

# Ramakant Maharaj USA

## Transcripts of the Ramakant Maharaj USA Talks

September 12<sup>th</sup>

OneCircle September 16<sup>th</sup>, 17<sup>th</sup> and 18<sup>th</sup>

October 3rd.



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# Ramakant Maharaj USA

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**September 12<sup>th</sup> Part I**

**September 12<sup>th</sup> Part II**

**September 16<sup>th</sup> Part I**

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**September 17<sup>th</sup> Part I**

**September 17 Part II**

**September 18<sup>th</sup> Closing Talk**

**October 3<sup>rd</sup> Part I**

**October 3<sup>rd</sup> Part II**

Ramakant Maharaj USA Talks September 16<sup>th</sup>, 17<sup>th</sup> and 18<sup>th</sup> hosted by  
OneCircle Center 3804 Littleton St  
Silver Spring, MD 20906

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**September 12, 2016**

**Silver Spring, USA**

**Part One**

**Maharaj:** Have you read Ramana Maharshi and all?

**Q:** Yes, all the books.

**Maharaj:** So you have a good background. Everybody is having spiritual knowledge. Everybody knows 'Atman', 'Paramatman'. But practical knowledge is most important. Because what happens? We've accepted the body as our identity. Prior to beingness there was no body, no shape. But because of long association with the body we've accepted the body as our identity, forgotten our identity. As a matter of fact, Reality is there. Your Spontaneous Invisible Presence is Reality.

What is the importance of spirituality? Because of long association with the body we are considering ourselves in body-form. What are we requiring? Everybody wants happiness, peacefulness, tension-free life, fearless life, the four things required in one's life. We've accepted the body as identity and therefore we've forgotten our identity.

So the purpose of spirituality is just to identify oneself in a real sense. We're identifying ourselves in body-form. As a matter of fact, you're shapeless, there's no birth, there's no body at all. Prior to beingness there's no body, after leaving the body nothing remains.

The purpose behind this is just to identify yourself in a real sense. We're identifying ourselves in body-form and that is illusion. To dissolve all these illusions spirituality is most important. What is spirituality? Just to identify oneself. We're identifying oneself in this form, and that is illusion, as I told you. So the same simple question is: how were you prior to beingness? After leaving the body?

We have so many concepts. We've got literal knowledge, a lot of literal knowledge, "I am somebody else". We are knowing 'karma', 'dharma', so many religions are there, so many concepts are there. We've wrapped all these concepts around us and are trying to live within the concepts. We have to dissolve all concepts. Your Spontaneous Invisible Presence is Ultimate

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Truth, that you are not knowing. Your Invisible Listener is Master. But because we are measuring ourself in body form, we forgot our Master.

Except your Selfless Self, nothing is there. God, Brahman, Atman, Paramatman, God, this is your name – not in body form. Therefore I am inviting the attention of the Invisible Listener within you that you are Ultimate Truth. But we're not accepting this because of the impact of the body. It's a fact, you know, even if you think intellectually. Prior to beingness there is no body, no concept, no 'I am' also. The moment the Presence clicked with the body you say "I am somebody else". You are nobody, you are everybody. Your Presence is just like space or sky – you're everywhere. Therefore not to measure yourself in body-form, that is the most important thing. And for which the only source is meditation. I'm telling you, meditation is also illusion at the advanced stage.

What is the purpose of meditation? Through meditation you are identifying yourself in a real sense. Through meditation you are inviting the attention of the Invisible Meditator within you that you are Brahman, Atman, Paramatman, God. Through meditation you are hammering yourself all the time. It's open fact: we start as a small child, then grow up to a young man, then an old man. These are the stages of the body. Who is acting with the body? Who is watching the dream?

It is a fact that the entire world is projected out of your Presence. Your Presence is Invisible Presence, Anonymous Presence, Unidentified Presence. And therefore, first thing I'll tell you is not to measure yourself in body-form. When you measure yourself in body-form you're underestimating your Selfless Self.

Literal knowledge will not help you, bookish knowledge will not help you. Be practical. You've got a lot of knowledge. Will that knowledge help you at the time of leaving the body? No. So how are you prior to beingness and after leaving the body? Ask the question. It is beyond imagination. It is called Ultimate Truth, Brahman, Atman, Paramatman, God, Master – that you are.

We understand this intellectually: "Yes I am Brahman, Atman, Paramatman", but are not accepting it in Reality, practical Reality. What is practical? So all concepts are supposed to be dissolved, all concepts related to body-knowledge. It is a very simple thing, for which your strong involvement is most important. I was not the body, I'm not the body, I'm not going to remain the body. The body was not my identity, the body is not going to remain my identity at all, it's open fact.

The Invisible Presence within you is Final Truth. It has a strong power, strong energy. And therefore not to measure oneself in body form, that is most important. Because you are shapeless, there's no body. Though you're holding the body, there should be Spontaneous

Conviction: “I am not the body, I am not going to remain the body”. So mind, ego, intellect came along with the body and dissolve along with the body. All concepts – so many concepts are there – all needs, all requirements came along with the body. Concepts like 'God': to say 'God' your Presence is required. To say 'Master' your Presence is required. You are Master of your own! But because of long association with the body you forgot your identity. And to identify yourself in a real sense, meditation is most important.

Everybody's asking regarding the Naam Mantra, Mantra – these are the words! There are so many words. 'Aham Brahmasmi' is a word, 'I am Brahman' is a word, 'Soham' is a word. This is the media, it is an indication. Through meditation you are inviting the attention of the Invisible Meditator that you are Brahman. You'll forget your body-identity.

I'm not saying neglect your body-identity. There aren't any conditions or any restrictions. Since you're holding the body you can take care of the body. But it is open fact that the body is not your identity, the body was not your identity, the body is not going to remain your identity. So literal knowledge, bookish knowledge will not help you. You might have visited so many Masters, read so many books. Just ask the question to your Selfless Self: “Will all this knowledge be helpful at the time of leaving the body? Whether after reading so many books do I have complete peacefulness? I'm happy? I'm tension free? Fearless?” Ask the question to yourself. Directly or indirectly we are having the subtle ego: “I am somebody else”. That 'somebody else' is supposed to be dissolved totally. It is not impossible, it is not difficult at all. You can do it, you have tremendous power, you have tremendous energy. We are neglecting that. You pray “Oh God bless me, Oh God bless me”. Where is God? If your Presence is not there who will talk about the God? It's a simple thing. To say 'God' your Presence is required. If your Presence is not there who will talk about God? Where are the Masters? You approach your own Master! – through which you say 'I'. To say 'I' your Presence is required. I'm inviting the attention of the Invisible Presence within you that you are Ultimate Truth. It's a very simple thing. But, it needs some involvement. Everybody knows you are Brahman, Atman, Paramatman, God, Master. But it should be absorbed: “Yes, so That I!” Just like this body is called man, this is called female, man or woman, when you are neither man nor woman, you are Brahman. It's fact. It is very easy to understand but a little bit difficult to absorb because we're lacking involvement, for which nothing is required.

What is the purpose of the human life? Everybody wants happiness, peacefulness, tension-free life, fearless life. The moment you identify yourself in a real sense, spontaneous peacefulness will be there. Who wants peacefulness? Prior to beingness do you know what is peacefulness? Any happiness? The moment the Spirit clicked with the body we say “I want everything”. We want happiness, peacefulness, tension-free life, fearless life.

Everyone wants to know about death. What is death? There's no birth, no death. Birth and death are connected with the body only, and as you know, you are unborn. It's a fact! You may

not believe, but you are unborn. Because we are measuring ourselves in body-form therefore we are saying “I am born” and counting age, “I am somebody else”. We've got lots of attachment, related to the body. Mind you, I'm not saying to neglect your body-knowledge, just to identify it. Except your Selfless Self there is no God, no Brahman, no Atman, no Paramatman, no Master. You are Master, you are Brahman, you are Paramatman. It's a fact. For which, at the initial stage, you are to undergo the discipline of meditation until you have Spontaneous Conviction. Why is meditation required? To develop Spontaneous Conviction. “This body is called man, I am somebody else, my name is something-something given to me”, and I have accepted it. If a thousand people ask “Oh, John” you say “Oh, I am John”.

Does anybody want to ask any questions? Ask freely!

**Q2:** Well, not so much a question, but more of an observation. I started using the 'I am Brahman, Brahman I am' mantra. And it's interesting that it seems to just dissolve the questions. Any questions that are there, it seems to just dissolve them...

**Maharaj:** See, at the initial stage you have to say “I am Brahman, Brahman I am”, because by that you are hammering your Selfless Self. To forget body-identity, to dissolve all concepts, body related concepts, you have to recite this Mantra “Aham Brahmasmi”, “I am Brahman”, like that. These are the words, I'm telling you, it is language. Language is just to understand, but who has given language? We have given the name of ‘God’, ‘donkey’ means something else. We have given the meaning. Through this language you are trying to identify yourself in a real sense. It is open fact! It is not going to remain. Open fact. Prior to a hundred years how were you? You say “I don't know”. If anybody ask you the question: “How are you prior to a hundred years?”, you say “I don't know”, “After leaving the body?” – “I don't know”. 'I don't know' means: I am not in any form. In a negative answer there is a positive thing there. I am telling everybody, if you are alone in your house and somebody knocks on the door, “is anybody there?”, you say “nobody's there”. The person who says “nobody's there”, is there. Similarly, 'I don't know' means I am not in any form, I am formless. It's fact. But Conviction is required, Spontaneous Conviction is required.

And therefore I am saying meditation means anti-virus software. It is cleaning. And you can do it, nothing is required, no expenses, it is free of charge. Free of charge. In our lineage it is the discipline not to demand anything from devotees, strictly. No expense is required. This is your knowledge! Not the knowledge of Brahman, Atman, Paramatman, God. These are the names that are given to Brahman, Atman, Paramatman, God, to identify your Ultimate Truth. You've got supernatural power! You've got supernatural power that is unknown to you. Your inner Master is very strong. These are also concepts, internal Master, external Master. The Invisible Listener within you is Internal Master, it is Brahman, Paramatman, but you are neglecting it.

Your total involvement is most important. Casual spirituality will not help you. “Oh, I've seen a good lecture, a Master is giving good lectures”, no. Who is listening to those lectures? Try to concentrate on the Invisible Concentrator within you. It is called Brahman, Atman. Therefore I have told you, besides your Selfless Self there is no Brahman, Atman. You are having so many concepts: 'last birth', 'future birth', 'last destiny', 'karma', 'dharma'. What is 'karma'? Who's karma? Who's birth? No birth, you are unborn. Forget about last birth, do you know anything about this birth, present birth? No.

So many illusory concepts are wrapped up on us. Be free. This human body is an opportunity for you. And therefore, not to depend upon literal knowledge. Okay, literal knowledge is okay, bookish knowledge is okay. I'm not saying don't approach any Masters, approach so many Masters, but approach your own Master within you. You are neglecting your own Master. “Oh, this Master, that Master, that Master”, why? Approach your own Master. Because you are Ultimate Truth, there's nothing ultimate except your Selfless Self.

You're strong involvement is required. Not to sit like this “Oh...” (*Maharaj pretends to meditate*). It's okay, in the beginning we are advising you sit like this. Just like we say “a-b-c-d” when we are learning a language, using some alphabets.

So, not to depend upon anybody else, you can stand on your own feet. The purpose of spirituality is to stand on your own feet. In the beginning, it's okay, the Master is there. Until you identify your own Master. Bodies are different, Presence is one. Houses are different, sky is one. Why is all this required, again I am repeating. You've got a lot of fear of the death, always living under tension. No peacefulness. Everything is there, because we are neglecting our own identity. In some way or another we are depending upon somebody else. Directly or indirectly we are protecting our illusory concepts. Forget about it.

The body is only the media through which you can identify yourself. Everything came out of nothing, everything dissolves into nothing. It's a fact. Spiritual knowledge is also an illusion. Why do you want spiritual knowledge? Because you forgot your identity. Where is that spiritual knowledge prior to beingness? After leaving your body any spiritual knowledge is there? When did you come across with spirituality? The main purpose is just to identify yourself in a real sense, which leads to the Spontaneous Conviction: I was not the body, I 'm not the body, I'm not going to remain the body. So the moment there is Conviction, everything will dissolve. You have to bow down to your Selfless Self. We are always depending on God to do something: “Oh God do something, oh Master do something”, why? Okay, at the initial stage it's okay, but you are no longer a child. A child depends upon it's parent, but you are grown up, you are spiritually grown up. I am placing before you your facts, the Invisible Listener's fact.

There is no binding, no conditions. Nothing is required, it is free of charge. Presence is free of charge and you are neglecting that Presence. If there is the Conviction 'except myself nothing is

there', and 'myself' is not an egoistic statement, 'except Selfless Self nothing is there', you will get exceptional spiritual intoxication. I call it spiritual intoxication. Though you are living in the world, you remain unconcerned with the world. The entire world is projected out of your Presence. To say 'world', your Presence is required. In a dream you see sky, space, everything, even God, etc. Although you are acting in the dream, who is watching that dream, who is taking the video-shooting of that dream? After awakening you say "Oh, I've seen this thing, that thing, good dream, bad dream". How was that dream-world projected? Similarly, this world is projected out of your Presence. But Presence does not know 'I am Presence', just like sky does not know 'I am sky'. We say "This is sky". The five elements do not know 'I am the five elements', water does not know 'I am water. Your Presence is beyond that. But we are neglecting all this. So be with you always.

Any questions from anybody? Yes?

**Q3:** So, for the past eight years I've read so much, I've done so many practices that people have shown me and things like that, and I just feel more confused and more lost than ever before, and I'm just tired of it and I need it all to stop. And I understand it intellectually, a lot of it, but there's no conviction at all. It still seems like a fantasy and a good idea. I just don't know what to do anymore to get...

**Maharaj:** You must accept this, that you are not the body at all. It is fact, open fact, forget about spirituality for a time. You are knowing intellectually that this body is not your identity at all. You were a small child, you have become a young man, after you will become an old man, and after, willingly or unwillingly, you will have to leave this body. That means the body is not your identity, open fact. Forget about spirituality, these are intellectual things. The concept 'I am somebody else' is supposed to dissolve. The concept 'I am somebody else' is supposed to be dissolved. There is no karma, no dharma, no destiny, nothing is there. You are totally unborn, it is fact! So many concepts are there after reading so many books. We are depending upon bookish knowledge, literal knowledge. Last birth, future birth, who's birth? Is the sky taking any birth? Is the sky having any destiny? You're Spontaneous, Invisible Presence is beyond that.

**September 12, 2016**

**Silver Spring, USA**

**Part Two**

**Maharaj:** The entire world is projected out of your Presence, it's open fact. If there is no Presence for one moment, what is the value of this body? If there is no Presence in this body, what is the value of this body? The body is having importance because of your Presence. And therefore all the while I am inviting the attention of the Invisible Listener within you that you are Ultimate Truth, it's fact. So how this knowledge is to be absorbed within you, that is most important. For which, the only media is meditation. Only talking about spiritual knowledge is meaningless. Through meditation you are inviting the attention of the Invisible Meditator within you that you are Ultimate Truth, you are hammering all the time: 'Aham Brahmasmi', 'I am Brahman, I am Brahman'. Just like this body is accepted as a man. If anyone says you are a woman, you are slapping them. So likewise, the holder of this body is called Brahman, Atman, Paramatman. It is fact, but we are not accepting that fact. Therefore mind, ego, intellect are pricking you from backside.

So directly or indirectly we are depending upon this body-knowledge. We say "Oh, I am Brahman, I am Brahman", it is not enough. Stand on your own feet, not to depend upon anybody else. Your Spontaneous, Invisible Presence has great value. All 'Brahman', 'Atman', 'Paramatman', 'Master' are the names given to your Spontaneous Invisible Presence. Try to identify the Unidentified Identity within you. Try to identify the Unidentified, Invisible Identity within you.

Not to underestimate. You do all your activities, no restrictions. You've got family responsibilities, do your responsibilities. As if you're acting in some drama, in some pictures. We've got so many relations: we are uncle, we are father, we are brother, so many relations. One person having so many relations.

So all needs, requirements came along with the body only. Spiritual knowledge is required because we forgot our identity. Where was spiritual knowledge prior to beingness? After leaving the body, spiritual knowledge will help you? No.

It is very simple, nothing is required. And therefore I say, except your Selfless Self nothing is there. Be spiritually strong, have courage, “Yes, I can do it!” We are having a lack of courage. You are no more a beggar, you are a billionaire! It's fact. We are begging to all “Oh, do something for me, do something for me”, why?

I am telling this story – you might have read this story somewhere. Some boy is begging on the street, you know. And somebody like you comes across him and says “Oh, why are you begging? Your parents left a lot of money for you.” – “Oh, you are making fun of me!” – “It is fact!” You are taking him to the bank, showing him “You've got a lot of money!” After knowing “I am a multimillionaire” you'll not beg on the street, correct? Same thing has happened in our case. We are begging “Oh God bless me, do something for me, do something for me”, you're bowing down everywhere, here and there. But Master says: “Why are you bowing down anywhere? You bow down to you”. You are Master of Masters. You are Brahman, Atman, Paramatman, God. After having Conviction, you'll not bow down to anybody. Not that you're not respecting everybody, but you'll know. Just like that boy, after knowing the Reality, you'll not beg on the street. And therefore I am insisting not to underestimate yourself. You have got tremendous power.

This is all free of charge knowledge. Therefore we are having a lineage discipline not to demand anything from any disciple or devotees. It is your knowledge, we are not favouring you. It is fact, I am placing before you fact. And for which, I am repeating: you are to undergo strictly meditation, it is the only source. Beyond that nothing is there. And this human body is an opportunity for everybody. Do your duties, there are no restrictions. Not to sit lazy or idle in the name of spirituality. Do your job, do your duties, remain with the family members, perform your responsibilities. But at the same time you must have the Conviction that 'I am not the body at all, I was not the body at all'.

So all body-based concepts are supposed to be dissolved totally. And when will they be dissolved? After having Spontaneous Conviction. To have the Spontaneous Conviction 'I am Brahman', you have to undergo strictly meditation. There is not any other source. Until you've got Conviction, until that time, you are to undergo the discipline of meditation. And I am telling you, meditation is also illusion, but at the advanced stage. Because we forgot our identity, through meditation we are inviting the attention of the Meditator: 'you are Brahman, you are Brahman'. It is not difficult at all, not impossible also. Your total involvement is required, strong will is required. It is fact, even if you think intellectually, it is fact.

Yes? Anybody having any question?

**Q:** Maharaj?

**Maharaj:** Yes?

**Q:** You say it's not difficult to achieve this ultimate truth...

**Maharaj:** Of course.

**Q:** But yet it takes time for most people...

**Maharaj:** Why? Suppose in a cave it is dark for five hundred years. If you take a light, you'll say "I'm here with fire, how come you go away?" If it is dark in a cave for five hundred years, and you take a torch: "Oh, I'm here with fire, how come you go?" So like that, after having Conviction, nothing is impossible. It is open fact, even if you think intellectually, the body is not your identity at all. What is the value of this body? If there is no Presence, what is the value of this body? The body is having value because of your invisible Presence. Why ego is required, why mind? When did you come across mind, ego, intellect? "*My mind, my mind*", what mind? Mind is the flow of thoughts. They are functions, mind, ego, intellect, through which you are functioning through the body. Where was mind, ego, intellect prior to beingness? After leaving the body, any mind remains? You are giving so much importance: "*my mind, my ego*". They are basic concepts, this is basic Reality. After accepting the Reality, as I told you, you'll be Master of the mind. We've become slaves through mind, ego, intellect. Thoughts are entering, then directed to the intellect, and are implemented through the ego. You are beyond that.

Your Presence does not know 'I am Presence'. It is beyond imagination. We are trying to guess at how we are Brahman – not to guess. It's fact, it's open fact. And therefore, it is not difficult at all. You can hold your body, no problem, do all activities. Not to take the touch of any concepts. Suppose in a dream you have done something wrong, "Oh, it is a bad dream". Are you taking ego? Are you repenting for that act? There is no deed, there's no doer! Because we are measuring ourselves in body form therefore we say "I've done something". Basically you are formless, there's no shape, it's fact. Birth and death are related to the body only.

So you are subtler than sky, subtler than space. Be spiritually strong, have some courage! What happens is we've got lack of courage. Everybody knows 'I am Brahman'. Everybody has knowledge, spiritual knowledge, but a lack of Conviction. You have to absorb it, implement the knowledge within you. What is knowledge, spiritual knowledge? Just to identify oneself in a real sense. Then all concepts will dissolve. No fear of death. Because of long association with the body, you've accepted body as your identity, that is the problem. So respect yourself!

Yes? Anybody having any question? Yes, yes, welcome.

**Q2:** Can you give some instruction by which meditation can be made incessant?

**Maharaj:** Meditation...?

**Q2:** ...becomes incessant. Meaning, you can meditate for a few hours but after that...

**Maharaj:** See, meditation doesn't mean sitting like this, meditation means involvement, total involvement. I am giving some small example: somebody abuses you in very bad language. You always think "Oh, I will take revenge of that person!" Twenty-four hours a day you are thinking of that person. Someone says "Oh, forget it" – "No, I will not forget! I must take revenge of that person!" This is called meditation. Master abuses you: 'You are Brahman', you take it that way. Master abuses you: 'You are Brahman', take it that way. You've got to think it twenty-four hours. 'Brahman' is a word, we say 'donkey' – "Ohh". If somebody calls you a donkey you are slapping him, but if he says "You are Brahman"– "Oh, how can I be Brahman?"

Your involvement is most important: "Yes, Master says "You are Brahman", spiritual science says "You are Brahman"". In the light of that, you find out: 'So That I, I am That'. Brahman, Atman are not separate from you, it's fact, open fact.

Yes?

**Q3:** Correct to bless one's Ultimate Reality, and, as you wrote, demand, demand, ask questions, demand, bless oneself, demand: "Please make the motivation, the discipline, the Conviction happen....happen spontaneously" over and over and over every day, many times ask. Is this right? I have no Naam Mantra, so what I do, I read the book. I do this, 'I am Brahman, Brahman I am'.

**Maharaj:** Yes, yes, that's enough. Until you get conviction you have to undergo the discipline of meditation that 'I am Brahman, Brahman I am'.

**Q3:** I know it's there.

**Maharaj:** Yes, you have to forget your body-identity. The purpose of the Mantra 'I am Brahman' is just to forget the body-identity.

**Q3:** And the word 'bija', 'b-i-j-a' in the bhajans? 'Bija Mantra', it says, what does that mean? Is that the same as Naam Mantra?

**Maharaj:** Naam Mantra is words, I repeatedly told you. 'Aham Brahmasmi', 'Sivoham', 'I am Brahman', these are the words through which you are indicating yourself, concentrating yourself, hammering yourself, because you forgot your identity.

**Q3:** I want that to ...

**Maharaj:** See, everything is within you.

**Q3:** ...run continuously.

**Maharaj:** Ah, you have to recite that. This body is called woman, you are female, your parents told you this body is female and you accepted it, correct? You're acting as a female. So, Master says 'You are Brahman', and you're not accepting that. It's open Truth. Male or female is not your identity at all, it is given to the body-form. The holder of the body-form is called Brahman, Atman, Paramatman, God, Master, that you are.

Not to take literal meaning of what is mentioned in the books. So many times it happens: "Oh, Ramana Maharshi says like this, this Master says like this". We're not here to analyze the statements of the various Masters. What they convey, that is most important. What did they convey?: Except your Selfless Self, there is no Brahman, no Atman, no Paramatman.

**Q3:** Thank you.

**Maharaj:** Anyone want to ask a question? Yes?

**Q4:** At some point I have this feeling that (*inaudible*). The voice becomes so strong: "There's no value in anything you've done". It's because there's no doer, or I know sometimes I just watch myself. It just feels like what I'm doing is just a waste of time. And that feeling gets very strong, and then comes back again...

**Maharaj:** Until you get Conviction thoughts are appearing upon your Presence. Various thoughts are appearing upon your Presence. Good thoughts, bad thoughts, depressive thoughts are there. You are prior to that. And therefore I am inviting the attention of the Invisible Presence, concentrate. You're watching this, you're witness all that's happening inside. I'm talking about the Invisible Witnesser within you.

**Q4:** Yes, I can feel that...

**Maharaj:** That 'I' is supposed to be dissolved. 'I' is supposed to be dissolved. To say 'I' your Presence is required. If there is no Presence, who will talk about the 'I'?

**Q4:** Again, the identity with the body comes back...

**Maharaj:** It's not coming and going. Is the sky coming and going anywhere? Because, see, it's not your fault, I'm not blaming you, it happens. It is because we are measuring ourselves in body-form that this happens. And for which your involvement is most important, meditation is required. Why am I insisting on meditation? Because it is basic, it is the foundation, it is the

anti-virus software. You have to implant that anti-virus software. Through which you are always hammering yourself 'you are Brahman, you are Brahman'. You know the police station? To the criminal they say "You are a criminal, this is the evidence against you", he says "No, I am not a criminal" — "Yes, you are a criminal! You see this? You've done this. Liar, you are a liar!" Like that, "You are Brahman, you are Brahman!", you are hammering. Then you'll come "Yes, so That I".

Okay? Any questions?

**Q3:** Do we ask for darshan?

**Maharaj:** Darshan?

**Q3:** Darshan, a personal blessing.

**Maharaj:** Oh, it's okay. Blessing is there. Your own blessing is most important. You are not separate from me, bodies are different. You put your own hand on your head. In practice it's okay, darshan. Take your own darshan. As a formality, it's okay. As a sign of respecting, it's okay.

**Q3:** Thank you Maharaj.

**September 16, 2016**

**OneCircle Silver Spring, USA**

**Part One**

**Maharaj:** Everybody's read 'I Am That' book? Selfless Self?

Well, we can start.

We are here to identify oneself in a real sense. Spiritual knowledge is just to identify oneself in a real sense. We are identifying ourselves in body-form, and that is illusion. And everybody knows it, the body is not your identity at all. The body was not your identity, the body's not going to remain your identity. Just glimpses of 'I' is there, that appears upon your Spontaneous Presence. If Presence is not there, where is 'I'? So, 'I' appears upon your Presence. It is called God or Master, Brahman, Atman, Paramatman – name is given to that Unidentified Identity within you.

See, what happens is from childhood till today we are measuring ourselves in body-form, and as you know the body is not our identity at all. What is the purpose behind spiritual knowledge? We are reading so many books, we approach so many Masters. What is the purpose, what do we want exactly? The basic thing is we want happiness, peacefulness, tension-free life, fearless life. Because the human body is not tolerable. We've accepted the human body as 'I am'. The 'I am' appeared upon your Presence. Presence does not know 'I am Presence'. It is subtler than sky, space. If there is no Presence what is the value of this body?

Through the human body we can identify ourselves in a real sense. What is knowledge, spiritual knowledge? It means just to identify oneself in a real sense. It does not mean neglect your body, neglect your family responsibilities. It is practical spirituality, it is not a dry spirituality, not a dry discussion on spirituality. Be practical. It's not difficult at all. I've already told you: except your Selfless Self there is no God, no Brahman, no Atman, no Paramatman, no Master. But all the time we are measuring ourselves in body-form, and that is illusion. And that illusory concept is supposed to be dissolved. 'I am somebody else', mind, ego, intellect, appeared along with the body. We are living within the circle of the mind, ego, intellect. Where was the mind, ego, intellect prior to beingness? Prior to beingness we were not having any happiness or

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peacefulness. After leaving the body, who wants happiness, who wants peacefulness? These are the words. Body-knowledge is not tolerable, 'I am somebody else' is not tolerable. So, once it is identified perfectly, meaning: 'I'm not the body, I was not the body, I'm not going to remain the body'.

Basically you are unborn. There is no birth and death. Birth and death are connected with the body-knowledge only. I'm not saying to neglect your body. Body is the media through which you can identify. If Presence is not there, what is the value of this body? So be practical, it's not impossible.

What is practical? To identify oneself in a real sense you are to undergo the discipline of meditation, it is most important. We are insisting Nama Mantra, Mantra, these are the words. 'Soham' is a word, 'Aham Brahmasmi', 'Sivoham', these are the words through which you can identify, through which you are hammering yourself all the time.

So, that is the only source. I'm telling you that meditation is also illusion at the advanced stage. But, to dissolve all body-based concepts, meditation is most important, the foundation. In other words, I am saying it is the anti-virus software, meditation is the anti-virus software. You have to go through this, without which you can't identify. Only dry spiritual knowledge, "I've read so many books", these are temporary reliefs, they're painkillers.

So this is a golden opportunity. Your Presence is invaluable Presence. Presence does not know 'I am Presence'. I have given the name 'Presence', 'Spirit', or 'Energy', you can say anything. It's just like space: space does not know 'I am space' or sky does not know 'I am sky'. Then what to do? Try to identify yourself in a real sense. "I am somebody else" is supposed to be dissolved. You're everybody. You're beyond sky. Sky is everywhere. You go anywhere in the world, sky is there. But sky does not know 'I am sky'. Likewise, your Anonymous, Invisible Presence, the Invisible Listener within you is everywhere just like sky – not limited to the body. The body is having some limitations, some stages. You're a child, then grown up as a young man, then an old man, and some or other day, willingly or unwillingly, we have to leave this body. This is the purpose behind spirituality. Spirituality means what? These are words.

Anybody want to ask any questions, you can ask it. Yes? Okay, welcome.

**Q:** Maharaj, what is devotion, how do you practice devotion?

**Maharaj:** Yes, good question.

You have to involve yourself. After knowing the Reality, you have to involve yourself, you have to concentrate. Concentrate on the Concentrator, the Invisible Concentrator within you, the Invisible Listener within you.

Through words we are trying to identify ourself. We have created language, and through this language we are trying to identify ourself. Through devotion you can identify the Deity within you. Your Spontaneous Presence is a Deity, it is God, Ultimate Truth, Brahman, Atman, Paramatman, God, not separate from you. This happens because we are all the time measuring: 'I am somebody else', 'I am man or woman', or something else. You are not man or woman you are Brahman, Atman, Paramatman, God, Master. It's fact, but you are not accepting the facts.

So many questions appear upon your Presence, body-based questions. So all questions will be solved the moment you identify yourself in a real sense. It's open fact, forget about spirituality. Even if you think intellectually, body is not your identity at all. After leaving the body what remains? What is knowledge? Who requires knowledge? Who wants knowledge? Who wants peacefulness? What is peacefulness, what is happiness? Body-knowledge is not tolerable, therefore we want happiness.

There are three concepts for happiness: publicity, money, and sex. We are trying to extract happiness through these three elements. These things are not there prior to beingness. After leaving the body, who wants all these things?

There are so many concepts! 'Karma', 'dharma', 'religion', so many things. 'Destiny', 'earlier birth', 'future birth' – nothing is there, absolutely it is illusion. But since childhood, because of long association with the body we've accepted so many concepts, body-related concepts. "I am somebody else". That 'I am somebody else' is supposed to be dissolved.

You're nobody, you're everybody. You're Presence is everywhere just like space or sky. After having Spontaneous Conviction, all concepts will be dissolved, all questions will be solved within you. I said to you: You're not a beggar, you're a multimillionaire. We're begging "Oh God bless me, oh, somebody bless me", "Put your hand on my head", why? Because you're always neglecting your Selfless Self. Accepting some happiness or blessing from somebody else. Okay, you respect everybody. But there should be Spontaneous Conviction: I was not the body, I'm not the body, I'm not going to remain the body. It's Reality, but you're not accepting that Reality because ego is there, so-called mind is there, intellect is there. These are functional organs. Where was that mind prior to beingness? After leaving the body mind remains? Nothing. Any ego is there? No. Any intellect? No. Mind, ego, intellect, needs, requirements came along with the body only, and dissolve along with the body.

So this is an opportunity to identify yourself. For which meditation is the only source. If you go on approaching so many Masters, reading thousands of books, spiritual books, we are adding something, intellect. Because your Selfless Self is there, nothing is there. God, Brahman, Atman, Paramatman, God, Master, these are names given to that Ultimate, Supernatural Power within you. I'm inviting the attention of the Invisible Listener within you that you are Ultimate

Truth, you are Final Truth. You need not go anywhere.

But, some confusion is there because we've read so many books, so many concepts were impressed, were engraved upon us. We've got to break the circle of all concepts, body-related concepts. Even if you say "I am Brahman", it's also concept. You're beyond that. These are names, words are there, good words. Because we've created language, given the meaning of language, each and every word.

And therefore I am insisting, in the beginning stage, one should undergo the meditation. It's the only source, the base, the foundation. After having Spontaneous Conviction, meditation is also illusion. Why is meditation required? Through meditation you are inviting the attention of the Invisible Meditator within you that you are Ultimate Truth. Through meditation you are inviting the attention of the Invisible Meditator, Anonymous Meditator within you that you are Ultimate Truth, Brahman, Atman, Paramatman, God. After Conviction you're not required to go anywhere, everything is within you. You've got tremendous power, but we are always depending on somebody else. "Do some something-prayers for me, do something-prayers for me", "give me some blessing", "put your hand on my head", why? Try to absorb the knowledge which you already have.

Anybody have any questions, you can ask it. Be free! Yes, yes, okay, welcome.

**Q2:** Sri Ramakant, after reading Selfless Self my spaces in meditation were longer when the 'I' disappeared, they disappeared for longer periods, and...

**Maharaj:** See, 'I' appeared upon your Presence. To say 'I' it appeared upon your Presence. If there's no Presence who says 'I'? You're prior to 'I'. 'I' is a word, 'I', 'you', 'he', 'she', it is an indication, an identification, local identification, physical identification.

**Q2:** But after I began experiencing so much peace in that, and before my trip I experienced so much resistance to get here and it's like I made myself come.

**Maharaj:** The experience is okay, it's a good experience. But at the last stage, the Ultimate Stage there is no experience no experiencer, no witness no witnesser. Experience appeared upon your Presence, it's a good thing, not a bad thing. When you come closer and closer to your Selfless Self some good experiences appear: exceptional peacefulness is there, exceptional happiness is there, there is spiritual intoxication without any cause, without any material cause.

You're self-sufficient. But we are always underestimating ourself, thinking something is there, some supernatural power is there regulating all this world. As I said, do not underestimate yourself. Your Selfless Self is very strong. There's no birth, no death, these are concepts. Nobody knows 'I am born', nobody knows 'I am dying'. Death and birth are connected with the

body-knowledge only. You're never the body, you're not the body at all, it's a fact. You're unborn. The sky is having birth and death? The sky knows hell or heaven? Good deed, bad deed, bad energy, good energy, what is good or bad? We've made a circle and within that circle we are trying to live. Break the circle. For which again I am repeating: meditation is the base at the beginning stage. Only discussion, dry discussion on spirituality, playing with the various spiritual words is meaningless. You can do it! You've got tremendous power! You're not separate from God, Brahman, Atman, Paramatman. The Invisible Listener is having tremendous power, it is called Brahman, Atman, Paramatman. Be with you all the time. You do your job, you do your duties, not to neglect your health also, not to neglect your family life. Be practical. But at the same time try to identify yourself in a real sense.

Yes? Anybody having any question? Be free, don't worry about it! Okay.

**Q3:** Maharaj?

**Maharaj:** Yes?

**Q3:** How do you practice self-enquiry? How is the process?

**Maharaj:** Self-enquiry just means we are unaware of our identity. "Who am I?" Self-enquiry starts because "Who am I"? There's no question in the advanced stage. Though it is called 'Brahman, Atman, Paramatman, God', we are not knowing what is Brahman, Atman, Paramatman, God, Master. Because so many concepts are engraved upon us from childhood till today we have accepting and are acting within that circle of concepts. The questioner itself is Ultimate Truth, you just forgot your identity.

You can do it! It's not impossible, not difficult, you just have to devote some time. It is free of charge, no charge is there. It's your knowledge, the Listener's knowledge, not the knowledge of Brahman, Atman, Paramatman, God, Master. The Listener, Invisible Listener is not knowing 'I am somebody else', 'Brahman', 'Atman'. Through meditation you're hammering all the time 'I am Brahman', 'Soham', these are the words. Considering the sensitivity of the Spirit, words are given. Spirit is very sensitive. If anyone says "You are donkey", you are slapping him, insulting him. If anyone says "You are Brahman" — "Oh, how can I be Brahman?" For which you are not required to...You just have to involve yourself, try to absorb the Reality.

Yes?

**Q4:** On my way down here, when I was sitting – I came by this house a few hours back, and you probably weren't even here – but I...gradually I feel more bliss than other times. It was stronger than ever when I was just sitting here waiting, for some reason. And I was wondering if there was any way I could share this with – and I don't know where it comes from, but I can't control

it – could I share it with my Mother? She's really old. Is there any way I could help her? I mean, I've told her about this stuff and she has a little bit of interest. Is that the best I can do? Can I meditate with her in mind?

**Maharaj:** Meditation is not only sitting like this (*Maharaj pretends to meditate*). This is required in the beginning stage. Your total involvement is required. This body is called 'man', and you've accepted it as man, and this body is called 'woman'. Are you going "I am woman, I am woman, I am woman" or "I am man, I am man"? You are neither man nor woman, you are Brahman, you have to accept that. Because of some illusory concepts, we are not accepting it. And therefore meditation is required, through which you are hammering all the time: "You are Brahman".

All relations, all needs came along with the body. All requirements, needs came along with the body, and you are not body at all. Prior to beingness what needs are there? What relations are there? You say "my father", "my brother", "my sister", "my Brahman", "my God, do something", so many things are there. The moment the Spirit disappears from the body what relation remains? It's open fact, even if you think intellectually. All relations came along with the body, all requirements came along with the body, needs came along with the body. Because the body is not tolerable therefore we want so many things. So many material causes are there. Prior to beingness no nothing is there, no requirements, no needs are there, no relations are there. Master is not separate from you.

Yes?

**Q5:** What type of meditation is (*inaudible*), whether ask the self 'Who am I?' or meditate on the 'Brahman' (Mantra)?

**Maharaj:** You are to recite some Mantra, 'Aham Brahmasmi', 'I am Brahman, I am Brahman', like that, or 'Soham', there are so many. Every lineage is having some different words. The principle behind it is that through those words you are identifying yourself. 'I am Brahman', 'Aham Brahmasmi', 'Soham', 'Sivoham', these are the words. They are key-words, through which you are hammering your Selfless Self. All the time I am living as a man or woman, limitations, body limitations are there. Your Presence is beyond that, beyond sky. The entire world is projected out of your Presence. If there is no Presence who will talk about the world, who will talk about the God? To say 'God', your Presence is required. To identify God your Presence is required. When did you come across with the God? Be free (to reply). If there is no Presence in the body can I identify 'Brahman, Atman, Paramatman, Master'? Any relations are there?

Nothing is impossible. Yes?

**Q6:** So why is the realization of Ultimate Truth so scarce and rare...

**Maharaj:** See, 'Realization' means Conviction. Realization means Spontaneous Conviction. At present we are saying "I am somebody else", "I am man or woman", that is illusion. So I'm talking about that Realization, Spontaneous Conviction: 'I am Brahman, Atman, Paramatman, God, Master, I am nothing to do with the world'.

This is an illusory world. The moment Presence clicked with the body you see the world. Where is the world prior to beingness? That means the entire world is projected out of your Presence. Therefore I define it as 'Unidentified' Identity, 'Invisible' Identity, 'Anonymous' Identity which cannot be defined, cannot be guessed, cannot be imagined. This Reality is supposed to be absorbed totally. Only dry discussion on spirituality will not help you. And the human body is a golden opportunity to identify yourself.

**Q7:** Maharaj?

**Maharaj:** Yes?

**Q7:** What is the benefit of initiation?

**Maharaj:** Benefit of what?

**Q7:** Of initiation, Nama Mantra.

**Maharaj:** Nama Mantra, yes. It is inviting the attention of the Meditator that you are Brahman, Atman, Paramatman. It is the beginning stage, the foundation. You forgot your identity, always we are measuring ourself in body-form. Basically you are not the body-form, no shape is there. If somebody lost his memory we are showing some articles, something, showing this thing, this thing. The purpose behind that, you should regain your memory. Same thing here. We've lost our memory, we've accepted body as our identity, which it is not. And to dissolve body-identity, initiation is there, 'I am Brahman, Brahman I am'.

Yes?

**Q8:** Why Spirit forgot Himself?

**Maharaj:** There's no reason at all – Spirit does not know 'I am Spirit'. Spirit does not know 'I am Spirit'. Spirit is the name given to the Presence, Invisible Presence, Power, Energy. Does electricity know that 'I am lighting all these things'? There's no reason 'why Spirit'. Because we are trying to guess with the intellect. Your Presence in the world is Spontaneous Presence. Everyday you see dreams, you know? Are you planning 'I will see this dream today, this dream tomorrow'? And who is acting in that dream? Who is watching that dream? And you are acting in that dream as somebody else. You see the sun, moon, and everything, you see narrating.

How is that dream world projected? You are sleeping. And who is taking the video-shooting of all the dreams? Likewise, this is a long dream: "I am somebody else".

**Q9:** So Maharaj?

**Maharaj:** Yes?

**Q9:** Do you teach that Moola Maya, all is a dream?

**Maharaj:** What 'Maya', no 'Maya', 'Maya' is a concept.

**Q9:** Correct. But Moola Maya?

**Maharaj:** 'Maya' is the name given to the illusory concepts.

**Q9:** Okay, great. And you teach that?

**Maharaj:** What is the 'Maya'? Prior to beingness what is the 'Maya'? 'Maya' is illusion, an illusory concept.

**Q9:** Of course. So you teach that existence is *like* a dream?

**Maharaj:** Of course, of course. Not 'I am thinking', it is fact! My thinking is not (*inaudible*), it's a fact, it's Reality. The entire world is projected out of your Presence, all things appear upon your Presence. It is not my thinking, it is a universal thing, a universal fact.

**Q9:** Did you know Ranjit Maharaj?

**Maharaj:** Yes, I knew him. He was my Guru's Guru Brother.

**Q9:** Yes, he was my teacher.

**Maharaj:** Yes, yes, he was a great person. Nisargadatta Maharaj was my Master.

**Q9:** And Siddharameshwar Maharaj...

**Maharaj:** ...and Siddharameshwar Maharaj was my spiritual Grand-Master, grand-father.

**Q10:** Is love a concept as well?

**Maharaj:** Of course, when did you come across the 'love'? 'Love', 'affection', these are concepts

which appeared upon your Presence. When the Spirit clicked with the body, the love, affection, appeared before you. What is the love? Prior to beingness no love is there. After leaving the body any love is there? So far we're measuring ourselves in body-form, 'love', 'affection', so many things are there, so many relations are there: 'my father', 'my sister', 'my brother', 'my Master', 'my God', thousands of concepts are there. The moment the body dissolves nothing is there, no relations. All relations are body-based relations, and you are not the body at all, you were not the body at all, you're not going to remain the body at all, because you're Ultimate Truth, you're Final Truth, Final Reality.

And to absorb this Reality, again I am repeating, you are to undergo the meditation, it's the only source. Only reading, only talking, only listening, no. And you can do it! Nothing is impossible. Because except your Selfless Self nothing is there.

Be practical. Not to neglect your family life. If you're doing a job, do your job, you're doing duties, do your duties. So "I'm Brahman", or "I'm a spiritual man, how can I do all these things", no restrictions at all. What you're reading, what you're doing, has nothing to do with it. There's no deed, there's no doer! Because we are measuring ourself in body-form therefore we are saying "I did something – bad thing, good thing". What is a 'good thing' what is a 'bad thing'? That which is tolerable is a 'good thing', that which is not tolerable is a 'bad thing'.

Yes?

**Q4:** I think of bliss, and then I think of impersonal love as sort of the same, and to me, when I'm there, it's a fact to me. Then other times, I forget that fact. So is the bliss, the bliss and love...

**Maharaj:** Not to measure yourself in body-form. What blessing is there?

**Q4:** Bliss, bliss...

**Maharaj:** Ah, acha, acha (I understand), blissfulness.

**Q4:** So, when I experience that it's a fact for me...

**Maharaj:** It's okay, it's okay...

**Q4:** ...but then I forget it, and then it's no longer a fact.

**Maharaj:** Don't underestimate you. Nothing (*inaudible*), nothing (*inaudible*). That so-called 'I' is supposed to dissolve.

**Q11:** When you meditate do you have to repeat a certain Mantra?

**Maharaj:** Yes, of course, of course. Therefore I told you, our lineage is having a different Mantra. 'Aham Brahmasmi' is one, 'Soham' Mantra is there, 'Sivoham' Mantra is there, 'I am Brahman, Brahman I am'. Various Mantra's, various words are there. It is an indication, some key-words. Through those words you are to identify, you are hammering yourself. You're not only sitting for one hour, two hours. You can sit for meditation, but all the time involvement is required.

Yes?

**Q11:** When I do the meditation I can't help but have thoughts coming through. What do I have to do to stop the thoughts?

**Maharaj:** It's the nature of the mind. Mind means flow of thoughts. You are witnessing thoughts, you are different from thoughts. You are witnessing thoughts, good thoughts, bad thoughts, you are witnessing. Not to try to control the thoughts, let them be there. Suppose you are sitting here and outside something happens, you're neglecting it. Thoughts are flowing all the time. Which thoughts to be accepted and which thoughts not to be accepted is up to you.

**September 16, 2016**

**OneCircle Silver Spring, USA**

**Part Two**

Because you're Master of mind! So far mind was dictating us “do this thing, do that thing”, now we are dictating to the mind. It can happen. Mind, ego, intellect, these are only functioning organs. And after having Conviction you will be thoughtless, no thoughts will be there. And therefore for which, again I am repeating, meditation is the base, the foundation, which you are neglecting, you are not knowing.

Yes?

**Q:** Maharaj, why are we so scared to find this Ultimate Truth?

**Maharaj:** Not like that. Because we are having so many concepts engraved upon us we are having some strong concepts: 'I am somebody else', 'man' or 'woman'. And to dissolve all these concepts, again, you have to undergo the meditation. After having the Conviction that 'I am not the body at all, I was not the body at all, I'm not going to remain the body at all, I am unborn, death and birth are connected with the body only, all desires are connected with the body only'. You are beyond that. So there won't be any depression, there won't be any negative thoughts. It is not your fault. Because since childhood till today we've had a long association with the body, thousands of concepts have been engraved upon us. And we are trying to live within the circle of those concepts, we are having some limitation. Our thinking process is also within the circle of limitation, 'I am somebody else', 'I am a man or woman, somebody else'.

Yes?

**Q2:** If all of us are Brahmans, the Brahma itself, is that correct? That's the premise? Is that we are all...

**Maharaj:** It's a fact! You're measuring yourself in body-form! Bodies are different, bodies are different...

**Q2:** No problem, so that's the premise. So the question that is begged is: why is one Brahma willing to harm another Brahma if we are one and the same?

**Maharaj:** Because it is body-based knowledge. Brahma is not harming anything. Is the sky harming any sky? American sky is harming some Indian sky? Sky doesn't know 'I am sky', Presence doesn't know 'I am Presence,' Brahman does not know 'I am Brahman'. Brahman is a word given to that Ultimate Truth that you are. The Invisible Listener within you is Ultimate Truth, it is called Brahman, Atman, Paramatman, God, Master. It is not an individual, there's no duality at all.

**Q2:** So then can one say that it's okay for this Brahman to harm this Brahman?

**Maharaj:** No, no, no “Okay I am Brahman I will harm another Brahman”, there's no two different Brahman.

**Q2:** Okay, so it's one Brahman, right, but bodies, there are two separate bodies. If I harm this body in some way do I just turn around and say it's okay because we're all one and the same?

**Maharaj:** Egoistic concepts are there, 'I am somebody else'. That 'somebody' is supposed to be dissolved. Brahman is not harming anybody else.

**Q2:** But if harm should happen, which you, I think, said earlier, was that nothing is really being done, no deeds are being done, ultimately.

**Maharaj:** There's no doer there's no deed. So far we're measuring ourselves in body-form, all these concepts appear. I'm talking about that invisible Presence within you, where nothing is there, no thoughts are there, no concepts are there. The concept 'Brahman' is also not there. And as I told, the name 'Brahman' is given to that Ultimate Truth. Except your Selfless Self there is no Brahman, Atman, Paramatman, God, Master. So Brahman is not harming some other, “this Brahman is different, this Brahman is different”.

**Q2:** Okay, so in other words, what you do to others you're doing to yourself, right?

**Maharaj:** So far you're considering yourself in body-form these concepts appear. No other is there. Because we are measuring in body-form, therefore 'he' is there, 'he', 'she', 'it' is there, and all concepts appear. Prior to beingness any of these things are there? Prior to beingness or after leaving the body, are you finding any different things?

**Q2:** So, somebody who does do harm to another...

**Maharaj:** When did you come across with somebody? Prior to beingness who 'somebody' was

there?

After leaving the body any 'somebody' is there?

**Q2:** ...body, body, if this body harms...

**Maharaj:** I'm shouting...I'm shouting at you...because you're measuring yourself in body-form therefore you say different bodies are there. Different houses are there, sky is one. This is called a bungalow, this is a cottage, something, something, names are given. If all the houses collapse what happens to the sky? Is it going to hell or heaven? And therefore I'm telling you not to measure yourself in body-form, it's the basic thing. Since we are measuring ourselves in body-form, so many concepts appear. Bodies are different. After one hundred years what will happen to all these bodies? Even if you think intellectually – how were you prior to one hundred years, you say “I don't know”, your answer will be: “I don't know”. How are you after one hundred years – “I don't know”. 'I don't know' means “I'm not in any form, not in any shape”. As I told some of you: You're alone in the house, and somebody knocks on the door – “Anybody there?” You say “Nobody's there”. Correct? You want to say “I am here, except myself nobody's there”, that's the only thing. Except your Selfless Self, nothing is there.

And therefore I am insisting on meditation. Meditation means concentration, full involvement. For which there are no restrictions, no bondage is there. This is the base, foundation. Because only listening is meaningless, it is a temporary relief, painkillers. Temporary intoxication.

The human body is an opportunity for you to identify yourself. Every moment is very important, it's valuable. Complete concentration, complete involvement is most important. We're not accepting it. Everybody knows 'I am not the body at all', everybody knows. Some or other day, willingly or unwillingly we are to leave this body, what remains?

Yes?

**Q3:** Could you please say something about any practice that is silent, without words, that supports the aware Presence in recognizing itself?

**Maharaj:** After having Conviction, silence will be there, spontaneous silence is there. Therefore I am insisting on meditation. Because, there is no silence because we are having so many concepts, body-based concepts. Directly or indirectly we've become a victim of our mind, ego, intellect. For which you have to identify yourself in a real sense. It's fact, forget about spirituality. You were not the body at all, you're not the body, you're not going to remain the body, the body is not your identity at all. Even if you think intellectually, it's open fact. What is the value of this body? If there is no Presence for a moment, what is the value of this body? Nothing. And therefore I am insisting on meditation all the time, involvement. Considering the sensitivity of the Spirit or Presence, the words are given 'Soham' or some 'Aham Brahmasmi',

'Sivoham, these are the words. Key-words, you see, key-words.

**Q4:** Maharaj?

**Maharaj:** Yes?

**Q4:** Naam (*inaudible*) should be recited continuously at all times once one has received initiation?

**Maharaj:** You have to recite the Naam Mantra all the time continuously, at any moment. You need not sit all the time here like this (*Maharaj pretends to meditate*). You do your job, do your duties, no restrictions, no bondage is there. What you are doing, whatever you are doing, you recite the Mantra, the Naam Mantra, 'Aham Brahmasmi', 'Brahman I am, Brahman', like that.

**Q4:** And it will still the mind so that the mind is not all over the place all the time.

**Maharaj:** Mind is always pricking from the backside. When you're concentrating on the Mantra, concentrating on 'Brahman', it's a kind of cleaning process. Mind will not allow you to concentrate on yourself. Mind is nothing but the flow of thoughts. We are giving importance to the mind – there's no mind at all, no mind, ego, intellect. They came along with the body only, they appeared upon your Presence. If your Presence is not there, where is the mind, ego, intellect? But directly or indirectly we are becoming victims of the mind, ego, intellect. We are giving so much importance to mind, ego, intellect: "Not to go against my mind".

**Q2:** Maharaj?

**Maharaj:** Yes?

**Q2:** May I ask another question?

**Maharaj:** Yes, yes, ask a question.

**Q2:** I (*inaudible*) with Vipassana meditation, which does not involve mantras, it is basically observing your breath, observing your body sensations. What are your thoughts on that?

**Maharaj:** This is a temporary relief. 'Vipassana', so many concepts are there. Temporary relief. So far you are doing Vipassana for a time, one week, two weeks, one month, after leaving the Vipassana again you come to the same place.

**Q2:** But what if you practice Vipassana everyday? I mean, what are your thoughts on Vipassana versus...

**Maharaj:** The Principle behind Vipassana or any practice is just to identify yourself in a real sense. Whatever practice you are doing is just for the principle that you identify yourself in a real sense. This is only a process: Vipassana is a process, meditation is also a process. But meditation is a strong process through which you can identify yourself as early as possible.

**Q2:** But in Vipassana meditation there is no mantra...

**Maharaj:** You (go ahead and) do Vipassana meditation, but you are posing yourself in body-form and then doing some Vipassana meditation, so it is meaningless. "I am somebody else, I'm doing Vipassana meditation", it is egoistic meditation. You are to forget your body-identity. "I am doing some sadhana, I am doing some meditation" – that 'I' is supposed to be dissolved, for which meditation is there. Through meditation you are inviting the attention of the Invisible Meditator within you that you are Ultimate Truth, you are Final Truth. Non-stop hammering yourself. At the advanced stage, meditation is no longer required. After having Conviction, no meditation is required. Meditation is only a process for the time being, till you've got Conviction, Spontaneous Conviction.

Yes?

**Q5:** In 'I Am That', Nisargadatta says: "A quiet mind is all you need. When the mind is quiet, all else happens as it should." Does it matter, therefore, how one quiets one's mind?

**Maharaj:** It happens, but after knowing your Selfless Self the mind will not remain. The existence of mind appeared upon your Presence. The existence of mind, ego, intellect appeared upon your Presence. Presence does not have any mind, ego, intellect. And therefore, try to identify yourself in a real sense. These are the words, through words I am conveying. After having Conviction, mind, ego, intellect never remains. Where was the mind prior to beingness and after leaving the body? Mind does not have it's own identity. You have given birth to the mind, ego, intellect. Without your Presence, how can you identify ego, intellect, mind? It was not there prior to beingness, and not after leaving the body also. And therefore I am insisting on meditation. Through meditation you can control your mind, mind will be controlled spontaneously. Mind means flow of thoughts, continuous thoughts are there, which you define as 'the mind'. Thoughts are entering the mind, they go to the intellect and make a decision, and through ego you are implementing that decision. It's a process, functioning. You are separate from that.

So all questions will be solved within you. You do not need to go anywhere or to any Master also, I'll tell you. Because the Masterly essence is within you. My Master said: "I'm not making you a disciple, I'm making you a Master". Nisargadatta Maharaj says that "I'm not making you a disciple, I'm making you a Master". You're already Master, but you forgot your identity.

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You know the story of the lion? Famous story, spiritual story. One lion got brought up with the goats and sheep and started considering: "I am a goat or sheep" and was afraid of the dogs and foxes, etc., etc. It's a famous story, you know? So far we have association with this body, even though body is not our identity, and therefore we are considering ourselves in body-form. You are formless. There's no shape, no form, it's fact. And to absorb this fact, you are to undergo the meditation, again I am repeating the same thing. You may read books, you may listen to the various Masters, but not to neglect your Inner Master.

Any questions for anybody else? Yes?

**Q6:** I'm confused about when the best time to activate the Inner Master and do the self-enquiry. Should that...

**Maharaj:** See, I said that 'inner Master' and 'outer Master' are concepts. There's no difference between the internal Master and the external Master. Just for understanding we are saying 'internal Master', 'external Master', there's no difference between any 'internal Master' and 'external Master'. It's just for understanding. Master is Master, there's no inner and no outer, no external.

**Q6:** Thank you.

**Maharaj:** Yes?

**Q7:** Who is eligible to have the Naam Mantra?

**Maharaj:** Everybody!

**Q7:** (inaudible)..requirement for that?

**Maharaj:** Yes, yes, I told John. If you are willing to have the Naam Mantra, spare some time for Naam Mantra. But it should be sincere. I'm not accepting anything from you, but you should be sincere to accept it, your involvement is most important. Because what happens, is that things we get free of charge have no value. I'm not expecting anything from you except your involvement, which is most important, not anything else. To give the Naam Mantra is not difficult for me. But there should not be some ill-faith or something. Be serious about the Naam Mantra.

**Q7:** How to practice it?

**Maharaj:** (Inaudible), (I'll guide you). You are to recite the Mantra according to the breathing. At

the initial stage we are giving some discipline, just like when you are learning some language, how to write 'a-b-c-d' and all these things.

**Q7:** Because sometimes it feels we are torturing ourself.

**Maharaj:** It's not necessary to torture yourself. It's a very simple thing. No torturing, no special exercise. Why to torture the body? It's a simple thing, it's your knowledge, not the knowledge of 'Brahman', 'Atman', 'Paramatman'. The Invisible Listener within you is Ultimate Truth, it is called Ultimate Truth. But you are neglecting it, you are underestimating yourself. You say "God is great", "Oh God bless me", okay, it's not bad. But if your Presence is not there, how can you identify God?

To say 'God' your Presence is required. If there's no Presence in the body, who will talk about the God? Who will talk about this world? At the initial stage I'm insisting on meditation because we forgot our identity. You might have read so many books, you might have listened to so many Masters. But you're not reading, not listening as if it's the listener's story, the reader's story, "It's my story". If somebody writes your biography, you say "It's my biography".

Yes?

**Q8:** You can also recite with an 'Om Nama Sivaya' or (other) Mantra also?

**Maharaj:** You can recite one Mantra, any one Mantra. Not to take one Mantra from one Master, go to another Master for some other Mantra. Have some loyalty or faith with your Mantra, any Mantra will do. Not to (*inaudible*) wavering mind: "Today one Master gives this Mantra then that Master gives a different Mantra".

**Q8:** No, in the morning you have a habit of (*inaudible*), ten minutes...

**Maharaj:** Okay, no problem. With full faith, full involvement. Any Mantra will do: 'Aham Brahmasmi' is okay, 'Sivoham', any Mantra. But be faithful, with full trust.

**Q9:** I'm kind of confused. When you say something comes...nothing comes from something, and then something becomes nothing?

**Maharaj:** I said that 'everything came out of nothing, and everything dissolves back into nothing'. Everything came out of nothing and everything dissolves within nothing.

**Q9:** But how can something become nothing? And nothing become something, I mean...

**Maharaj:** We are playing with the words. Try to identify yourself so this question will not arise in your mind. These are the words, I repeat, this is language through which you are conveying

yourself. We have created language: 'something', 'nothing', 'everything', these are words. The basic principle behind that is that you have to try to identify yourself, try to identify the Invisible Listener within you. Instead of analyzing so many words, spiritual words, try to identify: who is the analyzer? Who wants this knowledge? What is the purpose of this knowledge? To what extent is this knowledge helpful? Suppose somebody has lots of knowledge. Will that knowledge help at the time of leaving the body? Lots of knowledge, so many books you are reading, fifty years of sadhana, seventy years of sadhana, or something. Just question yourself: "After reading so many books, after having approached so many Masters, after having a lot of knowledge, will this knowledge help me at the time of leaving the body?" You should be fearless. That fearless life should be there. That moment should be a happy moment: "I am not dying, no death is there. I am unborn."

You'll get spontaneous courage out of spirituality to approach any problem. Thoughts are coming and going, negative thoughts are coming and going, depressions are there. But after having Conviction you'll neglect all these depressive thoughts. It is momentary, just like clouds, black clouds coming and going. You are there and there only.

Yes? Anybody having any questions? I think tomorrow will be another session.

**September 17, 2016**

**OneCircle Silver Spring, USA**

**Part One**

**Maharaj:** How is everybody? Okay?

Yesterday we were talking about the principle of spirituality, the purpose of spirituality. And you know that spirituality is just to identify oneself in a real sense. What is the reason behind identifying oneself in a real sense? We are identifying ourselves as the food-body and that is not Reality. This is not our Reality (*Maharaj indicates his body*).

There is some glimpses of 'I'. This is called Brahman, Atman, Paramatman, God, Master. Why is this required? Because we are wrapped in illusory concepts: 'I am somebody else'. And because of that there is no peace, no happiness, always tension is there, fear is there. So unless we identify ourselves in a real sense we are not able to identify Reality. And as I told you, literally we are knowing that 'I am Brahman' or 'I am not the body'. Even if you think intellectually, it is fact: the body is not our identity at all. It's open fact. Who is acting in this body, who is talking, who is listening? The Invisible Listener within you is called Brahman, Atman, Paramatman, God, Master, Ultimate Truth. And for which there is no birth, no death, nothing is there. You are unborn, realize that you're unborn, it's fact. But we must have practical knowledge. Practical knowledge means: literally we are knowing 'I am Brahman, Atman, Paramatman, God, Master, I am not the body, the food-body' but that Reality is supposed to be absorbed totally. Directly or indirectly we depend upon this food-body. We have a lot attachment to the food-body.

I never said neglect your food-body. This is the media through which you can identify yourself. There are so many concepts from childhood till today: 'I am born', 'I am a man or woman', so many concepts are there, social concepts, religious concepts. And within this circle we are living our life.

After perfectly identifying, there will be dramatic changes within you, called signs of Realization. Spiritual science says there are six symptoms of Realization. There is the question: 'How can I identify whether I'm Realized or not? What is the sign of Realization, what is the sign of

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Enlightenment?' After having Conviction, after absorbing the knowledge of Reality, some changes are taking place. 'Shama' means to forgive and forget. Suppose petty matters are giving irritation. After having the Conviction you'll be calm and quiet, just like Gautama Buddha or Jesus Christ, you know them? There's no irritation. 'Shama' means forgive and forget. If anything happens against your mind, you're not getting irritated, no anger is there. And 'Dama' means tolerance or patience. Tolerance comes spontaneously within you. Where petty matters would irritate us, there may be some violence inside, patience will appear. You will feel it. If any incidents happen against your mind, you're not getting irritation. There's tolerance, patience, 'Shama', 'Dama'. 'Titiksha' means just to know the Reality, anxious to know the Reality: who am I? And then 'Uparati' means there is no attraction of the world. There are so many attractions to the world: publicity, money, sex, there are so many attractions to the world. No greediness, no attraction to the world. You're living in the world, but there's complete calm and quiet. And then 'Bhakti' means devotion, total devotion. After knowing the Reality there is total devotion. And 'Shraddha' means full trust and faith. These are the six symptoms given in spiritual science. You can measure yourself. And after having the Spontaneous Conviction about the Reality, these changes are taking place. What you are prior to beingness, how you will be after leaving the body, at that time there was no anger, nothing is there. And these symptoms will appear spontaneously within you. You'll be calm and quiet.

I'm giving a story, an example of Gautama Buddha you may be knowing, just for understanding. The story is that a lady took on the challenge: 'I will make him irritated', and she abused him in very bad language. He was very calm and quiet. And the lady became irritated and said "Why are you not getting angry, not getting irritated?" So he said "Oh mother, you've offered me something and I've not accepted it. With whom it remains?"

The same thing in Maharashtra: there was a Saint, Saint Eknath. He was a calm and quiet Saint. So one person took on the challenge that "I will make him irritated". (Saint Eknath) had a route to go to take a bath in some river. (The person) spit on him forty times, and (Saint Eknath) took a bath forty times. And they (the person) bowed down to him: "Oh, I am sorry". Then (Saint Eknath) took him to his home and asked him to take lunch and dinner with him.

What am I trying to convey by this? How you are living, under the force of violence, that violence disappears spontaneously. It can happen. There'll be always silence, no violence. And you'll feel it, after having Conviction, you'll feel it. That's the principle of spirituality. Only listening, only talking and approaching so many Masters will not help you. Some changes are required. Then you'll get realistic silence, peacefulness, no tension will be there – why tension is there? We're having some expectations, and if something happens against your expectations you're getting irritated. Everybody has so many expectations, from anybody, from family, from friends, from society, so many expectations are there, it's the nature of the mind.

All expectations, needs, came along with the body only. Because body-knowledge is not

tolerable, it's a food-body. So far you're supplying food, water, the body survives. It is an open fact, this (body) is not going to remain constant. Spirit, Presence, likes to continue the life, it's its nature. Even an ant: if you pour some water, he's running here and there for survival. It's the nature of the Spirit or Presence. Your Presence knows itself through the body only. And for which, again I am repeating, the only source is meditation. Only through meditation can you identify yourself, have Conviction. Knowledge will be absorbed totally. And therefore I am repeating: dry knowledge, dry discussion on spirituality, if I talk hours together, years together with you, it is meaningless. It is your identity, not the identity of Brahman, Atman, Paramatman, God, Master.

Anybody having any question? Yes?

**Q:** In your book you said that meditation is like a spiritual broom? It's a nice image.

**Maharaj:** Yes, correct, correct. It's the anti-virus software. Because the files are very corrupt, so many concepts are there. Though we know our identity, though we know the Reality, some concepts are there. And because some weakness is there, they're flowing, exploiting.

See, basically, what do we want after spiritual knowledge, what is the principle? You want peacefulness, but no peacefulness is there. Always negative thoughts are coming, inside violence is there. We say "Oh, I'm okay, okay", but something is there inside, burning inside. That burning should be stopped.

For a long time we've been posing as a man or woman or something in body-form. We've totally accepted 'I am the body', but you're not the body at all, you were not the body, you're not going to remain the body. How are you prior to beingness? Just question yourself: "How am I prior to beingness". How are you after leaving the body? We've got a lot of knowledge, but what is the use of that knowledge, spiritual knowledge? Who wants spiritual knowledge? What do you mean by spiritual knowledge? Just to identify.

Knowledge is meaningless. There's no knowledge prior to beingness, there's no use of knowledge after leaving the body. Knowledge means just to identify oneself in a real sense. We're identifying oneself in body-form and that is illusion. And again I am repeating, that without meditation it's not possible. At the advanced stage meditation is also illusion, but it's necessary (in the beginning). To remove one illusion you have to take the help of another illusion. You know a thorn? To remove one thorn we're taking the help of another thorn, then throwing away both thorns.

Anybody having any questions? Yes?

**Q2:** So, you do the bhajans, you do the meditation, you do the practice, and eventually it occurs

that you know who you are. You know you're not the body and you know the world isn't even existing. And then you don't care, is that right? You don't even care what happens? So if the body hurts, or if the body has great pleasures, or the body's angry, the mind's angry, it has nothing to do with who I am. And that's the end, that's the finality.

**Maharaj:** Because we're not identifying ourselves, therefore all these actions/reactions are there. The moment you identify yourself nothing will be there. Body is not getting angry. If there's no Presence, is a dead body going to get angry? Prior to beingness did you know about anger or anything? Prior to beingness did you know if anything like anger was there? After leaving the body is any anger there?

**Q2:** Is it like, for me sometimes, quite often, if there's the anger in the mind it has nothing to do with me, because I'm the ocean, not the individual. And so I see things I take the touch of, like....

**Maharaj:** Thoughts are flowing inside and you're taking the help of the ego, the flowing of the thoughts. You're witnessing the thoughts, good thoughts, bad thoughts. Who is the Witnesser?

**Q2:** Be the witnesser of the best and the worst.

**Maharaj:** Your Spontaneous Presence is the Witnesser, Invisible Witnesser. Your Spontaneous Invisible Presence is the Witnesser witnessing all these things. All this appears upon your Presence. Presence does not have any anger.

**Q2:** I guess what I'm trying to say is: pain and anger – they don't seem to be of any concern.

**Maharaj:** Of course. There's no concern with your Selfless Self. You're totally different. This came along with the body only. Prior to body-knowledge nothing was there. We were not knowing what is anger, what is anxiety, nothing was known to us. Who wants peacefulness? Who wants happiness? Who wants a fearless life? Does the body want a fearless life?

**Q2:** The 'I am' wants, Keith wants peacefulness...

**Maharaj:** That 'I am' concept appeared upon your Presence. If your Presence is not there who will have anything to say about 'I am'. To say 'I am' that Invisible Presence, Power, Energy, is required. If there's no Presence inside, a dead body can't say 'I am'.

**Q2:** Correct, yeah.

**Maharaj:** Correct. To see this world, if the seer is not there, what is the use of the seen? The entire seen is reflected out of your Presence. The entire seen is reflected out of your Presence, Spontaneous Presence. To say something your Presence is required. I've given the name

'Presence'. To identify something you have to give some name – 'Brahman', 'Atman', Paramatman', 'God', 'Master' – these are the names given to the Supernatural Power within you. I'm inviting the attention of the Invisible Listener within you that is called Brahman, Atman, Paramatman, God, Master, that it is not separate from you. Not to underestimate you. You have great power, you've got tremendous power. But all the time we are measuring ourself in body-form and that is illusion. It's not your fault. Because of long association with the body we've got so much attraction, we've become one with the body. Whatever happens we accept it: "I'm somebody else".

You are Ultimate Truth, it's fact. You are unborn. Birth and death are connected with the body-knowledge only, not to you. But we're not accepting the facts. And therefore some involvement is required. Not to torture your body. Why torture the body for knowing your Self? The thing which is already within you, why to torture it? Give some time, some involvement is required: "Yes, I want to know myself! Who am I?", you'll get courage. "If I am not the body, who am I?", ask the question. That question is supposed to be solved within you only.

Yes?

**Q2:** Excuse me for the way I'm talking. When you feel pain, you yourself, and in great pleasures, and in confusion, you probably...it's of little consequence, is that correct? Or, how would you say it? When there's pain in the body for you, or pleasures, or temptations, or...

**Maharaj:** There's no difference between you and I. We are not individuals, bodies are different, Presence is one. You're measuring yourself in body-form. I'm not measuring myself in body-form, so there's no difference between you and me. These are the words: 'you', 'I', 'he', 'she', these are the words.

**Q2:** Yeah. I've seen it where you can meditate beyond pain.

**Maharaj:** And therefore meditation is required because all illusory concepts will dissolve. All illusory concepts are supposed to be dissolved, that's the most important thing. Only dry talking, dry discussion will not help you. Even if you go to thousands of Masters, it will not help you. You approach your own Master, give importance to your own Master. We're trying to find so many Masters, and you're neglecting your own Master.

Everything is within you, it's fact. God, Brahman, Atman are not separate from you, I'm repeatedly telling you. And to dissolve all illusory concepts you are to undergo meditation. It's the only source, there's no other source. If you see thousands of Masters, if you go anywhere, if you torture your body, nothing will happen. These are temporary pain-killers. You've got to solve your problem within yourself only. There's no problem. And for which, again I am repeating: the only source is meditation. Through meditation you're inviting the attention of the

Invisible Meditator within you that you are Ultimate Truth, you're hammering all the time. You know! Suppose a criminal is there at the police station – “You are a criminal! This is evidence against you! You are a criminal.” Same thing happens: “You are Brahman, I know you are Brahman!”, and all concepts will disappear. It's not difficult, it's not difficult. You've are to devote some time, have strong faith within you. Because all the time we are dependent upon somebody else. “God will help me”, or “Some Master will help me”. You have to please your own Master within you!

So have some courage! Spirituality is giving you the courage to identify yourself. We're having a lack of courage. Everybody wants some artificial limbs. You can stand on your own feet! Nothing is wrong with you. You can fly on your own, without wings.

Okay, in the beginning it's okay. Like a child who depends upon its parents and all things, but now you're grown up.

Anybody having any questions? Yes?

**Q3:** In your book you said “Be yourself and everything is okay”. How do you be yourself?

**Maharaj:** Yes, it's fact! Because you've accepted body-knowledge. Yourself means Selfless Self, through which you are talking just now, you are identifying some concepts. Self is not separate from you. Name is given: 'yourself', 'myself', 'yourself', these are names given. It is Selfless Self. These are only words. There are so many Masters saying things in different ways. Instead of analyzing the words of all the Masters, what did they want to convey, that is most important. What did they want to convey? After reading so many books, what message were they giving? They're giving the message: except your Selfless Self there is no God, no Brahman, no Atman, no Paramatman, no Master. That's the gist of spirituality. Remember this: except your Selfless Self there is no God, no Brahman, no Atman, no Paramatman, no Master! It is a fact! Be bold, have some courage to accept the Reality! And you'll find a dramatic change will take place, just like I told you all the six symptoms will appear within you. When you are getting some irritation, some violence, there will be complete silence, complete silence, peacefulness. You'll have some tolerance also. No attraction of the world – why (be attracted to the world)? This can happen. The only thing you have to do is devote some time for *you*, not for any Brahman, Atman, Paramatman, God, or Master. You spend some time, you're not required to pay a single penny for that. This is free of charge, knowledge is free of charge. But things which you are getting free of charge have no value. If someone is charging five thousand dollars or something you say “Oh, he's a great Master”.

One person came to me who had a Hatha Yogi Master. His Master charged him five lakh rupees in foreign currency – why? He cut his ear and something, something. Why is this required? Some different clothes are there, some garlands are there, so many things are there. They are

decorating the body. Why are they decorating the body? When you came across this world, did you come with a decorated body? I'm not criticizing, this happens. Because we depend upon somebody else. We're not trying to know ourself: "Who am I?", the main question. That question will be solved within you only, because you are the source of this identity. Therefore I define it as 'Unidentified', 'Invisible', 'Anonymous' Identity. There's no name, you can't guess. Say I'm talking about something, that Invisible Listener is listening, some flow of thoughts are there. You're witnessing that thought – who is that? And therefore I told you: be with you. Because your Presence is Ultimate Truth.

Don't accept illusory thoughts. Thoughts are flowing, why to struggle with the thoughts? We are struggling with the thoughts: "Why this, why this?" Okay, it's the nature of the body.

**Q3:** But that's difficult...

**Maharaj:** Why difficult? You can identify thoughts. The things which we do not accept, forget it. If dishes are given to you, so many things are there, you say "I don't want this, I don't want this, I want this food only", correct? Not to flow along with the thoughts. This can happen through meditation. Give some time for you. Only reading books, listening from anybody else, no. Listen to your own voice, inner voice. This will happen if we're calm and quiet.

Who is witnessing the thoughts inside?

**Q3:** But how do you know the inner voice that you sit there and hear, the inner voice, how do you know it's not from your body though?

**Maharaj:** The body is only the media. You're witnessing thoughts, you know? You're witnessing the dream, you're watching the dream, you know? Who is watching the dream? You are asleep, the body can't watch. Who has created the dream world? Have you decided "today I'll see this dream, tomorrow I'll see that dream"? You see the sky, the oceans, so many things, you see the Gods, so many things. Who has created the dream world? Similarly, the Presence clicked with the body and you see the dream-world. The body is not creating any dream. The combination of Presence and the body, just like the combination of the matchbox and the stick: they click each other and you see the fire. Fire is everywhere, just like the five elements are everywhere. American water is not separate from the Indian water, hm? The sky is different from American sky and Indian sky? Because there are different bodies we say 'this one', 'this one'. Presence is one.

After having this Conviction, all concepts will dissolve. There are so many concepts engraved upon us: 'there's a God', 'you're going to die', 'last birth', 'future birth', 'hell', 'heaven', what are these things? Who knows 'hell' and 'heaven'? We don't about this present birth, why are we talking about an earlier birth? We're talking about 'sin', 'virtue' and all these things.

**September 17, 2016**

**OneCircle Silver Spring, USA**

**Part Two**

We are blindly signing: “Yes sir, Yes sir” – why? You're not guilty at all, why build a guilty conscience? There's no deed, there's no doer. I'm placing facts before you, and again I'm repeating: the only source is meditation, through which you can identify yourself in a real sense. You will get spiritual courage to embrace the Reality. Because of a lack of courage, therefore we are afraid of everything.

You can ask any question. If you've got any doubts, ask about the doubts. Anybody have any doubts, any questions? Yes?

**Q4:** In the book (Selfless Self), Maharaj, you say “Be how you were prior to beingness”. In the practical world, how do you do that?

**Maharaj:** Just think intellectually: how were you prior to beingness, and after leaving the body? Is this body Reality? This body is Reality? After some time we have to leave this body, so what is the use of knowledge? Knowledge means just to identify oneself in a real sense. We're measuring ourselves all the time in body-form. You're formless, you're shapeless, it's fact. The moment the Presence clicked with the body you say 'I'. So many illusory concepts are wrapped up on us. We've accepted these concepts blindly. And for which, again I'm repeating, only the meditation.

Through meditation everything will be clear within you. When I say meditation is the anti-virus software, it means all the viruses will be cleared. And again I'm repeating: nothing is impossible. You need not depend upon anybody else, even me also. Therefore Nisargadatta Maharaj says: “I'm not making you a disciple, I'm making you a Master”, because that Masterly essence is within you. Master is not separate from you. Some confusion is there because of the body-based knowledge. This is a food-body. For which strong devotion is required in the beginning: “I can do it! I know the Reality. I am the Source of this world, the entire world is projected out of me.” This is not an egoistic thought, it's a fact. If there's no Presence who will talk about the

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world, who will talk about the God? And with this all illusory concepts will be dissolved and the six symptoms will appear within you. 'Shama', 'Dama', means: complete silence, peacefulness, whatever happens, whatever you do, "It's okay". Since you are holding the body some things will happen against you also. There will be unpleasant atmospheres, just like clouds are coming, coming and going. You are there and there only.

Yes?

**Q3:** Sometimes in the meditation, I have this fear. I don't know what fear it is, but I have some kind of fear. Why is that?

**Maharaj:** Because of the pressure of concepts, illusory concepts. Directly or indirectly we've accepted the body as our identity. Directly or indirectly we've accepted body as our identity, therefore fear is there. Where was that fear prior to beingness? After leaving the body, any fear is there? Is a dead body having any fear? No fear is there.

See, the Spirit would like to survive for a longer time because of the body only. Spirit does not know 'I am Presence', and Presence does not know 'I am Spirit' or 'Presence', just like sky does not know 'I am sky'.

Yes?

**Q:** Dear Maharaj, first of all I'd like to show my respect for you, I was coming here a little bit late, so apologies. But I want to say that I no longer have any more questions. I want to thank you for helping me develop the Conviction with the identification with Presence.

**Maharaj:** So, nothing is impossible, I repeat: nothing is impossible for you. Just a lack of courage is there: "how can it happen?" Siddharameshwar Maharaj says: "You come step forward, and I'll lift you another step. Put your step ahead, and I'll lift you another step." It means: be forward, come. Okay, what has happened, forget it. Now you know the Reality, why not to accept the Reality? Reality is not separate from you.

**Q:** Sri Ramakant, there's a seeing that's very peaceful and there's a seeing where things lose their substance, but it's so peaceful, so peaceful. But sometimes underlying that there's a fear of losing the attachments, the emotional attachments that we have, when people around you are saying "you don't care about me if you're not worried about me", you know? You know, the way love is being taught, and somehow there's a little part there that's afraid of losing that attachment. But like you said, Selfless Self feels peace, and it's seeing is peace. Does it take time to move out of that fear where you lose that old way of seeing things?

**Maharaj:** What happens is that concepts are taking possession of your body. When there's no

alertness, no awareness, then concepts are taking possession of your body and fear will be there. And therefore meditation and reciting the Mantra, etc., etc., and meditation are required, because all the time you are reminding yourself: 'I am Brahman'. So no fear will be there.

**September 18, 2016**

**OneCircle Silver Spring, USA**

**Closing Talk**

**Maharaj:** So for two days we've discussed some things about spirituality, and you've got the basic knowledge. I don't want to repeat the same thing again and again. Just, you have to absorb the knowledge, try to know Reality. You know better what to do and what not to do. Just to identify oneself. It is easy to discuss about Spirituality. It's a little bit difficult, but not impossible (to absorb).

See, in this human body, what do we want to understand? We're having so many concepts, illusory concepts. And since childhood till today we've embraced all the concepts and are living within the circle of the concepts. You are to cross the circle of all the concepts. The mind is there, the ego is there, the intellect is also there, they are the functioning parts, they're not bad. But we are giving so much importance to the mind, ego, intellect. So, not to become a victim of the flow of thoughts. Thoughts are flowing, it's their nature. And therefore, just to identify yourself. It's an open fact that you're not the body at all, the body is not your identity at all. Though we are knowing all these things, again and again we are repeating the same thing. We're trying to extract happiness from this body-knowledge, and unless body-knowledge dissolves you're not able to identify yourself in a real sense, it's a fact.

You are not required to go anywhere, don't expect anybody's blessings. You are Ultimate Truth, you are Final Truth, except your Self, nothing is there. Brahman, Atman, Paramatman, God, Master is the name given to the Ultimate Truth which is already within you. The Invisible Listener within you is Master, Ultimate Truth. And just to identify yourself in a real sense, you are to undergo the discipline of meditation, in the beginning only. It's the only source. You go anywhere in the world, if you approach so many Masters, if you read so many books, nothing. It will give temporary relief, pain-killers, temporary intoxication.

So what do we want exactly? If we're not knowing what we want, we're roaming here and there. We're giving trouble to the body, torture to the body. And therefore, today's concluding lecture is that: try to identify the Invisible Listener within you which is Ultimate Truth. The

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master-key is meditation. As I've told you, it is the anti-virus software. All illusory concepts are supposed to be dissolved totally. Until you've got the Conviction that 'I am not the body, I was not the body, I'm not going to remain the body', that Reality will not be clear.

So today, if you want to ask any questions, you can ask questions, not to hesitate. Okay, does anybody have any questions?

Yes, yes.

**Q:** I've been taught that the Vedic understanding of the evolution of consciousness...first we have to understand who we are, the unbounded Awareness, and then the perception over time refines to perceive finer and finer levels of creation until one perceives the Infinite. In all of creation (*inaudible*) sees that, is no different than that which I am. Is this a sequence that happens over time, or can it happen all at once?

**Maharaj:** Nothing is happening. This is the Spontaneous Projection of your Ultimate Truth. Nothing has happened, and nothing's going to happen. You are not the doer, there's no deed at all. So, not to measure yourself in body-form. So far we are measuring ourselves in body-form, and that is illusion. So many questions are raised, appear upon your Presence. Try to identify that Invisible Presence within you. You are not the body, there's no shape, there's no nothing...You're formless, you're unborn! How were you prior to beingness? After leaving the body, any question remains? No. What is the value of this knowledge? Knowledge means just to identify oneself in a real sense. We're identifying ourselves in body-form and that is illusion, it's a simple thing.

There are so many books on spirituality, and so many Masters also. We're not here to analyze the words of the Masters, the spiritual words. What was the message they gave, that is most important, the conclusion of all spiritual knowledge. This one sentence: except your Selfless Self there is no God, no Brahman, no Atman, no Paramatman, no Master. This is the one message given in all spirituality.

To have Conviction, to absorb this knowledge, you have to undergo the basics of meditation. There isn't any other source. Question, counter-question, analyzation, it's okay.

Yes?

**Q2:** Is there any specific way to do meditation?

**Maharaj:** Meditation just means concentration and involvement. Not sitting like this: 'Ram, Ram, Ram, Ram...', not like this. Try to identify who is acting within this body. Just sit, calm and quiet, to see what's happening. Who is witnessing the thoughts? Who is watching the dream?

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Who is that? It's not the body at all. It's called Brahman, Atman, Paramatman, God, the name given to the Supernatural Power.

**Q2:** So, meditating...

**Maharaj:** Meditation means just to identify yourself. Invite the attention of the Invisible Meditator within you that you are Brahman! Except your Self, nothing is there.

Whatever knowledge we're having is body-based knowledge. This is a food-body, it's not going to remain constant. There are stages: you're a child, then grown up as young man, then you become an old man, and some or other day, willingly or unwillingly you have to leave the body! What remains? After leaving the body, what remains? Nothing. So everything came out of nothing and dissolves back into nothing. What remains? How were you prior to beingness? "I don't know". After leaving the body? "I don't know". 'I don't know' means that in a negative thought, a positive concept, a positive Reality is there. "I'm not in any form, I'm formless, I'm shapeless. My Presence is there, just like sky or space: everywhere".

**Q2:** And the same question about the bhajans...

**Maharaj:** Yes, yes, prayers, bhajans, which are required, because this is the weak point (sensitive point) of the Spirit, of spirituality. It creates an atmosphere. We're playing with the various instruments, it's creating an atmosphere. It's 'sattva guna', three gunas are there: 'sattva guna', 'raja guna', 'tamo guna', you know? Spiritual science says this.

**Q2:** Is it a specific kind of bhajan, or any general bhajan?

**Maharaj:** Any bhajan through which you are getting happiness, peacefulness, not a specific bhajan.. In our lineage we have bhajans. The purpose behind that: you should be one with your Selfless Self. There will be spontaneous peacefulness, not artificial peacefulness, not a material cause of peacefulness. Peacefulness is there, happiness is there, a tension-free life is there. And therefore I am insisting not to measure yourself in body-form, not to underestimate your Selfless Self. That grand secret is within you. We're ignoring ourselves. We've got so many expectations, so many concepts. We like to live within the circle of concepts – you have to break the circle.

And this courage you'll get out of meditation only. And I've repeatedly told you, meditation is not only sitting like this (*Maharaj pretends to meditate*), it is involvement. This body is called 'man', this body is called 'woman', and we accepted it, we're acting as a woman or a man. You're watching the dream as a woman or man, we're totally absorbed. Your parents told you this body is called 'man' or 'woman' and we totally accepted it. Master says you are not woman, you are not man, you are Brahman! But we don't accept it. You are the Supernatural Power.

You've got tremendous power, hidden power, which you're ignoring all the way. Then you will be fearless, no tension will be there.

What is the purpose behind spirituality? To live a tension-free life, peaceful life, happy life, fearless life. Everybody is having fear of the death: "What will happen?" After knowing the Reality: "I'm not going to die, there's no birth and death to me. It's connected to the body only, and I'm not the body at all and I'm not going to remain the body at all!" It's fact.

So far Presence is there, your body is there. The moment the Presence disappears, what is the value of the body? But we're ignoring this fact. I'm not restricting your activities, you do your duties. If you have a family, take care of your family, take care of your health also. Not to neglect your health. The body is the base, just to identify your Selfless Self. But we've got a lot of attraction to the world. Publicity, money, and sex, through which you want to extract happiness. It's a temporary relief that came along with the body. Where were these prior to beingness? Nothing.

Through all angles you have identify yourself, and you'll get Spontaneous Conviction. As I told you yesterday: "how to know whether I'm realized or not?" After having Conviction there will be dramatic changes within you. Spiritual science says there are six measures, again I am repeating. 'Whether I'm realized or not', how to measure it. Certain dramatic changes, miraculous changes will appear within you. 'Shama' means a forgive and forget nature. From small things you were getting irritation, that irritation will be stopped. You know Jesus Christ? At the time of nailing, he says, "Oh God, what these people are doing they do not know. Forgive them." Forgive and forget these things. And 'Dama' means tolerance and patience, no excitement. 'Titiksha' means just to know the Reality. 'Uparati' means no attraction to the world. Though you are living in the body, you are using your body, but there's no attraction to the world. No money, no nothing, no greediness, not becoming a victim of your mind, ego, intellect. It happens spontaneously. And 'bhakit' means devotion, total devotion: "Yes". Then 'Shaddah' means complete faith: 'Yes, so That I'. There won't be any struggle, no violence, complete silence is there.

So, every being wants a peaceful life, happy life, fearless life, tension-free life, it's a fact. You can have it, you'll get courage out of this spiritual knowledge.

Anybody having any questions regarding this? Be free, don't worry. Ask a question. Yes?

**Q3:** My mind keeps asking: Why am I here? To be of service or to (*inaudible*) hold my connection, or...Why, why am I here in the physical body if I already am Brahman?

**Maharaj:** To say 'my mind', you're different from the mind at all? To say 'my mind' you're different from mind. You're not mind at all. You're watching your mind, you identify your mind, you experience your mind, it is separate from you. You're supplying energy to your mind, you

can control your mind. It happens, it's the nature of the mind, the flow of thoughts. You're separate from the thoughts, you're thoughtless.

Yes, anybody else?

**Q4:** Maharaj, over the last couple of years my sadhana has progressed quite a bit.

**Maharaj:** Good.

**Q4:** More, actually just sitting in dhyan and, you know, see the seer, know the knower. Just being able to basically pivot the mind backwards, just sort of, you know, in that state of awareness. Maharaj's statement: "Patience and perseverance are the most important at that stage". So, you know, for the last couple of years, and now I can do it for about two hours a day.

**Maharaj:** Good...

**Q4:** What next?

**Maharaj:** No next is there. No next is there, nothing is there. Does sky have any nature of 'earlier'? Think about it. You're Presence is just like sky or space. Like the five elements, it's everywhere. Mind, ego, intellect, these concepts appeared upon your Presence. I'm inviting the attention of that Presence through which you are saying "My mind, my ego, my intellect", all relations, all requirements, needs – who wants all these things? Prior to beingness where is that mind? No ego, no intellect prior to beingness. How were you prior to beingness? You say "I don't know". 'I don't know' is the correct answer.

So in various ways, I'm placing before you some words in various ways. Try to identify the principle behind that. This is not dry spiritual knowledge, it is the Listener's Truth. The Listener is Ultimate, it's the last destination, the last terminal. You're not required to go any where or do any exercise, not to torture your body. Be simple, be normal, the Absolute is within you.

Not to make any deliberate effort. What you have been told, try to absorb, try to digest it. We're having so many questions, body-based questions. Directly or indirectly we're having the conviction: 'I am somebody else' – that 'somebody else' is supposed to dissolve. You're everybody, not somebody. Your Presence is everywhere, just like space or sky. You're not limited to the body. The body is an external cover. You can use your body, just like these clothes: we're cleaning clothes, we're taking care of the clothes.

It's open fact. Your sadhana is in the beginning stage only. No sadhana is required after having Conviction. Sadhana, meditation: it's okay in the beginning. Just like a small baby wants something artificial, an artificial cart to help him walk because he can't stand on his feet. If now

you are given some artificial (walker) you'll not need it, you'll say "I'm grown up". So likewise you have to convince, you have to have a dialogue within your Selfless Self. Your Inner Master is very strong. As a matter of fact, there's no 'Inner Master', but for understanding we say 'Inner Master', through which you are identifying the world, through which you see the world, through which you are watching the dreams and all, through which you are experiencing all the thoughts. That hidden secret will be open through meditation only.

This is a magic box (*Maharaj points to his body*), this is a magic box, so many things are inside. But all the time we're neglecting it. We're having some concept: "Oh, some God is there, He's administering all the world and all.", "With His grace I am living on this..." okay. Have some faith within your Selfless Self. Be calm and quiet. Just see what is there! Just glimpses of 'I', without any shape or form.

So in the beginning stage sadhana is required, meditation is required, until you've got Conviction, Spontaneous Conviction.

Anybody having any questions? Yes, yes.

**Q5:** Sri Ramakant, I want to thank you so much for the teaching. This is the first time that peacefulness has remained with me.

**Maharaj:** Good.

**Q5:** When I leave here it's still with me, when I fall asleep it's still with me, when I wake up it's still with me. There might be a temporary moment, of maybe three to four minutes of stress or tension, but stress and tension seem so foreign, the peacefulness is...

**Maharaj:** Good, very good.

**Q5:** And you've kept my intellect from using scripture as a prison. I'd be trying to find more and more, more and more, I need more and more, I need to get to a higher and higher state, after this what state next, and after this...you know, just continuous agony. And so, thanks for freeing me.

**Maharaj:** Good, very good.

Any questions for anyone else?

**Q6:** I have no questions, Maharaj, my mind is quiet, peaceful. No questions arise.

**Maharaj:** Good, very nice.

Yes?

**Q7:** The more I did the mantra and the meditation, the more I couldn't sleep, I got more and more awake.

**Maharaj:** Good! It's a good sign. Your Inner Master is awakening.

Yes?

**Q8:** Maharaj, will anyone carry on the lineage after you?

**Maharaj:** Not like that. Lineage is spontaneous lineage, there's no specific...we say 'lineage'. There's no individuality. No specific personality. This Master, that Master, that Master, that Master, it's okay. So far we are living in this body we are having that concept, it's also a concept.

Siddharameshwar Maharaj, the spiritual Grand-Master of mine says ' If you're realized, make others Realized. If you're peaceful, make others peaceful.' There are no hard and fast rules. If you're Realized, spread your carpet and start talking. But not to make a business out of spirituality. This is free knowledge.

I was told that one of the devotees said "We'll have some foundation in the name of Ramakant Maharaj" – I am against all that. I don't want any foundation in my name, I don't want to raise any fame in my name or in the name of spiritual knowledge.

We're not expecting any money from anybody else for personal use. We are both retired (*Maharaj and his wife*) persons getting sufficient pensions, and both my sons are very well off, so I'm not expecting anything from anybody else. It's free knowledge.

We're having an Ashram also. And those who are giving a spontaneous contribution, and only spontaneous contributions are accepted, otherwise not. There's no specific demand, not from the back door: "Oh, give some donation for my Ashram", no. It is the discipline of our lineage, it strictly says not to demand any penny from any person or any devotee, for personal use or any purpose. And not from the back door: "Oh, I'm running an Ashram, give me something", no. Then the question: "Then how are you maintaining the Ashram?" – from spontaneous contributions given by local devotees. There's no donation box in our Ashram. Why money is required? What is the use of that money? Okay, for maintenance you'll need it. But not in the name of spirituality.

So if you're Realized, make others Realized, but not to have any commercial views. There are no hard and fast rules, there are no restrictions, no bondage.

Yes? Yes, yes.

**Q9:** If one is no longer identified with the body, and knows what they are, will they no longer feel the pain and the fear about the world?

**Maharaj:** Therefore you are to undergo the meditation. Fear because we are developing body-concepts. What is the fear?

**Q9:** I mean, responsibility for acting in the world...

**Maharaj:** Okay. Yes, yes, of course. You'll get courage out of spirituality. After having Identification, you'll get the courage how to live your family life, your routine life. For which spirituality is there. Because directly or indirectly, our mind is pricking from the backside. The mind, ego, intellect is pricking from the backside. When you're getting very close, closer and closer to the Selfless Self, the mind and ego are pricking from the backside, trying to distract you from the Reality. You have to be alert. Particularly in meditation, some negative concepts are appearing, some negative atmosphere appears. Be firm with you, you know the Reality. It's the nature of the mind. Mind, ego, intellect appeared upon your Presence. Your Spontaneous Invisible Presence is supplying power to the mind, ego, intellect. Not to become a victim of the mind, ego, intellect, you can use them. You're no longer a slave of the mind, ego, intellect, you're Master of the mind, ego, intellect, you can control it. You know good thoughts and bad thoughts are appearing, it's their nature. Thoughts which are to be accepted, thoughts which are not to be accepted is up to you, you're Master of thoughts. Not to give cognisance to any egoistic thoughts or illusory thoughts. Thoughts are appearing, it's their nature. Good thoughts appearing, bad thoughts appearing. They are clouds, coming and going. You are there and there only.

Have the Conviction that the body is not your identity at all. Where were the depressions prior to beingness? After leaving the body, any depression is there? It's a fact, some day or other, willingly or unwillingly, we have to leave this body. It's a dead body. What is the value of this body? Because of your Spontaneous Presence you say 'I'. To say 'I' your Presence is required. Without Presence, what is the value of the body? – “take it away, take it away”. To see this world the seer is required.

So, you are the central point. You are the source of all this world. To say 'this world', to say 'God', the identification given by the Presence is required. If there's no Presence who will talk about the world, who will talk about all relations?

Yes?

**Q10:** When I go to the doctor, pretty soon I'm going to have an operation. And I'm going to get a pain shot. I'm not going to try to meditate...I will meditate too, and recognize that I'm not the one feeling the pain because I'm spaceless, timeless, not an object that can be touched, but I would like you to comment on that. I'll get the pain shot, the little issue. But I used to try to meditate and not use the pain shot. Now I say "Heck with it, what's the difference?" I'll just take the pain shot, if a headaches there I'll take the aspirin, what's the difference? It's just the way the Knowledge is happening so it's no big deal, but I would like to hear your comment on that.

**Maharaj:** See, these are physical problems. If there are physical problems you can take the help of the doctors. But I'll tell you that meditation gives a lot of courage to bear all these experiences, diseases, all these intolerable things. Previously there's an intolerance, unbearable things can be bearable after having the Conviction. This is the body-base: since we're holding the body headaches are bound to be there, depressions are bound to be there, take the help of the doctor. "Oh, I'm a spiritual man, how can I take the help of the doctor?" – not like that.

The body is the media to identify yourself, not to neglect your body. I'm requesting everybody: not to neglect your body, take the help of the doctor as and when it's required. This is a food-body, you have to supply food, water, and everything. But there should not be attachment: "I'm not the body, I was not the body, I'm not going to remain the body". It's an open fact, but we're not accepting it and therefore painfulness is there. Directly or indirectly we are giving some importance to the body. It's okay, you can use the body just like clothes. You are the holder of the body.

**October 03, 2016**

**Colombia, USA**

**Part One**

**Maharaj:** So you're doing meditation every day? Good.

Meditation is the base. Though it is not Ultimate Truth, it is the base, the foundation, which is required all the time until you've got the Conviction of Selfless Self.

So, only literal knowledge, oral knowledge, will not help you, because you are holding this human body. You are holding this human body, and the holder of the human body is called Brahman, Atman, Paramatman, God, Master. Because of long association with the body we have become one with the body. We started considering ourself in body-form, though we are formless, no shape is there. Your Spontaneous Invisible Presence is just like space or sky. But, that Conviction is not there. And to have this Conviction, one should undergo this meditation, it's the base.

What is the principle of meditation? It is not only sitting like this (*Maharaj pretends to meditate*). Through meditation you are inviting the attention of the Meditator, the Invisible Meditator within you. And all the time you are hammering yourself. Basically, body-knowledge is supposed to be dissolved at any cost.

You can hold the body, take care of your body, not to neglect your body. Have all your responsibilities, be practical not theoretical. Do your job, do your duties, whatever you're doing. But at the same time you should be untouched by the body-based knowledge.

What do you mean by untouched by the body-based knowledge? We're having some subtle ego. You know, as I've told you, that ego, mind, intellect are functioning organs, subtle organs which came along with the body. They were not there prior to beingness. Prior to beingness, nothing was there. No requirements, no needs, no need of happiness, peacefulness, nothing was there.

The body is not tolerable, body-knowledge is not tolerable. To make it tolerable we need some material causes like publicity, money, sex, and all. This is temporary relief. And to come out of these body-based concepts, meditation, the Mantra is most important. The Mantra is a concept, it's words, words we've found out with long experiments, sanskrit words. The meaning of the Mantra is: 'I am Brahman, Brahman I am'. So in the beginning stage it's required, it's necessary, absolutely necessary – until you've got Conviction, then it is absorbed spontaneously, it happens spontaneously.

I will tell you another aspect of this knowledge. In the process of your meditation, involvement, strong meditation, strong involvement, strong devotion, sometimes we come across with some miraculous experiences. They may be positive or negative miraculous experiences. And I'm giving you the example of Nisargadatta Maharaj – it will be more focused.

Nisargadatta Maharaj, at the early stage, was very rich – he had eight to ten shops. His finances were very good when, in 1933-something, he came across Siddharameshwar Maharaj. One of his friends took him to Siddharameshwar Maharaj. He said, at that time, that "I'm not believing in any body-based Sage or Saint, I'm not going to bow down to him." But he went there and listened to him, and there was a miraculous change in him. The base was (already) there. He was so much impressed, deeply impressed, and he bowed down to him spontaneously. Then he was having association with Siddharameshwar Maharaj for about three years, three and a half.

Why I'm quoting the experience of Nisargadatta Maharaj is so that it will give more focus to your devotional life.

So then, after about 1939, he left his family life and he went to have the experience of the spiritual world or spiritual experience. He faced so many problems, unbearable problems. He left his family life, he left everything. He had about ten shops, apartment tenants, a tobacco shop and all these things, but he wanted to have the experience of this spiritual knowledge. And he faced so many negative experiences: no money, nothing is there, wandering, wandering here and there.

Once he came across with such a barren land, and there was no water, nothing was there. He said it would be the last moment of his life. But in that barren land he saw long in the distance that one cottage was there. I'm talking about some devotional experience that appears when you're having involvement in spirituality. Though it is not knowledge, not Reality, but you're coming across such incidents, miraculous incidents. He had seen the cottage, and with great difficulty went to that cottage. One old man was there, and he gave him bread and all, water and everything. After taking some steps, he looked behind him and there was no cottage.

Nisargadatta Maharaj was rarely giving as examples his experiences, miraculous experiences. But I learned from him.

And then he wrote a poem: “My Master became a cottage for me, my Master became food for me, my Master became water for me.”

This happens in everybody’s case. Your Master can take any shape when you’re in difficulty. But you must have strong faith within yourself and with your Master. What happens is that negative and positive experiences during the process of this spiritual knowledge, spirituality, devotion – when you’re having strong devotion and strong involvement in your devotion, then you come across with such types of miraculous, positive or negative experiences.

Negative experiences means that you’re having some negative thoughts, depressive thoughts, some difficulty may be there just like Nisargadatta Maharaj. He faced so many problems in his life – so many problems, beyond imagination. But he did not lose his faith in his Master – his knowledge was very strong, exceptional, firm, total conviction.

There are some positive miraculous experiences also. He rarely said it, but: one time when he was sitting at his shop, he started giving water from his teapot, and some people in long queues were being cured by that water. But Siddharameshwar warned him: “What are you doing? This is not knowledge, not Reality. It’s distracting you from Reality.” So he stopped this.

So in my speech, what I’m telling you is: after having strong devotion you may come across with such negative or positive experiences. It is not knowledge, it is not Reality, it is not Ultimate Truth. But the point is that you might be distracted from the Reality. If you’ve got ego: “Yes, because of me somebody got a miraculous experience.” Suppose you visit some house and something miraculous happens: “Oh, my power is so much!” that ego may develop. So it is a precautionary measure in the process of your devotional spirituality.

So, during your devotion, if you come across such experiences, not to give so much importance. All experience, miraculous experience appears upon your Presence. That Presence, Invisible Presence, Anonymous Presence is Ultimate Truth. There is no value for any miracles. It is the nature of our human body, of the human being. If any miracles happen you bow down: “Oh, you’re a very great man”. Those miracles are within you. You’ve got tremendous power, but not to take ego. Suppose something happens, suppose you visited some places, and some miracles happen and people say: “Oh, because of you something miraculous happened”. Nisargadatta Maharaj was not taking any prestige, not taking any credit. He said: “If it happens, it is because of my Master. I’m not doing any miracles.” He never took ego.

So why I’m inviting your attention is because in your strong devotional life, spiritual life, it may happen. You may call them progressive steps. But not to stop there. Until you’ve got Spontaneous Conviction you’ve got to continuously involve yourself in devotion and spirituality. I’m giving alertness, cautiousness in the process of your devotional life, your spirituality. So,

ignore it, it's not Reality.

Basically, no knowledge is knowledge. What is knowledge? Knowledge means just to identify oneself in a real sense. We're identifying in body-form and that is illusion. And as you know, it is a very clear thing. Basically, nothing was there prior to beingness, and after leaving the body nothing will be there. What is the use of knowledge? Because you forgot your identity. And if you glance within you – forget about the world, sit quietly, glance within you – what is there? Bones? Blood? Hm? And Flesh. What is the value of this body? If there is no Presence for a moment, what is the value of this body?

We have a lot of planning, egoistic planning. So, I'm not asking you to neglect your body. Do your duties, do your job, but remain untouched with the body-based knowledge. Because it's fact, open fact: the body is not your identity, the body was not your identity, the body is not going to remain your identity. But you're not accepting this fact. And to accept this fact spontaneously, you have to undergo the meditation only. And during meditation, as I told you, you'll go through so many experiences, miraculous experiences, magical experiences. You may get some power also, it happens. But not to use or not to misuse that power – it happens, you've got miraculous power. But that is not Ultimate Truth.

With strong involvement will come some power, you'll feel it. And there may be chances of ego, subtle ego: "Oh yes, I've got power, I can do something." So that ego is supposed to be dissolved. These are a kind of progressive steps. So this is a precautionary measure I'm telling you, it happens, but it is not connected with any Reality.

Anybody having any questions? Be free, don't worry, this is friendly chatting. I'm not delivering some spiritual lectures, I'm not considering myself as a 'great spiritual master' like that. Bodies are different, same thing is there.

**Q:** Maharaj, I'm noticing that I have been doing, you know I've been doing different practices for many years, and different Mantras come up in different contexts. That has been my practice, if you will. So, would you advise me as to...

**Maharaj:** What you've been told, that Mantra, you recite that Mantra. See, it is told that this Mantra came from Dattatreya. It has got tremendous value, importance, power, energy with this Mantra. It creates some vibrations inside. When you are reciting the Mantra, you'll forget your body-identity. You'll become one with the Mantra. What is the meaning of the Mantra? : I am Brahman, Brahman I am. It is not something else, it is practical, it is your Reality. You forgot your Reality. You're reminding Reality, your Self.

So whatever Mantra is given, it may be any Mantra, forget it, some say "Aham Brahmasmi", "Sivoham", "Soham", these are the various words. But whatever Mantra you've got, be loyal

with that Mantra. Because through the Mantra you're inviting the attention of the Invisible Presence: "You're Brahman, Atman".

Suppose somebody lost his memory. They're showing something: "See this thing, see this thing." The purpose behind that is to gain the memories. Same thing here. Because of long association with the body you forgot your identity.

Why is this required? What is the principle, what is the use of this spiritual knowledge in your life? We're not happy, see. What do we want exactly? We want happiness, peacefulness, tension-free life, fearless life. Material sources are there, but it's not sufficient. We want money, publicity is there, sex is there, but no happiness. Because there is already inbuilt happiness within you.

It's open fact. This body is not going to remain constant. It is having stages: you're a child, you're a young man, then you're an old man, and some day, willingly or unwillingly, you are to leave the body. The body is not your identity at all. You're unborn, basically. No birth, no death. Birth and death are connected with the body-knowledge, and you're not the body at all. That Conviction is supposed to appear spontaneously, this is the purpose of this spirituality. After having Conviction, there's is no necessity of spirituality. So in the beginning stage you have to recite the Mantra, your involvement is required. Devote some time for yourself. There are no restrictions, no bondage, not to do for anything, not to spend a single penny for that. But you are to give some time for yourself. Out of twenty-four hours you are giving some time towards your regular responsibilities, but give some for you. Sit for some time, for one hour, half an hour. See what is there! Reality is within you, you are Reality, your Presence is Reality, your Invisible Listener is Reality. Why to go here and there? You don't need to go to any Master. You forgot your Inner Master. Your Inner Master is very strong. We're neglecting our Inner Master and we're visiting so many Masters. It's not necessary, not to go anywhere. I'm not telling you not to respect anybody, respect all the Masters. The Masters are the forms of Reality. But Reality is not having any form, any shape.

So until you've got Conviction, until you remain untouched with the world, untouched with the body-based knowledge, you have to undergo the discipline of meditation. And as I told you that during the meditation and involvement, you may come across with some miraculous experiences, but it is not Reality. They are progressive steps.

Spiritual knowledge says there are three types of miraculous experiences occurring, positive miraculous experiences: Darshan, Sparshan, and Sambhashan. 'Darshan' means: after having strong involvement in spirituality, you see your Gods and Goddesses and Masters etc., near about you. That sight you're getting, that transference of sight. 'Sparshan' means you'll get some touch of your Masters. Suppose you're in difficulties, you'll feel them placing their hand on your head. Sambhashan means that sometimes your Master, your God, is talking with you. You'll

have some experiences, it's fact, it happens. So it is a sign of strong devotion, but it is not Reality. Not to stop there. Some day it may happen that the ego will distract you from the Reality: "Oh, I've got miraculous power, I can do it!" or something. Nisargadatta once said: "Suppose you've got some miraculous power. You'll use it for one time, second time, but maybe the third time it doesn't happen, so you'll collapse."

So, these are progressive steps, not Ultimate Truth. So be cautious, be alert. And my Master says "I'm not making you a disciple, I'm making you a Master". Same thing I'm repeating to you: I'm not making you a disciple, I'm making you a Master. You are Master, you're already Master. I'm not telling you to please you, it is fact. Because you forgot your identity, the only thing I'm doing is reminding you of your identity, inviting all the time your attention: that Invisible Listener within you is Master of Masters. It's everywhere just like space or sky. Like the five elements, fire is everywhere, water is everywhere, sky is everywhere. You're the Projector of the five elements, but you don't know.

You've got a dream-experience, for example you've got a dream-experience. In a dream you see all the five elements, you see water, the sun, moon, everything. Not only that, you see yourself. And you're deep sleeping. But you're watching that dream, you're acting in that dream. Who has created that dream-world? Who is witnessing that dream-world? Who is experiencing that dream-world? Just think it. Same thing here, your Spontaneous Invisible Presence projected all this world. If there's no awakening in the morning, who'll talk about the world? Who'll talk about all these Masters? Who'll talk about the God?

So directly or indirectly, you're the base of this world. You're Ultimate Truth, you're Final Truth. You're not required to go anywhere to find out God or Goddesses. But, devote some time for meditation. This is the only solution. Only dry knowledge, if we go on for hours together with dry knowledge, if you read so many books, visit so many Masters, you'll get temporary relief. One should learn to concentrate on the Concentrator, the Invisible Concentrator. Even if you think intellectually: what is there? Is this body your identity? What is the value of this body? If for one moment the Presence disappears, what is the value of this body? Nothing. Who is talking from this body, who is listening from this body? They've got tremendous value. These bodies are different, the Listener and Speaker is one. So not to discriminate. Be with you all the time.

Not to depend upon anybody else. You're totally independent, you can fly with your own wings. Without wings you can fly. You're a free bird. Have some courage – spirituality is giving you courage. Since you're holding the body so many problems may be there. You may come across some unpleasant atmospheres also. But all problems will be solved spontaneously if you've got strong courage.

I'm telling you, Nisargadatta Maharaj faced a lot of problems, beyond imagination. When he

came back after three years, one shop remained, all family life ruined. Nothing was there. But he was having strong faith in his Master. And strong faith in himself, that is required.

Yes? Anybody having any questions? Be free! Yes?

**Q2:** You talk about the spontaneous release of really strong emotions, and I have been experiencing that. What I'm wondering is: can that also apply to physical symptoms?

**Maharaj:** Yes, yes, it happens. When you're going closer and closer to your Selfless Self it happens. It's good. Because you're experiencing those emotions.

**Q2:** Yeah, the emotions have been pretty intense sometimes, like rage coming out of nowhere and lasting for a half hour and then just subsiding. But it's the physical stuff that I was a little more perplexed about.

**Maharaj:** When there's so much involvement in spirituality, so many emotional feelings, love, affection, appear spontaneously. It's part and parcel of your Spirit, spiritual knowledge. Because you are full of love and affection. Exceptional peacefulness is there. After having strong devotion, strong meditation, total peacefulness will be there, total silence will be there. No confusion, no confusion, all confusion dissolves. Exceptional silence, you'll remain untouched with the world. Why are we disturbed? Because we have some ego, subtle ego of this world: "I'm somebody else". We're having subtle expectations. So all expectation, body-based expectation dissolves. All body-based concepts dissolve. It happens spontaneously, it's not difficult, it's not impossible. You can do it, you can have it. Because it is your own property. As I told you: except your Selfless Self there is no God, no Brahman, no Atman, no Paramatman, no Master. It's fact. Just remember it. Therefore Nisargadatta Maharaj said: "I'm not making you a disciple, I'm making you a Master."

So practice is most important, practical knowledge is most important. You've got theoretical knowledge, you've read so many books, approached so many Masters. Practice is most important. Why is practice important? Because we're wrapped with so many illusory concepts. We've got to come out from all these illusory concepts: 'I'm somebody else', 'I'm a man or woman, female or male'. So many concepts are there, so many expectations are there. So far we're holding the body, it's okay. Whatever is necessary for the nourishment of the body, you can do it, you can have responsibility. But remain untouched with all these illusory concepts.

Any questions for anybody else? Be free! Don't hesitate to ask any question, be clear.

Yes?

**Q3:** Can I do this myself? Maharaj, I have a broken body, I have disease, I have addiction to

medication for the disease, a broken back, and I wake up in the morning and I'm in so much pain, and if the medication affects my meditation, and if I don't take the medication then I'm in so much pain. Can I do this myself?

**Maharaj:** Yes, you have to do it. Because, to get some tolerance, patience. Since you're holding the body, so many problems are with the body. Physical problems are there, mental problems are there. You'll get some courage, power, energy to tolerate all these things.

**October 03, 2016**

**Colombia, USA**

**Part Two**

**Maharaj:** You'll get some courage, power, energy to tolerate all these things. Not even that, I'm telling you, you'll overcome all the difficulties of your physical problems also.

I'll tell you a real story, about Guru Ranade, a devotee, a disciple of Bhausaheb Maharaj, it is fact. In those days, say about one hundred years back, he was suffering from tuberculoses, and in those days it was an incurable disease. Guru Ranade's mother took him to Bhausaheb Maharaj, and he (Guru Ranade) was really surprised that out of meditation he was completely cured. Really, it is a miracle. Though it is not Reality, it happens, it can happen, because you have tremendous power. What I want to tell you, the principle behind that is: you've got tremendous power. Anything can happen. You'll get courage to tolerate all these body-based concepts, all these body-based problems.

And therefore I'm insisting, in the beginning stage, you have to devote some time for meditation, it's very basic. Only discussion is not sufficient. Now the ball is in your court. But it doesn't require any conditions, any restrictions, what you're eating, what you're doing.

Through meditation you can identify yourself in a real sense. Basically identification is most important. All these concepts appeared upon your Presence.

**Q:** I have a question.

**Maharaj:** Yes?

**Q:** I'm finding the more quiet I get, and the quieter my mind and ego get, that my desire to be of service is the only thing that matters. Money's not mattering, food's not mattering, just being of service to others has become a priority. Is that natural progress, or...

**Maharaj:** What happens is we're counting ourself, measuring ourself in body-form. So many

desires are bound to be there, expectations, needs are bound to be there. So for which, after having strong devotion and meditation, all desires will be dissolved. You remain untouched with the world.

What do we want exactly? In the human life, what do we want? We want happiness, peacefulness, tension-free life, and fearless life. But everybody is having fear of the death, (*inaudible*). After knowing 'what is death? Exactly what is death?' – in deep sleep are you fearing? In deep sleep: "Oh, let me go alone!", you want deep sleep, no? So like that, why to fear death? There's no death at all. Prior to beingness have you got any fear?

So to have a fearless life, you have to undergo meditation. Meditation gives you courage to face these things. It is placing before you *your* Reality. And thereafter, I'll tell you, meditation is also illusion. Until you've got Spontaneous Conviction, meditation is a must. Then meditation will be spontaneous afterwards – that Mantra is going on throughout. It creates a vibration, it's reminding all the time: "You are Brahman, you are Brahman, you are Brahman", knocking on the door all the time.

Yes, any questions? It's very simple. Yes?

**Q2:** Can you be specific about the meditation? When we do meditation, it's not just like closing our eyes and concentrating, but we have to repeat the Mantra? And another thing is: what kind of thinking we should have when we meditate?

**Maharaj:** Yes, it's a good question. I've placed before you the Ultimate Truth, the body is not your identity at all. I'm not the body, I was not the body, I'm not going to remain the body, it's a fact. Through meditation, through involvement, through devotion, you're reminding all the time to your Selfless Self: you're not the body at all. And after having continuous involvement and devotion, there will be Spontaneous Conviction.

I'll give you a simple example. This body is called man, you accept it as a man, you're dreaming as a man. You're not saying "I'm a man, I'm a man, I'm a man", some name is given. That conviction that this body is called man, this body is called woman, we accepted it. So you're neither woman nor man, you're Brahman, you're to accept the Reality. And for which you have to undergo the meditation. Through meditation you forget your body-identity, you forget about your body-concepts.

**Q2:** So are we supposed to recite the Mantra at the same time?

**Maharaj:** All the time, all the time, you can recite Mantra all the time. When you're sitting for meditation, sit in that fashion, what I told you. At the initial stage, I'm telling you again: Mantra, meditation are required at the beginning stage, until you've got Conviction, until you remain

untouched with the body-based knowledge, body-based concepts. Then all your actions will be spontaneous, untouched with the world. Though you're holding the body as a man or woman, male or female, you're untouched with the world. No concern. You're living in this body, doing all activities, as if you're acting in some drama, as if you're acting in a dream. Are you taking any ego saying "I've done a good thing or a bad thing" (in a dream)? There's no deed, there's no doer. No experience, no experiencer. Even if you have the experience 'I am Brahman', it is also illusion. Where everything ends, there you are! Everything came out of nothing, everything dissolves within nothing! If at all you want to compare, compare just like sky or space. Space is everywhere. Is American sky different and Indian sky different? Sky is sky.

Those who are here holding these bodies, the Spirit and Presence is one, there's no difference. When I'm talking with you I have to take ego that 'I'm something else'. There's no difference at all. How we are prior to a hundred years, just remain, nothing, we don't know. After a hundred years, how will you be? "I don't know". 'I don't know' means we are shapeless, no birth or death. The body is only the media to identify yourself.

It is very simple Reality, it is the Listener's Reality. Not to run after miracles. You don't need to go anywhere. Everything is within you. But we're not giving importance to ourself, we're giving importance to something else. Your Spontaneous, Invisible Presence is having tremendous power. It is the Master of Masters. And again I'm repeating, to dissolve all body-knowledge, all body-based concepts, you have to undergo the meditation at the beginning stage. Whatever experiences are happening during the process of meditation, just ignore it. Good experiences, bad experiences.

And as I told you, spiritual science says there are three types of experiences. 'Darshan' means you can see the Gods and Goddesses and idols. 'Sparshan' means you feel the touch also, and 'Sambhashan' means talking. It happens, it can happen, but it's not Ultimate Truth.

So not to come across with such elements that will distract you from the Reality. Such elements may be that you come across some miraculous experiences, or unpleasant experiences. It happens. Where were those experiences prior to beingness? And after leaving the body, any experience remains? Nothing.

Prior to beingness you're unknown to yourself, after leaving the body you're unknown to yourself, and at present also. This is Unknown, Invisible Identity, Anonymous Identity, Unidentified Identity. Thoughts are flowing, not to struggle with the thoughts – good thoughts, bad thoughts. We're struggling with the thoughts: "Why are these thoughts coming!", "I'm meditating all the time, some unpleasant atmosphere is there, depressive thoughts are there, why are they coming?" Okay, you're experiencing depressive thoughts, bad thoughts or good thoughts. The thoughts which are tolerable you say 'good thoughts', the thoughts which are not tolerable you say 'bad thoughts'. What is not tolerable? The body is not tolerable, body-based

knowledge is not tolerable. When there was no body, there was no question of toleration.

And after having Conviction, I told you, people say “How can I identify if I’m realized or not? I’ve got knowledge, spiritual knowledge, how can I identify if I’m realized or not?” Some feeling will be there. As I told you last time: six stages are given by spiritual knowledge, spiritual science. Shama means ‘forgive and forget’. I am giving the example of Jesus Christ, you know? When they were nailing him, what did he say? “Oh God, forgive them, they do not know what they’re doing.” Then ‘Dama’ means tolerance and patience, no irritation, no excitement. It happens spontaneously. Prior to knowledge, suppose for a small matter you’re getting excited, now no excitement. You’ll get spontaneous tolerance, patience. I’m giving the example, in Maharashtra, of Saint Eknath. He was a very calm and quiet Saint. So one person said: “I will make him irritated.”

Every day he (Saint Eknath) went to take a bath near the river. After coming from that bath, he (the person) spit on him. Calmly and quietly he went back to the river. Like this, forty times he spit on him – then *he* got irritated! And he bowed down to him (Saint Eknath). And what did he (Saint Eknath) say? “Because of you I got to bathe forty times.” This is patience and tolerance. And he (Saint Eknath) invited him to come for lunch with him. Exceptional silence will be there, it happens spontaneously.

And the third thing, ‘Titiksha’, means just to know the Reality. Total involvement, total devotion. And the fourth thing, ‘Uparati’, means you remain untouched with the world. Whatever happens whatever doesn’t happen, you remain untouched with the world. Even though you’re holding the human body, and a good thing happens or a bad thing happens, you’re not concerned. Then devotion (Bhakti), complete faith. This happens after having strong devotion.

The body is an opportunity for us, because we forgot our identity. There are so many concepts: ‘you are born’, ‘last birth’, ‘future birth’, ‘hell or heaven’, ‘karma’, ‘dharma’, so many things are there. Our identity is wrapped up in all these concepts. You have to break the circle of all these concepts.

It is very simple. You are not required to spend a single penny. And if you’re Realized, make others Realized. Siddharameshwar Maharaj says: “If you’re Realized spread out your carpet and go on talking. Share the knowledge free of charge, not to commercialize it”.

Yes, do you have any questions? Yes, yes.

**Q3:** How do you increase your devotion? I mean, how does one become more devoted? If you find you get distracted by the world and then you forget to meditate, or you need to increase devotion...

**Maharaj:** You have to accept it. Reality is placed before you, the Reality of the Invisible Listener within you. When you accept this totally, it is devotion.

So this body is called 'woman'. Are you saying "I am woman, I am woman, I am woman"? You accepted it. I say you are Brahman, but you're not accepting it, you say "Oh, you're making fun of me". I'm placing before you the Listeners Reality, but you're not accepting it. But if anybody says anything wrong, you're immediately accepting it, you're immediately reacting.

So it is now up to you. Reality is placed before you, you have to accept it. You were not the body, you are not the body, you're not going to remain the body, it's a fact. Who is holding this body? This is the Invisible Listener's story, the Reality. It's called Brahman, Atman, Paramatman, God, Master, it's not separate from you. You've got tremendous value, but you're not giving that value, you're underestimating yourself. Why to go here and there in search of any Masters? "Oh God bless me, Oh God bless me", why? To say 'God' your Presence is required. If there's no Presence who will talk about the 'God'? Are you not the father of God? 'God' is a concept. Okay, it's not bad, I'm not criticizing that God concept. If your Presence is not there who will talk about the 'God', how can you talk about 'God' and 'Masters'? The moment that Spirit clicked with the body, you start identifying the entire world. The entire world is projected out of your Presence, it's fact.

And therefore I'm insisting: to have this Spontaneous Conviction regarding your Selfless Self, you are to undergo the meditation. Meditation is not only sitting, again I'm repeating it. Total involvement is required. Recite the Mantra all the time, and you'll feel some miraculous experience within you, you'll feel some exceptional peacefulness, you'll remain unconcerned with the worldly things.

Yes, okay?

**Q2:** I just have a little technical question about the Mantra Japa. A person can do Mantra Japa while breathing in and breathing out...

**Maharaj:** Correct.

**Q2:** ...and also he can (*inaudible*), and he can also do the same Mantra, (*inaudible*), ten or fifteen times, so which one is...

**Maharaj:** Why ten or fifteen times, there's no limit of ten or fifteen times. It can be continuously, it is your property, you can use your property.

**Q2:** But then if I take breath in and breath out, I can repeat more than one time...

**Maharaj:** See, when you're sitting for meditation, at that time, this principle is there. All the time you can recite the Mantra as it is, be simple.

**Q2:** So if I can do five...

**Maharaj:** Yeah, yeah, yeah, no problem. I told you, when you're sitting for meditation, you sit as per the instruction given to you, as for all the time you can recite the Mantra as it is. Be normal. And even then, there's no hard and fast rule, I'll tell you. This is the beginning stage, just like when you're learning some language you write 'a' like this, 'b' like this, 'c' like this, when you're a student. After having some stages, you're no longer a student, you're a master of that particular language.

So when you're sitting for meditation, you sit in that fashion for half an hour, one hour, two hours, it depends. And according to the breathing it will give more effects, it will give more absorption. But all the time you can recite the Mantra as it is, not concentrating on the breathing and all. And thereafter also, you're not required to sit like this also, your meditation will be spontaneous within you. So without your knowledge, even within deep sleep, that meditation is going on inside. This is the beginning stage, the initial stage, but you have to do it.

So be practical. As I told you, this is an opportunity, the body is an opportunity to identify yourself in a real sense. Basically you're formless, this form isn't going to remain constant. This is a shape, a form (*Maharaj refers to his body*).

Yes, anybody have any more questions? Be free.

**Q4:** I have one. Does a certain type of diet help calm your mind? Like a sattvic diet? Vegetarian, not many spices?

**Maharaj:** No, no, no. No question of diet, diet is not a restriction, it is not a concern. Whatever physical requirement is there is unconcerned with the Reality. What you're eating, what you're doing, what you like for the feeling of the body, the requirements of the body, you can do it. Whether you take non-vegetarian or vegetarian is not a concern. How you are identifying yourself, that is most important. You're not the body, what is required for the body, you can do it. Whether you take the pure water, whether you take other water, this is unconcerned.

So many concepts are there, therefore I'm telling you, you have to come out from all these concepts, body-based concepts, you have to undergo the meditation.

**Q5:** So the yoga, the postures, is another body-based concept then?

**Maharaj:** Yoga? Yoga is good for health. But it will help you, pranayama is giving some good

(effects). There are some types of yoga, padmasana also gives good effects. Yoga is also helping. But it is not Ultimate Truth, it will help you. Pranayama is good for you.

**Q6:** Maharaj, I just want to make sure I understand or elaborate a little bit more on what this gentleman had asked you. There's a lot of chaos and drama in my family during the course of the day, and I'm trying to repeat the Mantra during all this drama, because in Reality there's really nobody there...

**Maharaj:** Correct, correct.

**Q6:** ...correct, and I just want to understand: I don't have to focus on the in and the out breath while I'm repeating the Mantra, while experiencing or seeing the chaos and the drama that is going on. As long as I'm aware and repeating the Mantra, that's all I have to do. I don't have to be aware of the in and out breath at that time. I do take time to meditate by myself, but I'm talking about all the other time that all this is going on. Do I have to be aware of the in breath and the out breath...

**Maharaj:** It is only the beginning stage only, until you've got conviction. Breathing, reciting the Mantra – only at the beginning, initial stage. At the Ultimate stage it's not necessary, not necessary to recite the Mantra also. It happens spontaneously. What is a Mantra? It is reminding you, trying to identify yourself. Where was the Mantra prior to beingness? Any Mantra was there when you came into this world? After leaving the body, any Mantra will remain? The Mantra is also a concept, it is illusion. But to remove one illusion, you have to take the help of another illusion. Just like a thorn, you know a thorn? To remove one thorn you take the help of another thorn and then throw away both the thorns. But you have to do it at the initial stage, I'm telling you the initial stage, the beginning stage.

**Q7:** Maharaj, really I do have one question. Now I know you had said to (*another devotee*) that you pick one Mantra and you really stick with it. What I'm finding is that I'm drawn equally to two. The Naam Mantra, because I received it from you, and also 'I am Brahman, Brahman I am'. And I've been trying to settle on one. I'm doing one quite intensely for a week and then I'm switching to the other one quite intensely for a week, and I can't settle...I mean I've settled very much into doing Mantra, but I feel pulled to one then I feel pulled to the other.

**Maharaj:** You have taken the Naam Mantra?

**Q7:** Yes.

**Maharaj:** Whatever Mantra has been given to you, you recite that Mantra only, not any other Mantra. The meaning of that Mantra is 'I am Brahman, Brahman I am'. So whatever Mantra has been given to you, you recite that Mantra only. Not to confuse, not to confuse.

**Q7:** I realize it doesn't matter which one, but there is this confusion because I feel drawn to one, and then I feel drawn to the other...

**Maharaj:** No, no, not necessary. You've been given a simple Mantra. Whatever Mantra has been given to you, you recite that Mantra and that is sufficient for you. If you find it difficult, you can recite the other Mantra, but that Mantra which was given to you, you recite that Mantra, a very simple Mantra. The purpose of the Mantra is just to remind yourself.

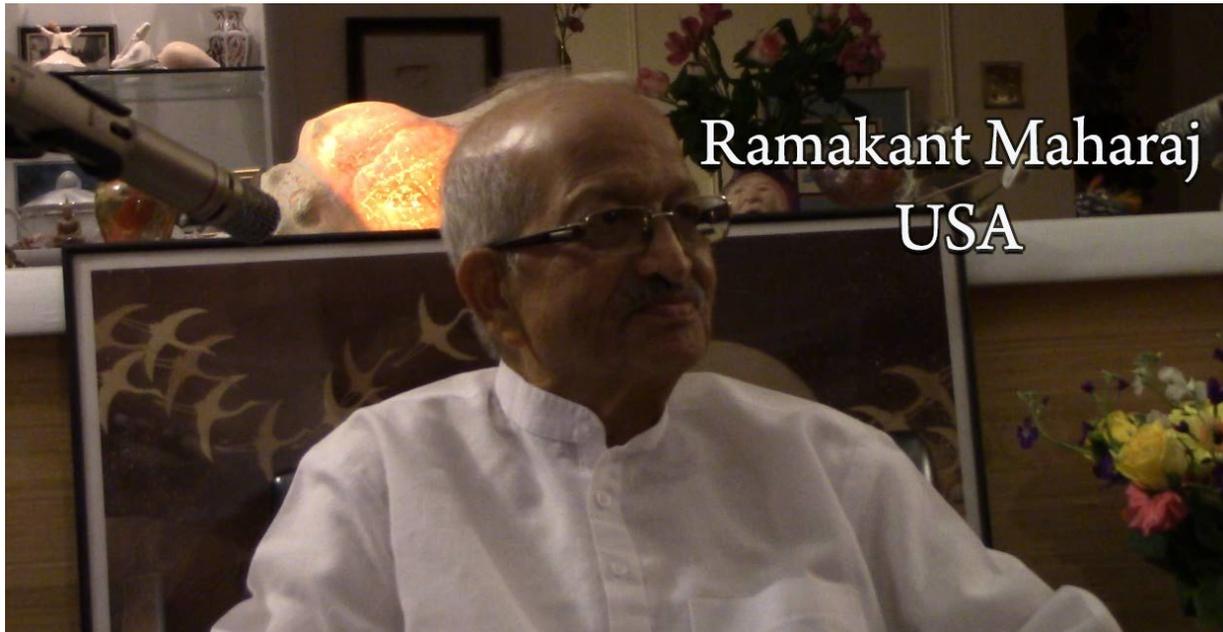
**Q8:** (To Q7) Naam Mantra is what the message is, forget the other one. Naam Mantra was given by Maharaj to you specific...

**Q7:** Right, so that's why I've been drawn to that one. But the other one, I guess maybe because it's in English, it seems to make more sense to me...

**Q8:** But Naam Mantra is your Mantra.

**Q7:** That's my Mantra, okay, thank you. So I'll stick with that one.

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