

Jean's Journals

Being with Sri Nisargadatta Maharaj

1977 - 1981

**by
Jean Dunn**

Jean Dunn lived in India a number of years before she met Sri Nisargadatta Maharaj. During those years she lived at Tiruvannamalai as a devotee of Ramana Maharshi. In 1977, after numerous invitations to go to meet the great sage Nisargadatta, she made the trip from southern India to Bombay and met her Guru.

These Journals are the notes she made during the five years while she was with Sri Nisargadatta Maharaj.

Book One - 1977

Book Two - 1978

Book Three - 1979

Book Four - 1980

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Appendix

Nisargadatta Maharaj:

**"The very hearing of it is
a promise of enlightenment."**

**"The very meeting a Guru is
the assurance of liberation."**

Jean's Journals

Book One - 1977

Sept. 24. 1977

(To Bombay from Ramanasram) The train trip was extremely tiring. Then there was difficulty in finding a place to stay. After walking to Maharaj's home to look at it, then searching until 10 p.m. for a room someplace, finally I took a taxi to the Rex Hotel, climbing 5 flights of steps and spending the remainder of the night in a hole in the wall. Woke up rested, had breakfast and called the Railway Hotel, but was told it was impossible to find a room anywhere. Arab convention in town. Called Ganesh's friend, and she said it was impossible to see Maharaj today. I took a taxi anyhow and got there at the end of *bhajans*. After *bhajans* I went downstairs and was going to sit on the bench until time for questions and answers, but Maharaj

came out and said, "*Poh*" (Go), so I did. Wandered around, had coffee, got lost, when I got back to Maharaj's at 10.35 the room was so crowded it was like being in a sardine can. There is a Dutch group here visiting him. One, not of that group, and Mr. Mullarpattan were both very helpful. Dutchman took me to YMCA where he is staying and I can get a room at 10.00 tonight. Am going to check out of the Rex at 9.00 and take a taxi to the YMCA. I walked, after eating, to Victoria Terminus and back and purchased a ticket for returning Friday. Am exhausted but happy and serene. There is a Ganesh festival going on from 3 to 9 today so can't see Maharaj till morning but was told I could come at 8.00 for meditation.

Monday A.M.

Loved him on sight. During Q&A period his answers were what Bhagavan (Ramana Maharshi) would have said: One man was asking how and why did *Brahman* become "*Maya*". Mr. Mullarpattan could not make him understand and Mr. Sapre took over as interpreter. His answers were very specific and explanations also very clear. "We are trying to find answers to the illusions in the illusion and it cannot be done. *Brahman* never became this *Maya*. *Maya* is completely illusory." He used the illustration of waving a burning stick in a circle and in a figure eight. We see the circle and the figure eight but they are illusory. So with this world and all in it. It comes from the mind outward bent but it is a dream.

Maharaj made a comment about it being nice to have a dead guru.

Answers to other questions: To start, we turn the mind inward, repeat *japa* inwardly until the idea that "I Am That" or "I Am" or "I am *Brahman*" or "Pure Spirit" is as natural as the ideas I am so-and-so, or a woman or a man, or a body, are to us now. We are not any of these things we have always believed ourselves to be. We are not really even the witness or I AM consciousness but must go through this to reach the Reality.

The mind must be purified. One man asked how, and Maharaj said through hearing his words and remembering them, and through *Japa* or *Mantra*. The man asked if Maharaj would give him a mantra. Maharaj said, "If you want to be my disciple, stay after the others leave and I will give you a mantra."

Tuesday

Meditation alone with Maharaj from 8 to 9. *Bhajan* till 9.40. Meditation wonderful. From 10.25 to 11.00 he asked me questions and gave answers and instructions through the interpreter. Said to remember and ponder over all he said to me. I hope I can.

He asked where I was from. "America". How long in India. (Sri Ramanasram)? "6 months." How long on this spiritual path? "10 years." How progressing? "Can't evaluate". What practice? "Self-enquiry - who am I - trying to find the source of the I." Who is trying to find the source? "The mind?" Then an explanation of the vital air (*prana*) uniting with the mind. Being the "I AM", after that

even the "I AM" will go and there is nothing but the Self or Reality. Said to keep on with my practices as I am now. The mind must be purified through *japa* and meditation. Ignore the bodily sensations or "pay no attention to them". It will be all right. Mullarpattan volunteered that it was aroused *Kundalini*. Maharaj: "What is the use of getting a lot of money or knowledge or power when after the vital air leaves the body nothing remains of any of this and the vital air merges into That." Explanation of the vital air or prana moving up through the different centers and reaching the top and that - *Samadhi*. Must discriminate - be detached - let whatever happens happen, but do not associate yourself with it.

Something about my having an unhappy life - also asked about children and husband.

Returned at 5.00 for question period. Dutch group there and an American living in India, Bob. I think Bob misquoted Bhagavan and I reacted! On the whole the answers given to questions were disturbing to me. Some were not. They seemed to be from the highest standpoint but one specifically "The I AM consciousness is made up of chemicals"??? Possibly it was because the answers were to apply to certain types of mind? At any rate, many of the answers shook me up. Maybe I misunderstood. Had coffee with Bob and shared a cab with him.

Wednesday

Yes, I misunderstood. (NOTE in 1980: NO, I DID NOT MISUNDERSTAND)

The mind is like a chemical process or camera, recording

impressions. When I came in to Questions and Answer period the interpreter was explaining to Bob something about the chemical process. Bob is full of ego, wants to show off his knowledge. Maharaj keeps explaining to him that he is under a misapprehension that he is this body and/or mind and that all this is illusion and that he should get rid of all of it as not Self. All these stories of Rama and Krishna, Ganesh, etc, are all fairy tales for children, to point the way. All is unreal.

I asked how to purify the mind and was told to remember all that I hear from Maharaj and the mind will become purified. The idea is to let everything happen as it will, do what you want, let ideas come but always remember. "I have nothing to do with all this - I am pure consciousness." Gradually, by disassociating oneself from all that the mind has accepted as real, the pure I AM consciousness will shine forth. The Reality is beyond this. It is Pure Awareness: Perfection - Happiness - Bliss.

Went back at 5.00. Maharaj was alone drinking coffee. He gave me half of his cup of coffee! Tomorrow at 8.00 a.m. he will give me my mantra. Stayed till 8.00 for *Bhajan* - all is well. Bhagavan sent me to him. The *Satguru* is One.

Thursday, Early

I was given my mantra this morning and Maharaj placed his hand on my head. Three times he came back to where I was sitting and repeated it. I felt his power very strongly. The first part of the mantra was what came to me in meditation last night. Stayed from 8.00 to 9.40 - back at 10.20 until 12.10. Had lunch with Dutchman at

Mullarpattan's house. Enjoyed very much. Came back and had ice cream on the roof with Dutchman. Going back at 6.00.

Thursday A.M.

Joss, a young boy from Holland (I think), and I met on our way to Maharaj for mantra and I told him we should take fruit, incense and flowers; hardly anything was open but we found it all and in plenty of time to get there by 8.00. I went up first. I don't remember what day it was now, but I asked Maharaj about the library work (it's okay) and he questioned me - did I have any ties, how old was my mother and how did she maintain herself - asked about my children and were any of them on this path. He asked how I maintained myself (I told him my son financed my trip), and I told him about the airplane and fractured back, etc. Then I asked did he think I should be with my mother. (I remember now that Maharaj asked if there wasn't someone else who could be with her, brothers or sisters. I said no.) I told him she had no understanding of this (yoga). His answer, as I understood it, was to continue as I am. When I am established in the "I AM" consciousness then it doesn't matter, I can live anywhere."

Thursday P.M.

One of the times he was questioning me about how I came to this path. I told him about everything which led up to it. The interpreter told me that several people who had come there had dreams of Bhagavan. Joss saw Bhagavan in

a dream and was directed by Him to Maharaj.

5.00 P.M. - My last message from Maharaj. No one was there but Maharaj, me and interpreter and Dutchman. Maharaj asked when I was leaving and I told him (through interpreter) "In the morning". He told me to hold on to the "I AM awareness" and to remember his instructions and not to worry about anything else. I told him I was leaving everything with him (my vices, weaknesses, tiredness and pain). He told me not to bother about anything, the *Satguru* is within and He (pointing to Maharaj) is always with you.

I feel particularly blessed and grateful, and I love Maharaj as I do Bhagavan. I felt like crying when I first saw him and again at *bhajans* tonight, but think they would have been tears of happiness.

Had tea and cakes w/Dutchman before *bhajans*.

Got back to Maharaj at 7.30. There was some kind of scripture reading by a man, then Maharaj would interpret all in Marathi. But it didn't matter (if I couldn't understand Marathi), just looking at Him was enough. After this came *bhajans*. I couldn't keep my eyes off Maharaj. During *bhajans* the other women put *vibhuti* on each other's forehead and on Maharaj. Tonight they put *vibhuti* on my forehead and gave me flowers to put in my hair. Then they gave me *prasad* and Maharaj went downstairs. I noticed the time. Close to 9.00 p.m. and a man told me that if I wanted to leave he would get Maharaj's permission. I didn't want to leave but had to in order to pay hotel, pack, etc. So when he returned with Maharaj's permission, I went downstairs and found Maharaj going from the kitchen to the bedroom. He graciously stopped and let me prostrate and lay my head and hands on His feet.

Sunday

After leaving Maharaj's physical presence, "this" was wrapt in love: things unfolded slowly while on the train from Bombay to Madras, then on the bus from Madras to Tiruvannamalai. I was looking out the window at the animals in the fields and pondering over what Maharaj had said (and which I resented), about the consciousness which was in Sri Krishna and the consciousness in the donkey, and in me, being all the same. All at once this world disappeared and there was - impossible to put it into words - only impersonal consciousness. But in possibly a minute of this world's time, the whole of what this world creation is was revealed. I can't put it into words but it is with me now.

I feel such love and melting devotion for the *Satguru*.

Monday

Back at the ashram in Tiruvannamalai. I told Ganesh about Maharaj and we had a long talk. He is very understanding. He calls Maharaj "Baba". I love the name and will call Him that myself. G. says I am very blessed to have met Him. Very few people get to meet a Realized Sage.

I understand that "Baba" has taken over my life now. I love Him so very much. Only because of names and forms (which are themselves unreal), the mind doesn't know that Bhagavan and Maharaj are one and because Bhagavan knew my need He sent me to "Baba". They are One and

that One is the *Satguru* in the Heart. Sat on Arunachala Hill in such love this morning after seeing Ganesh. I can see Maharaj just as though he were here, holding on to the towel above him at bhajans, fixing flowers in early morning, lighting incense, smoking beedies his twinkling, piercing eyes looking sidewise at me. Pacing the floor, pointing his finger.

Tuesday

This love for Maharaj has just kept growing - along with it came the terrible feeling of disloyalty to Bhagavan Ramana Maharshi, who has been my Guru for the last three years and whom I loved, I thought, more than anything in the world: this, despite knowing with the mind that all gurus are one, and all that - still, I was suffering. I went to Ramana's *Samadhi* and did *pradakshina* around and around the *Samadhi*, until this body was completely exhausted! Then I laid my head on the grillwork and - everything disappeared and there was just ME, Pure Consciousness, and I saw all of these forms (Ramana and Maharaj) were coming out of me. Now, everything remains peaceful, calm, serene.

Thursday

During meditation with Vishvanath, I saw how before I went to Baba I was experiencing the "recording impression" of the mind, like a camera. The mind is like a machine, as are the body and senses, all programmed to "I

am the body" idea. I wondered how to stop this and remembered both Bhagavan and Maharaj saying (not in the same words) that a sensitive plate (photographic) when exposed to the Sun (of the Self) no longer can receive impressions. Until that time one must be aware of what is happening and refuse to be identified with it. The *Satguru*, God and Self are truly One. Maharaj's constant and ever-present help is with me.

Friday, October 21

Since P's arrival on the 10th, this ego-mind has slowly taken over until I feel as though I have lost all that was gained. It is because of falling back into remembered patterns and NOT being constantly aware. Will use today and tomorrow's silence to meditate and will only watch and not associate myself with events. Must remember to hold on to the "I AM" awareness. Friday evening - wonderful meditation. Am at peace.

Monday, November 14

Well, because of unawareness and not being alert, the ego really has gone all out. Will have to be more watchful and get back to where I was before P's arrival. It is not her fault, but only the ego's reaction to her, that has cropped up.

November 29

"Things" have continued to stir up the ego-mind, so it has been "hell" for the ego but a pure and loving outpouring of

grace. There has been a big change taking place inwardly which I did not completely recognize until the last day or so. The mind trying to hang on to names and forms, and previous devotion to them (trying to go backwards to a safer place). Yet, due to the grace of the *Satguru*, the Self, not allowed to do so. So, the first experience of this was my having a distaste for P's continued talking of her devotion to Bhagavan and her happiness at being at the "foot of the Hill" and referring to everything as being "so loving". Then P's reaction to my doing "*mouna*". I see now that she expected to have a "companion" constantly to play games with but I can't do it. She will have to lead her own life and let me lead mine. Then the inner conflict on giving up the "forms" of Bhagavan and Arunachala.

On doing Pradakshina with P. at night, I saw the Hill as just light. The Hill disappeared and then came back, first a vague, misty shape, then filled in. My understanding now is that the whole, complete picture is just a projection of the mind. I can't accept part of it as real and part as unreal. As I watch the emotions and reactions stirred up by all this, I realize more and more the necessity of making the mind one-pointed and calm, and why the mantra and Maharaj's instructions. So am plodding on - trying for more solitude trying to give up all desires and boy! - did they pop to the surface - every desire is for ego-gratification - or the illusory idea of being separate. Nothing has separate existence. I see all this through illusion. All these are my imaginings I am steeped in: illusion. Only as long as the mind remains unsteady will duality appear.

I am the Self. I am in illusion and I shall realize Absolute Bliss, my true nature, by meditation on the Self.

December 31

Around the last of November, there came the blissful realization that "I am that to which I prayed. That to which I looked for aid". I am all and everything there is. The Self projected Itself as the outer Guru, Ramana and Maharaj. There are no words to describe it and after a day or two the blissful happiness which had been constant until then faded away and again "all hell broke loose" and continues to do so, but am able to get the "Oneness" in meditation or quietness most of the time, for short periods. The avalanche of the ego-mind drove me to write to Mullarpattan and ask him to read my letter to the Beloved One. Such overwhelming grace from the Master was shown by an answer in 3 days to my letter. Mullarpattan had read it to him and Maharaj sent instructions and his blessings.

One way or the other all my questions are answered. I surrendered completely to the Beloved.

INSTRUCTIONS FROM MY GURU

"The vital air - *prana* - uniting with the mind is the 'I AM' consciousness. After realizing the 'I AM' will go and there is nothing but the Self or Reality."

"Keep on with *sadhana* as I am now."

"The mind must be purified through *japa* and meditation."

"Ignore the bodily sensations or pay no attention to them. It will be all right."

"The vital air - *prana* - moves up through the different

centers, reaches the *sahasrara* and that is *samadhi*."

"What is the use of getting a lot of money or knowledge or power when after the vital air leaves the body nothing remains of any of this and the vital air merges into 'That'."

"Must discriminate between the Real and the Unreal."

"Be detached. Let whatever happens happen, but do not associate yourself with it."

"The mind can be purified by remembering all that I hear from Maharaj."

"Let ideas come and go as they will but always remember: I have nothing to do with all this, I am Pure Consciousness."

"Gradually, by disassociating one's self from all that the mind has accepted as real, the Pure 'I AM' consciousness will shine forth. The Reality is even beyond this. It is Pure Awareness. Perfection. Happiness. Bliss."

Was given *prasad* from His hands. He poured half of His coffee in His cup and half in His saucer and gave me the cup to drink from. Blessed am I! He placed His hand on my head and then gave me my mantra. I am His.

When He was questioning me I asked if I should be with my Mother. He asked if there wasn't someone else, brothers or sisters, who could be with her. I said no. He said for me to continue as I am. When I am established in the "I AM" consciousness, then it doesn't matter, I can live anywhere.

The library work is OK, He said.

"Hold on to the 'I AM' awareness and remember my instructions. Do not worry about anything else."

"Do not bother about anything. I am always with you."

What He said to others in my hearing: "You are trying to find answers to the illusions in the illusion and it cannot be

done."

"*Brahman* never became this *Maya*. *Maya* is completely illusory." Used the illustration of waving a burning stick in a circle or figure 8. They are completely illusory, so it is with this world and all in it. It comes from the mind outward bent. It is a dream.

"To start with, turn the mind inward, repeat *japa* inwardly until the idea 'I AM THAT' or 'I AM' or 'I AM *BRAHMAN*' or 'PURE SPIRIT' is as natural as the idea you now have that you are so and so, a woman or a body, are to you now."

"We are not any of these things we have believed ourself to be. We are not really event the Witness or 'I AM' consciousness, but must go through these to reach the Reality."

"The mind is like a chemical process (a recording device like a camera)."

INSTRUCTIONS BY MAIL:

"Everything is OK."

"If your mind undergoes any moments of worry go ahead with your *japa* with persistence."

"With the knowledge that 'I AM', embrace and be One with the knowledge 'I AM'."

"Do not get worried or entertain the mind with any worries . Automatically and spontaneously all your worries will be dissolved."

Sent his blessings.

Jean's Journals

Book Two - 1978

March 5, 1978

January and February were periods of "*tamas*" and *rajas*" but through it all the Beloved is always with me. It grows clearer every day. Such love for Him has grown in my heart - all unawares - that no words can express. There is complete faith and trust, all through His grace.

P. is going to see Him on the 10th. I am so happy when anyone goes to see Him. I have never felt like this about anyone. He is my Lord, my Beloved, my Self. His grace is like the ocean or the ether - unbounded. A number of people here have been to see him and returned. W. and I talked twice and His Presence was enfolding us all along.

May "this" be completely submerged in "That".

April 12

Lord, forgive me. I didn't have sense enough to recognize Thy grace which has been pouring forth unceasingly.

Here I was measuring Thy love by human standards. Jealous of P. because she gets more attention than me. Oh, Beloved One, forgive me and thank you, my dearest heart, for bringing me to Thee.

Everything has been to cleanse the mind of attachments to people and things. To destroy the ego. Truly Thou art always with me and in truth there is only Thee. It was only

tonight in writing to Mother that I realized what you are showing me, and I am overwhelmed at thy grace and mercy and love. How silly and stupidly childish is "this". What do "I" care about anything but Thee. I can't put it in words but, thank you, my very Self.

Friday, May 26

Arrived Bombay about 1.00. Called Marleen and she said come stay with her. Took a cab there at 3.00 p.m. Went to see Maharaj at 5.00. Door was closed but soon He came down the hall and went in, then the door was opened and I went upstairs. His daughter was there and seemed to remember me. I sat down. When He came upstairs He pointed to Bhagavan's picture and told His daughter that I was from Sri Ramanasram. When He sat down I laid my head on His feet and prostrated. Gave him the cookies and bananas I had brought and he studied the box of cookies thoroughly. Then asked if they were from Madras! Then He put them down and said, "Money?" I was blank. Then I remembered that P. had given me money and a letter for Him so gave them to Him. He looked at them for a minute, then laid them down and said, "24th". I understood (some way) that He knew I had left on the 24th and wanted to know what took me so long to get there. I explained as best I could. Then I sat in meditation for a while and He brought me a cup of tea and a banana. He is so very dear and kind and gracious. Then He told me that *bhajans* were at 6.30, and I got up to go. He said, "You gong?" I said I would be back for *bhajans*. Came back at 6.30 and there was a little time before *bhajans* when there was an interpreter there

who also remembered me and Maharaj asked how long I was staying. I said it was up to Him. Then He wanted to know where I was staying and how much I was paying for a room. I told him I was staying with Maharaj and not paying anything.

During *bhajans* He came and took my wrist, turned it over and looked at my watch, then at the clock. I checked and my watch was wrong so set it by His clock. I was told by the interpreter that I could come in early morning for meditation, just as I started to ask.

Saturday, May 27, A.M.

Three of us went at 8.00. I took flowers, had a quiet meditation. The room soon filled with people. Annie, Barbara, Andy and Peter and others from the ashram were there. After *bhajans*, Marleen and I had coffee with Andy and Annie and talked. At 10.30, the room was full of people: Bob (the arrogant American) was there, less arrogant and much thinner. Again, Bob was asking questions. Mullarpattan was interpreting. It seems to me that Maharaj was centering almost exclusively on me. He made reference to the fact that I had been doing "*sadhana*" in Sri R. for 13 months and then said that all *sadhana* was a waste of time! That "I AM" now and I think that he said no effort could bring it about - no one could give it to me and that when what he was telling me "clicked", then I would understand everything. He said not to mistake Him for the body just because he smokes cigarettes. He is not the body - that is my own concept I am seeing. He is the Supreme. He knows everything and He is not fooled by pretence!

I had not said a word, nor asked a question, but all this was directed at me, with Mullarpattan looking directly at me (turning his head to do so) when saying all this... and more which I can't remember because it was such a shock and I was so "shook up". "I" was very upset and hardly knew what I was doing or saying. He also said to me, "What does it matter where the body dies."

I stayed as people were leaving and practically yelled at Mullarpattan that I had only been doing what Maharaj had told me to do! Mullarpattan, looking flustered, said it was only "general" talk and not meant for me. I said "Yes, it was", and added, "How do you get that 'click'?" Mullarpattan said, "You have to ask him." I said "All right, I'm asking, I want it." Mullarpattan said "Now?" Me, "Yes!" Mullarpattan said there were too many people there and he would ask him tomorrow. Maharaj is smiling or more like grinning during all this. He doesn't miss a thing, even with all the people and confusion. I told Mullarpattan to tell Maharaj about the messages from everyone - gave their names and told him what they had said and who had sent (money) to get flowers, etc. Maharaj told Mullarpattan to have me just give him the money, so I did and added a few rupees which He noticed and asked about. Going home I was still upset and talked a little with Marleen about it.

May 27, P.M.

Back at 5.00. No interpreter there but one man who spoke English. Maharaj ignored me except for asking me if I had understood what he said to me this morning... so... it was all meant for me. I said, yes, I understood. Stayed for

bhajans - home about 9.30 - Marleen waiting to eat with me.

Sunday, May 28

Left early for meditation and bhajans but (scared ego) managed to get there after others had come. Went to cafe for coffee with the "clang-bang gang" as Marleen calls them. Some new people (Americans) there. Q&A very good. Bob is leaving on Thurs. so he got in some more questions and again misquoted Bhagavan. Maharaj was talking from the highest level, about *Parabrahman* and *Brahman*. (Said that *Parabrahman* is calling *Brahman* home). Instead of limiting ourselves to this body-mind as a *jiva* we should be the "I AM" consciousness in which all is contained. "The sky is my body."

Mullarpattan was there but Sapre was doing the translating. Mullarpattan disappeared after it was over.

Met Andy on way to afternoon meeting. She went with me and Meheroo came in later. Large group there and so was Mullarpattan, who told me that he would ask Maharaj my question (however, he didn't). Andy asked for clarification on something from the morning session, then asked why she was sometimes so frightened of Maharaj and he answered that it was because he was going to kill her, destroy her. Then he asked me what I was doing and I said, "Trying to hold onto the "I AM" consciousness. He shot back, "Who is trying?" (I'll tell you there is no way you can win this game.) I said so Maharaj said, "Don't try." Then, after explaining that it was all contained in "*I am That*", and that he never said anything new, he questioned

the man who is studying Aurobindo's books as to whether the books said the same thing he was saying. Then said something about a teacher only being able to take you as far as the teacher himself had gone (I think referring to Aurobindo) and that he, Maharaj, was telling us that we are the Supreme. Be it.

He said to hold on to the "I AM" awareness, particularly on going to sleep and on awakening. Used an illustration of smelling the fragrance of a flower or of a dead rat, when you first smell it, that is all it is, a fragrance, then the mind goes outward, identifying and naming - then you are in the world, or rather, there is the world. Said to stay simply with the fragrance. Said, isn't it marvelous that a tiny mind can create such a tremendous universe. Later he said, "There is no such thing as mind really. It's just a word." Somewhere in this discussion, he questioned me a couple or 3 times and once said directly to me that whatever I had understood or experienced, I was to keep silent about it, not to "blabber" it, or I would lose it. Again, that once I was in that state, people would come to me. So many beautiful truths of how the "I AM" consciousness is tiny as an atom and it explodes into this universe. Annie protested "Why tiny?" and he said "All right, immense, if you like that better!"

Once when he had told Mullarpattan to tell me something, I listened and smiled and nodded my head; in a short while he made some remark about people smiling and nodding when they didn't really understand! He is really after this ego! Finally he asked me what I had understood and I replied that it couldn't be put in words. No answer from him. Mullarpattan didn't ask him The Question as it was too "low key" for the discussion we were having.

What he seems to be telling me is that "I am That already" and telling me what it is like to be That and that it can't be given as I am already That. One has to go through the "I AM" first, it is a necessary step, to be the witnessing consciousness, then will come being the Ultimate, Supreme Reality. He said to worship and love and hold on to the Self, always be aware of It. Surrender to IT.

He is my very Self, manifesting as my guru, calling me back to my real nature.

Monday, May 29, A.M.

Went for meditation and *bhajans*, still confused, have been confused ever since he started on me Saturday morning. This morning he barely looked at me. Couldn't see him after 10.00 as he was going to a wedding. Ego managed to keep busy, busy for several hours, until finally I started writing this and it began to emerge - what he is doing.

I am beginning to see that he is "after the ego" driving it into a corner with no place to go. He said so many things directly to me Saturday morning and I can't remember them. I suppose - no, I know - the ego doesn't want to remember.

Tuesday, May 30

At 5.00 I took a box of candy to Maharaj!!! He said, "No" and said for me to take it away. I wouldn't. His daughter made gestures for me to take it and I wouldn't. She said "*Prasad*". I shook my head. I cried. He ignored me and

read the newspaper. He did not look at me all evening. After *bhajans*, he picked up the box and I thought he was going to give it back to me (but on remembering he said "*Prasad*" so think he was going to give me a piece of it as *prasad*) and I said, "No." He said, "No? Go... Go..." in a stern voice, but he smiled at his daughter while saying it. (I would have been stricken with grief, except for that smile.) Later, Marleen had left a note pertaining to my buying things.

I learned my lesson. I've been copying my Mother. Instead of giving love, give gifts or money, but don't give of yourself. Talked with Marleen.

Wednesday, May 31

Busses? Taxis???

He's really teaching me! This morning, no bus for me. Someone told me they were on strike and everyone grabbed taxis. No taxi for me. I wandered around for 30 minutes or longer before finding a cab. Then I saw busses running all over the place!

At meditation, he didn't look at me or smile. I really suffered.

At a 10.30 meeting, there was a discussion of a divorced couple's problem. Maharaj told them that they came to him as a couple and he was their guru if they followed his instructions; if they didn't, they could "vacate the place". They were not to let any third party come between them. They agreed and he insisted they shake hands. They embraced and shook hands. Bob remarked that we should celebrate the re-marriage. Maharaj said, "Good. You can

buy the sweets!" Bob gave him 20 R and he gave it back so Bob gave him 100 R and he sent Bob and an Indian out to buy sweets. Was a happy morning.

Wednesday May 31, P.M.

There was an interpreter but Maharaj ignored me and talked with another man. Ignored me at bhajans. In fact, he walked up and down behind me so I couldn't look at him.

There is no such thing as a person, simply a bundle of memories based on fear and desire. Finally, it became clear on the bus riding back to Marleen's. All of it came very clear in a flash!

Thursday, June 1

As I came in and prostrated at 8 a.m., Maharaj SMILED AT ME!!!

Sat beneath his picture for meditation. He placed me there. Afterwards, talked mostly on the "I AM" consciousness and about Kali Yuga being the age of arts, conflict, etc. Have forgotten the right word, but the meaning is corruption and dishonesty being prevalent and being a part of society and accepted. All this is "consciousness" but I am beyond that. I am the witness, not the doer.

June 1, P.M.

Sat very close to him and he looked at me often and smiled.

Friday, June 2

In Q&A, Sapre got carried away with his own talk and was talking about the different countries, particularly America. I reacted. On the bus coming home, I watched the mind and its reactions - so - I am not an American, nor any nationality, nor a body, mind, emotion, senses - none of these. I am pure consciousness.

Saturday, June 3, P.M.

I asked about the Sri Nisargadatta Adhyatma Kendra - how it was progressing. There was a trustee there and he said it was going well. Plans for a larger building for Maharaj to meet with foreigners. Mullarpattan said they were also going to have a library and I said "I'm a good librarian. Tell Maharaj." Maharaj laughed and nodded. Then the trustee said they had to collect funds first and I said, "I'm a good fund raiser, too." Maharaj said that if I did work like that it would be a good thing. "People working for such a purpose, without the ego sense, can accomplish great things." Then I told him that I was leaving on Thursday morning, and Mullarpattan said something about "Why?" or how could I leave if I wanted to help and I said I only thought of helping right then. He told Maharaj I was leaving on Thursday and Maharaj said, "She is free. She can do what she wants."

June 5, A.M.

Took my picture with me so as to have it framed. Maharaj asked why I brought it and I told him. Then I showed it to Annie and others there.

We were told that there is no path and no goal. We are already That. He spoke of the "Iswara consciousness" as being superimposed on the Self. He said when established in the blissful state of impersonal "I AM" or Iswara, then we would automatically realize that this also is a superimposition on our real Self, and the Reality would be there of itself. There was a man there who was arguing with Sapre about his translation and then argued with Maharaj! Then delivered a lecture to us on everything M. has been saying, ending up with "You have to die (the sense of being a separate being) to realize the Self. Maharaj let him talk and seemed to get very "het up" at him, still he let him talk.

Today he seems to be functioning on the Iswara level and yet is established as the Reality beyond everything knowable.

Monday, P.M.

Maharaj said the "Iswara consciousness" came upon him 40 years ago.

He talks to the others but not to me directly.

He also talked about the pictures, telling someone how much they sold for and now only one large one left and maybe someone would auction it off and get hundreds of rupees for it, but none of it touches him. We told him we were there because we loved him and to be in his presence and he said, "hypocritical love." To Carl, "I am the banker - you are my interest!"

Tuesday, June 6, A.M.

Arathi and meditation (alone with M. for a while).
Bhajans. Talk 10.30 to 12.00.

Maharaj talked mostly to the Dutchman (Hamsa), questioning him. The man was a "superior Bob" to start with but was touched and thoughtful afterward. He reminded me of myself the first time I came to Maharaj. He had all the words from Bhagavan's teaching and Maharaj destroyed them one by one. One man asked if any of Maharaj's disciples had become *jnanis*. Maharaj said that all are *jnanis* but speaking from this level how could he say?

Mullarpattan came with pictures and I got 3 for Marleen and 3 for myself to give to others. I asked him to take them in his hands and he graciously looked at each one and smiled and gave them back to me.

I talked with Mullarpattan while walking down the street and told him I had only one more day and would he ask Maharaj "My Question" and he said he had already and Maharaj told me that he is established in me and that I can do what I like. I told him the question was about the "click". Some way the talk got around to him saying that I was upset about P. leaving and Maharaj had told me I could do as I wanted. Then I told him my condition at present and he, Mullarpattan, said to do more meditation and to stay alert.

June 6, P.M.

Large group again. Before Maharaj came up, Andy and I talked about her (my) feeling that Maharaj didn't love her (me?) and I explained the whole thing to her and she asked if I thought I could do it, as she is afraid she can't. I said yes, I'm sure I can. Went and had tea and a cigarette and came back. All evening I felt completely alone, utterly vulnerable. The busses were very late.

During the p.m. session. Maharaj's lighter wouldn't work and he borrowed my matches.

Wednesday, June 7

Maharaj asked if I was leaving in the morning and what time. Alone, except for Annie, for meditation until after 8.00. After bhajans went for coffee and bread and butter and a short walk.

From 10.30-12.00, the most wonderful talk on the Self and the real guru, the *Satguru*. The nature of the "I AM" consciousness and the Supreme. Many new people there. Mrs. Sapre said she would bring me a picture of Maharaj and Mr. Sapre in the afternoon (but she forgot). Nergish came and took me to lunch then to her house for a rest, slept an hour, then meditation, tea and talk and back to Maharaj a little before 6.00. He was alone for the first time since my first day. After I prostrated, I leaned towards Him and was going to get my question asked. He looked at me with that mischievous, loving look and held up His hand. Then we talked. I think he asked me how did I get the money to make the trip and I said P. gave it to me. (Then I understood that He was the cause of my coming, that He brought me to Him, it wasn't through anyone else that I

came.) He asked if I was from America and was I going back. I said "No, I am going back to the ashram." Then he asked what I wanted, did I want money and if so He would give me money. I said no, I only want to be completely One with you always and to be in your state. He said I was a pure soul. I am completely pure. At the ashram I would "talk" I told him He would talk and it would come out of my mouth. I received so much more than I would have asked for. He and his words are always with me now. He said "*Guru Purnam*". Mrs. Sapre's interpretation: the guru is established in you in all His completeness, fullness, perfection and purity. You need never worry about anything again. Mullarpattan's interpretation: *Guru is Purnam*. *Purnam* means perfect, not wanting in anything, beyond mind's desires, etc., Guru means your True Identity, your Beingness.

Maharaj gave me leave to go.

June 21

Dislocated and fractured right arm. Dr. said will take 20 weeks to heal.

Maharaj to me: Let her be witness to the incident and the body which is under affliction. After all, she is not the body. Let her watch everything from the stature of consciousness. From this standpoint, whatever is most appropriate from the level of consciousness shall occur. Hence, she should not worry, because worrying is the aspect of the mind, and mind, she is not.

Arm healed in 5 weeks.

Notes

By dissociating yourself from all that the mind has accepted as real, gradually the pure "I AM" consciousness will shine forth.

From "*I AM THAT*": Keep the "I AM" in the focus of awareness, remember that you are. Watch yourself ceaselessly and the unconscious will flow into the conscious without any special effort on your part. Wrong desires and fears, false ideas, social inhibitions are blocking and preventing the free interplay of the unconscious with the conscious. Once free to mingle, the two become one and the one becomes the all. The person merges in the witness, the witness in awareness, awareness in pure being; yet identity is not lost, only its limitations are lost. It is transfigured and becomes the real Self, the *Satguru*, the eternal friend and guide. No external activity can reach the inner self: worship and prayers remain on the surface only; to go deeper meditation is essential, the striving to go beyond the states of sleep-dream and waking. In the beginning the attempts are irregular, then they recur more often, become regular, then continuous and intense, until all obstacles are conquered.

To go beyond the mind, you must be silent and quiet. Peace and silence, silence and peace. This is the way beyond. Stop asking questions.

Know the world as your own creation and be free.

The memory of the past unfulfilled desires traps energy which manifests itself as a person. When its charge gets exhausted, the person dies. Unfulfilled desires are carried over into the next birth. Self-identification with the body

creates ever fresh desires and there is no end to them unless this mechanism of bondage is clearly seen. It is clarity that is liberating, for you cannot abandon desire unless its causes, and effects are clearly seen. I do not say that the same person is reborn. It dies and dies for good. But its memories remain and their desires and fears. They supply the energy for a new person. The Real takes no part in it but makes it possible by giving it the light.

True Awareness is a state of pure witnessing, without the least attempt to do anything about the event witnessed. You watch all, unconcerned, in the full light of clarity. It may seem to be an attitude of cold aloofness, but it is not really so.

Consciousness is power. Be aware of what needs to be done and it will be done. Only keep alert, and quiet. Once you reach your destination and know your real nature, your existence becomes a blessing to all. You may not know now will the world know, yet the help radiates.

October 28, 1978, Wednesday A.M.

Direct from airport to Maharaj. He smiled a welcome to me. Gave him gifts. He wanted to give lighter back to me but I wanted him to keep it. Gave him the copies of "*Mountain Path*" and told him Ganesh was sending 100 copies to Mullarpattan. (See transcript of article at end of book.) Lots of discussion on *Mountain Path* and article by interpreter and others. Maharaj (or rather the interpreter) said they were expecting me on Nov. 1 as they had just received my letter saying I was coming with Doris W. on the 1st. Mrs. Sapre was there, and I had her tell Maharaj

what had happened (my son's problems) and read the telegram to him. Then told him about the letter from the lawyer about the judgement and money. He listened to everything and nodded and when told about the letter from the lawyer said, "She will get the money". Then he asked how long was I staying. "Don't know, am waiting for ticket." Where was I staying? "Don't know." There was discussing about hotels. (A whole room full of people.) Then Maharaj told Meheroo to take me home with her. The room continued to fill up and Mr. Sapre came and again there was discussion on the article. The Jewish couple came and I was really surprised as I didn't think they were ready for Maharaj. And as it turned out, they probably weren't, but at least they were exposed to his presence for two hours. The young man, Ely, I think his name is, started on his games but was at once stopped and not allowed to continue.

Meheroo started to leave at 11.00 and Maharaj told me to go with her. I said I didn't want to go until the meeting was over and I could take a cab to her place after. He told me to go (so I went) and I could come back in the p.m. (He must have known I was planning on trying to find a hotel so he blocked that and kept on blocking it all the time I was there.) This is all being written, as remembered, in November in Hawaii.

Wednesday P.M. And Evening

During *bhajans* I noticed that Maharaj had one of the peacock feathers I gave him in his pocket. Don't know what he did with the lighter, probably gave it to someone. Don't

know why I didn't take it when he tried to give it to me after he had handled it and played with it and shown it to everyone who came. It's probably best that I didn't though - more clinging to things and forms.

As I remember I will note down:

I must have gone early to town that day. I know Meheroo took me to her house and I met her Mother, Dad, aunt and servant; the aunt gave me her room. There was a water shortage and baths could be taken only after 7.00 a.m. Much talk about me eating. The mother tried to get me to eat something, and usually did, each time I saw her. I unpacked a little and had lunch with them. I rested, changed clothes and left. Tried to call Pan Am, no answer so took a cab and had cabbie wait. There was no ticket for me yet and I told them I would find a place to stay with a phone and call them each day. Cab back to Maharaj in time for evening session. He asked if I were settled in at Meheroo's and I said yes but was trying to find a hotel with a phone where I could stay and airlines could reach me.

Once when Maharaj was talking to me about he was going to destroy or kill "me", I asked if that were a promise and he said it was more than a promise. It was a certainty. As certain as the sun rising in the morning.

You are God. You are *Brahman*. You are the I AM consciousness, ultimately you will realize that you are none of these, they have all been super-imposed on you. You are That, the Supreme Reality.

There is only One consciousness, manifesting in many shapes and forms, you take one of these forms to be

yourself and others as separate from you. It is not so. You take yourself to be a do-er. It is not so. The five elements and the gunas are in operation because you are, but you are not these.

The world manifests because of love. That is your very nature. Not love for something or someone, you love your Self. You are Love.

The seed will sprout and grow and become a tree with leaves, flowers and fruit. But it will not last.

M: It is all illusory or a dream

Me: Who is dreaming?

M: That you find out.

November 1

Last evening at Maharaj's before leaving for plane: went early with suitcase, flight bag and garlands. Door was closed so left suitcase, etc. on bench in hall and went for coffee and a cigarette. When I came back my things were in the apt. The daughter in law said that Maharaj had carried them in. (Earlier I had put money to give Maharaj in an envelope in my purse.) Went upstairs and prostrated and sat down. No one there. I explained to him that I had to leave at 6.00 to go to airport, then I remembered the garlands and unwrapped them. He made an approving sound as I unwrapped them. Made me so happy. Then I garlanded Him. Soon he said, "Money?" and I remembered the money I had put in an envelope for him and gave it to him. Soon the woman from Spain and a new young man, I think from Belgium or Holland, came. Maharaj went downstairs with

the money I had given, so we talked. Mr. Mullarpattan came soon and gave me a color photo of Maharaj as a gift from him and his wife. Maharaj questioned the new man and we were all talking, as he had very little money and wanted to stay a year. I remembered the Japanese Buddhist Temple and he was going to try there. They all were going to let me talk with M. since I was leaving, but I told them I didn't have any questions, I just wanted to be with Him as long as I could.

I couldn't help myself, I had to ask Mullarpattan to ask Maharaj if everything was going to be alright with my son. When He heard the question he gave that smile or grin as though he knew I knew better than to ask but couldn't help myself. Then he said, "Tell her that her job is to do *nama japa* and not to worry." Soon I had to leave and Mr. Mullarpattan came with me to carry my bag and find me a taxi. I gave him 200 R and he said he wouldn't take it. I told him I couldn't take it out of the country so he said he would keep it for me.

The taxi ride was a long one and I was wrapped in Maharaj's presence very strongly.

Jean's Journals

Book Three - 1979

(NOTE: During the first months of 1979, I discovered that the Kendra had not yet done anything toward

collecting money to get a new place for Maharaj and his family to live, so I took the guest list which Maharaj's family had and rented a typewriter and wrote to everyone on the list; then talked to all the people who were near enough to talk to and got a fund started for the new apartment to be built. Enough money came in to get it all done and it was finally ready to be moved into just as Maharaj left his body in 1981.)

Monday, June 11, 1979

The seed is planted. In full trust and love for Guru (Self) it will grow and bear fruit. Quieten the mind through meditation or *mantra japa*. It will happen of itself.

Wednesday, P.M.

The thoughts belong to the vital breath. They are not "my" thoughts. I am the witness. Go back the way you came. Go to the source. Find out who you are. The desire to find out must be like a hunger.

You gather knowledge for the mind's entertainment, and then try to teach others this knowledge. Find out your "beingness" first and then you will discover that you are beyond this.

Experiences happen, they come and go, the wheel of Maya turns constantly, but you are not the experience.

Thursday, P.M.

I asked Maharaj about the "no reincarnation" and his

statement at one time in answer to the question: When will realization come? His answer was: "It could happen in an instant, or it could take a thousand years. It's up to you." No way for me to put into words the essence of His answer but it is with me and no need for words.

I also asked about something that has been bothering me: he has stressed in his talks, or so it seemed to me, that certain efforts must be made and since I have found that His grace is granted effortlessly and all happens as He told me it would, I wondered if I should be making effort - which I am not. The interpreter said "Yes", but when he asked Maharaj His answer was "No!" I was to make no effort, only remember that "I AM" always. Be in the beingness.

June 16, *Arathi* - Early A.M.

Needless are the rise and ebb of self-identifications in the mind when the Self is itself transcendence of all activity// Why do the attributes and sense pleasures affect one as good and bad?//Can the endless thought waves weave juxtapositions since this is just spray?//Be separate from *vrittis*: let mind, its meditation, ego, mind its own business// Understand: the senses, mind, intellect together are illusion. Thus all striving is unnecessary.//Doer-ship, non-doership merge into the self.

June 17

At morning session while talking to someone else,

Maharaj suddenly looked directly into my eyes, turning to where I was sitting in front of Him. There was a shock, similar to electric shock and my being jerked. It has now been understood, what he has been telling me. It will all happen of itself.

June 18

As my son, Earl, and I stepped into the hall, Maharaj clanged the bell to start *arathi*. As I saw Him standing at the top of the steps, it was as though He was scintillating. Rays were coming from his form.

July 1

Returned today after two weeks in the ashram. Came to Maharaj directly from plane with a stop for flowers. Oh, what bliss to be with Him (in the body sense) again!

The talk this a.m. was on realizing that "I am not the body". There was no "I AM" consciousness before the birth of this body, yet I was, I am always. The silent witness. This compared to a play or drama or story written by me: I am not one of the actors. It is all a play. I am the witness, the spectator. This witness too will disappear and only the Self, the One Supreme Being - which I really am - will remain. There was argument from some man about Maharaj and cigarette smoking, etc. The man came to argue not to learn.

Maharaj: All is consciousness. Something flows out from the Self, the seed, the "I AM", and becomes this manifestation. I AM is Iswara consciousness. The Reality is

beyond.

Monday, July 2

After *arathi*, Maharaj asked me how long I was staying and I said "1 month." He nodded; also asked P. and got same reply.

10.00 a.m.: The seed contains all this manifestation. You must understand this principle. If you don't understand this you can't understand the rest.

Tuesday, July 3

M: These people (meaning myself and P.) came here a long way from their home and family. They come at 5.30 or 6.30 every morning and stay until night. They must have come for a noble purpose. I must honor that purpose... but don't cling to me, don't hang on to me... when you leave here, only good will happen to you, nothing bad will ever happen to you. I promise you this.

What you see in me is what will happen to you. If you see anything bad, it will rebound on you. If you see the Absolute, you will be That, *Parabrahman*.

He asked us if we had understood yesterday's talk.

M. says he is tired of this "I AM" consciousness. He sees no purpose for the mind. Once he thought that he was doing good by speaking, that he was helping people. Now he sees that there is no entity to help.

He said that he is like a shepherd watching his sheep, the

thoughts are the sheep. On awakening the sheep come out, he watches them and then they all retire to sleep. (Similar to Bhagavan: Like a mother hen and her chicks...)

Later, Same Day

Repeated and enlarged on "the seed". All is contained in the seed, it all happens spontaneously and on its own. I am the witness, having no part in it. The *gunas*, the vital breath with its mind, the food body, the experiences, the world - all spontaneous and automatic.

There is the *atman* - the *gunas* - vital breath - food body: in that order.

Until a child is around two years old, it does not identify with the body. The parents tell it, "You are a girl or a boy, etc." and the "I am the body" identity commences. The "I AM doing so and so", etc., etc. It is all a chemical process. Nothing depends on this so-called "doer". It does nothing because there isn't any "doer". The *gunas* play - vital breath thinks - all a mechanical process. All is contained within the seed.

Wednesday, July 4

Went at 8.00 for meditation. Maharaj asked me why I came late. I told him because I felt it was inconsiderate to come and take his room and he had to read his paper on the children's bed. He smiled at me and said something but the translator didn't translate. Then he said that I was not to bring any more *prasad*, just me.

At 10.30: I can't remember the words but will try to get

them from someone so I can remember it all, because it was beautiful. At one point he was saying that he had been asked to speak at Sri Ramana's Centenary Celebration and asked how could he go there. All those learned people would be there and if he got up and talked as he does he would demolish all their dearly loved concepts and they would say, "What is he doing? Who invited that fool here?" We were all laughing and he asked me what I thought of him doing that and I answered that I thought it would be wonderful. He smiled at me impishly and asked me "Will you do what I ask?" I answered, "Yes." Then he said that I would talk on his teachings. I said, "Maharaji!" Then was told that it was all right, that He would talk through me. I somehow thought that he meant right then, and I was emptying myself, waiting for the words to come. The new man (doctor) came in then and Maharaj started talking to him. I mostly opened myself to Maharaj and still listened and it was beautiful and clear and now I can't remember it. Maharaj asked me if I would remember what he said and I said, "I hope so." Then attention again was on me and I was asked if I were ready to talk and I said, "Now?" and was told: No, no, I was to talk for Maharaj at the Centenary Celebration. That there was nothing to worry about, that M. would "speak". I said yes.

Someone said to me that I was to be Maharaj's Sapre at the ashram. Mullarpattan said it was fitting that I should talk because I had "introduced" Maharaj through the article in the *Mountain Path*. (Many new people came to Maharaj after reading the article.)

I was asked to stay after everyone left and sat down in front of Maharaj. I was so rattled I didn't know what was

going on, and thought maybe Maharaj was going to do something to me, but he only wanted to tell me about the *Guru Purnima* meeting on Friday.

He told the story of the shepherd girl who became a Queen. A King met her, fell in love and married her. She took her meals in her private apartment, sumptuous meals. She would lock the doors, place some of the food on each window sill and then go from window to window "begging" her food, out of habit. (M: You are a Queen - why are you begging?)

Wednesday, P.M.

Met Dal and David on the bus. They came back to the Y with me at night and waited for their train.

Talked to a new man (Peter) mostly on concepts. What you think of appears - futility of penance, austerities, etc. "Once these things were necessary, but not now. Now it is yours - free - no effort."

What is time? It is the span of I AMness being born and disappearing. See thoughts as the flow of a river.

Reminded me that I was given an assignment. Then said that once he had picked out about 5 people to carry on his teachings but no one had "come forward" Now he says some of us foreigners there will carry on for him.

Thursday, July 5

Can't remember any of it. I seem to be wrapped in some power pouring from Maharaj.

Friday, July 6

Many people came for *Guru's Samadhi* at 11.00 until 12.30. At 5.00, M. talked about our being afraid of dying. (My thoughts today: I don't see any difference in these people who go through rituals and the people in the ashram who do the same.)

Saturday, July 7

Vanaja promised to make a copy of Maharaj's talk today for me. Afterwards, I asked Mullarpattan if I should give M. the money I have for him now or on Monday. He asked M. and was told that I could bring it at 4.00 today. I did and Mullarpattan came, too. Gave to M. 5,000 R and to Kendra the balance of 2,880. Then Mullarpattan and I had tea at M's and later on we talked until time for evening session.

Sapre said to me, "Maharaj says that you are going to speak for him at the Centenary Celebration. Is this so?"

Me: Maharaj said he will speak through me.

Maharaj: Should I have to come there to give such talks, or will you be able to talk like that? Will they not say, "Who is this nuisance here?"

Me: You are within me, you will speak.

M: What will happen to the pandits' significance if I talk? What about their greatness?

Me: People who come there come here also.

M: Will you talk on what you have heard here?

Me: Maharaj will speak through me.

Mullarpattan: You are thoroughly convinced?

Me: Yes.

Monday - *Guru Purnima*

To Maharaj's at 7.45 for meditation. He came upstairs and I prostrated and as I came to a sitting position he rubbed my back and head vigorously and when I looked at Him, he looked pleased. I was held in meditation until time for bhajan, and held all during bhajans. Went for tea with Meheroo, Vanaja, Teresa and P. Back to Maharaj's from where we all went again to the *Guru's Samadhi*. This time I applied kumkum to Maharaj's forehead and feet and prostrated, then applied kumkum to foreheads of all present.

Later, Mullarpattan was sitting by me and gave me a garland to give to Maharaj so again I got to apply kum kum to Him. We all went to a large hall for *Guru Purnima* celebration - bhajans - puja. Afterwards M's son in law made an announcement about "Mrs. Jean Dunn" writing an article on Maharaj in the *Mountain Path* and donating 2,880 Rupees to the Kendra, then he thanked me personally and during the announcement Maharaj looked at me.

Today I woke up thinking of Maharaj as *Parabrahman* and tonight he spoke on Parabrahman as guru, as Self.

Wednesday, July 11

The *Mountain Path* arrived for Maharaj and he pointed to it and smiled at me. During the morning talk he told someone that you must live with this "I AM" constantly, as a constant companion, you must become familiar with it.

He said that even in a marriage it took years of companionship before a child was born and then pointed at me and said, "Ask her." Again talked on knowing how this I AM consciousness came about. I was meditating with my eyes shut and he had Mullarpattan ask me if there were any questions on this, I said no.

Thursday, July 12

Meditation and *bhajans*. At 10.30 a man was reading questions from note-paper. All to do with body-mind. I am not the body. The body is made up of food. I am not the food. The body is the food for the vital breath. To have the consciousness that "I AM" there must be this combination of food body and vital breath. The essence of this "I AMNESS" is in the food. Find out this "I AMNESS" - who am I? Worship, adore, love, hold on to this "I AM CONSCIOUSNESS". Must become one with it.

Chinese girl going to Benares. Maharaj said this must be a desire from some previous birth. What is the use of going anywhere? I AM is. Story of man visiting sage who was lying on his back with his feet propped on a Shiva *lingam*. On told to move his feet from the *lingam*, everywhere he moved them another *lingam* appeared. There is no place where I AM not.

English girl asked if it wasn't better, since the tendencies and mind continue to go outwards, to do something "good" such as going to Benares, rather than gossip. Maharaj said if the gossip was about the Self it was all right. Girl insisted on an answer and he said "Yes." P. said something about "but isn't all of this, gossip included, a play of

consciousness." She was told that she had got hold of a concept. She stayed till everyone left.

Friday, July 13

8.00 meditation. For the first time since I came, P. was not there. She came to the talk session though. As I came in there was some talk about her going back to Hawaii and the sanskrit lady started translating "Since you were a child you were...." and Maharaj stopped her (she wasn't supposed to translate that part). Evidently P. is not leaving.

Suresh came to morning meeting and we took a taxi back together.

Saturday, July 14

I'm thinking of returning to the ashram sooner than planned. O, Maharaj forgive me. I am so sorry. I became involved in the (vital breath) mind's likes and dislikes and how miserable!

M: Ask me a question.

Q: What do you mean by stabilizing in the Self?

M: How does a man get to be a man? He just is. You see that you are not the body, that you are not the mind. You have nothing to do with any of it. You stay in the Witness only. This also means that you don't have likes and dislikes, not want things to happen or not happen in a certain way. A practical wise man should have nothing to do with spiritual things.

Mullarpattan told me what he meant was that a practical

man who was wise (by this he meant wise in society's ways and who did good works) should have nothing to do with this teaching because he would be destroyed.

English girl: What does he mean then by "Love the Self, adore the Self"?

M: At first it has to be done this way and then you see that you are the Self!"

Q: In this dream world why does one thing some things are better than others and have dislikes for some things? Such as coming here, this is better.

M: What is this judging of what is good or bad?

Q: What do you do about the mind's liking some things and disliking others? Should one try to crush the bad thoughts or monitor them?

M: (long pause) it is all right for a novice to do this. It's a beginning for discrimination.

Chinese girl: Do you need a body-mind to see this world?

M: What are you doing here?

Then an explanation of the dream world coming out of your own consciousness and this world too. See this illusion as illusion and stay out of it. Don't try to change anything.

Monday, July 16

M: Did you by now reach your own state? (Have you known yourself? What do you know of yourself?)

Me: Self is knowledge only and I know that I know.

M: Have you known that you are Witness to that? Do you feel the witnessing of I AM? (Have you felt the I AM

consciousness as Being or as the Witness?)

Me: I know that I should be the Witness only, but I can only say (of the two) that I AM Beingness.

M: Who is saying there is Beingness? Who observes or knows that there is Beingness? There are people having *Dranyashakti* (money power) who can employ doctors with 1000 rupees per day. These services are due to the strength of his money. All those are in the stomach of Wealth. This is known to consciousness. You know that is so.

All the entire world is the power of your consciousness.

A certain man purchased a cloth mill. When another man heard about it, he bragged, "He is my nephew!" Until then he didn't care, but money made him care. Just as the money has different values, consciousness takes all forms and figures. Just like money, Jnan Shakti is of immense value: even more than money.

Last night Maharaj talked about the fourth state (*turiya*).

Tuesday, July 17

M: Is the subject of our discussion very intimate to you?

S: It is.

M: Do you feel burdened or are you happy with it?

S: Happy.

M: The subject is like this. One gets absorbed in this knowledge because it is his intimate subject.

Suppose somebody tells me, I will pay you \$15,000 to go on a world tour. I will say no. What taste I have is of the taste for my own Self. It is most peaceful and joyful, which cannot be got by going about the world. So many people call with invitations, but I don't feel a taste for it.

Consider the battery in my torch light - if it goes 3 miles, can you go beyond it and go on holding it? People want to go beyond it. Is it possible? The torch bearer is your Self. All things are in the light of the Self.

M: What a fall! "I AMNESS" in the form of light appeared. This created the world.

M: The Absolute, trying to locate a place for dwelling in the dream-world of "I AMNESS", thinks "I am this body." What folly!

M: If you are able to witness "I AMNESS", then you will be the Absolute. First "I AMNESS" was not there. With "I AMNESS", you observe the world.

Thursday, July 19

M: (about me) She has become very quiet. She is not investigating any more.

If you, who have been coming here for some time, have complete faith and confidence in the guru, and feel firmly convinced that the guru's words are true, then you can go. It will all happen automatically after you leave here.

After the meeting, I had Mullarpattan ask him if I could go back to the ashram. He wanted to know when and I said in about a week. He said, "Yes, she can go. She can go at any time."

I am staying at home doctoring the flu this p.m.

Friday, July 20

This was the day Maharaj came to see me and I wasn't there. I had gone out to breakfast and when I returned the family met me at the door so excited because Maharaj had come to see me.

Sunday, July 22

The whole day just beautiful. Large crowd. Love just filled the place. Ricardo was asking questions. All questions answered and doubts cleared (for the present only!).

The "I AM" consciousness is love, bliss. Out of bliss of parents' union the I is born. All consciousness is chemical and everything is mechanical. It just happens spontaneously. The basis or screen upon which it happens is the Absolute.

Tuesday, July 24

The 10.30 meeting was at Mullarpattan's house. Large group, overflowing. Well, Maharaj said he was ready for some new people!

"I AM" consciousness is dependent upon food. Every blade of grass has this same consciousness. In human beings it is highest (due to mind and vital breath). At death, the body drops, the vital breath merges into the air, the "I AMNESS" disappears. That which IS remains as it always

IS. Sat at Maharaj's feet. How beautiful he is to watch and how devilish he has been lately. On leaving, I laid my head on his feet and he gave me a whack on the head.

Sunday, July 29

(BACK IN ASHRAM IN TIRUVANNAMALAI) I am the whole of consciousness, not a part of it. The manifested world I am. *Brahman* I am. Out of the all-pervading Principle called *Jnana-Atma* (knowledge of Self) there arises a seed which expands into this universe of form, name, etc. The knower appears as the visible (known), the visible (known) being no other than the knower, myself.

November 10

Maharaj isn't it marvelous, this body and all this manifestation which the mind has created?

You are in deep sleep and awaken and in a fraction of a second you create this vast manifestation.

Maya created the *Vedas*, to try to convince us that our ignorance is real.

Me: What is the difference between the Absolute, Cosmic Consciousness and Mind?

M: The Absolute, Cosmic Consciousness, mind, are all the same thing, but different states. The world is real as *Brahman* but unreal if seen as separate.

There is Awareness, then Consciousness comes and manifestation. To sustain this Consciousness we do *puja* to God. All actions are *puja* to this Consciousness. Your four children are *puja* to your beingness.

Me: What causes this Consciousness to appear?

M: It is like a short circuit. The spark from the short circuit becomes the Beingness. It is all Universal Consciousness. The spark doesn't know that it is Universal Consciousness.

Because of my beingness I have to please others. I don't want my beingness. Because I am, God is. This point of union of the dancing (moveable) with the immovable is telling me that I am born.

People don't like to hear this kind of talk. This is not for the masses. (To me) Do you like to hear this kind of talk?

Me: Yes.

M: If you believe in one word of the guru you will have realization. (To me) Do you understand?

Me: Yes.

M: If you call on Guru's name, God will rush to serve you. If you believe in Guru's words, you do not have to meditate.

(To me again) The word of the *Jnani* is very powerful: one word can cause death even. If you believe in one word of the Guru you will have Realization. Do you understand?

Me: Yes.

Me: Can you make use of this knowledge?

Me: No.

M: When the *Jnani's* body dies it dissolves into the five elements. If a disciple calls on the *Jnani* his form will appear to him. His body is always present in the 5 elements but not concentrated.

Q: What about subtle body and rebirth?

M: Find out about this birth. Body drops off, breath merges in air. Beingness goes into no-beingness. All these

things you have not experienced. You don't remember being born. You were told. Death - do you remember dying? Re-birth - you are following customs, scriptures, etc. Who are you? Go back to source. Find out what caused this birth. Investigate. If you believe you are the beingness, the "I AM", then you must accept the suffering.

Christ told the Truth and they crucified Him and now they make the sign of the cross. Everything is this food essence - the *Jnani*, the seeker, everything manifest. How long will you continue to pamper this body?

I can't be the body which is made up of the food essences, which dies. I can't be the vital breath, which is air. I can't be the mind (which is not an entity) made up of thoughts ever changing.

The Absolute doesn't know that it is. (This is the thing which is hard to take, because we want to be somebody or something.) Investigate whether or were born or not.

November 17

Maharaj says it's ok for the proceeds from books to come to him and he will give the Kendra what he wants to. May NOT have Dikshit publish as he says Dikshit will give the royalties to the Kendra and change the copy. Must wait for the final decision.

Two days later he said I was to do as I wished about who publishes but if it is Dikshit it must be made clear that royalties go to Maharaj and no copy changes.

Dikshit is anxious to publish but this p.m. two men from Kendra came to Maharaj and told me I couldn't publish unless they OK'd it and they made quite a scene.

M: (To me) Whatever you want to write, and whatever you want to do independently here, do whatever it is. You continue with your work.

Don't worry about my family. Whatever you want to do, do it yourself and a great thing will happen. It is not anybody is doing to do anything. (It is Consciousness.)

Whatever is according to your will, and you understand and agree, that you do.

But you keep on writing. This will either be completely lost or it will always be ringing!

What you have transcribed from the talks, don't let anyone make any changes.

Me: Nobody is going to touch it, nobody!

M: It will be completely lost or it will be absolutely bright. What is it to me when I am nobody.

It is always for the good of the Universe that somebody comes and goes.

November 18

Story of man who had to relieve himself on a road. He stopped beside a large rock where there was greenery and flowers and water flowing and he urinated and defecated, then cleaned himself and put greenery over the faeces but still you could see it so he pulled some flowers and more greenery and covered it and left. People came by and saw the pile with flowers on it and said "Oh, this must be a holy place" so they started worshipping. It grew into a great place of worship.

Space is one solid mass of consciousness. The individuals are like holes in the consciousness.

Jean's Journals

Book Four - 1980

March 30, 1980

Maharaj embraced me, enfolding me in his arms, then rubbing my head. This was early this morning, about 7.30, when he came upstairs and I was sitting alone meditating. He motioned for me to sit in another place and then opened his arms wide and embraced me. The next hour-and-a-half were spent in absorbed bliss of being.

March 31, Guru Purnima

Early morning, I went to Maharaj and he was sitting in bathroom and Maya, the daughter-in-law, took me to him and poured soap in my hand and I washed and rubbed his head and back and rinsed his body and embraced him, and then poured water over his feet and then caught it in the palm of my hand and drank it. Then upstairs and when He came up we did *puja* to him. At 9.30 went to *Guru's Samadhi*.

April 1

There was talk about my writing the book, and G. asked some questions about "who gave her the authority to write", and Maharaj said "her own beingness". Then G. wanted to know if he could write.

M: Because of her association with me she has been able to write like this. Would you be able to write like this, to improve on this?

G: I don't want to improve.

M: What would be your strength to write?

G: The small "I Am".

M: What she writes is because of her experience of being here for a month, *satsang*. And what would be your standpoint from which to write from.

I feel happy that people who have come and gone have been deliberating over my talks every day. I am glad that they have not thrown my talks overboard, but have remembered and thought them over. It has taken root.

Q: They say that to find the Self you must be in silence, but Maharaj tells us that isn't necessary, that you can do it even here in the noise of Bombay. How is it possible?

M: Earlier I thought I was created, but after listening to my Guru I came to the conclusion that the experience "to be" was created, or appeared, but not to me, the Absolute. The creation of this beingness experience is a result of the five elemental interaction.

When I thought I was created I had all of the traumatic fears, that I would have death, rebirths, etc., but now I know that I am not created. This beingness has come for no reason. It appeared spontaneously as a result of the five elements. This experience of the creation of beingness is a temporary experience, a temporary creation.

Q: But in contrast to that is "I" the Absolute?

M: When I use the word "my creation", it is just to indicate to you the Absolute. The observer is not created.

April 2

M: I am not producing any proof at all. I am simply telling you that even the smallest insect in hell or the biggest god in heaven does not act without using my consciousness and they are acting because I am here. I am not the body, I am not the beingness which is the essence of the body and the food. The consciousness with which all things are acting emanates from me. I quote no authority except my own authority.

In spite of listening to my talks you are still wriggling in beingness. Have you any authority to say I AM even?

I have been talking up and down, left and right, topsy turvy; one person, after listening to my talks, was completely disappointed and frustrated. He went home. But next day he came back again, challenging me. So I told him, "Oh, yes, your talk is very profound. If you had met me a little earlier I would have made you my guru. "Then he was very happy and satisfied.

Q: Maharaj said yesterday something about beingness and food essence. Without food there is no beingness, but (in my idea) I thought beingness and consciousness were always there. That is the Absolute, so it's not the same as food, or material things.

M: Everything is this consciousness but one is not aware of that consciousness. He doesn't feel that consciousness unless there is a body. The knowledge of being does not

come about unless there is a form and that form cannot maintain itself unless there is food.

Q: So consciousness is dependent on form?

M: Consciousness is present everywhere, but knowledge of that consciousness is dependent on the form.

Q: Pure consciousness without form is impossible then?

M: Consciousness is there but the knowledge of it is not there. Who will have the knowledge?

Q: But yesterday you said to stick to the knowledge "I AM" and that would be sticking to the material form.

M: There is no question of hanging on to the consciousness. It is there, you can't get away from it.

Q: What should I meditate on then - "I know that I am" or the "I am"?

M: Remain quiet in the consciousness. The one who understands the quality of this beingness transcends it and is no more affected by birth or death. The consciousness knows itself through the aid of the body.

Q: Without it, what remains?

M: The Absolute state. The stable Absolute state out of which the 5 elements take shape or form. Where the movement is frozen but the potential is there, that is *Parabrahman*; there is no movement. When, out of that, the movement begins, that is *Saguna Brahman*... manifestation. The 5 elements sprout out of it!

Q: But there is nothing conscious about it?

M: The Absolute does not know itself. Without the food essence body, consciousness does not know itself Nobody knows himself without the food essence body.

Q: Well, let's say - Maharaj is in the Absolute state. Then he is not aware of himself?

M: I know that state forever.

Q: But, you said it didn't know itself.

M: If that state alone prevails it will not know itself. But when this body and beingness is available, it is known through these.

Q: But when the body disappears?

M: No knowing.

Q: Then when Maharaj is dead, he doesn't know the Absolute state any more?

M: All this play is in the realm of the 5 elements. Death means what? This body and beingness will merge in the 5 elements.

Q: It's better to be alive because then you are aware of it. But when you are dead, you are not aware, so when you die there is something missing, something less.

M: The Absolute has the aid of this 5 elemental beingness and body available to it to express itself. In the absence of that it does not know itself. But beingness is made up of the 5 elements. The Absolute has nothing to do with it except to express itself through the aid of that. When the food essence/beingness goes out, the knowingness disappears and the Absolute remains. When beingness is available, then only it can express itself.

In your mundane, worldly matters, you have recourse to spirituality to understand how unreal this is. Once you understand the object of spirituality you also understand that spirituality is also unreal and in the process you dismiss all this world. The world is gone. Whatever remains does not know itself.

I am telling you in plain, simple language: Here is the food that is served. In that food, this I AMNESS is in

dormant condition. It is already in that food, only it peaks out when it has a body. So when the food body is extinguished, is it dead? Unfortunately you are trying to identify with this food product and therefore the trouble begins.

Q: Did Maharaj say that spirituality is unreal?

M: To understand what this is, this worldly life, you have to take the help of spirituality. Once, through spirituality, you understand what this is, there is no further purpose for the spirituality. The purpose of spirituality is to understand what this beingness is and to discard it. This basic principle will not be expounded to you normally. "They" will try to involve you in their concepts. If you understand these talks you will be liberated.

The point which you must understand is that there is no individual personality. Out of the essence of the 5 elements, this form and beingness come. Forget about Maharaj - there is no difference.

M: Consider the foetus in the womb growing. Who tells the foetus to grow bones, marrow and blood? After the baby is born it starts sucking - who tells the baby to start sucking? All that is through that little bit of consciousness which was there latent. As soon as the conception took place, that very thing has been growing, working through the *gunas*. So whatever body is there, it will work in the same way: it is called a chemical. That is the chemical which takes hold of whatever is happening or the feelings or the worldly knowledge. It is always there, everything comes from that consciousness.

Q: How could Mozart compose a symphony at the age of four without rebirth?

M: This chemical of beingness has an omniscient quality that is already there, but in what form it will manifest is a different story. In the dream world your chemical manifests the dream world. Are you going to refer to your previous birth as the cause of that dream? That consciousness felt "I woke up" and it created its dream world, and the dream world is also very ancient. You see some monuments, thousands of years old, in your dream, but that dream was formed in that instant only. How was it possible: all the qualities to create that dream world lies in that chemical potential.

Now that you have understood that you are not the body-mind, you carry on your normal daily life as before. You can do whatever you like.

As far as you are concerned, whether this body lives a thousand years or disappears this moment does not concern you.

September 10, A.M.

Q: Who produced the Self?

M: (Sapre translating) Whatever is is having a dream. There is no reason why the dream comes, it just comes spontaneously.

I know the nature of the non-personal, non-verbal consciousness. One who comes to me must be exactly like me, that I know. When you want you retain your consciousness with this body and claim that this is something unique, different, then you can't be one with anything.

(To G.) Whatever you have come here to get, you will

not get it. Whatever you are you will get.

Whatever experiences I get are coming to me naturally. I don't have to work for experiences, they are just happening: and whatever knowledge I have acquired is also in that experience only. This I understand. There is nothing of "mine" in that, as the sense of "I" has already gone.

In that experience it appears that so many people from America have come here and I am talking to you.

G: Is there any preparation of the instrument itself?

M: There are 10,000 ways to prepare for it. OK, take that answer and go home. You had better leave now. This particular knowledge is of no use to you, so you leave; otherwise, if you know your identity, you don't have to do anything.

F: Is it a happy state?

M: There is no play of happiness or unhappiness in that state. You are not the body.

G: What about all the do's and don'ts that one reads and hears about on this spiritual path?

M: Those are meant for an individual who is engrossed in his body-mind. He thinks he is a person and for him it is all right, but the one who embraces only the Self is no more a personality so all those rules are not applicable to that principle. One who is conditioned by the body-mind only will be affected by merits and sins. One who has transcended the body-mind is in no way affected by the rules and regulations made for a personality.

September 23, 1980

I took a taxi to town early because of the Ganapati festival. I could get only to the bridge, then walked to Maharaj's. There was no one there except Maharaj and Mr. Parlek. I asked Mr. P. to translate for me and to tell Maharaj that, though he often says that no one understands him, I wanted him to know that I understand him completely and thoroughly, and that I am very grateful to him, and love him very much.

Also, that I am not coming to him to acquire knowledge anymore, but just to be in his presence.

I am so glad that I finally got to tell him. He sat forward and listened intently, and nodded his head, smiling in such a sweet, pleased way all the time.

Then Mr. P. and I talked. He asked me about the books and I told him. He wanted to know if Maharaj had had the copy read to him. I said no, but the translators had read it. He said yes, but "I AM That" had been read to him before publication and it would be nice if someone read this copy to him and got his blessings. I said "It has his blessing. Ask him." He asked Maharaj and Maharaj replied, "Yes, it has my blessing."

November 18, 1980

I have been trying for a long time to be one with Maharaj, and only this morning in meditation I realized that we are one, like space, free and unlimited. Before, I had been trying to merge this "Jean" form into that "Maharaj" form.

Maharaj: (To me) Whatever project you have started,

complete it to the best of your ability. It doesn't matter if the project is a success or failure. Complete what you start to the best of your ability.

Do not blabber about the experiences you have with the blooming of the Consciousness, keep it to yourself. Keep your mouth shut. Stabilize in the Consciousness. Stabilize the Consciousness. Self must be determined to do this. You must make a decision.

Q: Is there anything which can be considered sacred?

M: Yes. That which does not get polluted with the experiences of the objective world is sacred.

December 2, A.M.

Maharaj said that I and Joseph would carry on his work for him.

Q: I have no spiritual background at all. I have only read Mahataj's book. How should I start?

M: When you see something you are not that. You see the body therefore you are no that. You see the mind, this thought flow, therefore you are no that. Like that, eliminate what you are not and just be what you are. As I understand myself, I am nothing, but from your standpoint, you can observe me or you can see me whenever you want.

Q: Right here and now, when he is going downstairs.

Mullarpattan: But you are seeing his body. For us he is available anywhere. That means manifest *Brahman* state, manifest and dynamic *Brahman*, so he, as *Brahman*, is everywhere. If you are not the personality, then you are one with the *Brahman*. Maharaj has transcended the *Brahman* state therefore he has no identity. Beyond knowingness or

no knowingness, the Absolute. But for us, he is available as *Brahman* everywhere.

M: It is an amazing, astounding fact that you are meeting me and I am meeting you. What talks I am giving refer to me as well as to you. Therefore you must be very interested in the talks. That "I AMNESS" is the principle of which the sun, the moon, the stars, the cosmos are the expression. This I have realized. This "I AMNESS" having occupied the entire cosmos, the leftover is in you as "I AM".

My approach has been quite different. Some child is born. In due course he becomes a King. How did it happen? Something is there in that infant itself. Spontaneously it has developed into a King. Conducive conditions were spontaneously created and he developed into a King.

That Buddha, that infant was to be a King. Such a prince gives up everything and becomes a Buddha. Why should it happen like this? Discrimination, renunciation, but why should it occur there? Destiny....

I inquired about this principle - how did these things happen? There is no explanation. I am here without consulting me. I am born spontaneously.

Mullarpattan: I told Maharaj, "You have been fortunate because you keep aside all our scriptural books and started investigating. But we were quite content with out scriptural books." Maharaj said, "Because of your past *karma*, your destiny, your *prarabdha*, you are born here. That does not hold water. You accepted it so there was no question of a person inquiring. That's the difference."

Mullarpattan: This part I do not understand.

Me: Can you tell him?

Mullarpattan: If I ask him again he will be disturbed. We

will have to let it go.

December 2, P.M.

M: to Me: Whatever you are doing, it is very good. (About the book.) Very appropriate. You are one up above Frydman. You could talk at a higher level, spontaneously. Not you are doing.

After reading the book, some people will say, "Was there really a person like this who could discuss like this?" Then we must produce the film... you can then say, "If you don't believe it, here is the person."

Mohan: So Maharaj tells you to be that which remains forever - in some form or the other - permanently available. That film also should be available in future.

M: Has it gone for printing... the book?

Me: Yes.

Joseph: About the film...

M: OK. If it is done privately, it will be your affair. If you consult somebody (Kendra) there will be abuse - so many problems.

December 3, 1980, A.M.

First there was talk of me and the book, in Marathi. Then Q&A:

Mullarpattan: Jean Dunn had gone for some visa business and those people asked her why she was extending her visa and she told them she was going to a sage. They asked her what the sage was advocating - was it Hatha Yoga or some such and she said, "Not at all. He teaches me to know

myself, to find out what am I." They were rather stunned and they offered their obeisance to Jean. They requested her to visit them more often.

M: Not only this. "What am I" is not the only question. How did this mishap occur? This mishap of knowingness, beingness. I was happy in my oblivious no-knowing state. Suddenly this beingness has happened and these miseries occur. What is the cause of that? That is to be inquired into.

My state is such that my very existence, my beingness, supports all the activities in the world. I do not directly participate in any of the activities. My mere presence means the happening of all the activities. This happening of the "I AMNESS" has spontaneously come. Only the cause is given as *Prakriti-Purusha* or the parents. It is a mere excuse.

In trying to understand ourselves, we think we are born of parents and we will die. These are all misunderstandings. This beingness has come and will depart. There is no question of death.

This *Maya* misguided me completely. They showed me my parents and called me a person. This *Maya* showed me the wrong direction. All this misdirection is due to the parents. Without my beingness nothing exists.

So many people come and go. Actually what happens is, they dive deep into the ocean of beingness.

My state is the eternal state, prior to any happening, prior to any feelings, so why the hell should I dive into this ocean of beingness? Because I already exist prior to the consciousness. That no-knowing Absolute state is not a subject matter to understand. Out of that the manifest has appeared. Why did that no-knowingness state get involved

in this knowingness state?

December 3, 1980, P.M.

M: No experience in the world can fascinate me. Now I am no more interested in giving talks. When newcomers come I ask them to go away.

Mullarpattan: Jnaneshwar and Shankaracharya took *mahasamadhi* at quite a young age. I told Maharaj those people having transcended consciousness shouldn't worry about consciousness - what business did they have to snuff off consciousness? Let consciousness play its part. I'm not yet able to understand. What is the meaning of saying they didn't like the consciousness - the question of liking or dislike should not arise at that stage.

Mohan: Everything is spontaneous. He goes to the root of spontaneity. Buddha had no guru.

Me: Ramana Maharshi also had no guru.

Mohan: We call it suicide but in the case of a *Jnani* there is no doer at all. Whatever he does, you cannot question it.

Joseph: It is from our ignorance we look at it.

Mohan: When you be that you will understand it.

Mullarpattan: If you abide in spontaneity you are already a *Jnani*. Like Jean and her book, spontaneity is writing through her.

M: She has come so late and she is writing and Sapre could not write. How do you explain that? He put in the effort but he could not write. So much material he has, valuable material, but he can't produce anything.

Mullarpattan: You can't blame Sapre. It is spontaneity.

M: People come here to gain something and they lose

everything. This food essence quality that announces "I AM, I AM" - that ultimate principle does not like that announcement any more. That announcement means only that message "I AM".

Me: That mess "I AM".

Mullarpattan: That's why he doesn't like the message, mess, I am.

M: It disturbs my sleep.

Mullarpattan: The eternal state is disturbed, there is a break in there.

M: When are you happy? In deep sleep - in the total absence of the message "I AM" - total absence of the waking state. In the total absence of that you are most happy.

Having done a lot of work, a merchant is exhausted and at closing time someone comes and says, "I want to give you a check, you just wait." The merchant refuses to accept it. He has to go home and have a good sleep. In short, he must forget himself.

(To me) Do you understand?

Me: Yes.

M: If there is no message, no trouble at all.

Q: What is the meaning *Sahaja Samadhi*.

M: I am always in a state of *sahaj samadhi* in spite of the waking state - whether in the waking state, the deep sleep state, in the no message state: for me the waking state and the deep sleep state are the same. There is no involvement at all. It is the play of the consciousness.

M: The real *Jnani* must have the quality to transform the listener into his state.

(To me) Your book is sure to be better than Maurice

Frydman's.

Me: Maharaj's talks are much deeper and more profound now than when "*I AM THAT*" was written.

M: Oh, yes. But the print must come out very well.

Me: It will.

Mullarpattan: He has been dwelling very often on it: He has been pointing to you. (Discussion on title of book)

M: *Turiya* state is the Self Effulgent Knowingness. It is prior to deep sleep, waking state and dream state.

Mullarpattan: Joseph wants to hold on to his "I AM" concept, but he says he will blast that.

We want to do an experiment, we have got a test tube and everything ready. I want to put somebody else in the test tube. I don't want to enter the test tube. I want to keep myself intact. Maharaj says, "You enter the test tube." Every time he finds out where you are, he says, "Who is asking the question? You enter the test tube now. Or fall in line."

M: (to Hindu man) When are you going to give up that emotional infatuation?

Q: It is left to Maharaj.

M: At the same time, what I am telling you, you have to assimilate that, is it not so? I am telling you - you be in the proximity of that consciousness "You are."

Q: But when obstacles come, those obstacles can only be washed away by the presence of the sage, not by arguments. That is the only way.

M: You have to transcend those obstacles.

Q: I am trying my best.

M: But you must have the guts to ask questions - don't you think so? You are obsessed by that mood, you are

caught up in that devotional mood.

Q: It is my concept that real *Bhakti* grows only where there is *Jnana*.

M: Nevertheless recognize and understand that concept that you are - "I AM".

Q: There is one school which says: (a long conversation in Marathi). Maharaj held on to his Guru's words.

M: What were the words: "I am that *Chaitanya Brahman*."

Q: (More in Hindi or Marathi) I feel a very strong reaction at the saying that only *ajnani*s (ignorant) do *bhajans*.

M: Don't use that word "*ajnani*".

Q: That word has been used here....

M: Just ignore it.

Q: How can I ignore it when it is said every evening.

M: Many things will be said. What is that to you?

Q: It is my concept that doing *bhajans* is a great practice.

M: Not only this is *bhajans*, but eating, drinking, evacuation, urination... this is also *bhajans*.

Q: That is a little higher - true - true...

M: I tell you only the highest.

Q: (More in Marathi)

M: When? When you know you are not this body-mind. Before getting this birth and this form, was that state ignorant or knowledgeable?

Q: Neither.

M: You have gone through that process, have you not? That state?

Q: Yes.

M: Prior to the womb and the birth and the body, you were in that state. With that birth, the knowledge-ignorance has started. When did you understand that you are? Go to

that state. (More argument about *bhajans*). I am in my present state because of the words of my guru. I never crossed the limits of the words of my guru, "You are that dynamic, immanent, manifest, *Brahman* principle." This is the foundation, and incidentally you do *bhajans*.

So many people were saying so many things about me... "he is the son of a shepherd, or the son of so & so/" I didn't accept all those things. I accepted only this: that I am that dynamic, immanent *Brahman* principle "I AM". The words of my guru. You must also be a good disciple having implicit faith in the words of the *Satguru*. I am the disciple of my great Satguru and I accepted his words. People said I was the son of a Sudra caste, so & so's son. I didn't accept all those compliments.

Q: Many people who have been serving and staying with Maharaj for many years are really distressed by this attitude of some people that *bhajans* are for the ignorant. His disciples are distressed...

M: You are not concerned with that.

Q: I have said it now - it's over.

M: Whatever concepts you are now entertaining, either give them up or give me up.

Q: I cannot give you up.

M: By your asking questions, would there be improvement?

Q: Let us hope.

M: Either worship me or worship your concepts.

Q: I would not have come here if I wanted to worship my concepts.

M: You are worshipping your concepts.

Q: This is the only refuge, if Maharaj wishes me to....it

may happen.

December 4, 1980, A.M

M: People are normally concerned with the appearance of the body, they forget that what appears is merely the outer shell and what is important is that which gives sentience to the outer shell. When it is understood that the body is not one's self, then one loses one's individuality and merges in the total manifestation. There is no self and other.

When this is understood and the individuality is lost, then whatever takes place in the world is realized to be merely the functioning and is only witnessed. There is no involvement. Now there is a great deal of suffering as far as I am concerned. What is happening is that witnessing of that suffering takes place and I am fully aware that what is suffering is not my Self.

That which is apparent and present will disappear and that which is absent (absent because it is not phenomenally present) will remain for all time. Knowing this I am also aware that only that which is apparent can suffer and the suffering is to such an extent that even weeping won't help. But only witnessing takes place. All experience, all knowledge that is generally accepted as knowledge, lasts only from the point the consciousness arose to the point where the consciousness disappears. That which I consider knowledge exists prior to the arrival of the consciousness and lasts after the disappearance of the consciousness.

Understand what I am talking about. That which lasts during the currency of the consciousness is not merely the

worldly experiences, but even the spiritual experiences which arise in consciousness. These continue only during the currency of the consciousness. But some people consider that the spiritual experiences they have had are the permanency, which is not so.

Even this experience of beingness, this consciousness, many who consider themselves *Jnanis* and whom other consider to be *Jnanis*, stay at that level. Consciousness is time bound - very, very few consider and accept this.

The suffering is really unbearable but there is complete conviction that that which is suffering is related to the essence or the nature of the food essence. Therefore, temporary. Imagine the fantastic difference. Earlier, this food essence and the nature of that essence was me. That was the earlier firm conviction. And now the firm conviction is that that is not so. The experience is for the essence of the 5 elements, that is what is suffering. Can that principle which I want you to understand suffer?

Although I seem to be talking in a perfectly comfortable manner, that is not so I am speaking from a state of as much discomfort and suffering as anyone can imagine.

M: I am at real peace when that which I am remains unalloyed. If it is alloyed with something and so long as I am conscious of it there is still that sense of duality. Only when there is a complete separation from it and I am in my own true nature, only then is there total peace. So long as consciousness is there and I want the consciousness, still the fact remains that I am one with consciousness and there is a sense of duality. Only when there is unawareness of awareness can there be complete peace and that can be only when the consciousness is not there.

Say Vishnu appears with all his paraphernalia and stands right in front of me for some time. It's OK, very nice, but soon I say, "Once and for all, you get away. You are a nuisance, standing before me for a very long time. One day, two days, there's a limit. Better get away!"

On my original state, when I was unaware of my awareness, this state of consciousness has come and gives me a sense of presence. It is the presence which is overbearing and overpowering me. The very sense of presence keeps me in bondage so I want that sense of presence to go away so I can be in my original state.

Q: We are forcing Maharaj to stay in that consciousness, for our sake.

M: Even this is at the level of the consciousness. What you want as Maharaj is in your consciousness. Understand what the condition is. Is that which wants Maharaj real? Is not that entity false?

Whatever experiences occur to me, I am not involved at all. My state is that wherein the knowingness is not there. This conscious presence was available yesterday and today and through that experience what could be my gain? At the Absolute level, there is no question of gain or loss.

December 4, 1980, P.M.

M: First of all this food essence body is born and that contains the source of knowledge which in due course knows itself. Your birth is out of the body. Your birth means the knowledge "I AM". This is relating to your body. The very seed of your birth contains the entire universe and cosmos. Why is it computed that the world is unreal?

Because that very seed is such a trifling, tiny, puny, little thing - how can it create such a manifest universe?

Can I experience what is outside my body? (I send newcomers away because what I am expounding they will not be able to understand, will not know what I am driving at.) Where is the dream world? Dream world is contained in the consciousness which is dwelling in the body. Without the birth of one's body, can one have any knowledge?

Let us presume that you have the knowledge, how are you going to put it to use? One who stays put here at this point will not be concerned with any advantage or disadvantage.

Without the help of the parents can the *Brahma-Deva* show some ways to conduct your family life?

All external material is raw material. This (body) is ready-cooked material. Out of this ready-cooked material body only those ready-made volumes of knowledge are flowing out. This image is prepared of well-cooked food. Who nails himself down at this point, again and again he will go into *samadhi*.

Now, why is this talk emanating? It is emanating out of the sickness. This knowingness sickness has come. That's why this talk is being manufactured.

Since this title of a disease was conferred on me, I have become more knowledgeable.

Mohan: When the doctors accused him of that disease, this subtle part developed, about all this. It has come after the pronouncement of the disease.

M: You are the very source because of which you understand the satellites like the sun and the moon. You are the primary figure, the central figure. Go to that borderline

which indicates from no-knowing to knowing state. Be there.

People who hear such a judgment as the disease like cancer, they are completely down and out. But in my case it's a different story. Cancer can affect what and out of what? It is only out of the objective world. It cannot touch me the Absolute.

The truth cannot be experienced. The truth is non-experiential - non-observable. Whatever you see and experience is natural, spontaneous sprouting. It is not indicative of personality or individuality. You presume you are *Jnanis*, very knowledgeable, but your worries are about your relatives, your bodily relations. The operations and the actions recommended and followed by your parents you also want to follow. The one who has disidentified from the parents and their actions can be termed a *Brahmacharya* - one who abides in that *Brahman* state.

For my sake, I am nothing , but if you have faith in me, I can be anywhere according to your choosing. Wherever you want, I am there. I shall appear wherever you want, according to your concept. Concept will be yours - the image will be mine.

December 5, 1980, A.M.

Mullarpattan (to me): He says whatever talks you want for the book, edit that, get the write up and show it to him. He wants to see it, he says, he wants to ensure it is correct. It is not the same as given in "*I Am That*".

M: Yesterday at 4.00 p.m. I didn't have the strength to walk up the steps, and yet when the talk started I was in full

strength. That *chaitanya* consciousness will take place spontaneously. You can't say such-and-such will happen. Before the consciousness manifests itself in a particular form, was not consciousness functioning by itself even before that form had taken place? So why should a particular form think that because that form is not feeling well, that consciousness is not going to perform? The performance or functioning of consciousness is not going to perform? The performance or functioning of consciousness has been going on and will go on, whether in one form or another form.

One can never know how things will work. I say one thing. Balsekar translates another way. He will translate in whichever way he understands. This is the way it will go on.

This consciousness has been working not only in a sentient form but in insentient form.

Consciousness is immanent in everything that is manifested. This consciousness which is immanent even in insentient form, how does it suddenly take effect in a sentient form? What makes consciousness or beingness sentient in one and latent in another?

How long I was unaware of my awareness one doesn't know, then suddenly this consciousness arises; so that consciousness which is latent in that awareness, for how long one doesn't know, suddenly comes about, starts stirring. Does anyone think along these lines? Being in the state in which I am, can I get involved in anything or with anyone to shatter this state?

This consciousness which arises spontaneously does not need the support of anything. Is it not amazing that this

consciousness which might remain latent for any length of time suddenly arises spontaneously?

Me: Is universal consciousness ever aware of itself as universal consciousness, or only when there is the form?

M: Awareness is not aware of its awareness. If you get too much involved in what I'm saying, you will throw away the books you are writing!

Me: I will not. This is the one thing I will do, then... finished.

Mullarpattan: That little bit of individuality that is left will finish the books.

Maharaj says you have promised him you will complete the book.

Me: OK.

M: Universal consciousness will not write the book. How will you write the book?

Mullarpattan: You have assured him you will complete the book and for that you must retain the individuality, he said.

Me: Spontaneously it will happen.

M: So long as there is some desire left, worldly or spiritual, there can be no liberation. Only when there is not the slightest touch of any desire or want for anything, only then is liberation.

December 5, P.M.

Q: In meditation, there is interference from my senses.

M: Don't worry about the interference from your senses... focus your attention on the knowledge you are. You know you are. You are sitting here. You know you are sitting here.

Without words you know you are. Put your attention there. Abide in that and the interference will become less and less.

Q: How do I do in order to put attention on my own Self?

M: Right now you know you are. You don't have to interpret yourself by any words. Just be that to the exclusion of everything else, which you are not. You know you are not the body so you need not focus your attention on the body. You are not the mind because you can watch the mind, so exclude the mind and the body and just be.

Q: When we exclude all that what will remain?

Mullarpattan: You.

Q: Then where am I?

M: Wherever you were, there only you are. Remember one thing firmly, you are not the body. This question "where am I" arises from the standpoint of body. You are not the body.

Q: When I think where am I?

M: Location is with reference to the body. First try to understand, assimilate it.

Q: I listen to what Maharaj says with my senses, but my senses may be wrong.

M: That motive force you are behind the senses is missing. Can your senses listen to the talks? If you are not behind the senses can the senses receive the talks? Is it clear to you?

Q: When I listen does it come from outside or do I listen to my own ear?

M: You listen from all sides, don't worry about the ear, the eyes or the nose. The knowledge you are is the primary principle, because of that you listen, you see, you talk,

everything.

Q: And with what do I listen? From my eyes, my ears, from my nose?

Mullarpattan: Are you inquiring about your senses or about your own Self? The point is you must know about your own Self. You are looking away from the Self.

Q: Then do I remove the body?

M: No, you cannot remove it. This is fuel or fodder to sustain your "I AMNESS". All the food which you consume is put into a digestible form which is called the body and because of the consumption of the body, "I AMNESS" is sustained... If your body is removed, "I AMNESS" will not be there.

Q: Where does it go?

M: Don't worry as to where it goes. First of all, try to know what you are, what is that principle?

Q: The Self is not an imagination. One is what one thinks of oneself. But with what does one think of oneself?

M: It is beyond the grasp of your thoughts. You cannot think about your Self. Keep aside the thoughts.

Q: With what do I experience?

Mullarpattan: With feelings.

Q: Where are the feelings?

Mullarpattan: Words are not going to convey to you what you are. You are sitting here, you know you are, it is very subtle - you have to be prior to the mind.

Q: Nothing can be understood about this if my body is not there. This is the highest teaching here. Where does the teaching come from?

M: It is all over. This is only a mouthpiece... like the radio waves are all over but only when you have a radio it

gives the sound. It is latent everywhere - even in inert material, but gradually it comes into the body, becomes very mature, and then it bursts out. It is not any person talking. It is the nature, spontaneously.

Q: When you remain centered in that, is there a method?

M: There are umpteen methods but I give only one method. I am telling you - you know you are - to the exclusion of everything. Just be. That is the only method. Why do you want to start this practice or that practice?

Q: I know that I am. But that changes.

M: Who knows that the changes take place?

Q: Something that remains quiet. Sometimes I am more quiet than others.

Mullarpattan: That means there is some principle which watches all types of quietude. Recede, recede, go behind that. Very quiet also, that is. You are apart from that very quiet also. Be that you which watches that very quiet also.

Q: I am quiet...

Mullarpattan: You say "I" am quiet - who says, "I am quiet?"

Q: That is quiet.

Mullarpattan: Who says That is quiet? Who told you about That?

Q: I am always moving towards quietness.

M: you watch quietude. You are still here. Be this you.

Q: I no longer pay attention to the body. I seem to become aware that I am moving towards quietude.

M: Very good.

Q: What I am searching for is quietness. Is there a necessary approach to arrive at quietness?

Mullarpattan: A state will come where there will be no

you and no quietness.

Q: In the meantime, I observe this movement towards quietness.

Mullarpattan: Oh, yes, that is to be done for a long time. Then knowledge will sprout in you. Whatever necessary will come out of you.

Q: Knowledge then is quiet. I just witness the quiet?

Mullarpattan: Yes.

M: You can go. You are graduated.

Mullarpattan: Remain in that state.

Q: If I am and I know I am, then why do I have to go into any formal meditation. All the time I know I am, so what is meditation for?

M: Do you realize it? This teaching is for mature people. You understand through your intellect. That is not you.

NOTE: Maharaj normally does not use the common spiritual vocabulary. He talks in ordinary language. He does not drive home sublime sentences, he drives home the truth.

December 6, A.M.

Q: If the consciousness is immanent in everything, why does one like something and dislike something else?

M: The likes and dislikes are of the nature of the essence of the food of which the body is made. Now there is illness and that illness is an illness in the essence of the food. One forgets this essence of the food and identifies oneself with the exterior body. The questions are based on what one identifies oneself with.

What is it the knowing of which will make you a *Jnani*?

When this knowledge matures sufficiently, then one matures from the state of being a person to the state of being a God.

December 6, P.M.

M: Once you know that you are, then everything is. When you don't know you are, nothing is.

December 7, A.M.

Q: While Maharaj is a witness to all the consciousness, he is himself manifest universal consciousness and is even aware that the whole manifest is just a dream and an illusion. When his body goes to sleep, does he witness a dream and in that dream is he aware that it is a dream?

M: Whatever is witnessing is whole, total and complete. But when there is witnessing, it is incomplete.

Mullarpattan: And when the consciousness witnesses consciousness, there is no knowingness, in that process consciousness does not know itself.

Q: Every thought rises in myself so it is myself.

M: Thoughts arise in consciousness. The consciousness is you presently.

Q: I want direct experience of the Absolute.

M: You will never understand, That Absolute can never be experienced. It is not an objective affair.

When the light of the Self reflects on something, then witnessing of that something happens. When the Absolute puts its light - let us call it light - in consciousness,

consciousness knows "I AM".

The Absolute Ultimate identity of yours has no knowingness. It does not know Itself. It is. Only through the consciousness the witnessing happens to the Absolute of the consciousness, and because of the Absolute the consciousness knows "I AM".

Balsekar: When I am unicity, then that is pure awareness which is not aware of Its Awareness - so long as I am pure Awareness, unaware of my awareness, there can be no subject and object. Therefore there can be no witnessing. Any manifestation, any functioning, any witnessing can only take place in duality. There has to be a subject and an object. They are two but they are not two. They are two ends of the same thing. Manifestation can take place only when there is a subject and an object - positive and negative - the knower and something known - and that can only happen when consciousness stirs. When consciousness stirs, duality arises. There are millions of objects but each object when it sees another assumes the subjectivity of the Absolute, although it is an object. So I, as an object, perceive and interpret all the other objects and I assume that I am the subject and the witnessing takes place.

Q: Why does consciousness stir? What is the cause?

M: Without any cause - spontaneously it happens. There is no reason.

December 8. A.M.

M: Perhaps you might be getting some blessings, some benefits from listening to my talks, I don't know. A person

who is already dead is not worried about anything. Whether the people like it or not, I don't care. All my actions hereafter will not be through my body and mind, but always universal consciousness, appearing to work through this body. So, I don't remember anything of the past, and act. It is action in the now.

Q: Where does consciousness come from?

M: It never comes and goes, it only appears to have come. It is a feeling that it comes and goes.

Q: Why does Maharaj have that feeling and we do not?

M: It is not difficult for you to know also, but what is the identity with which you are asking?

Q: Can karma be changed? Is it karmic?

M: It is all consciousness working - not this one is working and that one, it is all consciousness working.

Q: Can Maharaj, out of compassion, give someone a push into that state of universal consciousness?

M: Yes, of course. I will do it. I can do that but you must listen to me and you must have complete faith in whatever I tell you about you. That and you must behave like that. By nature I am non-manifest, yet I am manifested, but I am really not manifested. Can you live like that, that you are the non-manifest?

Q: Maharaj said he is not going to die?

M: No one was born and no one dies. When people first learned about this illness, those who have affection for me come and talk to me and write to me. They give so many medicines and advice. Why should I do that, whatever has to happen will happen. I have no interest. Why should I run from doctor to doctor? I don't have fear so I don't have to do anything. Those who have fear run from doctor to

doctor, from medicine to medicine.

Q: What is *Sat-Chit-Ananda*?

M: It is words. Language. In the Absolute there is no feeling (emotion). You can take it that *Sat-Chit-Ananda* is the limit which your mind can describe of that state which cannot be described. The one who experiences *Sat-Chit-Ananda* is there before the experience.

You see me as tangible, you think I am, but actually I am not. In my true state, I am not.

December 9, A.M.

Q: Thousands of years ago people were primitive. They could not have understood this. It is only for developed minds.

M: Whether primitive or civilized, people can understand this. Even in those days there must have been some to whom this knowledge did appear and they instinctively understood. This knowledge has always been in existence.

Q: Can the guru give a push?

M: You think that you are one individual and the guru is another individual. That is not so. Guru is the knower of this consciousness which is temporary.

Q: Each person is a guru?

M: Don't think in terms of a person. Think in terms of the sentience, the consciousness within that body. Understand this curious situation: While I am talking to you there is unbearable pain in the body. I have understood firmly that there are no individuals separate from one another. No knowledge separate as worldly knowledge and spiritual knowledge. There is no guru, no disciple, there is no God,

no devotee. There are no opposites. They are "polaristic duality" - not two separate parts, but two parts of the same One. I am convinced of that. And yet I am talking to you, you accept it as knowledge, and I give it as knowledge. Understand this amusing factor.

Mullarpattan: About the book (of Jean's) we were talking about - as far as possible a full translation is being prepared into a book now. So Maharaj says "It should be like that because if anybody fabricates and adds something through mind or intellect into the book it will not be spiritually worthwhile. Whatever talks emanate out of me, they spontaneously emanate. Prior to emanation of the words, there is no meaning fabricated inside, and that is being delivered spontaneously. There is no part played by the mind. It is direct spontaneity.

Q: About suffering - what suffers?

M: There will be unhappiness and suffering felt as long as the consciousness is there. Without consciousness, there is no suffering. The pain which I feel is only ostensibly a physical pain. What it is, the consciousness feels the pain. The pain is in the consciousness.

Q: What is the definition of consciousness as used by Maharaj?

M: Consciousness as it is used here is this sense of being alive, of being present, the sense of existence. It is this love of being that is the source and the cause of all the desires.

Q: That is a lower state - you speak of that consciousness as being low.

M: There is no high or low; there is no degree of status for consciousness.

Q: Then consciousness is not the Ultimate Reality?

M: It is only this beingness, this consciousness which says it - who else can say it?

This kind of knowledge which I am giving is not meant for the man in the street. He is seeking something which will be of use to him in the world.

I didn't know I was. Then the consciousness arose and what I am became a thought. What was without a thought, without consciousness became conscious that I am, and along with that consciousness came simultaneously, in a split second, the entire manifestation. The manifestation is going on, millions of forms are created and destroyed. It is that very thing which has brought you here and which remained after the mind had forgotten.

Q: That thing that remained is it going to be more and more present: Stronger and stronger?

M: That which will get more and more powerful is merely the conviction getting stronger and stronger.

Q: I'm afraid I don't catch it.

M: You won't understand it straightaway. What you can understand is only at a mental level. Whatever that principle which drove you here is a spontaneous happening. That principle you are only. Presently, you stabilize as the Absolute, your true identity.

This is merely to be understood. Don't try to convert physically anything.

December 10, A.M.

Q: Since we have been wrongly conditioned for so long, it will take time for us. Therefore to hear again and again helps to erase those wrong habits.

M: It is not you who will get rid of this conditioning, the conditioning will fall off by itself. Instead of trying to be in that state before the consciousness came, you get involved in all kinds of concepts which arise after the arising of consciousness. All your thinking is conceptual.

I have told you that you are that state before the arising of the body and consciousness. Accept it and be that.

So long as consciousness is there, get the conviction that you are consciousness and not the body. What was I before the consciousness came upon me? That is my true state. How is it that I have reached my original state? I have reached my original state because I have totally discarded anything that this world can give me. Any status or money or anything. Compared to my original state, my true nature, this consciousness is as despicable as urine. One may go to any number of gurus but so long as you get yourselves involved conceptually in the state subsequent to the arrival of consciousness, you will never reach that original state.

You must reach that state yourself. No one else can do it for you.

I am not worried about the cessation of breath. Let the breath stop. I will be back in my original state. I am not enamored of the flattery and the status which the world may offer me and that is why I am fully aware of my original state.

If someone who is supposed to be a *Jnani* specifies where his body is to be buried, what kind of a *Jnani* is that? It's best not to talk of this because even the most famous of *Jnanis* have done this.

It is because of these things which I have known that I consider myself alone in this state which I have reached.

Because I have totally disregarded anything concerned with the sleeping and waking states and the consciousness. I have kept myself totally aloof from it to the extent I don't care where the body is or whatever happens to it.

In my original state, I was awake, I was never asleep, and nobody else has told me, I know it for myself. There is no proof for it. This is something I know intuitively, as a fact. It is not a theoretical theory. It is a fact that I know.

Q: When Maharaj wakes up, how does he come back to his body?

M: That which is to come from somewhere and go somewhere, does it have any shape or form? You are thinking in terms of an individual body. You are thinking of the life force which is in the body. If someone heats some cold water, can anyone tell him how or why it got warm? With what feet did the warmth come into the water? We are talking about this consciousness which is without shape or form, that is universal, infinite. It has no limit - it is beyond any concept of finite or infinite.

Because I know my true nature, the witnessing of the waking and sleep states takes place and the consciousness witnesses everything that takes place in consciousness. It is very simple.

These people were not here. I know that. They have come and I know that they have come. So also I know that the waking-sleeping states and consciousness were not there at one time and that they have come subsequently.

In your perfect state you do not know you are. If you are healthy in body, you are not aware of the body as such. When there is some ill health, or pain, you feel the pain. Then that pain says, "I am."

In my perfect state I am perfect, total, complete. I don't know I am. There is nobody else except myself. In that state, why should I know myself, because it is perfect, healthy, wholesome. In that wholesome state, this pimple or this sickness has come now, this boil has come up, "I AMNESS". Therefore I AMNESS started knowing itself, like that pain. It just sprouted there, it didn't come from anywhere.

The trouble is, you must be in the test tube, you should be part of the experiment. That you are not doing. You are talking. "Oh, that is *Parabrahman*, this is *Brahman*." You want to be secure in the body-mind.

First of all, make a firm decision to determine about oneself - what am I? Otherwise you will be flowing here and there.

Q: Maharaj's words have touched beyond the mind.

M: Not only just prior to mind, it will go right through to the coremost you.

Make a beeline for the very source which you are, the Ultimate, with the result, the consciousness will shed off. There will be spontaneous abidance in the Ultimate. *Samadhi*, the true meaning, is that state where you do not feel you are. If consciousness abides in consciousness, no knowingness.

Presently the talk is emanating from this body, but this body is full of illness. In spite of that, still the talk is flowing out.

I, the Absolute, witness all that. Where did I, as Absolute, encounter consciousness? With this birth indication the I AMNESS has appeared. Prior to this birth principle, I did not know myself. With the knowingness you experience the

world and everything.

All this profound knowledge I have talked is right now available with you, but you have sealed it off with your body and mind. By going through any number of spiritual books you will not get this knowledge. That knowledge you are is available only with you.

Finally, all the scriptures, all the highest scriptural books of the Hindus, the four *Vedas*, surrendered themselves to the Absolute. We have no words to describe it. Neti-neti. It is beyond our grasp.

December 31, 1980

Each day Maharaj is kinder to me. He wants to know where I am if I am not there. When I started staying home in afternoons doing typing, etc. I didn't like not seeing him in the evenings, but when he knew what I was doing he was pleased. He lets me put sox on his feet each morning now, after fussing at me for buying them. I help him dress in a.m. and he lets me do the flowers, etc.

I took a folding chair to Maharaj yesterday (Meheroo and I). It stretches out so he can recline and has a pillow for his head. During the process of taxis to and from and delivering the chair while Maharaj was not there. I lost my tape recorder someplace... possibly in the taxi.

This morning I didn't know what my reception would be because he sometimes fusses at me for buying things, but when I came in he grinned at me. I asked if he liked it and he smiled and nodded. After the meeting Ramachandran and I stayed and made his bed up for his afternoon rest, and he motioned for me to set the chair up for him. When I did

he sat in it and smiled at me. I put cushions for his feet and was going to massage them but he told me that I had work to do and should go.

Jean's Journals

Book Five - 1981

February 6, 1981

Maharaj has sat on nothing else but the chair ever since I bought it. What a lucky buy! He is getting very thin and weak in body and even during bhajans he sits in his chair now. But his talks are more potent and forceful than ever, but fewer words, and his voice is getting much lower due to the cancer.

Was with Maharaj every day (except when ill) from early morning *arathi* to last bhajans of the day. Went for tea and meals, but rest of day was with Maharaj.

He was sending so many people away and telling us if we had faith in his words we could go. I did not want to leave him, but had total faith in his words. I know that we are One, but he said one day that everyone could go, but for me to stay. No one was allowed to stay for long, as he was in very, very weak condition.

February 19

Maharaj requested me to take his place in an interview with Malcolm Tillis for his book "TURNING EAST". (See transcript of the interview at end of book.)

February 24, P.M.

Maharaj said that around 3.00 P.M. today, there was like a collapse of his physical being and something he would not like to have happen to others. (What he said was too difficult to translate, plus the fact that his voice is so low and he mumbles, Balsekar said.)

Evidently his physical condition is so bad that someone must be with him all the time (either his son or Anna.)

He has been saying that the suffering is very much and that we who are with him are very lucky to even have a glimpse of him and that ever the place (the room where he is) is charged with this special power which comes from his suffering.

That is why Sri Ramanasram is so holy. Because of the suffering of Ramana Maharshi there. Balsekar told me this. I don't know if Maharaj said it about Ramana Maharshi.

I stayed for *bhajans* tonight and was going to leave after the first *bhajan*, but Maharaj told me to stay, so I did.

February 25

This morning one girl asked about suffering and Maharaj told her (and us) that she was having a big concept about suffering and its power, etc., and to give it up. Tremendous! He gives us these concepts and he knows they are concepts, and then if we try to start building on that concept he tears

it down immediately!

When I went to Maharaj at 5.00 p.m., Maya met me at the door and said Maharaj was very bad and that the doctor had said at 3.30 that he couldn't live and there was no need to take him to the hospital. They would just give him shots, and let him be at home with his family, disciples and devotees for his last few hours.

Maharaj was lying on the bed downstairs in a sort of coma. I sat on a chair by him, then I moved over to the bed and massaged his legs and feet. He would open his eyes once in a while and say a few words. While I was massaging his legs he opened his eyes, looked at me and nodded his head.

People were coming all the time and the place was full. At 6.30 Maharaj asked what time it was and, when told, said, "Time for *bhajans*." So most everyone went upstairs for bhajans except for myself, Holly, Meheroo, Mullarpattan, Doongaji, Maya and M's son, and an Indian man and woman. Then at 7.00 Maharaj opened his eyes and said for us all to go upstairs for *bhajans*. He was most of the time in a coma, and when he opened his eyes they were dull, not brilliantly shining as they usually are, and his breathing would slow down and almost stop. I was watching him every minute and trying to breathe for him.

We all went upstairs except for someone to watch over him. The room was full and we were singing our hearts out. *Bhajans* had gone on continuously from 6.30 until 7.30. All at once, I felt as though a shock went through my body and the floor felt as though an earthquake had hit. At 7.30 we went downstairs and Maharaj was better. His eyes were shining brilliantly and he was conscious. He told us to go

home and come in the morning for *bhajans*! It is incredible!

There was never a happier bunch of people. The light from our faces should have lit up the night!

Feb. 26

Elsa and I went at 6.30 this morning for arathi and were met at the door by Maya who said that Maharaj was all right! He was still lying on the bed and after doing *pranams* we went upstairs for arathi. At 6.40 Maharaj (with help) came up the stairs and sat in his chair through *arathi*! Then Elsa and I went for coffee and I came back at 7.30 to fix the flowers, etc. This morning Maya did what Maharaj usually does, putting *kum-kum* on the photos, etc, and I hung the garlands on the pictures. Then we went downstairs and the doctor came. Maharaj was sitting up and laughing. The doctor said he was fine. All O.K. He gave him a vitamin shot and instructions about eating. Vanaja and I took the prescription he gave to the chemist's and had it filled. Then we went upstairs for *bhajans*. After it had started Maharaj again was helped upstairs, and we were able to garland him. After *bhajans*, I started to put socks on his feet. He hit me on the head and said no, he had to go to the bathroom first. So, I went for tea and at 10.00 came back and helped him up the stairs and put socks on his feet. He gave the most wonderful talk for 30 minutes. This is the most astounding, incredible thing I ever saw!

I stayed after 11.00 and helped set up his bed upstairs and made it up. Maya asked me to come at 4.30 instead of 5.00, so I did. Sapre came with another letter about something to give Maharaj for his health. (The cabinets are full of

medicines different people have brought or sent.)

Maharaj said that we should not try to keep him here. He does not want to stay. We should not worry about his body, the suffering. It is not him. Then he talked and walked around the room just as usual. The power is so tremendous, it is difficult not to fall into a kind of *samadhi* all the time. Even the translators do so.

Bhajans were early, 6.00 P.M., and at 6.30 when I went downstairs he said I could go home.

Friday, Feb 27, 1981

When I went to arathi at 6.30 this morning, as I came up the steps I saw Maharaj sitting on the floor vomiting, so I quickly sat beside him and rubbed his back. When he stopped vomiting, a disciple fed him his tea a little at a time and he kept it down. He motioned for me to massage his feet and legs (Elsa came and massaged his legs, too). Then he motioned for me to massage his head and then his arms. Then *arathi* started and he sat in his chair. After arathi, I went downstairs. Maya was talking to me in Marathi, very happy and laughing, rubbing her head and arms, saying something about Maharaj and wanted to know what time I would be back. I assumed she wanted me to bathe Maharaj. So I rushed out for coffee, and when I came back Maharaj was taking his bath alone. I asked her is she wanted me to bathe Maharaj and she said no. So then I knew the reason that she was so happy and making gestures to me where because Maharaj had asked me to massage him. I went upstairs and took the garlands and got everything ready. Then Tushe came and he hung the garlands. Later Alyar

came and stayed downstairs with Maharaj. Maharaj came upstairs after his bath and I put his socks on him, but he was too weak and so went back downstairs.

He didn't come upstairs until almost the end of bhajans, and we garlanded him. Went for tea and back to Maharaj. He was so very weak.

A new man was asking questions and Doongaji said for me to give my letter (poem) of praise to Maharaj. She had translated it into Marathi and was going to read it to him but when she told him what it was he threw it back at me, saying something about me thinking I could catch him in my concepts. I had expected that, but felt I had to write what I felt in gratitude. But he will not let me get away with anything, for which I am even more grateful. After the meeting, had tea with Elsa and the Austrian girl who had some questions.

Went at 5.00 and Maharaj was in very bad shape, vomiting again. The incredible courage, valor, heroic in scope, of my Guru cannot be put into words. He cannot move without support. Can hardly breathe and he came up the stairs supported by two men and sat in his chair, asking a new woman if she had any questions AND answering them.

Then he went back downstairs and in 20 minutes he came back up. He was withdrawing and yet, mechanically, the body was coming to us. He sat for a while and then stood with his cane and with two people supporting him he walked a few steps, looked at everyone, then sat down. Twice he did this and then we started bhajans.

I put a coat, socks and cap on him because he was so cold. Then he had them move his chair where he always

sits and I was, as usual, right in front of him. He did not close his eyes as he has been doing, but looked at us and he looked directly in my eyes for a long time. I was crying, with tears and snot running down, and gazing at him. After *bhajans* he was helped to his bed so completely withdrawn that it was with difficulty that he managed to speak. Maya sent everyone upstairs to *bhajans* because Maharaj would not let anyone touch him except me and Ramachandran Alyar and Holly. Ramachandran and I massaged his feet and legs, and then Maya and I fixed a hot water bottle. We put it directly on his leg and feet, and he never even felt it. He was so withdrawn from his body. Finally we quit and just let him rest. I sat at his head and kept my hand on his head. Every once in a while he would try to sit up so we held him up.

During *bhajans* when they were singing "*Jai, Guru*", I sang directly in his ear. When people came down from *bhajans*, he had us sit him up and he folded his legs but he did not "see" anyone. When he did notice them he waved for them to leave. At about 8.00, Maya told me to go home and come in the morning for *bhajans*.

I don't know if he will be there in the morning.

Not one whimper has come from his lips.

Feb, 28

Elsa and I took a taxi to Maharaj's this A.M. at 6.30m fully expecting him not to be alive and wonder of wonders! He was awake and alert and much better. So, after greeting him, went for coffee, then back for *arathi* and meditation. I did the flowers and incense and hung the garlands.

Maharaj was there for *arathi* and *bhajans*, still very weak. At 10.00 was in good shape, except for weakness, and talked for 30 minutes. That evening I went early and Alyar told Maharaj that I hadn't been sleeping well since he became ill. (This afternoon, just as I was drifting off to sleep, I saw Maharaj falling backwards and I jerked awake.) Then Maharaj asked me if I was transcribing the tapes and I said not for the last three days and he said not to get behind on them.

Then he talked about me and the books. He said the books were full of profound knowledge and that whereas many people who have been to see him have become *Jnanis*, that I would be well-known because of the books. My name would become well-known as a *Jnani*.

I stayed for the first bhajans, then went downstairs as Maharaj did not come up and he wanted to know what I was going to do. I said I would wait a while and be sure he was O.K. and then go home and work on the tapes. He said I could go. I went and got some Electral for him, and when I came in to tell him I was going he said I could stay away for eight days. (I think he was mad at me for leaving, even when he had told me to work on the tapes.) I paid no attention and went back, as usual, the next day.

April 22, 1981

M: The whole universe is experienced in the Consciousness. "I AM" beingness. If that is not there, what can ever exist?

This Consciousness is beating a drum, everyone is carried away by the sound of the drum - who looks out for the

drummer?

It is so amazing that until one dies he does not even cast a glance at this speck of Consciousness.

Q: Is stabilizing in Consciousness meditation?

M: Who stabilizes? It is Consciousness that stabilizes in Itself. (Looking at me) This one has understood her nature. It is all due to her faith in the Guru. Unless you have such faith in the Guru, you do not establish in your Self.

These people go from this swami to that swami. What for? To gather knowledge from scriptures. Stick to your Consciousness, remain in that, and all the burden of your concepts will drop off. Do not take the help of your Consciousness to build up new concepts.

Q: Habit is a great force which makes one stray off.

M: The habit of considering Self as the body has influenced everyone so much. The knowledge "I AM" is your Guru.

Be in the One who continually remains a witness to this "I AM". That is "*Avalla*". *Avalla* is an Urdu word meaning one who is ORIGINAL.

Who is the one who sings *bhajans*? It is the intellect of that Guru; who are you, an intruder?

The actions of the whole world depend on this intellect, but when this intellect reaches its apex, it gets merged into *Parabrahman*.

You all go on writing in a diary of your own concepts. I tell you, it is utterly useless. It will only serve as a bondage, a handcuff.

**Last Day with Sri Maharaj,
April 24, 1981**

After early morning *arathi*, went for coffee, came back and mixed *kum-kum*, did flowers, hung garlands on photos; then meditation. After *bhajans*, went for coffee.

At 10.00 A.M. meeting, Maharaj said (about me) "She has developed such a great faith that any article in association with Maharaj is accepted by her with great devotion. Because of her great love of Guru, the Gods will rush to do *pranams* to her."

He said to me, "There have been so many also-ran's - why are you the winning horse in this spirituality? The strength of your faith."

I was so stunned that my mind simply quit working!

For the rest of that day and for days afterward this machine was working in a daze! When Mullarpattan translated what Maharaj had said about me, the stunned look must have been on my face, because Mullarpattan said, "He said it like that."

Maharaj also said that I had realized my true nature.

In the afternoon, Maharaj and Maya kept me downstairs and served me tea and sweets. I showed my pocket photo book with his pictures to him as he asked to see it. I don't remember buying them, but had taken him a beautiful white ginger garland and incense and sweets and money. Still in the dazed state, I do not remember one word of his talk at the meeting, and stumbled downstairs and did *pranams* and left! He sent someone after me to bring me back so he could give me a box of sweets and he gave me his blessing.

I kissed his feet and left.

Appendix

Text of Article in *Mountain Path*, October 1978

Sri Nisargadatta Maharaj by Jean Dunn

In the city of Bombay, on a noisy, busy, commercial by-lane, there lives an enlightened sage, Sri Nisargadatta Maharaj. Born in Bombay, on the auspicious day of Hanuman's *Jayanti*, in March, 1897, he was named Maruti. His father Shivrampant Kampli and mother Parvatibai were both very religious. Brought up on a farm in Kandalgaon, a village south of Bombay, he had an alert, inquisitive mind and was deeply interested in religious and philosophical matters. Maruti moved to Bombay in 1918, and in 1924 married Sumatibai, who gave him a son and three daughters.

He began life in Bombay as an office clerk, but his energetic and independent nature soon made him take to petty trading. He opened a small "*bidi*" shop, making and selling country cigarettes. In a few years he had several small shops. However there was a growing hunger for truth in him. He approached the great saint, Sri Siddharameshwar Maharaj and was initiated by him. In less than a year he was ripe for holding meetings for religious discourses.

After the death of his preceptor in 1936, the urge for self-realization reached its zenith and in 1937 he abandoned his family and business and took to the life of a wandering

monk. On his way to the Himalayas, where he meant to spend the rest of his life, he met a brother-disciple who convinced him that a life of dispassion in action would be more spiritually fruitful.

Returning to Bombay, he found only one small shop remaining of his business ventures. For the sake of his family he conducted the business and devoted all his energy to spiritual *sadhana*. He built himself a mezzanine floor as a place for meditation.

In his own words: "When I met my Guru he told me, 'You are not what you take yourself to be. Find out what you are. Watch the sense I AM, find your real self..' I did as he told me. All my spare time I would spend looking at myself in silence. And what a difference it made, and how soon! It took me only three years to realize my true nature."

Soon, attracted by his wisdom and eloquence, people began gathering in the street near his shop and he talked with them whenever free. Later, when his son took charge of the business, the meetings moved into the house. Many foreigners, as well as Hindus, found their way to his humble abode and Maurice Frydman, a Polish devotee, often acted as translator. The questions and answers were so interesting that tape recordings were made. Maurice Frydman translated many of these enlightening conversations into English and in 1973 these were published under the title "*I AM THAT*". As a result, readers from many different countries now come to Bombay, seeking the spiritual guidance of Sri Nisargadatta Maharaj. The present room is now wholly inadequate to accommodate the increasing flow of visitors and plans are underway to acquire a larger place.

The small upper room at 10th Khetwadi Lane, built so many years ago for meditation is daily crowded for the question and answer periods. The walls of the room are lined with portraits of great saints of different religions. There is a friendly, relaxed atmosphere. The noisy street outside is forgotten. Maharaj's slight figure is the focus of attention. In appearance he is short, perhaps five feet tall, going bald, with twinkling, piercing eyes and an infectious smile. Someone once remarked on his big nose and ears and his smiling reply: "Perhaps I am descended from Ganesha (the elephant god)", illustrates his quick wit and unconcern with appearances. He seems to be a simple, ordinary person, much the same as you and I - for a very short while. Soon one understands, that, incredible as it seems, here is a living example that IT CAN BE DONE - IT HAS BEEN DONE! Courage is renewed, the mind quietened, and there is a sense of well-being, of happiness.

He jokes, laughs, frowns, shakes his finger, pounds his fist to emphasize a point. Different expressions play on his face like sunlight on water. He is beautiful! One feels his vibrant energy, the pure joy of being, flowing from him. He answers all questions simply, clearly and concisely, with no quoting of scriptures or propounding of doctrines. He is kind and gracious as he knocks the props right out from under you. Cherished concepts are seen for what they are - mere words. Now one understands the value of "*Sat-Sangh*".

His message is simple and direct: "You ARE the Self here and now. Stop imagining yourself to be 'this' or 'that'. Let go your attachment to the unreal."

... Examples of his teachings were quoted from "*I AM*

THAT."

**Text of Interview with Jean Dunn
by Malcolm Tillis,
Bombay,
February 19, 1981
published in
"Turning East"**

Jean: I am just a normal person of fifty-nine who has been searching all her life until, ten years ago, she heard of Ramana Maharshi. She visited his ashram, went back to the States, then returned to India, where she has been living for the past four years. Two years ago she met Nisargadatta Maharaj, and he became her guru.

Malcolm: Did he give you some form of initiation?

He gave me a mantra and initiation.

How did you first hear about him?

At Ramana Maharshi's ashram many people come to see him - there seems to be a tie.

Is it because of the similarity of self-enquiry?

It's no longer that. Maharaj has had cancer of the throat for the past year, so his teachings have been polished; he is saying he's no longer the consciousness, he observes the consciousness - he's the Absolute. His teachings are now on

that line.

Can you tell me something about his book *I AM THAT*?

It's in the form of questions and answers. The fifth edition is just coming out. It came out in two volumes in 1973, having been collected and edited by Maurice Frydman, who in late life became a disciple of Maharaj. There has been no further book published. Last year I asked Maharaj - I had been recording all his question and answer periods - if he wanted me to put them together for a book. He said yes. So SEEDS OF CONSCIOUSNESS will come out this year. Another volume will appear later: BEYOND CONSCIOUSNESS.

In spite of his illness he gives *darshan* every day?

He is in much pain at times but manages to talk twice a day. He is one of the hidden saints so he only draws a few people at a time. His teachings aren't for the general public - we are blessed to listen to him.

How does he usually teach?

Up until his illness, it was by questions and answers. Now he will no longer teach the ABC's - he doesn't have the physical strength - he tells us the position, then it's up to us.

He seemed to insist that I ask questions.

He wants questions to come out, then there will be silence so that remaining questions will be answered within yourself.

His following is mainly Western by what I saw.

Westerners are in predominance - thousands have seen him; some for a few days, some stay months. Some he makes leave at once. He says he doesn't know why he sends people away although they want to stay.

Are you living in India on a permanent basis?

Yes, I have a residency permit. I have finished work on the second book: the work is complete. Everything he has to say has been said.

Do you ever miss Western society, your home life?

Never.

Can you say something about your personal relationship to your guru?

There are no words to describe that....

Do you have an aim in life? For instance, to become one with him?

My aim in life is to lose an aim in life - that's his teaching: there's no purpose to this life; it's just entertainment. That's all.

That sounds rather Krishnamurtiesque.

Many of Krishnamurti's followers come here — ten came recently.

How did Maharaj attain enlightenment?

You will find that in the first part of I AM THAT. I can tell you this: the first time he met his guru - his friend insisted on taking him; he even had to buy the garland to present to

the guru -he never wanted to go.

Was he very young then?

He was in his thirties. The bidi (Indian cigarette) shop at the corner belongs to him; his son runs it. He had eight shops, but when his guru died, he left everything, his family and business. He wandered for months all over India, until he met a fellow disciple who convinced him it was better to live in the world. He returned to Bombay, but all the shops had gone except this one. He didn't want anything; all worldly ambition had gone. When people started coming to him, he built that upstairs room.

It's minute. What are the dimensions?

Oh, about nine by twelve. I've seen that room crowded, mostly by Westerners. He says Indians are not ready for his teachings.

Do you think it was because he didn't want personal publicity that he appeared to be annoyed with me?

That's correct. I feel sure that was the idea. He doesn't want disciples - if they come, it's fine; if not, that's also fine. He gains nothing. He has reached the peak because he isn't enamoured of anything the world can offer.

Does he ever talk about other gurus and their methods?

He talks about the self-styled gurus who propagate their own concepts; but there's nothing wrong with that at that level.

Does he admire any living teachers?

As far as I know, J. Krishnamurti. In the past, Ramana Maharshi. The other day he said, "Krishnamurti, Ramana and myself are one."

Does he advocate a vegetarian diet?

That pertains to the body; he doesn't teach anything to do with that. All he wants you to do is find out who you are.

His followers can drink and indulge in free relationships?

Whatever comes naturally to each person he should do.

He gives no ethical guidance?

No. As long as you think you are a person and this world is real, then you live by certain rules. Once you understand the complete thing, your life lives itself... There are no rules, no good, no bad - I should do this, I shouldn't do that. If you think about it, all this is taking place in this life span, in this span of consciousness, and when this consciousness goes, what difference does it make?

Does he not advise detachment from worldly activities?

This comes naturally. The main and only thing he teaches is to find out who you are. The closer you come to this, the more detached you become from the world; that will happen naturally. You can't do anything to make that happen. This idea of doing something is an ego idea: "I" can accomplish. Maharaj says the consciousness drags you there by the ear because it wants to know about itself, your true nature.

What has he said about leaving the body at physical death?

For him, it will be a great festival - he's looking forward to it. For those thinking they are the body, it will be a traumatic experience. For an enlightened person, it's a joyous time.

When he gives you meditation, does he ask what you see inside?

There has to be somebody to see something! (Laughter) No, he doesn't. Visions and experiences take place in consciousness; they have no meaning whatsoever. Before you were born, did you know anything about this world? When you die, will you know anything about this world? You didn't know you existed - you exist as the Absolute, but you aren't aware of your existence. When this consciousness comes, spontaneously, you know "I am." You grab a body and become identified with that. He wants you to go back, back, away from this into your true nature. Right now it's consciousness; the longer we abide in consciousness only and observe it, we see that everything we see is not ours - there's "you" seeing this.

But what does he teach about God?

Without me, there's no God.

Really?

Yes.

And he's teaching that?

Yes. Was there a God before you were? Without you, is there a God?

What brought me back into this body?

Do you remember a previous body?

Many people have that recollection. Are you saying we have never taken birth before?

There's no "we"; there's no entity; universal consciousness, which is continually expressing itself through these bodies.

Maharaj doesn't believe in karma and reincarnation?

Correct.

Ramana Maharshi taught that, surely?

They will talk to you on this level if this is your level. But if you understand what I'm saying - there's only universal consciousness expressing itself, there's no individual - then he will bring you there. He will no longer speak of this. If you die with concepts, these concepts take another form, but they will not be you - you don't know what that form will be. Concepts will come again until they are all gone.

What does Maharaj teach about selfless service, helping others?

On their level, it's good. But his teaching is that there are no others, no individual entities; everything happens spontaneously; there's no doer. He teaches: Let this life live itself and understand you are not this.

We are not "this" - then we are "that". What is "that"?

"That" is consciousness right now.

Right now? What will it be when we leave the body?

The Absolute.

Then what comes back?

Consciousness is continually renewing itself. You throw a piece of food into a corner; within a few days, worms will come - life, consciousness. The same consciousness in that worm is in you. It's not "my" consciousness, "your" consciousness, it's one, universal consciousness; and that universal consciousness is you.

At our level of understanding, aren't all these concepts? Didn't you find these theories confusing at first?

The first day I came to Maharaj, he said, "My beingness is a product of food... and the same consciousness in the donkey was in Sri Krishna." I went to get a reservation back home; none was available, so as something inside knew this was true, I went back. He had jerked the rug from under my feet, and he kept on doing this until I lost any place to put my feet. He forces you to let go of all concepts.

Does he often send people away who come to see him?

Often. He never knows why, though. Every moment watching him is like a spectacular movie; every person's need is taken care of - I've watched that happen. You can sit quietly, but questions you have inside will be answered. Everything happens according to your need. There's no him; he has no purpose of his own; that's why this can happen. There's no ego there to bump against.

Living so close to an enlightened being can't be easy.

It's not easy if you have any ego left.

Can you say something about the positive side?

There are no words for it; everything is taken care of automatically. There's no "you" to thank God for anything anymore. You let go of everything. There's no you, no separate entity; everything is happening spontaneously. It's like there's a quiet space where you are, yet everything is happening around you.

What work did you do in America?

I worked on newspapers.

Is there a reason why people get involved with imperfect teachers?

We as human beings think there's a reason for everything; there are no reasons, no causes - it's a causeless happening. As long as we are on this human level and think there's a cause, we will be able to come up with one. If some people are taken for a ride by false gurus, you can say this is happening to them to get rid of something - whatever happens is perfect. We are just to understand there's no personal consciousness; everything is impersonal, you see.

But when we meet a perfect teacher, it's our consciousness which recognizes that, surely?

Yes.

Then our lives change.

Yes.

That's the new life?

Correct.

That's part of the divine plan requiring no effort?

No effort.

To round off, could you say what are the benefits gained from coming into contact with your guru.

I've gotten rid of the idea there's somebody going to benefit from something... (much laughter).