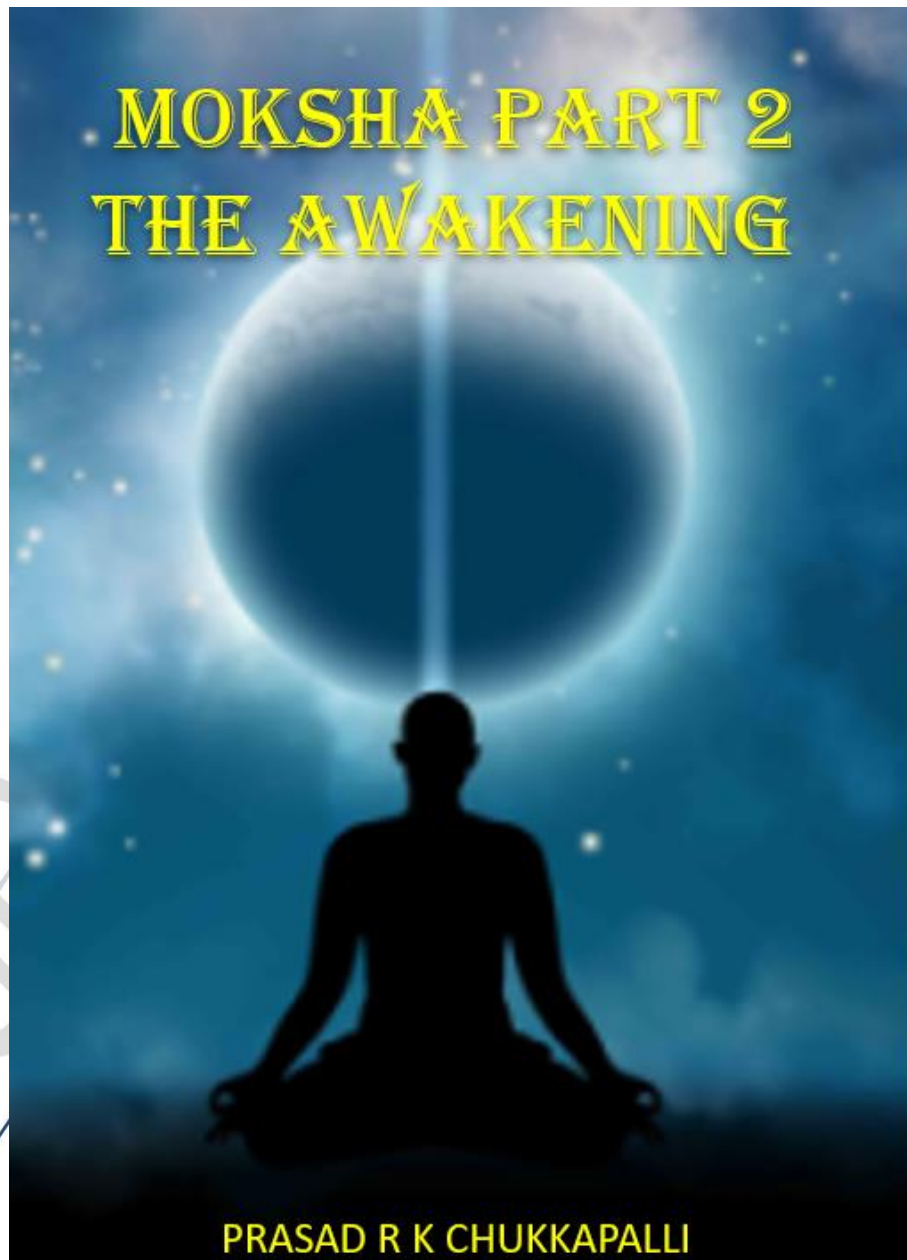


God's Software

MOKSHA PART 2 THE AWAKENING



This chapter is sequel to Moksha -Part 1 - Consciousness – Our real Nature, in the book “ God’s Software”. This chapter is to be read after completing the book to make sense and be effective.

I hope you enjoyed reading the book and got the knowledge about ‘Consciousness’. In this chapter, I shall try to give you more clarity on ‘Self Realisation’ and show some practical methods to achieve it.

Let us review once again the four goals of human life.

1. Dharma–(moral duty): is the truth and right way or duty of living. Not going against the intentions and motives behind the purpose of Nature and her laws of creation.
2. Artha–(economic prosperity): to earn money for fulfilling one’s desires and financial security to live with basic comforts you need for career, activity etc in the world and be contented.
3. Kāma–(Desire or pleasure): is having desires and enjoying pleasures sensibly without lust or attachment to bring delight in your life.
4. Mokṣha: is liberation from suffering- the realisation of the Self, is seen as breaking the spell of life’s cosmic illusion, and is the ultimate goal of all human beings.

Why people aren’t aiming at Ultimate Goal ‘Moksha’?

In Hinduism, ‘Samsara’ is the cycle of birth, death and rebirth.

Samsara is like walking in darkness. But one can overcome darkness with the help of light. But this is ‘Lighted’ darkness. Human mind gets deluded and feels the unreal world as real giving an utility value, making us believe that ‘happiness’ is in the objective world.

The ‘Kama’ or ‘Desires’ start due to incompleteness in the objective world and prompts them to take actions. These actions produces results and people get bound by ‘law of Karma’ and fall into the trap of the ‘birth and rebirth’ cycle or ‘Samsara’. Mokṣha is just forgotten about.

What is ‘Mokṣha’

The word ‘Mokṣha’ is much talked and used more; But, very less understood.

Mokṣha is to get ‘Freedom’.

Freedom from what?

Freedom from ‘Misery, suffering, unhappiness, sorrow, dissatisfaction’ etc.

In one's life a person encounters 'Happiness' and 'Unhappiness'. The sorrow or suffering results in 'Unhappiness' and absence of them is 'Happiness'. So 'Moksha' is said to sublating suffering and being 'Happy' always.

Why humans are suffering?

What is suffering and why human beings are suffering?

There is physical suffering due to the body and
There is inner suffering due to the mind.

The physical suffering is from pain, hunger, addictive habits; due to lack of shelter, health, wealth etc.

The mental suffering is due to fear, anxiety, attachment; due to loss of prestige, money; due to lack of recognition etc.

In each life, human beings want to experience only 'Happiness' but go through these sufferings every time.

So, 'Moksha' has been defined as, not merely to overcome suffering from this life, but also release from the bondage of Saṃsāra (cyclic births).

One great mis-belief among people is that 'Moksha' means something you achieve after death and nothing to do with our life on this earth. That is totally a wrong notion. It can be attained while we live on this earth. Those people are called 'Jeevan Mukta'- meaning 'a person who attained Moksha while living'.

'Moksha' is a state of unlimited joy, without even a small trace of dissatisfaction or unhappiness.

Human beings should understand this phenomenon of, 'desire after desire' is the cause of 'unhappiness' in them.

One can never really satisfy a person's desires. So, he can never practically attain 'Moksha', because he is constantly worried about non fulfilment of desires, and falls into the trap of unending cycle of 'Desire-action-result-Desire'.

In essence, when the desires cease, one can said to have attained Moksha.
But to be free from desires, it is easier said than done".

How to overcome suffering?

One teacher was telling a story to class students:

"One boy was tired at home and slept. In his dream he felt that he has gone into a forest and got lost. While he was trying to find way back home, he heard the sound of a Tiger

roaring. He got afraid and was thinking, how to escape from it. Finally the Tiger came in front of him. The kid and the Tiger were face to face.”

The teacher stopped the story and asked the class kids, what would they do if they were in that situation.

One kid said ‘I will climb a tree’

One kid said ‘I will fight with a stick’

One kid said ‘I will pray to God to make the Tiger vanish’

Many kids gave their answers on how they will come out of that situation.

Finally one kid said ‘I will wake up from the dream’.

Similarly, one has to wake up from the suffering dream of ‘Samsara’.

Whatever methods one may use to overcome suffering, it will be temporary. So to attain eternal happiness, it is said that ‘Self realisation’ is the only permanent way to get ‘Moksha’.

How ‘Self realisation’ can overcome desires and attain Moksha?

‘Self realisation’ is to recognise that you are not an individual with body and mind, but you are Brahman or Consciousness, which you are already are, but mistaken as an individual.

Click on the link to watch the video:

<https://www.youtube.com/watch?v=i5TLJYXvvA8&t=3s> -‘Self Realisation – Prince Story’

When, one recognises that his real nature and feels that “I am Consciousness and I am expressing as everything in the world”, then where is the question of unhappiness or misery to him?

What is ‘Self realisation’?

The story of creation of this world by God is, when he was alone, he wanted to have fun. So He wanted to become many to play and enjoy. But when He became many all were same- so He became Non God. Then Non gods started enjoying the creation of God. Later after some time, Non God realising himself as God ends the story.

This is ‘Self realisation’.....(narrated by Swami Sarvapriyanada)

‘Self realisation’ is like a person trying to realise his true identity, who has suffered a memory loss. As long as he doesn’t go to a doctor(Guru) and takes medication (knowledge), he will not know his real identity.

Till now one thought, that a person is body and mind with ‘Consciousness’.

Now one has to realise, that he is ‘Consciousness’ which is conscious of body and mind.

Swami Sarvapriyanada quotes Siddhartha Gautama (Buddha).

After attaining ‘Self realisation’ Siddhartha was walking back to village and was asked by a Person: Are you God?

Siddhartha : No

Person: Are you an angel?

Siddhartha: No

Person: Are you a human being?

Siddhartha : No

Person: Then what are you?

Siddhartha: I am Buddha.

Though his name was 'Siddhartha'. He replied as 'Buddha' – as it means 'The awakened'.

Awakened from what?

Awakened from the sleep of Ignorance or Maya.

Once a person learns the impermanence of the objects, family, friends etc., his desires will start reducing; and will become contended. With practice of spirituality and dispassion, a person can sublimate the mind. With the guidance of Guru and knowledge about God, one can attain 'Self realisation'.

What is state of 'Self realisation or Enlightenment'?

To explain 'Self realisation' is the biggest problem.

The one who is ignorant about it wants to know about it.

The one who knows about it can't explain.

If someone asks you to explain your parents love towards you, then how can you explain it in words? You can only experience love, but cannot describe it in a language. Same thing is with the enlightenment, one cannot explain to others.

Ex: A person who is habituated of seeing regular 2 D movies, doesn't understand about a 3D movie, inspite of elaborative explanation, unless he experiences himself.

Approach to 'Self realisation':

We have seen that 'Self realisation' is knowing that you are 'Brahman'.

A common person doesn't understand this statement.

It is like a school kid can't understand, an equation in Design science.

A young lad, who has an ambition of becoming an 'aeronautical engineer', cannot become one just like that. He has to go through basics in school and technical courses in college to attain the degree. Thereafter, one has to take practical training under guidance of an expert, before becoming a fully operational engineer.

Similarly a person who desires to attain 'Self realisation', has to follow some steps to become enlightened. These paths have been highlighted in 'Paths to liberation' chapter.

To recap it in brief:

1. One should have intense desire to attain 'Moksha'.
2. One should overcome desires with 'Wisdom and Dispassion'.
3. One should practice Raja yoga to calm the mind, and become receptive.
4. One should study scriptures and learn the knowledge of Brahman under a Guru's guidance.

5. One should practice what is learnt, looking for an answer seriously for 'Who am I'?

6. Pray for God's grace, while surrendering oneself, to remove the ignorance.

There will be lot of doubts in the process of learning. One has to patiently ask an enlightened Guru and clarify those doubts. Or else, one may go in a wrong direction, far away from the destination - 'Moksha'.

A person should have faith and believe, when taught that the objective world is an illusion and impermanent. This is said to sublate the desires

Next it is said that one is not 'body and mind' and made to understand that he is 'Consciousness', to make him leave the attachment to body and sensual experiences.

Then it is said that everything is 'you', including body, mind and the world.

Then finally with clear understanding (beyond any doubt), that the person is none other than 'Brahman', one has to live in real life as 'Jeevan Mukta' practicing 'Sravana, Manana, Nidhidhyasa' to ensure the knowledge is firmly established in Mind.

Guru explains:

"Best approach to know Brahman is following Raja yoga and reach to the level of Dharana and Dhyana (Meditation). The practice of meditation makes a person's mind calm, to make him divert his attention away from objective world and turn inwards. Then the mind becomes receptive to knowledge".

Brahman cannot be expressed in language as it is inexpressible, so Sages have used language to explain Brahman, by saying which 'It' is not, by method of elimination. They eliminated everything which we can explain or experience.

Then what is left - 'Nothing'.

They said it is 'Nothing' either.

The scriptures say 'Brahman' is formless and changeless.

So with practice of 'meditation', you should subside the thoughts.

Then it is suggested to use logic and reasoning, to analyse the objects in the world, and eliminate one by one, which are changing and unreal.

Finally, when you come to your body, you have to start eliminating five sheaths, one by one - stating that

- 1) 'I' am Not – body- withdrawing from physical body and senses
- 2) 'I' am Not – prana – withdrawing from breath conscious
- 3) 'I' am Not - mind and its modifications- withdrawing from subtle world and senses
- 4) 'I' am Not – Intellect – withdrawing from all existing beliefs
- 5) 'I' am Not even Ego – surrendering the individuality- the person who is negating

Finally you will end up at a level with no thoughts transcending the mind, senses and silencing the 'inner voices'.

What is left is 'total blankness'- no world. You see this blankness because, there is no object to reflect in the light of 'your' pure Consciousness. Now let your individual 'i' melt as a salt doll in a ocean and just be as 'Consciousness'

You are that 'Consciousness', which is conscious of that blankness.

That experience of meeting the 'Self' face to face- 'Subject' without 'Object'- and remaining as pure Consciousness is 'Samadhi'. That Consciousness is 'Infinity', since it doesn't have any form and limitations. So it is Infinite Consciousness in Existence.

Then you remain as Sachichidananda or Brahman, experiencing the Bliss.

In an analogy with a LED TV screen, this 'Consciousness' corresponds to the TV being on, but without any content or images, so only the screen illuminates. Likewise, in conscious blankness, there is the 'light of pure Consciousness', and nothing else. It is the faculty of Consciousness without any content.

All of us are experiencing this everyday in deep sleep, but not conscious about it.

All experience 'Bliss' in this state, without any object or person.

The same "Consciousness" or "Brahman" which is in existence as 'Blankness' in Deep sleep state- expresses itself as 'dream world' in dream state and same Consciousness appears as the 'physical world' in waking state.

*In deep sleep state, only 'Consciousness' is there and enjoys the Bliss, its true nature.

*That same 'Consciousness' out of its free will appears as everything in dream, creating its own dream world including 'you'.

*Again, the same 'Consciousness', as if 'apart' from you, appears as physical world and enjoys the experiences therein.

With this explanation, one should be clear that Consciousness or Brahman is only thing present and expresses as everything, including himself.

Blankness or Deep sleep state is always changeless, where as 'dream' and 'waking' states keep changing. So it is said that the 'Consciousness' in Deep sleep state is the source, from which 'dream world' and 'physical world' appears and merges back into it. Deep sleep is the natural state of Samadhi given by God to all, to use and wake up to their real nature.

After meditation, when you start coming out of that 'no thought' state, you will start experiencing the mind, senses and see the physical forms of the world. You will realise that after opening your eyes, everything is created from you(Consciousness) and whole world is sustained in you(Consciousness) and it is merging back into you(Consciousness) when you close your eyes. Then you realise that the creator and created are one.

Guru cautions that reaching 'No thought state' is not 'Self realisation' or Mokṣa

“Please note that reaching this ‘no thought’ state in meditation or understanding Consciousness in ‘deep sleep state’ as Brahman-is not ultimate ‘Self realisation’, but it brings you face to face with ‘Self’ or ‘Brahman’.

Many people hit a road block with this blankness and get confused on what to do next. They say there is ‘Nothing’ and give up next steps of Self realisation. This is why Knowledge of scriptures and ‘Self’ are necessary.”

Swami Sarvapriyanada explains that as per central philosophy of Buddhism ‘the last or highest point of meditation is ‘Sunya’ or ‘emptiness or blankness’. The Buddhists say there is “Nothing” and Advaita vedanta says “It is not ‘nothing’, but ‘no thing’”. Swami elaborates that it is actually meant “Not a thing” meaning it is not an object which can be seen.

Anil Kumar Singh – philosopher says:

“The presence of light cannot be detected unless it is reflected against something. If there is nothing against which light can rebound, it will not be visible and on that account, it can’t be argued that it does not exist. Similarly, the light of our Consciousness, which is finer and more subtle than ordinary light, continues to exist, even if there are no thoughts to illumine and we experience ‘blankness’ or ‘nothing’. It is clear light of void”

Ex:When we enter a dark room, we switch on a LED light to see the objects inside. Suppose we start removing all the items inside the room like- Table, chairs, fan, glass, cups, TV, computer etc one by one and if we ask what is there in the room- we say ‘nothing’. But we forgot the LED light (Consciousness) in which we saw ‘everything’ earlier and later said ‘nothing’ is there in the room, after removing all objects.

It is same ‘Consciousness’ which illuminates our dreams even though it is dark after the eyes are closed. It is the same ‘Consciousness’ which is cognitive of the ‘blankness or nothing’ in deep sleep.

It is like, if you went into a house and found it empty, you say ‘there is no one in the house’. But you are there, who witnessed that the house was empty.

The Self, which is the Light of our Consciousness, which is formless and full of bliss, makes its presence felt only when it is reflected against a thought or an object; but the problem is, once a thought arises, we are caught up and involved with that thought. Like when we see an object in the presence of sun or LED light, we are caught up with the object and its experience, forgetting the presence of light in which we have seen the object.

After knowing- ‘Believing and Becoming’ Brahman is last step of Realisation

In simple words ‘Realisation’ is to recognise which you already are.

‘Thou art that’- ‘you are that’ or ‘You are Brahman’

There is nothing new, which you are going to get.

Even after understanding theoretically that one is none other than 'Consciousness', still there will be many doubts.

So, a person has to 'believe' that the world including him is only a manifestation of Brahman or Consciousness and practice accordingly. God has appeared as this universe, not being apart from it. Person should not be diverted again by the Maya of mind, believing firmly that the objective world is just a construction of 'Consciousness' and appearing as all this, including mind.

D: Once we comprehend 'Brahman' with clear knowledge- then what happens to Mind?

Guru explains:

"Mind is not 'apart' from Brahman and it is only a medium or instrument of Consciousness. Mind creates illusion and is the source of 'ignorance', which creates plurality. You have to realise that Mind is only a 'Reflected Consciousness' and there is no reality for it.

Once we have understood our 'Real Nature' without any doubt, that there is nothing apart from 'Self', then we do not fall into the illusion of mind.

Mind is the name given by us for thoughts and thought waves. It is only the 'Consciousness' reflecting in 'Mind' and world appearing through Mind. If we don't know what is 'Consciousness', then 'thoughts and thought waves' are called Mind, but in fact, Mind is appearance of Consciousness itself.

In ocean, water appearing as waves, bubbles, foam etc were believed as separate and real. But in and through them is water only. Similarly, we should now realise that 'Mind' is not real and separate than Consciousness, and transcend it with regular practice. Because 'in and through' what we are experiencing is only the Consciousness.

Mind will be there, but doesn't have any more value for it. Once we know there is only water, then wave will be there appearing without any value to it individually, as its true nature as 'water' is known".

Awakened dream is Realisation

From awakened state, when you go to sleep-you are in dream world.

We create everything in our dreams- different environments, friends, enemies, animals, fire, water, etc...including yourself. Every day, we experience different dreams, involving different people who are known and unknown.

People perceive these dreams as 'real' as long as they are in the dream, and experience the feelings of pain, pleasure, emotions, fear etc., very similar to which we face in waking world.

If you notice, though the dream is yours, 'script and direction' is not yours, it happens as it wants. It makes the background, story, dialogues, actors including you. Important thing to note is, that you are 'not' viewing dream like a movie in a theatre. You are also participant in that dream and everything has been created by 'Consciousness'.

Once you wake up, you start your other activities. You think it was just a dream and forget about it, not giving any more reality to it.

(I suggest from today, please to try to review your dreams as soon as you get up, since dreams memory fade out fast. Just recollect how real that experience appeared. You need not worry to give any relevance of that dream to your waking life.)

These dream experiences are felt very real and has reality until you wake up. It is experience of one and all.

Similarly waking world also has reality until you wake up to your real nature 'Consciousness'.

A realised person feels the waking world also as another dream and gives the same 'reality' he has given to dreams. Generally dreams are experienced when we are asleep and the eyes are closed, but realised person experiences the physical world as dream while awake.

He feels that all the activities are being done by 'Consciousness' like in the dream, without any 'ego' or 'i' working. When he is talking, walking, meeting friends or family members, doing business, playing games- all actions are done spontaneously without any predefined script. Such person is said to be in Natural state of Samadhi (Sahaja samadhi)

So it is said 'Treating and experiencing world' as awakened dream- is Realisation'

Now you have a choice of practising and becoming 'Brahman' or get stuck in the physical unreal world of Samsara.

Let us watch -Inner world outer world in U tube created by 'Awakening the worldFilm'

I have watched the four parts of this "Inner world outer world" series and I suggest you to watch in descending order starting with part 4.

<https://youtu.be/qmL4CeTENTw> - Part 4

<https://youtu.be/yNEruEsb5T4> -part 3

<https://youtu.be/ZIMoxXO0XvM> - part 2

<https://youtu.be/aXuTt7c3Jkg> -part 1

In 'Who am I' and 'Mokṣha -Part 1 'Consciousness- Our Real Nature' chapter, it was understood theoretically, that we are none other than 'Consciousness'. Some examples

were given to overcome finite individual identity 'i' or 'ego' faculty, which is resisting to think that we are 'Consciousness'.

To recap:

Finally Guru advises:

"Dear Disciple, You have now understood theoretically about Brahman and you have to experience it practically. Knowing is indirect knowledge and experiencing is Direct knowledge.

A person did research studying books, surfing internet and did experiments on 'sugar', like how it is made, what is its taste, how it looks and got Ph D. But unless he eats, he will not experience the taste of sugar directly.

There are certain things, which can be brought near us and shown to us.

There are certain things, where we can be taken and shown to us.

There are certain things which can be drawn and explained to us.

'Self' is an item which cannot be shown by any of the above three means.

Even it cannot be shown by Guru objectively, since you are that Reality only.

Self has to be experienced by itself.

Actually, this means 'You' have to realise your 'Self' as your 'True Nature.'

This looks confusing, but actually it is simple, but a tricky one".

Inspite of knowing that only 'Consciousness' is present and appearing as this world, one still can't believe that what is seen as Nature, people, parents, spouse, children, friends, relatives are all expressions of Brahman.

In the regular life, if this knowledge about Brahman is not firm, 'Mind' creates many doubts and diverts people towards suffering- promising enjoyment.

The starting point is to know that this 'Creation' is made from one single source and learn how we were born. For that one should read the chapters in the book or website.

Chapter -"Creation" - <https://godssoftware.org/Content>

Chapter -"How am I born?" - <https://godssoftware.org/Content>

Please click on the links to read the chapters.

Let us go through some doubts raised by a disciple, to be clear of the knowledge of 'Consciousness' and role of individual 'ego or i'.

Guru explains:

We have studied about 'ego or i' in chapter 'Who am I', and it was concluded that the individual 'i' is 'Consciousness'. So both are same.

D: well 'i' accept Guruji-but unable to do day to day activities without 'i'.
How to shed the concept of 'i' ?

G: To remove the 'i' the ego, it looks not only tough- but also makes us feel it is impossible. Because it started with birth. A name or identity is given to your body and you are very attached to your body and its belongings.

The concept of separate identity was cultivated not only by you, but by all in the society, so it is an accepted fact. As we grew up, all have developed this 'i'ness or 'Ego' very strongly.

If these questions are arising, it means your 'Mind' has just subsided, but not sublated or assimilated into Self. It means the 'ego' faculty in your 'Mind' is not allowing to accept totally that you are Consciousness.

God while projecting the world within himself reflected in mind creating the confusion, making the body with mind think that it is an individual Self. There is no problem with God's creation, but we are having problems, due to misunderstanding.

Disciple mentions:

'i' have a body, which feels hunger, if 'i' don't feed it 'i' feel weak.

- 'i' have project work to do which has a dead line; or else 'i' will be out of Job, making my family suffer.

- 'i' have responsibility to take care of family and kids and lot more.

And knowing Brahman and seeing Brahman doesn't allow me stop 'my' day to day activities-

'i' have to handle things properly on time to make life smooth.

G: "The 'i' which you are saying that is doing the activities is a myth. It is God alone who is appearing as all the activities. We have seen from various examples that 'i' the individuality is nothing but name given to your form 'Body'. So just ignore that 'i'.

It is like you calling 'necklace' without understanding that it is only Gold.

When you remove 'necklace' what is left? Only Gold. Then, we see Gold itself appearing as necklace.

Similarly, when 'i' is removed, what is left is Brahman.

Then we observe that Brahman is appearing as your body".

"Advaita Vedanta never suggests you to stop any of your duties and responsibilities. It only suggests to shed the 'i', 'me', 'mine' from all your works mentioned above.

Vedanta shows way to remove the suffering, which 'i' brings to you in your life.

In an example say, when you have gone on tour, suppose a look alike (like twin brother in movies) takes your position and starts happily enjoying all the benefits of your role. The imposter got accustomed to the luxury and benefits, he doesn't want to leave that position and tries to convince all, that you are a different person and tries to defend at all costs to continue in that position.

Similarly the 'i' or "ego" has taken over the role of Brahman and says Brahman is different. You are now acting as an imposter in place of Brahman. 'i' is not your real or true identity; the unreal has been mistaken for the real and the real has gone out of purview, temporarily.

D: But 'i' am not imposter, 'i' know that 'i am' the original.

G: Dear Disciple, you are original but nothing other than 'Consciousness'. You and people around are also expressions of the same 'Consciousness', but playing different roles in different forms. You have to perform your role, keeping in mind that your true identity as 'Brahman', in the back of your mind.

In spite of clear explanation, you are acting like a person who has been given a 'Spider-Man' role in a movie, started behaving as Spider-Man, even outside the studio and refuses to come back to his senses.

D: So all the activities done by me and other living beings are just expressions of one Consciousness?

G: Yes, beyond any doubt. 'He' alone appears as diverse on account of ignorance in mind. Brahman alone is the Infinite soul and expressing as millions of living beings. There is nothing else. Other living beings are like the reflections of the sun's image in millions of pots of water; if the pot is broken; where does the image go? The 'ego or i' is a myth.

Once you realised that 'i' is nothing but Awareness or Consciousness, naturally 'i' in others is also 'Consciousness'. Like once we realised there is only water in a 'wave' - then wave ceases to exist and now 'water' cannot question 'water' like- 'Are all the waves expressions of same water?'

The world exists because of Consciousness; and the universe is like the body of Consciousness.

Like in a human body, for whatever be the reason, whatever body movements are happening, they are appearances of the body. Similarly whatever is happening in this universe, it is just appearances of 'Brahman'.

As heat is to fire
Liquidity is to water
Coldness is to ice
Aroma is to flower
The universe and physical world is to Consciousness.

Guru adds: In Gita there is sloka in chapter 4.24 which is recited before eating food:

Brahmaarpanam Brahma Havir
Brahmaagnau Brahmanaa Hutam

Brahmaiva Tena Gantavyam
Brahma Karma Samaadhinaa

The meaning is :

The means of offering (ladle) is Brahman.

The oblation is Brahman, offered by Brahman into the fire, which is Brahman.

One will become Brahman, who sees everything and works as Brahman.

All is Brahman and Brahman alone will appear to do all these activities.

Guru asks:

Is your individual 'I' responsible for changes in your body since childhood ?

Is 'I' responsible for digesting your food?

Also tell me in spite of you handling things responsibly in day to day life, did they result always in success without any failures and suffering?

D: Of course there are many instances, where things were not under my control. There were successes at times, but also in spite of my best efforts to achieve some things, 'I' failed badly.

G: So in spite of your 'I' doing actions, the results are not in your hand. Once you remove 'I' and perform actions, then all responsibilities belong to Brahman. Then the outcome of results; whether Good or Bad, belong to him, so suffering will be sublated.

Knowing everything is Brahman, you will not brood over things that happened or to happen; let best efforts happen through you in the present and let everything happen by default, indeed.

Like once the name 'wave' ceases to exist, there will be 'water' only. There is no question, how it will survive? Water is all there everywhere and it will move spontaneously the way it wants.

Unless the knowledge about Brahman is clearly comprehended, i.e, comprehension devoid of doubts, the mind again creates these types of doubts.

Now once it is clear that Brahman alone is there, then apparently there will be no questioner or answerer.

D: So where lies the problem of this misunderstanding ?

G: It is in the false identity.

We are the Brahman or consciousness, declare all our scriptures unequivocally.

But we think we are an individual with body and mind.

This mistaken identity is the fundamental cause, which leads to suffering.
To remove this false identification is the purpose of all spiritual endeavours.

God has created 'ego' in mind to know the Self and to come out of bondage, but we are misusing 'ego' to create separateness with Brahman by associating more with 'Me' and 'Mine'.

D:How does Jiva or ego end?

G: Individual person or 'ego' or 'i' is only a fiction, a fickle of our imagination. What exists is only God. Like a barren woman's son, the reflection of Brahman as jiva is not created nor born, then how can end come for a thing which doesn't exist? You can't kill a non-existent enemy!

Bhagwan Ramana Maharshi says *"ego- self" is actually same as "Real-self". The "ego-Self" appears and disappears and is transitory, whereas the "Real- Self" is permanent."*

By ignorance, we have got wrongly identified with "ego-self" and assumed ourselves to be the mind and body. All spiritual teaching's goal is to make an enquiry and remove this ignorance of this individual 'i' which is not there.

How to handle enemies, people with indifferent attitudes?

One who perceives all human beings within the Self and the Self in all, loves everyone and doesn't harbour any feelings of animosity towards anyone.

But people question, how to handle people who are acting against business interests or people who are creating trouble?

Some times, when you are eating, you bite your cheek or tongue and you feel pain. How do you handle that? Same way you have to handle them.

As an example, supposing you are playing with a ball with your both hands, and by mistake your fingers poked your eye. Now to whom the 'eye' will complain that 'fingers' have poked it?

D: Having realised that everything as Brahman, how 'i' should view the world and how 'i' should respond to people and family?

G: As explained earlier, nothing will change in the world. Only you have to change the way you look at the world. Earlier you thought the world was real, now you see same world as 'Brahman'.

The Nature's order will remain same. If you keep your hand in fire, it will burn. If you do something wrong, you will have to face its consequences.

See the following picture and explain "How the stone is floating in the air?"



This picture is real and was not edited, the stone is real, the trees are real, the soil is real and the sky is real.

Now the only thing you have to do is to change your point of view, look at the picture upside down!

ifunny.co

The picture, is not confusing to those who know about it, but remains mysterious to those who are not familiar. But once you also know, you will say “Oh how come I couldn’t see in that angle”

In a similar manner, you have to see yourself and world with the same eyes, but with a different attitude that everything is illusion and respond to the situations the way you generally respond.

What is appropriate has to be done. What is inappropriate should be given up. Knowing everything is Brahman, your desires will be sublated. You can live happily and playfully in this world being desire less, contented with whatever comes to you unsought.

Guru further explains on how to perform actions respond in the society without 'i' ?

Till now 'Ego' or individual 'i' in the mind is taking ownership of the actions done by the body, now let the Infinite 'I' or Consciousness take it. Now see individual 'i' or 'ego' as an appearance of Brahman as his reflection and do not express individuality. And as we take witness role, we will be not be affected from the happenings of the world.

We should be clear that our body and mind including ego/intellect cannot work without Consciousness (like electricity to gadgets). But 'ego' faculty or 'i' in mind, makes us feel that 'i am doing the work', forgetting the source 'Consciousness'.

Ex: It is like a fan, bulb, cooler, heater feeling that they are performing their respective functions forgetting about electricity.

With practice, we should realise that Consciousness is one without second, and just lead the life letting the Consciousness work through your body and mind spontaneously.

For any action(karma)- there will be Doer(Kartha) and action takes place(kriya)

- 1)when action is done by 'i' -as doer- it is called action with ownership.
- 2)when action is done without 'i' -as non doer -it is called action without ownership.

Though both are actions-

- 1.One is with ownership,

Ex: Like I lead a sales team and take responsibility to meet the targets;

2. Other is without('i') ownership

Ex 1: Like in digestion or blood circulation in my body where actions are just happening without any doer ship from my side.

Ex 2: Sun or electricity provides energy without any ownership.

Ex 3: A car cannot run without fuel, but fuel doesn't take ownership.

Let things happen or done without 'i' -spontaneously or involuntarily as in point 2.

When the body needs food, it will eat. When the body needs rest, it will sleep.

The moment you think, how do 'i' satisfy my hunger, the 'i' has come into picture, which you thought had ceased to exist or transcended. When we concluded that there is no 'i' - there will be no action by 'i'.

When there is no 'Doer', there is no 'Doership'

When there is no 'Doership', there is no "Action" involved.

When there is no "Action" there is no result(or consequences) to that action (Karma)

So without 'i', who is there?

Brahman alone is there.

Then Brahman alone appears to do all the things spontaneously and involuntarily.

If you realise this, you are free from everything.

D: In spite of the knowledge and explanation that 'I' am Brahman, 'I' am not getting the feeling or experience of it. How to change that feeling from 'I' to Brahman?

G: Grasping the knowledge itself is very difficult. It is still more difficult to retain it. The knowledge we have gained has to be assimilated in the mind, because the mind is not ready and will resist to absorb it.

To assimilate the knowledge and bring clarity in the mind, it should be calmed down and for that Sravana (studying scriptures) is suggested. Without clarity, the 'mind' will not believe the knowledge and always creates doubts in regular life.

Practice 'Manana' and 'Nidhidyasa':

Manana : Recapitulation- using discrimination to rationalise; think on the knowledge and practice, what is learned. One should clear all the doubts with Guru.

Nidhidyasa: Introspection beyond logic and reasoning and be in continuous contemplation (Meditation) on the knowledge gained and recognising 'Consciousness' as the source for everything and that it is your 'True Nature'.

For liberation-

Gnana yoga (knowledge) theory without practice is not tenable
Also Practice without theoretical knowledge is useless.

So after getting theoretical knowledge about Self, then the seeker needs more practice, for the knowledge to become direct experience. One has to practice continuously 24 X 7.

we have to delete old file of feeling of 'I' as me and reenter in our mind, that 'I am Brahman'.

Then believe and practice that Brahman is doing all day to day activities 'through instruments of body and mind' while working.

Like a habit is formed in mind with repeated actions, you have to develop this new habit.

Ex: A person starts drinking at young age and forms a habit. Slowly person becomes slave to it. To change that habit, the mind has to be told again that drinking is not good for health and one has to stop drinking and keep away from friends and parties.

So like a bad habit is cultivated with repeated bad actions; a good habit can over rule a bad habit with repeated good actions.

You have formed a belief since childhood that 'you are body'. Now, like you eat food every day, you have to repeatedly practice daily and have to change the feeling from 'I am individual body' to 'I am Brahman'.

You may start with external practices like doing 'selfless service' to poor and needy through 'selfless' action. Detach individual 'i', and feel that as Brahman is doing service to Brahman; and what you see and feel are Brahman.

Before one starts practicing, one should have clear understanding on

1.Goal (To dispel the ignorance and feel that you are Brahman)

2.Practice(methods how to reach the goal),

3.Experience at the goal or what to expect at the end- out of these practices.

Like for a person who has lost his past memory is treated with medicine and taken to old familiar places to bring back his memory. Similarly 'ego' or 'i' (reflected Brahman) is made to realise its 'True nature' with the help of these practices.

Inspite of all theoretical knowledge, if we do not practice, it is like a person working in a job, likes to stay at his native place, inspite of offer given by management by promotion and better benefits, but in a different location. Person prefers to stay at the same place and suffer as usual(samsara).

Some people, after reading & learning about truth, they still keep going to different places, in search of something new. This is like learning more & more about sugar, without tasting it. It is also like, after you have crossed the finishing line in a race, you continue to run, instead of stopping and collecting your prize.

Can I continue to do my profession and practice?

Adi Shankaracharya gives an example:

A person trying to practice spirituality, while being involved in materialistic world, is like- 'a person trying to cross a river riding on the back of a crocodile'.

**Going to Hot place and expecting not to be hot,
Or Going to cold place and expecting not to be cold,
Or eating a chilli dish and expecting not to be spicy
-is like being in the materialistic world (samsara) and expecting not to be entangled.**

So if you do not establish the knowledge firmly, you will again get attracted to the worldly objects. So detach from the world and attach to spiritual practices, to turn the mind inwards.

Everything starts with Maya (Ignorance)

Due to ignorance –Desire starts

Because of Desire – we take action

These three are like

Grandfather – son – grandson

(Ignorance) (Desire) (Action)

We have to break this bond – how?

Ignorance – through knowledge

Desire – through wisdom & Dispassion

Action – Do only good selfless actions.

Take a oath to follow these steps:

- 1. First 'I' should leave insistence that everything should happen my way.**
- 2. 'I' should leave materialistic world and collection of assets.**
- 3. 'I' should leave friends and objects which distract me from my goal.**
- 4. 'I' should surrender to Guru and God.**

D: Will I get 'Self realisation' with knowledge and practice?

G: It is 'Brahma niyamam' or 'Order of God', that who ever desires intensely for something, God grants their wish, whenever they deserve and have required qualification.

With knowledge gained about 'Brahman', with intense desire for 'Moksha', God will shower His grace to overcome the 'ignorance' or 'illusion' of the objective world. But one has to reduce the importance given to materialistic world and practice till the knowledge of 'Brahman' is firmly established.

Like a caterpillar sheds its ugly body to become beautiful Butterfly, one will become 'Self realised' person, by burning the 'ignorance' in the fire of knowledge.

Practice exercises:

In this chapter, I will be giving different points learnt from teachings of Gurus and books. Some topics, which did not fit into the sequence are given as separate articles in web site. But I request they may be treated as 'excerpts' and try to grasp the relevant point. Because from my experience, I learnt that inspite of reading many books and attending many satsangs, 'Self Realisation' will strike to each individual person differently.

Swami Tapovan maharaj mentioned that with Shankaracharya example of sun reflection in water has helped him. For me it struck when I was listening to the talks of Sri Sthitaprajnananda swami on Mandukya Upanishad for the second time. Swami was emphasising that 'ego' is a myth, unimportant and should be left aside. Once I left my 'ego' or 'i ness' aside, then suddenly my awareness expanded to my whole office room, which was limited until then with the body. Thereafter continuous practice helped.

Practice 1

Do not label experiences in Life:

In life we have to make some actions and as a result we get some experiences. Without restricting there- we are labelling and creating impressions upon them as Good/ Bad etc. If we like them, we get attachment; if we dislike, we get hatred. We keep running after likes and running away from dislikes. Like this our life (samsara) activities keep going on.

Do not give any label to your experiences, which reduces the impressions and tendencies.

Practice 2

From Name and form go to Universal acceptance

1. Gold and mud are same?

When Guru mentioned that ‘once you understand the reality, both Gold and Mud are same’, Sri Rama krishna paramahansa decided to check it out. He kept mud in one hand and a gold coin in another hand. He tried different logics to understand the guru’s statement, but could not conclude that both are same. Finally he threw them away. Then Paramahansa realised that as long as you catch them and give value, they are different, once you leave them without any attachment, they are both same.

All living beings are like toys coming to life:

Hope you have seen Disney’s ‘Toy story’. In the movie a little boy ‘Andy’ has lot of toys in his room, and loves playing with his favourite cowboy doll which he names it "Woody". In the movie, when Andy is not with them, ‘the toys come to life and act as per their names and forms’.

<https://youtu.be/4KPTXpQehio>

In the movie, all the toys act in the movie like real characters as created and directed by the Movie director. Similarly, all living beings are acting as per God’s direction.

Let us review this with an example of clay toys:

Now let us imagine God or Brahman as Clay.

Due to turbulence and rain the clay has transformed into different varieties and forms, like king, queen, ministers, people, soldiers, elephants etc.

Now imagine that those forms were given ‘Mind’, which makes them to think individually like in the ‘toy story’ movie. Suppose they have defined powers to themselves like in a chess game, and respect the powers. Due to mind they think and act as per their shape and character. They beget children and whole life keeps moving like in our present life. If one toy breaks(dies) it is put back in the clay to make new toy.

Now in this play, they forget that they are just pieces made out of clay(God), but act as per their form, due to mind.

Similarly, all living beings are made out of ‘Consciousness’ and due to its reflection in mind, the individuality has come to them.

Now let us start removing names to each toy. What they can be called as ?

Since there is no name to call- we see only forms of clay.

Now let us remove the forms. What they are known as now?

Clay- correct?

Here we have to catch the point that the 'Toys' are there in different forms and names, but 'in and through' those toys, there is only Clay.

Likewise, once we give value to the objective world, we forget Brahman and continue to pursue materialistic world and experience pleasure and pain.

In real world also, all the things that are appearing as different forms and names, are all nothing but God expressing in different names we have given.

Supposing there are some steel cutlery kept on a table. There are utensils, plates, bowls, spoons, forks, glass etc. Now let us remove name to each item, what we call them?

Only we keep pointing at each item, but obviously call them as steel items, as they are made out of steel. They have become different because we have given a name to each form.

Now remove the form say by melting- what we call it? Steel.

Similarly when we remove name and form from the whole universe, it is Brahman. Without 'form' there is no 'name'. Without 'name and form', there is no world- only Brahman.

As an exercise,

Suppose there is no name is given to you- Who are you?

Let us remove names to our family members. How we are going to call each other and communicate? It is tough- right!

Now let us remove names to all forms in the world. What we are going to call them?

We can use universal names like 'this', 'that', 'it', 'him', 'her' showing the forms.

Next let us remove the forms.....I am sure, no one can describe anything.

Now if someone questions "then what is there"?

The answer is "whatever is there"

You may call it any name of your faith -God, Brahman,

Practice exercise 3

When we are looking for Moksha, it is said at one point of time, the synthesis of all yogas is recommended. Or else Mind will reach a road block at some time.

1) We have to keep faith on God and keep visiting places of worship. We have to surrender to God, by praying and conduct rituals to control the mind.

2) By Yoga practice we have to control memory faculty of mind.

3) By doing selfless service, we should control the desires and start leaving the results to God.

4) By gaining knowledge from Scriptures and Guru, it should firmly establish that 'i' or 'ego' is none other than Brahman.

When you sincerely practice, God will slowly remove your obstacles and allow you to progress. I have seen it in my personal experience, one thing after another fell in line. In business, things started resolving on their own; second generation stepping in to take responsibilities; and received spiritual guidance from different quarters.

But if you think, inspite of putting lot of efforts to turn towards spirituality, still you are stuck in the materialistic world, then realise that there are still unfulfilled desires. Similarly if your responsibilities are not getting reduced to focus more on practice, then realise that God wants some works to be completed through you.

Ex: when a servant maid wants leave for the day, the house lady says "Ok-but complete these works and go".

Similarly God's intention is that you complete those works and come. But do not take this as an excuse and defer your practice. Also never accept unnecessary responsibilities.

Practice 4

How to use the body as Upadhi and lead life after realisation ?

The meaning of 'Upadhi' is instrument/medium/means
Everything in nature to be seen as Brahman only

Upadhis are to be used to the intent of necessity only.

Ex: For a Doctor- Head cap, mouth cap, stethoscope and coat are Upadhis- and necessary for a Doctor only- not for any patient.

Later, once doctor goes home- all these upadhis are unnecessary and he removes them. Similarly all the instruments have to be used as per necessity only.

Body also to be seen as an instrument and just provide required needs to it & forget.

In an example, you can imagine that you are working for taxi company as a driver. Let us assume that yourself as driver is 'Consciousness' and 'body' as a taxi you have been given. you operate the body as you operate a car. As a driver, you ensure that the car is in perfect working condition always by providing all required maintenance(exercises). In case of any

repair, you take the car to a workshop(Hospitals), and bring it to normal. You fill up diesel(Food) as needed for the drive, and always follow traffic rules(Social rules). You report to duty as demanded by management for transporting company executives, as responsibility, without any ownership nor attachment.

As we do not associate ourselves with car- we should now leave ownership over body. Use your body as an instrument to fulfil your responsibilities. Feed correct diet to your body, exercise and maintain it in good condition. Use the working organs as guided by Mind and intellect. Follow the moral and social rules.
Do not give any identity and attachment to body.

Let us go through story narrated by Sadguru Jaggi Vasudev:

Indra the Pig!

Once, Indra, the king of all gods, came to earth seeking pleasure. He chose the form of a pig because to enjoy physical pleasure pig is considered best. He married a beautiful female pig and produced family.

When Indra did not return for a long time, Gods came down and saw this whole pig-business and tried to reason him to give up the pig's life and return to the heaven. But Indra did not relent.

The gods then decided to kill his pigs family hoping that the tragedy would make Indra realise his true nature and return. But since Indra started fresh family, Gods requested Sage Narada's help.

Seeing all this Narada said, "Why did you kill his family? His attachment is to his body. Destroy the body". So, the Gods cut the Indra's pig body into two halves. Indra came out and said, "What the hell am I doing here?" and returned to heaven.

Similarly, the 'Self' or Consciousness got identified with the body and is now suffering. A person has to be guided by Guru to know that he is Atman not the body.

Practice 5

How to see the objects in the world?

Now all the objects in the world has to be seen as Brahman in different forms not separate from one's Self. So all have to be seen as Consciousness only, including your body. The inert objects are in one's perception only. Consciousness has pervaded everywhere and as everything.

Practice 6

Be in awareness of Mind tricks:

Be watchful about Mind. It keeps on tempting with the objects of the materialistic world. We have to detach from the demands of body and senses, by not giving what it wants.

Ex 1: once we keep giving to what kids want – they keep demanding and we are forced to sacrifice our taste, our time, our wishes etc.

Ex 2: Like when we take our pet dog(mind) outside - we keep following wherever it takes. Similarly, when we allow our mind to take wherever it likes, we get into the trap of 'Samsara'.

Practice 7

How do I recognise Consciousness?

First let us see how we get involved in physical world

From an example given by sarvapriyananda :

Once a father took his son for the first time to a movie theatre and was explaining that inside the theatre there will be a screen on which light will be projected and we can see different scenes of the movie.

By the time they entered the theatre, the movie started and kid started asking whether the background of scene he is seeing is the screen? Father tried to explain that it is behind the movie scene. When the scene changed, kid again asked whether that background was screen.

The father, which ever way he tried to explain, could not make him understand about the screen, as the scenes were changing and kid was involved in the scenes of dance, fight, comedy etc., and not able to visualise the screen.

During interval when the movie stopped- son was able to understand the screen, on which he saw different scenes of dance, fighting etc.

Similarly, we get involved in different scenarios since childhood -in school, college, sports, friends, parents, love, marriage, wife, children, office, movies, parties, celebrations etc. Our mind is not able to comprehend the 'Consciousness screen' of God on which all these scenes are being projected.

Now we have to practice to see the 'Consciousness' as screen and all characters are playing on the screen and you are also a part of that projection.

How I should perform my role after recognising Consciousness?

In a sentimental movie, which is unreal, sensitive people cry to the scenes in the Movie and laugh at comedy scenes. A 'Hero' in a movie acts and exhibits heroism, emotions with all his dialogues. People know that all his actions and emotions are not really true. But seeing a 'unreal' movie, people cry and laugh 'really'.

Similarly, seeing the unreal world, people are getting involved really and suffering & enjoying as per the occasion.

It is upto you to decide, if you want to be involved in the movie seriously or just be as a spectator treating it as entertainment. Similarly, in real life, you have the choice of playing a Spectator role or getting involved with (un)real drama and experience pain and pleasure.

So realise that nothing is happening in this world without the permission of God and we are all actors playing- thinking that we have our own free will- but we are just playing as per the script (software) written by Brahman- based on our past tendencies and karma.

It is good it see a movie- without being briefed about the story, suspense or how it will end. Similarly, enjoy your life movie how it is unfolding in front of you, keeping in mind that everyone is acting as per their predefined script.

All the people who are angry, emotional, celebrating a birth, crying at death, illness etc.; and people who are rich, poor, suffering, cheating, jealous etc., are all playing the drama on the 'Consciousness' screen as real.

Keep in mind that God with His Infinite power, is expressing in different forms through Maya, so accept that illusion, but don't be bound by it.

"Think you are Brahman and act like Jeeva"

Practice 8

Be like a mirror:

We should become like a mirror, where it reflects the image of persons or objects, which ever comes in front of it. But the mirror does not retain anything, once that object or person moves away.

Jeevan Mukta(realised person), even if he participates in any discussion or does action, he does not retain anything. Same way, we should deal with people and respond to the situations, but should not retain those impressions and experiences.

Practice 9

Winning or losing shouldn't matter:

This spiritual knowledge helps in Business & Sports, when we accept that same Consciousness is being expressed as all and do not worry anymore about winning or losing. If we win – it is good.

If we lose – it is ok, God has given other person a chance.

Every time –we cannot win. We just enjoy playing the game of business.

So with this attitude, we do not burn our energy in thinking of winning with wrong intentions or jealousy about opponents. If we focus on our work, naturally our performance will improve and we will win.

Life is limited, so change your attitude, whether you are in business or profession.
Help others without any motive and success will be always be beside you

Practice 10

All are different parts of Brahman

My body has different parts. Out side like Head, Nose, Mouth, Hands, Legs, Fingers etc
Then inside the body, there are millions of cells, heart, lungs, intestines, liver etc. All parts look separate and have different functions.

The parts inside the body like red, white cells keep moving inside the body and come across different parts like lungs, heart, liver, kidneys, intestines etc. A individual cell may wonder, how come they are different is size, shape and function, like we wonder seeing variety in nature like plants, animals, other living organisms.

Though they have been given different names, forms and function, they all belong to my body. If someone asks which part is me, I say 'All parts are mine-I am in all parts'.

Like when I snap my fingers, or clap my hands, walk on legs, though individually they are looking separate, but 'I am' in fingers, hands, legs etc., and they are all parts of my body. Everything is happening in me.

I might be doing an action for

- Necessary
- Entertainment
- Just acting

But the movements for that action is happening within my body only.

Similarly, whatever is happening in the world through humans, animals, plants and other nature should be viewed as Consciousness (God) and its movements, though visible as separate. The activities in the world should be seen as, just spontaneous and causeless movements of Brahman and experience with a feeling that you are also a part of Brahman.

Ex: An ordinary person looks at roots, branches, flowers, fruits and sees their growth and movements, as individual parts of a tree. Enlightened man sees a tree manifested from a seed and visible as different parts.

Practice 11

D:How to deal materialistic possessions?

G: Janaka the King used to go to the forest to study near his master, the great sage Yagnavalkya, who always offered a seat in front for the king. The other ascetics and students used to think and comment that their master is afraid and giving preference & respect to Janaka, being a King. But Yagnavalkya never reacted to their criticism.

One day, while the group were studying scriptures, a messenger came running to Janaka and said "Oh Mighty King, our kingdom is burning and the fire is spreading this way into the forest". All the ascetics started running to collect their belongings. Only King Janaka kept seated, as a student is not supposed to leave without Guru's permission, when a class is being taken.

The Sage turned to the ascetics and said, 'This is the difference between king and you. In spite of news that whole kingdom is burning, he is seated, whereas you are running after good for nothing meagre possessions.'

In real life, one has to keep what is necessary and give up others without any attachment. Feel Brahman is the owner of everything and will always provide what is necessary for your life and never take ownership of anything.

Practice 12

All water Bodies are formed from water of ocean, due to evaporation and rain.
In winter, the snow which falls on mountains forms into glaciers, ice etc.
In summer, the snow and ice melts into big and small blocks.
Then they start melting into water and flow into the river.
The river water finally merge with Ocean.

It was always water, but appeared differently in different forms, but finally merged back with water in ocean. Similarly Nature and all look different, but they all emerged from Brahman and will merge back into Brahman.

So practice that all the objective world is Brahman, who is appearing in different forms and see them as Brahman.

Practice 13

Keep checking if you are getting affected by

1. When your subordinate has not wished.
2. Getting angry for small things, which can be overlooked.
3. When a known acquaintance has not recognised you.
4. When someone has forgotten your name.
5. If you have not been included in promotion or society committee or holiday plan.
6. If any property is not shared to your satisfaction.
7. If your opponent is getting ahead in sports or business.
8. When your children are not following as per your direction.
9. When someone is given an item and not to you.

Though the above list is not exhaustive, keep checking if you are getting affected by any of such similar examples, which is then, you should become aware that the individual 'I' is still playing its role. Attachment, Desire, Anger and Fear are four things which binds Ego and body.

When you feel that you are getting angry - question your self to whom it has come?
The 'I' Aham or ego will immediately disappear like darkness in front of light.

Practice 14

Always feel completeness:

Do not crystallise as individual. But merge with totality.

Like an officer should not crystallise office problems and come home.

If you feel oneness (Sarvatma bhavam) with all-you will overcome these and continue to be in the firm belief of God's knowledge (Gnana Nishtha).

Ex:When a group of ten friends are going on a package tour along with other strangers, friends give preference to their own group while taking photos, buying food, tickets etc. But for the tour guide, all belong to his group and all are equal for him. The friends restricted oneness to their group of 10 persons, but for guide all members are equal.

You should also get the feeling that 'All the world is one family' - like everyone and everything is Brahman- it is called Sarvatma Bhavam or universal vision of seeing everything as one.

As long as we use 'my', 'mine'- there will be difference.

Let us see an example:

Two children fought among themselves and go and complain to their respective parents.

When the parents see as 'my' son and 'his' son, the difference starts.

If they remove 'my' and 'his' what is left is sons. If both are treated as sons, then judgement is given fairly based on the reality of the problem. But if 'my' and 'his' are in the picture, difference is experienced, which generates partiality.

When there is no enemy – there will be no friend – All are equal.

For Arjuna – Lord Krishna was a friend. But not for Krishna.

For Duryodhana- krishna was an enemy. But not for krishna.

Lord Krishna didn't treat them either as friend nor enemy. He supported only Dharma.

Practice 15

Come out of Duality:

A ocean is said to be calm, when the water is still. As wind blows across the surface of the ocean it creates a friction between wind and surface water. The continual disturbance creates a wave crest. The gravitational pull of the sun and moon on the earth also causes waves. Now, we have different size and shape waves. Along with waves, we also see bubbles, foam etc. If you name them individually, they have different identity.

Now in the ocean, we have big waves and smaller waves. Can a Big wave in the ocean say-“it is my wife wave, my son wave, daughter wave, son in law wave. Those waves on this side are my enemies and waves on the other side are my friends?”

From the beginning only water is there, formed into a particular shape, which we call ‘waves’ and collapse back into water. Ocean, waves, bubbles, foam etc are just names given to water due to its shape or form. But everywhere and everything is water only.

From sea water, ice glaciers are formed due to freezing temperatures in winters. It calves into icebergs, later into ice blocks, cubes etc before dissolving into sea. Basically all these names given to shapes like glacier, iceberg, ice blocks, cubes etc, belong to water only.

Similarly there is no diversity in the Infinite Consciousness, but the finite or individual consciousness, like ‘waves’ in water, seem to conceive and perceive diversity in themselves through ignorance. Hence we see the variety of forms in animal, plant, human kingdoms etc., and which were named differently by our ancestors.

Delusion in the Mind, is that powerful force which creates all the apparent differences and the world of pluralistic experiences. Mind alone, is the cause for all plurality—the forms, names, qualities, activities and utilities.

From clay only clay items can be made.
Anything made out of clay, will be clay only.
Similarly, from Brahman -only Brahman can rise.

Due to vibration in Consciousness -different variety in nature like trees, birds, mountains, water etc appears to come into existence, including humans, which are all appearances of Brahman only.

Practice 16:

D: Guruji, how to handle when the mind gets disturbed?

G: Supposing, you are coming out of the sea in a boat, you keep swinging in the boat as per the waves. Once you reach the shore, you anchor the boat and sit on the beach relaxed. Because of waves, the anchored boat keeps swinging, but since you are on the shore, will you also swing?

D: No Guruji

G: Your question is like that- ‘why I am swinging, when the boat is rocking’?
Treat the mind as ‘boat’ and the thoughts as ‘waves’. With understanding that you are Brahman(sitting on beach), keeping watching the mind(boat) and the thoughts (waves), but you need not get identified with mind and disturbed by thoughts.

But once the knowledge of Brahman has come, we have to firmly realise that mind is not apart from Brahman.

Practice 17:

Mind as just a reflection of Consciousness

This is one of the most important practice.

Upanishads explain through the “Reflection theory” - how an individual became independent of Consciousness. Just as water in a pot reflects the enormous sun and appears to be bound within the narrow limits of the pot, even so because of the mind, acting as the reflecting medium, a person is deluded into the belief that he is a finite individual being.

Ex: An ignorant person on seeing the reflection of the ‘Sun’ in the water of a bucket, considers it to be the Sun itself. So too, through delusion, an ignorant person due to reflection of the Consciousness in the mind, identifies himself with body and mind, and considers the individual “i”---as his identity.

How to come out of this delusion?

To explain through a similar example- let us imagine that
 Sun as Consciousness
 Bucket as body
 Water as Mind
 Thoughts as disturbance
 Reflection(image) as ‘ego’

When a bright Sun(Consciousness)reflects in a bucket(body) of water(mind), a reflected image(ego) will be formed and lights up objects wherever it falls. When the water in the bucket is disturbed(thought waves), the image also flickers and looks as if it is disturbed. When the water(mind) is dirty(impure), the reflected image becomes dull and if water is pure the image will be bright, with Sun and its illumination remaining the same.

Now if we remove the bucket, there is no reflected image, only Sun remains. The bucket and water are instruments helping sunlight to reflect and any disturbance in water the reflection also gets distorted reducing the intensity of reflection.

But in the Sun, there is no bucket or water or reflected image. To know Sun, we have to ignore these three and look at the Sun. As long as the reflected image is associated with the objects it is reflecting, the real sun is not perceivable.

For the image to know its real source, the water (mind) should be made pure and without any ripples. Then slowly divert the reflection towards Sun(like a mirror is turned towards

the source of light); and when it meets its source, then there will be no more reflection. It realises that it is Sun itself, but reflected in water in a bucket.

Similarly, let us use this example Consciousness(Sun), body(Bucket), mind(Water), thoughts(disturbance) and ego(Reflected image) to our human experience.

This “ego reflection” of Consciousness is playing upon the thoughts and dancing to their rhythm, just as the reflected sun in the bucket dances when the water is disturbed. Wherever the ‘ego’ reflects upon objective world it gets attached to it. And whenever the thoughts rise and mind gets agitated, then the ‘ego’ gets the experiences of pain and pleasure, saying, “I am hurt/disturbed,” “I am bad”, “I am good” etc.

For the ‘ego’ in the mind to know its original source, it has to make its mind pure with austerity practices; quieten the mind by reducing the attachments and involvements in the outside world and practice Meditation. Once you start turning your attention to your source after the attainment of Knowledge, the ‘ego’ disappears and you will realise that there is nothing except Brahman and appearing as body, mind, ego.

We are all reflections (appearances) of Brahman and we have no independent entity. We are nothing but Brahman itself, that Infinite-Consciousness-Existence.

(Note: Here the word ‘Reflection’ should not be seen as a reflection in a mirror, but as qualities of a father ‘reflected’ in a son.)

Practice 18:

World is God’s projection on Big Screen called space:

D:How to feel that we are all on the same screen of Space?

G: Let me explain with an example.

Suppose, your group of devotees planned to take a group photo in a garden. The devotees, trees, plants and flowers in the garden are seen separately, while the photo is being taken. After the photo is printed, all devotees and garden are in the same photo.

If the photo paper is treated as Consciousness, we are all in that Consciousness, without any difference (not as features, but as an image in the photo). So all living and non living beings, our planet, solar system and galaxies are all on the Cosmic screen(Consciousness).

In another example, supposing ‘you’ are taking Video – it captures all the scenes and people in front of you, seen by your eyes through the camera. Once that recording is displayed on the screen, we see all scenes, persons on the screen but not you (individual) who has taken the video.

Now, let someone take the video capturing the same scenes and people including you.

When viewed, you are also part of the scenes and persons displayed on the screen.

Similarly, we are all in the same screen of Brahman. In real world also, practice like you are part of the video being projected on Cosmic screen.

In another example, like a LED TV screen illuminates due to electrical power and displays all types of serials and movies, the Consciousness illuminates the Cosmic screen on its own and it projects all types of Drama, comedy, suspense, floods, fire, earthquake etc on the screen. we are all actors in the scenes of the Cosmic projection, like part of the serial program on TV.

We have to understand that we are not seeing the TV program, but we are part of the serial happening in that TV program. To remind ourselves that we are part of the Hologram, instead of thinking that we are looking at the Hologram.

D: I understand theoretically, but how 'I' can become part of it?

G: Let me explain with another example. Supposing you have gone to a movie theatre, and watching the movie along with other audience. In between, suppose an actor in the movie comes out of the movie screen and takes you into the movie and the movie continues with you also playing in the movie along with other actors. You will be no more aware of the audience, as you have become part of the movie on screen.

But if you come out of the movie again, you will realise that it was a movie.

Let us view a clipping of the above example from a movie 'Total Immersion Movie'
The man you will see wearing a jungle hat was a character in a movie, but he stepped out of the movie and escaped into the real world and met a woman and fell in love. Now he takes her back into the movie with him...

<https://youtu.be/S5HPvzSrEo8> -Clipping from 'Total Immersion Movie'

Similarly, the God has taken us inside into a materialistic world movie, like the actors entered on to the screen in the above clipping, and we got caught in the world of Samsara. Like a actor continues to play in a different movies, we keep coming into this world repeatedly due to cyclic births.

So you have to start viewing as a spectator realising that everything is Brahman including you, and never get entangled into the world of Samsara. A realised person is not affected by day to day functional activities as he views them as different movie scenes on the screen of 'Consciousness'.

As you get out of your car and watch it from outside as witness, if you can come out of your mind and body consciousness- and watch the world as Drama, you are Jeevan Mukta.

Evaluation of progress:

We have to keep evaluating ourselves on these criteria regularly.

1.Acceptance: Are we ready to accept the world as it is? Are we ready to accept the people irrespective of their attitudes with patience as they are?

2. Adjustment: Are we giving respect to people of different ages irrespective of their financial or social background and adjusting to different circumstances?

3. Forgiveness: Are we ready to forgive people, for their wrongful actions with tolerance?

4. Innovativeness: Do you notice increase in creativeness in your actions in profession and life?

We should be able to follow a simple well defined life style and ready to adjust with people in the society without sacrificing our traditions and moral values. To understand that there are people with different mentalities, attitudes, responsibilities in this world and live peacefully giving due respect to them.

After evaluation, keep increasing the performance, keeping in mind that we have come into this world for 'Self realisation' and should not divert from the selected path.

How long these practices have to be done?

The question is 'How long I have to eat?'.

The answer is 'As long as you are alive'.

So these have to be practiced everyday continuously..

The mind has to be made as a friend, then its help should be taken to transcend it, like a diamond is used to cut a diamond. Reading scriptures (mananam) and contemplating that 'I am Brahman' in meditation (Nidhi dhyasa) should be done regularly at home and practice the exercises in daily life continuously.

It may start with 'i am doing' and slowly that 'i' has to be left through surrender. Then let the practice happen through you as instrument.

If you do not consciously leave 'i', it will limit you at some place. 'Ego' or individual 'i' is very dangerous, it can crop up anytime and make you feel different from Brahman.

So, once we start practice feeling as Brahman, it should continued to be practiced until you have become Brahman.

Crux of 'Self Realisation':

Brahman or Consciousness or Awareness is the universal principle and source behind everything that exists, and which pervades as everything and everyone. For whatever be the reason, God expressed as many and the individual has to recognise that he is none other than God.

Vedanta tells us that Liberation is to recognise that 'oneself' is Brahman or Consciousness.

People get confused with the statement that he is none other than Brahman or pure Consciousness. They struggle to find ways and ask Guru – ‘show me way to become liberated or how to get Self Realisation’?

Guru says, “you are already Brahman. There is nothing more or beyond that than to recognise that you are Brahman. You are not tied or covered with any mask to make you liberated.

The Self is really ever free. Yet we betake ourselves to meditation and other similar practices. Such attempts presuppose that we think ourselves to be bound, and so long as we continue to think ourselves to be bound, we remain bound and freedom is impossible. For, he who considers himself free is indeed free”.

Where is the question of becoming free, when we were never bound...?

Where is the question of going, when we had never come....?

Why are we searching for something, which we had never lost...?

Listen to this story:

A merchant, along with his herd of camels, reached an oasis, in a desert. It was getting dark and he wanted to tie his camels so that they would be secure for the night; but found that he was running short of one rope to tie the last camel. He searched in vain, but could not find one. He approached an old man sitting under a palm tree and requested him for a spare rope. The old man said that he did not have a rope but instead gave him an advice, "Just pretend that you are tying the camel with a rope and undergo the required physical motions."

The merchant was taken aback and questioned, "But, will that suffice...?"

"Sure", said the old man. "You know that a non-existent rope is being used, but the camel doesn't."

The merchant did accordingly and was surprised that the camel did not stray during the night.

But in the next morning he faced new problem, the camel was refusing to rise, in spite of all his efforts! He went back to the old man and sought his advice again. The old man asked him to pretend that he was untying the rope which he had used to tie the camel last night and then it would rise.

The merchant blurted that, "But, I never used a rope, I just pretended that I was using a rope, so where is the question of untying it, when I had never tied it in the first place?"

"Sure, you are right", said the old man, "But only you know that, the camel doesn't, it still thinks that you are asking it to rise without untying it."

The merchant went back and did as advised and sure enough, the camel rose!

Similarly, you are imagining that you are bound and has to get liberated.

You have the capacity to uncondition your mind, the same way that you conditioned it!

Sage uddalaka explains his son Shvetaketu on ‘Self realisation’ :

“Brahman, the Supreme, is the core of cosmic manifestation. Realise that its reflection in the mind as ‘I’ is the Atma (Jiva or individual ‘ego’), and that Brahman and Atma are one.

Listen to this tale. Once, highway robbers waylaid a traveler from Gandhara, loot his wealth, tied his hands with a rope and left him blindfolded in the middle of a thick forest. The traveler cries out for help. Hearing his cries, a kind person comes, removes his blindfold, unties his hands, leads him out of the forest, and shows him the way to Gandhara. Later by asking villagers for directions, the wayfarer at last reaches his village in Gandhara.

Through this tale, the scriptures reveal the true state of affairs of all embodied beings. It also illustrates the indispensability of a Guru, without whose disciplining and guidance, the seeker will not be able to progress.

In the tale- ‘Gandhara’ is the person’s true abode- ‘Existence-Consciousness-Bliss’. Those who forget the ‘Brahman’ are waylaid and must find their way back home again. The ‘robbers’ are the ‘Senses’ which bring the objective knowledge. ‘Delusion’ is the ‘blindfold’. The ‘rope’ is the ‘desire’-with its numerous strands denoting children, wealth, relatives and friends, among others- immobilise him. The ‘forest’ represents his ‘body-mind’, which is the seat of all feelings of duality.

The ‘kind person’, who helped him is a ‘Satguru’, a compassionate knower of Brahman. Why did the Satguru not lead him all the way back to Gandhara, the true abode of his Self? It was not necessary. After removing the blindfold of ignorance and opening the eye of wisdom, the master pointed the way by instructing him, “That you are” (tat tvam asi).

How then did the traveler reach his destination? Through inquiry. Similarly the seeker rediscovers his innermost self by sravanam (listening), mananam (contemplation) and nidhi dhyasanam (meditation).

The ‘villages’ on the way are like so many different realms of Self-experience, stages of absorption, or planes of awareness that one encounters on the way to the Truth.

Thus, a jiva that finds himself in the ‘illusory’ forest of fear and confusion, awakens and returns to his true abode through the help and guidance of a perfect master. Finally he feels ‘As I was never bound, I am not liberated either. I am neither happy nor sad. I am not the body or mind.’

Who then is he? Sachidananda, or Existence- Consciousness-Bliss; in other words, pure Awareness, the essence of Om.”

.....Extract from Mathruvani magazine

God through Maya has made this illusionary world felt as real. Humans through ignorance are stuck in this objective world, enjoying and suffering without knowing their real nature.

A school teacher, who was very good in acting as a ‘king’ in dramas, got attached with that role and started behaving as ‘king’, even in real life. Every day, he dresses up and talks like a

king giving orders to all. Finally, he has to be treated in a hospital to make him realise that he is not a king.

If it is noticed here, he is a teacher, but due to some delusion he felt as a king and later a doctor(Guru) has to make him realise, that he is teacher.

Let us see this story:

A lady has a habit of removing her gold chain before taking bath and keep it near the God's idol. One day in the morning, as usual after taking bath, when she went to pick up the chain near God's idol, it was missing. She was sure that she has not kept anywhere else, but still she searched the whole house. She was feeling very sad and was wondering, how it was lost, as she was alone and house was locked.

In the evening, when her husband came, she started crying mentioning how much she was attached to the chain because it was her ancestral property. The husband also helped her to search for the chain again. Finally they sat face to face and husband was trying to console her. Then husband noticed that she was wearing one chain and asked which chain was that. The lady touched her neck and felt the chain and realised that she forgot to remove the chain before taking bath in the morning.

The chain was always with her around the neck and due to tension (delusion) she has not felt it. Husband had to point it out. Similarly, we are Brahman, but got deluded due to mind. Now a Guru imparts knowledge 'That thou art'.

One more example is a middle aged person was searching for his glasses in his room. Then he calls his wife for help to search the glasses. The wife comes into the room and sees the glasses were on his bald head hooked to his ears. The glasses are always with him. The person forgot that he himself has kept them on his head and even forgot its sensation.

From these stories, what we have to learn is that 'God' is not far away from you, in fact 'He' is 'you'. The same Supreme being, you are searching for and praying to- is the very one who is doing that searching. He is hiding behind your own imaginary 'i'. In meditation, look closely at 'i' and go behind it. The silence behind the mind is the Brahman. It is what you are.

How do I remember Brahman always:

You have to be in that experience always, not remembering.

The difference between remembering and experience is:

- *Memory- it is in mind, thinking "I am Brahman' or 'I am Consciousness'
- *Experience is always being with it.

The two are not the same and do not go together.

- When you remember something, you are not experiencing it.
- When you are experiencing something, you are not remembering it or need not remember.

Advaita is an experience – not a memory, so do not ask – how can I always remember. I am Brahman – because I am always the Brahman – like the actor on the stage never forgets his original name and identity.

It looks like it is hidden, that is why we feel we have to remember all the time. We have not recognised it, but once done we will never forget – we will always 'Be'.

Unless the knowledge of Brahman is firmly established that experience will not come. The knowledge that the real nature of 'You' is none other than 'Brahman or Consciousness or Awareness' should be clearly believed in such a manner, as you never have a doubt whether you are 'male or female'.

If it is not firm, then once again you may have to read the scriptures and take help of a Guru.

However this is the best way to be in its experience:

The first and most important thing is to overcome individual 'i' or 'ego'.

This 'i' is imaginary, so just leave it. Forget it.

In a Satsang, Mooji Baba says to his devotees "like you have left your shoes, slippers outside before entering the room, please leave your mind along with its thoughts, emotions etc outside for sometime and be without mind"

The individual 'i', thinks itself as a 'subject' and wants to know Brahman treating it as an 'object' and experience it.

Once you remove the individual 'i' (subject), then only object (God) remains. Since there cannot be an object without subject, then 'God' only remains. So it is God, who has realised himself.

Then to experience 'God' is easy.

Hoping that you have understood that, let us go through these steps.

Brahman = God(without name and form) = Consciousness = Awareness

Let us further understand from explanations given by Sarvapriyananda swami in interaction with Deepak Chopra.

"Q: What is the definition of Consciousness?"

A: Whatever you are aware of(objects) – is not consciousness. Anything you are aware of sights, sounds and smells out there, they are objects of Consciousness and you are aware of them. That awareness is Consciousness.

Q: So Consciousness is experience of awareness

A: Yes, it is awareness in which experience is possible".

In another explanation, Swami says

“If we take 2 objects –say a table and chair- we know they are separate – how do we know ? we can see each independently without the other. They can be experienced separately. But the objects of that awareness – table and chair, cannot be experienced without your “awareness”. Every object is experienced in awareness. That is what is meant by all the objects are a projection (appearance) of awareness.

*You never experience anything outside or other than your Consciousness.
Think about it.....*

*It is all within your consciousness.
Individual Minds are different, but the ‘Consciousness’ that experiences the minds is not different.
Consciousness is one & unchanging.”*

What are those objects then?

Swami Sarvapriyananda explains:

*As per Advaita Vedanta-everything in the world is Brahman alone.
So when we say objects are not Consciousness and that which is aware of the object is Consciousness-now we are left with objects.
Next question is- what are these objects then?
Vedanta says-All the things that you are experiencing in Consciousness as objects are actually nothing other than Consciousness itself.
You the pure Consciousness, the entirely subjective Consciousness appears out there as a world set in space, time, causation; and full of objects with the attributes of ‘Name’ and ‘Form’.
The names and forms are due to ‘Maya’ or ‘illusion’.
So what you are seeing is ‘You’, the pure subjective Consciousness in yourself appearing as mind and body along with the senses-and senses reveal the universe as objects that are out there in time and space, in their specific ‘Name’ and ‘Form’.*

How two people can see the same object and be in its awareness same time?

How I am sharing my experience with others, if it is my projection ?

Putting the question in a different manner- What about other people in the world?what about other objects perceived by all people at the same time? Are they real, or being created by myself, too?

Shared experience of the same objects by others can be given relevance to saying – for a game to be played, you need players to play – all the players and audience should be able to see the same ball to play and enjoy the game.

Let us assume, in my dream I have met my friends and we all had a party and discussed different subjects. As long as I was in the dream, Me as well as all my friends shared the experience. The dream is the projection of individual mind Consciousness and in that Consciousness-I am present, my friends along with other objects were present and we all were experiencing the common shared reality.

Until I get up, I do not feel that I am dreaming. But all this shared reality was within my individual 'dream consciousness'.

But when I am awake, the common shared reality with others are within the appearance of one Infinite Consciousness. It is happening within the awareness of all, which is within 'waking Consciousness'.

Both dream and waking Consciousnesses are nothing but 'Pure Consciousness'.

Individuality is part of the appearance and oneness or Consciousness is the reality behind that appearance. To know or experience something, you need a body and mind. But that body and mind background is Consciousness.

You can have underlying unity and appearance of diversity. You can have appearance of an individuality and an absolute reality behind that individual. Both are possible, that is what is being experienced right now. The confusion arises because, we see individuals as separate, without considering the single reality behind.

Ex: The wave can continue to exist as a wave, but an understanding that all waves including itself, is part of the water. Both wave and water can co-exist. But if the wave see other waves as separate, without realising the single unity of water, then the problem arises.

We are part of an illusory world within Consciousness. So the shared experience is also a creation of you in your mind, in the waking world- very similar to your creation of shared experience in the dream world.

All this shared experiences are happening to all, as all participants are within this illusory world of Consciousness. This illusion is caused by our Minds.

Sthitaprajnananda swamy explains further:

"Q: How people are able to see the same object and talk about it- When Consciousness is one?"

A: Consciousness definition should be clear.

'The learning behind hearing, The speech behind the speech' is Consciousness

This should be clear- because some people use Consciousness for different contexts

Ex: A person says my consciousness is expanding

Ex: I am conscious of my son entering the room.

It is just being aware of certain things. But Consciousness main & clear definition is that it is the 'awareness' of being aware of objects

From here- we are proceeding on this understanding. Until it is clear to the participants of this understanding, one cannot proceed further.

Because like in example- the main Consciousness cannot expand.

Some people think 'Mind' as Consciousness. They say my mind what it knows(object)- your mind is also knowing. Your mind & my mind - both the minds are seeing the object and appreciating the object (accepting its existence)

So when our both the minds are conscious about the object- we are giving the importance to Consciousness which is in the mind.

But as per our definition- there is only one consciousness that which is hearing or speaking the words.

When we say one Consciousness, it is like a movie screen which is illuminated. Here the screen can be treated as existence and illumination can be treated as Consciousness. And different persons and objects are displayed on that one single screen due to the illumination. If there is no illumination, then there is no existence of people or objects.

Instead of movie screen, let us imagine an Infinite 'illuminated' screen. In that you are there, I am there and this object, all three are there.

Now you are seen, when I question "how you are seen?"

It is because of the illumination of the Consciousness screen which is the substratum. It is same for me. We are both sharing the same illumination or same Consciousness.

Then when we come to the object – we feel that 'you are seeing that object' and 'I am seeing the object'

But for the Consciousness level, all three are there.

- You are there

- I am there

- The object is there

And I am aware of the object and you are aware of the same object. But awareness belongs to not you or me. You may have a mind- I may have a mind. But that one which is illuminating the minds is same.

The most important thing to note is that you are not illuminating that object. The object has also existence from the same screen and being illuminated by the same screen.

But my mind assumes that I am seeing it or your mind assumes that you are seeing, but mind has no place when Consciousness takes over.

There after there is only Consciousness. As long as you don't have knowledge about Consciousness, there will be mind. And mind will tell that I am seeing same object and you are also seeing the same object. Because of that, reality has come to that object.

But if you talk from Consciousness point of view, 'you or I', don't have any role, because 'you or I' are within the Consciousness screen, and have no individual existence or cannot illumine anything.

This explanation is given from absolute Consciousness stand point of view."

The realised person knows that everything in the waking state is appearing within Consciousness.

So 'Awareness' is the easiest way to understand and experience 'Brahman' or 'God'.

All things which you have become aware are happening within your 'Awareness or Consciousness'.

Without your awareness nothing is happening- right?

That Awareness is 'You', not your body and mind. Since whatever actions you are doing, you are doing within awareness, that experience can be had every time.

So once, we become clear of this 'Awareness' you will be always be in the experience of Brahman, because without 'Awareness' you cannot experience anything. Once you catch this point, you cannot get rid of it, even if you want. It will be like a fish, which was searching for water, has realised that it was always in water.

From there on, all your actions will be done in that 'Awareness'.

Clarity on 'Self Realisation':

It is general belief that a person on attaining 'Self realisation' - will get some magical powers or become invisible, as people think they will get all the attributes given to God automatically.

Some believe, that during 'Self realisation', one will see light equivalent to 1000 suns. Or their favourite God appears in front of them. Or they have to go into deep meditation for three days(Nirvi kalpa samadhi – without any contemplations). Some people may be fortunate to have such experiences, but if you wait for such incident to happen, you will never achieve 'Self realisation'.

'Self realisation' is total understanding and total belief that only 'Self or Consciousness' alone is there and nothing else. With this clear understanding, which is theoretical we should start practising to reach the state that we are Brahman.

When we are ignorant, Sages say that - "Brahman is real and world is illusion."

Because we are struck in the materialistic world, they say it is unreal to turn towards Brahman.

When we have realised, Sages say that - "Brahman is real and world is also relatively real"

Hence the universe can be said to be both real and unreal: real because once we have realised that everything is Brahman, the Consciousness itself is appearing as universe, and unreal because the universe does not exist as universe, independent of Consciousness.

If you are serious seeker, it strikes suddenly in a split second that you are Brahman and you are part of it. The trick is transcending the mind and shedding 'i' consciously. Till now we thought 'i' (finite ego) is doing activities and we should leave that thought and build new thought that "I" (Infinite Consciousness) is doing the activities.

From there you can see the world in a different angle and enjoy playing the game of life.

Jeevan Mukta:

Person living after 'Self realisation' is called Jeevan Mukta

From gross, he comes to subtle.

All his actions are cause less or without intention, so not bound by the result of action.

He doesn't look for happiness- He becomes Happiness.

Jeevan Mukta by gaining knowledge about God, will not die, only his individuality goes, allowing God to use the body as instrument.

Ex: When a person is in 'samsara', he will be always running around. After realisation, he calms down like a person who has been working stressfully for 40 years retires and stays at home getting pension, without tension.

For Jeevan Mukta, the seer and seen are same.

We generally talk about these triplets

Subject	Object	Process
1) Seer	Seen	Seeing
2) Knower	Known	Knowing
3) Enjoyer	Enjoyed	Enjoying

For Jeevan Mukta, these triplets will not be there.

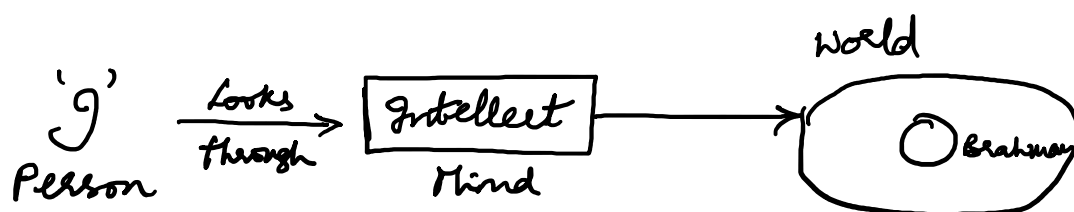
How? Will the world or objects vanish?

The question is redundant, as he sees as - 'Gold sees an ornament' which is gold.

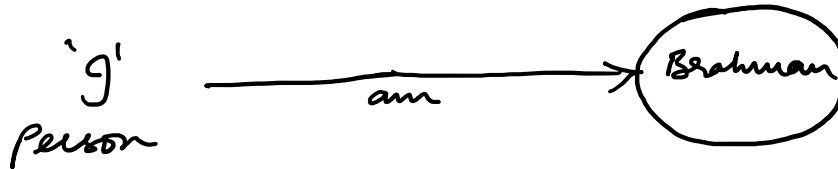
The world and objects will be there. It is like Brahman looking at Himself.

Once a person knows that everything is Consciousness and as its appearance, then what he sees around, is the "seer" in another form. The subject(who is looking) and the objects(which are being looked) as one and the same.

Earlier when the objects were projected by the 'Subject' through the medium 'Mind', it appeared as pluralistic world. Now, the person realises that Mind had no reality; and through Mind, 'Consciousness' is looking at itself(world of objects). The subjective-subject looking at the objective-subject, is the experience of Jeevan Mukta about the world.



Once you remove the mind, the world disappears
Then, what a person sees is 'Brahman'



All dualism is created by the intellect faculty of Mind, which is the source of conceptualisation. To achieve 'Liberation', drop the concepts made by intellect, then Brahman is revealed which was disguised as world.

Jeevan Mukta experiences 'Samadhi', in the waking state, being a 'subject' without an 'object'.

Realised person sees unity where as others see diversity:

Gold as itself does not have any shape- when it is in earth mine- it is in small minute parts.

When it is melted- it is in a different shape.

When it is being smuggled- it is in biscuit shape.

When it is being worn as ring/ bangle/ necklace, it is in different shape.

If you go and ask gold - what is your shape?

If it can talk and act- it gives you a slap on the face and says "I don't have any particular shape"

When gold is in ornaments- a name is given to gold as 'ornament'.

Ornament is not there, but we are feeling that we have created something new on Gold- as if it is there.

But we are doing it for the purpose of dealing with day to day affairs, as it is used by all.

People don't understand- if we all call

Ring- as gold

Bangle as gold

Necklace as gold

Bracelet as gold

Other people call the names of ornaments but a 'Realised' person sees only gold. Similarly realised person sees only God everywhere- instead of diversity.

Other people will ask where is gold? Realised person asks where are the ornaments?

Other People ask where is God? Realised person asks where is the World?

Other people get attached to objects in the world forgetting God, but a realised person uses the same objects, but in the back of his mind- he knows it is only God.

The world will not change for a realised person- but how he looks at it now will be different.

Ex: A house maid takes care of the house of her owner as her own and maintains it well. She treats and plays with owner's kid, as if the child is her own. But in the back of her mind, she knows that she is just entertaining the child and never forgets her own house and child. Similarly all actions are performed by realised person keeping in mind that everything is Brahman.

Q: Will samsara be there after attaining knowledge about Brahma

A: No – it will not be there.

Like a beggar, who won a lottery, will he be poor again?

How a person lives in life after Realisation :

Once, this is realised, one can enjoy in this game of life, because it will be like playing a game against his grand children, where he feels happy, in winning one game and losing two. There, it is not the question of winning or losing, it is pure enjoyment in playing.

The world remains same and the realised person continues to operate in this world as usual, but keeping in mind that everything is Brahman, and just playing the role given by God and be happy always with any situation faced in regular life.

Performing desire less or action without 'i' individuality, does not mean that one just sits idle or keeps on working like an automation, no matter what the results are. Person certainly sets himself a target, plans well, puts hard work to achieve it, with single-pointed attention.

But the difference is that, while others are disturbed when the outcome of that hard work is negative, the realised person stays undisturbed.

When there is no ownership to the actions, it doesn't matter whether a person wins or loses. It is just the participation which matters.

A person who is given specific task by his owner, acts upon it and the result of that action, whether good or unfavourable, is just reported to the Boss. Similarly here, person is acting on behalf of God and passes on the result to Him.

In case the person is running a business, he operates as a CEO running the business taking appropriate decisions for the well being of the company and shareholders. Like a consultant advises a company and not worried about the profit or loss made by the company, the person leaves the results of the actions to the Board of directors.

Person experiences that everything as construct of Consciousness and witnesses every action and reaction, is as that of Consciousness, and expresses appropriately to that situation.

Comparison between ordinary and Realised persons:

Guru explains with an example:

Imagine a Jailer is realised person and prisoner is an ordinary person.

In a jail, both prisoner and jailer will be inside.

Prisoner is bounded within the four walls of the prison and has no freedom.

But Jailor does his duty in jail, but he is free to go outside the jail. Liberated.

D:What happens to Sanchita, Prarabdha and Agama Karmas to Jeevan Mukta?

Guru explains: As per scriptures, none of these three Karmas will be applicable to him anymore. Because Brahman does not create Karma or expends Karma.

D:Why it is mentioned in scriptures?

G: It is mentioned to explain to the people, who are yet to be enlightened. It is explained for transactional or relative reality for 'day to day living' (Vyavaharika) purpose.

Once the knowledge of Brahman or Consciousness is gained, then he realises that everything in the world is unreal, there is no individual to experience Karma.

I shall explain with two examples

Ex 1: Suppose if I get a dream that I am jailed, and living in it. Once I wake up from dream, there is no jail nor its experience. Due to the misconception in my mind, temporarily I had the experience of being jailed.

Ex 2: If I have committed a crime and an arrest warrant has been issued. If the court comes to know that 'i' have died, then to whom the warrant will be served? So they close the case.

Similarly there will be no karmas for an individual, since everything is Brahman. So Brahman cannot create or suffer Karma.

For Agama Karmas also, same thing will be applicable if 'i' am not traceable, to whom the notices will be served. Since 'ego' or individual person is no more, there is no 'Doer' for 'actions' nor enjoyer of 'results of such actions'. So no karma will be attained.

D: But we keep seeing enlightened persons like Ramana Maharshi and Sri Rama krishna paramahansa suffering from cancer and other diseases?

G: It is not like an enlightened man will vanish or displays super natural power. In a sea, there are waves – it is not that after its enlightenment, waves will stop- it just realises everything is water and wave is part of the sea.

So life will continue as it is, any suffering arising to the body will be experienced.

However the realised person treats the body as an instrument of Consciousness and watch it deteriorate.

D: Will they not feel pain and cry?

G: They do, but they do not take ownership of that body pain.

He sees only Brahman in all including his body – and comes out of suffering.

Mr. Haruki Murakami quotes, “Pain is inevitable, Suffering is optional.”

D: Then what is the reason for birth and rebirth of a person?

G: When everything is Brahman, then where is the person? When he is not born, where is chance for rebirth? Everything we see is appearance or illusion of Brahman. Karma is part of that appearance. It is like a movie, in which Karma is plot of the movie and we have to treat it as a movie and just enjoy.

D: Why this drama by Brahman?

G: Scriptures say it is ‘His Nature’.

I strongly suggest reading a book of Rupert Spira by name “The transparency of things”.


I suggest to see these Videos of Swami Sarvapriyananda –on practical methods and questions, which will re-emphasise what we learnt till now and also clarifies lot of doubts.

<https://youtu.be/QfJTkCts-mw> -‘Practical methods of meditation’

<https://youtu.be/yb8ZA6xvAYA> -‘Questions and answers’

<https://youtu.be/kLYeOfPZJEI> -‘I can’t experience God’

I wish you become ‘Jeevan Mukta’ and enjoy the game of life.



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Please visit

www.Godssoftware.org

**If you need any further guidance, please mail to
admin@godssoftware.org**