) is only because of the knowledge that 'you are' that is all; be

one with that which tells you that you exist.

V: Don't we need a relationship of unity with others?

M: No need to talk about unity, everything else will be clear, just be with it. Go wherever you like, but be one with this knowledge that 'you are' forget the rest. It tells you that you exist and it will solve all your riddles.

V: The 'you are' will undo selfishness?

M: Until that voice ('I am') of consciousness came, I was not concerned. Once it left, I went too, so be with the consciousness (the 'I am'), all the teachings are based on this. This concern for the world is because of consciousness; it will be there as long as consciousness is there.

26. Annihilate yourself by your own identity

5th January 1980

Maharaj: Just give attention to yourself and everything else will be alright.

Visitor: We work hard to basically remember this and with a great intensity, rather than using the Japamala (counting of rosary beads), it also sounds easy, but I'd appreciate more from you, in your words.

M: The 'I am' is all, the God, just know that the 'I am' is God, this is the first step, the knowledge 'I am' is yourself. All other activities will follow, you just get established in the knowledge. 'I am', it is the sun, and all other activities are rays.

V: Everything is spun out of 'I am'?

M: The knowledge 'I am', without memories and concepts, is everything. The idea 'I am the body and mind' is not that knowledge. No effort is required, the main thing is that 'you are' (or 'I am') when you listen to me and stay there, you'll understand that the knowledge 'I am' is independent of body-mind. Frydman has described Self-knowledge as factually as possible. Do I depend on you about what I know? Remember this, that there thousands of experiences, but what is prior to all experiences? You are that.

V: If we are just aware of 'I am', is that enough?

M: When you were a child did know that you were there? What did you do?

V: Nothing

M: Have you understood that the experiences of the world and yourself are without doing anything?

V: Yes

M: Go to the source and be established there, then, there is no change. You might have read the Gita, who is there to judge its soundness? The knowledge 'I am' has to approve whatever is said there. Establish yourself in the Self, whatever you are prior to the 'I am', get established there. When this abidance in the Self is achieved, all talks will sound gibberish. I lost my shyness to talk; all that I spoke was profound. The knowledge, in common parlance, is professed in ignorance, like the child out of ignorance. So I know that worldly knowledge is a product of ignorance and all true knowledge is prior to Jnana – The Absolute. Surrender to the Guru and meditate on the Self. The reminder that you had parents is the reminder that 'you are'. The reminder that parents were is the basic material, the primary source material. The primary ingredients of the consciousness are the same. Get rid of the pride that you are a Jnani. Although you try to catch that state, the border of beingness and the Absolute, it is ephemeral.

Normally even sages have no knowledge of the actual state of affairs. How did the union of the

beingness and the five elements come by from the Absolute? Your parents explain themselves to you but do you really have the knowledge that they were your parents? What you have to drive at is, 'Am I such a puny principle that is just a product of parents?'

Which pose, stance or word is truthful? Even the four Vedas exclaimed 'Neti, Neti' (not this, not this), but based on which on-going activities of the world did the Vedas say this about the reality? It is beyond us. Therefore, with me also no honesty is left, whatever the experiences, even the Gods are limited up to words only. There is no story of Gods beyond words. If Krishna were to listen to me, he would say 'I am blessed by his (Maharaj's) words'. Truth has no form and no name, while religions go by rules and rituals. Words cannot be true, nevertheless, you must find out with what words you'd like to identify? With what identity would you like annihilation?

In search of the Self, Prophet Mohammed and other sages could not come to any conclusion in regard to their identity and say: 'I am Parabrahman' or anything else and how could they? Have Christ, Prophet Mohammed and other Sages said anything about the truth? Where is the proof for Parabrahman or the truth? In all worldly activities, you are compelled to suffer and enjoy, can you provide a proof of the Parabrahman? Who will accept the proof furnished and by which authority?

Form and name have been forcibly imposed on me, the primary concept is beingness, I have no name and form; only emotional understanding. Annihilate yourself by your own identity. Don't dabble in what others say, which is your most honest identity? No consciousness, no world. Investigate about your identity, the one who has realized his identity will not consider anything else more honest than it, because this identify of beingness is a fraud.

V: Should we not investigate spiritual experiences? We have experiences, but no truth.

M: Have experiences, but inquire about the experienced, are they honest? In the first rainy season there was birth, in the second there was death, who was born? Was it the rainy season or the person? Only the realized one can tell as he is nothing, a void. Whatever is, is gone, whatever is not, is not, both are disposed off, only the truth prevails. After the departure of both, beingness and no-beingness, whatever remains is the truth. Prior to this accident of the occurrence of body-formation, everyone knows it (the truth). Only he, who knows that there is nothing, can say that there is the infinite and plenty. All our thoughts are about others but don't bother about what others say. It is only because of this accident of birth that I suffer, but as a matter of fact I have no birth.

27. The Soundless Sound

6th January 1980

Maharaj: The waking and the sleep state combined is the beingness, because of it, the world is. The beingness depends on the food essence, so what are we then?

Visitor: What is the path to follow?

M: Meditate on the Self, not on anything else; the beingness itself will tell you how it arose and will disappear. Meditation on something is easy, but meditation on the Self is rather difficult. Did Buddha say all this?

V: The very same.

M: Buddha's directives, are they followed?

V: All the codes of conduct, but not the essence. Millions have no idea beyond the codes of conduct like, eat this or eat that.

M: Is this is knowledge or just ways to pass time? Finally, people are slaves to time; they follow the dictates of time. I know nothing about rebirth, only this birth and having known it, I know it is not. With the body's association, the so called knowledge is received and accordingly, people behave. What knowledge have you apart from the information collected from the outside?

V: That's all what we get.

M: What is it you get?

V: Not much.

M: After the stamping of birth is done, what knowledge do you have then? You are told about birth, what other information?

V: None

M: This knowledge ('I am') is for each man to understand and be still in it. By understanding the Self you understand the world, what else is there? You are as large as the world, if you are; the world is, otherwise not. With what, identity of yourself did you read books? Were you reading it as a woman? Knowledge is neither male nor female.

V: No, not female or male.

M: What about the reader?

V: Me?

M: While reading, you know yourself as a woman?

V: No

M: After reading?

V: Female

M: God or heaven is momentary; nothing after that and for me it is nothing at all. All these Gods, where are they? What is their promise? How do they exist? In which state are they? Presently I am in that state where beingness has been forcibly imposed, the longer it stays, longer is the suffering, but it is going to disappear. Sustenance is for moment, understand the moment, the moment since when? How long and due to what? All the paraphernalia of this world is its expression. The one, who realizes this, grows knowledgeable in the process of gathering this information. Thus you came to the root of knowledge; you realize it and transcend it, stabilize yourself prior to intelligence.

V: The knowledge expounded here is valuable, but people are not mature enough to understand it, in due course they may. Many do penances and have a deep urge, yet knowledge is not available to them.

M: Do you think you understand?

V: Memories, words...

M: There are two types of sounds, the one that you hear and the primordial, unstuck, soundless sound. The moment you feel when you wake up, that is the unstuck sound. Later, you know that you are and all other sounds follow. The 'You are' or 'I am' all sounds are based on it, it is a language without words; unstuck, soundless. It is nothing.

V: Is there a parallel state between the waking and sleep states on one hand and the consciousness on the other, which is so called born?

M: Yes, there is a very subtle state, presently it is rather gross, but in childhood it is a very fine subtle state. The 'I am' is employed like an instrument, like vision for the eye, whenever there is vision, there is the world; the actual observer has no color, no design. The trap of birth and death is because of the 'I am', dwell on it, realize it and transcend it, that one has knowledge. All experience is time-bound, what would you call that which witnesses the disappearance of thought? Think if you like; but the thought process will disappear. You may gather a lot of knowledge but you are still trapped in body-consciousness.

V: Knowledge gathering is a trap.

M: Just like the web of a spider the birth concept is a source of suffering. As long as you hold on to that idea, you will not be liberated. When liberated you are Nirguna (without qualities), the ever liberated. Nirvana means no sample, the Saguna (with qualities) Brahman attains Nirvana. Beingness is the quality to be, Nirguna mean no quality and Nirvana too means no quality.

28. Just be, to realize No-beingness

8th January 1980

Visitor: How do things happen around a Jnani? In the case of a child the development takes place because of the parents.

Maharaj: Because of the beingness body-formation in the world is spontaneous, while a Jnani is nature himself, so it is nature's problem to look after him.

V: Some yogis live for hundreds of years, upside down, without water and what not

M: They do so for the prolongation of their lives, for personal satisfaction and as out of a sense of duty towards the spiritual field. Beingness depends on what? You try to prolong you life but when something goes wrong, death results. The confidence and knowledge that 'you are', on what does it depend? Beingness becomes no beingness and no-beingness spontaneously becomes beingness, so whom should we question? You should yourself investigate it; what is the support of the 'I am'? On what does the faith that 'you are' depend? Why is there beingness? Why am I? How am I? People only think of the body and mind, then, come death and the faith 'I am' disappears.

V: Some want to prolong life, they have self-love, are they caught in Maya?

M: Once they transcend the 'I am the body' idea, longevity does not matter, for their existence they don't depend on anything. Without depending on anything, you must find out yourself. Whenever you think, you think on something else that you are not, how to think on your self? You cannot, you only have to be thought free. You may think that there is no Ishwara, but you cannot think of your self. What were you doing eight days prior to conception? Do you or I know? Eight days prior to entering the womb, only you can tell about that state. What about beingness before conception? If you were aware of beingness, would you care to enter the womb?

V: I don't remember.

M: It's not possible, because it is a non-attentive state. With beingness attention starts, in the womb it is dormant. The border of beingness and no-beingness, that point is a glorious state, the non-attentive state. What was the name of this lighter (Maharaj holds up his lighter) before it was manufactured? When sick, one takes medicine, there is beingness therefore we meditate and strive for knowledge, otherwise, where is the need? There is no need for knowledge prior to beingness. Even Vishnu closed his eyes in Samadhi and disappeared.

V: And doing nothing?

M: What can they do? Presently you feel 'you are' because of the association with the vital breath, When that association is not there, can you do anything?

V: Can I do anything to get knowledge?

M: Do nothing except hold on to yourself, be in Beingness. Just be and you will realize how it will turn into no-beingness. Catch hold of, dwell and contemplate on the beingness. Just be.

V: The whole day?

M: Who says 'Whole day'? Who else can say except the beingness? Beingness can capture everything in its contemplation, but beingness cannot capture itself.

Translator: Sound can cut everything except itself.

V: Is it because of Karma that I came back?

M: There is no Karma in the state of 'Parabrahman'.

V: Why is it necessary to come back in body-form?

M: In this room, space is there, why has it extended? Why and how? Space out and space in, only space exists, always. Where is the question of how and why?

V: Why do we come back in body form?

M: This is relevant to you as long 'you are'. As long as the body has energy there are the world experiences. Eight days prior to conception, whatever was, it prevails even now. What are you presently suffering? It's the name and association of the body form and the beingness. Ponder over it (prior to conception) and you will get an instant solution.

V: What is the relationship between 'That' state and Karma? Karma is what we create?

M: Who creates you? Whoever creates you, creates Karma, Karma is the movement or activity. (To Elaine, a disciple) I am trying to keep you trapped as though you are in a womb. Just listen carefully and everything will sprout.

V: (Elaine) I can't bear a wrong question.

M: It's a small blunder that we go and identify with the body form, the first and the last mistake. Remember the seed which created the body, its life; you experience the world due to it, the seed gone and you are in eternal state. Just like the tree out of a seed is the beingness and this entire manifested world.

V: My ego, other egos, whatever I hear, is all in the beingness?

M: Yes, your dreams. Questions sprout according to one's level and they are correct. Presently, if at all you have to be interested in anything, it is the eight days prior to conception; 'Parabrahman' state. The 'ego' is used today but to what is this label attached and when? Everything is most sacred and everything is most unsacred. All this is as long as beingness is there, self-love itself is an illusion. Everyone wants beingness, 'I love' is an illusion yet other sages praise it. Prior to eight days how were you? An intellectual person would say 'I was in a dormant condition in the essence of my parents', this

is a conventional reply. Try to trace your parent, go to eternity, this principle in the dormant form goes into eternity. There are two approaches, either you get established in the state prior to beingness, or you get caught in diverse concepts and fail to investigate your true nature. As such conventional knowledge is not destroyed and there is no reason for its destruction because basically it is an untruth.

Another basic concept is that of the 'Purna Purusha', the perfect (or complete) man. The perfect principle is that which existed prior to anyone's birth. There is some similarity between the ignorant child in the cradle and the Jnani, the child does not differentiate between urine and fecal matter, only the child knows as to how it knows itself, so is for the Jnani.

V: Then should we give up everything and become a child?

M: Where is the question of denominating everything? It has spontaneously come, only understand that you suffer because of the beingness. Did you go and catch hold of it? No, it has come spontaneously. The child doesn't have any concepts, ideas and ego. The Jnani, having understood the state of affairs, transcends all these, and abides eternally in the state prior to beingness, irrespective of whether the beingness is better or not. With what identity will you now go about it?

V: None

M: Are you sure? If so, then, is there any necessity or purpose for spiritual pursuits?

V: Actually no-No reason at all.

M: What is ignorance? From the waking to sleep to the beingness state all means ignorance. This ignorance, called birth, is the waking, sleep and the beingness state, once you know this, and you are convinced about it, you are free. Only see the false as false. Then, doership goes too; your doing this or finding that will not affect you. Prior to the appearance of beingness, for ages, you were perfect and complete as the Parabrahman. A Jnani gives no importance to the waking, sleep and beingness states. No rope, no serpent. To say all this is false, do you need any effort Paul? Once you know, no effort is involved, you dismiss it off as ignorance, and there is no registration.

29. The Telescope

9th January 1980

Maharaj: The five elements are in full activity without any selfish motive. Similarly, everything is happening here, there is no self-identity. With beingness gone, there is complete fulfillment of the Self, which means I have transcended it too. The space is everywhere, all the other elements – air, fire, water and earth are the aspirant where the three Gunas are working, but there is no self-interest. With the beingness the self-interest arises through vegetation. All the disputes, wars and conflicts are in the five elemental world, but the five elements have no interest in them. There is no use of good thoughts or had thoughts, this is all a play of the five elements.

Visitor: Is man always subject to the five elements, until the body dissolves?

M: What is this object called 'Man'? When dead, he is cremated, how is he apart from five elements?

V: Is there a man who has control over the elements? M: It happens spontaneously, if there is fire here, I shall immediately rush to extinguish it. So long as the five elemental juice, the essence, prevails, that is the touch of 'I am' – there activities will happen.

V: A realized man is not subject to the five elements while in body? Translator: His beingness and body will be subjected.

M: But today where are the miracle makers? Where were they prior to the body-form?

V: Gautama, The Buddha said 'Look upon me whither in old age', this is the nature of Nisargadatta, nature itself.

M: Do I say anything different? Miracles happen; but what is the meaning of that? What difference have they made in the five elements? With all this play, the moment-to-moment changes, could they challenge that arsenal of nature? Krishna, Christ and the others have come and gone. I am referring to a state prior to their beingness and how and when they appeared in the manifested world, it was because of the essence of the five elemental juices, the knowledge 'I am' that they appeared, where are they now? How did you happen to be? Assuming that the world exists, what is the cause of your appearance? You have a telescope; it is an object through which you observe the cosmos but the observer is apart from the telescope. You will not get peace through worldly knowledge; this telescope (body) has innumerable nuances and titles. To fabricate it with the raw material of the five elements, it took nine months and through it you observe everything but the observer is not in the telescope.

V: What were we doing eight days prior to conception?

M: To say 'I was observing' prior to the conception stage is incorrect, at that stage does it (beingness) know itself? No being and beingness is a form for Brahman, prior to conception it is oblivious to itself. What is the telescope embodied in the body? Is it not the beingness that you preserve? But you the Absolute are not the beingness.

You will not get peace through worldly knowledge; this telescope has innumerable nuances and titles fabricated with the raw material of the five elements it took nine months. Through it you observe all, but the observer is not the telescope.

V: Was there ever a time when I was not embodied?

M: Because of the telescope there is observation of the manifest, when the telescope goes, is the observer also destroyed? The observer has no qualities.

V: The observer cannot be defined without telescope?

M: Once you understand the five elemental play, you are unaffected by it; you stand apart from it. I experience the world due to what instrument? How did this instrument happen to be? What is the cause of it? The dead don't interfere with the live men. The one who has understood and realized the beingness – the observer – has no connection and no interest in it. You throw out all worldly talks and concepts totally. The mind goes on chattering and you want to be one with it, just keep out of it and you wake up. The chattering mind synchronizes with the vital breath, it tells you about spiritual pursuits. Remember, you are prior to the chattering mind. Breathing goes on, chattering goes on – the chattering mind has brought you here in the name of spirituality, but prior to it, you were.

From deep sleep you wake up, that border is Paravani, beyond words. When you move, become conscious, you feel 'I am', then mind takes charge, words take over and you are embroiled in the world. Paravani is other than language, 'Para' means 'other' or 'transcend' – the language of just being without words, but I, The Absolute, am not that. Paul's Psychic experiences are spontaneous.

V: What stirred them? The five elements and then Kundalini gave a shock?

M: The main point is know the 'I am' and just be there.

30. You are not whatever you Experience

10th January 1980

Maharaj: The Jnani, who is apart from body identification, is not affected by the sorrows that body-mind bring. Joseph, from what stand point will you write to me?

Visitor: (Joseph) From 'I am'

M: She has been writing for about a month here. From what standpoint will you write?

V: Do I have to reply?

M: Will you be writing in the same state? The one, who tries to abide in the Self, loses identity with his ego. The very identity that 'I am' gets dissolved. Your true identity – The Absolute – is prior to the 'I am'. How can you provide a uniform (the ochre robe) to it?

V: We accept every person's view of life, earlier it was more intolerable than now. Now I tolerate so many things, that one is looking through his telescope.

M: Yes, but playing with concepts is not abidance in the true Self.

V: To find the Self, one must go to silent places, I like that. But when one has the insight, it is not necessary.

M: Who says that he seeks silence? Earlier I presumed that I was created, later, after listening to my Guru, I understood that the experience was created or appeared, but not me. The creation of this beingness, this experience, is a result of the five elements and their interactions. With the view 'I was created' come the fears of life and death. I just prevail as a result of the five elements and this experience of beingness is created for no reason. I, The Absolute, am not the created, it excludes The Absolute. The observer (behind the telescope) is not the created, the object has been created. You want to be in silence without meditation, which you are not doing. What are you doing? From where do you know that 'you are'? In the 'knowingness' lies everything. You have presumed that you are behind the telescope, but you have not understood, whatever you understand is something else, you don't understand yourself.

V: I cannot understand, he said

M: Whatever you understand you cannot be that. You are putting a question like this: a donkey is going by the road and you inquire about him, how are you concerned with that? You know that you are not the donkey. Whatever you experience is not you. In this matter, you will not satisfy your itch by talking; elsewhere you may talk and be satisfied. What is meditation? Meditation is to reject all experiences, to be in a experienceless state. To realize this trick you have to be in meditation. What is the experience? The experience 'to be', suppress that also. The one who observes both, the no-being and being state is in the true state. You only get experiences of what you are not, beingness is also an experience merge it with no-beingness. Beingness goes into no-beingness, The Absolute does not know

that it is, it only prevails. To turn beingness into no-beingness, assiduously follow meditation or else you will be like a calf frisking. Be in meditation and you will stabilize, and then stop there or else you will be like a calf whose ear has air in it.

V: To meditate is to realize that we do not experience.

Translator: The primary experience 'you are', that too should also be negated.

M: Experience has to become invisible together with the 'I love' beingness.

V: What about noise in meditation?

M: Your senses and limbs are still active; they are not under your control. By meditation this weakness of your mind should be overthrown. How intensely should one meditate? While Kabir meditated, a dog bit him, someone came and told him 'a dog has bitten you' Kabir replied 'the dog knows and the skin knows'. A deep yearning must be there, like when you are worried about something, you will be thinking about it: 'next morning something must be done for money' because of it there was no sleep, you'd go straight for the money, you need it desperately and so you keep thinking about it. In the spiritual field you need to progress so intensely that you keep thinking it (your true identity), with persistence, you reach, but you must want it badly.

31. How you met your Parents?

12th January 1980

Maharaj: So long as the breathing goes on the mind flow goes on. If you take yourself to be the body, the mind will have effect on you. Knowledge means to get rid of all concepts, not acquire, but get rid of concepts like birth. Even of this birth, you have no experience. Don't accept anything told, you need not consult sages either, you know that 'you are', so the world appears. With this knowledge, give attention to this knowledge, then knowledge will tell you what you are. When you came to know that 'you are', you knew it on your own, like nourishment in the womb is automatic. Parents usually don't know, the real birth is prior to nine months, then the so-called birth. Only at the age of three or so, the child recognizes the mother and starts learning, which is ignorance.

Visitor: There is one consciousness, but there are so many forms, why?

M: This is the quality of the consciousness to appear in variety, the soul is one, from the five elements arise the various forms. It is because of wrong identification with the body that this knowledge ('I am') is required. Atman is self-love; it has brought you here safely, worship it as the Lord, Ishwara. Take yourself as Ishwara, and then you know what you are and once you know what you are, all desires will be fulfilled. The knowledge, 'I am' is like sweetness, it has no form. You eat fish, one body is food for another, this body is the food for the 'I am'. People ask questions, I look upon them as at ignorant children, at the age of three they started learning this so-called knowledge. (Note: Maharaj is prior to beingness, he knows that state, so they, that is people, are all children for him.)

Your identity is in a continuous flux, as an old man you are spoon-fed, you have no memory, no identity is faithful and honest. After Self-knowledge, your faith and your selfishness drop away. Because of identification with the body, you say that you are a man or a woman, if there is no body, how can you say you are a man or a woman? You have no birth or experience of birth, but the ignorant one is very much afraid at death. For the one transcending this beingness, while the vital breath is leaving, he has no fear, no concept, only great joy.

Please, all those gathered here are selfish, they are interested in the Self only. Real knowledge is to know that you have no identity.

V: Is effort necessary for Self-knowledge?

M: What questions did you ask before meeting your parents? Silence means no activity, total cessation of activity. Why come to a place of activity? When there is no need for words and their meanings, then there is silence, 'I am Brahman' (AhamBrahmasmi) means The Absolute. If there is no body, there is no guna (quality), my teaching is simple, I am not the body, and I am not the beingness, beingness being a product of food essence.

There are no rules for consciousness; a king's experience in the womb is no different from an ordinary person's. There is no beingness in The Absolute and no rules for the beingness. With my Guru's grace, I know how the beingness has appeared. 'I am like what I was prior to beingness', I am not born. There cannot be a witness to my experience, if there is a witness, then it cannot be true. Constant meditation

is required to grasp this knowledge.

V: Are relatives Mithya?

M: Yes, can the sun see his dead rays? That is the standpoint of a Jnani. So long as you take yourself as body, problems will arise; a Jnani has transcended this illusion. Just forget everything and dwell on, how you met your parents? If doubts are not cleared, go to the moment when your acquaintance, got acquainted with your parents.

V: If nothing is really there, how can a Jnani make others feel the need of a Jnani?

M: Everyone, from plants to creatures, want and know the 'I am' to be there, once we have existence, we want it to continue. Your experience is because of the beingness, the world depends on beingness, is it happy or miserable? When your beingness is not there, is it happy or miserable?

V: Why did Ramana work on his mother to realize before death?

M: The reality, what his mother was, he knew, but he did that out of love.

V: Affection for what?

M: When there is no beingness, are you concerned with anything? The knowledge 'I am' is whole universe, not only body.

V: So Ramana has no mother?

M: He himself does not exist, a Jnani is The Absolute. If someone worships a Jnani, he does not know it. In the worshipper the beingness is still there and the Jnani, although he does not know him, yet he helps him. The field of Consciousness is a mystery, be humble, don't be proud, make friendship with the Self and it will tell you all. The seed has the complete photo of the plant; a seed of rice will not produce wheat, how? Go there to the source. A great tree comes from the seed, it contains the complete tree, similarly the beingness contains the whole universe.

32. The 'I am' is the Primary Illusion

13th January 1980

Maharaj: I talked a lot of topsy-turvy in the morning but unless that happens, the creation of Ishwara will not come by. I talked about secretions, without which Ishwara will not be created. I said I am Rama, Krishna Mohamed and so on, but since when? Until you abide in your actual state, these things (black magic) are going to happen. Just as you explain how departing Lamas tell about their future births, it's because they like to be and are fond of rebirth. Some siddhas even have the powers to reincarnate or enter into someone else's body, like Shankaracharya did.

Visitor: How can you reincarnate when you don't incarnate?

M: Yes, that is my understanding too. When did one come to know that his parents were or are? Only in the dream world of his birth dream, 'gati' means movement and 'sruti' means memory, these are simultaneously created. You are not an ordinary person, you are cunning and smart and asking me questions out of that. You have handled the world and then come here, while others are the ordinary types. You are a great spy, trying to extract secrets in spirituality.

V: Secrets are for development, not for publishing.

M: 'Pragati' means progress and it also means movements towards somebody. Do movements towards someone else help us to understand the Self?

V: Depends who the 'somebody' is.

M: The 'somebody' is a concept.

V: No

M: Become free from concepts, no concepts, including the 'I am'

V: The 'I am' is Moolmaya?

M: The 'I am' is the primary concept, the primary illusion.

V: Simultaneously with it is birth?

M: The primary concept itself, for its sustenance, created so many substances, like wheat flour and wheat products. Out of the touch of 'I amness' arose so many concepts and various names.

Second Visitor: He (Maharaj) is before God?

V: Yes

M: The primary concept develops so many skills like 'Chaya Shastra' (A 'Chaya' expert predicts, past,

present and future from the Chaya or Shadow or a photograph) I am not amazed by them.

Second Visitor: He doesn't want to be bothered?

M: Why should I be bothered? My ego is obliterated, wiped out. Although it is felt, it is actually erased out. Whatever image is conceptualized by any concept, could it be honest or permanent? Anybody visiting (me) will be having great energy, he'd be challenging, but the moment he comes here, he will get diffused.

V: Is it sacrilegious to describe one's teacher?

M: Your friend will insist on you telling him.

V: I would share with him on the level he is. It's hard to say, now.

M: There are many Self-realized people, but they don't use words only silence! They might be lying in dirt, but lying in an exalted state.

V: Some people lying in the gutter in India may be in that state.

M: You listen to talks, but you don't dwell on the essence of the five elements. There is no destruction of the 'I am'. Water evaporates, but it becomes plenty, similarly, beingness, when it disappears, becomes plenty.

33. Meditation means merging with Beingness

15th January 1980

Maharaj: The birth of the gunas (qualities), the beingness and the realm of beingness are being used, but I am not that. People Salute here, such is the quality of the Sattva guna. Of the three accepted gunas, Sattva guna is at the core of Self-knowledge.

Beingness is not the ultimate Self-knowledge, although it has high titles like Brahma, Vishnu and Mahesh, the creator, preserver and destroyer. The One who witness appearance and disappearance observes without eyes.

Visitor: Does the Jnani think?

M: For the purpose of communication he has to use words.

V: In reality there is nothing?

M: Yes

V: Is there a difference between feelings and emotions?

M: The expression of emotions and feelings is the traditional outflow of the three gunas. Beingness is a guest, it will go, it is a guest of The Absolute. All your worldly knowledge is futile yet play of the beingness and three gunas will continue and you are not these When everything goes in meditation, what remains is that which prevailed prior to 10000 years, a state which prevailed in the absence of waking, sleeping and beingness.

V: How to avoid going into Samadhi in meditation?

M: Don't try to restrain Samadhi, it will come and go, Samadhi is natural play of three gunas.

V: My Guru said, don't go into Samadhi.

M: Meditation means merging with beingness, abiding in beingness is 'Dhyana'.

V: Beingness is its own object?

M: Yes, like gold is the object of gold, water is the object of water, so beingness is the object of beingness. Did your Guru tell you, where you are meeting the knowledge, 'I am' or at what point did you meet your beingness?

V: It can't be answered.

M: Only a Jnani can say what ignorance is.

V: Everything that comes and goes is ignorance.

M: the waking and sleep states come and go, these two form the beingness, without these three how are you going to raise questions?

V: No, so use them.

M: The process of attaining pertains to three the gunas, but the destination is beyond them. The meditation too is not real.

V: It's the last obstacle.

M: The destination of meditation is real. A book will be more useful to the one who is more ignorant than another. Another writes in a grand style all about his ignorance, and the reader gets engrossed. Did you ever see the moon and all before the appearance of the beingness, Brahma or this illusion? Although the 'I am' is ample and plenty, it is an illusion that induces multiplicity. This manifest world is a dynamic play of the five elements and there is no scope for an individual. Just as a diamond radiates from all sides, similarly in deep meditation you will realize that you are this entire manifestation.

V: 'Lila', a restaurant in Paris, has one light reflected in 1000 mirrors.

M: You will realize that the principle, the beingness itself, illumines the entire world, the world is its body. On the television, a drama goes on, that is a play of light. Similarly the manifest world is your play, the play of beingness, so having realized this, you go into quietude. In the beingness a number of universes are playing around, all people, including Europeans and the rest are products of the play of the five elements.

V: It is a beautiful play.

M: Great incarnations have come and gone, but they have not been able to arrest this play of the five elements. One life form is food for another, is there any change in that? There is a society for compassion to animals, they just prolong their life and make them suffer longer. Has anybody arrested creation? Has there been any progress in family planning – human or animal? No one has the authority to stop the play of the five elements.

34. Swallow the Beingness

16th January 1980

Maharaj: In the form is the beingness, in beingness is the 'I love'.

Visitor: Once you are a witness, not a thinker, how long does it take to go beyond that?

M: Stop asking stupid questions. Out of that fluid drop has emanated the entire beingness, so where is the question of beyond? Out of wetness it has come spontaneously, I didn't ask for it. How this question of witnessing arose? I am telling you about what 'you are', you are created from the emissions, from the beingness, and this beingness is indeed despicable. Have you understood? It is your egoism that has to be thrown out. When you are a witness, you are not this or that, what is your present condition? I am telling you that. I indicate labels attached prior to your beingness, they are not real, only indicative.

V: Beingness is a witness, so I ask.

M: Witnessing at level of beingness relates to the expressed gross world. I am telling you how beingness emanated. People are carried away by miracles but the greatest miracle is the beingness, the entire world is an expression of it. I am explaining my condition, what am I? Simultaneously, with the world, I got my form that is the biggest miracle. After I met my Guru, I have only been investigating only myself. I paid no attention to anything else; I paid attention only to myself. My presence is the biggest factor before me; I have no need of other sages and all. My Guru taught me what 'I am', I pondered only on that. My consciousness appeared along with my body form. My original state is to be in that state where there is no 'I am'. I am explaining my state of affairs, from my standpoint you must realize yourself. As the 'I am', you are witnessing of what?

V: Everything is and is not.

M: For that the beingness must be there. Then where is the question of witnessing? Witnessing what? I have indicated how incarnation takes place. Besides that fluid, what are you? So where is the question of good or bad? I can reserve my judgment about the fluid drop, wherein the whole would be contacted. It's a simple approach, how did this happen that I observe the world and I feel 'I am'. In deep meditation my Guru indicated how this form and beingness came together and also, the world. That was indicated to me in deep meditation. Krishnamurti will never break open that shell of secrecy, he will disclose this only in private.

V: Does the knower know himself?

M: Yes, although what my Guru said, I realized, the most important is my state prior to the beingness, when beingness was not there. If the message beingness is not there who would have witnessed this miracle?

V: Who would have created them?

M: It's spontaneous creation; there is no creator for the beingness. A seed sprouts and we have a plant, we say God has created, but it is all spontaneous. Out of a small seed, sprouts a large banyan tree. Because of the fear of death, people worship God; it is because they have accepted death.

V: That which is prior to beingness, is it Maharaj's conscious experience?

M: That is the eternal state. I have talked about the conscious state, where beingness is ephemeral and I am not that. Whatever prior to that is eternal.

V: Does Maharaj know from experience?

M: Because I prevail prior to anything, Parabrahman or Parmatman are my titles prior to consciousness. In that state, I have no association of anything.

V: Is this true for all? Some know, while others know not?

M: I am not concerned with others, who else could be except 'I'? When you swallow the beingness, whatever remains, is that state. I have no associations in that state; I am alone in that state, alone without words, prior to words. There is a sentence, 'I am alone, let me be many', this is Maya.

V: Didn't you feel lonely in Parabrahman.

M: This sentence occurred when beingness appeared, when there was vibration. I reject the Upanishads, they do teach profoundly, but they don't touch me, Upanishad means 'get out'. Whatever is written in the name of Philosophy, the raw material used, is nothing but ignorance. The three Gunas are the emotions and they are not the truth. This great fraud, this fraudulent world is created from the spit. They (people) are instinctively ashamed, that's why they want to hide it (the private parts). Considering this aspect, how can you have an ego? It's a most despicable state, where from emanated and where to proceeding!

V: From nowhere to nowhere.

M: That fluid, would you care to show the public? Dancing girls have boy friends in every village. One such girl came across a great man and she lost her identify to him, with this great one she had no identify. On meeting him, all the sins of her past births were burnt to ashes. Kabir said that he recited the sacred name millions of times, he did penance, but there was no realization until he met a perfect Guru who threw him beyond all worlds into perfection. The beingness is not true, the world too is not true, it's just an expression of the unwanted beingness. How can anyone attain peace by mere experience? All experiences are false, is there anyone who has led the 'I am' to quietude by recourse to experiences? You can go into quietude only when the beingness is fully satisfied and forgets itself, for only in non-beingness lies peace.

35. Body identity is an Illusion

17th January 1980

Maharaj: Krishnamurti talks about the total manifestation, while I point out that which brought the manifest into existence. Whatever is being done, if you think you are the doer, it's the vanity in you. Krishnamurti is not a person; he is in that state which I describe. The Supreme being is in everyone, a Jnani accepts this, only one in a million will realize it. Intellectual experiences apart, most people only want some benefit through the body. Instead of only deriving benefit through the body, stabilize in yourself, if your true identify is not realized, you will die with the body identity and name.

The knowledge 'I am' is at the very centre. From where do you experience the manifest world and body? Is it not because of the centre? If the centre 'I am' did not exist, would you experience the body? Give up the identity that you are a woman; attachment to male or female forms is itself an illusion.

Visitor: Intellectually I know that femininity is an illusion but the predicament is that I am separate and yet...

M: Once you understand, then you are not caught up in the predicament, you are liberated.

36. The 'I am' is temporary in the Infinite

16th January 1980

Visitor: Ramana Maharshi has spoken about the grace of the Guru, what would your Maharaj say about it?

Maharaj: In India, grace of the Guru is of great importance. Grace is always there, it depends on the disciple, he benefits according to his own beliefs. In the scriptures the Guru has been mentioned as the supreme reality, so the disciple worships the Guru. Krishnamurti says Guru is not necessary, he is also right.

(Note: There are the so-called Gurus, but Maharaj is the Absolute. There are Gurus who may be cheats, among them there is a competition for disciples. But you can understand the ratio, In 10 million there is one rare possibility of a Guru and most of them are inaccessible, they are not interested in imparting knowledge).

My everlasting property is my Guru, the Sadguru, all else is perishable in the realm of the five elements. So many dissolutions of universes and chaos have occurred, but my Guru is not affected. Whatever the disciple understands the Guru to be, he becomes that; the difference vanishes, they become one. In the first meeting the Guru says, 'you are not the body or name', as long as you are without these, you are the reality.

My existence is of no use to me, I have become useless from my point of view, and I am beyond concepts now. People receive the concepts they like and accordingly they would benefit.

(Note: He doesn't like to talk; if there is a question, he will answer. Earlier he used to create problems and solve them. Now he has no interest, he will talk from the point as view of what he understands the questions to be. Any question still based on 'I am the body' idea will not be answered. The identification with the body is death, identify with the knowledge ('I am') and there will be no death. But people still cling to the body).

V: Does he consider 'I amness' to be similar to realization?

M: The 'I am' consciousness is the advertisement of The Absolute. The Absolute is unknown, what you call Ishwara, Brahma and so forth are hoardings of The Absolute.

V: The one who is free of 'I amness' is a Jnani?

M: It is not necessary to be free from the 'I am' touch for the Jnani. The Self-realized state is subtler than space, the Jnani has transcended consciousness. One who has no waking, sleeping and beingness is a Jnani. Just as Paul Brunton gave publicity to Ramana Maharshi, similarly Ishwara or Brahma is the publicity department of The Absolute.

V: Two men are walking on the street; one free of 'I amness', another self-realized...

M: Self-realized means a firm conviction of the ultimate knowledge of the Self, then there is no deviation from The Absolute.

V: What is the process of Self- realization?

M: The first one is a seeker, once the conviction (about the Self) is there, you are on the other side. Do you commit suicide with a concept or spontaneously?

V: Suicide is self-inflicted, do you commit suicide spontaneously?

M: In the true eternal state no proof is called for unreality. In unreality you seek a proof, that's the chaos of unreality.

V: Realization can be had only in the body, the one who is disembodied and floating in heaven cannot have realization.

M: Absolutely correct, in realization, there is no color, no design, no form, this conviction must stabilize.

V: What happens when one dies with concepts?

M: According to the concept, it will take concrete shape, that particular concept will take a tangible shape.

V: When the food body dissolves, conceptualization goes with it?

M: Whose concept dissolves?

V: Body's

M: When the Jnani drops his body, he has transcended beingness.

V: If a person is involved in the concept of beingness, then the touch of 'I amness' is not dissolved?

M: The eternal message 'I am', whatever it maybe, that is being cooked up in the moment. The message 'I am' – chemical – identifies with body and says 'I am'. A child born has no name, you give it title.

V: John Smith has idea at death that he is going to be neutron, the 'I am' dissolves, now where has the concept hung?

M: It will be hanging about in the realm of the five elements. This is your concept that John Smith will enter a womb; it is all the five elemental play.

V: But you said...

M: This is a play of words.

V: But I am presenting Nisargadatta to the world, the concept of John Smith is in the five elements.

M: The one who has the itch of a concept will enjoy or suffer the image of it. What about you? The one who has no itch will not suffer, you don't move away from the Self, don't go into all that, Inquire about yourself, you have the replies, you already abide in the ultimate, yet you ask questions? Give replies to your readers from your true stand point; otherwise keep your mouth shut. I have told you, you are not the chemical and its qualities, so why bother? But you are dancing to the tune of questions; you are the truth, this 'I amness' has only appeared temporarily. I know that this manifest Brahman or Cosmos is unreal, time-bound and unstable. The message 'I am' has spontaneously come and is the root of the manifested world. The message 'I am', caught hold of the body as its identity and suffering started. The 'I am' happened and the world was cooked up. Even this information, you got later, when the 'I am' came into friction, recognized the body, mother and so on, prior to that you did not have the message 'I am', you existed, but you did not know. In that non-subjective state, the subject started. In the infinite state, the 'I am' state is temporary; don't give up your true standpoint otherwise you will be fooled. To whatever extent you would conduct your search, it would still be in the realm of 'I amness'. Don't retain it ('I am') in memory, then you will be happy. I know how the confluence came about between my true state and the 'I amness', so now, in what way am I concerned with Krishna and Arjuna? Once I came to know about the message 'I am', the drama was over.

Shiva worshipped Rama even when he had not incarnated, he said that Rama was 'Parabrahma'. Rama did not know this when he was born, his Guru told him. In the Parabrahman state there is no knowingness, did Rama, the Parabrahma, know that Shiva was worshipping him?

37. Transcend the 'I am'

21st January 1980

Visitor: Who says 'I am the consciousnesses'? And is it the 'I am consciousness' that traces the question to memories?

Maharaj: Don't just disown the body and name as you are, but see that you focus your attention on the 'I am' and all the questions will be answered.

V: What prevents us from receiving grace?

M: The quality of your faith should be intense, firm and lasting.

V: Is the desire to be free also that of the body-mind?

M: No, it is not in a bodily sense. As you get identified with the 'I am', devoid of the body, you have only to abide in the Self

V: Is that also desire?

M: No, It is a very strong conviction that you are not the body mind.

V: Krishnamurti said that desire breeds disorder. This daily life, hard work and study can it be a hindrance in Self-knowledge?

M: Who is asking this?

V: I am.

M: Catch hold of that 'I am' only and all obstacles will evaporate. If you correctly understand me, you will be beyond the realm of body-mind. Many a times it happens that teachings are misunderstood. Because the 'I am' is there, these questions arise, If the 'I am' is not there, no questions can arise. In the realm of 'I am' anything is possible, but if I were alert enough, do you think I would have been in this body? The Jnani is the one who knows that beingness, the world and Brahman are unreal. Having understood the 'I am', I transcend it and came to the conclusion that all the three entities are unreal, and then what more remains to be liquidated? The 'Parabrahman' is without attributes and I am 'Parabrahman', I am not the beingness, the world nor Brahman

38. The Python's Breath

22nd January 1980

Maharaj: For you all I say dwell on the 'I amness' and every thing would be clear to you. The rest are interested only to inquire about the world, they always want things. My direction was towards Hari (God), I wanted nothing but Hari only and Hari himself disclosed that he is Maya (illusion).

Visitor: Between the deities and The Absolute, is there something indefinite – a universal mind?

M: What is its name? It is Mahatatva, Moolmaya, Primary Illusion, 'I amness' (So Hum) or 'I am the manifest Brahman'. Manifested Brahma is the 'I am', whatever principle is prior to the utterance of sound, that principle proclaims by itself. What I insist is that you must stabilize in that state. The recitation of the mantra 'So Hum' must be for very long time, it is prior to words. When that 'So Hum' principle, is pleased, that principle, represented by these words, expounds knowledge.

V: Is everyone to repeat 'So Hum' because you give stress on Japa?

M: The 'So Hum' Japa is incessantly going on in your pulse, indicating 'I am'; get in tune with it by recitation. That 'So Hum' energy without words is the raw material of incarnations and the incarnations are the hoardings of the primary principle. The primordial principle is 'Parabrahman', its advertisement is done by movement, the stirrings of 'So Hum'. By its movement it is praising the primordial principle, that advertising material is the Moolmaya (Primary Illusion).

V: Since incarnations know, they are not caught in the Moolmaya.

M: That incarnating principle – the Moolmaya – gives knowledge to the incarnated. The Sun rises out of darkness and is the source of light; it is in light and cannot see darkness, they are not acquainted with each other, abide in the Self to reside in this knowledge. That dynamic principal, Moolmaya, pervades everything in the world and is stirring, but growth is not eternal, time bound. The dynamic growth of a 4500 years old tree is arrested; the roots of it drew substances from the earth, so 'I amness' drew nourishment through its food-body. Whatever knowledge you have is embroiled with body. This body sense is to be consumed and you should dwell on 'I am everything'. Your love is based on the 'I love state', this is Maya. There are a lot of forests and there are huge animals, this touch of 'I amness' has grown into manifest world. That is the Maya principle. You must do penance with a strong determination and dwell on touch of 'I amness'; that 'I am' is everything.

V: A woman along with Paul had no parking space, so there was a problem. She said 'I include it' and then, there was space available for parking.

M: The place for parking is because of the determination 'I am everything'. The common man's devotion is that of wanting A.B.C and so forth, it's like bargaining, they pay no attention to the eternal. The Hatha Yogis in the process of the Hatha Yoga acquire Siddhis (powers), so they are an attraction for the masses but they stagnate there and there is no eternal realization. Whatever your mind revels in, therein you fall in a pit. The python's breath reaches very far, many animals are attracted towards it. Similarly the Kundalini is aroused and people fall prey to it. A man was going to Banaras, on the way

in a village, there was a rich widow. He got married to her and had family, he never reached Banaras. Whatever the mind revels in, therein is the pit. You never try to transcend the mind and have an attempt at eternity. Therefore, you should have sharp discrimination; the aboriginals have knowledge about the python, they carry a sickle with them and when caught by the python they cut him out and escape. So have discrimination to escape allurements. Yogis who have Siddhis (powers) do not use them for a livelihood.

V: Intellectual attraction too is like that?

M: The knowledge of the Self is of no use when collected from others. Study, understand and realize Self-knowledge on your own. When one gets fully imbibed in knowledge 'I am', then knowledge sprouts in him. Although I look like you, I am not like you. A person sleeping in the world of attributes, dreams because of the 'I amness', and accepts the dream body. Similarly you take this body to be real in this world. I am in the state of attributes because of the command of my Guru. Many so-called sages talk about incarnations but I am in The Absolute state, whatever needs are there, I command the beingness to incarnate and take care; I am not affected by the world. In the world that I see, whatever happens is not happening to that principle, 'Parabrahman', only to the body, something might happen. That principle continues to be and has withstood dissolutions of universes.

One in a million will listen, understand and abide by the advice of the Guru, that 'you are everything', he accepts with conviction and becomes the words of the Guru. In most cases, the beingness assumes that it is a body that has taken shape, so one believes that he is born and will die. When there is no death and no birth, one can never be born and die. The identification with the body is so strong, like the hold of the serpent, that it is not easy to do away with it. But we are the eternal principle and not what we appear to be, the one who knows the seed of this world, realizes that it is an illusion, sits quietly and doesn't blow a trumpet about it. In this world, if you start investigating everything, it would be mind boggling. Once having understood that it is all Maya, one becomes speechless.

The crow eats the seed and from his dropping grows a banyan tree, even on a fortress the roots will break out. I tell you about your seed, consider your creation, through what emissions it has come to be, and thus hold no pride in your individuality.

39. The age of an Unborn child

23rd January 1980

Maharaj: What is your understanding of being fully enlightened?

Visitor: The one who has no ego awareness, or no awareness of the 'I'.

M: Answer in two words.

V: I can't answer.

M: Whatever is the whole or complete is the 'Jnani' and that is the age an unborn child. The age of an unborn child is complete, whole, and total. The one who is not born, what age can he have?

V: Age is a concept.

M: What more can you do except using words?

V: People are words.

M: Whatever knowledge the sages had and whatever knowledge you have now acquired, is due to your acquaintance with it. Every time there is a flux, it rises still higher but what is that ever changing principle?

V: Whatever I experience.

M: What experience?

V: The one that I have right now.

M: In that experience right now, you are having many experiences, but what is the base? Are you in that state by speaking words? You have no money to buy rations, and you say I am a king.

V: Everyone does that.

M: Who is all? If 'you are' only then all could be.

V: Everyone is in my subjective universe, I observe doing that only.

M: In the realm of the touch ('I am'), you are finding sages, aren't you ashamed? You get initiated from those who are in the realm of 'I am'. So when I am Poorna (complete), it is like indicating the age of an unborn child, the words get dumbfound. Therefore I don't visit Jnanis, if I do meet one, I offer my salutations. I have told you that I have reached that stage where you can judge Jnanis, all the rest are just trading other peoples words.

V: I don't want to do that.

M: Now meditation; what is the content of meditation and what does it merge into?

V: In Zen meditation, one meditates on what was his face was before he was conceived.

M: Who is meditating?

V: They work on that too.

M: For the ignorant one, knowledge is precious, but for the one established in The Absolute, this knowledge is like month-wash water, but they do have bags filled with siddhis (powers).

V: Those are the obvious ones, but those who teach with books they have written are a great danger.

M: Take the example of Janardana, who was not talking, yet he was itching to have a successor, would a Jnani care to do such a thing?

V: If I thought he would, I would reject him. If I have an eye problem why should I go to a foot doctor?

M: What is the reference point? And driving at what?

V: Maharaj commented that I saw something in Rajneesh's book; I feel I don't need it.

M: I am not interested in that, but what is your true eternal state?

V: OK

M: What is your core state? In that true accomplished state, there is no scope for even space, let alone the words. In the process of understanding my Guru's words as to how 'I am' I realized 'I am not'. In that state there is no unstruck sound either. In the process of Neti,Neti (Not this, not this) it happens, in the state of 'I amness' finally everything disappears and you get stabilized. If you realize and stabilize, then even if you are silent people will fall at your feet.

V: The falling is not important.

M: It's a stunning stage, and what is it? But for them I'll advocate meditation (for common ones, who are not like Paul). This is the stage where I uproot the meditation, whenever meditation beings, I uproot it in this talk. Now if you have swallowed up many sages and are still trying to find a peg, you are not stabilized.

V: I want to hang experiences on a peg.

M: Are they tangible to be hanged? To hold light which peg will you choose?

V: In my experience while learning to sing, I don't say do this or do that and open my mouth. I stick to what he (the Guru) brings about and stay with it, the spiritual teacher too works like that, that's my

conception.

M: You do a have smart and active intelligence.

V: It is nice to know that.

40. I am not whatever I think

24th January 1980

Maharaj: The 'subject' is abstract but gets concrete with the birth of the body and its death. By origin no consciousness is concrete in the body for a certain length of time, finally it will again become abstract, and the original state is abstract. If one just talks about it, can one know anything about it? Any thought, subject or concept arises as long as there is the consciousness. What was 'no-subject' becomes a 'subject' after the arrival of consciousness, in the end the 'subject' is again 'no-subject'. If at all you want to please God, please that God which is the beingness. That is the only God, the 'I am' is the only God to be pleased. Whatever you presently know about God is only bargaining. Your very existence or beingness is the proof that God exists. If I am not, God is not. God's existence is due to the consciousness, the 'I am', please it and it will lead you to its source.

The consciousness, when it acts in the world, acts through the vital breath and mind. It is a total manifestation; the activity of the mind is actually the activity of the consciousness.

Movement is inherent in consciousness; it is its very nature. Any stone or gem has value within it, there may be silver in it.

Visitor: How is consciousness created?

M: When you are one with consciousness, then you will know, not externally. Be one with it for a long time and it will itself show you.

V: How does it come?

M: The catalogue of answers is within the consciousness itself; no outside agency can give answers.

V: Christian religion has answers, what is your opinion?

M: If you tell me, I will tell you, I don't know.

V: God made the decision: 'let there be creation'.

M: This is merely a concept, but he did or did not will be known to you only when you become God. Your association is with the body, the material world and the chemical (beingness), but you are neither.

V: This feeling 'I am' must be beyond words. Is it a feeling in the body or is it beyond words?

M: The knowledge that you exist did it come about spontaneously or someone had to tell you?

V: Spontaneously.

M: On this basis what is your question?

V: Is it a feeling or beyond feeling?

M: Any name for any object is the same name, the consciousness.

V: Is it beyond sensation? Feeling is concrete.

M: Before any feeling, are you not there?

V: So it is prior to feeling, prior to words.

M: Did anyone shake you and say that you exist?

V: But who am I?

M: You believe this form to be yourself; once you know that you are not the body and are convinced about it, whatever you are, will be revealed to you. Whatever is, is within the body and not come from outside.

V: It's hard to define, if not body, inside or outside?

M: Whatever you talk, the meaning is within the words.

V: Yes

M: The meaning is within the words, not separate. So in this body, made out of the five elements, is the essence, the Sattva. Consciousness itself is within the body, without being asked for or called upon. How long have you been in spirituality?

V: Six years.

M: What do you do about the manifest, outside or inside yourself? Or when you think on these matters, what do you consider your identity to be? Who says it is difficult and all that?

V: Sounds quite simple but difficult when one thinks about it.

M: Whatever I think about, is not me.

V: I said beyond...

M: Beyond what?

V: Concepts.

M: Give up the concepts, and there you are.

V: When I inquire into what is this 'I am', I can't see it, even when quiet.

M: The one who knows and goes into quietude, that is it, why must you give name to it? Just give up the words.

V: Someone's wife leaves and goes elsewhere, is she not dispraising her husband? One will not go elsewhere if one is convinced of his Guru's potential, only if there is doubt, will he go.

M: Does he believe in the absolute necessity of a Guru? If you can do without him, do it. If you need guidance, then go to someone and say he is my Guru.

V: Do books replace a Guru?

M: Yes, books can replace a Guru. At one stage you yourself become a Guru; then you find out that books are of no use anymore. The Guru is one, who knows the beginning, continuity and the end of his life and understands the mind on which the environment has so much impact.

V: This feeling on the right side of the chest, that Ramana talks about, how it is related to the 'I am'? The spiritual heart is on the right side.

Interpreter: Maharaj considers the centre of the brain in the body as centre of consciousness, the 'Brahman aperture' (Brahma Randhra), where a yogi takes his being and centers himself and breathes words into the whole body. According to him the centre is the 'Brahman aperture', when it disappears the doctor says 'it's all over'.

M: What are your means in spirituality?

V: Aurobindo, Gurudjieff...

M: Collect and read but then throw everything and come here. The important thing is with what identity do you read? You do it as a person?

V: Through intellect.

M: When you walk, don't you have the concept, I mean, European?

V: Can't forget that.

M: Do you read with the intellect or the one who is using the intellect?

V: You use intellect.

M: Intellect is the means of understanding, but you are not the intellect.

V: I know.

M: You are not the body, intellect or mind, than what are you?

V: If I think about it, it would be a concept.

M: Who is prior to the concept? Is it thinking?

V: It is only a feeling.

M: Who is it that feels and understands it as a feeling? What do you call that which exists before the thought process?

V: One can't explain.

M: That, about which you can't explain, is you; anything you can explain is not you.

V: (No answer)

M: One can't have an answer about oneself. That, which is prior, is just there, it cannot have answer about itself. You learn and forget, what you forget is not what you learn, you are prior to it.

41. You are, so just be

25th January 1980

Visitor: Is the relationship between the Guru and the disciple similar to telepathy?

Maharaj: Yes, telepathy can function if the receptivity is good. Some have a buffalo like skull; no amount of thrashing affects that dull animal.

V: Would Maharaj speak about the Guru and disciple relationship?

M: The Guru links the relationship of the disciple with Self-knowledge and the disciple nourishes it. The Guru links you to Self-knowledge, that is your Guru, nourish it. The knowledge 'you are' is the Guru, once linked don't disturb the relationship by identifying with the body. Once a woman is married to a man, it's done, each must behave accordingly. Once linked with the Guru, you must not identify, with the body. The knowledge 'you are', be there with full devotion, the knowledge 'I am' is not the body.

V: That is the miracle.

M: Yes, actually it is, but you are proclaiming it.

V: It is natural.

M: It's of no use going in search of a cause for something that is natural, the natural is not to be, natural means only 'you are'. Actually in true state I had no experience of myself and others; to feel the experience of myself and others comes with the appearance of 'I am', that is the miracle. Do what you like, behave as you like but if you have no experience that 'you are,' then you can have no experience of the world.

V: How do you get to know 'I am'?

M: It is already there, you know 'you are', just chew on it.

V: How to stop identifying with the body?

M: I don't know, this is my hand, but I am not the hand.

V: Should we focus attention on Sattvic or Tamasic qualities?

M: There is no question of Sattva guna, just dwell, not by repeating and saying it, but by being there in the knowledge 'I am.' You are sitting here without uttering any words or are you uttering 'I am sitting'?

V: Does one use meditation as a tool.

M: Who recognizes intelligence?

V: Mind.

M: Who says, 'this is mind'?

V: Me, the ego identifies with intelligence.

M: Ego means 'I have form', does form understand that it is the mind? 'I am the form' is the ego. There is no knowledge in the form; the body is burnt after death, does the body shout?

V: No

M: How can the body know in the absence of 'I am'? When the Self is not there, can the mind know that it is being cremated?

V: Not without the knowledge of the Self.

M: The knowledge is already there before uttering any word, inducing the words 'I am'. You are sitting quiet, a spoke hits your body and you shout, but before shouting, 'you are'. That waking moment after deep sleep and before saying anything, you are already there.

V: Where does craving come from?

M: It comes the moment you wake up, in deep sleep there is no desire or yearning.

V: How can I stop desire?

M: Where is the necessity to arrest? Once you reject the identity that you are the body, there are no desires, and you give no value to them. If you don't wake up where are the desires? When you wake up, you identify with the body, hence the desires.

V: In dream are there desires?

M: So long as the dream is there, desires will be there.

V: Does Maharaj dream?

M: I have no dreams, the 'I amness' is manifesting itself. This is the illumination of 'I amness', my light, my illumination is universal illumination. So long as you have an identity you will not understand, once you conclude that you are not the body, your stature will reach sky high. How do you get sleep and wake up? What do you do to get up? Like that spontaneity is my knowledge; there is no scope here for your scholarship.

V: Is there some parallel with auto-suggestion to go to sleep that you will awaken? Is the practice of not identifying with body similar?

M: There is no parallel; you know 'you are', stay put there. Do you have to practice that? Similarly, you are not body, so where is the scope for autosuggestion?

V: We recite or do japa, it is auto-suggestion, like 'I am Brahman'.

M: Already you are Brahman, that japa is already going on inside so where is the question of doing japa? Ultimately it is all ignorance. The sun has birth in darkness, isn't it a fact? But is there a birth of darkness? I am not allowing you to dwell on any words. So many concepts are given in the name of spirituality, but no concept is permanent.

V: Human affairs are the reflection of the five elemental interactions?

M: Yes, whatever interaction is there in the cosmos, it descends, through vegetation, man, animals and finally there is manifestation. In the cosmos rain settles in the mud; which settles vegetation and with that we have delicious food. This all is a revolution because of what is happening in the cosmos. All are bodies of rice, wheat (food bodies), the quintessence of which is the quality 'I am' In sugar's womb lies sweetness, this quality 'I love', 'I amness' is in the womb of the food essence, whatever happens is result of what descends from outer space.

V: So it is all the activity of food essence?

M: It is planted in the cosmos and that food essence creates dacoits, sugar, gold and out of gold, ornaments. The five elemental interactions culminate in the human body and through it we have intelligence and skill. Once you understanding all this, what identify will you nourish?

V: None

M: What is happening in the cosmos is carried on in the earth, this body has the five elements, and they have no rules for behavior nor they have fear of death. Even devils, Brahma, Vishnu and the lot are products of the five elemental play. The Jnani understands this play, offers salutations to it and stands apart from it all. Whose names are Christ or Krishna? Are they not names of the Sattva guna which has come from the five elements? Out of positive interactions is someone like The Buddha, this individual which says 'I am Brahman' is from the five elements and comes from the food essence.

V: So, someone like The Buddha and. their deeds are a natural outflow of the five elements? There is no doership?

M: To have and want a form food essence is necessary. Out of it the quality 'I amness' appeared which said 'who am I'?

V: Does Maharaj do anything more than witnessing of the hydrogen bomb explosion and such wars etc.?

M: What is the time now?

V: 6.20 p.m.

M: 6.20 is the time of what? What does it indicate? Is it not just a measure of time? Are you definitely witnessing the day time or is witnessing happening to you?

V: Happening

M: That's all.

V: Does Maharaj recognize intelligence involved in the emission of a spark from friction?

M: But that is the spark of consciousness.

V: When Maharaj speaks of conscious occurrences are they co-incidental combinations of chemicals? In cosmic conditions does Maharaj recognizes intelligence? Or are they just coincidences?

M: Intelligence is innately there like fire in the match stick. The final culmination of the elemental interplay is the human body, where the touch of 'I am' appears. Birth is like a spark coming from the rubbing of stones, there is the elemental friction and you have the spark 'I am'. The qualities of a Bodhisattva are due to the knowledge 'I am', but that is temporary and so the perfect Jnani says all manifestation is unreal, only 'Parabrahman' is real.

42. Your destiny is not death, but the disappearance of 'I am'

27th January 1980

Maharaj: Names relate to the manifestation of the five elemental play and 'I am' is a product, you will go beyond doubts and needs when you stabilize in the 'I amness'. If one goes back to the source from where the 'I am' has sprung, it is the five elemental play. The five elemental play cannot witness the source, but the source knows the play. You feel that your doubts have been cleared, but the holds of the tentacles of individuality are so tight and subtle that you will not even be aware of them. This body packet of the five elements gets conditioned into the ego or individuality. When you transcend the body you dwell in the 'I am' (in manifestation), at that stage you know that all is the five elemental play. So long as the 'I amness' prevails or the 'I am' is realized it is also realized that there is another Absolute principal to which witnessing happens, and That Absolute principal is beyond time. The Consciousness is the same all over, take the common essence of wheat flour, are you going to say that Chappatis (a sort of wheat bread) are different?

Visitor: But personalities are different.

M: Like gold, the ornaments are different but the gold is same. Rain water is tasteless and odorless, but when raindrops fall on the ground different types of vegetation grow. You don't go to the root and find the unity; you identify with the body and think that you are different, at the root are the five elements.

V: At the root is the 'I amness'

M: The 'I am' is the centre or the essence of the food body, which is a result of the five elements. Out of special activity there is water, vegetation and so forth, so 'I amness' is a culmination of the five elemental activity. This 'I amness', whenever enjoyed beyond the body is your destiny. When you dwell in destiny as 'I am', you realize that it is not your death, but the disappearance of 'I amness.' You just dwell in it, and itself it will tell you its own story. You go in search of a Guru, seek his blessings and fall at his feet; it is because you have not dwelt on your own Self, that's why you are not in position to tolerate your beingness. You go because you have not realized your Self.

A diamond illumines inside and outside, so also the manifestation of world is inside and outside. Why do you weep and shout? It's because you can't tolerate your beingness. You are unable to go into quietude; therefore you go around and gossip, like when ladies go by train, they go on stitching. Everyone has some preoccupation or the other, just to tolerate the touch of 'I amness', they want wife and family because they want some occupation to tolerate the beingness. For the suffering of this beingness you give treatment in the form of worldly activities but actually your true state is beyond manifestation. People worship different gods, but what is god? It means the Self-knowledge 'I am'. When you abide in the 'I am' you get its knowledge and in the process you transcend it, and then you are in your true state, then you do not require Self-knowledge anymore. You may try to evaluate the world, the gods, but once you have reached your true state, you are the highest.

Even before your so-called birth the 'I amness' is in a dormant condition in vegetation. Subsequently, after vegetation, with the body it comes into being. Who is a Jnani? A Jnani is one who has come to a conclusion about the raw material of the 'I am' and that he stands apart from it. You presume that you

have a lot of knowledge, yet you have not been able to get rid of your identity, but even if you keep in mind just two words, your job is done.

43. You are the Principle that rejects the Body

28th January 1980

Maharaj: The witness witnesses itself. The one who says that the talk is not going down my throat, is perfect, the rest is rejected. Dwell therein from where you have sprouted, stay put there in the source, how it occurred to you that 'you are', and when?

Visitor: Why shall I meet or see the truth?

M: You reduce your identification with the body, in that process the knowledge 'I am' which knows itself, will be clear. If you embrace the body sense, there will be a lot of questions. If the knowledge 'you are' is not there, will anybody keep this body? The principle that rejects or gives up the body is your Self.

V: What happens to the body when body identity is gone?

M: When you are not the body, the world and you are identical, you are the world then.

V: In meditation, in the most detached moments, there is an iron curtain between what is being observed and the watching of it. At that moment, is there a separation from observing?

M: At that moment there is separateness between observing and the observed, later on, both become one.

V: Is 'I am' the Atman?

M: What do you mean by 'I am' or the feeling of 'you are'? All the names relate to the 'I amness', Atman also is its name. If there is no 'I amness', whose names can these all be? You cannot say this and that consciousness, your consciousness is your world only. To fully understand and realize all this, do meditation. That sound, the humming 'I am', is the Ishwara sound. It is a reminder that, you are God', but you reject the soundless sound by identifying with the body. On your own authority, in absence of the 'I am' principle, what can you do? Eat? Defecate?

V: Nothing

M: Therefore, the knowledge you are is Ishwara, the Godly principle, abide in it. Without it what can you do? Can you urinate? The basis on which 'you are', means 'you are God' 'I amness' means God only. Abide in it and you will realize it, which in itself is Atman, the God. The 'I am' rejects millions of bodies, but its disappearance is not seen, have you seen the Atman being dead? There is no Maya, just forget it. The Ishwara principle, the Godly principle 'you are' has sprouted on its own. It's love of the Self, the nature of 'you are' is love only, the Atma Prema ('you are') is Maya. There are various languages, like French etc. but who is employing them? It's that consciousness principle. Do you recognize the mind as an elderly person recognizes a child?

V: Mind is ignorance.

M: You are not ignorance, can you be the mind?

V: No

M: While talking of Dharma (religion), I am talking of the 'Swaroop-Dharma' (religion of the Self). Your nature is of the Self, you must abide there. Normally, what is religion understood as? It is the following of certain codes of conduct, but actually, that is not religion.

V: Buddhist psychology talks of purification of the mind in stages, does Maharaj see realization in stages or at once?

M: For some instant, for others gradual.

V: Is it because of Karma?

M: Everything is Karma, in this dynamic manifest principle Karma (action) is incessantly happening. Brahma means action, it is an immense expression, infinite and out of that you pride on fragments and say 'I am the body'. Out of ignorance and turmoil arise a lot of questions, but after listening to these talks one goes into quietude and in quietude, the answers come. So stabilize the mind, just ignore or be indifferent to its pranks. Inquire into the so called 'My mind', the 'My', find out that 'I', that 'My'.

44. I am Unborn

29th January 1980

Maharaj: Whatever is planted here will not go waste, just as young ladies mature at different times, some early some later, like water running away from the fields. The seed of a magnificent tree is small but it contains the future magnificent tree, the self-principle of manifestation is in seed essence. A good gardener can distinguish between various seeds, he is the one who inspects the seeds, is he one of the seeds or is he apart from them? My Guru indicated to me, by words, my eternal position, whatever you are, you go to the root, the 'I am'. You go and become that, it is the root of manifestation. Further progress from here onwards is for you to find out for yourself. The natural state is from where the seed has come. This 'I amness' principle experiences itself and the world simultaneously. The seed is from the parents, so we think we are from the parents. But a good gardener knows that he is not the seed, the one who knows the 'I amness' is not the seed. Go to the root and you conclude 'I am'... yes... yes..., you say 'I am', without words. Investigation will reveal that it is a result of the five elemental play. There is another principle that observes the 'I am' and the elemental play.

Visitor: This 'I am' is the primary principle?

M: Sustained by whom? Is it not supported by the food essence quality?

V: Yes

M: The form of food essence means form of body. In food, this 'I am' quality is there, not 'whose' 'I amness'? Since it is a product of food, the Jnani says: 'I am not that' while the ignorant one says 'this body'. The essence of food is the 'I am', so is not the food the human being's form (the food body)?

V: It is

M: From where have you emanated and where are you proceeding? Knowledge, just through words, does not mean that you have got rid of desires and passions. The 'I am' means all this spectacle that you are seeing, later, you also see that number of universes are playing in that 'I am'. When you understand all this verbally, you may become pseudo-Guru, which is not realization. You must realize that you only observe, and you are not that, you are not that 'I am' in which universes are playing.

V: What is the state of the Jnani who is apart from seed and tree?

M: Nirvana, Nirguna (without qualities), Parabrahman (Absolute), he is the Sadguru (another term for the Absolute) and requires no entertainment, he is the observer and the observed. A Jnani accomplishes stabilization in the true eternal state; he is never breached or broken from the eternal. The Sadguru state is to be one with the eternal state and remain unbroken from it.

V: Can you elaborate how the Jnani sees universes play in the 'I am'.

M: Realize the nature of spontaneity, you can do nothing, that principle was in dormant condition, then body was formed, did you do anything? It's all spontaneity; the Parabrahman state is ever unmanifest,

all manifestations are of Parabrahman state. Sages and incarnations are advertisements of the Parabrahma state, where are they now? They have merged in Parabrahman, the Absolute. I apparently appear to carry out all activities, actually they are just happenings, and my state is beyond enthusiasm and desires.

The 'I am' is eight faceted (five elements and three Gunas or qualities), but still it has the taste of 'I am', this 'I' taste is fragrance of all Brahmanda (Universe) to me, 'to me' means the Absolute.

At the moment of conception you didn't know that you were, and now you, think of death. The first moment in the womb, can the mother remember? The knowledge 'I am' is infinitely small, but in it are Brahmandas (Universes).

V: With what one does experience heaven and hell when body and mind are destroyed?

M: How can there be experience after death when both have dissolved? Who proceeds further?

V: Why there is no experience of 'I am' up to two years when body and vital breath are there? Is it pure consciousness then?

M: It's something like a raw mango; the sweetness is dormant in it. In the child the 'I am' is in dormant condition, therefore it cannot manifest itself. In the raw fruit its final taste is there, but is dormant.

V: What is the meaning of Brahman?

M: In the Brahman all is illusion, the witnessing of this happens to Parabrahman. In this Brahman is manifested the change, as a child, 'I am a child', in teenage 'I am a teenager' which is your identify? Where can you hold on? This is the Brahman principle, so all in it is Brahman, illusion.

V: There is no birth, but to some you say there is?

M: To the ignorant, who is obsessed by death, I say yes, there are births. Only to the one who is capable of understating, I shall give knowledge. What do you know of this birth? They (the ignorant) don't know about their birth, and they talk of future births of others. Did you know at the moment of birth that you have parents? Come to the conclusion: I am unborn, I was unborn and I shall remain unborn.

45. From no-knowingness, suddenly 'I am'

30th January 1980

Visitor: There are two different approaches, the Buddhist and yours; the 'I am' is from food is yours, while, in my practice, the understanding of 'I am' comes from desire which is grasping it, the stronger it is, stronger the 'I am'.

Maharaj: Good, now does it mean stronger the desire stronger the feeling of 'I amness'?

V: Yes

M: Has this been taught by Buddha? Would he care to say this?

V: The sense of feeling is from desire.

M: What do you mean by Buddha?

V: My understanding is of the essential nature, the truth that we all have.

M: Describe it.

V: I don't know.

M: Still you say, 'I am Buddhist'?

V: I wear this (dress) to go into monasteries.

M: People follow disciplines, concepts or uniforms, all this display is, so long as the 'I amness' is there. Whatever concepts one selects, either worldly or spiritual one dwells on them.

V: Buddha said 'all knowledge is relative'. Whatever I see in meditation is it helpful or a burden?

M: Whatever revelations you get, don't get involved in them, you just observe and need to stand back in the 'I am'. This deliberation and reflection goes on all day in a common human being. I am talking about the manifest and unmanifest principle. You are talking of the individual principle involving mind and body, I am asking you to recede.

V: What is the link between manifest and unmanifest?

M: This flame and its dwelling place, is there a bridge?

V: No

M: In the fragrance of incense and spark, is there any link or bridge? What is a bridge? Is it a road, connection or gap?

V: The Absolute includes manifest and unmanifest?

M: The unmanifest and the manifest are only two words, when unmanifest merges into the manifest, there is no talk. When the manifest comes from the unmanifest, there is plenty of talk. Bridging means crossing over, spanning, here is a flame that's extinguished, where did it go? To its natural abode, the unmanifest flame.

V: What is the purpose of 'Sadhana' (discipline)?

M: The seeker wants to seek, say he wants to catch a bus, now to run or running is a discipline. He sought the bus and he got it through running (discipline). Words give meaning, words quarrel with words, No words and there is silence. We collect some one else's words, use them and quarrel, and so it goes on. I had seven shops, but once I met my Guru, I lost interest completely in all worldly matters. That was the effect of Guru's words, I got revelation. After my Guru, I met no else, I never felt like expanding worldly life. Now people only observe me embedded in worldly life, but everything is done by you. I have done nothing; I shall have no connection with 85 years later. Talks come out, but I have no inclination, regimentation or urge to form a creed. According to one's receptivity one will catch whether anyone is a cheat or a Jnani. That is, their revelation would be according to guidance given to them by the Atman. Whatever meaning derived according to guidance given to them by Atman and whatever meaning derived by the Self, will be applied on me. That is not the listener's fault, that's the way his Atman guided him. I say Krishnamurti is complete Brahman because my Atman guides me to say that. My Atman says he is not apart from me and I am not apart from him.

V: Are you deliberating on the meaning of words or on the Self?

M: There must be somebody to hold an object to carry out activity, that somebody is not these, it has no form, no name.

V: It's Hollow.

M: You have give titles to your thought in order to understand, so that you are satisfied. No one wants to be led to that point where there are no words available and where words fail, a state where there is no experience of words. I am unnecessarily accused by birth, in my true state, I am never born. A dacoity occurs in Calcutta, the police arrest me but I have never seen Calcutta!

V: If true state can't be experienced how can Maharaj speak?

M: Because of my form, I abide in that state and I observe that this world of 'I am' has come and will disappear. Someone told me that in his dream I was a Baba, but that is not my experience. In my dream I saw ten births, I am insensible in my first birth or life, how did that happen? I investigated that.

V: How does one know that he is The Absolute?

M: That state is not to be experienced, about that you can't speak. Just be that state, what is experienced is not truth. What is experienced is not truth that is the primary problem. I did not know that I was in that state, suddenly I knew, I am, thus all the trouble. In that state there was no

knowingness, suddenly 'I am' and I caught hold of the body. My identity of 'I amness' is the entire manifestation, not individual body. All the trouble began with the 'otherness', a quality that came with 'I amness'. Whenever there is a problem you ask: 'let us find the state of affairs as they are', don't try to bluff, and then the solution comes. So in this fraudulent play of the manifest world I went on to find the actual position, the 'I amness' means world manifestation and it is a time bound state, so why should I bother? Presently 'I amness' is bubbling and challenging, but all this is time bound, pride will go along with the 'I am' (So Hum), later on, no 'I am' (No Hum). Whatever you do is as per your concepts, nothing was, here or there. In the Brahman aperture there is sprouting of 'I amness' and all manifestation too, but I am not that. Yogis after penetrating all the 'chakras', take up the breath in the Brahma Chakra and hibernate. If the body does not swell, his 'I am' is in the tranquil state in the aperture, but once the 'I am' is dissolved his body will swell. Any being when born with that 'I am' still inside, will have an outside manifest world; each being having its own inside and outside world. The one who has attained the target, he is no more an individual, thus he has no ego, when ego is gone, it will be realized that the 'I amness' is felt no more.

46. The Witnessing principle ever prevails

31st January 1980

Maharaj: Just try to be in that 'I amness' don't try to put effort and concentration.

Visitor: Just be, or just be in 'I amness'?

M: When 'you are' it is 'I amness', when 'you are' the beingness is automatically there. You are trying to be, what is that?

V: I am just being, what is is, and with loss of time there is no sense of 'I am'.

M: Whatever you are without doing any effort, be there. Don't try to interpret 'I amness'. You are without the body sense, when you identify with body-mind, then the trouble begins

V: There is identification with the body.

M: Yes, now you have listened that 'you are' is apart from the body. Who told you of this space? The one who can recognize space must be prior to space, one who talks of it.

V: I meant place.

M: Still who says place?

V: Me, I have experience of being the witness, but it comes by itself?

M: Who knows the sprouting of witnessing?

V: It is just there I have never been able to see that state arise.

M: After disappearance, you felt you are doing witnessing, doing or deliberately doing?

V: Automatically.

M: Why did you say you were witnessing?

V: But there is identification with witness.

M: When do you get involved with witness, before or afterwards?

V: During

M: Whatever that principle is, that principle is even before witnessing begins.

V: I don't know

M: It's very subtle, prior to waking that principle was there witnessing, the waking state happens to that principle which was already there and subsequently there is witnessing of manifestation.

V: The witnessing principle can't be known.

M: Yes, the witnessing principle cannot witness or know itself. It ever prevails; it is not awake or asleep, it is something apart, it watches.

47. The 'I am' is formless

2nd February 1980

Maharaj: Mind thinks about the outside world as a result of the breath that goes in and out, the thoughts of the mind take impressions according to the circumstances. When we come in touch with a sage, the mind recedes within. This all pervading knowledge has come spontaneously in the body, and spontaneously goes out and mixes in the over-all consciousness. When it comes spontaneously, it mistakenly identifies with body and local circumstances and thus mistakenly takes on suffering and miseries. In reality it is a part of the over all consciousness and as such not concerned with a particular circumstance and body. Even when an individual dies with fear, all will go into the elements and consciousness will mix with universal consciousness.

In the stringed instruments, sound merges with space, so also with consciousness. It does not appear anywhere, yet it manifests in the body as 'I am' and observes the vital breath, so it is not the body but the vital breath that prevails like space everywhere. 'You are' means consciousness only, but with birth of body and the vital breath, you make yourself worthy of the 'I am' which is formless. A strong body means only that food storage is strong; the vital breath with lips and tongue cleans this food essence and as a consequence of chewing, impressions that roam outside are received. The recitation is a process of the mind, and you are none of that. When the food essence is there, it begins pulsation or breathing in the body. The 'I am' knowledge when sustained by body is called Sagun (with qualities) Brahman, the state of 'I want to be' or 'I am' has no design or shape. The vital breath, 'I am' and mind have no shape or form, form is for continuity only. The self is all pervading, but its expression is only through food body. Surplus food is utilized, elements shuffle, pulsation starts and the 'I amness' appears. This life force is all pervading and it is there in the food in dormant condition, it is the same principle in the insect and you. The 'I am' in body form can reach the highest state, if you accept it and dwell there you escape birth and death. Just be in that principle, there are no disciplines for this. If you do penance it is because you have sinned in previous births, but if you really come across a sage he shows you your true nature.

So many sages move about earth but the way I am, where should I go? I prevail everywhere, at this stage there is not a place where you are not. If you dwell and imbibe the 'I am' no further action is to be done in spirituality. With this, whatever action you carry out, you will realize that it is all action of the dynamic principle, just a play. You may survive for a hundred years but all days are entertainment for you if you don't identify yourself with the body and remain exactly as 'you are'. You identify with what is not and this is adharma (blasphemy), if you abide in yourself there are no miseries, otherwise at death, you will have the fear that I am going to die. Actually we have no direct experience of birth and death, have you got any knowledge of birth and death? No, it is only hearsay, no direct knowledge. Birth comes out of the five elemental play, it appears and disappears as death, in all in this, who are you? The 'I am' is everywhere, but it gets expressed in food as vital breath in body. You are unborn; whatever you observe is created and disappears. Until you get a true identity of your own Self, you will not find peace, whatever you have acquired has to go, including your present identity. People are too busy in worldly activities, this is a subtle understanding that they are unable to grasp.

In the name of spirituality, people accept disciplines and a uniform, which is a cause of more bondage; spiritual knowledge must lead to liberation. One who recognizes concepts is freed from concepts. The

Atman has no birth, this touch of 'I am' is a hoarding of the Absolute, and only the advertisement disappears. The 'I am' is an illusion, temporary; the one who knows this knows the eternal principle. Whatever experiences you enjoy are an imperfect state. You involve yourself in practices, because the mind does not let you be quiet.

48. Guru means, not an individual

3rd February 1980

Maharaj: The 'I am' is in a dormant condition in the womb, it is an ignorant condition. How could it know itself? At three years or so the knowledge 'I am' comes spontaneously with the formation of body. Around middle age it is at a climax, while in old age the quality of 'I amness' is diminished. Then finally the 'I am' disappears, and identity too is gone. Wherefore are you proceeding? There are two apertures of receiving and discharging.

The ideas that have been there in the process of seeking the Self are such that be it a beggar or a king, in a hermitage both will get self-knowledge. The time factor sets paths according to the results of interactions in the Cosmos. The resultant activity on earth and in vegetation then gets planted in the womb of the mother; space of earth is in the womb. Parents are gross matter; their resultant action is a part of the five element play. The child comes out and finally the 'I amness' sprouts spontaneously. When 'you are', 'you' are not asking but it is your thought meaning that is asking. Whatever thoughts occur accordingly you frame questions, it is thought that forms questions.

Whatever concepts I give blast your concepts. I have presently no abundance thoughts, but only those pertaining only to the 'I am'. A common man he feels that his hopes and desires would be fulfilled so life is important to him. After listening to the talks here all hopes and desires are not fulfilled, but you transcend them. Why have bad thoughts like those of competition, jealousy or hatred? You alone are affected by them.

(Note: Somebody here asks about Maharaj: will he die? The translator replies: don't try to judge him from your standpoint; it is more important to find what you are.)

Actually there is nothing, something becomes the ego so the mind starts its activity, the source is nothingness. With what destiny of yours are you propitiating your identity? According to that benefits will accrue. If you think this body is your identity, animals also think so and death is certain. I have talked to you like this because you have lost your way (like animals do) and have come here, now since you have come here, take a vow to find your true identity, then you need not see me again.

These flowers can they survive on sugar? No, they are nourished on dirty manure. Similarly the 'I amness' is nourished by the food body, when it starts decomposing, or when food is consumed and digested, then can you imagine its smell? The doctor will rush to you if that food is not made dirty by the process of digestion, the secrets of nature, at times, are not worthy of disclosure.

Go to a family man he will talk about others, but not about himself. When the two such men meet, they just gossip, that's all; they will never have praiseworthy word for others. To get rid of such a situation, abide in the grace of Guru and try to imbibe his words. Guru means not an individual; the knower and witness of that principle, the consciousness, which appears and disappears, is the Guru.

Who is a Sadguru? He is that ever prevailing principle which witness appearance and disappearance of the unreal. My talks lead to subtle knowledge, which difficult to register and retain in memory. Rama didn't know that he was Parabrahman until his Guru told him 'you are Parabrahman', even

Parabrahman has to be reminded In the process of understanding in this way I (Maharaj) got annihilated.

49. There is no other Brahman greater than you

4th February 1980

Visitor: Nature of mind is desire, how to go beyond that?

Maharaj: It is not necessary to go beyond or transcend. Watch whatever comes and goes, mind, thoughts and so forth, you be where you are. The Atman or Self does not come and go, it is there only, and everywhere, only thoughts come and go.

V: What can we do more than surrender?

M: Who surrenders? The one who surrenders has he a name and form? A person with a name can surrender, but actually one does not have name and form. Your question indicates identification with body.

V: She (pointing to someone) has made hundred Gurus.

M: Let her understand that what others have told her is ignorance. Do no thing and it will dissolve, in spite of many Gurus you remain one?

V: Yes

M: Remove the Gurus and be with that one 'you are'.

V: I do nothing, yet nothing is happening.

M: You know 'you are'? That is enough, more than enough.

V: Sometimes the witness is there, but sometimes there is no witness at all for months. How does it come to stay longer?

M: In the waking state, the witnessing state is always there. There is no other Brahman greater than you, accept this and go, you are the greatest.

In that small round cell is contained all the space, in it the Cosmos and earth are there, that small cell is the principle of 'I am' The moment it is there, space is manifested, the womb is space started from the small cell 'I am'. Whatever you have had from other Gurus is ignorance, this judgment of knowledge is for you to accept and be quiet.

50. The touch of 'I amness' is unreal

5th February 1980

Maharaj: That very God, whom you believe will solve your problems, can't solve his own problems! Isn't it sacrilegious? There is only Nisarga, The Absolute, out of that the five elements and three gunas (qualities) play out, but no stigma of that play react on that principle. Science deals with the five elemental matter, with it, it assess age of any material. No one will be able to judge the age of Nisarga, The Absolute, it is beyond measure I am beyond mind, in human beings the Godly principle is indwelling, when he propitiates it, it manifests itself, otherwise you cling to body identity. There is a plant of gold images, but gold knows nothing about them. I always prevail without depending on the touch of 'I amness'.

Visitor: The 'I am' is there, and the world is there from Absolute state, is there a process of witnessing even though 'I am' is not there?

M: Beingness must be there, because beingness is the world. I am knowingness means the world. I am knowingness is like an illumination; it is the focal point of sprouting of the world. All multiplicity is manifested from the Ishwara principle; it is sprouting from the 'I am' principle. Ishwara, or 'I am' is the manifest principle, it can't solve its own riddles. People say I am son of God, yet God has not been able to solve his own problems. Once you stabilize in The Absolute, world and its meanings disappear; they cannot be started there anymore. So called sages say I supported this or that god, yet that god has its own problems. Why am I told that I am indifferent? I am Nisarga, beyond time, I am Nisarga which is attached to nothing. In common parlance Nisarga means 'indifferent'. So many eons and dissolutions have come by, but I remain untouched by them I know no addition or subtraction.

V: When one is in The Absolute, and looks at the world, it would seem, there is no centre or no value?

M: The whole manifest world is witnessed by a Jnani in the drop of ocean. What is it that you understand?

V: Seeing through 'I amness'?

M: But there must be materials to sustain the 'I amness' like the flame requires gas as fuel. In this world there are plenty of things, but for your own sake, what are you? Talk from that standpoint, the body you are not, finally time will consume it. Once you happen to recognize the 'I amness' as the entire universe, you will be liberated. Maximum good can be done when one realizes that the touch of 'I amness' is unreal.

V: After death the 'I amness' disappears?

M: Have you experienced death directly?

V: There is no body sense; you relax, in that case are you dead. In sleep are you dead?

M: With what aid you use the world?

V: Body.

M: Why not inquire into the beginning of body and beingness? You are worried about death; why not go to the beginning of the body and beingness? If you want to be Nirguna (without qualities), go to the source of beingness, go to the point of confluence of guna (qualities) and Nirguna. Nirguna means absence of 'I amness' and Saguna means presence of 'I amness'.

V: One can't conceive Nirguna.

M: It is beyond concepts.

V: Not even experienced?

M: Where is the need for experience in Nirguna?

V: If Nirguna can't be experienced what's the use of The Absolute?

M: Guna means 'I am', Nirguna no 'I amness, who is there to enjoy Nirguna state?

V: When I work I forget myself.

M: If you don't forget yourself for four days, you will die. You did not know you were, suddenly you felt 'you are' and with 'I amness' you started counting age. When exactly you felt that 'you are'? Dwell there, ponder over it. To what extent can you dispute? How will any scholar dispute it? How, why and where the 'I amness' appeared? Investigate and realize, once you realize everything is over. People have a strong faith in the body, that's why they entertain a concept of another body as well.

51. 'You are' has no form

6th February 1980

Maharaj: A good mind should be there as an aid for worldly activities, but you are not the mind. You are in a position to witness the mind and vital breath; this realization should be gradually developed in you. You have limbs as tools for the activities they do, and the mind helps to conduct these activities. Mind absorbs impressions and is an expression of vital breath, both have no design or form. In the body there is already that self-accomplished principle 'I am' which is witnessing mind and body, it is neither mind, body nor the vital breath. It has to be gradually realized that this principle has no form; it is subtler than the mind. After it you have the organs of activity and understanding, and that principle is not the activity mind, vital breath and limbs. It also observes departure of breath from the body, it does not go anywhere, it just disappears. By mistake the 'I am' accepts the body as itself, it is an exclusive principle apart from the body, mind and vital breath.

Visitor: How to correct this blunder?

M: Think that, this (body and mind) is mine, but I am not that. I witness it as mine, but I am not that.

V: Is it a technique?

M: You witness the mind, so you are not the mind, is there any further principle of this logic? I am sitting here, is it necessary to say 'I am sitting here'? You know something, why? Because you know 'you are', if you are not, then there is no question of something, you are not trying to know, you just know it. Whatever 'you are', is the world or Brahman, the manifest principle. Then you will realize that you are not dying but the vital breath is quitting and you are not that.

V: How soon?

M: Right now you are that manifest Brahman principle; remember that only, that is remembering me as well. If you want to remember me remember that you are not the form or vital breath but you are the manifest Brahman. This knowledge is good enough for you, it will lead you further. Do you understand words when you absorb meaning?

V: Yes

M: No knowledge will have any form. I got a slapped, I have knowledge of it, has it any form? Has sweetness form?

V: No

M Knowledge can never have form, how can there be form for the knowledge that 'you are' there and 'I am' here.

V: The 'I' knowledge is there, one of an intellectual, the second of a king.

M: There might be varieties of containers of knowledge, but itself it has no form.

V: Yes

M: If petty worldly knowledge has no form, then can the knowledge 'I am' or Ishwara state have any form? If you accept this, then accept it and don't go elsewhere, just dwell there. Let any activity happen through your knowledge 'I am', which has no form, but is its witness only. The knowledge 'you are' has no form, so also for other knowledge. 'You are' is the primary knowledge. How do you enjoy life? You know exist, but because of what you feel you enjoy, how?

V: Because of my eternal principle.

M: Throw that eternal principle overboard! You enjoy life because of the knowledge 'you are' or 'I am'. The knowledge 'I am' is the indwelling principle, this all pervading principle 'I am' is all.

V: Is it pure being, beyond knowledge and ignorance?

M: Don't involve yourself, presently just dwell in the 'I am'. Who is judging pure and impure? Is it not the knowledge 'you are'?

V: Is it necessary to know that 'we are'?

M: I am talking about knowledge, whatever knowledge the 'I am' is, it's the knowledge. You are living to sustain that knowledge 'I am', hence you struggle. If that knowledge is gone, what interest could you have? You are like a doctor taking care, the knowledge 'you are' is nourishing and protecting the body. Remember this, if you want to remember me, remember the knowledge 'I am'. Ancestors told us to meditate on me, remember me, but they also said that the knowledge 'I am' is me too.

V: Consciousness, is that of being and mind?

M: I have told you enough, whatever is, is the 'you are'. This knowledge merges into consciousness or 'I am' which merges in the eternal principle which may be called 'awareness' It is the abode for 'I am' to take rest and it goes into oblivion. You will not be able to recognize awareness because there will be no 'your consciousness' when knowledge merges with the highest, only knowledge will be deriving benefit. If you remember me, which means 'you are', you will be complete and total, and you will spill over and be useful to others.

V: We will remember this.

M: Does the ocean remember a mouthful of water? 'You are' means all pervading knowledge, the 'you are' is everywhere. I remember my Sadguru and therefore all talks flow out easily, that knowledge never drops down dead, if people die would knowledge drop down dead? Do what you like, but never forget yourself or the knowledge 'I am'.

52. The fish out of water

7th February 1980

Maharaj: Consciousness is subtle like light, it does no action, all activity is through mind and vital breath.

Visitor: How to reach?

M: Don't try, just be. When you are in an experiencing state, did you do anything? How did you enter in consciousness?

V: I don't understand.

M: Go into quietude, do Meditation.

V: Should we take the name of God?

M: No doubt you have to recite in your mind. Through mind, another principle is observing this recitation in mind, you are prior to mind. By recitation the mind, body, five senses through the vital breath become purified.

V: Any particular mantra?

M: You may recite whatever sacred name you like, something I may also give. By its recitation the purification process starts.

V: World creation is mysterious, so many souls of people, is it really so? Or we only see it so?

M: You have reached this stage because 'you are', your world is you, but you are beyond name and form, 'you are' is the manifest world.

V: Because of 'Shuddha Chaitanya' (pure consciousness) everything is.

M: They are created from your 'I am'.

V: Is it from mind.

M: When sun rises, the world is perceived with its light, similarly when the 'I am' (you are) rises, the world is created.

V: What happens when we sleep?

M: When you wake up, because of the 'I am' your world is.

V: When is one desireless?

M: Don't try to suppress and be without desires, like people coming and going, just observe or don't get involved. The Self is the observer and whatever seen is the world.

V: Are Self and God identical?

M: Primarily because of your identification with your body, you have polluted God. Because of your association with body, you have fear of death. There is no death only the vital breath departs and 'I am' disappears. Body is the sustenance of 'I amness' or Atman.

V: Because of what I did in past births?

M: You dare talk of past birth! Have you knowledge of the present one?

V: Why birth then?

M: It never happened

V: Is it an illusion?

M: To say 'I am the body' is an illusion. You are saying a child is born, but what about you? Until you get to know your source, take it that you have no knowledge. When in the womb nature took care of you, you did nothing. Even today nature takes care, you arrogate all by associating with the body.

V: No special effort is require?

M: Talking of efforts, up to the age of three did you make any effort? The record of birth is ten month after conception; you were carefree for ten months. What is your idea of knowledge? It's whatever ideas you start collecting as a child.

V: How to give it up?

M: Where is the need to throw? Whatever you feel is appropriate because you have entered into this sickly state of identifying with the body.

V: How to get rid of it?

M: Understand that body-mind is food and water but you are not matter.

V: Why then is there man and woman?

M: Because your yardstick is the body or identification with body and form.

V: Is it because of desires that there is identification?

M: Because of ignorance you are identifying with body, so there is female and male, and then any amount of devotion is fruitless.

V: Is there no use going to temples without 'Atma Vichara' (Self-inquiry)?

M: This is the temple, if 'you are' then others are.

V: Why is there ignorance?

M: It is just ignorance, you see a film, is it the truth?

V: So just let the desire come and go? But with desire is effort. If it is not fulfilled there is anger.

M: Don't try to focus attention on desire; you are not the manifestation of mind in the form of desire.

V: Why is there thought?

M: You have the incense stick, if the spark is there, fragrance is natural. Is it my fault that desires and thoughts come?

V: I need grace to realize.

M: That grace is always available. He who has a strong yearning will have it, nobody is devoted to the Self, all are devoted to the body only.

V: By the will of God all is happening?

M: So long you have not realized your Self you will have the concept that God is doing. It is doesn't matter, If 'you are' God is.

V: God and you are one?

M: When you realize, you will know that you are God.

V: Everything is an illusion?

M: Yes, prior to deep sleep, waking and 'I am' what are your needs?

V: I don't know.

M: Who is saying? Some principle must be saying?

V: Some individual or universal soul?

M: When you are the manifest principle, there is no more body.

V: Once every channel is open, can it be shut down?

M: Where is the necessity?

V: How do your words come?

M: Space is the nature of words; words are products of space, does space move?

V: It is the same everywhere.

M: That light there is dull, here it is bright, the one who says so, is he not the witness of the quality of light? If you can judge the quality of both, what should be your quality? By just stamping with words like 'Poorna-Prakash' (full or complete light), the highest state cannot be understood.

V: Does it come flooding?

M: Yes, it is known as Purusha, pure flood. In meditation it will come like a flood. Purusha is the male aspect of activities happening while Prakriti is the female aspect, both have no form. Shiva-Shakti is a mere title, I take them just as words, but you take them as individuals, you the have habit of stamping with words.

V: That's the common way.

M: All understand the same way; all are there because you are there. God is great; if you are there then God is great, you are the proof that God exists.

V: What is death?

M: You have only heard the concept; you have no experience of death.

V: Why fear then?

M: Have you knowledge of death or you have only heard? You have no knowledge of birth, so also of death, but death will catch up with you because of identification with the body.

V: I am not body then?

M: Tell me your information when body is not you?

V: I cannot give.

M: Do that only.

V: Why is there duality?

M: It's never there, this body contains so many juices, each atom is talking but you think you are talking.

V: Why body becomes being, I see that.

M: Quite naturally, in the womb you have grown naturally.

V: Why it happens?

M: It's spontaneous.

V: Creation is also spontaneous?

M: Yes, who has made this flower to grow?

V: Why is there creation?

M: Who says this? Be God and find out. When you are ten years old can you know how to become father? You get married and then understand. In ignorance how can you get married and understand, in ignorance how can you get maturity?

V: How maturity comes?

M: A small banyan tree becomes a magnificent one, how?

V: By itself.

M: The same way.

V: Maturity and Jnana are necessary?

M: Yes

V: Why make an effort then?

M: Effort is your concept, you need some occupation. When I talk to you I know you have no knowledge although you may be a scientist.

V: How be got rid of ignorance?

M: By self-effulgence.

V: How?

M: How the Sun drives away darkness?

V: Is it Guru's grace?

M: Your demand for Guru's grace must be intense, like fish out of water.

V: How is all desire trouble?

M: It's a quality of food body. A person comes and talks big, he has had extra drink. It is a manifestation of drink.

V: So body is also trouble?

M: Body is food essence, therefore all qualities of the world matter.

V: So, I am not the body?

M: Don't just reject the body, understand that you are not limited and reject identity with it.

V: When the boss shouts, there should be no anger?

M: Get angry with double intensity, but say you are neither body nor its quality. Firstly you are not its quality, secondly the 'I am' is all manifestation and thirdly, I The Absolute, am not the manifestation.

V: You can guide?

M: Where is the path? There is no going. If I teach the path, you will come to abusive knowledge; at the most I can say follow the path from the room from which you have come. Can space in one room and the other meet?

V: Just remember?

M: One Jnani or another can't give form to the space. With your body identity tell me your name?

V: Ramchandra

M: Tell me your name discarding body and form. If there is no name, can there be form? Can there be activity? You have heard that Parmatman is beyond quality, but what is Nirguna? Guna means beingness, food sustains beingness without words, which is Guna. Sat is to be with existence which neither good nor had. The closer you approach the 'I am' the more you will be annihilated.

V: Guru is what?

M: Guru is the knowledge 'you are'? When you go to the sage, you surrender to that indwelling knowledge; the body is not the Guru. If knowledge is not self-fulgent then what is the difference between a butcher and carcass?

V: Knowledge can be delivered to others?

M: Extended, the Guru shows you, there it is, and it's already there. I say, if you want to remember this visit, remember the knowledge 'I am', or remember the knowledge 'you are'.

V: By Guru's grace we have come?

M: You may employ any words for your satisfaction, but has this knowledge any form? No form, no

yardstick.

V: If knowledge is beyond understanding, how to understand?

M: Who says that knowledge is in you? It's because you embrace the body. Be in beingness, just be and forget that a self realized person is sitting before you talk. Talking about death, vital breath quits the body, it drops and beingness disappears. Go back to the womb, prior to conception there is no 'I am', in the womb 'I am' does not know itself. Can deep sleep know deep sleep? There is no duality. Can Absolute know the Absolute? This duality came with 'I am and it came by itself, no cause is itself a major cause. You call on me, but I have no knowledge, all comes from ignorance, I have no knowledge. Krishna played the flute and made Gopis dance. Only waking and sleep states are born and it is a quality of the food-body which is nothing but essence of the five elements and food that we eat. Body arises out of emissions and emissions are the essence of food, thus this body is nothing but food. Within it is beingness or existence which is an outcome or a result; both body and beingness are therefore temporary

V: Does the infinite have desire?

M: Just repeat 'Om' and reach the highest. All is correct once you realize your primary blunder, until then recite 'Om'. The moment there is a stance there is rigidity.

V: You have no stance?

M: There have been no disciplines either.

53. Awakened Knowledge is Meditation

8th February 1980

(Note: Maharaj is talking of the small speck of beingness, which has various names; he is not talking of individuals. Millions of names may be given, but what is that speak of consciousness? The trouble is that we think of individuality only, but whatever exists, speaks, which is in all and which pervades the entire universe.)

Maharaj: Ask anything and you'll get a prompt answer, but you will not be able to use it because it comes from the universal consciousness and we expect to use it as individuals. On the Jnani, any knowledge, whether worldly or unworldly, has no effect. You may be most intelligent in the world, but the knower of that knowledge will never come and meet you. That is why knowledge has no effect on a Jnani, he neither exist nor can he die as an individual. Any kind of knowledge that is made to be perceived through things is Jnana, not the Jnani.

Visitor: What is the deepest significance of Kum Kum [vermillion]?

M: Easy, that symbol of light within you, keep it.

V: Light is in the heart.

M: That is even in the mind. You have ornaments of gold; can you say gold is in one segment only?

V: Why red.?

M: It is just one color, but basically knowledge has no color.

V: In the South they apply three strips of Vibhuti (ash).

M: It is a symbol of an individual who is supposed to have burnt his individuality to ashes.

V: The three bodies?

M: Yes, yes, if that satisfied you, you can say it. Having heard these answers, what will you put in your pocket as your identity? Most important thing is yourself, If 'you are' they are. We assume that we are acquiring spiritual knowledge, but we don't give up our identity. If there is no beingness, there is no world as far as I am concerned. What is the seed of the entire world? Is there meditation in knowledge or knowledge in meditation?

V: All is knowledge, is that true?

M: Yes, but if you don't have the knowledge 'you are' who will meditate and who will say it? When knowledge is awakened it is meditation.

V: Buddha said 'Now I know all Gods and all the Karmas', but when his pupil asked him about his

Karma, he said 'don't bother'. My question is, all these manifestations, Gods and Karmas are they observations of a Jnani? Or are they only concepts? And a Jnani just observes them grow?

M: What Buddha meant was that it (his Karma) was equivalent to excrement, but that was after he had knowledge, it is not meant for us. (Note: what knowledge Buddha got? Buddha got the knowledge that Maharaj has, that's all. He understands what he is and what he has been, if you have understood what body, mind and consciousness are made of, and you are none of these, then everything is clear).

54. Nothing.... 'Something for sometime'.... Nothing

11th February 1980

Visitor: I have pain in the hip, it is difficult for me to say, I am not the body.

Maharaj: There is no alternative presence; gradually you will have a clear feeling that this pain is a movement in consciousness. You are different from that which moves in the consciousness and consciousness itself. For example if you dip cotton in scent and keep it closed, fumes of the scent would come. But we are clear that we are neither the cottoned scent nor the smell of perfume, this conviction will gradually come.

The tree seeds one maybe watered, but in many cases a seed sprouts without water because it already contains the necessary wetness. What is born is this beingness, along with it is born waking and sleeping states. Consciousness is the seed of not merely the waking and sleeping state, but also of the entire universe. Out of nothingness is something that is just happening for some time.

This 'I amness' quality is the Sattva guna (food essence quality). I am The Absolute, I am not that touch of 'I amness', so long 'I am' is there witnessing will happen to The Absolute spontaneously. The dawn and sunlight depend on time, but their observer does not depend on time.

The 'I am' in a child is dormant, it does not know itself, but it is there, in due course it knows itself and as a one knows 'I am'. Go to the root, the beginning of the child, when you understand that you are not consciousness, stabilize there; understand and get out. There is no need for The Absolute to go into Samadhi; it does not go anywhere it's always there, while Samadhi is a changing state. 'I amness' becomes no 'I amness' in Samadhi, waking and deep sleep are phases of 'I am, not of The Absolute.

All relationships relate to Maya or illusion, but instead of Maya, it is said to be God, Godly or Ishwara. The experiencing state is Ishwara, and in experiencing, whatever activities that take place, are called Maya. The highest is not an experiencing state, it is without words and meaning, The Absolute is your dwelling place while your vocations are in the ever changing state. Whatever you know is unreal and wherever you say you know is also unreal.

V: So I should say 'I don't know'?

M: But by now, do you know or not?

V: Mind understands, but the transformation has yet to be.

M: Whatever is getting transformed will not remain, any transformable state will not remain. If you have accomplished knowledge correctly, you will never know that you are dying.

V: I will see the corpse dying, like Frydman was so happy dying.

M: The very tool by which you observe will itself disappear. After so called death where is the tool of observation? The very instrument or consciousness will not be there.

V: Most great sages seem to say that they return to light.

M: In that total light or illumined state, there is no question of rising and setting of light.

V: At a lower level, we choose our incarnation. The present birth is my doing, so no need to grumble.

M: This, others have said, and you accept it, what is your direct experience?

V: None.

M: Then why do you accept it?

V: An ignorant person goes by concepts.

M: Where is the question of faith when the validity of 'I amness' is disproved? When everything is over, one says it doesn't matter where I die because when you conclude that death is itself false, what dies? And does it matter where it happens?

V: I remember with joy the truth that I have heard.

M: You are a witness of what you remember.

V: I have a hut which I call 'Achal' (immovable)

M: Why did you not name it 'Parabrahman Sadan' (the abode of Parabrahman)?

V: The Postman would be troubled.

M: Did you build it of stone?

V: Stone.

M: What are the dimensions?

V: Four hundred and fifty square feet

M: After you, who?

V: I don't know

M: It is vacant.

V: Has Maharaj spoken about beauty?

M: That by which you are attracted is beauty.

V: When I am near Maharaj, I feel attraction.

M: Yes

V: I see beauty in his eyes; I have to speak about it.

M: The quality of sight in each person would be different.

V: So there no definition of beauty?

M: Yes, whatever definition given in words is always incomplete. Abide in whatever you become after listening to my talks, whatever may happen, 'just be'. Finally what is left over about you as 'you are', be there. (Note: In the morning Maharaj said that after listening to these talks, you will not be in position to meditate, because no object is left to meditate on. The no object state is meditation, there is no something left).

V: Any time meditation is internal, not a stance. I ask Maharaj about his experience?

M: I started meditation in the night period, but this tapered off because the meditative mood stabilized, no-mind stabilized (Note: All stages that Maharaj has gone through are described in the 'Bhajans' or devotional songs). What is caste and community of the waking and sleep states? Is it Jew, Christian or Muslim? Or is it male-female? All these differences are only because of identification with the body.

V: Yes

M: Could there be beingness in the absence of waking and deep sleep? With this cycle 'you are', otherwise how can you be?

V: My experience is of waking and sleep state.

M: 'I amness' is there provided these stages are there, by itself it cannot be. Simultaneously, all these three stages are a product of food essence. In the absence of body sense, is there any community of waking and sleep states? Have this affirmation, forget spirituality and dwell there (in the 'I am').

55. The Color of The 'Seer'

12th February 1980

Maharaj: There is no 'I amness' for me, with it, I can talk anything, but it in my realm it has no value. Since when did you start to recite 'I amness'? Can you take a word photograph of the meaning of the words? Did you photograph the meaning of words?

Visitor: I try to print in them in my understanding.

M: If you say it is really registered, then, whatever you may have gathered in your mind, you must throw out like old clothes. Did you throw out all the concepts?

V: I have clung to them.

M: The body identity cannot get this knowledge, the knowledge 'I am' must get this knowledge 'I am', when knowledge abides in knowledge there is transcendence of knowledge. Most of the time while I am sitting, it is a mindless state. How can one with an occupied mind expound knowledge? If I am involved with concepts and mind, how can I pass on knowledge to you? If you are slave to concepts, they will fool you outright. I don't accept any rigid stance for myself, I never get conditioned by any conceptual standing, yet I do 'Bhajans' (devotional songs). My Guru initiated me and asked how you are going to repay? He said, 'you do Bhajans for the ignorant, not for yourself', the Bhajans must be regarding the Guru. Today's activity is for today, tomorrows for tomorrow, there are no limitations, no carrying forward. You feel that today is similar to yesterday, but it is not like that, everyday is fresh. Yesterday's sun is set, today there is another.

V: One should not be caught in thought and feeling but to go beyond the light of perception?

M: These thoughts and concepts are still harassing you.

V: I get peace of mind, I am not being harassed.

M: The movement of your progress should stabilize in you, in the Self.

V: We come back to changeless witness.

M: Nothing will happen, the very idea that something will happen or not to somebody should go. Great sages have given the location where one has to dwell, without seeking you should be in that state, the dark blue homogeneous (Krishna) 'Megh-Shyam', dark grey blue cloud but without seeking, without eyes.

V: The color of the face of Krishna?

M: That is known as Lord Krishna, which is sight without sight of your original identity, the identity at the source. By closing your eyes you will see Krishna, means 'Gopal', that which nourishes the senses, the principle beyond senses. You close your eyes and you see that principle, the very color, deep dark

blue, is the color of the 'See'r from which comes everything.

V: Yesterday you spoke about flowers and fragrance.

M: It only illustrated the symbol, the sign of your birth happening.

56. Everything happens in the Knowledge 'I am'

13th February 1980

Maharaj: So long as one has the sense of involvement, only then is there desire for liberation, once that goes who or what is there to seek enlightenment? Now you exist because of consciousness, before this did you have any ideas or the need of God until this sense of beingness had dawned?

Visitor: The very fact of coming, reading, listening is the obstacle.

M: This desire to come and have knowledge is not the obstacle, but the transcending of the 'beingness' is, when you had no consciousness, was there any obstacle?

V: No

M: All manifestation depends on consciousness, on consciousness that 'you are', find out what 'you are'. You can't understand your nature, but there is consciousness that you exist, that is enough. Through your consciousness you know the world exists. But that consciousness exists only in your body or is expressed through your body for living. Keep one thing in view, what 'you are' exists in you as consciousness, get to know what is that 'you are' in your body? Supposing one keeps a male and female lamb, they multiply to five hundred, think about that principle which has created two plus five hundred. It is an identical principle which works in all creation, it creates everything. Even if you roam around for years you will not understand the principle of liberation. That consciousness, which one has, its resting place is within the body. The lambs were eating natural food and their progeny was a result of the food the two ate. All the mystery will be solved if you think on that principle which through the food the lambs ate, and produced more and more. The principle which created through food and through lambs, consider that principle and the whole mystery will be solved.

This consciousness or 'beingness', which is a result of food essence, that is what you love and want to protect at all times. If that food essence which is your body dries up, this 'beingness', the feeling that you exist will also dry up. Then when body perishes, whatever remains, is it free or in bondage?

V: Free

M: That is hearsay; you have no experience of it. Through what instrument you know that 'you are'? Free this consciousness which identifies with the body or considers itself as body and is in bondage, the one who wants to know without this identification, will know. No one has anything under control, from the rotten food come worms, in what way are those worms different from human form? We attach importance only to the human forms.

V: The worms did not know of their birth.

M: Did you know of your birth?

V: I am aware of unhappiness, so I search, I am conscious.

M: Yes, but separate this pleasure and pain from the food essence, who wants liberation then?

V: Reincarnation is humbug then?

M: Yes, it is all hopes and fears given to gullible people so that they work on all life and then die. (Turning to a doctor, Maharaj asks) What is it exactly that you are trying to save? The one, who thinks he is going save them, does so because he expects returns. But who remains to enjoy the fruits? So much advice is given, do this or do that, after dying, the food essence goes, then who claims merits of good deeds?

V: What is the difference between animals and man?

M: No difference, not even in the sun and moon, everything is just happening. Someone listen to you and says you are a fool, it is right because small drops of existence know of their separate existence. They will be calling the body a fool, which is a drop of water, I The Absolute am not that Consciousness. Medicine is also food, in it this knowingness is in an inert condition, when it goes into a human form human identity comes to the force, if it goes into a woman, it is the women identity.

V: Beyond the Self, there is nothing?

M: It is infinite, but in the absence of consciousness who worries? What could be the worry of that principle? What could be the need of that principle? It is like the need of God for the child of a barren woman. 'Swaroop-siddha' (stabilization in self-identity or the Self), what is that exactly? Many people visit here and they want to be happy, but those who visit here will not require happiness, they will be beyond it. When a sage stabilizes in his centre, he goes into quietude. You talk when food essence is there, but having understood both he transcends knowledge and ignorance. That Absolute principle does not know itself; clear all your doubts about your own self.

V: Is it necessary to know the 'charkas' (spiritual centers) for going beyond body identification?

M: When the consciousness is extinguished where is the question of beyond? Since you have urge to understand, do what you like. Whenever you are quiet, hold on to yourself, meditate on the Self only that knowledge itself will give you all knowledge

V: But I do so for a short while.

M: Start with shorter periods and in due course you will realize what 'you are'. Stay in the 'you are' only, then you will realize that everything happens in the knowledge 'I am'.

I humbly bow to my Guru for the completion of this work

-Pradeep Apte

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