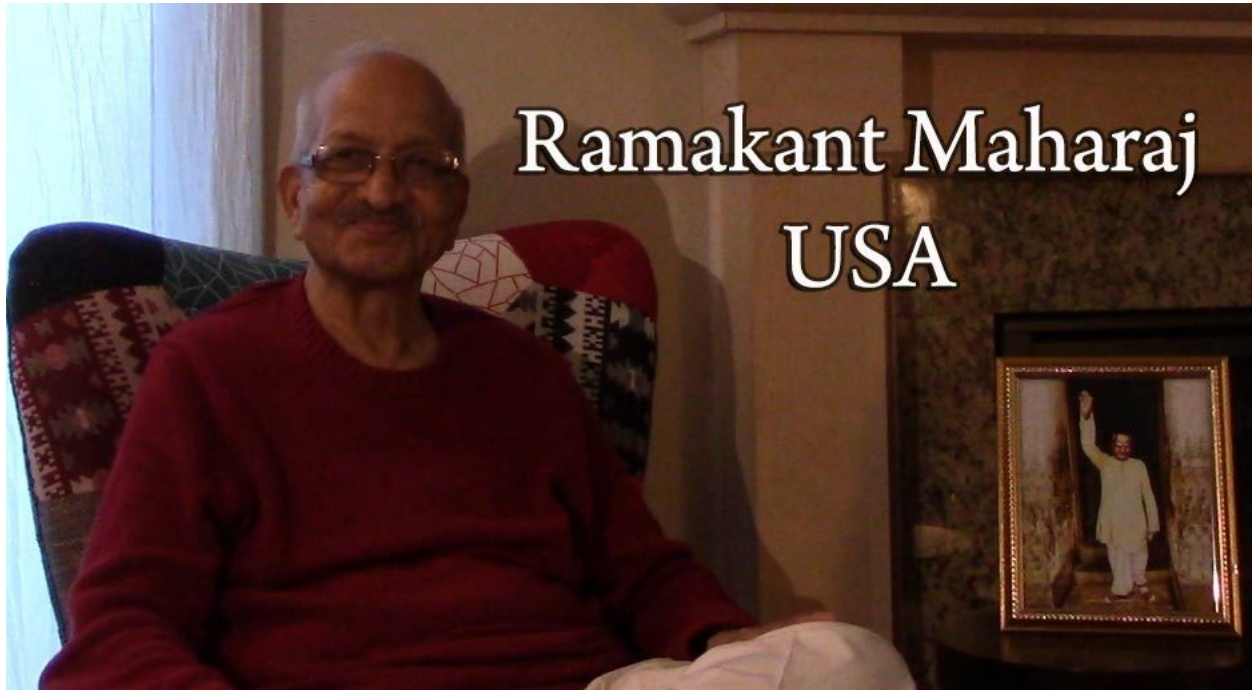


# Complete USA

## *Talks with Sri Ramakant Maharaj*



<http://ramakantmaharaj.us>

Full transcripts, video downloads and more of Ramakant Maharaj USA Talks available.

Subscribe to join the Ramakant Maharaj USA online community and Like Ramakant Maharaj USA on <https://www.facebook.com/RamakantMaharajUSA/> Facebook

## [Your Spontaneous Invisible Presence is Reality](#)

### [September 12<sup>th</sup> Part II](#)

### [September 16<sup>th</sup> Part I](#)

### [September 16<sup>th</sup> Part II](#)

### [September 17<sup>th</sup> Part I](#)

### [September 17 Part II](#)

### [September 18<sup>th</sup> Closing Talk](#)



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

[October 3<sup>rd</sup> Part I](#)

[October 3<sup>rd</sup> Part II](#)

[October 17<sup>th</sup> Part I](#)

[October 17<sup>th</sup> Part II](#)

[October 17<sup>th</sup> Part III](#)

[October 17<sup>th</sup> Part IV](#)

[October 26<sup>th</sup> Part I](#)

[October 26<sup>th</sup> Part II](#)

[Messages from the Master](#)



## Your Spontaneous Invisible Presence is Reality

September 12, 2016

Silver Spring, USA

Part One

[Watch Video](#)

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

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

**Maharaj:** So you have a good background. Everybody has 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 a 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 a long association with the body we are considering ourselves in body-form. What are we requiring? Everybody wants happiness, peacefulness, a tension-free life, a fearless life, the four things required in one's life. We've accepted the body as our 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 ourselves in this form, and that is illusion, as I told you. So the same simple question is: how were you prior to beingness? How will you be after leaving the body?

We have so many concepts. We've got literal knowledge, a lot of literal knowledge, "I am somebody else". We know '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 Truth – that you are not knowing. Your Invisible Listener is Master. But because we are measuring ourselves 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, don't 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. Its open fact: we start as a small child, and 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? All concepts related to body-knowledge are supposed to be dissolved. It is a very simple thing, for which your strong involvement is most important. I was not the body, I'm not the body, and 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, and 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 a 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, and '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 to 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, and 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? After reading so many books do I have complete peacefulness? Am I happy? Am I tension-free? Am I fearless?" Ask the question to yourself. Directly or indirectly we have 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, and 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 'I am 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, a tension-free life, a 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 peacefulness is? Do you know any happiness? The moment the Spirit clicked with the body we say “I want everything”. We want happiness, peacefulness, a tension-free life, a 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 it, 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, and 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".

**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.

**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's language. Language is just to understand, but who has created language? We have given the name of 'God', and '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 were 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 say that meditation is the 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 the 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, no Atman. You have 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, this present birth? No.

So many illusory concepts are wrapped up on us. Be free. This human body is an opportunity for you. And therefore, don't 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.

Your 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, don't 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 all this is 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, and 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 is any spiritual knowledge 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. You are acting in the dream, but 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.

**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. 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 know intellectually that this body is not your identity at all. You were a small child, and now you have become a young man. After that you will become an old man, and after that, 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, whose birth? Does the sky have any birth?  
Does the sky have any destiny? You're Spontaneous, Invisible  
Presence is beyond that.

**September 12, 2016**

**Silver Spring, USA**

**Part Two**

**[Watch Video](#)**

**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 has 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 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 the backside.



So directly or indirectly we are depending upon this body-knowledge. We say “Oh, I am Brahman, I am Brahman”, but it is not enough. Stand on your own feet, don't 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.

Don't underestimate you. You do all your activities, no restrictions. If 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, all 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, will spiritual knowledge 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 have a lack of courage. You are no longer 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 tell this story, a story you might have read 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!” – “No, It is fact!” You then take 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? The 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 the 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 have a lineage discipline not to demand anything from any disciples 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 meditation strictly, 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. Don't sit lazy or idle in the name of spirituality. Do your job, do your duties, remain with your 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'.

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 meditation strictly. There isn't 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.

**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, will you say "I'm here with fire, why are you going away?" If it is dark in a cave for five hundred years, and you take a torch, will you ask "Oh, I'm here with fire, why do 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 has value because of your invisible Presence. Why is ego required, why mind? When did you come across mind, ego, and

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 were mind, ego, intellect prior to beingness? After leaving the body, does any mind remain? 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 enter, then they are directed to the intellect, and are then 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 – don't try 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 your activities. Just don't take the touch of any concepts. Suppose in a dream you have done something wrong, “Oh, it is a bad dream”. Are you claiming 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.

You are subtler than sky, subtler than space. Be spiritually strong, have some courage! What happens is that we've got a 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 a long association with the body, you've accepted the body as your identity, and that is the problem. So respect yourself!

**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 (*Maharaj pretends to meditate*), meditation means involvement, total involvement. I'll give you a small example: somebody abuses you in very bad language. You always think "Oh, I will get revenge on 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 get revenge on that person!" This is called meditation. The 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 on it twenty-four hours. 'Brahman' is a word, but if we say 'donkey' – "Ohh". If somebody calls you a donkey you slap 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.

**Q3:** Is it correct to bless one's Ultimate Reality, and, as you wrote, demand, ask questions, bless oneself, demand: “Please make the motivation, the discipline, the Conviction happen....happen spontaneously” over and over every day? Is this right? I have no Naam Mantra, so instead 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 the 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 on 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 a female. Your parents told you this body is female and you accepted it, correct? You're acting as a female. So, the Master says 'You are Brahman', but 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.

Don't take the literal meaning of what is mentioned in the books. So many times it happens: “Oh, Ramana Maharshi says it like this, this Master says it 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.

**Q4:** At some point I have this feeling. 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 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 appear 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”.

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



**Maharaj:** Darshan?

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

**Maharaj:** Oh, it's okay. The blessing is there. Your own blessing is most important. You are not separate from me, only 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**

**[Watch Video](#)**

**Maharaj:** Has everybody read the book 'I Am That'? 'Selfless Self'?

We are here to identify ourselves 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' are there, that appear 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 – names are given to that Unidentified Identity within you.

See, what happens is that 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, a tension-free life, a fearless life. 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 or 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. 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 did not have any happiness or 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, you will know: 'I'm not the body, I was not the body, and 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 on the 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 has some limitations, some stages. You're a child, then you

grow up as a young man, then you become 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.

**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 ourselves. We have created language, and through this language we are trying to identify ourselves. 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 a man or woman', or something else. You are not a 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. 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, the 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 a 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. Your 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, and 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 functioning organs. Where was that mind prior to beingness? After leaving the body does mind remain? Nothing. Is any ego there? No. Any intellect? No. Mind, ego, intellect, needs,

requirements, all 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, adding 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 a concept. You're beyond that. These are names; words are there, good words. 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, the 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 prayers for me, do some prayers for me”, “give me some blessing”, “put your hand on my head”, why? Try to absorb the knowledge which you already have.

**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, a local identification, a 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 had to make myself come.

**Maharaj:** The experience is okay, it's a good experience. But at the last stage, the Ultimate Stage, there is no experience and no experiencer, no witness and 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 ourselves, thinking something is there, some supernatural



power is there regulating all this world. As I said, do not underestimate you. 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. Does the sky have any birth and death? Does the sky know 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 has tremendous power; it is called Brahman, Atman, Paramatman. Be with you all the time. You do your job, you do your duties; do not neglect your health also, don't neglect your family life. Be practical. But at the same time try to identify yourself in a real sense.

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

**Maharaj:** Self-enquiry just means that we are unaware of our identity. “Who am I?” Self-enquiry starts because of the question “Who am I”? There’s no question in the advanced stage. Though it is called 'Brahman, Atman, Paramatman, God', we do not know what Brahman, Atman, Paramatman, God, Master, is. Because so many concepts are engraved upon us from childhood till today, we have accepted 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, there is no charge. It's your knowledge, the Listener's knowledge, not the knowledge of Brahman, Atman, Paramatman, God, Master. The Listener, the Invisible Listener does not know '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 a donkey", you slap him, you insult 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.

**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 a man, and this body is called 'woman'. Are you going” I am a woman, I am a woman, I am woman” or “I am a man, I am a man”? You are neither man nor woman, you are Brahman, and 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 the 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, all 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 nothing is there, no requirements, no needs are there, no relations are there. The Master is not separate from you.

**Q5:** What type of meditation should I do? Whether to ask the self 'Who am I?' or meditate on the 'Brahman' (Mantra)?...

**Maharaj:** You are to recite a Mantra, 'Aham Brahmasmi', 'I am Brahman, I am Brahman', like that, or 'Soham' – there are so many. Every lineage has 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'? Are any relations there?

Nothing is impossible.

**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 a man or woman", and that is illusion. So I'm talking about that Realization, that 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, and 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:** What is the benefit of initiation?

**Maharaj:** Benefit of what?

**Q7:** Of initiation, the 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; we are always measuring ourselves in body-form. Basically you are not the body-form, no shape is there. If somebody loses his memory, we are show him some articles, showing this thing, that thing. The purpose behind that is for you to regain your memory. It's the same thing here. We've lost our memory, we've accepted the body as our identity, which it is not. And to dissolve body-identity, initiation is there, 'I am Brahman, Brahman I am'.

**Q8:** Why did the Spirit forget 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, the Invisible Presence, Power, Energy. Does electricity know that 'I am lighting all these things'? There's no reason 'why Spirit'. We are trying to guess with the intellect. Your Presence in the world is Spontaneous Presence. Every day 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:** 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! 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, my spiritual 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 there is no love. After leaving the body, is any love there? So long as 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. Don't neglect your family life. If you have a job, do your job, if you have duties, do your duties. So "I'm Brahman", or "I'm a spiritual man, how can I do all these things", (*Maharaj shakes his head*). There are 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 ourselves in body-form therefore we are saying “I did something – a bad thing, a 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'.

**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:** Stop measuring 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. 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 has a different Mantra. 'Aham Brahmasmi' is one, the 'Soham' Mantra is there, the 'Sivoham' Mantra is there, 'I am Brahman, Brahman I am'. Various Mantras, various words are there. It is an indication, they are key-words. Through those



words you are to identify, you are hammering yourself. You're not only sitting for one hour or two hours. You can sit for meditation, but all the time involvement is required.

**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 the flow of thoughts. You are witnessing thoughts, you are different from thoughts. You are witnessing thoughts – good thoughts, bad thoughts – you are witnessing. Don't try to control the thoughts, let them be there. Suppose you are sitting here and outside something happens. You neglect it. Thoughts are flowing all the time. Which thoughts you choose to accept and which thoughts you choose not to accept is up to you.

**September 16, 2016**

**OneCircle Silver Spring, USA**

**Part Two**

**[Watch Video](#)**

You're the Master of mind! So far the 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, which you do not know.

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

**Maharaj:** Not like that. Because we have so many concepts engraved upon us we have 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, you will know 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, and thousands of concepts have been engraved upon us. We are trying to live within the circle of those concepts, we have

some limitation. Our thinking process is also within the circle of limitation, 'I am somebody else', 'I am a man or woman', 'somebody else'.

**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? Is American sky 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 that 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, 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, therefore all these concepts appear. I'm talking about that invisible Presence within you, where nothing is there, no thoughts are there, and no concepts are there. The concept 'Brahman' is also not there. And as I told you, 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 therefore 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 are any of these things there? Prior to beingness, or after leaving the body, do you find 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 is any 'somebody' is there?

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

**Maharaj:** (*Maharaj is smiling*) I'm shouting...I'm shouting at you...because you're measuring yourself in body-form therefore you say there are different bodies. Different houses are there, sky is one. This is called a bungalow, this is a cottage, something, something, and 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? (*Maharaj refers to the group*) 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 here”, 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, there is no bondage. This is the base, the foundation. Because only listening is meaningless, it is a

temporary relief, a painkiller, 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?

**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. There is no silence because we have 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, and 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:** Should the Naam *Mantra* 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. There are no restrictions, no bondage. 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 give 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: “Don't go against my mind”.

**Q2:** Vipassana meditation 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 reliefs. You are doing Vipassana for a time, one week, two weeks, one month, but after leaving the Vipassana, again you come to the same place.

**Q2:** But what if you practice Vipassana every day? 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.



**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 remain. 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, and intellect. Without your Presence, how can you identify ego, intellect, and 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 the 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, a functioning. You are separate from that.

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.

You know the story of the lion? It's a famous 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 the 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 do not neglect your Inner Master.

**Q6:** I'm confused about 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. We are saying 'Internal Master', 'External Master' just for understanding. 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.

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

**Maharaj:** Everybody!

**Q7:** Are there any requirements for that?

**Maharaj:** Yes, yes, I told John. If you are willing to have the Naam Mantra, spare some time for the Naam Mantra. But it should be sincere. I'm not accepting anything from you, but you should be sincere in accepting it. Your involvement is most important. Because what happens is that those things that we get free of charge are not given any 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 do you practice it?

**Maharaj:** I'll guide you. You are to recite the Mantra according to the breathing. At the initial stage we prescribe 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 ourselves.

**Maharaj:** It's not necessary to torture yourself. It's a very simple thing. No torturing, no special exercise. Why 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".

**Q8:** Can you also recite with an 'Om Nama Sivaya' or other Mantra also?

**Maharaj:** You can recite one Mantra, any one Mantra. But don't take one Mantra from one Master, and go to another Master for some other Mantra. Have some loyalty or faith with your Mantra, any Mantra will do. Don't have a wavering mind: "Today one Master gives this Mantra then that Master gives a different Mantra".

**Q8:** No, in the morning, if you have a habit of 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 be helpful at the time of leaving the body? You have lots of knowledge, you have read so many books, 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, there is no death. 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, depression is 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.



**September 17, 2016**

**OneCircle Silver Spring, USA**

**Part One**

**[Watch Video](#)**

**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 ourselves 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 are 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, tension is always 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 know 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, and 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 know '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 Enlightenment?' After having Conviction, after absorbing the knowledge of Reality, some changes take place.

'Shama' means to forgive and forget. Suppose some petty matters irritate you. 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 don't get irritated, there is no anger. And 'Dama' means tolerance or patience. Tolerance comes spontaneously within you. Where petty matters would irritate us, there may be some violence inside, now patience will appear. You will feel it. If any incidents



happen against your mind, you won't be irritated. There's tolerance, patience, 'Shama', 'Dama'. 'Titiksha' means just to know the Reality, you're 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. Now there is 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 take 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 tell this story, an example of Gautama Buddha you may know, just for understanding. The story goes 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. The lady then 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. This person spit on him

forty times, and Saint Eknath took a bath forty times. This person then bowed down to him: “Oh, I am sorry”. Then Saint Eknath took him to his home and asked him to eat 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 always be 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 is tension there? We have some expectations, and if something happens against your expectations you get 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. Body-knowledge is not tolerable, it's a food-body. So long as you're supplying food and water, the body survives. It is an open fact, this body is not going to remain constant. Spirit, Presence, likes to continue living, it's its nature. Even an ant: if you pour some water, he runs 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.

**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. Negative thoughts are always coming, inside there is violence. 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, that 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 and there's no use of knowledge after leaving the body. Knowledge means just to identify oneself in a real sense. We're identifying ourselves 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 take the help of another thorn, and then we throw away both thorns.

**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 if the body's angry, or 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 and reactions are there. The moment you identify yourself nothing will be there. The body doesn't get angry. If there's no Presence, is a dead body going to get angry? Prior to beingness did you know about anger or anything? After leaving the body is any anger there?

**Q2:** 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, the 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 did not know what anger was, what anxiety was, 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 is not separate from you. Don't underestimate you. You have great power, you've got tremendous power. But all the time we are measuring ourselves in body-form and that is illusion. It's not your fault. Because of a 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. Don't torture your body. Why torture the body in order to know your Self? That thing which is already within you, why 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.

**Q2:** Excuse me for the way I'm talking. When you feel pain – you yourself – when you feel great pleasures, and confusion, 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, only the 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.” The same thing happens here: “You are Brahman, I know you are Brahman!”, and all concepts will disappear. It's not difficult, it's not difficult. You are to devote some time, have strong faith within you. 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 gives you the courage to identify yourself. We have 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, but now you're grown up.

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

**Maharaj:** Yes, it's fact! 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. Names are given: 'yourself', 'myself', these names are 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, and 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. Where you feel some irritation, some violence, there will be complete silence, complete silence, and peacefulness. You'll have some tolerance also. No attraction to 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 get 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 ourselves: “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 thought is 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 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 that, I want this food only”, correct? Don't flow along with the thoughts. This can happen through meditation. Give some time for you. Only reading books, listening to anybody else, no. Listen to your own voice, your inner voice. This will happen if we're calm and quiet.

Who is witnessing the thoughts inside?

**Q3:** But how do you know that the inner voice that you hear is 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 does not create 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. Is American sky different from Indian sky? Because there are different bodies we say 'this one', 'that 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 know 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**

**[Watch Video](#)**

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.

**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. The 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 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. There will be unpleasant atmospheres, just like clouds are coming, coming and going. You are there and there only.

**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 the body as our identity, therefore fear is there. Where was that fear prior to beingness? After leaving the body, is any fear there? Does a

dead body have any fear? No fear is there.

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

**Q:** Dear Maharaj, first of all I'd like to show my respect for you. I came here a little bit late, so I apologize. 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. You just have a lack of courage: “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: move forward, come. Okay, what has happened, forget it. Now you know the Reality, why not 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? It's 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 take possession of your body and fear will be there. And therefore meditation and reciting the Mantra, etc., is 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**

**[Watch Video](#)**

**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. You just have to absorb the knowledge, try to know Reality. You know best what to do and what not to do. Just to identify oneself. It is easy to discuss Spirituality. It's a little bit difficult, but not impossible to absorb. See, in this human body, what do we want to understand? We have so many 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 give so much importance to the mind, ego, and intellect. Don't become a victim of the flow of thoughts. Thoughts are flowing, it's their nature. And therefore, just identify yourself. It's open fact that you're not the body at all, that 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, they are pain-killers, temporary intoxication.

So what do we want exactly? If we don't know 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: try to identify the Invisible Listener within you which is Ultimate Truth. The 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.

**Q:** According to the Vedic understanding of the evolution of consciousness, we first have to understand who we are, that is, the unbounded Awareness. Then perception refines over time to perceive finer and finer levels of creation, until one perceives the Infinite and sees that there is no difference between That and 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. Don't measure yourself in body-form.

So far we have been 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, do any questions remain? 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.

**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? 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 have is body-based knowledge. This is a food-body, it's not going to remain constant. There are stages: you're a child, then you grow into a 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, and 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 and bhajans are required, because this is the sensitive point of the Spirit, of spirituality. It creates an atmosphere. As we play play with the various instruments, we create an atmosphere. It's the sattva guna. There are three gunas: 'sattva guna', 'raja guna', and 'tamo guna', you know? Spiritual science says this.

**Q2:** Should we sing a specific kind of bhajan, or any general bhajan?

**Maharaj:** Any bhajan through which you get happiness, peacefulness; not a specific bhajan. In our lineage we have bhajans. The purpose behind them is that you should be one with your Selfless Self. There will be spontaneous peacefulness, not artificial peacefulness, not peacefulness through a material cause. Peacefulness is there, happiness is there, a tension-free life is there. And therefore I am insisting that you not measure yourself in body-form, that you do not 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 act as a woman or a man. You watch your 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. The Master says you are not a woman, you are not a 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, a peaceful life, a happy life, a fearless life. Everybody has fear of death: “What will happen?” After knowing the Reality, you will realize: “I'm not going to die, there's no birth and death for me. Birth and death are connected to the body only, and I'm not the body at all, I'm not going to remain the body at all!” It's fact.

While 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, and take care of your health also. Don't 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. These are temporary reliefs that came along with the body. Where were these prior to beingness? Nothing was there.

Through all angles you have identify yourself, and you'll get Spontaneous Conviction. As I told you yesterday: “how do I 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, of ‘whether I'm

realized or not'. Certain dramatic changes, miraculous changes will appear within you. 'Shama' means a forgive and forget nature. While previously you were feeling irritated by small things, now that irritation will be stopped. You know Jesus Christ? At the time of crucifixion, he said, "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 and using your body, there's no attraction to the world. No money, no greediness, no nothing. You are no longer a victim of your mind, ego, intellect. It happens spontaneously. And 'Bhakti' 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, a happy life, a fearless life, a tension-free life, it's a fact. You can have it; you'll get courage out of this spiritual knowledge.

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

**Maharaj:** To say 'my mind', are you different from the mind at all? To say 'my mind' you're different from mind. You're not the mind at all. You're watching your mind, you identify your mind, you experience your mind, and 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.

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

**Maharaj:** Good.

**Q4:** More-so just sitting in dhyana, seeing the seer, knowing the knower. Basically being able to pivot the mind backwards, in the state of awareness. There is a statement by Nisargadatta Maharaj: “Patience and perseverance are the most important at that stage”. So I have been continuing for the last couple of years, and now I can do it for about two hours a day. What next?

**Maharaj:** There is no next. No next is there, nothing is there. Is it the sky's nature to have any 'earlier'? Think about it. Your 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? There is 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.

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 anywhere or do any exercise, there's no need to torture your body. Be simple, be normal, the Absolute is within you.

Don't make any deliberate effort. What you have been told, try to absorb it, try to digest it. We have so many questions, body-based questions. Directly or indirectly we have 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 clean our clothes, we take care of our 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 walker to help him walk because he can't stand on his feet. If now you are given a walker, you'll not need it, you'll say “I'm grown up”. So likewise you have to convince yourself, 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 your dreams, 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, and so many things are inside. But all the time we're neglecting it. We have some concept: 'Oh, some God is there and He's administering all the world', '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.

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

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

**Maharaj:** Good, very good.

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

**Maharaj:** Good, very nice.

**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.

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

**Maharaj:** Not like that. The lineage is a 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 long as we are living in this body we have 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 don't 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 don't expect any money from anybody else for personal use. We are both retired persons (*Maharaj and his Wife*) with sufficient pensions, and both my sons are very well off. So I'm not expecting anything from anybody else. It's free knowledge.

We have an Ashram also. Those who give a spontaneous contribution may do so – and only spontaneous contributions are accepted, otherwise not. There's no specific demand, nothing 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 for any other purpose. And not from the back door: “Oh, I'm running an Ashram, give me something”, no. So the question is asked: “Then how are you maintaining the Ashram?” – From spontaneous contributions given by local devotees. There's no donation box in our Ashram. Why is money 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 do not do so with any commercial views. There are no hard and fast rules, there are no restrictions, no bondage.

**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. There is fear because we are develop 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 courage and know how to live your family life, your routine life. For which spirituality is there, because directly or indirectly, our mind is

pricking us from the backside. When you get very close, closer and closer to Selfless Self, the mind and ego will prick you from the backside, trying to distract you from the Reality. You have to be alert, particularly in meditation: some negative concepts will appear, some negative atmospheres appear. 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, and intellect. Don't 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, and you can control it. You know good thoughts and bad thoughts appear, it's their nature. The thoughts which are to be accepted, and the thoughts which are not to be accepted, is up to you. You're Master of thoughts. Don't give cognisance to any egoistic thoughts or illusory thoughts; thoughts appear, 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 was depression prior to beingness? After leaving the body, is there any depression? 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?

**Q10:** Pretty soon I'm going to have an operation, and I'm going to get a pain shot. But this time, I'm not going to try to meditate. I mean, 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 accept 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. Where previously there's intolerance, now unbearable things become bearable after having the Conviction. This is the body-base. Since we're holding the body, headaches are bound to be there, depression is bound to be there, so accept 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 through which you can identify yourself, so don't neglect your body. I request from everybody that they not neglect their 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, and 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 have given 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**

**[Watch Video](#)**

**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, and it 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 a long association with the body we have become one with the body. We started considering ourselves 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. All the time you are hammering yourself. Basically, body-knowledge is supposed to be dissolved at any cost.

You can hold the body, you can take care of your body, do not neglect your body. Have 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 have 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 or 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, and sex and all sorts of other things. 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 – Sanskrit words we've found out through long experiments. 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. I'll give you the example of Nisargadatta Maharaj – it will help you focus.

Nisargadatta Maharaj, at the early stage, was very rich – he had eight to ten shops. His finances were very good, when, in 1933 or so, he came across Siddharameshwar Maharaj. One of his friends took him to Siddharameshwar Maharaj. He said, at that time, that “I won't believe 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 in him. He was so impressed, deeply impressed, and he bowed down to him spontaneously. He had association with Siddharameshwar Maharaj for about three years.

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

After about 1939, he left his family life and went to have the experience of the spiritual world and 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. He faced so many negative experiences: he had no money, he had nothing – wandering, wandering, here and there.

He once came across with such a barren land, and there was no water, nothing was there. He said that he thought it would be the last moment of his life. But in that barren land he saw, long

in the distance, that a cottage was there.

I'm talking about some devotional experience that appears when you have involvement in spirituality. Though it is not knowledge, not Reality, still you come across such miraculous incidents.

He had seen the cottage, and with great difficulty went to that cottage. An old man was there, and he gave him some food – bread and water. After taking a few steps he looked behind him and there was no cottage.

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

After this experience, he wrote a poem: "My Master became a cottage for me, my Master became food for me, and 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. When you have strong devotion and strong involvement in your devotion, then you come across with such types of miraculous experiences, positive and negative.

'Negative experience' means that you'll have some negative thoughts, depressive thoughts; there may be some difficulty, 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. He had total Conviction.

He had some positive miraculous experiences, too. He rarely said it, but: one time when he was sitting at his shop, he started giving out water from his teapot. People were there in long queues; they 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, and it is not Ultimate Truth. But the point is that you might be distracted from the Reality. If you’ve got ego, you may think: “Yes, because of me somebody got a miraculous experience.” Suppose you visit some house and something miraculous happens: “Oh, I’ve got so much power!” – 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, don’t give them so much importance. All miraculous experience appears upon your Presence. That Presence, that Invisible Presence, Anonymous Presence, is Ultimate Truth. Miracles have no value. It is the nature of our human body, of the human being.

If any miracles happen in front of you, you bow down: “Oh, you’re a very great man”. Those miracles are within you. You’ve got tremendous power, but do not take ego. Nisargadatta Maharaj did not accept any prestige, he didn't taking any credit.

He said: “If it happens, it is because of my Master. I’m not doing any miracles.” He never took ego.

The reason why I am inviting your attention is because in your strong devotional life, spiritual life, it may happen. You may call them progressive steps – but do not 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 ourselves 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? You forgot your identity. And if you glance within you – forget about the world, sit quietly, and glance within you – what is there? Bones, blood 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 do a lot of planning, egoistic planning. 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, and 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 do not use, or do not 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.

Does anybody have 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, the same thing is there.

**Q:** Maharaj, 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. There is 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 referring to 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 – 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 their memory. They’re showing something: “See this thing, see this thing.” The purpose behind that is to regain memory. It's the same thing here. Because of a 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, a tension-free life, a 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 that this body is not going to remain constant. It has 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. Basically, you’re unborn. 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 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, there is no bondage; you need not do anything, or spend a single penny for that. But you are to give some time for yourself. Out of twenty-four hours you give 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, and your Invisible Listener is Reality. Why 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 instead we're visiting so many Masters. It's not necessary, you need not go anywhere. I'm not telling you not to respect anybody – respect all the Masters. The Masters are the forms of Reality. But Reality does not have 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, 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 positive miraculous experiences that can occur: Darshan, Sparshan, and Sambhashan. 'Darshan' means that after having strong involvement in spirituality, you see your Gods, Goddesses and Masters etc., near about you. You'll get that sight, that

transference of sight.

'Sparshan' means that you'll feel the touch of your Masters. Suppose you're in difficulty – 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 a fact, it happens. It is a sign of strong devotion, but it is not Reality. Don't stop there. Someday 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 once, twice, but maybe the third time it won't happen, and 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". I'm repeating the same thing to you: I'm not making you a disciple, I'm making you a Master. You are a Master, you're already a 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 your attention all the time: 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.



For example, you have a dream-experience. In a dream you see all the five elements, you see water, you see the sun, the moon, everything. Not only that, you see yourself. And you're in deep sleep. 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 about it. It's the 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 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 only 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 don't discriminate. Be with you all the time.

Don't 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 gives 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.

**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 an 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 have subtle expectations. So all expectation, all 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, and 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 up 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.

**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. I wake up in the morning and I'm in so much pain. The medication affects my meditation, but 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 you'll 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**

**[Watch Video](#)**

**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 true story, about Guru Ranade, a devotee, a disciple of Bhausahab Maharaj. In those days, say about one hundred years back, Guru Ranade was suffering from tuberculosis, and in those days it was an incurable disease. His mother took him to see Bhausahab Maharaj, and after meditating, Guru Ranade was surprised to find himself 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 this 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, that you devote some time for meditation – it's very basic. Only discussion is not sufficient. Now the ball is in your court. But to do this doesn't require any conditions or restrictions as to what you're eating or 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'm finding that the quieter I get, and the quieter my mind and ego get, that my desire to be of service is the only thing that matters. Money doesn't matter, food doesn't matter, just being of service to others has become a priority. Is that natural progress, or...

**Maharaj:** What happens is we're counting ourselves, measuring ourselves 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, a tension-free life, and a fearless life. But everybody has the fear of death. Exactly what is death? In deep sleep do you feel fear? No, you say, "Oh leave me alone!" You want deep sleep, no? So like that, why 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. Afterwards, meditation will be spontaneous – that Mantra will go on throughout. It creates

a vibration, it reminds you all the time: “You are Brahman, you are Brahman, you are Brahman”, knocking on the door all the time.

**Q2:** Can you be specific about the meditation? When we do meditation, it’s not just closing our eyes and concentrating, but we have to repeat the Mantra, right? 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 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 all the time reminding Selfless Self: you’re not the body at all. After having continuous involvement and devotion, there will be Spontaneous Conviction.

I’ll give you a simple example. This body is called 'man', and you accept it as 'man', you’re dreaming as a 'man'. You don't say “I’m a man, I’m a man, I’m a man”, some name was given. The conviction that this body is called man, this body is called woman, was accepted. 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 as we meditate?

**Maharaj:** All the time, all the time, you can recite the Mantra all the time. When you're sitting for meditation, sit in that fashion, as I instructed you. At the initial stage, I'm telling you again: Mantra and meditation is required at the beginning stage, until you've got Conviction, until you remain untouched with the body-based knowledge, the 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 your 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, and everything dissolves within nothing! If at all you want to compare yourself, compare yourself just like sky or space. Space is everywhere. Is American sky different from Indian sky? Sky is sky.

We are here holding these bodies, but 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 like that: 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. Don't run after miracles. You don't need to go anywhere. Everything is within you. But we're not giving importance to ourselves, we're giving importance to something else. Your Spontaneous, Invisible Presence has 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 them – good experiences and bad experiences.

Try not to associate with such elements that will distract you from the Reality. Such elements may be miraculous experiences or unpleasant experiences. It happens. Where were those experiences prior to beingness? And after leaving the body, do any experiences remain? 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, don't 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, but an unpleasant atmosphere is there and depressive thoughts are there – why they are coming?" Okay, you're experiencing depressive thoughts, bad thoughts or good thoughts. The thoughts which are tolerable you call 'good thoughts', and the thoughts which are not tolerable you call '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 tolerance.

And after having Conviction, people ask, “How can I identify if I’m realized or not? I’ve got knowledge, spiritual knowledge, but 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 give the example of Jesus Christ, you know? When they were crucifying 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 you're get excited in response to a small matter – now there's no excitement. You'll get spontaneous tolerance, patience. I give the example, in Maharashtra, of Saint Eknath. He was a very calm and quiet Saint. So one person said: “I will make him irritated.”

Everyday Saint Eknath went to take a bath near the river. After coming from that bath, 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 Saint Eknath. And what did Saint Eknath say? “Because of you I got to bathe forty times.” This is patience and tolerance. Saint Eknath then invited him to come to 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.

The fourth thing, ‘Uparati’, means that 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.

Last is devotion, Bhakti, which means 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, and don't commercialize it”.

**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...

**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 a woman, I am a woman, I am a 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 immediately accept it, you immediately react.

So it is now up to you. The Reality which 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 recognizing that value, you’re underestimating yourself. Why 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 experiences within you; you’ll feel

some exceptional peacefulness, you'll remain unconcerned with the worldly things.

**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 he can also do the same Mantra 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, and you can use your property.

**Q2:** But if I take a breath in and a breathe out, I can repeat it 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 the rest of 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 moving through some stages you're no longer a student, you're a master of that particular language.

So when you're sitting for meditation, sit in that fashion for half an hour, one hour, two hours – it depends. And according to the breathing it will give greater effect, 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; 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 indicates his body*).

**Q4:** Does a certain type of diet help calm your mind? Like a sattvic diet, or vegetarian? Not many spices?

**Maharaj:** No, no question of diet. Diet is not a restriction, it is not a concern. Whatever physical requirements you have 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 not a concern.

So many concepts are there. Therefore I'm telling you, you have to come out from all these concepts, body-based concepts, and 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 has some good effects. There are some types of yoga – padmasana also has good effects. Yoga also helps. It is not Ultimate Truth, but it will help you. Pranayama is good for you.

**Q6:** Maharaj, I just want to make sure I understand and 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, right? 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, and 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? Was any Mantra there when you came into this world? After leaving the body, will any Mantra 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. To remove one thorn you take the help of another thorn and then throw them both away. But you have to do it at the initial stage, the beginning stage.

**Q7:** Maharaj, 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 meditation, but I feel pulled to one and then I feel pulled to the other.

**Maharaj:** Have you 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. Don't confuse, don't 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, that's 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) The Naam Mantra is what the message is, forget the other one. The Naam Mantra was given by Maharaj to you specifically.

**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 the Naam Mantra is your Mantra.

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





Copyright © 2016 by Ramakant Pandurang Sawant All rights reserved. This book or any portion thereof may not be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the express written permission of the author, except for the use of brief quotations in a book review. For permissions requests please contact: Amit Sawant: [asawant@som.umaryland.edu](mailto:asawant@som.umaryland.edu)

**October 17, 2016**

**Colombia, USA**

**Part One**

**[Watch Video](#)**

**Maharaj:** 'Shama' means tolerance. 'Forgive and forget' appears. Previously, for small, small matters, you'd become irritated. After having Realization, after having Spontaneous Conviction, you'll feel 'nothing has happened', no irritation. Whatever happens, whatever small thing appears in your experience, you'll be completely calm and quiet. Exceptional tolerance will be there, exceptional blissfulness is there. All desires will disappear. No desire, no mind, no ego, and no intellect – it happens spontaneously, and it's called Spontaneous Conviction.

You'll become completely free. Even though you're using this body, either male or female, you'll remain unconcerned with the body-knowledge. You're using the body as a temporary thing. Just like you're using something, say, an instrument – like that. It happens spontaneously. That is the Conviction, the Spontaneous Conviction. "Oh, I understand, I'm not the body" – it is not so easy. And for which, again I am repeating, meditation is the basic thing. You have to devote some time. Some time means at least one hour. If you consider 24 hours, allot at least one hour. What are you doing for one hour? Just trying to identify the Unidentified Identity within you. 'I was not the

body, I am not the body, and I'm not going to remain the body' – that Reality will be absorbed totally within you.

So even though you're living in this world as a male or female, you're unconcerned with the body activities. It happens.

Complete peacefulness will be there. And this is very simple.

The Nama Mantra is playing a very, very good part. Through the Nama Mantra you're hammering yourself. Slowly, silently, and permanently, all these desires, all these expectations and needs, will be dissolved. You'll be completely free, completely free, completely silent, silent, silent.

So understanding intellectually is not sufficient, because everything is within you. Spirituality, Reality, is not separate from you. So far we're measuring ourselves in body-form; therefore we're not able to identify ourselves in a real sense. If we haven't identified ourselves in a real sense, whatever you're doing, if you approach thousands of Masters, if you read thousands of books, it will not help you.

Some people come and say "I've been practising spirituality for 50 years", "I've been practising spirituality for 30 years", and what are you doing? Subtle ego is there: "I'm doing something". You're not the doer! There's no deed! Nothing is there.

So, at the first stage, body-identity is supposed to be dissolved totally, spontaneously. It happens. Nothing is impossible – you'll get courage.

So, don't play with the spiritual words. We're playing with the spiritual words: 'Atman', 'Paramatman', so many, so many,

thousands of words. We've created language, we've given meaning to the language. Don't struggle with the language. Someone is saying "why this, why that", these are the words! Just for conversation, just for sharing the Reality, the knowledge.

See what was there prior to beingness. Was any language there? No 'I' was there – there was no 'you', no 'he', 'she', 'it', nothing was there. No concept of God, no Master, no disciple, no devotee, no deity. Nothing was there. After leaving the body, what remains? You've got a lot of knowledge, you're a master of knowledge, okay. Will that knowledge be helpful at the time of leaving the body? What is the use of that knowledge? What do you mean by knowledge? Knowledge means just to identify oneself in a real sense. We're identifying ourselves in body-form and that is illusion, this is open fact.

Everything starts and ends within you. As I told you, everything came out of nothing and everything dissolves within nothing. Your Presence was there but not in any form. You're formless Presence. After leaving the body your Presence will be there, but not in any form. Just like after so many houses have collapsed – what is the fate of the sky or space? Sky does not die, there's no death, no birth.

The concepts 'death' and 'birth' are supposed to be dissolved, all desires will be dissolved. It happens! We have subtle, subtle desires. So instead of studying spirituality, try to digest that spirituality within you. Spirituality is not separate from you. As long as we're measuring ourselves in body-form, counting

ourselves in body-form, spirituality will be different from us. The moment spirituality is absorbed, at that stage there is no 'I', there is no 'you', 'he', 'she', nothing is there. No God is there, no Master is there, no disciple, no devotee, nothing is there! Therefore I've told you: except your Selfless Self there is no God, no Brahman, no Atman, no Paramatman.

All needs, requirements, desires came along with the body. Where were those desires prior to beingness? Everything dissolves along with the body. What remains? Nothing.

**Q:** Master, is it best to stop reading your book, or Nisargadatta's books? Is it best to stop reading that at some point?

**Maharaj:** Don't stop reading! You read it! You can read books, but you're reading your biography. Suppose somebody wrote a biography on your life without your knowledge. When you come across with such a book, you'll say "Oh, it's my biography! It's my story!" You read it in that way. Like that, when you're reading any of these books— Ramana Maharshi, Nisargadatta Maharaj, so many Masters are there. Their language is different, but what did they want to convey? So many spiritual books are there. Don't "subtle body, this body, that body". Where are these bodies prior to beingness? "Four bodies are there, this body..." – why bother with all these 'bodies'!

See, the principle behind spiritual knowledge is that this body belongs to the five elements. You are the projector of these five elements. Where were these five elements prior to beingness?

Sky is there, earth is there, wind is there, sun and light are there – so all these five elements came along with the body. Where were the five elements prior to beingness? After leaving the body will you know any elements? Nothing will be there.

So all knowledge, whatever knowledge you have, will dissolve along with the body. So why to play with the words? All spiritual words are an indication inviting the attention of the Invisible Listener that you are Ultimate Truth.



**October 17, 2016**

**Colombia, USA**

**Part Two**

**[Watch Video](#)**

**Maharaj:** No form is there. Prior to beingness there any form? We do not know ‘Who am I?’ To say ‘I am’, some Presence is required. Where is that ‘I’ prior to beingness? That Conviction – I’m not just talking understanding – that Conviction is supposed to appear spontaneously. For which you have to undergo meditation strictly, it’s the only source. Not any exercise, no torturing of the body. You’re not required to go anywhere, to any temple. You’re not required to go to any Master also. Approach your own Master. You’re neglecting your own Master. You’re measuring that Master in body-form.

Knowledge is everywhere. That is called Realization, because it is Unidentified, Invisible, Anonymous Identity. There’s no name; you can’t see, you’ll feel it. What you see is illusion, through which you see is Reality. The entire world is projected out of the Invisible Seer within you. The entire world is projected out of the Invisible Seer within you.

You can’t guess. Mind, ego, intellect disappears. These are functioning elements, they’re not bad. But if you use the mind, ego, intellect excessively, it will be bad. Anything in excess will be poison.

So have all your responsibilities. Don't neglect your body, don't neglect your family. Do your job, do your duties. “Oh, I'm a spiritual man, how can I do those things?” – no. Because you're Final Truth. Therefore Spontaneous Conviction is supposed to appear, with the result that you'll remain unconcerned with the world, untouched with the world, untouched by all concepts. All desires will dissolve, no desires will be there.

Therefore spiritual courage is required to accept the Reality. The Reality is not separate from you. And therefore again I am repeating: meditation is the only source. With the intellect we can understand, it's okay.

Why is knowledge required? Because we forgot our identity. And What do you mean by knowledge? Just to identify oneself, a simple thing. After identifying ourselves, the identifier disappears.

Through various words I am trying to convince the Invisible Listener within you, which is formless. Why read so many books? Okay, you require so many books. But what they convey is most important. Only reading thousands of books is meaningless, because you are the central point of this world. If for a moment the Presence is not there, what is the value of this body? And what is the value of the knowledge? Where was that knowledge prior to beingness? What is the use of that spiritual knowledge after leaving the body?



Thousands of questions are there. The answer is within you. There is only one answer: except your Selfless Self there is no God, no Brahman, no Atman, no Paramatman. They're all concepts which appear upon your Presence. Even 'I am Brahman' is also a concept which appears upon your Presence. Presence does not know 'I am Presence'.

And therefore, instead of studying spirituality, try to absorb what you've listened to. It's the Listener's story, the Listener's identity. Because this body is an opportunity for you. Don't waste time. It is invaluable, your Presence is invaluable.

Through the body you can identify 'I'.

It's a combination of Presence and the body. Presence touched with the body, and you say 'I'. Just like a matchbox and stick. Fire is everywhere. The moment the matchbox and stick click each other, you see fire. Where will that fire go? Hell or heaven? The moment the Invisible Presence touches with the body you say 'I'. Where was that 'I' prior to beingness?

So be practical. You've got a lot of theory. You're not required to study any spiritual books. 'The five elements are there', 'these bodies are there', 'four bodies are there', why bother with all this 'four bodies' and all these things? The 'subtle body', 'this body', 'consciousness', 'unconsciousness', 'awareness', this is only playing with the words. You'll not get happiness out of that. It's entertainment, momentary spiritual entertainment. What is the use of spiritual science? It's what it says: "You're separate from all these five elements." The moment your Presence appears, this entire world is projected, including the

five elements. You are the father of the five elements. Where was the sky prior to beingness?

I give a simple example. In a dream you see everything, correct? You're sleeping, you're in deep sleep. You see the sky, you see the moon, you see the sun, you see the ocean, and you see so many people. Until this day you might have seen thousands of dreams. What has happened to all those people you've seen in your dreams? How was that dream world projected? You're there and there only. This is a long dream-world.

But what happens? A lot of desires are there. "I want this thing, that thing, that thing." One devotee came to me talking about some thoughts, they mentioned Facebook or something. The human being, in the beginning, we don't come along with these pockets. After leaving the body, you don't have any pockets. Why fill the pockets in between?

That means, prior to beingness nothing was there. Now there's so much anxiety, now so much greed is there, "I want this, I want this, and I want this". Who wants all these things and for what? How long are you going to use all these things? They are temporary reliefs. Money is there, sex is there, publicity is there, so many things are there, so many material causes are there.

So be firm – firmness is most important. And for which you must have strong faith within you and your Master, whosoever is your Master. But the Master is not in any form, it's a formless Master, not this form (*Maharaj indicates his body*). The

Invisible Identity within the Master and the Invisible Identity within the so-called disciple is not separate. They are one and the same, bodies are different. So Reality is not impossible.

**Q:** Master, the Conviction, the Spontaneous Conviction can happen at any time, it doesn't necessarily happen during meditation, is that correct?

**Maharaj:** It happens spontaneously. After having this Conviction all body-knowledge dissolves. This is a food-body, you know this is a food-body. So far we're supplying food and water, it happens. Who is acting in this body? Who is talking from this body? Who is experiencing from this body? Who is listening from the body, who is thinking from the body? Say I am saying something or other about spirituality. The Invisible Listener within you is analyzing the words, without your knowledge, and raising some questions. Who is that questioner?

It is very, very interesting. Go deep and deep and deep within Selfless Self and you'll find peacefulness, 'Oh, so That I'.

**Q:** Master, deeper and deeper into meditation, you're talking deeper and...

**Maharaj:** After having meditation, through those meditation words (*Mantra*), all the concepts will be dissolved, melted. Body-identity will be dissolved. And you'll see within yourself, 'my beingness is everywhere and in every being'. 'My Presence is everywhere' – that Spontaneous Conviction will appear within you.

**Q:** So during the course of the day, when all these family members are around...

**Maharaj:** Yes, yes, it's okay. In a dream, so many family members are there.

**Q:** There not really there, right?

**Maharaj:** Ah! (*Maharaj smiles*) So, I'm not asking you to neglect your family members. Whatever job you're doing, do your job. Do your duties, take care of all your responsibilities. But at the same time, there should be the Conviction, 'I'm nothing to do with all these things', as if you're acting in some drama. I'll give you a small example: you're acting in a drama, you're doing some role. You're doing a very nice role, people are saying, "Oh!" But at that time you know that 'I am nothing to do with this role. I have to act two or three hours only'.

Like that you have to convince yourself. Knowledge is there, a lot of knowledge is there. In the light of that knowledge of Reality you have to convince yourself, 'where do I stand? What do I want exactly? I'm meditating, I'm doing bhajans, I'm doing all these things, I'm reading so many books, I'm approaching so many Masters. To what extent will this be useful for me? Where do I stand? Who wants all these things? What is the purpose behind this?'

Because we are not peaceful, we are not happy. Everything is with us and no happiness is there, no peacefulness is there, there is always tension, and most of all the fear of death. Why? Because we're not identifying ourselves in a real sense. We

don't have any experience of death and birth. And as you know, what is the time limit of this body? You are a small child, you grow up to become a young man or young woman, then you're an old man, and some or other day, willingly or unwillingly we have to leave the body. It's your Identity.

So be fearless. After having the Conviction, you'll be fearless, 'This is a dead body. Let anything happen, because I am unborn'. These are allegations, that you've taken birth and you're going to die.

Therefore spiritual science says, if at all you want to compare yourself, compare yourself just like sky. Sky doesn't know 'I am sky'. So, your Invisible Presence does not know 'I am Presence'.

We're using 'I', 'you', 'he', 'she', 'it' – it's language, just for conversation. And therefore I told you, don't play with the spiritual words. "Who is 'you'", "Who is 'I'" – it's okay, just for understanding.

Really, it is very, very interesting.

**Q2:** I've noticed, Maharaj, since starting the Naam Mantra, that I have become more inward focused and much quieter. I'm still able to take care of my duties, but I'm very detached, and much more efficient. It seems like my energy is more inside, much more at peace. So it's been a good experience. I think I understand a little bit of what you're talking about. I don't know about Spontaneous Conviction, but there's been a big switch, a big change since the Mantra...

**Maharaj:** See, as long as we're measuring ourselves in body-form, whatever experience appears is illusion. If you feel 'I am Brahman', it is also illusion. Because whatever feeling, all feeling appears upon your Presence. Presence does not know... Names are given – 'Brahman', 'Atman', 'Paramatman', 'God', 'Master', – a name is given to identify that Invisible Presence.

**Q:** It's not even like a feeling, there's just quiet...

**Maharaj:** It's good.

*(More visitors arrive)* Please come, please sit.

So, what about your spiritual studies? Be free!

**Q3:** I came across the teachings of Sri Nisargadatta Maharaj ten years ago, and it had an impact on my beingness, and I wasn't really able to handle that. So over the last ten years I've mainly practised on the Sufi path. The teacher was familiar with the lineage of Sri Ramakrishna also . And last year I came back to reading Sri Nisargadatta, and your wonderful book.

**Maharaj:** See, after reading so many books, we have to absorb that knowledge. Knowledge is just Reality, your Reality, the Listener's Reality, the Reader's Reality. That 'I' is supposed to be dissolved.

That 'I' appeared upon your spontaneous Presence. If the Presence is not there, who will talk about the 'I'? And as I told you, except your Selfless Self there is no God, no Brahman, no Atman, no Paramatman, no Master. The Invisible Listener within you is the Master. It does not have any special identity. To say 'I', your Presence is required. If Presence is not there, who will talk

about the 'I' and who will talk about the God? To say 'God', your Presence is required. The body can't say, 'this is God'. If there is no Presence, the body can't act. This is a dead body. The Invisible Presence, the Invisible Listener within you, is that through which you can identify the world. That means the entire world is projected out of your Invisible Presence. If the Presence is not in the body, who will talk about the world and God and everything? Who knows Krishna? Prior to beingness, do you know Krishna? Do you know any God? Do you know any Master? Do you have any spiritual knowledge? Nothing. After leaving the body what is the use of that Krishna? All Gods and Goddesses are concepts. Okay, it's not bad, I'm not criticizing. I'm placing before you the Invisible Identity within you, which is called Brahman, Atman, Paramatman, God, Krishna, whatever names are given. To say 'Lord Krishna', your Presence is there. If your Presence is not there, who will talk about Lord Krishna? We know the picture, 'Oh, this is Lord Krishna'. Somebody told us, or we're reading from some books, 'This is the God, Rama, this is Krishna, this is this thing', okay. Prior to beingness, do you know anything about this? Be honest. After leaving the body do you know anything about this? Any Master? Any God, any Goddesses?

Through the body we are trying to identify, 'This is the God'. And what is the use of this God? Just to have peacefulness, happiness, what we require. The body-knowledge is not tolerable, therefore all these Gods and Goddesses are required. Why is spiritual knowledge required? Body-knowledge is not

tolerable, for which you are taking some material causes. So many desires are there, so all desires are supposed to be dissolved spontaneously.

You may read thousands of books. What is the use of reading the books? Try to identify the Invisible Reader within you. We're collecting information through various books and playing with the words, 'Atman', 'Paramatman', 'Brahman', 'God' – it's okay, so many words are there. So many books are there, what do they convey? So many Masters are there, what do they convey? They say: except your Selfless Self there is no God, no Brahman, no Atman, no Paramatman, no Master. Why don't you see that Master within you? Why don't you see that Krishna within you? Because we're measuring ourselves in body-form, and that body-identity is supposed to be dissolved, for which you are to undergo the discipline of the meditation.

Why is meditation required? Because through meditation you're hammering yourself, you're inviting the attention of the Invisible Meditator within you that you are Ultimate Truth, you are Final Truth. That is the base.

Meditation is also illusion, but it is necessary. To remove one illusion you have to take the help of another illusion. Be strong; not physically but spiritually. Have some courage to accept the Reality. We're under the pressure of so many concepts, spiritual concepts, 'Oh, how can I do this. If I say something, something will happen.' 'This is called sin, this is called virtue'. What is 'sin', what is 'virtue'? This is called 'destiny', this is 'past birth', 'future birth' – who's birth? This is 'karma', that is 'karma', what is



‘karma’? You’re not the doer, there’s no deed! Ultimate Truth is not separate from you. As long as we’re measuring ourselves in body-form, that Ultimate Truth will be separate.

As you know, the body is not your identity at all. The body was not your identity and the body is not going to remain your identity at all, it’s open fact. Some or other day, willingly or unwillingly, you’ll have to leave this body. And for which you must have Spontaneous Conviction. So read books, no problem. What they convey is most important. Only adding spiritual words is meaningless. Will that spiritual knowledge be helpful at the time of leaving the body? No. Whatever you’re reading, whatever you’re listening to, it should be absorbed totally. If we go on talking hours together, it is meaningless.

I’m inviting the attention of the Invisible Listener within you all the time that except your Selfless Self, nothing is there. Have some courage, some spiritual courage which you are lacking, to accept the Reality. “I’m doing something, I’m doing...”, what are you doing? You can’t do anything! If there’s no Presence, what can you do with this body? If there’s no Presence for a moment in this body, what can you do? Nothing. And therefore I’ve told you, this Presence is just like sky or space. Space does not know ‘I am space’, also Presence does not know ‘I am Presence’. Try to identify the Invisible Identifier within you! It is unconcerned with the world, unconcerned with all activities. How you were prior to identifying yourself? – “I don’t know”. What does identification mean after leaving the body? – “I don’t know”. ‘I don’t know’ means I am shapeless, I am formless. My Presence

is there, but not in form.

We have a lack of confidence. We're listening to everything; everybody knows 'Atman', 'Paramatman', 'God', 'Brahman', but a lack of confidence is there. Some impressions are there. We have to come out from this illusory circle. All our actions are within the illusory circles. So far as desires are there, we're under the pressure of mind, ego, and intellect. What is mind? The flow of thoughts. Ego is there, "I'm doing something!". What are you doing? Intellect is there. Where was the intellect, mind, ego prior to beingness?

Basically you are formless, no form is there, and no shape is there. And therefore I say that everything came out of nothing and dissolves within nothing.

There are no restrictions. You're not required to do any exercise, not to torture your body. Do your duties, have some responsibilities, be practical. "Oh, I'm a spiritual man, I'm a spiritual woman, how can I do this?" Don't do this. Be simple, be normal. Don't underestimate yourself, "How can it happen?" Everything can happen, nothing is impossible. You're not required to spend a single penny for this. It's your knowledge! Therefore my Master said, "I'm not making you a disciple, I'm making you a Master." Because you are a Master, the moment you stop measuring yourself in body-form. The Master is not separate from you.

**October 17, 2016**

**Colombia, USA**

**Part Three**

**[Watch Video](#)**

**Maharaj:** The bodies are different, Presence is one. And for which, spiritual courage is most important, ‘Yes, I can do it’. It’s not an egoistic statement. And for which, again, meditation is most important.

Have strong faith within yourself and your Master, whosoever Master it may be. But do not measure your Master in body-form; it is a formless Master.

**Q2:** The moment I received your book ‘Selfless Self’, for me it was a truth what you were saying. I felt totally convinced. Your words rang very true for me, and my hope, after reading the first few pages, was simply to meet you and to see you. I understand what you say, that the Master is not in body-form, but it is very important to see you in body-form.

**Maharaj:** It’s okay.

**Q2:** But I felt like my spirit clicked with you, and I’m very happy to be here and to see you now. You made everything so clear – clearer than it’s ever been for me before. And I’m most grateful to you.

**Maharaj:** So you are to undergo some meditation, that's most important for you. Have you got any Master? Have you come across with any Master previously?

**Q2:** I've been in the Presence of other teachers. When I was a teenager I was directed to go to the Vivekananda Vedanta Society, the temple of Sri Ramakrishna. When I was sixteen years old I met a man, and I started learning Tabla from him and he told me about Sri Ramakrishna. For a little while I lived with his family and he directed me there, but then after that I met other teachers too.

Probably one of the most important was a teacher in the Sufi lineage, but also he was very much concerned with other lineages too. And then, of course, reading the works of Sri Nisargadatta Maharaj. But I feel that all of this has led me to you, and I believe with all my heart that when you say this is the final destination, I believe that emphatically. What you teach and what you are saying about who we are – it is the final destination. I feel I don't need to go anywhere anymore. Even if I hadn't had the opportunity to meet you, I would still feel that way.

**Maharaj:** It's nice, very good.

**Q3:** (To Q2) I think you just expressed a lot of our feelings in here. Having had decades of searching, and then finally, 'Here's my Master'. It's just such a blessing.

**Maharaj:** So constant meditation is most important. Any words, 'Aham Brahmasmi', 'Sivoham', through which you're inviting the attention of the Invisible Concentrator within you. It's in the beginning stage. The basic knowledge you've already got. You've read 'I Am That', you've read 'Selfless Self', through which you've got some spiritual understanding. After reading you have to absorb that knowledge. It will happen spontaneously within you. Because you're the source of this world. Your Spontaneous Invisible Presence is the projector of this world. If there's no Seer, who will talk about the seen? It is very clear.

But you need courage to accept the Reality. You do your job, do your duties, have responsibilities, open a business, you can do all these things. But at the same time you remain unconcerned and untouched with the world. Where was this world prior to beingness? After leaving the body, what is the fate of this world? So be with you all the time.

Only reading books is not sufficient, it's a waste of time. Don't torture the body. Try to identify yourself. When you are trying to identify yourself, the identifier will disappear.

Everybody in this world is struggling for peacefulness, happiness, a tension-free life and a fearless life. Because all the time we are measuring ourselves in body form, therefore all these concepts are required. Who wants a peaceful life? Who knows it? What is Peace? What is tension? Where was that fear prior to beingness? Nothing was there. After leaving the body do you want any peace? Will any tension be there? No tension.

Because we are counting ourselves in body-form all tensions are there, all desires are there. It is not bad. We've become a victim of mind, ego, intellect – why? You can use it, but don't become a slave of your mind. So have silence and violence will disappear.

When you're reading books, read as if it's your biography, it's your story. And be loyal with you, have some strong faith within you. Don't underestimate you. You are prime, you are the central point of all this world. 'God', 'Brahman', 'Atman', 'Paramatman', etc., these are the words indicating your Identity. It is Invisible Identity, it is Unidentified Identity, it is Anonymous Identity, it cannot be guessed. Where everything ends, there you are. So have some firmness, have some courage, 'Yes, I can do it'. Nothing is impossible. You have to break this circle of the various concepts. We're acting within the circle of some concepts. Brahman is also another concept.

**Q2:** You speak of how the Naam Mantra, the Guru Mantra helps us to do that.

**Maharaj:** Yes, yes.

**Q2:** I've been thinking about what questions I would ask you when I saw you, but not many questions came. As I said before, your word is so clear in 'Selfless Self'. What came was that the only question would be to ask you – and I would be eternally grateful – if I might receive the Naam Mantra from you to help dissolve the body-knowledge that you talk about, and to strengthen the conviction even more so.

**Maharaj:** I will give the Naam Mantra to you. But you have to follow it strictly. There should not be a wavering mind.

**October 17, 2016**

**Colombia, USA**

**Part Four**

**[Watch Video](#)**

**Maharaj:** What you have listened to, what you have read so far, you have to absorb it, you have to digest it – number one. Second thing, you must have the Conviction, ‘I was not the body, I am not the body, and I’m not going to remain the body’. That Conviction is supposed to appear spontaneously. And how will it appear? After having continuous meditation.

Meditation is not only chanting the Mantra. ‘I am Brahman, Brahman I am’ – that is the meaning of the Mantra. But through the Mantra you are hammering yourself. The Mantra is only the cause, you are the consequence. These are the words. It has some tremendous power. These are not simple words, they have tremendous power. It creates some vibrations. You’ll feel some changes within you. With full faith, with strong faith, you recite that Mantra; spontaneously you’ll feel something else. Slowly, silently, all this illusion and desire will be dissolved. There will be the spontaneous feeling that ‘my Presence is everywhere and in everyone. In every being my Presence is there.’ Just like Lord Krishna says, *(Maharaj quotes a scripture in Hindi)*, my Presence is everywhere, in every being.



Have you read the Bhagavad Gita? My Spontaneous, Invisible Presence is within every being. It is formless, it is shapeless. There is no specific identity, there is no individuality, and therefore there is no duality. If at all you want to compare yourself, compare just like sky or space. You're beyond that. Though you are holding this body, you remain separate from the body, untouched with the body, untouched with all these activities.

Feelings are bound to be there, because relations are there. 'My father', 'my mother', 'my husband', 'my child' – it's okay, it happens. This is not bad; don't feel bad, this happens. Because we have a long association with the body, if something happens we feel sorry, very sorry. Because we have love and affection with the body, we love ourselves more than our relatives, you know? You know the story of that monkey?

**Q:** So there's this parable of a monkey, a very terrible story. It illustrates how much you prioritize yourself.

There's a flood, so the monkey tries to climb up. The water still keeps rising so the monkey tries to climb up further. And then she can't climb any further, and her children are there. So she tries to lift the children up, but the water reaches up, up, up. Finally she just gets desperate and she stands on the child. A terrible story. The point it's trying to make is that you have an instinct of self-preservation for your body that trumps other things.

**Q2:** Maharaj, you said in ‘Selfless Self’, that Sri Nisargadatta Maharaj taught you or showed you how to read the book ‘Dasbodh’. But you never said what he taught you, you never said how he taught you how to read.

**Maharaj:** Ah, yes, when I used to go every day to Nisargadatta Maharaj, during those days. The regular reader was not there, so he asked me to read the ‘Dasbodh’, and I was reading with a very low voice, no? So he said, “Your voice should go to ten thousand people!” So, like that, what I am today, I am because of him only. All my education, all everything. He gave practical advice. Once when I was sitting in the corner, he said, “What are you doing?” I replied, “Nothing”. He said, “What do you mean by spirituality? Pressing the feet of the Master? Placing garlands? Clapping? This is not spirituality. Do something in life. Why don’t you join college?” But I was not in a position to join college because some financial problems were there. But he insisted, “Join college! Don’t come to me! Don’t bring any garlands! Don’t bring Prasad!” And coincidentally, a minister of the college was there. “Take this boy in your college.” – He felt sorry because I got very low, marginal marks – “Take this boy in your college”. And with great difficulty I joined college. He used to say, “Do something. You have to learn to the age of 40.” And so I was learning until the age of 40.

My graduation, my law graduation, all these degrees belong to Maharaj. He treated me just like his child.

And with the grace of Nisargadatta Maharaj, my Master, I am sharing this knowledge free of charge with everybody. And I told you, the same thing Siddharameshwar told, if you're Realized, make others Realized. Place your carpet and start talking the knowledge, but don't commercialize the knowledge. Why? Why is money required? It's free knowledge.

**October 26, 2016**

**Colombia, USA**

**Part One**

**[Watch Video](#)**

**Maharaj:** You're holding the human body, and some invisible Presence is there. What is the necessity of identifying ourselves? Because there are so many concepts wrapped up upon us, so many concepts are there. We're under the pressure of so many concepts. And what do we want exactly, we're not able to know.

We're reading so many books, approaching so many Masters, but there's no conclusion. What is the Reality? We're in search of God, in search of so many Masters. But you're ignoring your own Master within you.

See, the Invisible Presence within you is Ultimate Truth, Final Truth. It is called Master, Brahman, Atman, Paramatman, God. You're not required to go anywhere. How are you prior to beingness? 'Realization', 'enlightenment' – these are the words. Prior to beingness are there any words like 'realization', or 'enlightenment'? Nothing is there. After leaving the body, what is 'realization', what is 'enlightenment'? What is 'knowledge', what is 'philosophy', what is 'spirituality'? Nothing is there. As I told you, everything came out of nothing and everything dissolves within nothing.

Where do you stand? What is the place of spirituality in our human life? The human life is painful, there's so much pain, no pleasure. And therefore, to tolerate this human body, we're in search of so many material causes. Money is required, publicity is required, sex is required, desires are required. In spite of all these material causes, we're not happy. There's no happiness, there's no peacefulness. We're only finding temporary reliefs. How to get permanent happiness? Is permanent peacefulness there or not? Yes? The moment you identify yourself in a real sense, happiness will be there. Happiness, unhappiness, pleasure, pain, all came along with the body. And the body is not your identity, the body was not your identity, and the body is not going to remain your identity. This is a food-body, a human body.

I'm not discouraging you to do all these things. Spirituality is so many things: how to live happily, how to live peacefully. The moment we identify ourselves, peace is there. As you know, the body is not your identity at all. Some or other day, willingly or unwillingly, you have to leave this body.

So basically, you are unborn. There's no death and no birth to you.

We're using so many words, just for communication. Language is created by us. So instead of defining the spiritual words, analyzing spiritual words, try to identify yourself in a real sense. When trying to identify yourself in a real sense, the identifier will disappear – nothing will remain. There's no 'I', there's no 'he', 'she', 'it', nothing is there. Complete silence. There's no

experience, no experiencer. There's no witness, no witnesser. Your Presence is there prior to beingness, and that Presence will remain, just like space or sky. But don't measure yourself in body-form, that's the first thing. And how does it happen? The only source, I told you, 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. Some words are given: 'I am Brahman', 'Soham', so many words are there. Through these words you're hammering yourself. You're inviting the attention of the Meditator: you are Ultimate Truth, you are Final Truth. After Spontaneous Conviction, you're not required to recite the Mantra. It will be spontaneous, it will be automatic. So recite the Mantra until you've got Spontaneous Conviction: 'I was not the body, I am not the body, I am not going to remain the body'. So, no concept will impress you or depress you.

Thousands of concepts are there. We're a victim of our own concepts: 'I'm somebody else', 'I'm a man or woman', 'I've got some knowledge'. Even 'I am Brahman' is also a concept.

Prior to beingness there's no concept at all. After leaving the body, what remains? So for which, you must have Spontaneous Conviction. Then pain will turn into pleasure. Everybody has problems, the human body is full of problems. Everybody says, "My problem is a major problem". So come out from all these problems, come out from all the tension. You have to go through the meditation only.

See, the entire world is projected out of your Presence. If there's no Presence in the body, who will talk about the world? Who will talk about the God? Who will talk about the Master? Master is not separate from you! This body is not the Master (*Maharaj indicates his body*). The Invisible Speaker within this body and the Invisible Speaker within that body are one and the same. It is Master, you are Master. What special kind of Realization do you want? What do you mean by Realization? It is Spontaneous Conviction.

Through so many words, spiritual words, I'm trying to invite the attention of the Invisible Listener within you that you are Ultimate Truth. What is the conclusion of all this spiritual knowledge? As I told you: except your Selfless Self there is no God, no Brahman, no Atman, no Paramatman, no Master. You're not required to go to any Master, including myself. Stand on your own feet.

Master is shapeless, there's no form, it is formless. It is invisible, it is unidentified, it is anonymous. With various words I'm trying to invite your attention that the Invisible Listener within you is Ultimate Truth. This is theory, but you must have practical knowledge. I'm not asking you to continuously say 'Ram, Ram, Ram', hours of reciting the Mantra. Try to have Conviction; accept the fact, the Reality within you. This body was a child, then it will become a young man, then it will become an old man. Is this your Reality?

Who is going and who is coming? Who is taking birth and who is dying? All these concepts are related to the body only. And as you know, you were not the body at all, you are not the body at all. How were you prior to beingness, and how will you be after leaving the body? Spiritual knowledge, spirituality – what is spiritual knowledge? Just to identify oneself in a real sense. Only reading so many books, listening from so many Masters – it is not enough. What they were giving as a message, that is most important. Therefore the indication of analyzing the words of the various Masters, defining the words of the spiritual Masters or spiritual knowledge – what they convey is most important.

There won't be any criticism – this is not a debate, we're not proving anything. But practical spirituality is most important. Practical spirituality means what? That knowledge, that Reality is supposed to be absorbed totally within you. At that moment you'll forget the entire world, you'll be untouched by the world. Though you are living in this world, you're untouched with the world, you're unconcerned with the world. All relations, all everything came along with the body only.

Everything will dissolve along with the body. That means everything came out of nothing, and everything dissolves within nothing. In between you feel that 'I am something'. That 'something' is supposed to be dissolved.



It is very simple knowledge. You must have courage to accept the Reality, that is most important. A lack of courage is there, a lack of confidence is there, we're under the influence of so many concepts. Fear is there, tension is there, no peace, no happiness. Why? Because we're measuring ourselves in body form. Literally we know 'I am Atman, Paramatman, God, Master', like that. But practically, the mind, ego, and intellect are pricking from the backside, rebelling against you.

So in the beginning you have to concentrate on the meditation, that is the basic thing. When you're learning some language, you learn the alphabets, you know? 'A-b-c-d' and all this. Now you don't need to learn the alphabets, you're a master of that language. Similarly, meditation is the basic foundation.

Meditation is the base, meditation is the anti-virus software. You have to absorb that in the beginning. Beyond that, nothing is there. I'm repeating the same thing again and again.

After having this Conviction, you'll be totally fearless. Problems will be there, but problems will be reduced, dissolved, taken lightly. You've got tremendous power, but you're not aware of that. You've got in-built tremendous power. You can overcome all difficulties. But we're all the time ignoring ourselves, expecting some miracles to happen.

This is a miraculous box (*Maharaj indicates his body*). The human body is a miraculous box. This is not your identity at all. The Invisible Speaker and the Invisible Listener is your identity.

So be strong, have some courage to accept the Reality. Only satsang is not sufficient. If you listen to so many Masters, attend so many satsangs, (*Maharaj shakes his head*). Have satsang with yourself! The Great Saint is within you. There is no Saint except your Selfless Self. There is no Master except your Selfless Self. So stop measuring yourself in body-form. Beyond that, nothing is there. It's the Reality. It's Ultimate Truth, Final Truth. Try to absorb what you've listened to so far.

Don't ignore any responsibilities. "Oh, I'm a spiritual man, how can I do this thing?" No. Because this is a human body, you have to live just like a human, not inhuman. Have love and affection for your family members, take care of your family members, take care of all your responsibilities.

The moment the Spirit clicked with the body, we say 'I'. Along with 'I', so many concepts appear. To have a peaceful 'I', you have to identify yourself. 'I' appeared upon your Spontaneous Presence. If Presence is not there, who will talk about the 'I'? 'I', 'you', 'she', 'it', 'he'....Prior to beingness who is there? There's no 'I', nothing is there. And therefore I'm repeating that except your Selfless Self, there is no God, no Brahman, no Atman, no Paramatman, no Master. It is fact.

You may have any position. Do your job, do your duties, no harm. This is a long dream. Everybody sees various dreams everyday. What happened to those dream-people? What happened to that dream-world? What happened to that peacefulness or painfulness? Nothing is there.

Through the body we know ourselves, 'I'm somebody else'. The body is the media, not Ultimate Truth. It's a food-body; so far as you're supplying food and water, it is growing. So be loyal with you, be faithful with you and your Master. But the Master is not in any form, He's a formless Master.

Strong involvement is necessary. It is usually said that when we come into this world, we don't bring anything, and that when leaving this world, we don't take anything. It's a common statement. Why become a victim of so many concepts? 'Mind', 'ego', 'intellect', so many 'chakras' are there, 'kundalini' is there – so many, so many words are there. What 'chakra', what 'kundalini', what 'deed', what 'karma' or 'destiny'? We're under the pressure of so many concepts. Where are those concepts prior to beingness? Who knows what 'karma' is, who knows what 'religion' is? Prior to beingness is any religion there? Prior to beingness, what religion did you belong to? Did you know about any God or Goddesses? We're unknown to ourselves. After leaving the body what will happen? All the same questions get asked. "What is the next birth after death?" What birth is there? Who knows? So don't become a slave of your own concepts.

Meditation and spiritual knowledge gives you courage to live with pleasure. You can overcome this pain and miserable life, if at all there.

You can ask any questions if you want. Am I the only one talking? This is chatting, spiritual chatting. I'm not giving dry lectures on spirituality. Through various words I'm trying to invite the attention of the Invisible Listener within you: except your Selfless Self, nothing is there. You are the source of this world. The entire world is projected out of your Invisible Presence.

**Q:** Maharaj, for the last couple of years with my sadhana, nothing has given me more pleasure than just abiding as awareness or presence. And the positive benefits of the sadhana have been that it has become a lot easier. There are the synchronicities and coincidences, and there are no problems really, they are more just challenges, and life's just become a lot simpler. But on the flip side, my aim has been to try and extend the duration of my sadhana. So it used to be about an hour and a half, now two hours, and I'm trying to step up. But it takes my whole day to get that two hours, and I enjoy this more than anything else.

**Maharaj:** It's not necessary to meditate for one or two hours. One minute is sufficient for you.

**Q:** That's the Spontaneous Conviction which is...

**Maharaj:** Yes! Pleasure and pain are connected with the body. We're measuring ourselves in body form. Where was that pleasure and pain prior to beingness? After leaving the body, what pleasure and what pain? After leaving the body, who knows what pleasure and pain are? So long as we're holding

this human body, we're connected with painfulness and pleasure. There is no pleasure, no painfulness.

Body-knowledge is not tolerable. Directly or indirectly we're posing ourselves in body-form. We have a lot of spiritual knowledge; we talk about 'Atman', 'Paramatman', 'Brahman', 'God', and everything. No sadhana is required. Why is sadhana required? Prior to beingness are you doing any sadhana? What do you mean by sadhana?

I'm advising meditation. What is the purpose of meditation? You're inviting the attention of the Invisible Meditator within you that you are Ultimate Truth. Except your Selfless Self, nothing is there. That Conviction is supposed to appear spontaneously. No special sadhana is required. Sitting one hour, two hours, ten hours, has no meaning. One moment is sufficient. That 'I am' is supposed to be dissolved! Behind what you are doing, that deed, some base of 'I am' is there. 'I am somebody else', 'I'm doing sadhana', 'I'm a devotee'.

**Q:** Maharaj, I call it sadhana, but it's really...

**Maharaj:** Okay, I can understand. I'm not blaming you, it happens in every case, in our case also. But I say sadhana is not necessary. What you have learned, what you have listened to through various sources, try to absorb it totally. It's open fact that except your Selfless Self there is no God. Why go in search of the Gods and Goddesses? What is the purpose of Sadhana? What is the purpose of devotion? What is the purpose of meditation? What do you want to achieve? What is the goal?

What is Ultimate Truth? What is Final Truth?

You are Final Truth, you are Ultimate Truth.

You have to please yourself. The Saint is not separate from you. The Master is not separate from you, this is not Master (*Maharaj indicates his body*). The bodies are different. The Invisible Listener within you is the Master – formless, shapeless. That sadhana is required: “Yes, so That I, I am That!” – without any ego. How are you prior to beingness? You say, “I don’t know”. After leaving the body? “I don’t know”. In the negative answer, there is a positive meaning. ‘I don’t know’ means you’re not in any shape, you’re not in any form. There’s no experience and no experiencer! There’s no witness, there’s no witnesser! There’s no ‘I’, there’s no ‘you’, no language is there! No knowledge is there! It’s open fact.



**October 26, 2016**

**Colombia, USA**

**Part Two**

**[Watch Video](#)**

**Maharaj:** Because of a long association with the body, you've got so many impressions; so many concepts are wrapped upon us. We've got to break that circle. What does it mean, 'Realization'? 'Realization' means Conviction, Spontaneous Conviction: I'm not the body at all. It's a fact. Even if you think intellectually – forget about spirituality – is the body your identity? Prior to beingness was any body there? After leaving the body, what remains? There's no guessing. Your Presence is there, just like space or sky.

No special efforts are required, no deliberate efforts are required. See, this body is called 'man', and this body is called 'woman'. Do we say 'I am a man, I am a man, I am a man'? Your parents told you 'this body is called man', and you accepted it. You don't practice any sadhana, saying 'I am a man, I am a man'. Like that, the Master says 'you are Brahman'. Why don't you accept that you are Brahman? Brahman means Ultimate Truth, Final Truth. Do your sadhana, no problem. Out of sadhana, what do we want to achieve? Why am I doing sadhana?

So all your actions are supposed to be spontaneous. And therefore I'm advising: meditation is most important.



In the beginning you'll find it difficult. Mind, ego, intellect are functioning elements. The moment Spirit clicked with the body, you say 'I'. Along with 'I', the mind, ego, intellect, these functioning elements, appear. So many concepts appear upon your Presence. These are layers, various layers are there. Unless that body-based layer dissolves, you're not able to identify yourself. Fire is there, but it is covered with ash. You have to remove the ash.

So like that, you have to convince yourself. See what is there. Just glimpses of 'I'. Who is watching the dream? Who is witnessing the thoughts? I am saying something – who is listening inside? Who is analyzing my words? It happens spontaneously within you. The body can't do anything; this is a dead body. If there is no Presence, who will talk about this?

So unless body-based knowledge dissolves, you're not able to identify yourself in a real sense. And therefore meditation is required. Through meditation, slowly, silently, and permanently, all concepts will be dissolved. Though you're acting as a man or woman, male or female, you remain untouched with all this world. Do your job, do your duties, take care of your responsibilities. But while doing all these things, you remain unconcerned with all deeds, because you're not the doer at all. You talk about 'past karma', 'future karma'. What is 'past karma', 'future karma'? Come out from all these illusory concepts. You can do it, it's not impossible.

**Q:** Maharaj, for me I find the Mantra itself is very easy, it's something I can slip into and stay focused with. I mean, I could do it all day, but what I've discovered is that very quickly the body becomes energetically unsettled and I don't sleep well. How I sleep gets very restless, and eventually I just get too tired to function so I have to stop, take a break for a few days, and let everything equalize.

So what I'm trying to find – you call the Mantra the prescription – and what I'm trying to find is the right dosage for me. So, is it a half hour a day, and then I take a break, or is it an hour? But then I find myself getting sucked in and find myself doing three hours, and then I'm not sleeping well. So it's...

**Maharaj:** Don't count hours!

**Q:** Well I don't specifically, but I kind of generally...

**Maharaj:** Out of that Mantra, that 'I' is supposed to be dissolved.

**Q:** I'm sorry?

**Maharaj:** Out of this Mantra, the words, that 'I', so called 'I', the egoistic 'I', is supposed to be dissolved. That's the purpose behind the Mantra.

**Q:** Yeah, but right now the 'I' doesn't like not sleeping.

**Maharaj:** Because you're measuring yourself in body-form. There's no awakening, there's no sleeping. There's no consciousness, there's no unconsciousness. All concepts are related to the body only. Prior to beingness, was there any sleep? Was there any awakening? Was any consciousness

there? There was no concept there prior to beingness, and after leaving the body, where does that 'I' go?

So through the Mantra some vibrations are created inside. Through that vibration your body-based concepts dissolve. And therefore I said it is the anti-virus software.

Since childhood till today, so many concepts are there. We're a victim of our own concepts. So many concepts are there. What you have listened to, what you have read, you have to forget it. Try to find out where you stand.

**Q:** You talk about spiritual courage, and it seems like courage for me is putting up with a lack of sleep.

**Maharaj:** Ah, you must have courage to accept the Reality. For which you must have strong faith within you, "Yes!", and your Master also. Your Master says 'You are Brahman' – you have to accept, 'I am Brahman'. If somebody abuses you in bad language, you accept it immediately, you'll slap them, correct? Because, you see, meaning has been given to that word. Meaning is given to that bad word; you say this is 'donkey' – "What are you calling me?" But if we say 'You are Brahman', you don't accept it.

Try to identify yourself; it's not difficult at all. Don't define any words, don't criticize any words, don't analyze any words. There are so many words. Language is just for conversation, just for communication. Words are not Ultimate Truth. What they convey, that is most important. So be with you all the time.

So, all problems will be solved. And as I told you, tremendous power is within you. You can overcome all problems. There are so many examples, I'm not quoting the examples, but it's Reality.

**Q:** When I take a break from the Mantra, I just kind of be with the 'I am'...

**Maharaj:** Why take a break from the Mantra? The Mantra is not harming you.

**Q:** It's not harming me?

**Maharaj:** Yes. These are words, always alerting you from the illusory concepts. They're reminding your Selfless Self.

**Q2:** I'm just thinking out loud, I guess, just to elaborate a little more on what this gentleman here was talking about. When I sit for meditation, I sit deliberately to concentrate and to focus. And the rest of the day, with all the chaos and everything that's going on, I try to just repeat the Naam in the background. And I feel like I'm making some progress with that, but like (*another devotee*) said, I want that courage to...You tell me I am Brahman, I believe you. What does my body need to do to convince itself to get the Conviction? Because I'm there, I'm ready, but letting go...It just seems like when I'm about ready to, somebody else comes at me with another problem, and I bounce back into the dream instead of focusing on...

**Maharaj:** Be normal. There are so many things around you. Whether to take the touch or not to take the touch is up to you. You are Master of your own. There are a lot of thoughts flowing inside, you're watching all these thoughts. Thoughts which are useful, you can use; if they're not useful, throw them out, neglect them. Don't respond to each and every thought. It's the nature of the mind, the nature of the body – thoughts are flowing.

It's the thoughtless stage. Where all thoughts end, there you are. Where everything ends, there you are. Where were all these thoughts prior to beingness? After leaving the body, will any thoughts be there? Is any fighting there? Is there any struggle? No struggle. Because directly or indirectly we've accepted 'I am the body, somebody else', 'I'm doing this thing, I'm doing that thing', 'I'm a devotee', 'I'm a disciple', 'I'm a Master', 'I am Brahman', and all these things. That 'I am' is supposed to be dissolved. That concept 'I am' appeared upon your Spontaneous, Invisible Presence. And Presence does not know 'I am Presence'; it's just space or sky – everywhere. The five elements are there; they don't know 'I am the five elements'. Water does not know 'I am water', earth does not know 'I am earth', sky does not know 'I am sky'. You are the Projector of the five elements. The moment the Spirit clicked with the body, the five elements are projected, the entire world is projected. You are the father of this world, or mother of this world. If there's no Presence, who will talk about the world, who will talk about the concepts, who will talk about all this

'Gods and Goddesses'? Even 'Brahman' is also a concept. Even meditation is also illusion. But to remove one illusion, you have to take the help of another illusion. Because you forgot your identity, therefore meditation is required. You're reminding yourself through meditation, 'you are Brahman, you are Brahman'.

Basically you are formless, there's no shape. There's no experience, no experiencer; no witness, no witnesser. All these concepts appear upon your Invisible Presence, where there is no pain and no pleasure. Body-knowledge is not tolerable, therefore pain is there. This is a food-body. Prior to beingness and after leaving the body, there's no pain and no pleasure. Does a dead body have any pleasure or pain? No. That means: you were not the body, you're not the body, you're not going to remain the body. So you ask, "Then who am I?" It is called Brahman, Atman, Paramatman, God, Master, that you are, the Supernatural Power. These are the words.

**Q2:** Master, so I can do my duties, my family duties, and be the mom, the wife, and the glue, actually, that holds the family together and makes them all stand upright, and at the same time, simultaneously, I can detach and watch this as a dream. In other words, do my duty, but pull-back and watch it more as a dream. And I guess it's giving myself acceptance not to be the pillar for everyone around me, and that's where the lack of courage is. It's just difficult to get pulled back into that dream when you really don't want to be there. And just when you think... 'Oh!' somebody's got another problem and something

else for you to solve. And that's where I find the difficulty for me comes.

*(Another devotee)* talked about not sleeping. I went through that too, I didn't sleep and was exhausted. I just went through it, and now I go to sleep reciting the Naam, and I don't have any more problems.

**Q:** So eventually you just kind of work through it...

**Maharaj:** In the beginning it happens, in the beginning it happens. It's a cleaning process. All concepts are being eliminated. Your so-called mind, ego, intellect are pricking from the backside. That internal force is trying to distract you from the Reality, it happens in the beginning. Because, directly or indirectly, we have body-concepts. It will take some time.

But don't ignore your family responsibility. We're human beings. Spirituality is not a restriction, a bondage, a blockage in your human duty. Do your duty. If you have responsibilities with your family members, take care of your family members. Don't just say 'I am Brahman, I am Brahman, Brahman, Brahman'. If you say 'Brahman', who will give you food? You have to do your job, do your duties; you have responsibilities, but at the same time there should be Conviction.

**Q3:** Thank you, Master. So you mentioned fire and ash, you used that analogy. So ash, for me, has been automatic. It's like there's a constant narration happening. I look at a pizza, "Oh, it's a good pizza, it's a bad pizza" – it seems to be so automatic. And it keeps going and perpetuating on its own. I've had a few

moments here and there where I didn't have any relationships, because the relationship with my wife and children is only activated the moment it comes into thought. If I'm here there nothing there, no worries are there, it's just here. But these moments are so far in between, and then when I have them there's this desire to capture that, to keep it.

And then I read books, and that turns into a new form of thought, it's just changed how it sounds. But then I'm just reading about spirituality, philosophy, and it takes the place of practical thoughts. But it's the same perpetuating thought, it just keeps going.

But then I heard that you recommend meditation and the Naam Mantra, and that's what brought me here today. I've gotten a taste of that and I want to hold onto it because its so much better than this constant narration of life.

**Maharaj:** See, the existence of Presence touched with the body, and you say 'I'. Along with that 'I', along with the human body, all responsibilities are there. Pain is there, pleasure is there, relations are there, 'my wife', 'my son', 'my father', 'my daughter', 'my Master', and all relations appear. Give just due to all those relations, but at the same time, try to understand, 'Where were all these relations prior to beingness?' Don't neglect all these relations, give just due to all these relations; if you are a father, you're a mother, or sister, or whatever position it may be. But, you have to know yourself. All these relations are body-based relations, but don't neglect all these responsibilities. There should not be so much attachment. Prior



to beingness, what relations were there? After leaving the body, what relations will remain?

So, while we're holding this human body, whatever responsibilities we have with this human body, we have to observe them. We have to live like a human. But who is holding that human body? If there is no Presence for a moment, what relations are there? That Conviction is supposed to appear. I'm not asking you to neglect your family, neglect your body or neglect anything. Do your job, do your duties. Have practical spirituality, not theoretical spirituality.

**Q3:** And that's the struggle when I meditate. I have so many distractions. I sit there and I don't want to meditate...

**Maharaj:** Concentrate on meditation. Meditation is the only source through which all concepts will be dissolved. In the beginning there's bound to be a struggle. As I've told you, mind, ego, intellect— so many concepts rebel against you.

There's a nice example given by Nisargadatta Maharaj. Suppose you own your own building and so many tenants are living there, but you want to regain possession of the rooms and flats. While leaving the premises the tenants will abuse you, because they've been staying there for so many years. If suddenly you say, 'I want possession of the premises', they will abuse you.

It's the same thing here. So many concepts are there since childhood. After doing meditation, the bad elements or bad concepts, while leaving the body, rebel against you. This story is just for understanding.

So some things may happen, but it is a cleaning process. It doesn't have any spiritual importance, but it happens in the beginning. When the devotee takes the Nama Mantra for meditation, some forces are there trying to distract you from the Reality. It may be your mind, it may be ego, it may be the intellect. They appear upon your Presence, they're layers upon your Presence. The ego, mind, intellect are layers upon your Presence. They're using your energy, they've made us slaves. "Don't go against my mind" – you give so much importance to the mind. Subtle ego is there, subtle intellect is there. Be the Master of ego, intellect, mind.

So whatever knowledge, spiritual knowledge you have, try to implement, try to absorb it. Not theoretically, be practical. So carry out your responsibilities, don't struggle with your thoughts, don't struggle with your mind. Mind means the flow of thoughts. So meditation is the base.

**Q4:** When I get to this place of feeling presence, the concepts drop and I just feel this pure experiencing, where there's this confusion and a lost feeling. And there's some resistance that comes, and I can be like that for maybe five minutes, ten minutes, some length of time where I feel like I can't function in the world. The mind's not there, so that if someone even said, "Do you want a pizza?" I wouldn't even know what a pizza was, I would be confused. And then there's some part of me that is scared, that it doesn't want to lose its individuality or identity of who I am, because it can't even fathom that. Like it's going into nothingness and being nothing. And then suddenly I go,

“Woah”, and I come back to “I’ve just got to be this person and do my thing”. And I’ve felt like I’ve gotten to that place so many times, but then there’s this resistance. It’s almost like there wants to be some bargaining, “Can I just hold onto a little piece?”

**Maharaj:** You’re experiencing all these things. This is the struggle of your thoughts, concepts. And you know what struggles are going on inside. All these struggles appear upon your Presence. Prior to beingness, there was no struggle. The struggle appears upon your Presence. Because, some or other way, that concept ‘I am somebody else’ is there. That concept is supposed to be dissolved. So don’t fight with the concepts, don’t fight with the mind, don’t struggle with the mind. Thoughts are coming and going.

Therefore meditation is most important. Meditation plays a very good part. In the beginning you have to undergo the meditation, then all your concepts will be dissolved. You’ll remain unconcerned with all thoughts, untouched with the whole world.

**Q4:** I just...

**Maharaj:** Because, except your Selfless Self, nothing is there. All these concepts, body-based concepts, appear upon your Presence. These are layers. You’re experiencing all these concepts. “Why am I experiencing so many things here?” These are layers upon your Presence, they’re supposed to be cleared. And meditation gives you courage to control all these things. It

will happen spontaneously, nothing is impossible for you. Don't become a victim of your own concepts.

**Q4:** Yeah, like even right now...

**Maharaj:** Be strong! Have some courage, "I can do it!" Don't underestimate you! When Master says you are Brahman, you are Brahman, so live like Brahman, not like a man or woman. It's open fact, it's Reality. Forget everything and be with you. Master is not separate from you. God is not separate from you.

**Q4:** Almost right now, I can feel the resistance. I mean, I feel Presence and I feel resistance, and I just have this little awareness that this resistance is a game, just like it's a game...

**Maharaj:** Stop all this thinking. Be totally blank.

**Q:** Yes, that's the part that scares me.

**Maharaj:** How you are prior to beingness, are any thoughts there? Are you a woman or a man? After leaving the body, do all these thoughts remain? Nothing. Why struggle with the thoughts? Why struggle with the concepts?

So try to absorb this Reality already within you. Be bold, have some courage. I'm placing before you your fact, your Reality, the Listener's Reality, not the Reality of Brahman, Atman, Paramatman, God or Master. Live like a Master, live like a God. It's your identity. You've got supernatural power, tremendous power, miraculous power, but you're not using it. With courage you can overcome all the problems. Even physical problems, mental problems, spiritual problems – all problems.



## ***Messages from the Master Sri Ramakant Maharaj***

The following are messages written by Sri Ramakant Maharaj, sometimes in response to various questions and concerns of devotees, and in other cases as a message to all devotees.

**September 14, 2016**



Jaiguru,

As you know, I don't want to give dry speeches or dry discussions on spirituality. I strongly expect that all devotees should have practical spiritual Conviction. And as you are aware, meditation is a strong base which leads to the Spontaneous Realization of

devotees. Without any expectation, I would like to share Realistic Truth amongst all devotees. I strongly feel that all devotees should have complete spiritual happiness, peacefulness, a tension-free life, and a fearless life.

To have Spontaneous Spiritual Conviction, the devotee's sincere and deep involvement is necessary. Merely approaching so many masters, reading so many spiritual books, or dry spiritual discussion will not help to have Spontaneous Conviction. In the light of the above, I would like to implant

Ultimate Truth amongst all devotees' spiritual heart. So for this your devotional participation is strongly expected.

With regards and blessings to all.

If possible please convey my affectionate spiritual feelings towards all devotees.

Jaisadguru

**October 11, 2016**



Jaiguru,

This is a sign of absorbing the Reality within you Instead of playing with spiritual words – 'Atman', 'Paramatman', 'God' or 'Master'; 'Mind', 'ego', 'intellect', 'maya', 'Brahman', 'destiny', 'last birth', 'future birth', 'karma' or 'religion', 'past life', 'future life', 'consciousness' or

'subconsciousness', 'subtle bodies' and so on. It's a fact that prior to beingness nothing was there. After leaving body nothing will remain. Spirituality is required to identify the Unidentified Identity, or the Spontaneous Conviction that the food-body is not your identity at all. Why play with the so-called spiritual words? Because what we see is the Seer's projection. If the Seer's Spontaneous Presence is not there in the food-body, who will identify the world?

In brief, whatever we see and experience is totally illusion, but the Spontaneous Seer through the food-body is Reality –



where there is no experience, no experiencer, no witness, no witnesser. It is beyond imagination and beyond logical or intellectual guessing. So everything came out of nothing and everything will dissolve within nothing. As you know better, language was created within the circle of the human body. When Spontaneous Presence touched with the body, the experience of 'I' appeared upon your Presence. A name is given, either male or female, and instantly everybody started measuring, 'I am somebody', along with mind, ego, and intellect which appeared through the food-body and started functioning. Since the food-body experience is not tolerable, one started to seek happiness, peacefulness, a tension-free life and a fearless-life through material causes. When it is found that material causes give only temporary relief, then human beings turn to Spirituality, through which one can identify oneself in real sense and the various illusory concepts dissolve spontaneously.

There will be miraculous or dramatic changes appearing. Exceptional blissfulness, peacefulness, fearlessness, no tension; and all these without any material causes.

As you know, for which in the beginning an external Realized Master is necessary. As a matter of fact external and internal Masters are spiritual concepts, however, at the initial stage it's necessary until one has Spontaneous Conviction. Furthermore, meditation and sincere involvement in spirituality, as well as complete trust and strong faith in the Master is necessary. As I told you earlier, after Spontaneous Conviction all activities remain untouched or unconcerned with the illusory

world. So all spiritual discussion is just like talking about the unborn child. Nothing has been happening and nothing is going to happen, and hence there is no need to refer to any spiritual book. There is no need to approach so many masters after the Conviction of Unidentified, Anonymous, Invisible Identity. My Sadguru, Sri Nisargadatta Maharaj, used to say, 'How you were prior to beingness, and how you will be after leaving the food-body, remain like that'. Furthermore, avoid playing with spiritual words. Avoid analyzing or debating with the words as language is created just to have conversation and to share our thoughts.

I think I've tried my level best to convince the devotees.  
With regards and blessings to all,

Jaisadguru

**November 2, 2016**



Jaiguru,

After strong involvement in spirituality through meditation, a flow of illusory concepts appear upon your Spontaneous Invisible Presence and instantly disappear. Continue with your normal spiritual practice which

will result in all concepts vanishing, including 'Brahman'.

How were you prior to beingness, where there is no experience and no experiencer, no witness and no witnesser? Though you are living with the human body, you remain unconcerned with the illusory world. There will be complete peacefulness, happiness, and fearlessness; no feelings of existence, and hence no confusion. All identities disappear, including mind, ego, and intellect, which is miraculous and cannot be expressed in words. In brief, you are very close to the top of the spiritual mountain, so don't look back and do not share whatever is happening in your spiritual life.

Your Spontaneous Presence is everywhere just like sky or space, where there is no individuality; where experience and the experiencer dissolves or disappears. No body essence

remains. I think that you no longer require excessive practice or sadhana, because Ultimate Truth or Reality has been absorbed within you. Don't pay attention to whatever is happening or not happening in this illusory world. Whatever I have conveyed to you for your spirituality is enough.

When you have strong devotion, your crazy mind rebels against you, to distract you from your reality. Do not struggle with the mind. It is the nature of the mind that good or bad thoughts are flowing. Don't pay so much attention towards your mind, ego, and intellect. As you know, so many unpleasant incidences happen in your life, but with your strong spiritual willpower you can overcome all these problems. Furthermore, with the blessings of Sadguru your 'so many unpleasant problems' are solved miraculously. What more do you want? Sadguru krupa (*blessing*) is always with you.

Why worry? Be normal, be simple, be humble, be always with you.

Concentrate in meditation. Continue reciting the Naam Mantra. Be peaceful, be tension-free, be happy, be fearless all the time. In the human life there is more pain and less pleasure. Almost all spiritual saints face a lot of problems, but with their strong devotional power, they overcome all unpleasant situations. Don't be a slave of your mind.

With your strong devotion and faith in Sadguru you can easily control your mind, ego, and intellect.

**Sadguru Bhakti has strong Shakti Power.**

With blessings to all,

Jai Sadguru

**November 2, 2016**



*The below is a response from Ramakant Maharaj to a devotee who was asking about some doubts arising in daily life.*

*Sri Ramakant Maharaj has asked that his response be shared to help other spiritual*

*seekers who may have similar doubts.*

Jaiguru

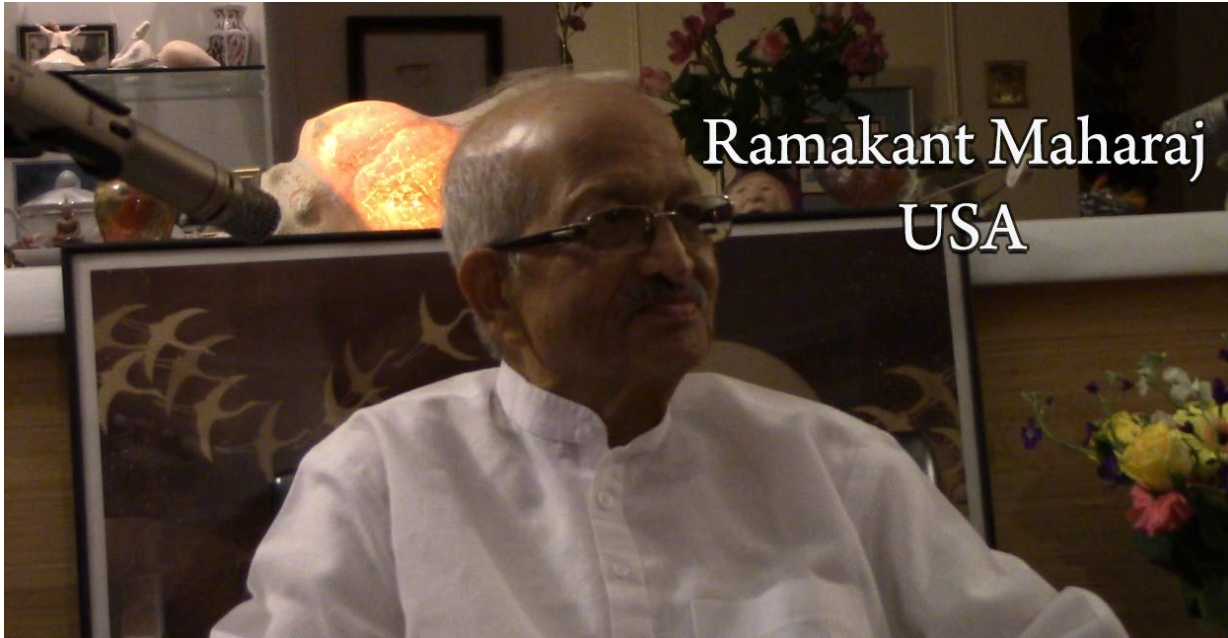
Dear Devotee,

When your devotion and meditation together proceed towards spirituality, some unpleasant atmospheres appear. It means that some bad elements from your food-body are dissolving or melting. So don't worry; it happens in the process of spiritual devotion. Don't struggle with the mind, ego, and intellect – it is the nature of the mind to rebel against your devotion. When you know something wrong is happening or flowing in the 'crazy mind', you can easily control it. You are on the right track. Your mind, ego, and intellect are trying to distract you from the Reality. If you feel that certain things are bad habits you can divert your mind through meditation and reciting the Naam Mantra all the time. See, this is an illusory

world, which appears apparently true because we have strong faith in the food-body. Since you are fully aware of what is good and what is bad you will definitely come out from this unpleasant atmosphere. You are Master of your own. Don't become a victim of your mind, ego, and intellect. Be strong. Use your tremendous spiritual power. I am quite sure that you will definitely come out from these bad patches. It's a test of your spiritual knowledge. In the beginning of the process of meditation and devotion such things happen in the life of sincere devotees. Regarding your job: continue with the job. Try to mix in with your colleagues. Be strong, be simple, be Humble, be with you all the time. Nothing's wrong with you, don't worry; don't be nervous or confused. Be spiritually *strong* enough to face any challenges or any unpleasant atmospheres. All spiritual Masters faced lot of problems and unbearable situations in the process of their spiritual life and family life. With strong faith and devotion they successfully came out from the painful life. I have full confidence that you will definitely solve all difficulties which are pricking you all the time. Be Bold.

Sadgurus blessings are always with you.

Jaisadguru



<http://ramakantmaharaj.us>

Full transcripts, video downloads and more of Ramakant Maharaj USA Talks available. Subscribe to join the Ramakant Maharaj USA online community and Like Ramakant Maharaj USA on Facebook <https://www.facebook.com/RamakantMaharajUSA/>



Copyright © 2016 by Ramakant Pandurang Sawant All rights reserved. This book or any portion thereof may not be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the express written permission of the author, except for the use of brief quotations in a book review. For permissions requests please contact: Amit Sawant: [asawant@som.umaryland.edu](mailto:asawant@som.umaryland.edu)