

# **Renounce God Be God**

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*Sri Bagavath*

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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.



## Contents

1.	You are Athman	8
2.	Who is to realize Atman ?	14
3.	Who am I ?	21
4.	The self Realization	28
5.	What is Ignorance ?	34
6.	The Absolute Truth	41
7.	The Four states of our mind	48
8.	Is this Athma Satchathkar ?	54
9.	This is Athma Satchathkar !	62
10.	The life of an Experience	68
11.	The completed Feelings	73
12.	The Dream and Wakefulness	80
13.	The Awakening of Durya	91
14.	Nisargadatta Maharaj	99
15.	Theni Swamy	105
16.	The Enlightenment of Buddha	112
17.	Brahmanantham	119
18.	Yoga and Enlightenment	128
19.	Beyond Pravagam	133



## ***YOU ARE ATHMAN***

**Who** am I ?

If we ask us , who am I , what will be our answer ?

I am an average and ordinary man. I am a member of my family. I am leading an ordinary life, relying upon my occupation and earning . I am having all the experiences of joys and sorrows, which an ordinary person would sustain. Noble thoughts and feelings, or evil thoughts and feelings, happen to an ordinary person, are happening to me also.

But our spiritual scriptures portray me differently. The spiritual saints describe me differently.

They say, “You are not an ordinary person . You are not an ordinary person, bounded by lust and family attachments . You are not an ordinary person, whom were born, ate something, slept and died afterwards” .

“But instead, you are the soul ; You are the *Atman*. You are the Brahman itself . Your real nature is beyond your mind and body. You are not the one who appears and disappears. It is nothing but a dream that you look like a bounded human being. When you can come out of your dream, you will know your real nature. You will have neither death nor birth. You are beyond the both”.

There is no doubt that their words and assurance are very interesting. They give us confidence.

Because, we ourselves are tossed very much by the turmoil of our day - to day life.

There is confusion and trouble wherever we turn. There is competition, jealousy, war, riot, violence and cheating.

These are the distresses — the facts, around us. We have to lead our life, facing all these problems around us.

In the olden books of *Osho* — *Rajaneesh* , I have read a story of a king.

‘There is a well near the palace of a king. Due to the sweetness of the water, everybody fetches water from the well. They all use it for their drinking’.

‘An enemy king of the near by country, secretly adds some poison to the well water. Those who drink the water

become insane in a peculiar way. They start dancing and singing in ecstasy.

‘The king tries to protect the well from the reach of the public. But the number of persons who have drunk the water is larger. They all revolt against the king who blocks the well’.

‘They all proceed towards the palace, all the way dancing. They break open the main gate of the palace and search for the king’.

‘The minister acts swiftly. He at once makes the king to consume a tumbler of the well water. He also drinks, in his turn’.

‘Now, both the king and the minister become mad and they also start dancing and singing in ecstasy’.

‘On seeing them, the violent mob becomes soft. They all begin to hail the king and the minister. They accept them as their king and minister for ever’.

In this way, the competition, jealousy and conflicts around us, spoil us also. We are put in a position to adopt them as our own.

Now, the competition and violence have permanently settled within ourselves.

So we are also settled as an ordinary human being.

Having all the conflicting qualities within ourselves, we desire now, to have soul consciousness ; we desire to become an Enlightened soul.

But the spiritual scriptures assure us : *“Taking yourself to be one with the physical body is nothing but a dream. Soul — spirit, is your real nature. You are a divine soul in reality.”*

In the spiritual vedantha literatures, there is story of a lion’s cub.

When a pregnant lioness sprang upon a herd of sheep, it has given birth to a cub unknowingly. The cub grows there in the herd along with the sheep. The cub also begins to sound like a sheep.

Once a lion finds the cub, when it chased the herd. The lion takes the cub along with it. But the cub is trembling like a sheep.

But the lion teaches and makes the cub to understand that it is the cub of a lion. The lion says, *“You are not a sheep. You are a lion.”*

In the same way, the scriptures say that we are not ordinary human beings. Our real nature is beyond our mind and physical body.

Just like that there is also a story in the scriptures .

Once the enemies of a king kidnapped the son of the king and left the boy in a deep forest. The boy, without knowing him to be the prince of the country, had grown up in a family of the forest. In the course of time, he became an youth .

Later when the king went to the forest for hunting, he met the prince.

He identified him to be the prince, only by way of the identification mark of a particular mole.

In this way,

Despite our real nature to be the Atman — the soul, we suffer worst as if we were the body and mind — as if we were ordinary human being.

Will it not the great, if we can realize ourselves as *Atman* ?

Because, we suffer a lot, from the happenings of the world . We are tortured not only by the external problems ; we are tortured by our inner problems also. Our mind itself gives torture to us .

Comparing with the outward problems, the inner torture is very arduous .

From the moment, we get up from bed, till we retire to bed, we have to meet continuous mental torture;

continuous mental stress . We are unable to sleep, even after retiring to bed.

But, it is said that we are not our mind; we are not our physical body. We are nothing but the blissful Atman – soul – spirit.

The spiritual scriptures, assure us so. It is very delightful to hear such words.

But, is it a practical one ? Is it an actual one ?

Or are they cheating us by creating a deep interest upon some blissful experience, in the name of Atman or spirit ?

Is it a lie, said with an expectation, that it will produce good result ?

Any how, let us come to a positive conclusion that the scriptures would not lie and let us proceed further.

□

## ***WHO IS TO REALIZE ATMAN ?***

We all know that we are having physical body . It is an evident and open fact . We can easily verify it with ourselves .

Our physical body alone has outward appearance . Our physical body alone has taken birth as a baby . It grows gradually and we get the grown up physical body .

We have five sense organs in our physical body . We feel everything only through these five sense organs of our physical body .

If we lose a sense organ , we will not have any sensitiveness , related to that sense organ .

If we have defect in the eyes , then we would lose the world of vision.

If we have defect in the ear , then we will lose the world of sound .

In this way , we feel the entire world , only through our physical body – our physical senses .

As far as we are concerned , our sensitiveness itself is the total world . We can not know or feel anything in the world which our sense organ cannot know and feel .

What comes next , is our mind .

Knowing through our mind, is yet another thing. Mind cannot be considered as one, among the five senses of our physical body .

Our mind can be considered as yet another sense organ, apart from the five sense organs of our physical body.

It may very well be considered , as the sixth sense .

Our mind — the sixth sense, functions as the coordinating factor of the five senses .

Whatever may be the feeling of the senses of our physical body, we cannot feel and cognize without the help of our mind . If our mind withdraws itself, from the feeling of our five sense organs, we can not know and feel anything.

All our sense organs function with the support and help of our mind. But our mind can function, even without the help and support of the sense organs.

Our mind can think for itself without the help of our sense organs.

Any how, it is evident and obvious that we all have a separate mind. We all know the functions of our mind .

When we go to sleep, we become unconscious. Then, our mind itself goes to rest like our physical senses. But, even in sleep, our mind functions in the form of dream.

So, we know our physical body and we know our mind .

Now, our spiritual scriptures, demand us to know ourselves differently.

They ask us to know ourselves to be the *Atman* — the soul — the spirit.

But, how shall I know myself as *Atman*? Through what process, can I know that?

If we want to know anything , we know it either through the five sense organs of our physical body or through our mind.

Apart from these two, we do not have any other apparatus or tool with us, to know the fact that we are *Atman*.

Can we know our *Atman* , through the five sense organs of our physical body ?

Can we know our Atman , through our mind ?

No.

Have you gone through the description of our spiritual literatures, of what Atman is ?

*“Atman is neither drenched by water nor burnt by fire . It is never born ; never dead. We cannot know it either through the five senses of our physical body or through our mind .”*

—— It is said like this.

Atman cannot be known through our physical organs or through our mind.

What is the meaning of it , if it is told that atman cannot be known through our senses and mind ?

Does it mean that nobody can know what Atman is ?

Then, what is the proof and where is the evidence that there is something in the name of Atman — soul or spirit ?

Is it an impossible one to know ?

What is the stand of our spiritual scriptures, in this context ?

The scriptures tell us the way, how to know our Atman.

The scriptures describe how to know Atman .

But, if we know the way — so pointed out by the scriptures, to know what Atman is,

we will faint with giddiness .

Is there anything so strange , said in the scriptures ?

*“Know Atman by Atman ! Understand Atman through Atman ! Feel Atman through Atman !”*

..... Scripture says and describes so .

By thise description, we must understand what Atman is ; we have to understand it very clearly.

If you can not understand it through these statements , I am not responsible .

—— The scriptures are responsible.

You may take like this.

We lodge a complaint at a police station, requesting to find out our relative who has absconded without our knowledge, for fifteen days.

The investigating officer enquires.

*“Whether anybody knows, which place that the absconded person has visited last ?”*

*“We do not know Sir . But there is only one person who can tell you where he has visited last ”, we answer him.*

“Who is he ? where is he now ? Bring him right now”, the investigation officer urges.

“You have to find him Sir. Because he is the absconded person . He alone knows where he has visited last.”

— If we reply him like that what will happen to the investigation officer ?

Will he not make us abscond ?

In the same way, the answer given by the scriptures , in this context is very strange and humorous.

But the scriptures are not playing with us and are not cracking a joke.

The scriptures are very serious. The statement of the scriptures about Atman is neither a lie nor a joke. It is truth and nothing but truth. It can be explained in this way alone. There is no other way to explain it.

If we explain it in some other way, then certainly it would be a false one.

The statement of the scriptures, is an absolute truth. Such an absolute truth is known as the *pramaan*.

The statement of scriptures are the *pramaans* .

It is the authentic truth according to spiritual scriptures.

Ok .

We may accept the statement to be true, out of our respect and reverence for the scriptures.

We may consider it to be the right way of explanation.

But , how can we understand it ?

How can we relate it to our actuality ?

How can we relate it to our actual life ?

The statement says : “ *Atman is known by Atman alone. Atman alone knows Atman.* ”

If Atman alone knows Atman , what is the use of such knowing ?

When, knowing of such Atman is beneficial only to the Atman alone, and it is not in any way useful to our day – today life, then, this research, this investigation and this discussion are unnecessary and useless.

Now we are in a position to ask ourselves :

Who are we ? Who am I ?

We have seen what mind is. We have seen what physical body is. We have seen what Atman is.

Now who am I ?

□

## 3

**WHO AM I ?**

Somebody asks you , “ *who are you ?* ”

What will be your answer ?

Will you tell him , “ *I am Atman ?* ”

Certainly you will not tell him like that.

We do not know that we are Atman. So we will not say we are Atman.

We may define us to be something, related to our physical body. Or we may define us to be something, related to our psychological structure, — the mind.

Otherwise we may define us to be something, as the combination of both our physical body and psychological mind.

Even though we know everything through the sense organs of our body, we understand everything only through our mind. So, the psychological aspect – the mind, gets greater importance.

Even animals do have physical body. They have sense organs. But they do not have the psychological structure like us.

So, no animal will ask , ‘Who am I ?’ No animal will ask , ‘what is Atman ?’

Concerning with ourselves, our psychological structure gets greater importance.

Our mind alone says , “ *I am* ”. It expresses itself as ‘ I am ’. It also adopts our physical body as its part.

Our physical body will not say , ‘ I am ’.

Concerning with ourselves, our mind alone is the I consciousness.

But according to our scriptures, our mind is not self luminous.

We know what the moon is and what the sun is. The moon is not self luminous ; but the sun is self luminous. The sunlight causes a reflection from the moon. Such reflected sunlight is considered as moonlight. The science says so .

In the same way, our mind is not self luminous. It gets illumination from the ‘ *Brahman* ’. *Brahman* means the totality of God. *Brahman* gives light to the mind, as the sun gives light to the moon.

The moon does not reflect the total light of the sun. It reflects, only a portion of the total sunlight , which touches the moon.

Even though a boat is floating upon the total sea , only a portion of water alone touches the boat.

In the same way, the limited portion of *Brahman*, which touches our mind, is known as *Atman* — *koodastha* — *witness*. The scriptures describe it so.

The light that touches the moon is nothing but a pure sunlight.

Afterwards it reflects as the moonlight.

The light is same. When it touches the moon, it is the sunlight. When it reflects from the moon, it is moonlight.

The moon does not have any light on its own . It converts the sunlight, into moonlight.

The sunlight which touches the moon , is known as *koodastha* — the pure consciousness of *Brahman*. The reflected light of the moon, the moonlight, is known as *Chithabasan* ( *Chith* + *Abasan* ) or *Abasan*.

Thereby, the limitless consciousness of *Brahman*, becomes the limited consciousness of the mind. The limited consciousness of the mind, is the *Abasan*. *Abasan* means both the intelligence and the ignorance of the mind.

There are many electrical apparatuses, functioning through electricity.

In an electrical apparatus, the same electric power is converted into light.

In another electric apparatus, the same electric power is converted into sound.

In the same way, the electric power is converted as heat or cold.

The electricity does not appear apparently.

It appears through the electrical apparatuses.

What we feel evidently are the impact, the light, the sound, the heat or cold. They are only the effects. They are not the cause. The cause is the electricity. The cause is the apparatus.

If we define electricity, in the language of light, we have to consider the electricity as light .

In the same way, if we define electricity, in the language of sound, then the electricity would be sound alone.

If we define the cause – the electricity, through the language of its effect, then the electricity itself would be a strange one ; It would be a self contradicting one.

The apparatuses are the cause for the different kinds of effect. The electric power activates only the apparatuses.

We cannot assess the nature and quality of electricity, through the effect of the apparatuses.

In the same way, knowing Atman by our mind and the sense organs is only an effect caused by the mind and the sense organs.

Actually, the *Atman* alone activates the mind and the sense organs, as same as electricity.

That is why, the scriptures say, “*Atman is known only by Atman alone.*”

In the same way, “*animate one and the inanimate one*” is the another classification that the scriptures describe about the Atman .

We have already seen that the sun is self luminous. The illumination of the moon is nothing but the reflection of the sunlight . The moon has no capacity of illumination on its own. It illuminates only with the help of the sunlight.

If anything has life , on its own , it is known as animate one. The lifeless objects are called as inanimate things.

In this way of classification, *Atman* alone is one, having life on its own. The mind and our physical body are considered as lifeless materials, when compared to Atman.

We all know the functions of our physical body and our psychological mind . We can evidently understand their

function. But we cannot evidently know the function of our Atman.

But our scriptures tell us , “*Atman alone activates our physical body and psychological mind . Without Atman, our body and mind are nothing but inanimate materials.*”

Not only that.

The scriptures express one another aspect of description.

It is **subject** and **object**.

I am seeing a tree.

Here, I am the **seer** ; the tree is the **seen**.

The seer is the subject and the seen is the object.

The seer, is the first person and the seen, is the second person.

Here, our mind, portrays itself as I am. Our mind, considers itself as the seer. It accommodates the body and says “*I am seeing*” , “*I am eating*” .

The I consciousness means only our mind.

But according to the version of our spiritual scriptures, the *Atman* alone is the real subject ; the *Atman* alone is the real I consciousness ; the *Atman* alone is the real first person ; the *Atman* is the real seer .

That is why, it is described, *Atman* cannot be seen or known by the mind.

It would be correct if one says , “*The seer is seeing the seen*”. It is normal and logical.

But it is abnormal if one would say , “*The seen is seeing the seer*”. It is most illogical and grammatically wrong.

The seer alone can be the subject.

He alone is the first person.

Our scriptures describe,

“*Atman alone is the seer ; Atman alone is the subject; Atman alone is the first person*”.

□

## 4

***THE SELF REALIZATION***

In the deepest core of our being, we all are *Atman* itself. Our real source is *Atman*.

Since we have construed ourselves to be physical body and mind, we are having our life, full of problems; We are having our life, full of sorrow and sufferings.

We feel that we are bound by our physical body and mind. It is a fact that our body and mind are limited. Our body has birth and death. Our mind has sorrows and sufferings.

There is no wonder, we are affected by the ailments of our body and the sufferings of our mind, as long as we take ourselves to be the physical body and mind.

Am I going to state that *Athmic consciousness* is necessary ?

*Atman* alone is important ; *Atman* alone is real – am I trying to convince you repeatedly , to accept it you yourself ?

It looks like that.

But I am not trying to derive it so.

It is true that all my explanation are nothing but giving importance to *Atman*.

Even though it looks like that, really, my intention is quite opposite.

Actually I am trying to remove the unnecessary importance , given to *Atman* . My real stand is, we should not give importance to *Atman* ; We should not give importance to pure witnessing ; — to *koodastha* ; We should not give importance to the soul – the spirit . We will see the details in due course.

Now we are in a position to think about the supremacy and the greatness of *Atman*. So we have to consider it alone for the time being.

Since we take ourselves as a physical body, we have to face the ailments of the body.

Since we take ourselves as the mind, we have to face all the problems, created by our mind.

When we discover that we ourselves are pure *Atman* , all our problems — whether it is of the mind or it is of the body , wither away from us.

Because *Atman* is bounded , neither by the physical body nor by the mind. So neither the ailments of the body nor the problems of the mind, would reach the *Atman*.

*Atman* is neither drenched by water nor burnt by fire. It is never born ; It will never die . It is always pure , complete and perfect.

— It is described like this.

So, by knowing ourselves to be *Atman*, all our problems come to an end.

You may know the great Enlightened saint *Ramana Maharishi*.

Many devotees asked him about their doubts. They request solution for their various problems.

*Ramana Maharishi* says confirmly :

*“Our doubts will never be cleared; our problems will never be solved , — unless and until we attain ‘ Athma Satchathkaram ’ , the self realization. As we have taken ourselves to be the physical body and mind , we are having all the doubts and all the problems . I am not the body ; I am not the mind . I am the basic source of everything . I am the Atman . when we have ‘Athma Satchathkaram or self Realization’ , all our doubts and conflicts will be over”.*

Ramana explains about the misconception that we have mistakenly taken the body and mind as ourselves. Self realization is the only remedy ; ‘**Athma Satchathkaram**’ is the only remedy.

The devotee wants clarification.

*“ What is meant by “ **Athma Satchathkaram** ” ? Can we know it in ‘ **Prathyatcha Bhava** ’ ? Can we know the presence of Atman as we know the presence of the wordly things ? ”*

‘ **Prathyatcha Bhava** ’ means knowing the presence of everything through the sense organs of our body. Or it may be considered as a similar kind of knowing the presence — if not sensed by the sense organs.

Does ‘ **Athma Satchathkaram** ’ mean knowing Atman in our feeling level? Does it mean a direct knowing or experience?

If we see our friend on the way, we can recognize him as our friend. Even though we have felt him through our sense organs of our physical body, we recognize him only through our mind. We understand him only through our mind.

In the same way, can the ‘ **Athma Satchathkar** ’ also be visualized by our feeling and by the intelligence of our mind ? But ‘ **Prathyatcham** ’ means that. It means such a kind of knowing.

Does ‘**Athma Satchathkar**’ mean the knowing by ‘**Prathyatcha Bhava**’ ?

If we use the word ‘**Athma Satchathkar**’ it really means knowing by ‘**Prathyatcha Bhava.**’ So the clarification, sought by the devotee is very reasonable.

Even Ramana Maharishi himself does agree with the reasoning of the devotee.

So, Ramana Maharishi used to explain every thing in the name of ‘**Athma Satchathkar**’. *Athma Satchathkar* is the only answer, given by him, for all the questions, raised by his devotees.

“*What is ‘Naistiga brahmacharya’ — celibacy ?*”  
— a devotee asked.

“*Athma Satchathkar is the real Brahmacharya – real celibacy*”

— Ramana replies him that everything is ‘**Athma satchathkar.**’

When the devotee wants clarification as to whether we can have ‘**Athma satchathkar**’ by ‘**Prathyatcha Bhava**’? — Ramana begins to reconsider his approach.

Then he abruptly changes his stand.

Now he explains differently.

*“The removal of ignorance is Athma Satchathkar. Athma Satchathkar and Athma darshan are mere words without any meaning. Disappearance of ignorance is important. Disappearance of ignorance alone can be called as Athma satchathkar.”*

At first , he says it in a positive way, as if, we can have the direct vision of Atman itself . Then, he has changed his approach. Now, he says in a negative way. The removal of ignorance alone, is important.

Ramana Maharishi is not an ordinary Gnani. He is an Enlightened master. He is a Brahma Gnani . He always aims at absolute Truth. So, we can consider his words, as of scriptures.

Here, we also have to change the direction of our investigation.

Now, the question before us is: Whether we have to attain *Athma satchathkar* ? Or whether we have to remove our ignorance ?

□

## ***WHAT IS IGNORANCE ?***

‘ **Athma satchathkar** ’ means a positive state. We have to attain it, in a positive way.

The removal of Ignorance is a Negative state. Here, we have to remove our ignorance, for the blossoming of Athma satchathkar.

The first one deals with positive aspect; the second one deals with negative aspect.

*“Know your Atman by Atman”*

— Thus says the scripture.

*“Disappearance of ignorance is Athma satchathkar.”*

— Ramana says.

Atman alone gets importance, when we say, *“know Athman by Athman.”*

Thereby, the other thing becomes unimportant.

There are many who try to know their Athma satchathkar in a positive way. They take them to be the absolute — the Athma — the koodastha — the witness — the soul. They try to visualize it.

The approach is “*I am a pure Athman; I am the absolute Truth*” gives them a satisfaction, as if, they are going and traveling in the right direction, as pointed out by the sacred scriptures.

So they enter into their meditation practices with full enthusiasm. They delve deep into themselves to find out their original source. They sincerely try to find out their **Being**. They repeatedly try to visualize their *Athma satchathkar* inside themselves.

So far, millions after millions have tried this way. But unfortunately, not even a single person has succeeded in this way.

Because, it is an impossible one.

One may try this way, birth after birth. But one cannot achieve it. Because it is an impossible way.

Here also, there is an exception. What is that exception? Please ignore it for the time being. We may see what it is, later in an appropriate time.

Now, let us proceed further.

We cannot know Athman directly and positively. We have already seen it.

Now, what is the next way ?

*“Removal of ignorance is the knowing of Athma Satchathkar.”*

This is the next way. Removal of ignorance is the next way.

When we say, “the removal of ignorance is the *Athma Satchathkar*, we refer two aspects . The one is the removal of ignorance and the other one is *Athma Satchathkar* — “knowing of *Atman*”.

Even though two aspects are told , the importance goes only to the first aspect. Removal of ignorance alone , gets importance.

*Athma Satchathkar* gets only the secondary importance.

On the removal of ignorance, it is said, *Athma Satchathkar* dawns. It happens as the result, when we are free from our ignorance.

So, what we have to understand first, is not *Athma Satchathkar* ; but the ignorance.

Ok.

Now, what is ignorance ?

To whom this ignorance has happened ?

It is ignorance, when the lion's cub feels as a lamb.

It is ignorance, when the prince considers himself as a tribal one.

But where is the ignorance? Who is ignorant?

Whether the *Atman* considers himself as a lamb?  
Whether the *Atman* considers himself as a tribal one?

We have already seen *Atman* is self luminous ; *Atman* is absolute. So there is no chance for the *Atman* to have the misconception as somebody else.

Then , who is having this misconception? Who is having this ignorance?

Our physical body does not have any knowledge of its own, to discriminate anything as right or wrong. It does not have any knowledge to assess anything. It functions through the sense organs like a mechanical apparatus.

Our body cannot know what ignorance is. So the misconception does not belong to our physical body.

The next one, what is remaining, is our mind. Our mind considers itself to be a body, associating itself with the body and takes all the physical experiences.

Our mind alone owns the experiences. It joins with the body and adopts all the physical experiences as its own.

Our mind alone considers itself to be a person , with a limited capacity.

Then, does our ignorance belong, only to the mind?

Yes; our mind alone has the ignorance. It considers itself to be a limited person. It considers itself to be an ordinary human being.

But, does this ignorance of the mind has any relation to Athma Satchathkar or self Realization ?

Is it necessary for our mind to change its conception ?

Is it necessary for the mind to think "*I am not the body; I am not the mind; I am pure Athman?*"

Many spiritual seekers try this method sincerely . They sincerely feel that they adopt this process only with the approval of the scriptures.

It is true that there are so many statements in the scriptures to support their process .

Not only that, there are so many saints who also approve that approach.

The sunlight alone reflects as moon light. Moon has no luminosity of its own. So we cannot take the moon light as the moon light. We have to take the moon light as the sun light. This is their approach.

The mind and body are lifeless materials. They are matters only. They do not have the capacity to know. If they function with the capacity of knowing, we have to take it only as *Atman*. Because *Atman* alone has the capacity of knowing. So we have to consider everything as *Atman*. It is ignorant to consider ourselves to be a mind and a physical body.

We are walking in a street in the night. The light is not proper on the way. On our way there lays a huge snake across the path. When we switch on a torch light upon it, we find out it is only a rope. It has appeared only as a snake in the darkness of the night.

The rope alone is reality. The snake is a mere appearance.

*Atman* alone is real. All the other things are mere appearance. The physical body and the mind – all are mere appearance. They are not real. If we take to them be real, it is only a misconception; it is only an ignorance.

All these explanations are very good. It is very delightful and satisfactory to hear all these things.

But, what is the use of all those descriptions, unless they cannot give us self Realization? — unless they cannot give us *Athma Satchathkar*?

Even though the description gives us a mental solace, they can not give us self Realization. They lead us only to an imaginary world.

That is the reason why all the spiritual aspirants have ended their life, without attaining the self Realization. They all live peacefully in this imagination and die peacefully with the same imagination.

Then what is the way for self Realization? What is the way for *Athma Satchathkar*?

What is the way for the end of ignorance?.

□

## 6

***THE ABSOLUTE TRUTH***

“*I am Atman*” is the starting point, where from we have to proceed our journey, according to the scriptures. This is the approach of the scriptures.

*“I am nothing but the product of the mind. I am the chithabasan; I am the Abasan. I am the person who has the ignorance. I do not know what the self is. I know myself only as a limited personality of mind and physical body. I admit I am limited.”*

— This is the next approach.

Let us have an example.

You are a student of a school. You stand first in all the subjects. You score the highest mark, in all the subjects. Not only that, you win first prize in sports, essay writing, elocution, singing and all the extra curricular activities in the school level and in the inter school level. Not only that you have all the good virtues and moral values with you. In

short you are the model pupil of your school; You are the role model student in Toto.

During the school annual day function, the principal of the school, speaks in the function. In his public talk, he introduces you, referring your performance, your virtue, your behavior and your success.

The audience, express their appreciation and blessings by clapping their hands.

Now, let us consider this matter in a different way. There is no change in the facts about you. The facts are same.

But, you, yourself has to introduce yourself, before the public, instead of your school principal.

So you have to describe about you.

*“I have got first mark in all the examinations of this school. In the inter school competition, I have defeated everybody and I have got the first prizes. I have got all the good virtues. I am the model pupil of this school. Every student must consider me as his role model.”*

— You speak all these things in the platform, before the audience of the function.

There is no lie or falsehood in your talk. All the narrated things are real facts.

But the audience which claps while it is so said by the principal, will feel awkward, when you introduce yourself like that.

Why it is so ?

There is no lie in your words.

Even though it is an actual truth, it should not be described by you. It must be described by the principal alone.

It is neither false nor imagination, if we take ourselves to be Athman.

We are Athman and nothing but Athman.

Athman is our real nature. We are the koodastha; We are the pure witness; We are the soul; We are the Brahman.

This is truth and nothing but truth.

This is not an ordinary truth; but it is the ***ABSOLUTE TRUTH***.

All these descriptions, do not refer somebody else. Everything refers you alone; everything refers to myself alone.

Even though, it is the truth about ourselves, **the scriptures alone have the right and status to describe it, as it is.**

The readers of the scriptures, do never have the status to describe it as their real nature.

Our scriptures are like the parapet of the staircase. It protects one who uses the stairs.

One has to use only the stairs, either to step up or to step down . One cannot walk upon the parapet wall.

The steps of the stair are the practical and available for us. It is made up of our mind and body. It is the practical truth.

If we are told that we are nothing but *Atman*; we are nothing but the *Brahman*; — it is not the practical truth. It is only the Absolute Truth.

Scriptures alone have the right to speak about the absolute truth.

The scriptures may tell us about *Athma Satchathkar* – self Realization, liberated state or *Durya* State.

They all are parapet walls of the staircase. They are not the stair steps. They are not practical truth.

A saint used to tell his disciples that ‘*everything is Brahman and nothing but Brahman*’. He used to eat anything as the offering to *Brahman*, saying “*Brahmarpanam.*”

Once he walked along with his disciples to a village where the villagers offered the saint some village made alcoholic liquor. The saint drank it as the offering to Brahman.

The disciples were happy at the idea of drinking liquor and they also drank the liquor as the offering to *Brahman*.

The saint and his disciples went along the way for some more days. On their way, one day the saint saw the forge of a black smith. In the forge, some metals were melted in a liquid form. The saint silently drank the melted metal, in the highest temperature of heat, saying '*Brahmarpanam*'.

If anybody touches the melted metal liquid, his hand will be burnt to ashes. But nothing happened to the saint. The saint offered his disciples also to drink the melted metal as the liquor, they consumed in the village. The disciples trembled like anything .

Scriptures alone have the right to speak about absolute truth. We cannot apply it for our day – today life. The practical life is different and its approach is also different.

If we use the words of scriptures, as our own words, then there will be unnecessary confusion.

So we have to approach our day – to day life, in a practical way . We may get the approval of the scriptures, as we use the parapet wall of the stairs. Keeping the parapet

wall in hand – having the reference of the scriptures, We can safely walk up the stair steps; — we can adopt the practical way.

This is the practical way; This is the normal way; This is the perfect way.

We can discuss and examine the actual activities of our mind. We can discuss with the participation of our mind in various situations. We can examine the functions of our mind, in the day – today activities.

But we can not examine the status of *Athma Satchathkar* — *Atman*, in a practical way .

The function of our mind alone is in our hands. That is the actuality. The totality of our world is in our mind alone.

We have the experience of pleasure and pain only through our mind. We have the intelligence, in our mind; We have the ignorance, in our mind.

The function of our mind is important. We have to examine it in a practical way.

The scriptures also render their help to examine our mind in a systematic way.

The scriptures describe the mind in its own way.

Thereby, the experiences of our mind are classified into four categories .

□

## ***THE FOUR STATES OF OUR MIND***

**N**ow we have arrived at the central idea of this book.

If you are able to pay the necessary earnestness and sincerity in your participation,

There is no doubt, that you will yourself have the *Athma Satchathkar* – the self realization,

just like the noble saints.

It is truth and nothing but truth.

Our experiences are classified into four states. They are : the state of sleep, the state of dream, the waking state and the state of '*Durya*'.

We know what is sleep and what is dream. The dream is happening in our sleep. Sleep means dreamless sleep. The thoughts, happening during our sleep, is known as dream .

Even though we do not know what is happening in the mind, the sleep itself is considered as a kind of experience.

The dream is just like an imagination . The happenings, occur in our dream are not real. In our dream, we may find us in a calamity. The calamity is only in the dream alone. It is not real. It is an imaginary one, happening in our dream alone.

Even though it is a dream, when we are dreaming, we feel it as real. When we wake up from the sleep or the dream, we at once recognize it, as a dream. We at once recognize, the calamity is not at all real and it is only a dream. This is the nature of a dream.

The next one is the waking state. The waking state is the actual and conscious state. The sleep is an unconscious state ; The dream is a semiconscious state. The waking state alone is the total conscious state.

Here, in the waking state, all the happenings, happened to us, are real. They are not imaginary. The happenings, happen before our eyes. We actually take part in the happenings.

Now, for example, you are reading this book. This is not an imagination. The book, you are holding, is not an imaginary one. You are reading the book. You are not an imaginary one. Your being ness is an actuality. It is also actual that you are reading the book.

In the real happenings alone, the participants also are real. In the waking state, the happenings and the participants of the happenings are real.

It is not so in the case of dream, where everything is unreal. Everything is the imagination of the dream. As the happenings of the dream, all the participants of the happenings are also of the dream.

Even though the sleep is considered to be one of the four states of experiences, we know, it is only an unconscious state. We can not discuss it as a conscious experience. So we need not examine the details of the experience of sleep.

The experience which we are conscious of, are the waking state and the dream state alone.

The two states alone are commonly available with us .

The next one we are going to see is '*Duryam*'.

What is *Durya*? What is the nature of *Durya* state?

The state of *Durya* is considered to be highest state in the spiritual world. It is known as the highest state of awakening. It is said to be the awakening of intelligence.

It is said to be the awakening of *Athma Satchathkar*. It is said, to be the awakened state of Self Realization.

We have already seen a mysterious thing in the name of *Atman*; in the name of *witness*; in the name of soul; in the name of *koodastha*; in the name of *Brahm*. Now , we once again, name the same mysterious thing in the name of *Durya* – the state of *Durya*.

By changing the name alone, we can not understand anything substantially.

How are we going to know what *Durya* is?

Now, let us first understand what the scriptures talk about *Durya*.

The scriptures have taken the analogy of dream. So once again, we have to know something about the dream.

Sometimes in our dream, we may even talk or do something with the persons, who have already dead. We may even ask them in the dream, how it is possible for them to come again in life, even after their death. We may doubt their appearance but we will never doubt that the total happening itself is a dream.

Till the end of the dream, we feel that all the occurrences, happening in the dream, are real. We will not know, it is a dream.

But when we wake up from the sleep, we can understand all that we have seen in the sleep, is nothing but a dream.

The dream is not a dream, when we are in asleep. It is a dream, only when we wake up. When we are in the dream, all the happenings in the dream are real and natural.

When we wake up in the waking state, the dream state becomes the dream state.

Just like that, it is said that,

When we wake up in the *Durya* state,

our waking state itself becomes a dream.

When we are in the waking state, the dream state becomes the dream state.

In the same way, if we are in the *Durya* state, the waking state itself turns into a dream state.

So, the *Durya* state is important.

When it happens,

The status and dimension of experience, of our mind itself undergoes a change.

Normally,

We wake up from the dream and enter into the waking state.

Similarly,

We wakeup from the waking state and enter into the *Durya* state.

The awakening in *Durya* is considered to be the awakening in *Athma Satchathkar*. It is considered to be the state of the self and the Self Realization.

O. K., let it be.

But how shall we attain this awakening in *Durya* ?

If we attain this awakening in *Durya*,

all our problems will become a dream.

When our waking state itself become a dream, all our day – today problems of the waking state also become a dream.

It is said, if we attain the state of *Durya*, we need not attain any thing else. If we know the state of *Durya*, we need not know any other thing.

But, how shall we attain this state?

□

## ***IS THIS ATHMA SATCHATHKAR ?***

**W**hether the scriptures will help us to attain this *Durya* state? What do the scriptures say about the way of attaining the *Durya* state?

*“Whenever you attain anything through your effort, you have to lose it. Whatever you attain through your effort, you have to lose it.*

*Truth cannot be attained. It is always there.*

*You need not attain it. It is here and now.*

— The scriptures say like this.

What do we understand from that?

*“We need not attain the state of Durya. It is always here and now with us.”*

— The scriptures say so.

If anything is real, it must be always with us. If we have to attain it only by our effort, then we have to lose it also. It sounds real.

But is it a fact? If it is a fact, the *Durya* must be with us, here and now.

We know what sleep is. Even though we do not know sleep, at the time of sleep, we understand it, at least after we wake up from the sleep.

In the same way, we know what a dream is. Even though we have forgotten many dreams, we still have the memory of certain dreams.

We need not say about the waking state. Because, we are always having the consciousness of the waking state. Even in this moment, we are having the experience of the waking state.

Only these three states are evident and visible to us .

But what is the *Durya* state? How can we know it?

It is said, it is always with us. Have we known it so far? Have we ever experienced it so far?

If we do not know and experience it, then how can we say that there is something in the name of *Durya*?

We all know what is meant by taste. There are six types of taste. The taste of sweetness, the taste of saltiness, the taste of bitterness, the taste of astringency, the taste of sourness and the hot taste ( Pungency ) are the six type of tastes .

Even though they are of different type, all are tasted by a single tongue. We know the various tastes, only through our tongue.

When we taste a sweet, our taste buds of our tongue become the taste of sweet itself.

The same buds become the taste of bitterness, when it tastes something of bitter taste.

In the same way, our tongue itself becomes the taste of the thing which we taste.

When we do not taste, any one of the tastes,  
what would be the taste of our tongue?

The tongue is the cause for each and every taste. But what is the original taste of our tongue?

The sensitiveness of our tongue alone, become the feeling of taste, when we taste a tasteful food. The sensitiveness alone reflects each and every taste.

Now, what is the quality of such sensitiveness of tongue, in itself ?

Can we say it as a tasteless state?

Can we say it as a state, without any sensitiveness?

We may say, it is in a state, where there is no taste in particular. But we cannot say there is no sensitiveness in our tongue when it tastes nothing.

It is the **being** of the tongue itself.

It is the **being** of the sensitiveness itself.

It is the pure **being**. It is the natural state of our tongue. It is the originality of the tongue itself. It is a **being** ( State ) alone.

It is not a sensation . It is not a feeling of taste . It is not an expression of something.

It is the Pure ( State of ) **being** itself.

*Durya* is a only **being** *Durya* is a pure sensitivity in itself.

*Durya* is the substratum of all the three other states, — the state of sleep, the state of dream and the waking state.

Tongue is the basic sensitivity, by which alone we can taste anything.

*Durya* is the base, by which the state of dream comes into existence; the waking state comes into existence.

The base – the substratum is the *Durya*.

This is *Durya*. This is *Athma Satchathkar*. This is Self Realization.

When we say, it is *Athma Satchathkar*, can we conclude that we have got the awakening of *Durya*?

When we say, it is Self Realization, can we feel that we are in the awakened state of Self Realization ?

But this is *Athma Satchathkar*.

This is Self Realization.

Really this is *Athma Satchathkar*.

But no spiritual seeker will accept this is *Athma Satchathkar*. No spiritual seeker will accept this is Self Realization.

Because they expect it as a tremendous one. They expect it as a gigantic one. They imagine it as a mountain.

So , even though they attain *Athma Satchathkar* , they will not recognize it as *Athma satchathkar*. They will not recognize it as the Self Realization.

We know only six types of tastes.

But we imagine that the original taste of our tongue would be a higher grade of taste.

We experience, so many experiences. We experience a variety of experiences. There are so many pleasure; there are so many painful experiences.

So we expect an ever lasting blissful experience in the name of *Athma Satchathkar* — in the name of *Durya*.

But the real nature of our tongue is the tasteless sensitivity.

So, nothing will happen to us, if we know this is our **being** . — this is our *Athma Satchathkar*. — this is our self realization. – this is the *Durya*.

But we have developed so many expectations.

We never consider it to be a tasteless state.

If we get the awakened state , we think , our total action would be different.

If we get the *Durya* state, we think, our waking state also become unimportant, like a dream.

We have developed so many stories around Self Realization.

But it is only our **being** alone. Nothing has happened, even though we know our **being**.

Our tongue is always in the **being** of self knowing. It is always self conscious, even though it does not taste anything else.

Our *Athma* is always self conscious. It is always in the **being** of self knowing.

Our *Athma* is always in a self conscious state. When we know that change will happen to us. No change can happen to us.

The persons who give importance to *Athma satchathkar*, who give importance to Self Realization, will run away, if they know what they really are – what *Athma Satchathkar* and self Realization are.

They will definitely say that this is not what we are in search of. — this is not the *Athma satchathkar* what we are in search of.

*Athma satchathkar* will not provide us any gratification. It will not supply us anything towards our demand.

Really we are searching some other thing, in the name of *Athma Satchathkar* and what we really are in search of, is not at all, the *Athma Satchathkar*.

We are never in search of a tasteless tongue.

We are never in search of a simple **being**. Which does not have any sensation.

Because we consider our **Being** as an everlasting bliss, as *Brahmananda*, as *Sachithananda*.

But it is not real. They are mere meaningless words.

Can it be true

If we imagine that,

*“When our tongue do not taste any taste, it will be in a state of tasting ambrosia – a heavenly taste”.*

Then there would be no difference if we imagine that the Self Realization is an everlasting blissful experience.

It is nothing but an imagination.

□

## ***THIS IS ATHMA SATCHATHKAR !***

**A** gentleman was traveling in a train to attend the public talk of a great philosopher. When he alighted from the train at the station, he searched for a porter to carry his luggage. When no porter was available, one villager, alighted from the same carriage, helped the gentleman to carry the luggage. The villager helped the gentleman to get accommodation in a nearby lodge. When the gentleman tried to pay something for his help, the villager politely refused it with a smile.

The philosopher's talk was arranged in a big auditorium in the evening. The gentleman occupied a seat in the front row of the auditorium and waited for the arrival of the philosopher. In the same row, the same villager also was sitting. The gentleman was surprised very much to know the villager himself was interested in philosophy.

At the schedule time of the public talk, the great philosopher was requested to get on the stage for the public talk. But to the surprise of the gentleman, the villager himself

went to the stage and gave the public talk. Really, the villager himself was the expected great philosopher.

In this way we do not expect the *Athma Satchathkar* as an ordinary one. We attach immense greatness with the state of *Athma Satchathkar*. We think, the state of *Durya* would not be an ordinary state.

What we expect is an emperor in the throne in the name of *Athma Satchathkar*, or Self Realization, or *Durya*, or witnessing state and so on.

We are not ready to accept it as an ordinary old servant maid who cleans our vessels in the backyard of our house.

In the story of the philosopher itself, we have portrayed him as an ordinary villager. But later at the end, we have made him the great philosopher. We have not portrayed him as an ordinary villager till the end.

Really this story itself has not explained the whole truth. If we would have told him to be the villager till the end, the story may have some more relevance.

Really, the thing, which we are in search, is an ordinary one. But we made it extraordinary and put it on the top of mountain.

You might have heard this folk story.

He was a newly married young man. Once he had to go to the village of his wife, where his wife's father, mother and family were living. His wife had asked him to go to her mother's house as he happened to go to the village.

Talking the words of his wife, the young man also went to the house of his mother – in law. They all gave him great reception and requested him to stay there in the night.

The mother – in law asked him what special item of food that he liked to have for the dinner.

The young man politely asked his mother – in law. “*I do not want anything special. What are you going to have for your dinner ?*”

“*Since today is Yegadasi, we are having Upavasam for us*” - she replied.

*Yegadasi* is an auspicious day, especially for having a fast. Actually *Upavasam* means fasting.

But the young man meant it to be a different kind of food. So he gently told her, “*I do not want anything special for me. I will also have Upavasam*”

She tried to convince him to have some special item of food, but in vain. He repeatedly told that *Upavasam* was enough for him.

It was getting late. A bed was also prepared for the young man. But nobody invited him to the dinner.

Since the entire family maintained fasting, they prepared some gingili balls, by mixing the gingili seeds and jagary in a mortar. He heard the sound of the pestle and thought that they were preparing *Upavasam*.

The mother — in law asked him whether he would like to have some gingili balls.

But he politely refused and said that *Upavasam* alone was enough for him.

Then the mother – in law herself retired to bed. The young man felt very hungry. Any how he hesitated to ask them to serve him *Upavasam*.

Everybody slept peacefully, except this young man. He could not sleep in hunger.

His hunger made him to search the mortar where they prepared *Upavasam*. Since the mortar was not cleaned, some morsel of ground gingili seed was there in the hole of the mortar. The young man, in his hungry mood, thrust his head into the hole of the mortar and the head got stuck he could not take back his head.

The story goes like that.

Till the end, the young man misinterpreted that *Upavasam* is a delicious food. But it really means, refusing all foods.

In this way we all imagine a heavenly state of experience, in the name of *Athma Satchathkar*, in the name of self Realization and in the name of *Durya*.

But, really, it is only a cause of all our experiences – either it may be of worldly or of spiritual. It is only a cause. It is not an experience, in itself.

It is the basic substratum. It has no quality of its own. It is very very ordinary, as the open sky.

But every body becomes mad after it by attributing a special quality to it ; — by giving it a name which is hardly conceivable.

Most of the seekers ended their life in search of something great. They all had the illusion that it could not be an ordinary one.

If anybody tries, saying, “*I am going to find out the basic and real taste of tongue*”, would there be any meaning to it?

Our tongue is always in the same state. It is absurd to know and attain the original taste of a tongue.

“*Sky is limitless . It is immense and gigantic . So I am going to the sky and I will find out the sky, definitely,*” — if anybody says like that, what shall we think about him ?

It is true that the sky is limitless and it is immense and gigantic. But searching the sky and going to find out the sky is meaningless.

Even now, we are in the sky. Then how shall we go to the sky?

O.K.

Let it be an ordinary one.

Now,

where are we?

Is there anything in the name of spirituality? Is it a false hood?

Is everything a cheating game?

Then,

is there nothing to be attained?

Are the sacred scriptures, mere concocted stories?  
Are they the deceptive traps?

## ***THE LIFE OF AN EXPERIENCE***

**F**or the time being, let us stop the journey through spirituality for a while and enter into the practical and actual world, — actual life.

Practical life means our day – to day life. We directly take part in our practical life. It is not an imaginary one. It is our actual life. We need not get the approval from the scriptures for our practical life.

Let us know, what is our practical life.

As an example, let us assume we have got an appointment to meet a VIP at his residence. We have to meet him tomorrow at 10 am.

When we meet him at the appointed time we may have some thoughts and psychological feelings. But can we know them today itself in advance?

We may plan, how to meet him, but we cannot assume or plan what sort of thoughts and feelings will happen to us.

We have met him at the appointed day, let us assume. When we met him, certain feelings and thoughts have happened to us. Then we have to meet him once again tomorrow also. Will the same feelings and thoughts happen to us, when we meet him tomorrow?

Certainly the same thoughts and feelings will not occur again.

We cannot assess in advance, what type of feeling and thoughts we will have on the next day.

We may plan for going abroad. As per the plan, we may execute the journey.

But we cannot plan what type of feelings and thoughts will occur to us during the course of travel.

Even though they happen to us, they happen without our permission. They happen on their own accord.

We may think and take certain decisions for ourselves. For that reason alone, we can not come to a conclusion that our thought process is under our control.

Various types of feelings and sensations happen to us. When we think about pleasurable events, we may have a pleasurable feeling. Similarly if we think of undesirable events, we may have painful feelings. For that reason, we cannot set our feelings, as we like.

Our thoughts and feelings occur to us on their own accord.

We all know it clearly. Yet we are trying to have them under our control. We are not ready to allow them to occur on their own accord.

We deliberately think that desirable thoughts and feeling alone must happen to us.

We always try to retain with us the desirable feelings. We always try to remove the undesirable feeling from us.

We are not merely trying ; we are struggling for that.

But we never succeed in our effort. Because, our thoughts and feeling are not under our control.

Then , will we have to leave them on their own way ?

Even if the thoughts and feelings are good or bad, should we have to allow them, come and go?

Then, will it not create unnecessary troubles?

Once a participant, asked me a question.

*“I can not control anger. I get angry very easily. How can I deal with it ?”*

— This is not the his question alone. Many have the same complaint.

I discussed it with him.

“You told me that it is easy for you to have anger and it is very hard to control it .....

“It is very easy to do easy things. It is very hard to do difficult things. You are also saying the same thing .....

*“Now let us take like this . I give you full freedom to have anger. You have said it is very easy to have anger. Now can you be with your anger from the morning to the night ?”*

We think that it is very hard to overcome anger. But really, it is also very hard to maintain the anger itself. The anger happens to us, does not occur through our effort. It happens unconsciously.

In the same way no feeling is under our control. All our feelings come unconsciously and fade away unconsciously.

Let us take the example of a musical instrument, like a piano. It has many keys. If we press a key, music comes.

But how long the music will last?

We all know how long it will be. It will fade away within the fraction of a second.

We may know certain electrical switch, by which we can put on the light, if we press it once. We have to press the same switch, to put off the light also.

In the same way, when the music comes away from the musical instrument, we press again the same button to end the music. But the music, without coming to the end, gets renewed.

Just like that, by our effort to control our feelings, we renew them unconsciously.

As the case of a music, the life duration of our feeling is also a fraction of a second. It continues and exists only because of our unconscious renewal of it.

□

## ***THE COMPLETED FEELINGS***

Once, a participant raised a question in a meeting.

*“ Some one has anger or sorrow unconsciously. If he were an enlightened person, his feelings will fade away immediately. It is said like that. If he were not an enlightened person his feelings will not fade away so easily. It is said like that. What is the meaning of that statement ?”*

—— he asked.

We discussed about the statements with him.

There is also a saying , ‘Anger of a *Gnani* – enlightened one, is like the heat of gold and the anger of an *agnani* ( not an enlightened ) is like the heat of iron.’

What is the heat of gold and what is the ‘heat of iron’ ?

Gold ornaments are made by the melting the gold. The melted gold is dropped into the water to cool it down.

If we put the melted gold into the water, we can take the gold immediately with our bare hands.

Similarly, the iron instruments are also made in the melted condition. After making a instrument, it is also put into the water to remove the heat. But as in the case of gold, we can not take the hot iron, from the water immediately, with our bare hands.

The heat of the gold fades away immediately. But the heat of the iron does not fade away so easily. It takes some more time.

The enlightened person's anger is compared with the heat of the gold and the other person's anger is compared with the heat of the iron.

In reality, the anger of both of them – the enlightened one or the ordinary one – fades away equally, as the heat of gold.

Then , what is the difference between the two ?

The ignorant one fights with his feeling and gets them renewed.

But the enlightened one does not fight with his feelings, so he will not renew them. So they all fade away unconsciously, as they come unconsciously.

All our feelings, happen to us are just like the sound of a thunder.

What is the sound of a thunder ? What is the relationship between the thunder and our feelings?

We all know what the sound of thunder is. There would be nobody who is not afraid of the sound of thunder , when the sound would be like the sky itself has broken down upon our head.

Before we hear the noise of a thunder, there comes a brilliant flash of light from the lightning. The light of the lightning comes first. A few seconds later alone, we can hear the huge noise of the thunder as if the sky itself is burst into pieces.

There is also a scientific truth, in the noise of thunder itself. Do you know it ? The thunder which we can hear, never falls upon us. It is an impossible one. If it has to fall upon us, it would be so at the time of lightning itself.

The noise , we hear, after the lightning , is not the real thunder. The lightning is the thunder. Even though the lightning and the noise arise simultaneously, we hear the noise, a few seconds later . Actually when we hear the noise of the thunder , the thunder has been already over. When we hear it, it does not exist.

In the same way, the feelings, we feel, are not the real feelings. They are only the chemical reaction of our feelings. What we feel are not the feelings. They are only the chemical reactions in our body. When we feel the

reactions, the feelings are already over. So, whenever we recognize a feeling through its reaction upon our body, feeling is already over. It does not exist anymore.

More over,

Our thoughts are the cause for our feelings. We have feelings in accordance with our thoughts.

When our thought process understands that we are in a danger, it creates the feeling of fear or anxiety.

We all know about the nature of our thought. It comes as the wave after wave. It comes anew every time.

As the smoke comes continuously and newly from an incense stick, the thought also comes anew every time.

In the cinema the film reel is made up of continual pictures. Sometimes, due to some repair, the film may get stuck up and will show a still picture.

But in our thought process, there is no such thing as the still photo. So, in the movement of thought, there is only a continuous movement. There is no still thought. It is also fresh and new at every moment.

Let us take an example of a dream where we dreamt that we were held up in a danger and it was impossible for us to escape from the danger. At that instance, we wake up from the dream.

When we wake up , the dream is over. Even though we have come out of the dream, our heart beats will be high for some more time. Even then when our thoughts change, our feelings will also move away and disappear.

We need not dream again and try to change the danger of the dream, to minimize our heart beats.

In this way, our thoughts are nothing but the completed dreams. The feelings, left by our completed thought, will also fade away for itself, without any effort on our part. we need not do anything for the same.

The feelings, happen to us, are nothing but physical feelings. The chemical changes and the vibrations that happen in our body and the nervous system are felt by us, as our feelings. We may experience various forms of experiences. They all are the chemical reactions in the nervous system of our body.

The feelings may be an ordinary experience of an ordinary person ; Or it may be a divine and spiritual feelings of an yogi or a spiritual aspirant. But they are experienced only as our physical feelings.

The thoughts, formed in our mind, disappear as the word, written on the water. But the chemical reaction – the physical feelings, take a few more seconds for the disappearance.

Even after the completion of the dream itself, few more seconds are needed for getting back the normal heart beat.

Any how, the change of thoughts creates the change of feelings.

In this way, our thoughts, arise on their own and disappear on their own. We need not do anything in this regard.

But, consciously or unconsciously we fight with them to set them right.

When we do certain spiritual practices, we may feel that our feeling are under our control.

When we do such kind of meditations or when we participate in a spiritual function, we do not have any prohibited thoughts or feelings. Thereby we come to a wrong conclusion that we can control our thoughts and feelings for ever.

So we always try to have them under our control. Thereby our total life becomes a warfare.

Even though we do not have any necessity to control or regulate our feelings, we try to control them or regulate them.

If we consider, what can be the cause for our thoughts and feelings, we can very easily find out, that the nature

and character of our mind is the cause.

We, everyone, have an individual character and nature of mind. Our thoughts and feelings are produced only by the individual nature of our mind, in accordance with the situation, we face.

As the external situations are responsible for our thoughts and feelings, our individual nature or character of our mind is also responsible.

Our thoughts and feeling are mere expressions. The basic reason for our thoughts and feelings, is only our nature.

Lightning is the cause for the noise of thunder. The cause is the lightning. The noise is mere expression alone.

If an electrical apparatus sparks fire due to wrong electrical connection, pouring water upon the spark will not be of any use.

We have to set right the cause. We have to set right the electrical connection. We need not try to control the effect.

The nature and character of our mind are the cause for our thoughts and feelings. If we try to do something to set right the cause — the nature and character of our mind, there is some meaning.

## ***THE DREAM AND WAKEFULNESS***

**O**ur thoughts and feelings are nothing but the completed dreams. It is impossible for us to set right the completed dreams. There is no necessity for that.

If our individual nature and character of our mind alone are the cause of all our complicated thoughts and feelings, should we not set them right ?

But we cannot do that. It is hidden in our subconscious mind and it is not under our control. We are in the state of conscious mind. The conscious mind is the product, produced by the subconscious mind. It is only an effect of the cause. The effect cannot control the cause.

Even though the subconscious mind functions hidden, the formation of it is not mysterious. We have inherited most of our character from the genetic factor of our parents. Our day - to day experiences, in all respects, re recorded in the subconscious mind. It is only a secret store house within our mind itself.

We can not directly enter into it. It is a complicated net work . If we try to find the way to enter into it, it will create only a mental disorder. We cannot handle our subconscious mind. We have to leave that effort.

Once again let us take the example of a musical instrument. There are many keys in the instrument. When we press a key, some unbearable sound alone comes. We think that this key is not related to music. So thinking, we remove the key and press some other button. This also produces the same kind of unbearable sound. So we pluck away that key also. In this way, if we remove the keys one by one, then there would be no musical instrument at all.

We can not find fault with the various aspects of our individual nature and character. We cannot select which one is good or which one is bad.

We may think that love or kindness alone is the good virtue. But there may arise a situation where we may be in need of anger also.

We may think that the feeling of sorrow is an unwanted one. When we incur a loss in our business, it is correct and necessary to have the feeling of sorrow. Then alone we will try to reconsider our way to conduct our business successfully.

If we do not have fear, we will not hesitate to tread upon a poisonous snake.

All our nature and character are necessary to deal with the external situations. So there is no necessity to set right even the basic nature of our mind.

We have already seen, we need not fight with the thoughts and feelings, that come out from the nature of our mind.

Then,

is there anything else for us to do ?

Inwardly, we cannot do anything about our nature and the subconscious mind.

With regard to the feelings, coming out from the subconscious mind also, we need not do anything.

So, it is enough if we find out that we need not do anything. With that our work is over.

We have already seen something about our dream. The dream is nothing but our thoughts.

There is I consciousness even in our dream. In our dream, we find ourselves having many experiences and doing many things.

They are all nothing but our dream.

When we sleep without dream, there would be no I consciousness. Whenever we are having thoughts — whether it is in the waking state or in the state of dream, then only,

we do have the I consciousness. Our thought alone is the cause of our I consciousness.

There is I consciousness, in each and every one of our experiences. It is not a dual movement. It is an unitary and single movement. There is no separate I consciousness and separate experience. It is a combined one.

Move over,

we cannot even say ‘I am experiencing.’

When there is anger, there is no separate I consciousness, to experience anger. In the same way there is no separate anger, to be experienced.

There is only an **experienter**. It is a non - dual state. It is the combined state of anger and the I consciousness.

There is no state that ‘I am experiencing anger.’ When there is anger, it acts upon the I consciousness and causes the *experienter*.

As we have seen,

The *experienter* is a combined state of anger and the I consciousness.

In the same way, when there is happiness, we experience it, in the form of *experienter* alone. Here, the

*experiencer* is the combination of the happiness and the I consciousness.

Whatever may be the feeling, we cannot experience it, as it is . We always experience it as an *experiencer*. The quality of the *experiencer*, varies according to the feelings, by which he is made up of.

But,

We try to control anger. When we try to control anger, we at once create a division between the I consciousness and the feeling of anger.

When we try to retain our feeling of joy, we form a division between the I consciousness and the feeling of joy. The I consciousness becomes the observer and our feelings become the observed.

The observer is vested with the duty to have control over the feelings. In the same way, our feelings get the status of being controlled. Here both the observer and the observed become separate entities.

When we do not try to remove our feelings – anger or hatred, when we do not try to retain our feelings — joy or peace, then there is no movement of control. There is no movement of conflict.

But rather, there is only a total movement of our mind . It is not in the dual form.

Here all the psychological experiences, happen on their own.

They function on their own and then they disappear on their own.

The experience — the feeling may be a bitter one or it may be a pleasant one. But it comes, on its own and disappear on its own.

But our mind does not divide itself into two. One part of our mind does not try to regulate the other part of our mind. There is no struggle within the mind.

Here no part of our mind takes the role of a controller. So the mind functions on its own, without the presence of any regulator.

We have already seen the differences between the dream state and the waking state.

Our dreams happen on their own. We cannot turn or change our dreams according to our desire.

In our waking state, we insert our desire and will, to the happenings of our mind.

In our dream, there is no division or gap between our thought and action.

There is no planning for our action in our dream. At the same time, in our waking state, we may plan our action and afterwards we can execute the plan into action.

We may even have some irrelevant thoughts also, while doing our work in the waking state. We may think about our office, when we eat our food, at our home.

But there is no chance of such kind of happening in the dream. There is no such thought apart from action. Because, the total dream itself is a thought. The thought itself looks like action. There is no actual action in our dream. There is thought and nothing but thought in our dream. There cannot be two thoughts at a time. It happens one by one. It comes one after another. The thought alone is construed as the action of our dream.

The dream goes, on its own way, without our willful interference.

Any other variations?

Let us take that we are sleeping in the bed. When we are in our sleep, we are never conscious of our bed or the fan, moving in the roof above our head. We can know only the things happen in our dream. Our consciousness joins and knows only the happenings of the dream. It does not join with the function of our sensory organs. Our sensory organs also take rest while we are in asleep.

Since our consciousness joins only with the happenings of the dream, the happenings of the dream alone get importance.

Once I stayed at the residence of my friend. During my sleep, I had a dream. It was almost early in the morning. In the dream, one of my relative was singing a devotional song in front my house. I invited him into my house. His voice and song were very nice.

I was surprised at him, even in the dream itself. Because he had no devotional attitude and he did not have the habit of singing.

So I asked him directly, “ *I am rather surprised at your singing. How sweet your song is !*”

He did not answered me. But he continued his song.

At this juncture, I woke up from the sleep and also from the dream.

What happened actually was very funny. My friend himself was singing the devotional song, standing besides me. He was singing the song, so as to wake me up from the sleep.

But it was transformed as a dream where the song was sung by my relative. Even in the sleep itself, I had the sense of hearing in operation. Otherwise such kind of translation would not have been possible.

During our sleep and dream , whatever we feel is real , till the end of the dream.

In the dream,

we know only the thing, what our mind shows us .

— In the form, which our mind depicts.

So, this is the nature of a dream.

Now, what is about the waking state?

As we have seen, we can not know anything around us actually, in the dream. Since we are unconscious to the actual happenings and circumstances around us, we know only what our mind shows us .

In the waking state, we are conscious of our circumstances. We are conscious of our thoughts. We are conscious of the persons and things around us.

When there are so many persons around us, we are having the liberty to have contact with a particular person.

We have the liberty to see a particular thing or person.

We have the liberty to listen to a particular voice or noise.

Even though we are having such liberty, do we know everything at a time?

No; we do not know everything at a time. We can know only one thing alone at a time. Nobody can know many things at a time. Even though we are having the chance of knowing many things, we know and recognize only one thing alone at a time. Our mind moves from one thing to other. It attaches to a single thing at a time. We know only one thing where our mind gets attached.

There are some people, known as *Astavathani*. They can do and attend eight different type of activities, at a time. Even such *Astavathani* himself cannot know more than one thing at a time.

An average man keeps his mind in a thing for a long time. But, of skilled persons like *Astavathani*, move quickly from one thing to the other.

Any how, we know everything only through our mind. We know only the thing, which our mind shows us.

The same thing is happening, both in the dream and in the waking state.

There is no liberty for us to choose the things, in our dream. But where as, we have the option to select the things in the waking state.

This is the only difference between the two. The right of selection alone differentiates the two.

We consider that our mind has the freedom to act in the waking state.

It is so, relating to the external and worldly activities. We are at liberty to do our actions.

But we willfully interfere the thoughts and feelings of our mind,

thinking that,

We are having the liberty to set right the thoughts and feelings of our mind.

*“We can never set it right. The thoughts and feelings of our mind come on their own; disappear on their own. We can not do anything towards it. — if we understand like this,*

This is the real understanding.

But,

What is the use of this kind of understanding?

What are the effects and benefits of this understanding?

□

## ***THE AWAKENING OF DURYA***

**W**hen we understand that we cannot do anything to set right the thoughts and feelings of our mind, the thoughts and feelings of our mind come and function on their own.

So the mind, in our waking state, functions on its own.

It functions spontaneously without our interference.

Similar functioning is happening in our dream also. The dream, as we all know, moves on its own, without our least interference.

When we do not interfere with the functions of our mind, in the waking state,

then,

both the dream state and the waking state become one.

In other words , the waking state itself turns into a dream like state.

We have not done deliberately anything to make the waking state into a dream state.

It is a natural happening.

When we understand that we have nothing to correct our feelings, and when we withdraw ourselves from giving unnecessary interference to our feelings, the function of our mind comes to a *struggle – free* state.

—— the mind comes to a spontaneous movement.

Thereby, the mind comes to the phase of dream.

The spiritual scholars are thinking differently. They think that there is a special kind of awakening – known as *Durya awakening*. When we get the strange awakening, we are able to see our waking state as a dream.

Actually, *the something alone happens*. But it does not happen in the manner they expect.

The waking state does not change as a dream state, because of the awakening of *Durya* state. But actually it happens in the reverse manner.

Only when our mind functions in the phase of dream, our existing state can be considered as the state of *Durya*.

The change happens only in the phase of our experiences . The change does not occur in the basic state of *Durya*.

We always place our responsibility upon **the base of everything**.

We think that we may be free from all our doubts, if we get. *Atma Satchathkar*.

We think that our waking state will become a dream, if we arrive at the *Durya* state.

We think that we can solve all our problems, if we attain the witnessing state.

All these represent the change, in the base – the base of everything -the *Atman* — the Reality.

But actually the **Base** — the Reality , is always safe and secured without demanding any change or modification.

When we understand the nature and structure of the turmoil of our mind, and when we do not wage war against our experiences and feelings of our mind, the functioning structure of our mind alone comes to a different phase.

it comes to the phase of dream.

Otherwise, if we deal with our feelings and experiences, we deliberately classify them as desirable or undesirable.

Thereby, we inevitably come to a situation to act in favour of something or to act against some other thing.

Our action thereby causes an individuality also to us as a reactionary process. Our desires alone cause us such individuality.

This individuality is also a part of the outward expression of our mind. Thereby our mind itself turns into two parts.

The one tries to set right the other. It tries. It tries again and again.

It recognizes itself only after the repeated failure to get a perfect function of mind. It realizes its incapability.

When it recognizes its inability, it abandons its efforts to correct itself.

As it gives up its effort, the mechanism that produces the I consciousness – the individuality, also ceases.

When there is no action of individuality, it becomes the part of the totality.

Our mind ceases to be a doer who is having the duty to correct itself.

Then, all our experiences become one, without giving importance to the experience in the name of *EXPERIENCER*.

Then it is only the experience alone.

There is no two states of experiencer and the experience.

At this stage,

What is the quality of our **Being** — our Base consciousness?

Our tongue keeps itself as the substratum, where all the tastes come freely.

In the same way our Base consciousness also keeps itself pure and empty, so that, as taste is to the tongue every feelings or experiences, come and go freely.

It gives opportunity to all our feelings to blossom as experiences.

As the lotus blossoms in the presence of the sun, all our feelings blossom as experiences.

All the feelings of taste, happen in our tongue.

The tongue expresses the taste of sweet when tastes sweet. But when it retains it permanently, it means that it has lost its health.

If our tongue, in the same way, always expresses the taste of bitterness, then also, it has lost its health.

In the daylight of the sun, one finds his way to his office. The other one finds his way to do a crime.

There is no partiality, as far as the sunlight is concerned.

Similarly, as far as the base consciousness is concerned, everything is same.

When our mind fights and struggles against itself, the quality of struggle alone comes to the fore front.

When our mind loses its tendency of waging war against itself, it loses the nature of *doer* also.

Then the state of *experiencer* – the observer, loses importance.

Thereby, everything takes the role of experience — the observed alone.

The observer — the *experiencer* himself comes to the state of observed — experienced.

Here,

the ***Base consciousness***, by which each one of our experience is possible, gets the name as ***Witnessing consciousness***.

It is not a change, happened to the *Base consciousness*.

No doubt, there is a change.

But the change happens on the outer layer. The change happens in experiences of the mind. The change happens in the phase of the experiences.

While the change, happens only to the experiences of the mind, gives a different kind of name to the *Base consciousness*.

It gets the name as *Witnessing consciousness*.

Other wise it always keeps its own state or names as the *Base conscious*.

In the presence of the *Base consciousness*, all the turmoil of our mind in the name of *experiencer* and the experienced or the observer and the observed, go on endlessly.

Even when the *experiencer* and the experienced lose importance, the *Base consciousness* remains the same.

But,

Here it is named as *Witnessing consciousness*.

When all our experiences turn into the experience alone, without having any importance to the *experiencer*, then there is no mistake to call the *Base consciousness* as *witness*.

But really,

What gets importance and loses importance, is nothing but the experiences of our mind alone.

□

## ***NISARGADATTA MAHARAJ***

**W**e have to get the peace of mind. We have to get an orderly mind. We have to get a psychological perfection. We have to get an order, in the experiences of our mind.

To attain any one these things, neither the *Athma Satchathkar* nor the *Athmadarshan*, nor the state of *koodastha* nor the witnessing consciousness nor the base consciousness, in whatever name it may be addressed, will be helpful.

We cannot attain any thing through the cause of this base consciousness.

But most of the saints and elderly people say, as if, the *Base consciousness* is responsible for the real change.

So, most of the spiritual aspirants try to meditate upon the quality of *Atman*.

“*Aham Brahmasmi*”

“*I am Brahm itself.*”

“*Athman is my Real nature*”

“*I am a pure witness, in my reality.*”

“*I am nothing but the koodastha*”

—— they maintain this *sankalpa* — determination, on the assurance, given by the scriptures and the ancient saints.

Is it wrong ?

We cannot say it is totally wrong. Because all our sincere efforts will bring forth some benefits or the other.

But, through this *sankalpa* - determination,

Realisation alone is not possible . Enlightenment alone is not possible . Liberation alone is not possible .

Because, the thing which is doing this *sankalpa* or determination is not the *Athma*.

Such *sankalpa* is nothing but our thought . It is nothing but a mental process. It is only an imagination of our mind.

Thereby the dual nature of our mind — the duality of observer and the observed, alone, is confirmed.

But if we clarify it with those aspirants about it, they will simply say,

“ *No, no. I am not doing any Sankalpa that I am the Koodastha — that I am the witnessing state. This is only my understanding that I am nothing but the Koodastha — the witnessing state.*”

But such understanding does not happen to the *Koodastha* — the witness. Because, there is no necessity for the state to understand or think like that.

The mind, having all the turmoil, alone imagine itself like that with the help of the scriptures.

But thereby their mental construction and faculties alone are confirmed.

Nobody will attain liberation , since because they think or imagine that they are the *Koodastha* or the *witness*.

Thereby, the function of their mind alone becomes strong . Their waking state alone is confirmed.

In the early chapters, we have said that there is an exception and that we would discuss it later.

What is that?

As an exception, there are saints who attain liberation on this way also.

It is said that everybody can be successful in this way. They all say that this is the main way . But unfortunately, all meet failure , if they select this way. If anyone gets success, it is nothing but an exception alone.

But how this exceptional thing had happened?

You might have heard about the saint **Nisargadatta Maharaj** of Maharashtra.

His master preached him : “ *you are not an ordinary person. You are the Reality beyond gods and goddesses. It is you who are sought by everybody. You are the absolute Reality itself.*”

Nisargadatta believed in the words of his master. He described like this:

“I have not examined the meaning of the sayings what my master told me. I have believed him. He can not tell me a lie. What he has said must be an absolute truth ...

“Soon after his preaching my master also has disappeared from the world. But his words were repeatedly ringing upon my ears. His words are always with me ...

“*Three years later I have got the Realization that I am the absolute Reality. On a particular day I have clearly understood that I am the absolute Reality.*”

In this way he explained how he had attained enlightenment and liberation.

When he talked to a seeker, he told him : “*We have to understand that all the worldly experiences are unreal. We have to realize the self that I am the pure Atman and I am the absolute Reality.*”

At that time, the seeker asked him a clarification.

“*Did you feel that the worldly things were unreal only after your Self Realization?*”

*Or after finding out the unreality of the worldly things alone, did you come to the Self Realization? Which comes first? Which comes later?”*

Nisargadatta thought a while and said conclusively.

“*Self Realization comes first and then only I feel the illusory nature of the worldly experiences. Self Realization comes first and the understanding of the world as unreal comes next.*”

He said like that.

He himself attained it on that way. So he had to say like that. He never examined about the unreal nature of the world and thereby he had not come to that state.

When all have met failure in this way saying “*I am the absolute Reality; I am the Pure Atman; I am the Brahm,*” how did he get success, as an exceptional case?

His devotion to his faith alone brings him success.

He has given great devotion to his I consciousness as if it were the absolute Reality. Thereby the *experiencer* gets importance rather than the experiences.

When the I consciousness – the *experiencer* alone has got importance, all the experiences have lost their importance. The observer is always related to the observed. When the experiences lose importance, the *experiencer* also loses importance.

□

## ***THENI SWAMY***

**T**he experiences must lose importance. This is the necessary factor for enlightenment and liberation.

When it happens, our waking state itself turns into the state of dream.

This is what had happened to **Nisargadatta Maharaj**.

But this is not the main path. So this is possible to one, out of million, who selects this path.

The same liberation has happened to another one Raju Swamy, known as Theni Swamy, living at Theni of south India.

He says *“I am the absolute Reality. You are also the absolute reality.”*

Even though others do not have the devotion and faith upon his words, he himself has all the necessary devotion and faith upon his own words.

He considers everybody as the absolute Reality and everything that happens, is the happening of the absolute Reality. Thereby he has made equanimity to all his experiences. He has treated everything as the action of the absolute Reality.

In that sense, no experience is inferior and no experience is superior. Everything is the expression of the supreme Reality.

Since because of the vision of this equanimity, the grip of the waking state becomes loose.

When the waking state loses its grip, he finds himself one with the base consciousness.

All these things are not falsehood. What Nisargadatta Maharaj has attained and what Theni Swamy has attained — are all real .

Their devotion and faith has made them real. But we can not make it as a common path way. So others cannot use the way as their own way.

The devotion and faith happened to both of them are peculiar. They both are not great scholars. Theni Swamy does not have the capacity to write properly. Their illiteracy also had contributed a part to their devotion and faith. Their innocent devotion is powerful enough to penetrate the hardened layers of their intellect.

But we are not ordinary lay men .

We all are endowed with the capacity to discuss all the philosophies.

We can not cultivate innocence through our effort. We can not attain it by our examination, planning and effort. Their innocent state is their nature.

So, this path is not suitable to the scholars like you and me.

Many are trying this way. We may also try this way. Definitely we will have some desirable benefits. Our efforts will definitely give us various experiences. We may have even some devine experiences.

But unfortunately all these experiences will strengthen our waking state.

They will never give us the liberation.

But the practical way alone is suitable to all of us.

Taking us, as a common and average human being, considering the nature and quality of our effort, and understanding our inability of our effort, — is the natural and easy way.

It is the general way to all.

Here,

We will not take us to be the *koodastha* or *Brahm* or *Athman* or the state of *witness* or *Durya*.

We consider ourselves to be an ordinary, flimsy mental faculty. We consider ourselves as temporary phenomena having the nature of forming and dissolving.

We take us to be the chith Abasan — the Abasan. Our total movements are nothing but the temporary movements, happening moment by moment.

In our total movements and in our total experiences, there is nothing to retain and nothing to remove.

Since our mind considers and understands the temporary nature of its movements and experiences, no part of our mind prefer the powerful role of *the doer*.

No part of our mind does take the responsibility of controlling the other part of our mind.

The observer and the observed are in equal status. Nothing is superior to the other and nothing is inferior to the other.

The observer comes as a temporary phenomenon, moment by moment. The observed – the experiences, happening moment by moment, are also temporary and momentary.

All these are nothing but our psychological experiences

Here,

We do not try to stabilize any movement or experience, by giving it a Devine name.

They all are the temporary, psychological experiences only.

This happens only because of our ordinary and simple intellectual understanding .

By such understanding , we simply understand , what is happening to us in our day – today life.

But such intellectual understanding is perfectly enough for us to meet the end.

In the olden days, most of the saints have attained the liberation, only by way of surrender to God.

They have developed an attitude and faith that everything happens only on the direction of God. When they have given all their responsibility to God, they, thereby, do not hold any responsibility as their own . So, the mind, disown all its responsibilities.

Such **Necessary Irresponsibility** happens to them, only because of their faith in God;

— only because of their attitude of surrender.

Thereby, our mind functions on its own, without willful effort and without our encouragement or protest.

Then it becomes a happening, instead of an action.

It happens not by our will; but by the will of God.

Thereby all our actions become, effortless and spontaneous action.

Surrender does not mean, demanding God to do something and not to do some other thing in our favour.

It is surrender, if we place each and every one of our responsibilities in the hands of God.

Here, our acceptance of our inability, takes the main role as in the case of understanding.

Most of the saints have attained liberation only through this way.

It is one out of million, if we consider the rate of success in this way of surrender.

But it is one, out of multimillion, in the case of considering ourselves to be the absolute Reality.

But in the case of understanding, we approach the thing only through our actuality; we approach only through our intellect. Here, our approach is logical and scientific. Because, we can verify it for ourselves.

So this is easy and suitable to all of us. If hundred persons try this approach, the total hundred person can get enlightenment and liberation on this way.

O.K .

But , how many persons have attained liberation through this way?

This approach has been arranged and codified only in the recent days alone.

Even though this is an age old way, now only it is given as a new approach. Well defined and well arranged.

Even within the short period of its codification and arrangement, the benefited persons are many. The number of persons who get enlightenment in this way, is increasing day by day.

Previously, when this approach was not properly arranged and codified, the number of persons who got success in this way, was also very few, as the case of other approaches.

One among them, is Ramana Maharishi. One among them is J. Krishnamurti.

They got liberation only through this way of understanding.

□

## ***THE ENLIGHTENMENT OF BUDDHA***

**W**e all know the great saint *Buddha*. He does various forms of meditations. His meditations give him various kinds of experiences. But the meditations and the experiences do not give him enlightenment and liberation.

He feels himself to be a failure. He has no other efforts, remaining, to execute and follow. Even though he has got marvelous experiences, they have not given him the liberation.

So he has to sit and lay idle as a defeated king. Thereby he has to meet his own mind without any weapon to conquer it.

In that crucial movement of his failure, the door of enlightenment opens within him.

In his desperate condition, he understands the new and different type of functioning of his own mind.

It functions without any motive. It functions on its own.

He has not come to the state deliberately.

He has come across the state unexpectedly, when all his reasonable efforts end in failure.

Thereby he understands the incapability of his mind and its efforts.

His abandoned mind enters into a new dimension. He names it to be the state of Nirvana.

He has got the understanding – the enlightenment , in the way of his failure.

Ramana Maharishi also gets enlightenment in the same way.

When he is a boy, one day he is afraid of the fear of death.

He neither tries to control it nor tries to remove it.

He accepts the fear with his total mind.

Knowingly or unknowingly, he allows his mind to function on its own.

At this instance, the function of his mind becomes powerless. The function of his waking state, gets the status of the dream state.

Even at his boyhood itself, he has come to the understanding, that he has no responsibility to fight with his own mind.

In the life of J . Krishnamurti also, the something happens.

Towards enlightenment, he has done various types of meditations. He has attained various forms of experiences and trances. Despite all those sacred experiences, enlightenment alone evades him.

Without his least expectation, his own brother Nithya dies unexpectedly. The sudden demise of his brother, puts him in a total desperate condition.

His various blissful experiences or the state of trance do not relieve him from his great sorrow.

He has to accept his own sorrow with empty hands.

Here, he comes to meet his own mind, without having any weapon to control it.

There comes his liberation, when he cannot do anything against his own mind.

His mind gets liberation, as in the case of others.

Buddha, Ramana and J.K . — all express the same thing and show the way to it, in their own ways.

Most of their teachings, concepts and ideas are true. But there are certain discrepancies in their teachings also. They, some times, deviate from the main way.

That is why they cannot clearly communicate the real crux. So their followers also deviate from the route.

Thereby, the enlightenment and liberation become deceptive, hiding itself behind the loopholes of their teachings.

Some readers of J.K. have formed a group to discuss the teaching of J.K.

Once a reader of our book wants to send the book to some one of them in the group . The person, best known to him, simply refuses saying, “ *The Books of J.K. are enough for us. We are not ready to go through the ideas of other people. If you are so interested, please keep them with you alone.* He tells him conclusively.

Once I have given a public talk where I have referred the enlightenment of Ramana Maharishi. Ramana Maharishi always insisted to ask the question, “ *who am I?*” If he had raised the same question when he was afraid of death , at the age of his boyhood, he himself would not have got the enlightenment. This reference has been published in one of my books.

But some one, who developed affinity with Ramana Maharishi, got disturbed. When he met me at Chennai, he wanted only the clarification of my statement. He was not interested, till the end of his meeting with me, what I really wanted to communicate.

Really no saints will give importance to their own ideas and concepts. They never think that their ideas alone would be helpful to the seekers.

When we travel in a vehicle, we may be in a necessity to enquire about the correct route. When there is confusion in the route, it is natural for us to enquire more than one person. Then only we can come to a correct conclusion. It is also not enough. We have to verify the same with our practical application.

The attitude to stick on with the ideas of the interested person alone, will be result in the deviation from the main track.

Even the enlightened saints also did not know the correct mechanism of their understanding.

There is no difference or variation between the liberated saints. All have attained the same. Since their way of approach differ from that of others, there comes the natural variations in their teachings also.

The one who has got his enlightenment through the way of devotion and surrender, naturally will advise devotion and surrender. Because he sincerely believes that devotion alone is the cause for his liberation.

It is not the hard and fast rule that all the saints must prefer the same path for their success. Even though they

select different ways, the mechanism behind their success, is one and the same , to all of them.

It is nothing but leaving and abandoning the mind and allowing it to function on its own.

This is the central idea and truth behind our enlightenment and liberation.

Once, a friend sent me the Xerox copy of some passage related to the enlightenment of Sri Aurobindo.

In it, he had described how he had attained enlightenment.

“I have done so many yogic practices and Pranayama. Thereby I have got the ability to write poetry and got some other experiences .....

“Since I have not got the expected result, I have felt I have failed. I abandoned all my yogic practices and kept myself in a desperate condition, not knowing anything to do further. I was in that desperate condition for an year or more. At that instance, one day I felt a change within me. Different kinds of experiences happened to me, without doing anything on my part I wondered how it had happened to me. I had a master on those days. I thought that such things might had happened to me by the blessings of the master .....

*“When I asked the master, he also was surprised at my change. He told me that he himself had not attained the state. So he could not be the cause for my change. So I came to a conclusion, that the gods and the Parabrahm alone had blessed me with the same.”*

Aurobindo thinks and says like that.

He also has attained enlightenment only upon the abandonment of all his efforts. But he is unable to know the operation of his change, when he attains it. So he reasons out it, with the causes available and known to him.

In this way, some imaginary concepts also get along with the actual truth.

The followers also contribute their imagination in their turn.

Thus, the real factor is suppressed within the imaginary world.

□

## **BRAHMANANTHAM**

**T**he word “*Anantham*” gives the greatest confusion in the spiritual world.

In other words, it is the root cause of all the confusion and difficulties, prevailing in the spiritual field.

Ramana Maharishi has given a wonderful explanation.

*“Everything is Anantham . Our sorrow — Dukkam, itself is also Anantham. It is Dukkanantham.”*

He says that the base consciousness is *Anantham*. Since everything is made up of the base consciousness, everything can be named as *Anantham*.

Actually *Anantham* is considered to be a pleasurable state. *Anantham* means happiness, joy, bliss and other related pleasurable feelings.

Then how can it be a sorrow? How can it have a relationship with sorrow? Sorrow must be an opposite feeling against *Anantham*.

—— We have to think like that.

All sort of confusions are happening only because , we have taken the word as something which denotes pleasurable experiences.

Mostly, all describe it as a feeling of bliss. So, inevitably, we have also taken it to be a pleasurable feeling.

That is why, everyone is interested in the terminologies, *Brahmanantham*, *Athmanantham*, *Nithyanantham*, *Sachithanantham* and so on.

It is like saying , “ *Upavasam is a delicious food*” ;

*It will not give us satiation, how ever much we may have eaten it . ”*

What we know is, only our experiences alone. We classify our experiences, mainly into two categories. They are desirable experiences and undesirable experiences.

We desire the experiences which give us pleasure or joy. We hate the experiences which give us pain or sorrow.

We have included *Anantham*, in the list of experiences, which give us pleasure or joy. Not only that ; we have even taken one step ahead and put it in a place, where it is

considered as a great bliss above all our ordinary state of pleasure and pain.

That is why we have termed it as *Athmanantham* or *Brahmanantham*.

We have considered *Anantham*, even as an attribute of God himself. God Himself is known as *Sachithanantham*.

It is Sath + chith + Anantham.

*Sath* means the real existence. *Chith* means the capacity of knowing. *Anantham* means a feeling of bliss.

The absolute reality has these three dimensional quality.

But when it is discussed with the scholars of Sanskrit, they say that the Sanskrit word *Anantham* does not mean an experience of bliss. They say that the real meaning of the word *Anantham* is not *Aanantham*. It is *Anantham*. It means the quality of infinite. It means boundless and endless quality.

The Real existence is *Sath*. It is not ignorant. It has the quality of knowing. There is no end to that. It is infinite.

That is the real meaning of *Sachithanatham* .

But most of the spiritual literatures, consider and describe *Anantham* as an experience.

When it is considered as the highest state of experience, everyone tries to attain it. It creates in us a tendency to attain the experience.

So inevitably, there comes importance to yogic practices which assure us the experience of bliss. It is no doubt, most of the yogic practices give such marvelous experience of bliss.

We have to understand that, *Manolaya* is the only cause for our experience, whether it may be noble or ignoble. But it is not the real salvation. The liberation alone is the real goal. But it is not a state, occurring as *Manolaya*. It is really *Manonasa*.

( please refer the book ‘ - *Give Up Meditation, Get Enlightenment !* ’ for the detailed description for *Manolaya* and *Manonasa* )

Let us know briefly what *Manolaya* is and what *Manonasa* is.

Let us take an example where we listen to a lecture. Instead of listening to the lecture, if we think some other thing, would it be possible for us to understand the lecture?

We can understand, only if we fix our mind on the lecture itself.

Just like that,

The fixing and joining our mind with anything , is known as *Manolaya*.

When we feel happy, it means that our mind gets itself fixed and settled with the feeling of happiness. When we are in sorrow, it means that our mind gets itself fixed and tied with the feeling of sorrow.

The *Manolaya* alone causes our psychological experiences. When our *Manolaya* disappears, our experiences will also disappear.

*Manolaya* alone is the cause of all our experiences. If we have an experience, it means that our mind takes a *laya*; it means that our mind rests in a state of *Manolaya* .

The experience may either be an ordinary one; or it may be a brutal one; or it may be a Devine one. Whatever may be the experience they all happen only because of *Manolaya*. It is a mind set.

But what is important is not *Manolaya*. It is *Manonasa* that is important. *Manonasa* is described as the state of *Durya*. It is described as the state of Nirvana.

*Manonasa* verbally means a no - mind state — a mindless state. But it is not so. *Manonasa* really means *Manolayanasa*. It means only the ending of *Manolaya*.

Actually, *Manonasa* is not a state to be attained. It is the natural state of our mind.

The mind, which is free from the *laya*, is in the state of *Manonasa*.

This state of *Manonasa* alone is described as *Athma darshan*, Athma Satchathkar, state of Nirvana, the state of liberation, the witnessing state or the state of *Durya*.

But we are in search of it, as if it were a state of *Manolaya*.

Because *Manolaya* alone can be searched. If we get anything through our search, it cannot but be a *Manolaya* one. *Manonasa* is there, only when we are free from our search.

The state *Manonasa* is the state of liberation. It is the state of *Brahman*.

The state of *Manolaya* is a solid state, come and go temporarily. On the other hand, *Manonasa* is a liquid state.

Even though the *Manonasa* is our natural state, we have to attend to all our actions and activities only through *Manolaya*.

All our efforts and practices are related only to *Manolaya*. So naturally all our spiritual practices will, inevitably give us *Manolaya* alone; — experiences alone.

But no effort is necessary for *Manonasa*. Because it is our natural state . We are always in our natural state.

If we do not catch hold of and if we do not maintain *Manolaya*, wherever we are, is the state of *Manonasa*.

The state where we are, is the state of liberation. The state where we are, is the state of *Mukthi* — state of Nirvana.

Even though the state of *Manolaya* is not the state of liberation, we should not under estimate the status of *Manolaya*.

We should not consider the state of *Manolaya* as an unwanted one.

The state of *Manolaya* is the powerful state. *Manolaya* alone activates the entire world. There would be no movement in the world without the role of *Manolaya*.

Not only that;

*Manolaya* is the cause for all the Devine and blissful experiences happen in the spiritual world. It is also the cause for the occult powers and other special skills of the spiritual world. The *Manolaya* alone is the cause for our material and scientific developments of the world.

But unfortunately, liberation alone is not possible through *Manolaya*.

Because,

The liberation, known as *Nirvana*, the state of *Mukthi*, the state of *Durya* or the state of witnessing,

— is not at all a state.

It is only a base. It is the total ocean, upon which *Manolaya* raises and falls as waves.

*Manonasa* is one, denying all the states of mind or rather one that is containing all the states of mind.

But without knowing the actual status of it, we set out in search of it, as if it were a state to be attained.

Really,

Our search itself is the only impediment for our liberation. Our effort is the only obstacle for our liberation.

But our search and efforts, as a matter of fact, give us something or the other in the form of experiences.

Thereby, we have attained something through our effort. Such '*attained state*' continues, till we realize the folly of our search and effort.

Liberation is not an attained state.

The '*non – attained state*' is the liberated state. '*Attaining nothing*' is our natural state. '*The state of not attaining anything*' is the base of Reality.

When all the '*attained states*' move away and disappear, what remains for ever, is our natural state. It is liberation.

□

## ***YOGA AND ENLIGHTENMENT***

**I**n the name *Athma Satchathkar*, we search something against *Athma Satchathkar* itself.

It is *Manolaya*, that is seeking. The *Manolaya* itself has given us an illusory personality as “*seeker*”.

The ‘seeker’ — the illusory personality alone seeks. The ‘seeker’ cannot search beyond his boundary. Whatever he can seek, it can be only something related to his capacity. His visions can be only within the extent of his reach .

There is a humorous story, told in this context.

Once a young man went lunatic. His lunatic condition was something peculiar. He considered himself to be a cat.

He behaved like a cat. He laid down under the bed. He started licking milk as a cat.

A psychiatrist gave treatment to him. The young man got some relief. He contacted psychiatrist over phone.

*“Doctor I am alright. I perfectly know that I am a human being and I am not a cat. Now I am able to behave as a man. I can do everything as an ordinary diligent man does”* — The young man told the doctor.

The doctor enquired his parents about him. They also told him : *“our son has become normal; he behaves normal. But one other thing we have to tell you is, he always refuses to go out of the house.”*

The doctor asked the young man, *“why are you refusing to go out of your house?”*

The Youngman replied , *“The street is full of dogs!”*

*“So what ?”*

*“I am perfectly all right doctor. I am very well aware that I am a human being and I am not a cat. But I am not sure whether the dogs of the street will accept me as a man and not a cat. That is why I am afraid of going before the dogs of the street.”* — the Young man explained like this.

We can have the vision only according to our concept.

*Manolaya* seeks *Manonasa*, in the realm of *Manolaya* itself, as if *Manonasa* is also a kind of *Manolaya*. In this way it seeks *Athma Satchathkar*.

When considering oneself as *Atman*, they have to behave like this: They have to be afraid of the dogs of the street.

Attaining *Manonasa* through *Manolaya* can never be successful.

Our actual state is *Abasan* only. If we understand ourselves to be *Abasan*, it is also with the help of *Manolaya*. Because we cannot do anything without *Manolaya*. We understand ourselves to be *Abasan*, with the help of *Manolaya* alone.

When we consider ourselves, to be a temporary movement of an unimportant one, we will never try to stabilize and perpetuate ourselves — the temporary and unimportant one.

Here, the *Manolaya* helps only for the disappearance or the liquidation of *Manolaya* alone.

Thereby we understand only the actual status, capacity and the limitation of *Manolaya* and, we do give up the life long struggle of perpetuating the *Manolaya*.

The *Manolaya*, which considers itself to be a liberated one or the *Atman* or the *koodastha*, will never give consent for its liquidation or disappearance.

By naming it to be the greatest, it always tries to perpetuate itself.

*Ramana Maharishi* used to tell a story.

Once a thief was running for his escape. The people around the street tried to chase him in the dark night. The thief did not know how to escape. At last he himself started shouting as if he was also chasing the thief. So chasing, he successfully found out his escape.

In this way, our mind itself — our *Manolaya* itself, considering it to have and to attain the noble state, as if it is an experience of mind, keeps itself permanently as a mind.

— keeps itself permanently as a *Manolaya*.

Since we sincerely feel that the liberation also happens, as some thing related to *Manolaya*, we seek the help of yogic practices, to attain it.

We do not know that the practice of yoga and other things will give us only some experiences and power.

That is why we have attached yogic practices with Enlightenment and liberation.

Yogic practices are related only with efforts. They have no casual connection with the liberation. It is our natural state; it does not occur through effort or practice.

All our yogic practices and efforts are always having a state of attainment as the target.

But whenever we abandon all the state of attainments, then only, our natural state – the unattainable state gets importance.

Then only the stagnant *Manolaya* begins to move. Then only our *Manolaya* begins to disappear.

Whenever we understand that there is nothing to attain in the name of *Athma Satchathkar*, in the name of liberation, in the name of witness or in the name of *Durya*, and abandon all those things, then only, our actual state, where we are living — the state of *Manonasa* — the state of our mind, begins to flow as a flowing river.

It is a *pravagam*. It is the **real divinity**.

□

## **BEYOND PRAVAGAM**

**C**an we attain *Athma Satchathkar*, if all our *Manolaya* begins to flow?

Can we attain *Manonasa*, if our *Manolaya* loses importance?

We intened to think and ask like that.

We feel that our question is a reasonable one. We never feel that there can be a mistake in our question.

You might have heard the joke of Mr . Z .

Mr. Z went to a show room for a household equipment. After along time, he got interested in purchasing a refrigerator.

He selected one, to his taste and asked the manager of the shop what was the price of the fridge.

The manager looked at Mr .Z , up and down. Then he simply said, “*We are not selling fridges to Mr .Z*”

*“Are you not exhibiting it for sale ?”*

Mr. Z argued with the manager repeatedly.

But the manager, said the same thing, again.

Mr. Z had to return, without buying it. But he was very much determined, to purchase the fridge, somehow or the other.

Then he changed his appearance, and got into a different disguise and went to the same show room, two days later.

He asked the same fridge.

He was perfectly in a different disguise.

Nobody could identify him.

But the manager calmly told him.

*“I have already told you , we will not sell this fridge to you.”*

Mr. Z was surprised very much, as to how he had identified him, despite his disguise.

He asked the same to the manager himself.

*“Sir, how did you recognize me, even in this disguise?”*

The manager told him with a smile on his face.

“*It would be none other than you , who would call a washing machine a the fridge.*”

Here,

Mr. Z never doubted his own finding – his folly.

He had even appreciated the manager.

Our approach and question seem to be just and reasonable to us. So we take it as a reasonable one.

When the *Manolaya* — the state of mind, flow like a river, would there be *Athma Satchathkar* alone remaining? Would there be the liberated alone remaining? Would there be the state of witness alone remaining? Would there be the state of *koodastha* alone remaining?

It may be so. They may remain so.

But,

In no way it is important.

We think, we can safely settle at *Manonasa*, when all our *Manolaya* dissolves and disappear.

But it is not possible for us to stay at *Manonasa* . We cannot stay at the base consciousness, or *Manonasa*, abandoning our mind.

As a matter of fact, there is no such place of rest.

The flowing of our *Manolaya* itself is the final step and final stage. We cannot imagine and expect some other thing more than that. There is no such next state, after the flowing state of *Manolaya*.

If, there would be anything to attain, it is nothing but the flowing state — the state of *pravagam*.

If we want to give the name to anything as “*the thing to be attained*”, it is nothing but the flow of *Manolaya* alone.

There can not be two states at a time. Either it may be the state of *Manolaya* or it may be the ***flowing of Manolaya***.

The *flowing of Manolaya* alone can be considered as *Manonasa*. Apart from that there is no static state in the name of *Manonasa*.

We can not even try to attain the *flowing of Manolaya*.

When we try, it ceases to be a flowing.

When we try, it becomes stagnant; it becomes frozen.

When we do not seek, — when we do not try, all our knots are broken and we come to a liquid state.

We ourselves flow unknowingly; everything related to us also take part in the flow.

Everything takes part in the natural and endless flow.

It is an everlasting flow — *Nithya pravagam* — having no destination to reach.

The flow of *Manolaya* alone is the *Manonasa*. There is no fixed and static state in the name of *Manonasa*.

The flowing of mind alone is important. There is nothing such as “*beyond mind*”.

There is only the mind and there is only the flow of mind.

Everything ends within the two classification of mind ; — within the two aspects of mind.

If we imagine anything apart from that and search some other thing apart from that, then our *Manolaya* alone gets renewed; our frozen state alone gets renewed.

Concerning with our mind, concerning with our psychological aspect, renunciation is a must.

There is no state of mind which we can hold and retain or strive to attain.

Concerning with the worldly activities, renunciation is the worst.

It is not applicable for the practical world.

Most of the saints asked us to be idle — **Summa Iru!**

It is not related to the actual and practical world. Out and out it is related to our mind and its experiences.

Concerning with our mind, it is correct and perfect to keep ourselves to be effortless and abandon all our responsibilities.

When we assume anything to attain, there happens the *Manolaya* or the frozen state. When we do find out that we have nothing to do or attain, and by being doing nothing, there happens the flow of everything.

When we take the instruction, meant for the function of our mind, also for the outward activities, then there would be idleness only.

As a result, it creates indolence and irresponsible approach to the people.

Thereby, it also inevitably creates the tendency for cheating and stealing others or begging for alms.

Concerning with the worldly activities, ambition is important; effort is important; *Manolaya* is important; attainable state is important; taking responsibility is important.

Concerning with our inner aspect, there is nothing for us to execute and do. There is no responsibility for us to take.

Whatever may be the state to be attained,

whether it may be *Athma Satchathkar*,  
 or may it be the state of witness,  
 or may it be the state of *Koodastha*,  
 or may it be the state of *Durya*,  
 or may it be the state of *Pravaga*,  
 — it is attained,  
 only when we have nothing to attain.

Reality is attained only when we are not in need of it.

It is attained as there is nothing to attain . It is an end, having the quality of the endless one. It is reached, having the quality of not being reachable.

□

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