

The Six Questions Of The Rishi's

Satsang on July-24, 2011

Om shree Gurubhyo namaha
Gurur Brahma Gurur Vishnuhu Gurur Devo Maheshwaraha |
Gurur Saakshaat Parabrahma Tasmai Shree Gurave Namaha || @@GururBrahmaVerse@@
|| [Hari OM] ||
ॐ श्री गुरुभ्यो नमः ।
गुरुर ब्रह्म गुरुर विष्णुः गुरुर देवो महेश्वरः ।
गुरुर साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥
|| हरिः ॐ ||

We have been talking about the Six Sages approaching [Rishi] Pippalada asking him their questions about the secrets of life and the universe. After observing the given disciplines for one year [Rishi] Pippalada answers their questions. Now, the final question, very important, is by the [Rishi] Sukesha. Sukesha is from the Bharadwaaj lineage [Gotram]. Bharadwaaj was a great [Rishi], Sukesha is from his lineage.

He approaches [BrahmaRishi] Pippalaada and he very supplicatingly, very eagerly, yearningly, longing with utmost humility, he poses him this question that one time a question was asked to me. The prince came to my [Aashram] and his name is Hiranyanaabha. This prince got off the chariot and asked this question "O honorable sir" (i.e. Sukesha) "Do you know the [Purusha] with 16 [Kalaas]?" ([Purusha] meaning the Almighty One - [Pura] meaning a town. So the town [Pura] where that principal or power [Tatva], which cannot be named, dwells becomes a [Purusha].) So similarly, the human body or the body of any living being, maybe cat, dog, mouse, doesn't matter who, what, fish, birds.

So that is the form in which the formless dwells. The formless is the [Param Aatmaa] or the [Aatmaa] and in its unconditioned state dwells and he is the source of providing the power, the [Shakti], the energy, so that the body as equipment functions. I was just explaining you the meaning of [Purusha]. [Pura] means town, a dwelling, a common unit as such, anything it could be. So like Kanpur when you say then there is a town that we all know. Nagpur, [Pura] is the name of a town. Kuravapura, there is a town by name Kuravapura. Similarly, this body that we have or for that matter all the living beings that they have, this body becomes a town where the [Purusha] i.e. the Primordial One and only being, he dwells and because of his being there, that through his power the body functions.

The birds can fly and chirp or the fish can swim, the snake can crawl and so on and so forth. Everything functions because of that. It is because of that same reason that earlier when I was explaining you about Devadutta who was alive and now Devadutta had a heart attack and he dropped. So there was something there in Devadutta that made him talk, dance, walk, sing, what not and what not. Now, there is something that though he has his hands, nose, eyes, ears, everything, mouth, he cannot use any of those so, it is very obvious that there was something there in Devadutta that is not there now and he is non-existent. So Charlie says, what happened to Devadutta, Charlie? Charlie says Oh [Guruji], he died.

So died means what? That means there was something there before by which he was alive and now that something there is not there. It has vacated that body and the body is still there but it is not functioning. It is not active. It cannot do anything though it has eyes and nose and all that. So what is it that was there? So that [Tatva], that principle, that power is together with the powerful one or the [Shakti] and [Shaktimaan] that dwells in all of the living beings and we call that as [Aaatmaa]. And when this [Aatmaa] in the conditioned state, by virtue of its desires and longings and past actions and the fruits thereof and the [Samskaara] or the impressions and the entire, it becomes a [Jivaatmaa] and the [Jivaatmaa] can be called as a soul also. And this is the one that is together with the power and the eventual, essential Absolute Truth. This Truth is totally unconditioned. It cannot be qualified or it cannot be described because it does not have any of the attributes.

The words fail. So the understanding of the Supreme Truth that in the earlier 5th question by Satyakaama, that practicing the [saadhanaa] of [Omkaar] where can one go and where will it take one? So the [Omkaar] again has 2 major parts i.e. AUM or Uh, Oo, Muh. Then the [Anusvaar] or the sound of that. This upto A, U, M that is the [Paraavidyaa] i.e. the phenomenal knowledge but anything that is beyond that cannot be understood by the senses and it has to be understood only through [Saadhanaa] i.e. the practices, the disciplines. This discipline is the [Saadhanaa] of [Om] or the Mantra that one is fortunate enough to have received from a [Sadguru] and it is that [Mantra] that is the power, that is the [Sankalpa Shakti] of the

[Sadguru] that will take that [Saadhaka] or the seeker till the end of time and place when there is no relation of time, there is no relation of space or distance. The words cannot speak and even the awareness as the self seeing, self hearing, the self also dissolves and what remains is only the Absolute state of awareness. And this awareness who knows? The knower of that has to come down to know that state.

So that is the [Vishnoryat Paramam Padam]. This is the [Kaivalya Paada Sthiti] meaning the state as spoken by [Paatanjali] [Yoga Sutra]. And that is continuous infinitum. It never, it is [Akshara]. A (pronounced like u in undo) means not, [Kshar] means which ever abates or finishes or dissolves or ends, no. That is never such a state.

So now follow up to that, this last question asked by [Sukesha Bharadwaaj], that who is this [Purusha] or the Primordial One that is together with 16 [Kalaas]; 16 [Kalaas] meaning the 16 parts, 16 expressions and these 16 expressions I will try to explain you. They are this phenomenal world as we see, experience and all that as in a month. In a month there are 2 [paksha]s. There are 2 fortnights and in each fortnight there is the phase of the Moon that keeps on waxing and then another phase where it keeps on waning. That is the [Shukla Paksha] or the [Krishna paksha]. And it all ends up in a New Moon or Full Moon. So anything that envelopes or comes into this is also 15+15, essentially 15 because one is dependent on the other.

The presence of the Moon and the absence of the Moon together mean the same thing. So the 15 [Kalaas] and the knower of this is the 16th [kalaa], which will always be unknown because the knower cannot say that I can see myself. If I were to ask, let us say Prabhakar, can you see? He says yes. "How do you see?" "I see it with my eyes" "But can your eyes see your eye?" And he will ask a counter question. How do I see my eye? I have to remove my eye to see my eye. But when I remove my eye, how can I see? There is no eye to see that. So what remains is the awareness of the self is there. This is the [Agyaatvan], unknown or sub-conscious one and all this phenomenal knowledge of all the infinite number of solar systems that we have and the effects and cause of all that, that is all in the realm of this 15 [kalaa]s and it is through the knowledge of this then you realize, that all the knowledge that is enveloping in this [kalaa]s is essentially [Agnyaan], meaning ignorance. So the 15 [kalaa]s are really enveloped by [Agnyaan] or ignorance and the knower of this ignorance knows that he should transcend from [Agnyaan] to [Gnyaan], meaning the state of knowingness. That is through [Saadhanaa] or through disciplines and for that, the [Mahaa mantra] that [Satyakaam] was asking about, [Omkaar], or the [Mahaa mantra] that one may have received from a [Sadguru], that is the one that will carry that [Saadhaka] i.e. the seeker or the one who practices sincere meditation and the disciplines, will carry that individual, doesn't matter man, woman, girl, boy doesn't matter, will carry him and fuse it with

the Supreme as the river flows into the ocean. So many people live along these rivers, drink the water from the river but once when you reach the ocean and the ocean is undrinkable because it is salty.

The river that fetched sweet water becomes ocean and becomes one with the ocean and loses its' identity. Likewise, the Sun that shines in the skies is reflected on still waters as a [Pratibimba] or as a reflection. This reflection is as identical to the source, that is the Sun, but the instant the waters are ruffled, there are [Vritti] meaning waves. The Sun is unseeable. Likewise, when we meditate, and still our mind together with the intellect and the awareness that I, it is my mind and I am trying to make sense and interpret what is unfolding, even that state of awareness when you go past that, then the state of mind ceases. The state of mind expressing by virtue of the [Vritti] meaning the ripples or the surging of the various desires, intentions, purpose, the actions to do, the need for actions, all this, this whole agglomerate that is which nourishes the self as so and so and what not. Once you transcend beyond that, that is the state where the mind, [buddhi] (the mind), the intellect, the mind and the one who has the mind, that is the self, also ceases.

That is the state where the [Paraagyaana] or the knowledge or the State of being as the Supreme One starts and still there are various different different layers and levels one goes through and eventually what remains is essentially the absolute crystalline untainted, unstained state of being, where it is an infinite light, just light. This light, there are no eyes to see that but the awareness knows of the awareness. Even the self is absent because the self dissolved long back. And that is the Supreme state. Once having been there, then the syndrome of birth and death and life and death, all that ceases to be. It dissolves, it is never to be there. Now the great one, say for example here, in our case, the great [BrahmaRishi] Angirasa [Rishi] or Pippalaada he is that and he is manifesting as the [BrahmaRishi] but he can exist in the state of duality where he is teaching these 6 disciples; at the same time, he is absolutely One with the immovable one. That immovable One is the Supreme truth. That is what is [Achala], meaning that which does not move. [Vimala], meaning that there is no stain, nothing, no qualification, no attribute and that state, yet he lives in that, yet expresses himself as the [BrahmaRishi] and talking and giving this discourse. So he finally, in answering the last question, he says my dear, [Sukesha Bharadwaaj], this is all that has to be known and having known this, then there is nothing that remains to be known or there is nothing that is worthwhile because there is no worth there.

So anything that is worthwhile is all on the lower knowledge. Here, even Quantum Physics or those fancy terms that so many Western philosophers and scholars use, they cannot touch even there. They cannot even get to that point. And this is essentially a state that has to be

experienced by each and every one of us, and having experienced that, the syndrome of death and birth does not occur. Yet, the great ones do come. The great ones do come. They come not because of their own karma and desires and wishes to be fulfilled. They come for a certain mission: to help the downtrodden, the ignorant ones so that, they can be guided and they come for the service of those so many unfortunate ones, who become fortunate because of the teachings of such great ones. And such great ones are all there all the time, constantly.

That is, Lord [Shri Krishna] was there, [Shri Rama] was there, the Holy Prophet was there, Zoroaster was there, Jesus Christ was there, and so on and so forth. Even now, you can find in India and rest of the world there are so many virtuous ones. People are unable to recognize them. They see them, experience them as typical of any human being as they themselves are by and virtue of the shroud of ignorance, they cannot see, nor know or experience the greatness of these great ones.

Now, I'm coming to the final conclusion of this. My dear friends, here, there is one teacher and there are these 6 of them to whom he is teaching. So the pupil or the taught and the teacher, please understand, how they act, interact, how they talk, how they question. And you will soon discover that the infinite humility that the great [BrahmaRishi] i.e. Pippalaada or Angirasa [Rishi] has, though he knows it all [sarvagnya]. Yet he says that you have to stay in my Ashram for one year. And if I know the answer to your question I will try and answer you. This does not express that he does not know.

To the contrary it expresses his humility. In the same token, all these 6 great ones, as they are asking these questions, they ask out of utmost, sincere longing, deep deep yearning. And this yearning, this longing for the truth, the search for the truth, the Absolute Truth, these questions follow and they ask these questions with utmost humility, utmost humility. And hence all of them are willing, unconditionally, to go through the penance that this great [BrahmaRishi] Pippalaada is imposing on them. And they go through that penance, the austerities very willingly and are very happy to do that because after that period of penance surely their longing for the Supreme Knowledge would be fulfilled. And one after the other they ask these questions.

I would like to draw your attention to the last one i.e. [Sukesha Bharadwaaj]. He poses a question, see, he says that this one [Hiranyanaabha] comes and asks me this question that, do you know the [Purusha] with 16 [Kalaa]s, 16 parts and I answered him, no my dear, I do not know. He was shocked that [Sukesha Bharadwaaj] himself has an [Aashram], he is revered, honored by all as a great [Rishi] and yet he says that he does not know. So this prince [Hirnayanaabha] was not getting satisfied. Hence, [Sukesha Bharadwaaj] tells him, my dear prince, I truly don't know and when I don't

know I cannot say I know, because that will be a [asatya]. Meaning that it will be a lie, in simple words. And lying or speaking anything less than the absolute truth will destroy all my good deeds and it will destroy me also. Hence, I do not know but when I do know, you can ask me and I will explain you.

Because the prince also was very great scholar, he was a great seeker, he was also nothing less like these great [Rishi]s and he was very humble and very sincere and when Prince Hirnayanaabha was convinced that truly [Sukesha Bharadwaaj] did not know the answer, so quietly he bowed to him and excused himself and got into his chariot and left the Aashram. Thereupon, this [Sukesha Bharadwaaj] along with the other 5 approached Pippalaada [Rishi] and he is posing the same question, gives the same instance and he says I want to know that Absolute Supreme Truth. Please guide me, bless me and tell me, teach me. And absolutely totally genuine, very sincere, utterly humble but deeply longing and willing to undergo through any penance, any penance. And they do go through. These days if you look around, I think particularly the few that are here today in this [satsang], I think there is a lot that we all can learn. There is a lot that we all can learn as to how can you be worthy to seek that Supreme Knowledge.

Are you really willing to do all that what it takes? And truly having known that is worthy to be known, then once known then you are free, my dear friends. You are free, totally free from all the fears of life, all the disease in life, all the anxieties, miseries. The birth and death syndrome completely gone, gone forever. You may still come to visit this [manushya loka], [manushya] meaning human world. [Martya loka] is the same thing where people die. That [loka] means that world where there is presence of birth and death and you may come only to free many more as you are freed yourself. That is how the saints come. The [Rishi]s or the virtuous ones come. But again, there will always be those that are seekers and those that are seeking and trying to experience first hand. I could be talking for any number of years but my dear ones, this is an area where the personal first hand experience is a must. All the knowledge that is there in the books including the Vedas or what I am saying and telling you, is all second hand knowledge. To you, it is second hand knowledge. You still have to experience that.

And to experience that as these [Rishi]s have approached the Great one. So too, each one of you, there is no exception, have to find, seek, search, approach a [Sadguru], a teacher, who is one with the Supreme Truth. Sat means, satya means Truth, [Guru] means [Prakaasha] really and approach and seek his blessings. Ask that he may teach you, but be worthy that he will be very happy to teach you. And for that you cannot escape the penance that these 6 [Rishi]s had to go through. And they happily undertook that because they knew that once they have done that, they will be ready to receive that knowledge. So towards this discovery, this journey of the Supreme Truth, the first hand knowledge and the first hand experience, that is

why my beloved [Sadguru], my beloved [Param Sadguru] i.e. [Param Sadguru Shree Gajaanan Mahaaraaj], who is my [Paramaatmaa], he taught me. Whatever he taught me is exactly what I am teaching you. What I am teaching you is nothing different from what I have known, I have experienced and should you also be equally desirous, wanting, longing, yearning, then like these 6 Brahma[Rishi]s, you also can come to that stage where nothing else but that Supreme knowledge is all that you are wanting. And when you are worthy enough, you will be chosen and you will find similar such instances, even [Bhagavad Geetha], the entire [Bhagavad Geetha] is a conversation between Lord [Shree Krishna] and his one of the best disciples i.e. [Arjuna]. Likewise, the Bible particularly, the New Testament, so many instances are there that there are talks that have occurred between Lord Jesus Christ and the others.

The Holy Quran, the Holy [Quran], is a conversation that has occurred between the Holy Prophet Muhammed and his teacher i.e. Jabriel or Gabriel, which is an angel from the Heavens. And this angel has been teaching him in Arabic language and that has been taken verbatim. And these teachings, they have compiled together as [Sura]s and became the Holy [Quran]. There are many people who believe that the [Quran] was physically as a matter, book, material given by Allah, the Absolute Supreme. Their immense devotion and love shrouds the truth, but even for them the Holy Prophet is an ideal example of humility and total, complete surrender. Hence, for the past so many years, I too have been teaching the same thing. I will not and I cannot compare myself to these Great Ones. Surely enough I did get this opportunity by virtue of the Grace, [kripaa], that I am able to teach the [Sanaatana Dharma], the eternal principles of life. Vedaas are the science of life. The science of life is to make your life fulfilled as you live it, experience the fulfilment of your living life, but at the same time, having lived this life, you can experience and know and achieve that Supreme State of Being where I and Almighty God are one, where as the rivers go and become the ocean, or the dewdrop that comes from the Heaven, touches the ocean and never remains as the drop, but becomes an ocean. Likewise you, I, we all, when we fuse together with the Supreme Truth, become the truth and there is nothing else beyond that.

I think here, I would like to bring closure to all these talks and please study these. It is impossible to give entire expanse inwards, absolutely not possible, hence [swaadhyaaaya] is necessary. [Swaadhyaaaya] means study, self-study. This is one of the principles of the 5-Fold path that is [Yagna], [Daana], [Tapa], [Karma], [Swaadhyaaaya]. That is meditating and for that we have been asking, urging all of you to take that first step and maintain that, and that first step is [Agnihotra]. Now this [Agnihotra], when the [Agni] is there in the [Agnihotra], this [Agni] and the very Life Force or the [Praana Shakti], the [Praanic Force], that exists between all of us and all around us in its absolute state, they are not different, my dear ones.

It is one and the same. It expresses in so many ways. The Supreme Power does not have a shape or a form. This Power, this [Shakti], this [Chaitanya], takes the shape of whatever it is. If you are looking at a bird there and it looks like a cardinal, yes, the power has taken the shape of a bird, and that bird resembles like a cardinal. But, the branch on which it is sitting, that branch is of a tree. That tree, the form of a tree is nothing other than the manifestation of that Supreme Power, that [Shakti], that energy which has taken the shape of the tree. So this Supreme Power, this Supreme [Shakti], that is the inherent nature of being, does not have a shape, nor a form, but takes the form and shape or of being of whatever it is. So when you look at it through this perspective, which is a macro macro perspective, then all that there is within you, around you, and all over everywhere, there is nothing else other than the expression of the Supreme Power itself. And for that you have to rise, you have to grow to be able to see and be with that Power, and that power, eventually, you and that Supreme are inseparable. Now, do you understand? I think I would like to conclude this [Satra], meaning this series of talks today.

हरि ॐ [Hari OM].

यज्ञ दान तपः कर्म स्वाध्याय निरतो भवेथ

एष एवहि श्रुत्युक्तःसत्य धर्म सनातनः @@yagnyadaanaverse@@

Yagna, Daana, Tapah, [karma], Swaadhyaya Nirato Bhaveth

Esha Evahi Shrutyuktaha Satya Dharma Sanaatanaha

Glossary

Hari om Sanskrit phrase of Salutation representing Amen.

Rishi

Gotram

Brahmarishi

Aashram

Purusha

Kalaas

Pura

Tatva

Param aatmaa

Aatmaa

Shakti Power

Guruji

Shaktimaan

Aaatmaa

Samskaara

Jivaatmaa

Saadhanaa

Omkaar

Anusvaar

Paraavidya

Sadguru Sat means the Absolute Truth or God. Sat also means the Atma which is the soul or the Self. Guru is the spiritual master. Sadguru is the Absolute manifestation in human form of the Supreme Truth that is Almighty God or as you may call it Cosmic Consciousness or Allah or whatever, THAT is the ONLY Supreme Truth that there is. Sadguru is the illumined or realized spiritual master who abides in the supreme Absolute truth and guides other souls to be one or merge with the Absolute truth or God. He is a Brahmanishta or one who abides in the Brahman (i.e, cosmic consciousness).

Mantra Chant	Sankalpa shakti	Saadhaka	Vishnoryat paramam padam	Kaivalya paada sthiti	Paatanjali			
Yoga sutra	Akshara	Kshar	Sukesha bharadwaaj	Paksha	Shukla paksha	Krishna paksha	Agyaatvan	
Agnyaan	Gnyaan	Mahaa mantra	Satyakaam	Pratibimba	Vritti	Buddhi	Paraagyaana	Achala
Vimala	Shri krishna	Shri rama	Sarvagnya	Hiranyanaabha	Hirnayanaabha	Asatya		

Satsang Sat means the Absolute Truth or God. Sat also means the Atma which is the soul or the Self. Sang means in the presence of or in the company of. Hence Satsang is a sacred or holy gathering in the presence of the Absolute Truth where the knowledge essential for soul evolution or Self-Realisation is imparted.

Manushya loka	Martya loka	Loka	Prakaasha	Param sadguru	Param sadguru shree gajaanan mahaaraaj		
Paramaatmaa	Bhagavad geetha	Shree krishna	Arjuna	Quran	Sura	Kripaa	Sanaatana dharma
Swaadhyaya	Yagna	Daana	Tap	Karma	Actions committed by a person during his life on earth.		

Agnihotra The healing fire ceremony conducted precisely at the sunrise and sunset timings. Agnihotra purifies the surrounding environment and also the mind simultaneously.

Praana shakti	Praanic force	Chaitanya	Satra
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Questions

1. Question: [Guruji] I will have to listen to your talks again and again and meditate on this

Answer: The whole idea is that until you listen meditate and do Swadhyay on this, vast number of times the truth will not surface. You must get into the regular habit and practice of meditation. The true knowledge is received in silence my dear. But for the revelation of this knowledge, one has to be worthy enough (Supatra). The only thing you can do is to stay with the disciplines that have been told, and being consistent with it is part of becoming worthy (Supatra)

2. Question : [Guruji] you talked about Kalas today also about Varnas and Chandas What so they really mean?

Answer : Varna means Color. Varna also mean the Chatur Varna ie Brahmana, Kshatriya vaishya and Sudra. That is for the Samaaj Vyavashta (Social Order).But the supreme truth is free of all this Varna. Where ever there is word or where ever there is group of words ie Padya or Gadya that automatically comes particularly in Vedas. , Chanda is the meter or a way to say and chant the Padya and Gadya but this Supreme Knowledge is beyond all this words and phrases. Regarding Kalas, lets say in the entire creation we are on Bhumandala ie on Earth together with the moon that we have. The moon has its Kalas or digits. These Kalas are essentially because of the Sun and the Earth. Isnt that so? So in other words, what it reflects is, that all that you see as phenomenal world is part of the kalas, or part of the Supreme Prakash , are part of the light of the Sun. There is no waning and waxing to the light of the Sun. All the creation is enveloped. Now the knower of all this, is one who beholds all this. So that is the Agnaatha kala ie the Avyakta (Unknown). That Avyakta (Unknown) when known becomes Vyakta(known) and in that state, that is the Supreme State, absolutely Supreme state that is beyond all of this. I was trying to give you the example of the Pippalada Rishi that he is so Eka Rupa (One with the Supreme), Brahma Nista () with the Paraatpara Param Satya which is the truth and yet is manifesting as teacher to the six disciples that are being taught.

3. Question: [Guruji] I am reading the transcript of these talks and its easier for me to comprehend.

Answer : There is a great gratitude that we owe to Padma ie Mrs Pyarelal who painstakingly did the transcription and there are so many who could have availed this opportunity and yet there are so many Satsangs and talks that have been given that still need to be transcribed. But there are some lazy ones who wish it to be served on Silver platter and the fortunate one is Padma who served it on the silver platter. So let us thank her.

4. Question: Namaste [Guruji]! [Guruji] the experience in Agni Mandir is beyond the words can describe. I was transported. [Guruji] your discourse today I heard is boundless. I can't express my inwards while you were talking and I thank you very much.

Answer : My dear! that is ParamaDhaam(Ultimate home) on this Earth also. and when you are in that ParamaDhaam , what can you have other than Parama Anubhuti(Ultimate experience) ? You are fortunate that you have visited and spent all your time there. All love my dear!

5. Question: Namste [Guruji]. Wonderful speech [Guruji] ! I think through out the speech I really enjoyed in many ways because there is something inside I would say that you touch everytime. It is really very nice to hear.

Answer :Dear one, How easy it is for me to love your daughter because she is physically there. Likewise how easy it is for you to love her because she is there. Likewise how infinitely loving it is to remember BABA (SaiBaba) and this BABA can be replaced with Lord Shree Krishna, Shree Ram or Hanuman or Jesus Christ or The Holy Prophet or Zoroaster or what have you. So all this is in the realm of Saguna Bhakti meaning loving the known attribute of the absolute Supreme. So we have to stay devoted to that form with qualities (Saguna Swaroopa) and that Saguna Swaroopa when expands and reveals its own nature, that Absolute True Form (Satya Swaroopa) is without attributes (Nirguna). So these great six [Rishi]s were asking these questions and these questions were all funneling to one single quest, search, longing, and that longing is of the Supreme Truth or Parama Satya So this entire discourse all that we have been speaking for the last few Satsangs is only the discovery of the Supreme truth. So having known the Satya Swaroopa, of BABA or the Supreme Truth and having known that and experienced that then there nothing more to be known because all that is worthy to be known is known and beyond that, all that is Agynana means that ignorance. So the entire expression of the Supreme power of the almighty god as the phenomenal world is in the realm of Agynana- ignorance because we understand, you know the snake and rope allegory (Rajju Sarpa neeti). There is this little girl Valli who saw a rope and believed that it is a snake. So the fear and the experience of that snake that she was living and fearing is typically the life as we all go through. So until the truth is revealed then the fear of the snake is gone and the knowledge that the snake was really not there but it is essentially the rope. Similarly it is the supreme truth which makes aware the phenomenal world and the interpretation that we give and we wear that interpretation. So when we

wear that interpretation that is all in the realm of ignorance. So you are doing well and stay study on your disciplines and gradually things will be uncovered for you.

6. Question: Namste [Guruji]. Thank you [Guruji] we are honoured to learn the principle of Karana and Maha Karana. I will be meditating on that trying to understand. Thanks to Padmaji I will be reading this as well. I am looking for the transcription.

Answer : Now understand Kaarana and Maha Kaarana. Kaarana means you as a Jeevatma as a soul that has embodied itself and parents call you as You. Your friends call you as Gou and so forth. So once you go past this state then a state comes where you will experience nothing else other than YOU alone there and you are the one with the awareness of yourself. That is the Subtle body (Sukshma Sareera) in a Macro State (Maha Karana). The physical body and the subtle body, the causal body as soul (Jeevatma), amplifies into Macro state of being. All these are perishable states. So you have to move past all this my dear! Ok? That is possible through Swadhyaya meaning self study which is also part of meditation and it is only through meditation in the state of silence the higher levels of knowledge of awareness is expressed and be known. There comes a state when you are experiencing and you are aware of all this. Now this awareness of self also fades out and then what remains is the state of the self in its true being. That state of being is absolute Supreme Being. That is where the journey ends. Meditate on that and ask questions. You are doing quite well these days. All Love dear!

7. Question: Namaste [Guruji]! You told us truth today and it is ultimate truth and also you told us how to reach there. It was phenomenal. I cannot believe that I was hearing this and it was awesome and I cannot describe myself really well. What you have told today is absolutely phenomenal. When we talk about this ultimate truth being everything does that mean that untruth and truth they are also same form of ultimate truth?

Answer : Good question. There is this Veda mantra. Vidyaaham avidyaaham. ajaaham najaaham aham Chordhavancha tiryak chaham. Aham rudre bhirva subhischaraami Aham aadityairuta vishwa devyai aham mitraa varunaa Ubhau bhibharmi aham indraagni aham Ashvina ubhou Aham Somam tvaShtaram bhooshanam bhagam daddhami aham so this goes on and on and on. So the supreme power the Shiva Shakti you may call it was asked a question who art thou o Maha Devi. And she says Aham Brahmani veditavye aham pancha bhootaanya pancha bhootaani . Now understand that the supreme power that there is the entire manifestation and the creation is none other than the supreme power itself. this supreme power takes the shape of what ever it is. So Vidyaa is also I and Avidyaa meaning Agnayan is also I. Aham rudre bhirvasu charami. Rudra the Asta Vasus and Vishnu and so many manifestations that are there that too it is none other than I alone. But this manifestation

is entirely the expression of the Supreme power. Isn't that correct. At least that part you know it. In Ganapati Athrvasirsha there is a mantra 'Twam Brahma Twam Vishnu twam agnistwam vaaayustwam suryastwam chandraastwam brahma bhur bhuvuh swaroom'. Here there are Bhur bhuhah Swaha these are the three Maha Vyahrutis. These three Maha Vyahrutis are Maha Shaktis . These Maha Shaktis manifest themselves as Brahma, Vishnu and Maheswar or Saraswati, Maha Lakshmi and Maha Kaali, but essentially they are Maha Vyahrutis. So all these expressions that we understand and love they are all expressions of the supreme power itself. The Maha Vyahrutis are also the expressions of the Supreme power. Not only that Bhur bhuvaha Swaroom that Shadbrahma is also you. Now in this mantra too there is nothing left beyond. So this creation, the manifestation, the Charama Srusti meaning creation is all created and is the manifestation of the supreme power. Understand now? All of this comes in the realm of Maya and all that within Maya is also Agnyana. Amrutanubhava (Sant Jyaneshwar book) is the expression of Sant Jyaneshwara himself from phenomenal world into the phenomena of the world and then eventually the experience of the Shiva and Shakti. So he talks about all the Gnyana, then does the Khandana means the analysis of the Gnyana that we think is knowledge and it is nothing other than the Agnyana itself compared to what is Gnyana. The Gnyana then he explains into it as the Shiva Shakti and the unity between the two and the unity itself is the Parabrahma itself. Understand now? So you have to rise and lift yourself through Sadhana. This Sadhana is Guru Upadisthita or Guropadisthita or it could be as per the science of life or science of veda, Sanatana Dharma the Aacharana the way of life given in that and that is what exactly we are also teaching because that is the knowledge imparted to me by my great beloved Sadguru Param Sadguru Shree Gajanan Maharaj. So the Daayitva or the responsibility of all this does not lie with me. I as a parrot, I teach what I am taught and what I have experienced and I have known. And that is free for all my dear, all those who embark on this journey. Understand dear One? Wonderful. I am so glad you asked this.