

Sri Bagavath 1

Absolute Reality

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About the Author

It is not easy to write about Enlightened masters like Sri Bagavath, because, the spiritual field itself is a mysterious one.

But fortunately, I have got a special privilege to be one in the inner circle of his friends for the past thirty years. We were travelling on the same road to Enlightenment. So, I know something about him.

Though he was born in the family of spiritual aptitude, he started spiritual seeking at his age of 18. While he settled in the profession of law, he was attracted by the teachings of Ramakrishna Paramahansa, Ramana Maharishi, Gandhiji, J.Krishnamurti, Osho and Nisarga Datta Maharaj.

He attended several meetings of J.K. and he used to stay at Ramanashram once a year along with spiritual friends, including myself.

He had intimate connection with a living saint, Raju Swamy, known as Theni Swamy.

Though Sri Bagavath had attained several spiritual experiences through yoga and

meditations, he felt it inadequate and he was in continuous search for Enlightenment and Liberation for the past 40 years.

One fine evening at his age of 58, he suddenly got his Enlightenment and Liberation. To his surprise, it happened within split of a second. He clearly understood the Truth. All his endeavour of forty years ended. He did not rejoice at the enlightenment with shouting and dancing. But, rather, he wondered, how simple is the nature of Enlightenment. He really feels and says that one can get Enlightenment within a short period of time, without any difficult meditations and yogic practices and that simple understanding of the function of our mind is enough.

Presently, many sincere seekers are getting Enlightenment through this master. He is very simple and he does not hesitate to guide them, who approached him with real quest.

V.S.Aranganathan M.A., M.Ed.,
Sri Sai Nivas,
Tiruchendur.

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1. JOY AND SUFFERING

It is our inborn nature to go after enjoyments.

The psychologists also tell us the same thing. Every living one gives primal importance to safety and security. Survival is of the utmost important one.

When we are safe and secure, the next thing, we all want, is pleasure or enjoyment.

— the psychologists say like that.

The secured life is also meaningful, if there would be the chance of pleasurable or painless life. If we were put in a condition, that there would be pain alone in our life, then we select even the death itself.

In the same way, the spiritualists say, that our real nature is itself blissful. Since our real nature is blissful, we always are in search of bliss or pleasure.

You might have heard the story of Mulla Nasirudeen.

He once worked in an institution. In the month end, the cashier distributed payments. Mulla was also in the que for getting the salary. He got the salary in his turn.

When he counted the money, he found a hundred rupees note was in excess. He counted once again and confirmed the excess amount. But he calmly left the place without returning the excess amount to the cashier.

The next month also ended with the salary day. Mulla was also in the que to get the salary. He received payment. He at once counted the money and found, hundred rupees were in short.

He at once complained the deficit to the cashier.

The cashier asked: “*Mr. Mulla! I think, I have mistakenly given you a hundred rupees note in excess in the previous month. But why didn't you complain it at that time?*”

But Mulla politely replied. “*My dear friend! I am always having a policy. Whoever commits any mistake, I will forgive it, if it is for the first time. But I will not forgive the same mistake for the second time. When you have committed mistake for the first time, I have not taken it serious. But when you commit the same mistake once again, I have to condemn it. It is my duty.*”

There occurred the payment day for the next month. The cashier wanted to test Mulla and he wilfully gave a hundred rupees note in excess to Mulla.

Mulla counted the notes and found the excess payment. Yet he started leaving the place without saying anything about it.

The cashier called him and asked, “*Why didn’t you tell me anything about the excess payment ?*”

But Mulla was very calm. He replied, “*I will simply ignore anybody who did not heed to my advice.*” So saying he left the place.

The payment day for the next month also occurred. The cashier wantonly cut short the same hundred rupees to Mulla.

But Mulla complained about the shortage.

The cashier wanted explanation. “*Mr. Mulla! You have told me that you would simply ignore the person who committed mistake repeatedly. Then why do you change your stand and begin to complain?*”

But Mulla was not agitated. He calmly replied, “*I will ignore such people if they are careless. But I will not ignore if they are wanton.*”

Mulla alone is not a peculiar person. He is the common representative of our normal attitude.

We will be peaceful and calm, if everything goes to the satisfaction of our desire.

But we will be ready to fight, if anything happens against our will.

It is our nature. It is the nature of our mind.

Anantham is known as the godly state. Anantham means a blissful state.

Pleasure is considered as the opposite of pain. But Anantham — Bliss is considered as a basic thing which has no opposite at all.

Most of the spiritual aspirants get several kind of blissful experiences. It is very natural for them to get such kind of blissful experiences in their meditational practices.

The ordinary persons will not have such kind of experiences. They will have only pleasure and pain in their ordinary walk of life.

The spiritual or blissful experiences alone, differentiate the spiritual aspirant from the ordinary man. The ordinary man is completely blind, to the spiritual experiences of a spiritual aspirant.

But Ramana Maharshi views the blissful state of the spiritual aspirants differently.

“During our meditation we may have blissful experiences. Even though it is a divine one, we should not get ourselves struck with those blissful experiences.

*We should not stay with those experiences. We have to ask ourselves ‘**who is having all these experiences? To whom, these experiences occur?**’ By asking this question we have to go beyond those blissful experiences.”*

—— Ramana Maharshi says like this.

If anyone who comes to know the sayings of Ramana Maharshi for the first time, he will be shocked.

Most of the persons are doing meditations only with the expectation of such blissful experiences.

Shall we have to leave all those blissful experiences?

If we leave those blissful experiences, then what else we can attain?

Is there any other higher state of experiences, which is more blissful than those ordinary blissful states?

Our question will be like that.

□

2. ANANTHAM — BLISS

The concept of Anantham — Bliss is the only thing which gives inducement and encouragement in the spiritual world. At the same time, the same word also gives more confusion to a spiritual aspirant.

This concept of Anantham alone, gives us the necessity to reconsider the nature and structure of it.

Ramakrishna Pramahamsar , the renowned saint, always criticized occult powers, that aspirant gets during his spiritual endeavour.

But he had never criticised the blissful experiences of a spiritual aspirant. He even had praised and admired such kind of rare experiences.

J. Krishnamurti and osho did not give importance to the blissful experiences. But sometimes, they also had admired certain blissful experiences.

So each and every spiritual aspirant is measured by the yardstick of these blissful experiences.

Somebody is considered superior, if he has any peculiar and rare blissful experiences.

It is no wonder, if an ordinary man, who has suffered the turmoil of life, gets attracted by the pleasurable states of the spiritual aspirants.

Most of the people enter into the spiritual world, only with those expectations. Otherwise they will simply turn their back to this world.

Anantham is considered as the main quality of God himself.

The word Anantham comes from the Indian language, Sanskrit. When the Sanskrit scholars are consulted about the meaning of Anantham, they invariably say that Anantham does not mean Aanantham — does not mean bliss, but rather it means Anantham, — A + antham — the state of infinite.

It only means an endless state.

But we will not take it as Anantham. We always take it as Aanantham — the Bliss. Then only we feel that it is related to us in some way or the other. If we take it as the infinite quality we think, it does not have any direct relationship with us. So it does not give us any satisfaction at all.

Let us consider about an ordinary person, as to why has he entered into spirituality.

He has come there, only to get a relief from his sorrows and sufferings. As to his expectation, some blissful experiences are given to him, in the spiritual field.

So, wherever we turn, there is reception for this blissful and pleasurable experiences.

When one is so blissful, he has a satisfaction, as is all his problems were over. There by he even regains his bodily health itself.

His blissful experiences make him to stick and go on with the spiritual field. Thereby, his good habits and nature begin to have development. His bad habits and nature begin to go away from him.

The blissful experience, in all respect, seems to be an important one. Really it would be questionable, if we find fault with those blissful experiences.

If we take bodily pleasures, we may be able to question it. It is an ordinary fact that, the bodily pleasures end in pain.

Taking sweet is pleasurable. But if a diabetic takes more sweet to satisfy his bodily pleasure, what will happen to him?

But the spiritual blissful experiences are not like that. It makes one vibrant with life. It corrects his way of life. It regulates his habits. It rectifies the unhealthy mind and thereby it cures some bodily diseases too. It is helpful to the society in total. Our blissful experiences are very helpful for our natural relationship with others. When one is happy, he naturally transmits his happiness to others.

It is very difficult for us to get us relieved from our bad habits. But our blissful spiritual experiences render their

help. So that we can very easily get relieved from the clutches of those bad habits.

It is very common that there are some persons with evil nature. They would have the character of doing evil things or indulging in crimes.

But it is very surprising to know that even such criminals have changed their life style, when they start doing some meditations and get the ecstasy of it.

He who has been branded as criminal, becomes Buddha.

Then he starts acquiring good habits and character.

We are seeing all those things with our own eyes.

The saint Arabindo went to the prison as a terrorist. But he came back as a saint. Spiritual practice was the only reason for his change.

Our worldly pleasures are the main cause or reason for most of our disputes and problems. But our blissful experiences serve as the best remedy. They solve our disputes and show us the way for peaceful living .

In this way our blissful experiences of the spiritual world get importance both in the spiritual world and in our ordinary world.

Even an ascetic himself gets interested to add a suffix as 'Anantha' after his name.

I have often quoted the discrepancies in the sayings of various popular saints.

As far as Liberation is concerned, there is no difference between those saints. Liberation is one and the same for every one of them. They all have experienced liberation. There is no doubt about it.

But what is the difference between them is that, their approaches are different and unique. Everyone preaches his own way. The approach alone differs.

Everyone has attained liberation in his individual way and approach. So naturally they have to put forward their own approach in their teachings also.

But some followers put their masters on a pedestal. Then they themselves are afraid of their own masters. They even hesitate to question and clarify doubts from their masters.

It is the basic duty of every spiritual aspirant that he should give equal importance to all saints. Then only he can get necessary clarification for his betterment. Degrading oneself in front of his master saying 'how high he is and how low I am' — is not the correct way of approaching a saint.

We are also bringing forth some different kind of approach to the spiritual aspirants. Is this approach applicable to all?

No; this approach is not applicable to all. This is applicable only to those who are open.

If they have already closed themselves by the conditioning with the accumulated concepts, then they cannot step into my approach.

When we consider the teachings of Ramana Maharishi, his approach towards blissful experience is different.

He says, “*we should not give importance to our blissful experience. But rather we have to enquire, to whom this blissful experience happens. Thereby we should transcend even this blissful experience. We have to go beyond such experience.*”

This is the approach of Ramanaharishi, in respect of blissful experience.

But when we read the life history of Ramakrishna Paramahansa, we can find some other thing. He was always against occult powers. He always warned the aspirants that one should not go after such occult powers. At the same time, he always appreciated and admired blissful experiences, happening in the spiritual world.

But, which stand we have to take ?

Most of the aspirants choose only the way of Ramakrishna Paramahansa.

Everybody is interested in such spiritual and blissful experiences. Otherwise, all the spiritual practices would be dry.

So they naturally prefer the approach of Ramakrishna.

They cannot digest the teachings Ramana so easily. Ramana always threatened them by made them to ask “*who am I?*”

Whenever a devotee raise a doubt, Ramana used to turn the question against the questioner itself.

“Ask and look, to whom this doubt happened.”

So most of the devotees were hesitant to ask Ramana any question.

Somebody used to ask questions to Ramana by imposing a condition.

“You should not throw the Brahmasthra as ‘to whom this question arises? Who is questioning? Who am I?’ You must answer without raising such question.”

—— So saying they used to ask question.

Any how,

regarding the concept of ‘Anantham’,

the approach of Ramana maharishi alone is quite reasonable.

□

3. IS ANANTHAM AN EXPERIENCE ?

Experiences are nothing but the effects or results. There may be some cause or causes behind each one of our experiences. Our experiences are the temporary result of those cause or causes.

Experience is not an absolute truth. It is a temporary phenomenon, produced by some cause.

We give importance only to our experiences. We measure or judge everything only through our experiences.

That is why we expect even the Absolute Truth itself as one among our experiences.

We name it as the experience of Truth, experience of Atman or the experience of Anantham or the experience of Brahman. We like to reduce everything as our experience.

You might have heard the story of Mulla Nazirudeen.

Once a basket of sand was accumulated in the open terrace of Mulla due to some abnormal flow of wind.

Mulla removed the sand and palated it as a heap it in the street. The heap of sand disturbed everybody who walked along the street.

They all accused him for his action of heaping the sand. When the accusation became unbearable, Mulla took a spade and excavated a pit near the heap.

“Mr. Mulla what are you doing ?” — all asked him.

“I am digging the pit to bury the heap of sand. I will put the heap into the pit !” — Mulla replied very calmly.

“All right. But if you dig the sand, will there not be a new heap of sand ? what will you do with the new heap of sand ?” — they asked.

“It desn’t matter. I will dig a new pit to put the new heap of sand !”

In the same way we think that we can attain every thing through our experience.

We normally say, *“I am experiencing.”*

It can be said like that only for the purpose of communication.

But really there is no such thing as ‘ I am experiencing.’

By the statement, ‘ I am experiencing’, we derive that there is a separate thing as *“ I am ”* and there is one another thing as *“ experience.”*

But in fact, there is no such thing as “*I am*”, and there is no such thing as “*experience*.”

But it appears that there is ‘I am’ and there is ‘experience.’

What we feel is that, there is a permanent I consciousness as ‘I am’ and the experiences are happening to the I consciousness one by one.

It is not real. It is only an illusion.

There is no individual I consciousness. There is no such thing, even temporarily.

But we always feel there is a separate I consciousness.

In the same way, there is no separate thing so as to define as experience.

The experience may be divine or ordinary. But nowhere we can find out a separate experience, without the combination of I consciousness.

If we examine any one of our experiences,

we can find out that

there are two components,

in each one of our experience.

‘Experiencer’ and the ‘Experienced’ are the two components.

There can be no experience, without the combination of Experiencer and the Experienced.

We think:

We are having anger;

We are having fear;

We are having sorrow;

We are having happiness.

But the actual fact is not so. When we think that we are experiencing some thing,

‘we’ are the subject and the experience we are experiencing, is the object.

If we compare the subject and object,

we will give greater importance to the subject only.

When we feel that we are in fear,

we take ourselves as the subject

and take the fear as object.

We feel like that. But the thing happening is not like that.

Even though each experience is having the two components as experiencer and experienced, we cannot separate and feel as experiencer and experienced.

We cannot separate it as subject and object.

Because, really it is not the combination of Experiencer and experienced. It is not the combination of two individual things.

What really there is, an actual living experience of something which can never be separated into two.

But it appears as if it were two.

We know the experience as "*I am having the experience.*"

This is also a fact that we all experience.

We all know what is meant by dream.

We all have many thoughts during our waking state.

The thoughts happen in the waking state, may continue also in the state of our sleep.

Such thoughts, we have experienced in our sleep, is known as dream.

The dream state happens only in our sleep. We may have dreamt, as if we were climbing a mountain, while we are safely sleeping in our house.

We know only the thoughts happen in our sleep. We know only the things, what our thoughts show us during our sleep. Our thoughts, in our sleep, appear as the happenings of our dream.

Actually we have gone nowhere and we have done nothing.

But we feel that what all happening are real. Our thought itself makes them real.

In fact, each and everything, we perceive in our dream is nothing but our thought. All the happenings, happen in our dream and all the persons, whom we meet in our dream, are made only by our thought. Our thought has created all those things and persons.

Even in our dream, we identify ourselves as 'I am'. We have experience in our dream. Our experience is in the form as, 'I am in happiness' or 'I am in fear'.

There is also the quality as 'observer and observed' or 'experiencer and experienced.'

When we sleep without dream, there is no thought. As there is no thought, there is no dream. It is only a dreamless sleep. When there is no thought, naturally there is no experience and there is no experiencer.

When a thought arises,
there arises the 'I am' — the experiencer; — there arises the 'experience' — the experienced.

This is the status and quality of our experience in the dream.

Now,

what are they, in our walking state?

What is the status of our experience, in our waking state?

When we are in the waking state, in the day time, many things are happening around us.

The happenings are not imaginary; they are actual. They all are really happening before us.

Even though many things happen around us or in front of us, we cannot know and recognize all the things at a time. Our mind cannot have the capacity to know more than one thing at a time.

Our mind attends to a thing and becomes the thing itself. Our mind cannot become many things at a time. So we can know only one thing at a time.

We know some persons, known as **astavathani** or **thasavathani**. They can attend several different activities at a time. But the rule is same even for them. Even an astavathani himself cannot know more than one thing at a time.

But their training is different. They can shift their attention from one thing to the other very quickly. Thereby they make us think that they can know everything at a time.

So,

may it be dream
or may it be the waking state,
we can know,
what only our mind shows us.

Whatever we experience, it is nothing but the experience of our mind.

If we want to have any experience, it must be converted as the matter or product of our mind. Then only can it be termed as experience.

The function of our mind is nothing but the function of our thought. Our mind functions in the form of thought only. The basic structure of our mind is consciousness. Even though it is basically consciousness, it functions only in the form of thought. So we experience everything in the form of thought alone.

We all know, the thought is a temporary one. There is no permanency in our thought. It comes anew every time, as smoke comes anew every time, from an incense stick.

As all our experiences are made by our thoughts, all our experiences also are temporary. We cannot expect permanency in our experience.

Such transitory experiences are in the form of 'experiencer and experienced.' Since our experience is

nothing but our mind, since our experience is nothing but our thought, it is in the dual nature as ‘experiencer and experienced.’ The told and combined state of ‘experiencer and experienced is THOUGHT’.

Each coin has two sides. Since it has two sides, we cannot consider it as two coins. It is only the different dimension of a single coin.

Even then, we all have the misconception, that the experiencer and the experience are the two different things.

We think, as if the experiencer is a permanent entity and he alone has a variety of transitory experiences, one by one.

That is why, we, unconsciously try to retain some experiences with us or try to remove some experiences from us.

Some experiences give us happiness and some other give us pain.

We are interested in retaining the experience of happiness and we become serious in sending out the painful experiences.

Who is doing all these things ?

What is the entity, which is doing all these within our mind?

The part – the entity, known as experiencer alone is taking that responsibility.

When it is taking such responsibility, it assumes a dominating role upon the experienced.

Thereby the ‘experiencer’, gets itself strengthened.

If the experiencer has not taken any such responsibility, then it continues as a part of our experience.

Then no part of our experience does take the dominating role.

As all our experiences of our mind come and disappear as a temporary one, the aspect of experiencer also arises and disappears as a temporary one.

Once a rich man stopped his car on seeing a man eating grass.

The man was in a pitiable condition. He was eating grass grown up along the road side, for his hunger. He did not mind the dirty atmosphere of the road.

The rich man got down from his huge luxury car and expressed his concern for him.

“I am unable to bear with seeing you, eating grass in this dirty road for your hunger. Are you ready to come with me, to get something better?”

As he gave consent, the rich man took him to his home.

The rich man had a big bungalow. In front of the bungalow there was a well maintained garden and a lawn.

The rich man generously told him, “*The lawn is very pure and clean. The grass, grown up in the lawn is of a rich variety. You may eat the grass as much as you can. Since my gardener is on leave, the grass has not been properly mowed. Till the return of my gardener, you can come freely to get the grass for your hunger.*”

There is no such state where there is no I consciousness. But the promise or assurance is given as if there is such a state, is really a fallacy. It is like cheating the hungry man by giving him an expectation of food.

The I consciousness comes along with our thought and it disappears as the thought disappears.

When we assume the responsibility of controlling our experiences, then only the personality as I consciousness gets itself strengthened.

Then only,

The dual status, as the experiencer and the experienced, is confirmed.

Then only the duality is confirmed.

Really,

this is the actual duality.

The other dualities are not at all dualities.

□

4. BODILY EXPERIENCES

There are many philosophies like Advaita, Dvaita and vishishtadvaita.

In the same way, there are many concepts about God, Brahman and Atman.

There are some theories which hold that all are one and say there is no duality at all.

Some other theory denies the former and holds that there are duality and there are multiplicity.

They, instead of clarifying us, take us to an inconclusive state.

So the great philosophies, dealing with absolute Truth, do not have any practical reference with our actual day - to - day life.

If there is really any practical reference, it is nothing but the classification as ‘experiencer and experienced.’

When the duality loses importance,

Naturally there is ‘Advaita.’

— there is the non – dual state.

In the later part of this book, we are going to see some more details regarding this non – dual state or oneness.

Now,

let us once again enter into the details about Anantham or Bliss.

Some spiritual aspirants do have some peculiar experiences.

Sometimes, they get themselves separated from their physical body. Then they feel themselves as they are in their austral body.

When they come away from the physical body, they are able to see their own physical body as the body of some one also.

They can be fully conscious that they are in the austral body.

Even though they can see and hear when they are in the austral body, they cannot experience any pleasure or pain, till they are in the austral body.

Whenever they enter into the physical body again, then only they can have the capacity of experiencing pleasure and pain, as the normal human being.

Even though our mind is the primal cause for our feeling and experiences, the chemical change, happens in the nervous system of our body alone is the actual and necessary factor for our feelings of pleasure and pain.

Those chemical changes in the nervous system of our body alone are felt as our feelings.

A spiritual aspirant may come across many blissful experiences when they practise various kinds of meditation.

The blissful experiences, however it may be noble, one cannot experience it only by his astral body.

But rather one can experience it, only with the help of the chemical change, happens in the nervous system of one's physical body.

It is impossible for one to have even such blissful experience, without the help of the chemical change in one's body.

Somebody says that there are some bodiless souls which enter into some other's body to gratify their bodily experiences. Even though it is a different thing, we have to mention it, as it has some reference with our topic.

Function without physical body is just like seeing a cinema picture, without having any sound effect.

The astral body functions, only as thought, without having the expressions as feelings.

When our astral body gets the contact of the physical body, we once again get all our experience of feeling.

So, an experience can be considered as experience, when it is expressed as bodily experience.

I have described the matter in the Tamil version of the book Don't delay Enlightenment. I have described. *"All our experiences are bodily experiences. The experience may either be with the quality of an ordinary lay man or it may be with the higher quality of a spiritual aspirant. Both experiences are nothing but bodily experiences."*

A reader of the book has written me a letter.

"I have got a Variety of blissful spiritual experiences. My friends also have got such experiences. We all were angry at you when you say all our experiences are nothing but mere bodily experiences. But when we examine it patiently we also have understood, you are right."

He wrote like this.

As we are giving lower importance to our body and bodily feelings, we have come to a wrong conclusion that all our spiritual experiences can not be of our body.

There are many kinds of blissful experiences. However great it may be, it can not be experienced without our body. They are all felt by the nervous system of our body alone.

We experience those bodily experiences, in the name of spiritual experiences.

We experience bodily bliss, in the name of spiritual bliss.

Since we do not directly use our sense organs, we think that they are the experiences beyond our body.

‘Sensual pleasures are wrong; but the pleasures without the help of our sense organs are spiritual and divine’ – we classify our experiences in this way.

In fact,

the ways are different, but both experiences are same.

They both are bodily experiences.

We may term it as bodily pleasure or as spiritual bliss, but both are bodily pleasures — bodily experiences.

We need not measure them as which one is higher and which one is lower. It is enough, if we understand that both are bodily experiences.

Because, both experiences have good and bad effects.

We all know that our bodily pleasures lead us to various problems. If we take sweet beyond the limit, as it is very pleasurable to taste, definitely it will destroy our health.

If we give undue importance to such bodily pleasures, it paves way to immorality, violence, competition, jealousy or cheating.

Sensual pleasures are the basic reason for the social chaos or unrest.

We have to find out an equilibrium between ourselves and our society.

In this context,

our spiritual practices are much helpful. They give us inducement to have a virtuous life. They accomplish the way and situation for a virtuous life.

So,

the spiritual practice and the blissful experience of our spiritual practice become important, not only to a spiritual aspirant who is doing those practices, but also to the entire society in toto.

Hence the spiritual practices and the blissful experiences are basically important. It is the backbone of a society.

The involvement, shown in the spiritual practice and our successful effort in the practice, are the appropriate tools to rectify the social disparity.

All the spiritual practices are respectable. We need not classify them as higher or lower. All are necessary in their own way to the acceptability of various aspirants.

We may be interested in some serious type of spiritual practices. Our ability and experience alone determine what type of practice, we have to take. Some practices are necessary for ones spiritual growth.

We cannot criticize or under estimate other type of spiritual practices.

All type of spiritual practices do good to the aspirants, in some way or the other, with respect to the capability of the aspirants.

Though all spiritual practices are having such great qualities with them, there are some limitations even to them.

We have to make use of those practices, as a best tool, for our betterment. But at the same time we should not be tied by them.

Spiritual practices and the religions, made for these spiritual practices, function beyond the limit, in times.

Thereby they create unnecessary complications to one self and to the society.

So we, instead of make use of them, as tools for our betterment, we sacrifice our life for the betterment of the tools.

We become useful objects in the hands of those tools
— the religions.

The blissful experiences, we have seen that they are nothing but a chemical reaction in the nervous system of our body, are helpful to the health of our body and mind, if they are within a limit.

Our body is designed and constructed to function within a limit and boundary.

The action of our body is limited and it cannot function beyond its limit.

It may be either pleasure or pain,
if it exceeds limit,
the chemical change, happening thereby, destroys our body.

It destroys the health of our body.

The pleasurable experiences, when they exceed the limit, become painful.

So we have to be some what serious and careful with our pleasurable experiences, whether it may be of the spiritual world or of the ordinary world.

O.K.

We have seen that the pleasurable experiences are somewhat problematic, relating to our body.

Is it problematic only to our body, or more than that ?

Are those blissful experiences not necessary for our spiritual betterment ?

□

5. BEYOND THE BLISS

We all take spirituality,
as a scope for blissful state,
undisturbed by the turmoil of world.

Thereby, we imagine that we can permanently settle there in the blissful state. We invariably think that all the saints are permanently living in such blissful state.

All consider the state of enlightenment and liberation as a state of bliss.

But what is necessary for us, is that we have to go beyond the state of bliss.

Why so ?

Ramana Maharishi also said like that.

We have to go into the root cause of ourselves by questioning ourselves, “*who is having these blissful experiences ?*”

Ramanamaharishi is not an ordinary saint. He has verified his experiences with the scriptures and he has examined the scriptures by his experiences.

His approach towards blissful experience is hundred percent correct.

Let it be.

But where shall we go next ?

That is the next issue. Where shall we go beyond our bliss?

Let us stop the help of Ramanamaharishi here and let us proceed further for our selves.

What are we going to reach beyond all our blissful experiences? What is there is the name of 'the root of our existence?'

What is the base — the substratum — the root of our existence?

What is the base of our experiences?

What will be the expression of the base, if we really enter?

Will it be like a blind man, getting light all on a sudden ?

Will everything be bright without any darkness ?

Will all the concealed become open ?

But,

what do our scriptures say about it ?

what do our ancient saints say about it ?

They simply say that it can neither be described nor explained.

But they say,

“when one knows it he does not need to know any other thing. When one attains it he does not need to attain any other thing.”

Again they say,

“It is our real state. It is our natural state of our existence. It is our beingness. It is a self luminous state. It is a self content state without having necessity to know some other thing.”

“One cannot give it to others. Everybody has to find it out for one self by delving deep within one self”

— they explain like this.

Even though their statements look genuine and truthful, they thereby put us in a perplexity to expect it as a strange thing.

Because, all their explanations produce a strange picture and puzzle.

Once it happened to me to read some portion of Osho Rajaneesh. He described his strange experiences after his enlightenment.

His description will naturally induce anybody to expect such kind of experiences in the name enlightenment.

In the same way I had the chance of reading something written by Sri Aurobindo about the experience of his enlightenment. He also wrote about some strange experiences, relating to his enlightenment.

Thereby, we are put in a situation to think that

the state of enlightenment and liberation

are something,

that produces such peculiar and strange experiences.

Thereby our elders themselves become the cause for us to think that enlightenment and liberation are related only to experiences.

The latest trend is that many people are getting the training to be in the present.

There is no doubt, good practice will give good result and experience.

There is no difference of opinion for that.

Why do we examine and describe all those things ?

Is it for the reason to earn a name by criticizing great men?

Is it for the reason to disturb the persons who have high regard to those great men ?

We have discussed every thing only in the neutral state. All our examination and explanations must be taken in the good sense.

We cannot easily under estimate the great help, rendered by those great men whom we have examined critically, on our way.

Really they and such kind of great men are the backbone of the spiritual world.

This book has been written neither to praise anybody nor to condemn anybody. So what is important here is that we have to take the core idea for which we refer various teachings of great men.

You might have heard the stories of Paramartha guru (master) and disciples.

Though the stories narrate unbelievable incidents, there are also something, given for our consideration.

Once the master was on travel with his disciples. The master was riding on an old horse. The horse could not walk properly because of its old age and of the weight of the master.

At one time, when the horse tottered, the cap of the master rolled down from his head. The disciples did not take the cap as the master had not asked them to take, even though they saw the cap falling upon the ground.

They continued the journey. A short while after the journey, the master asked the disciples about his cap.

The disciples told him that they have not taken the cap, because of their devotion upon him. Since he had not ordered to take the cap, they had not taken the cap. They told him very obediently.

The master was very angry with them. He asked them to go to get back the cap.

The disciples took back the cap. The master put on the cap once again and made a general order.

“ Now listen my disciples! This is my order!

Here after, whatever falls down from the horse, you must take immediately, do you understand?”

“Very well master! we understand master!” — the disciples expressed their assent.

The journey continued. Once again the master’s cap fell down upon the ground.

The master behaved as if he had not noticed the fall of the cap, even though he knew the fall. He wanted to know whether the disciples follow his instruction.

The journey continued. After a short while the master asked the disciples,

“Oh disciples! Have you followed my advice?”

“Yes master!”

“Have you taken up my fallen cap ?”

“We have taken everything master. Now the cap itself has become heavy,” — the disciples politely replied.

The master was rather confused.

“What all you have taken ? Why the cap has become heavy”

The disciples explained what all they have taken.

At first the master’s cap fell down from the horse. Afterwards, the horse excreted dung, two times on the way. The disciples collected the dung also in the cap.

When the disciples told the master what they had collected, the master became angry once again upon the disciples.

“ How dare you are to collect the dung? Are my cap and the horse dung one?”

The disciples prayed their pardon.

“Forgive us master ! We are not intelligent enough — as you are. You have to show us the way. As you have generally

instructed us to take everything fallen down from the horse, we have taken even the dung. Please instruct us once again. Please instruct us what all we have to take and what all we should not take that fallen from the horse”.

The master took pity upon the ignorance of the disciples. He stepped down from the horse and prepared a detailed list of the things to be taken and of the things that should not be taken.

The master once again mounted on the horse and the journey continued.

Since the way was not even and proper, the horse itself fell down into a pit with the master. The master got hit upon his head and fainted.

The fallen horse was able to get up by itself.

Now the disciples were in a confusion as to what to do and what not to do.

As the master had fainted, they could not consult him.

They verified the list of things they have to take that have fallen from the horse.

There were many things in the list including the master’s cap, towel, whip and his shoes. But the master’s name itself was not included in the list.

Then how could they take up the master? If they had taken him it would be a violation of his master's instruction. If they had violated his instruction he would be angry at them once again.

So thinking, they collected all other things except the master and continued the journey.

In this way we are in a habit of taking alone what is given to us.

But we have to examine and think everything for ourselves.

This is also a necessary one.

O.K.

Now, what is our question ?

We are examining, 'what is the base – the substratum beyond all blissful experiences.'

Here, we have to ask some other question?

We are speaking about the 'base — the substratum.'

Who is the person that tries to find out the base?

Who is the person that is having the necessity to find out the base ?

Is the base – the substratum a foreign thing? Is it an external object?

The base is really our base. It is our real self.

So,

How are we, in our base ?

How are we, in our real substratum ?

— we have to find out this. This is our real concern.

What is our real nature ?

What is our base – substratum ?

Where shall we have to go beyond all our experiences?

What is that state beyond our experience?

We have already seen, the word Anantham is considered a state of blissful experience.

Why do they all consider it like that?

What do we mean by Anantham?

Does it not have any relationship with pleasure or joy?

Shall we not consider it as one of bliss?

Then why do we refer it with joy or bliss?

Here,

We have to examine some other details related to joy or pleasure or bliss.

We always consider pain as against pleasure. Pain is the opposite state against pleasure.

We always relate Anantham alone with pleasure or joy or bliss. We never relate it with our pain or sorrow. We cannot give a definite and accurate explanation to Anantham. But at the same time we have got a definite idea about our pleasure and joy.

In the same way we have got definite idea about our pain and sorrow.

We all like pleasure and joy;

We all hate pain and sufferings.

Some of our physical feelings and experiences have aesthetic quality. Some of our psychological feelings and experiences also have aesthetic value.

We like such kind of feelings and experiences. We define those feelings and experiences as pleasure or joy.

Unconsciously we all have an appreciation with those pleasurable feelings.

We are all lost in ourselves when we are in a joyful experience.

Our experience of joy or pleasure may either be of a worldly one or it may be of a spiritual one. If we are able to

join our mind with an experience or an event with some enjoyment, we can call it as pleasure.

We all know what pain or sorrow is. We cannot wilfully join with our pain or sorrow. We will always try to escape from those things.

It is also not wilful. As we are unconsciously joining ourselves with pleasure, we unconsciously try to escape from pain.

No one would say 'I have escaped from pleasure and joy.' We always try to get away from pain.

What do we do when a pleasurable experience happens to us? How do we respond in that situation?

We unconsciously accept the experience. We become one with the experience.

If anybody gives us happiness, we will not blame him as 'how dare you are to give me happiness?'

When anybody give us trouble and pain, then only we start accusing 'how can you give me trouble?'

We all aim to have painless life. We all try to conquer pain.

We all think, 'It is better to have at least a painless life even though we cannot get a pleasurable life.'

□

6. THE STATE OF TRANCE — SAMATHI

What is Samathi?

What is the state of trance?

Is there any relationship between Samathi and the state of pain and pleasure?

The state of Samathi is considered great in the spiritual world.

Many persons, doing meditation, are having the aim of attaining Samathi.

The state of Samathi is classified into two as Dhyana Samathi and Gyana Samathi.

Dhyana Samathi means and describes about the Samathi state, attained by the persons who practice meditation.

Gyana Samathi is attained by the aspirants who prefer the process of enquiry, rather than meditation.

The Gyana Samathi is also known as Sagaja Samathi or practical Samathi.

Now,

what is Samathi in total?

Can it be called an experience?

It cannot be called an experience. It is a state of equanimity of all experiences, Where we can not name it as a particular experience.

If we have an experience, then it is not Samathi.

In the state of Samathi, it is said, we know we are Atman. It is said, we are then, in the state of self knowledge of Atman. It is said, it is our natural state.

What does it mean by 'natural state?'

What does it mean by 'the state of self knowledge?'

What does it mean by 'the state of knowing Atman?'

It is also described as the state of knowing the Absolute Truth.

It means that,

When one knows only himself, it is known as the knowing of the Absolute Truth – known as the experience of Absolute Truth.

Knowing the worldly things through our experience is known as knowing the external things.

'Not knowing the external things, but knowing only our being ness' – is known as the state of self knowing or knowing the Absolute Reality.

When somebody immerse in their meditation, they will know their being ness alone . They will not know the external world.

This is described as the state of Samathi.

This is also described as the state of Atman.

The self, which knows itself alone as “*Self*” and not knowing anything alsoto which it is related, is known as the experience or the knowing as Atman.

All these things are described as the experience of Samathi state.

What is actually meant by Samathi state? What is meant by Self knowing? How shall we have to understand it?

We all know the six types of taste. We all have tasted them. Sweetness, sour, bitterness, astringency, saltish and pungency or hot taste are the six types of taste.

How do we know all these tastes separately? Is there any separate sense organ to know separate tastes?

We know all these tastes only by our tongue. By tasting various tastes through our tongue, we know what the taste is.

When we taste anything through our tongue, we do know the taste of the thing. This is natural and normal. It is

the quality of the tongue and it is the quality of the thing, that decide the feeling of taste.

Now,

When we do not take anything to taste, what would be the condition of our tongue? What will our tongue know, when it will not taste anything?

When we do not eat anything what will our tongue do? What will it taste? What will it know?

Our tongue has a sensitivity. That sensitivity alone observes the taste of food. Thereby we get sensation of taste.

When we do not taste any food, what will happen to the sensitivity of our tongue?

What will it know or taste, when it do not taste any food?

In that state,

Our tongue will be in silence. The sensitivity of our tongue will be in silence. The sensitivity is there. The tongue has not lost the sensitivity. Even then it keeps silence. It is not unconscious, even though it is not conscious of any other thing. It is only self conscious. It is only in its beingness. It is the conscious beingness.

Just like that,
not knowing any other thing,
but being only in the self consciousness alone,
is the state of Samathi.

The state of beingness is the experience of Samathi.
It is the feeling or consciousness of Samathi.

This is Samathi.

Now,

Is there any relationship between the state of Samathi
and our experience of pleasure and pain?

Is there any relationship between the Samathi and
Anantham – the bliss?

We have already seen the details of what pain is and
what pleasure is.

The pleasure is a condition that anyone can easily
accept it and enjoy. Pain is a condition that everybody will
hate and reject.

When pleasure happens,

We all go to a state where there is no contradiction.
We go to a state where fighting is not necessary. We go to a
state where effort is not necessary. We almost go to an
unconscious state.

But we will not behave so, if there is pain or sorrow.

When we are in pain, we will never be self forgetful. We will struggle seriously to remove the pain from us.

Our pleasures always send us to an effortless state or to a self forgetful state.

There are some basic relationship between this self forgetful state and Samathi.

In Samathi, there is no search; there is effort; there is no strggle.

When we become one with pleasure, we do not have the search or effort or strggle.

Even though Samathi can be termed as an experience, it is not an experience at all.

But when we experience pleasure, it is a conscious experience. It is experienced as an experience.

There is beingness alone in Samathi. Beingness itself cannot be considered as an experience.

When our tongue do not taste anything and when it is being sensitivity itself without tasting anything, it cannot be considered as an experience.

Even though we consider pleasure as an experience, it is an experience without any struggle.

But at the same time, pain is an experience of struggle.

In the state of equanimity, there is almost a state of unconsciousness; there is almost self forgetfulness.

But in the state of struggle there is no possibility of unconscious state. There is always a conscious struggle. There is always a pain. There is always a consciousness of pain. There is consciousness.

It is said that Anantham alone is the natural state of every human being. That is why, it is said, one is unconsciously in search of Anantham. That is why one is always in search of pleasure.

So it is our inborn nature to search for and go after pleasure.

□

7. SAHAJA SAMATHI OR PRACTICAL TRANCE

Ppsychologists clearly examine the function of our mind and they develop the science of our mind in the name psychology.

When they examine the basic quality of our mind, they find, the demand for security is the basic quality of our mind.

Everybody wants to be secure. One is afraid of insecurity. One wants to be safe and secure. One rejects every thing, if it is against ones security.

We will look for some other things, if only our security is confirmed. When we seek other things, we give importance to pleasure. We select things which give us pleasure.

But if we have to select one, either pleasure or security, naturally we will select only our security. After putting us in a secured place alone, we employ our option to select other things.

We select pleasure first, out of the other available things.

The sense of security is nothing but the confirmation of our beingness. We consider our beingness more than our pleasure.

We do not do this selection consciously. It happens unconsciously. It is not a wilful action.

Being ourselves, is our supreme desire. Being as we are, then only we turn to other pleasures.

When we are secured in pleasure,
we become effortless; we do not struggle.

We become unconscious.

When we are in struggle, it means, our security and pleasure have become questionable.

We consider ourselves as affected; we have to stabilize ourselves once again; we have to balance ourselves.

We all know our body. We simply aware that we are having body. We all take care of our body; we all maintain our body with due care.

Let us take this for instance that we have got a wound in our leg.

The wound is painful and we are always conscious of our leg. When it starts healing, the pain is also begin to fade away.

When the healing is complete, we completely become unconscious of our leg.

When we are having a healthy body, we are not even conscious of our body.

When we have high temperature of fever, the consciousness of our body is very prominent.

When we are relieved of the fever, we do not know even the existence of our body.

A healthy body, functions, even without the consciousness of its functioning.

Since it is functioning unconsciously, we cannot take the body as in 'unconsciousness.'

It is not unconsciousness. It functions silently. It functions without knowing that it is functioning.

Even though it is functioning with consciousness, it functions without any necessity to be conscious of it. It functions unconsciously. It functions healthily. It functions defectlessly. It functions without knowing that it is functioning.

When all the parts of a motor car are fixed properly, it will not create any noise when it moves.

On the contrary, when the fixation is not proper, then the motor car will create unnecessary noise when it moves.

When our body is healthy, it functions unconsciously, even though we can be conscious of our body.

The healthy body is consciously unconscious.

Nobody will complain, 'I do not know my body'. We all are conscious of our body. Yet it is there, without knowing that it is functioning.

Yes it alone is correct; it alone is perfect to function like that. If it tries to exhibit itself outwardly — consciously, it means there is some defect somewhere or the other.

Then only our body expresses itself to be conscious.

Really,

Our body is in Sahaja Samathi or Practical Trance when it is healthy.

Since our body functions unconsciously, it does not go to state of unconsciousness.

All the sense organs of our body are functioning.

We eat delicious food with the involvement of taste.

We get vomiting when we eat the food of unpalatable taste.

In the physical feelings of our body, there are both pleasurable sensations and painful sensations.

The body feels pleasure when it is having pleasurable sensations.

In the same way, it feels pain when it is having painful sensation.

In the hot summer, cold breeze gives pleasurable sensation to our body. In the winter, cold breeze gives painful sensation to our body.

The body, which experience pain and pleasure, is in the state of knowing.

When all the experiences are over, it comes to a state of not knowing.

We do not say there is no body, since the body has no experience of anything.

□

8. PSYCHOLOGICAL EXPERIENCES

We experience many things psychologically.

Do we know what are the nature and quality of those experiences ?

For instance,

We plan a travel by train to a distant place. We plan everything for our travel. We plan for all the things we have to take for the travel.

But,

is it possible for us to plan,

what sort of thoughts we must have

and what kind of feeling we must have ?

Can we execute it ?

Our thoughts and feelings are not under our control. They come on their own accord.

We everybody has individual character and nature of mind. Our nature itself is not so evident. It is hidden within ourselves.

In a given circumstance, we respond according to our nature and character. There happen our thoughts and feelings

according to our nature and character. They happen without our knowledge.

None of our thoughts and feelings happen with our permission. They all come on their own.

Some experiences – thoughts – feelings happen even against our expectation.

There is a story about a king.

The king wanted to be young always. He was in search of a medicine which could keep him always young.

A new physician who came to the king's court gave him a special medicine to the king.

The medicine must be taken once a day for forty days. The physician at last told him a strange condition for taking the medicine.

While taking the medicine, the king should not think about monkey. This was the condition.

The king accepted the condition.

The king told the physician, *“I have got so many problems every day. Even twenty four hours are not enough for me to deal with my problems. In this situation, I don't have any time to think about monkey.”*

He had to take medicine on the next day. He took the medicine. But as soon as he touched the medicine, he was

reminded with the thought of monkey, unconsciously. He could not take medicine on that day.

The king tried on the next day. Same thing happened on that day also. He was unconsciously reminded with the thought of monkey as soon as he touched the medicine.

He was rather confused. He did not know how to take medicine without thinking of monkey.

The king sought remedy in his court. He consulted everybody in the court. An old minister came forward with an idea.

“ Oh, the great king ! we cannot have two thoughts at a time. We can have only one thought at a time. So, instead of thinking monkey, you can consciously and wilfully think elephant, so that you cannot think monkey. Then you can consume medicine by making use of the situation.” The minister explained his idea.

The idea, given by the minister, seemed to be reasonable to the king. The king accepted the idea and he was prepared to execute the idea next day.

On the next day the king tried the new strategy. He went near the medicine with the thought of elephant. But as soon as he took the medicine, the thought of elephant unconsciously turned into a huge monkey in the size of an elephant.

This is the nature of our mind. It functions on its own way.

We can think certain things wilfully. We can decide certain things by our wilful thinking. Thereby we have come to a wrong conclusion that our thought process is under our control.

Our thoughts and feelings are not within our desire and order. They come on their own way.

Even though they come from our nature of our mind and express them as the expression of our mind, they are not under our control.

They select their own way. They come according to the circumstances and according to the basic nature of our mind.

All right.

Let us take and admit that they come on their own accord.

But,

is it good for ourselves to have them as they are ?

The thoughts and feelings, that so come naturally, may either be a good one or may be an evil one.

Good thoughts and feelings are the cause for our good deeds.

We need not say that evil thoughts and feelings are the cause for our evil deeds.

If we have good thoughts and feelings, there is no harm. So we need not be afraid of them as they happen on their own accord.

But, if the thoughts and feelings, so happen naturally are bad and evil, will they not be harmful to ourselves and to the society?

Can we leave them as they are? Can we allow them to come and go on their own accord?

Let us take an example.

Somebody misbehave with us. We at once get angry. The anger happens unconsciously.

What do we do next?

If the person, so misbehaved, is our subordinate, we will easily express our anger upon him.

But the person, misbehaved, is our superior officer, we will not express our anger outwardly.

We may even scold him inwardly. But we will not express it outwardly.

The thoughts and feelings are not under are control. So they happen on their own.

But, the outward action is under our control. That is why we can express our anger outwardly to some persons alone. That is why we are able to control our expression in the case of some other persons.

If the option were not in our hand, then we cannot save ourselves or the world.

Then there cannot be any benefit by our intellect.

Even though our thoughts and feelings occur on their own, and even though they are the reason for our external action, they get the external manifestation only with the wilful assent of our intellect.

They are under the control of our intellect.

The thoughts and feelings, when they do not get the approval of our intellect, fade away on their own, without having any external manifestation.

Our thoughts and feelings are just like a music, that comes away from a musical instrument.

We know, for example, the piano, a musical instrument. There are many keys in the instrument.

If we press a key, there comes a music.

What shall we do, if we want to remove the music, that comes from the instrument?

We need not do anything to remove it.

The life of every music, so coming, is only a fraction of second. It will fade away automatically.

If we press again the key, thinking that such second pressing would stop the music, there happens the renewal of the music.

In this way, the life duration of our thoughts and feelings is also mere fraction of a second.

They happen on their own and fade away on their own.

We need not do anything for their disappearance.

But,

we are not ready to leave them alone.

We make an endeavor to struggle for the same. We fight against them to send them away.

Thereby we give life to those thoughts and feelings once again. We, instead of sending them away, renew them once again.

We press the key to stop the music. But it gives life to the music itself.

Doing nothing on our own, all those thoughts and feelings, fade away as they have happened unconsciously.

□

9. FREEDOM FROM EXPERIENCE

We all have some ideas about yogic practices.

We, some of us, have got various kinds of blissful experiences, by way of such practices.

Since we feel all those experiences are divine, we try to stabilize them. But we are unable to succeed in our effort to stabilize them.

Some persons may have the capacity to stabilize them to a certain extent. But if they are able to stabilize them, they have to face some other problem.

The blissful experiences, if we try to prolong more, start destroying the health of our body.

Many people consider that attaining blissful experiences are the noble thing in the spiritual world.

Till they are having this idea with them
they cannot end their spiritual journey,
how many births they may take.

Since they have misunderstood what Anantham is, they have to face all these problems.

All our experiences are temporary, whether they may be noble or ignoble.

The happened experiences, ought to disappear.

They exist, only because of our struggle against them.

We have seen the story of a king who was unable to take his medicine without thinking of monkey.

The question before the king was, how he can consume medicine, without thinking of monkey.

He thought of elephant, instead of monkey, as per the advice of the minister. But as soon as he took the medicine, the thought of elephant became the thought of monkey.

In this way our experience or feelings or thoughts happen to us unconsciously. They happen to us even against our will.

Let us see the continuation of the story.

The king could not consume the medicine. In that circumstances, a saint came to the king's court. He assured the king that he could show him the way as to how he can take the medicine without thinking of monkey.

The saint asked the king to bring the medicine to the court itself. Somebody brought the medicine to the court.

The saint asked the king to take the medicine. The king tried to take the medicine. At once he had the thought of monkey once again.

The king complained the saint, “*Swamiji, again I have the thought of monkey. What shall I do now?*”

The saint asked the king, “*Did you think of the monkey? Or did the thought of monkey come to you, without your wilful thinking?*”

“*I didn’t think the monkey for myself. It occurred to me without my wilful effort,*” – the king answered.

“*Then how can you take that you yourself thought the monkey? The condition is that you should not think of monkey for yourself. Here, thought of monkey happened for itself. Why do you take responsibility for the things which you have not done? So you have every right to take the medicine.*”

Then the saint made the king to take medicine.

In this way,

our experiences, thoughts and feelings,

happen to us unconsciously,

on their own.

They came on their own and fade away on their own.

But we take responsibility for our unconscious happenings, as if we have done them consciously.

If we can understand that they all happened spontaneously, we can exempt ourselves from the responsibility.

When we arrive at an irresponsible state,
that we can not do anything psychologically,
then,

our total psychological movements function and flow without self contradiction or struggle.

Our mind takes the liberty, for itself, to function on its own.

Then we do not indulge in any strain of controlling the happenings of our mind.

Thereby, no part of the mind assumes the authority to set right the functioning of our mind.

It loses such authority.

Then the total function of our mind becomes liberated.

In this state, we do not find any contradiction within our mind.

Because, the self contradiction alone is the real problem.

The struggle of contradiction alone creates problem.

Healthy body is in the beingness, not knowing it is being.

It is there unconsciously.

The wound in our body – the struggle in our mind, alone brings consciousness.

So,

when we have problem in our mind,

when we have struggle in our mind,

we become self conscious.

When we do not struggle to regulate our psychological happenings, we do not become self conscious.

It is also a kind of unconscious state.

As our body is relieved from its experience, our mind also is relieved from its experiences.

As a healthy body is being in Sahaja Samathi, a healthy mind is also being in Sahaja Samathi.

In this state, each and every movement of our mind, is the movement of Samathi itself.

Here, our mind has lost self contradiction.

The struggle of removing pain alone is not the contradiction of our mind;

The struggle of retaining pleasure also is the contradiction of our mind.

These contradiction and struggle alone bring us consciousness.

If there is no contradiction,
then there is only equanimity;
there is only Samathi.

The term Anantham really means this state of Samathi .

It means only a healthy state of beingness.

It means the beingness
which is the base of our various pleasures.

The beingness
remains as it is.

It has not been brought forth by us.

We can bring either pleasure or pain. But we cannot bring our beingness.

It is there, as it is.

It causes experiences; Yet it remains beyond our experience.

It knows without knowing.

It is there, without recognizing it is there.

It is consciously unconscious.

It is there,

as the embodiment of Truth itself.

It remains to be the base and cause of everything.

The mind,

which has no self contradiction,

which has no struggle,

which does not regulate its experiences,

which does not try to retain pleasure,

which does not try to drive away pain,

— is in the state of Samathi.

— is in the state of beingness.

— is in the state of health.

□

10. THE EXPERIENCE OF ONENESS

Another thing which confounds the spiritual world, is the vision of '*oneness*' — the experience of oneness.

There are many statements available for our confusion.

“Everything is one; there is no duality.”

“The enlightened one sees everything within himself; he sees himself in everything.”

“Yegam sath”

— oneness is Truth or, Truth is oneness.

“Athvaitham”

— A + dvaitham

— state of non duality.

Many statements and phrases are encircling the spiritual world.

Not only that.

Most of the ancient saints tell us about their own experiences.

They tell us that they have seen themselves in everything and that they have become everything.

The experiences, so happened to the saints,

must be accepted

as an undisputed evidence.

— as an undisputed record or document.

So naturally,

every aspirant expect those experiences in his life also.

He starts thinking that he can be considered enlightened, if only he has such kind of experience,

— the seeing of oneness.

When one considers himself to be in the darkness of ignorance, he is in a position to take and follow the words, lighted by those saints.

So he takes the word as a dictum.

When one is confused where to go, is it not natural for him to accept a way, shown to him?

Some persons who have attained various kinds of experiences through their yogic practices, claim themselves to be enlightened.

That is the main reason for the influence of such kind of experiences, in the field of spirituality.

Is it wrong ?

It is not wrong.

In fact,

Spiritual practices are the base of the spiritual world. The strange experiences, happening through those practices are great. They are the foundation of the spiritual world.

But we should not stop and stand in the foundation alone. The foundation is only a basement of a building.

Since we are giving importance to the foundation of a building, we can not start living in the foundation alone. Foundation is not meant for our living. Over and above the foundation, we have to construct the building for our residence.

Yogic practices and yogic experiences are only a beginning. Enlightenment or Reality is beyond both of them.

As we have termed it as 'beyond', we should not take Reality or enlightenment as the opposite of yogic practices.

Reality cannot be considered as a thing, restricted to a boundary. So we cannot consider it as a favourable thing to some one and unfavourable thing to some other.

If we take it as a favourable thing, it is correct in a way.

If we take it as an unfavorable thing, it is also correct in another way.

Now,

what is 'oneness'?

It is also sated as, Advaita — nondual. It is stated that there is no two.

When there is no two, will it not be single one?

The philosophy of Advaita is considered to be the superior one in vendanta. It also represents the Reality in essence.

So, every aspirant has the duty to have a clear idea behind this concept, Advaita.

When we consider the term Advaita, we can feel the inference of duality.

“Even though there are two, they are not really two. They are basically one.” This is what the meaning of the term Advaita.

What are they which are many in number? Then why they do not appear many?

Why does the variation disappear?

Let us have an example.

We stand before a mirror to comb our hair.

We have our image – just like us, inside the mirror. The image does all the movements, what we do in front of the mirror.

Are we and the image different? Or are we both — we and the image, one and the same?

Is there really two?

There is only an appearance as if there are two. But really there is no two. We alone is real. The one is alone real. But the dual appearance is also a fact. It is an appearance.

Appearance is one thing and actuality is the different thing.

Is this Advaita ?

The other phrase of Vedanta is '*Yekam Sath.*'

Yekam means one.

Sath means Reality.

It says '*Reality is one.*'

Here, there is no reference about two or many.

Any how we have some other doubt that there may be more than one.

"*No two*" — Nondual – is the negative approach.

"*Truth is one*" is the positive approach.

The message behind the two terms is one and the same.

The expression is different; but the message is same.

Now,

are all these things mere philosophies?

Do they have any practical reference with our day -
today life?

□

11. YOGIC EXPERIENCES

Some saints describe their experiences, they got through the practice of Yoga.

They are not their ideas. They are their experiences. They themselves have witnessed them.

Their experiences are not imaginary, they have not described anything found in their dream.

They are their actual experience. No one can deny the credibility of their experience. Their experiences are stamped as actual. They have experienced them in their day - today life.

The experience of one saint is corroborated with that of other saints. When many have similar experiences, they become proved truth.

We have to understand the stand and states of those saints.

In the same way, we have to understand the stand and view of the scriptures also.

The experiences of those saints are very much agreeable with the statements of the scriptures.

In the same way, experiences of those saints are approved by the scriptures.

So, when the concept and the practical experiences, become one and the same, the experiences become proved truth.

So we do not have the least hope to doubt those experience of oneness.

As the concepts approve the practical experiences and the practical experiences confirm the concepts, then, experiences of those saints become a living truth.

If we want to know anything, direct perception (prathyatcha) alone is important and reliable, instead of assumption.

If we ourselves perceive anything directly,
shall we need any other proof ?
whatever may be the truth,
if only we have direct perception of that,
it becomes a practical truth.

So, the yogic experiences of the saints, have a prominent role.

Hence we have to take all these things into account, before we come to a final decision.

Let us take an example.

It is a hot summer season in India. The penetrating hot rays of sun is unbearable in the noon. We are traveling by a train. Our compartment is an air conditioned one. Since the day is very hot, it has been so adjusted to make the compartment very cool. Since we are traveling for a long time, the coolness become unbearable. We are almost trembling in cold.

When we come away from the compartment and enter into the open toilet, the hot climate of the day becomes enjoyable. It is like sitting beside a hearth in a cold winter night.

We again continue our travel in the compartment. The train is running in the hot sun. There are agricultural fields on both sides of the track. Many peasants do their hard labor calmly and peacefully.

We are almost trembling in cold. But they are doing their work in the hot sun.

Now,

we cannot feel the pain of their labor and hot sun.

If anybody goes running so as to escape from the hot sun, then only we will take it differently.

Otherwise, if they work calmly and peacefully,

We will have an unconscious feeling, that they are enjoying the hot sun, as if they are enjoying the sunrays in a cold winter season.

The reason is our vision. Because we are trembling with cold. Our actual experience reflect upon the laborers.

Our personal, experience will always reflect upon the things we see outwardly.

If we are waiting for the arrival of somebody, all persons, entering the way, look like the expected person, in the distant sight.

In the eyes of an escaped and wanted criminal, everybody will look like a mufti police.

All these things are the reflection of our personal experience.

In this way,

our personal experience does not end within ourselves.

It also reflects outwardly.

After wards, such reflections also become our experience.

We know different kinds of spiritual and yogic practices. One among them is to have sustained awareness upon the I consciousness.

“Knowing the self, being with self awareness, paying attention to the self, being in the beingness, conscious of the consciousness, knowing the knowing”

—— all are the different kind of naming a single thing.

Each and everything denotes the same. It is self awareness.

If we want to know anything, we have to place our consciousness upon the thing that we have to know.

If our consciousness dissipates, we can not know anything. What our consciousness shows us, that alone we can know.

If we want to listen to the talk of somebody, our consciousness must have contact with the talk. It has to be settled in the talk. In this way we know everything by placing our consciousness in the object.

If we do not place our consciousness upon any other thing, and if we place our consciousness upon our consciousness itself, it is knowing the knowing.

It is being in the beingness.

It is the knowing of oneself.

This is a meditation. Most of the saints did this meditation and got wonderful results.

Ramana Maharishi prefers this kind of meditation also.

He asks to observe the perennial flow of I consciousness and to stay there constantly.

The consciousness is the self consciousness.

If we place our consciousness upon the self and if we are able to continue it persistently, then the total content of our consciousness, becomes the consciousness of the self.

The total consciousness becomes the total I consciousness.

In that condition,

whatever we do,

we will have the undisturbed total I consciousness alone.

As we have to understand everything, only through our consciousness, our total consciousness, now in the form of total I consciousness do understand everything.

In that condition, whatever we see, whatever we feel or observe will become the part of the I consciousness.

Thereby we will have the experience as if we were the things we have seen and we were the persons whom we have contacted.

As our consciousness is always centered in the I consciousness, what we contact and feel will be the part and parcel of I consciousness itself.

When our consciousness gets it relieved from the concentration upon the I consciousness itself, then the quality of knowing everything as the part of I consciousness also will begin to fade away.

This is only an experience of reflection.

This is not the actual Truth.

In the same way, there is another kind of meditation.

In this type of meditation, we do not give importance to concentration, as in the case of placing our consciousness upon the I consciousness.

Here, instead of creating concentration, we remove the concentration itself.

We know the focusing type of torch light. If we put on the torch, the light will be focused in a particular object. If we turn the focus, we will see other objects upon which the focused light touches.

This is like the way of concentration.

We know the ordinary electrical light. It has no focusing point. So the light of the ordinary electrical light, spreads everywhere equally. Just like the sunlight, the electrical light spreads everywhere without having any focusing aspect.

In this way,

We do not place our consciousness upon a particular object, but instead, we spread our consciousness everywhere.

Here we are conscious of everything at a time.

If we hear somebody talking, it is concentration.

If we hear all the sounds around us including the talk, it is this total consciousness without concentration.

When we attend all the sound at a time, it is placing our consciousness, upon all the things equally.

Here we have no concentration. So that we do not know any particular object.

Here,

consciousness, alone gets importance.

Here, neither the person who is conscious of nor the object upon which we are conscious of gets importance.

Neither the subject nor the object gets importance.

In case they get importance, both subject and object get equal importance.

Here,

the totality of our consciousness alone gets importance.

If we are able to maintain this kind of consciousness, by way of our constant practice, both the observer and the observed become the part of the total consciousness.

When everything becomes one,
we can have the experience
as I am everything
and everything are our I consciousness.

But this thing will not happen on a single night. It happens by our constant practice.

We can have this experience, only as our experience of our mind.

This is nothing but the expression of our mind.

J. Krishnamurti describes this kind of thing as choiceless awareness.

Any how,
all such experiences are only temporary.

They appear and afterwards disappear. It is the nature of every experience.

Whatever comes anew, must also disappear in time. That is the law of nature.

That is also the stand of our scriptures.

Our experiences are temporary.

Then,

do our scriptures denote only these temporary experiences, as 'Advaita' — "*Non duality*"

or "*Yegam sath*" — ' oneness in Truth ' ?

□

12. ABSOLUTE TRUTH

Many aspirants have the experience of oneness. It is only a maintained state. It is not real. It is a temporary phenomenon.

Scriptures do not describe about these transitory things. They describe only the Absolute Truth.

So,

what they describe is different.

They speak permanent Truth, instead of dealing with our temporary experiences.

All our experiences are temporary in nature. But the Absolute Truth is always beyond our experiences.

Every experience has a beginning and an end.

All our experiences are nothing but a temporary expression. They are only the results. They are only the produces of some other thing. They are only the effect of some cause or other. Such results are only temporary appearance.

The temporary appearance may have some actual reference, or it may be a total illusion like a dream.

Experiences can not be the Absolute Truth.

Our experiences may appear from an actual fact. Even then, our experiences can not be considered as Absolute Truth.

As all our experiences happen as results, they all are under the control of certain conditions.

They are under the control of certain regulations.

We can not have the same result — same experience, in all the circumstances.

They can appear only in a particular condition alone.

When the circumstance changes, our experience — the result also will change.

The experiences, controlled by some conditions, cannot be the Absolute Truth.

Concerning with our experiences, there is no classification as true experience and false experience.

There is no classification as real experience and illusory experience.

If we take experience in general, all our experiences are unreal; they have falsehood as their foundation. They are only temporary phenomena.

All our experiences are unreal, as their nature is to come and go temporarily.

So it is natural for these experiences to have discrepancy and self contradiction.

So we need not find out which experience has less discrepancy and which experience has more discrepancy.

If we take them in general, it is enough to consider that all our experiences are unreal; all our experiences are unreliable.

If we believe in our experience, as it is, it will really create more confusion.

So there is a common saying, *“what we see by our eyes are not real; what we hear by our ears are not real; but what we derive through our enquiry and examination alone are correct.”*

This saying is really meaningful. We cannot rely upon our own experiences.

We have seen many things about ‘oneness’.

What is the actual truth in this concept ?

What is the basic or absolute truth in the sayings, “*Advaitha*” and “*Yegam sath*” ?

— in the sayings ‘non duality’ and ‘Truth is oneness’?

What is the great Truth, that our scriptures try to point out?

Is it a puzzle?

Is it a riddle?

Is it accessible only to saints and wise men?

Does it not have any relationship with ordinary people?

What is it really?

“*Yegam sath*” means our beingness. It does not refer to our experience.

It refers to our base which is the cause for all our experiences.

Our beingness is nondual.

It is not an experience.

How do we know our beingness?

We know everything only through our experience. Here, how do we know our beingness?

Here we have to know the two ways of functioning of our experience.

Our knowing can be classified into two.

We know something through our experience and we can not know some other thing through our experience.

Our beingness is not an experience. We cannot experience it as an experience. Yet it is there.

As a healthy body keeps its beingness without knowing it is there, our beingness is there, without knowing it is there.

Our beingness is the 'sath'.

What is this being ness?

Is it great or immense?

It is natural for us to expect the Absolute Truth as a great thing.

You may know this story.

Once an aspirant was very much desirous of meeting an all powerful saint and of getting instruction for his spiritual progress. He did not know how to meet such a saint.

He enquired many to get the knowledge about the saint. But nobody knew such a saint.

When he enquired about it among the beggars in a street, one beggar told him how to meet such an all powerful saint.

He described the way :

“ You must go straight to the hills of Himalaya. After reaching Himalayas you have to ask for the way to Brahmaethertha. Brahmaethertha is a tributary river of

the great river Ganges. In the Brahma-theertha you have to take bath and afterwards you have to cross the river. If you cross the river you will find two pathways. The one leads to the East and the other leads to the West. You have to select the pathway to the east

“If you go on the way for three kilo meters, you will see the pathway divided into two, left and right. You have to select the left pathway. If you go on the way for one hour, the way will end with a huge rock. The rock will be there as if it blocks the way

“A great saint is living within the rock. He is very powerful. You have to worship the rock for three years continuously. After the end of three years, the saint will come out from the rock and he will give you what you need.”

The aspirant was very happy. He followed the direction of the beggar and reached the rock, observing all the formalities.

He started worshiping the rock. He made a hut nearby to live. He worshiped the rock for three years sincerely.

After the expiry of three years there came a full moon day. He was worshiping the rock with great expectation. But nothing happened.

After the full moon day, the new moon day also arrived. He was worshiping the rock with all his sincerity. It was at that time, the whole rock was trembling as if it were broken into pieces. Then the rock broke into two halves.

Within the space of the two halves, there came the expected saint in the form of light.

He worshiped the saint, by prostrating on the feet of the saint. Then he looked at the face of the saint clearly.

The great saint is none other than the beggar who had shown him the way to the rock.

He exclaimed, "*Are you the saint swamy?*"

The saint answered : "*Yes my dear son! You will not accept a beggar as an all powerful saint. So I have to select this way to meet you.*"

We expect an immense thing in the name of Truth.

But it is always here and now as an open space.

In sath,

there is beingness alone.

There is no experience, as 'I am knowing this' or 'I am knowing that'.

It is beingness alone. It is Sath alone.

When the scriptures describe about the Absolute Reality, it is said that the Reality is in the form of Sath, Chith and Anantham.

Sath is the basic state. It is the base and substratum of everything. Sath is one. There is no division. Division is not possible in Sath.

That is why it is stated “*Yegam Sath*”.

— ‘Reality is one’.

Chith is responsible for our experiences.

Chith is the other aspect of Reality. The thing, which is responsible for our experiences, is Chith.

We are having various kinds of experience through this aspect of Chith.

If we know or feel everything as one, through the totality of our consciousness, there cannot be any experience.

Experience means classified knowing.

If we measure our knowing, it is experience.

We measure everything by way of our knowledge — previous experience.

We give quality to each and everything by our knowledge.

Then alone we can experience anything. When the knowing is processed by our knowledge, it is experience.

Intellect itself is a kind of classification. Intellect cannot function, if it cannot classify or differentiate a thing.

Is it wrong to classify or differentiate ?

Should we not classify or differentiate ?

Should we not do that ?

But,

we cannot do anything,

without doing such classification or differentiation.

We can not experience anything without the same.

If we can do anything, it is only with the help of those differentiation.

So our intellect itself is differentiation.

□

13. CHITHANANTHAM

Our life is made, out and out, by our experiences. If there is no experience, there is no life. So we cannot separate our life, from our experiences.

In the same way we can not avoid to have experience and to classify or differentiate the experience.

We can say we are living, if we have some or other kind of experience.

The Chith aspect is our life. The chith aspect is our experience. The chith aspect is our intellect.

The chith aspect is in the form of intellect and experience, Both intellect and experience are not static. It is a movement. So it is always temporary. They appear and disappear, every moment by moment.

If we try to stabilize a permanency in our experience, we also establish and strengthen the dual nature of our experience.

When we try to retain an experience, or when we try to remove any experience, we start fighting to establish a permanency in our psychological experiences.

Here,

our mind – our intellect – our chith
sets itself into two.

One part tries to regulate and have control over the
other part.

It contradicts itself,
by setting itself into two.

When we do not have any necessity for us to regulate
our experience, then no part of our mind takes the role as
'regulator'.

When we do not indulge in such regulation, our
experiences come on their own and disappear on their own.

We need not have any necessity to regulate our
experiences. They are being regulated by themselves.

Regulating or setting right our experience does not
mean to retain good experiences.

Allowing the appeared experiences to disappear on their
own, is the correct way of setting right our experiences.

Contradiction creates duality. Duality is contradiction.

When contradiction disappears, duality also disappears.

Then,

The boundaries, made by our intellect and experiences,
also become powerless.

Then,

Even though there is duality, it becomes powerless.

Even though there is multiplicity, they become powerless.

Even though it is dual, it is nondual.

This is Advaita.

This is also a kind of oneness.

We have not created this oneness. It is there as we have discarded the duality.

This oneness happens by itself.

Duality and multiplicity alone are our creation.

When the created duality and multiplicity lose their strength, there happens the natural oneness.

This oneness is not at all an experience.

It is only an existence,

when there is no contradiction.

When there is contradiction in our experience, we consider ourselves as experiencer, and we consider that all our experiences are happening to the so called experiencer.

Here,

one part of the mind as experiencer,

either contradicts the other part of the mind or appreciates the other part of the mind.

In this way, one part our mind alone considers itself to be the experiencer.

Then only, contradiction is possible. Contradiction itself means the dual state of experiencer and experienced.

When the duality becomes powerless, the remaining natural state is the state of Advaita.

For instance, We draw a diagram of circle in a blackboard.

Now, the circle is one part and the portion out of the circle is another part. So there are two portions.

If we want to join both portions, how can we join them?

Can we bring the outer portion within the inner portion of the circle?

The circle is only a drawing, drawn by us. When the circle loses strength, there remains only the oneness.

The circle means only our experience.

If we want to experience 'oneness' it means nothing but bringing the entire portion of the black board within the small circle.

Really,

Bringing the entire blackboard into the small circle means nothing but breaking the boundaries of the circle.

It also means to enlarge the boundaries of the circle. It means the nullification of the circle. Life is not possible, without experience or intellect.

Then, is spirituality against life?

Is spirituality against experience and our intellect which knows everything through differentiation?

Spirituality is not against anything. Actually it is the base and substratum of everything. It is like the open sky which accommodates everything.

Contradiction happens only within the experiences alone. Contradiction does not happen between an experience and the thing beyond experience.

All contradictions are nothing but self contradictions. All contradictions happen within our experiences as self contradiction.

Experience without self contradiction becomes spiritual experience.

Life without self contradiction becomes spiritual life.

Experience and the intellect, blossom as useful aspects of our mind.

Experience and intellect without self contradiction become spiritual and Devine.

Experience without self contradiction is spirituality.

Intellect without self contradiction is spirituality.

Life without contradiction is spirituality.

Nondual experience is spirituality.

So,

The aspect of Sath – the aspect of Beingness is the Absolute Reality.

Scriptures describe it as Brahman.

The aspect of chith, which comes as action, alone is our experiences. It is our life.

The chith alone becomes Atman.

As sath is the base of chith, the combination of sath and chith is the Atman. As it is in the form of consciousness, it expresses itself as Chithanantham.

Chith + Anantham means Chithanantham.

It means an endless experience. It means an unconscious experience.

The combined state of sath and chith becomes the total life. It becomes the spiritual life.

□

14. SATH DARSHAN

Sath darshan means 'vision of Reality'.

Sath means Beingness. It is our natural state.

Why does this 'Beingness' get special importance?
Is there anything special in 'Being ness'?

We taste various tasteful foods. The different tastes are enjoyable.

But the natural state of our tongue is a state of silence, without having any taste of its own. It is tasteless in itself. It becomes tasteful when it tastes some delicious food.

Is there anything special, when the tongue is in a tasteless state and when it is self conscious alone?

Is the self consciousness of the tongue a tasteful feeling, which is not so in the other tastes ?

Generally speaking, the tasteless self conscious state would be an unimportant one. We will consider such things as useless.

How can a thing, which is not at all an experience, be considered great and important?

Many interesting functions may happen in an auditorium. Does the auditorium get importance, since because everything happens in the auditorium?

Since because, our Beingness is the cause of our experiences, does it get importance?

Otherwise,

Is there any special importance to sath – the Beingness?

We know and experience various blissful experiences. How can this Beingness get importance above all those blissful experiences?

Is it more blissful than other blissful experiences?

Have you heard this story of Mulla Nazirudeen?

Once he was in the balcony of his house, looking down the street. An old man came to the door of his house and pressed the calling bell. Mulla could see him from the balcony itself.

Mulla asked him, what did he want.

“*Please come down ; I will tell you !*” — the old man replied politely.

Mulla came down from the terrace and opened the front door. There he once again asked the old man what did he want.

The old man asked alms.

Mulla expressed his happiness upon him and invited the old man to the terrace. They both reached the balcony through the stairs.

After reaching the balcony, Mulla politely told the old man, “*Gentle man! I am very happy to meet you. But I am sorry. I do not have anything to give you.*”

The old man at once got angry and he asked Mulla, “*why didn’t you tell it to me when I was in front of the door itself? Why did you bring me up stairs all the way?*”

Mulla calmly replied. “*If you have told me your demand, before you asked me to come down, I would have told you that I have nothing to give you, early.*”

In this way,

All our experiences take us deeper and deeper with a promise that they can give us many strange things.

At last our experiences show their empty hands before us that they cannot give us anything to suit our expectation.

We expect everything as experience.

In the way we expect the Absolute Reality also as an extraordinary experience beyond all blissful experiences.

We have already seen, all our blissful experiences are temporary in nature. We have also seen that if we try to retain our blissful feelings for ever, they will give us more

harm. And that, as all other ordinary experiences, those blissful experiences also must go away.

And that, we have to allow all those blissful experience to come on their own and go away on their own.

And that, our Beingness of existence alone gets importance thereby.

What is the benefit, that we derive from this Beingness of experience?

We have seen, the Beingness itself is there as an unconscious thing — as a consciously unconscious thing.

Then what is the use of it?

Is there anything great?

Is it not like a coma?

Is it great?

If we say that there are some special kind of experience and that they are very great, it is somewhat reasonable.

Instead of that, if we say ‘experienceless state is great’, can there be any greatness?

We know everything through our experience. We cannot even imagine anything without the association of our experience.

We all know the vastness of the sky. The sky has no beginning and end. It is a scientific truth. Nobody has difference of opinion. We all admit that it is a scientific truth.

But can we imagine the endless sky?

If we try to imagine, our imagination always ends with an end to the sky. We cannot imagine the endless one – infinite one.

In the same way, we measure everything through our experience alone. We understand everything in terms of experience alone.

We cannot imagine anything beyond our experience.

We all know what a tour is.

We all enjoy tours for our entertainment.

We may go to many places; we may enjoy various kinds of scenarios; we may meet many kinds of people; we may see new kinds of animals or birds; we may take various kinds of foods; we may purchase beautiful goods; we may participate in various entertainment games; we may enjoy various type of climates.

— In the same way we experience and enjoy many things.

Through out the time of tour, we engage ourselves in something or the other with joy.

We all like the tour. But how long can we extend the tour? How long can we engage ourselves in entertainment?

Inevitably we all will feel that we have to return home.

We may not have different variety of foods in our house. We will have ordinary kind of food alone.

We will not have different kinds of entertainment in our house; it will have only an ordinary atmosphere.

But,

We all feel freeness in our home.

We all feel satisfied in our home.

That is why, liberation is described as a homely state.

In the state of 'Sath',

We are ourselves.

We are self content.

We are in our home.

We are in freedom.

□

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