

Teachings of Sadhguru Shri Avadhootanand Maharaj

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Your expectation of something unique and dramatic, of some wonderful explosion, is merely hindering and delaying your Self Realization. You are not to expect an explosion, for the explosion has already happened – at the moment when you were born, when you realized yourself as Being-Knowing-Feeling ”

To have the Realization of Our Own Being, the Atman, means to remain always in that state. Since Atman does not have any qualities, it can never be known by the intellect. Yet it can be experienced. No organs of perception, like the eye, are needed. Neither mind is necessary to experience Atman. The mind and intellect can perceive only in the light of Atman. Atman can be realized simply by side- stepping the upadhis (adjuncts) coming in the way of Self- Realization . Drop the act of seeing and imagining, drop the ego, drop every single thing outside you and be as you are without add-ons , then effortlessly you experience the Atman. When every add-on is given up and all thoughts subside, the only undifferentiated Awareness that remains is You. You are That. We are always there in the form of Awareness. Sadguru's " Initiation " (Gurumantra) is with you. So, Grace of Sadguru lies in explaining the secret of Self- Realization and showing the way it can be experienced. Forgetting your True Nature, you seek love and happiness from others. Realize by your own experience that you are Bliss personified. The ultimate peace in one's own real state of Being can be found nowhere else. Achieve that state by realizing Atman. The experiences have a beginning and ending. That Consciousness which is the subtle awareness of the beginning and ending of experiences, is called the Atman (Self) , and that background on which all experience takes place is called Paramatman. (Para+Atman =Paramatman. Para means beyond or prior to.) That which remains after experience is over, which exists before the experience begins and after the experience has ended. You are that Supreme Self, Paramatman.

---Sadhguru shri Avadhootanand Maharaj.

Sadhguru lays bare the secret of right knowledge to his disciples. You should absorb his unique teaching and attain the state of perfection. You have to listen to Sadguru wholeheartedly to realize yourself. Without Devotion, there is no Knowledge, and without Sadguru there is no Realization . One who shows the Reality is the Sadguru. That which not seen by the eyes, and which is not apparent is achieved because of the blessing of the Sadguru. Such states of consciousness, as non- attachment, surrender, being beyond the body, being beyond the mind and being in natural state of complete indifference, are all attained only by the blessing of the Sadguru. Devotion to the Sadguru is the highest action we can do unto our Self. This is the best action that we can do for our own welfare, the action that makes all achievement and contentment possible. All other action only become useless and perish. Devotion to the Sadguru should be done with the physical body, speech and

mind . One should bow down to the Sadguru. By bowing down blemishes in our character go away, you get humility and happiness and also you achieve a state where there is no animosity, only Bliss. We must have both Discrimination (Viveka) and Detachment (Vairagya), because we need to give up the unreal so that what is real is realized .

Greatest Devotion is Devotion to the Sadguru. Without Devotion to Sadguru , even the person of knowledge does not achieve the Liberation . The devotees of the Sadguru find that their difficulties become opportunities. The Self who is free and complete, has become enslaved because of his identification with the body. The illusion (Maya) is really very strange, unsurpassable and awe-inspiring. Those who are true devotees of the Sadguru simply go beyond the Maya, but those who say that they will escape through their intellect are deceived. Only one whose attachment to the worldly life is gone, and who puts faith in the Sadguru and follow the real spiritual path shown by the Sadguru is the true Spiritual Devotee. He invariably achieves Self Realization. The Real Sadguru dispels the ego in his disciples and gives the knowledge about desirelessness and established them as Brahman. He is well- versed in words and is not after fame. Without devotion to the Sadguru, you will not achieve Real Spiritual knowledge and Real Peace also. The Sadguru grants His Own Real State to the Devotee. It is the great fruit of Devotion to the Sadguru. One who has strong determination surely gets all the support from his Sadguru and become liberated without delay. One who is convinced that the Sadguru is Paramatman and ready to put down his life just for the sake of the words of the Sadguru, such disciple becomes Almighty God by the Grace of the Sadguru. The attainment of the Knowledge of Brahman is dependent upon oneself, but without the Sadguru, you will not get real contentment. The attainment of the Absolute Reality, Parabrahman, is not possible without the company of Sadguru.

---- Sadguru shri Avadhootanand Maharaj.

The only way of achievement of freedom is desirelessness. That is the only way to True Liberation. Inner bliss is possible only if the service to the Sadguru is without any selfish intent. If devotion is without any desire, only then can you attain "That" real state. One who concentrate on the Self without any expectation attains knowledge of Self easily. Self is Life-Energy. It is deathless, imperishable and also no birth or beginning. All illusion is due to the identification with the body. Let go of the concept that you are the physical body. One who clings to the sense of " mine " becomes the individual. When one thinks that I am pervading everywhere becomes Supreme Self Paramatman. The Sadhaka becomes fearless through teaching of the Sadguru. One who is a loyal devotee to the feet of the Master gains Self-Knowledge. And also, one who has faith that the Sadguru is everything, attains the state of Paramatman. Self - Realization is very hard to understand but all those who have become Spirituality Knowledgeable have done so only by surrendering to the Sadguru. Therefore, one must have Devotion to the Sadguru. To attain the Reality of One's Own True Nature, the witness is Self-Experience. One whose ignorance is

destroyed by the Blessings of the Sadguru, attains Self- Knowledge. When one gives up the attachments of affection and possessions all diseases and calamities run away by the Grace of the Sadguru.

--- Sadguru shri Avadhootanand Maharaj.

The Sadguru is the Supreme Self Paramatman. Since he makes us God by his teaching, he is the God of Gods. The devotees must be able to hold fast to the feet of the Sadguru. One who comes to the feet of him, receives His Glimpse. You must surrender yourself to the Sadguru and know the secret of Self-Realisation easily. Please the Sadguru with devotional Practice and through his Grace obtain Self-knowledge which results in True Devotion to the Paramatman. The Greatest service by which one can serve the Sadguru is by putting into practice what he has taught. The Sadguru naturally gets attracted strongly to a disciple who is constantly aware of his teaching and tries to follow them. The disciple gives up his ego completely and experiences the Supreme State of Bliss of Self- Realization. Such disciple is very close to the Sadguru. Unless you have complete trust in the Sadguru, you cannot be as the Universal Self. One who has faith, becomes the Universal Self. If you bow down to Sadguru with full faith, he will make you just like himself. Contentment resides in the feet of the Sadguru. By his Grace, we are able to be All-Witnessing. One who serves the Sadguru gets satisfaction and rest.

--Sadguru shri Avadhootanand Maharaj.

Only the Sadguru explains to you real goal of spiritual knowledge and remove the obstructions to the experience of Bliss that is there in you and grants you permanent happiness. One who searches within oneself, achieves Self-Knowledge. You yourself the Brahman, the "Knower of All ". When the knowing of objects, or differentiation comes to an end, the false pride of "me " (ego) , is destroyed. If the doer of the actions has no sense of being the actor, he is free from the action. This means that your ego should die, then only, you become that Supreme Self Paramatman which is beyond the state of omni-perception. One should not accept the objects of the senses, after he is renounced. The Master will bless the one who endeavours to search for one's Self. Brahman is only Pure Consciousness. The Self is within and on it illusion puts the cover. If you aspire to be with Brahman, discard illusion. When the mind becomes desireless and remains so, it is Brahman. If you give up your attachment to worldly objects and also give up your lust for sensual gratification, then only you can experience Brahman. Do not hold on to the concept that you are the body. One who lives as body will have to suffer the pains of the body. Always think of yourself as Brahman. We get entangled in the " I " and " mine " and we are unable to experience our own ananda. When we give up our involvement with " I " and " mine " ananda manifests itself in us. The truth, the Supreme goal, is hidden within you. Bring it out, through Knowledge and Dispassion, and keep on experiencing the Bliss of the Atman all the time.

--- Sadguru shri Avadhootanand Maharaj.

All imagination is projected according to the ego, the sense of "I".

We have to leave that path of ego altogether. Only then, can you reach Paramatman. The sense of ego is difficult to get rid of. Only the teaching of the Sadguru can do it. By egoistic attitude, Devotion is destroyed. Because of ego, there is no spiritual life. On the contrary, it is damaged. Only devotees of Sadguru can drop the ego. It is dropped by understanding and by being aware of it. When you know the Reality, you can be rid of ego.

Sadguru shri Avadhootanand Maharaj.

Because of the ego the mundane life doesn't go smoothly. And also, efforts of the Spiritual Devotional Practice go in vain. Success, name and fame disappear. Misunderstandings develop, dispassion is reduced, and no experience of the Atman can be obtained. Therefore, it is universally accepted that the ego must be destroyed. Imagining and doubts run on the path created by the ego. Therefore, it is necessary to block the path of ego. A keen desire for name, fame is an open sign of a huge ego. Destruction of the ego means giving up undesirable habits. Ego means the belief that one is Jiva. Jiva means attachment resulting from ignorance. When this attachment is given up the Sadhaka merges with that which is free from attachment and becomes qualified to attain the state of Brahman. Destroy the ego in the body and enjoy the bliss of your natural True State in this very body. Due to the lack of right knowledge, Sadhakas are confused about destroying the ego. Destruction of ego means the lowly pride is gone and, in its place, an expansive feeling of the Atman comes in. If one is to get the Self -- Realization, it is absolutely essential that one must have the Grace of the Sadguru and must listen to his discourses,

---Sadguru shri Avadhootanand Maharaj.

Don't give up the path you have adopted, which you are certain is beneficial to you. You need to give up the unreal so that what is real is realized. The first stage is to obtain Self-knowledge by rejecting everything which is not the Atman and then next stage, see the Atman in everyone. Then only one can get the knowledge of Reality. If we give up our attachment and pride and start living with the experience of the limitless Atman, only then we will be able to see the Atman everywhere. Ignorance of one's true nature, the cause of delusion, has to be rooted out.

--Sadguru Shri Avadhootanand Maharaj.

Singing Bhajan and meditating on Gurumantra is the Sadhana, getting close to the Divine. When we get close to the Sadguru (Paramatman) through this spiritual devotional practice, we realize their True State which realizing our True State. True Devotion consists of knowing the nature of the Atman residing within us and

surrendering our ego to it. True salutation means renouncing our ego and is definitely not an outward demonstration of devotion while still nourishing one's own ego and selfishness within. Ego comes from ignorance about one's own true nature. This ignorance can remove only by acquiring knowledge of Self (Reality). A Sadhaka should not slacken his devotional practice. He should carry out it as his first task. There is only one Atman that resides in each and every one and the all Gods also identify themselves with this one Atman. If you want to please Sadguru, you should first fill yourself with the Bliss of Atman. He is a realized soul. He always tells his disciples "You must attain this highest state of the Atman, as I have done ". Sadguru is greatest great, and he is Supreme Self Paramatman. He turns his disciples into a state of the Realized Soul like himself.

---Sadguru shri Avadhootanand Maharaj.

Awareness of the body, sense organs and the mind overlap with the presence of Atman, as a result of which it is not possible to be aware of the presence of the latter. Look inward, move aside the mind and the intellect and experience Atman with absolute clarity. Attaining the Knowledge of Brahman is difficult because our attention is turned towards sense - objects. One must practice according to what one has heard. Only then the Self-Knowledge is possible. One who is not attracted to the worldly objective things can gain Self- Knowledge through listening discourses from Sadguru and meditation on Gurumantra. The mind's disposition changes by continuous company of the Sadguru. The study of the Self is to remain with an attitude of unity with one's True Nature. There is only Oneness. There is nothing other. All names and forms are unreal. One and only one Brahman exist. When your state of Consciousness becomes such, then the idea of as one entity, and ' me' as another entity disappears. The duality of you and me disappears. When the all is one, do not hold to the concept that I am a separate being. The Self is eternally shining. When the sense of ' I' does not enter in it, it is Pure Self only. When the sense of ' me ' goes, the Self remains as brilliantly pure as ever. There is same Consciousness in all. It is the Oneness in all things. It is clear that the experience of the Atman does not consist of either seeing or of knowing or of experiencing something. You just have to be your true self. The name, form, body and mind are all unreal and only the basic experience, consciousness is real. This basic experience is the Atman and is real. You are 'That' .

---- Sadguru shri Avadhootanand Maharaj.

After meeting the Sadguru, one must be disciplined and study hard. Only then will the path of Spiritual Devotion become easy for you. A miracle takes place when the disciple, as instructed by the Sadguru, to abandon his belief that he is jiva and decides that he is Brahman Himself. All his former worries and troubles disappear in an instant. When the mind constantly runs from one object to another, that is the desire. To have desire is the sign of the individual, jiva (ignorant). Desirelessness is the sign of Supreme Self Paramatman. All worldly pleasures are related to the

individual. They are not of the Self. Enjoyment of objects makes for the limiting of the Self. Desire, anger, greed, enticement, ego, sorrow are in the nature of the individual. Knowledge is the true solution which can destroy all action. When one realizes that Brahman is the only true pleasure in the life, he becomes Brahman. One then dislikes pleasure derived from objects. One who knows that he is the inner urge of all the minds, mind itself me, and has no doubt about it, he gets the power of control over the mind. The realization that " I am Brahman" is itself the conquest of the mind. Those who come to know Brahman should remain as Brahman. Only one who remains in the state of Brahman Consciousness becomes successful and achieves his goal of Liberation. One whose attention is turned towards the Reality; the first effect is desirelessness. Then there is Self-Knowledge and Self Realization. The Sadguru says repeatedly " You are the one and only perfect Brahman full of Bliss and completely free from upadhis " . After hearing the enlightening words of the Sadguru, the important thing is that the disciple should decide to follow the wise advice.

Sadguru Shri Avadhootanand Maharaj.

Whatever happiness you find in this world of duality, comes with pain, suffering and fear. Moreover, the happiness is short- lived and the body through which this kind of happiness is enjoyed will itself perish. You will find complete and lasting happiness when you find yourself. You are beyond duality. Also, you are beyond joy and misery. You are the Bliss. If you see yourself as Atman, you will be free from everything and you will experience the state of Liberation. You must have the belief that possessions lead to happiness is mirage(illusion). Realise this truth and give up this intoxication for toiling after possessions.

Sadguru shri Avadhootanand Maharaj.

Spiritual Devotion is highest path. One should follow this path as per teaching of the Sadguru. It is the path of Self- Knowledge, Desirelessness, and the Path of Final Truth. The true devotion is Self-Surrender. Only by serving the Sadguru sincerely one can obtain the True Knowledge. If you feel that all is Brahman, then you must have the conviction that you are also Brahman. The state of non-duality comes naturally. The very inaction of the faithful devotee became the act of Brahman. When you get the Mantra from the Sadguru, you know that you are the Supreme Self Paramatman. You should firmly hold That. That is the Real State of Purity. We should leave off all wrong thinking and our Devotion should be all consuming. The State of Purity is always clean, sacred, pure, most powerful, indestructible and deathless. It is the True Nature of the Sadguru (Paramatman). Our Spiritual Practice should be intense. To hold dear to our heart the image of our Sadguru at all times is the real Spiritual Devotional Practice and that is the State of Purity. Give up your worries and take care of your Sadguru. Devotion of the Sadguru should be done with the physical body, speech, and mind. It is the highest action we can do unto our Self. This is the best action that makes all achievement and contentment possible. All other actions

only become useless and perish. One must know that the Paramartha is our foremost duty and the Supreme Goal in the life. We need to give up the unreal so that what is real is Realized. We must have Discrimination and Detachment. Only Sadguru lays bare the secret of True Knowledge to his disciples. That's why this path is called the Guru-Led- Path. Disciples should absorb unique Teachings of the Sadguru and attain the State of Perfection.

--- Sadguru shri Avadhootanand Maharaj.

When you abandon your search for happiness through upadhis and give up identifying yourself with them and accept that you are Parabrahman, you achieve fulfilment in this very life. If you identify with the upadhi, you will end up in bondage. If you see yourself as Atman, you will be always happy. Suffering and bondage are caused by the sense of ' I ' and ' mine '. The root cause of this ' I ' and ' mine ' is ignorance of one's own true nature. You will find complete and lasting happiness when you find yourself. You are Existence- Consciousness- Bliss. This has been established through teaching of Sadguru and one's own experience. Sadguru tells you," Look inwards, stop thinking that you are an insignificant Jiva with all the imperfections. This line of thinking is the root cause of all the sufferings and bondages." The Sadguru gives you the knowledge of oneness of individual Jiva and Universal Brahman. This elevated thinking takes you to the highest state of Supreme Bliss. So, you are real and immutable, one who does not change. But you have mistakenly identified yourself with name, form, and state of the body.

Sadguru shri Avadhootanand Maharaj.

The state of Paramatman has no qualities, no form. It is omnipresent, ever- perfect and filled with bliss. It is present in everyone. It is in you, too and it is your Real State. Get the experience of the Paramatman by looking inward. By leaving the attachment to the body, you should remain only " That " He (Brahman). Where the " me " is, there is bondage. When " me " disappears, bondage goes away. Where there is Knowledge without any doubt, there is contentment. It is possible only by Self -Realization. When you are convinced about being Brahman, that itself is contentment. It is an indication of the achievement of Reality. If the disciple's heart is very pure with respect to one's Sadguru, only then will further Spiritual Devotional Practice be useful. One who is inwardly searching himself and is finding out himself is the True Devotee. When he finds the Self, he eliminates everything else and select that which he is. He becomes convinced about himself, and he is sure about Reality. The constant conviction that you are the Supreme Self, is Liberation. You should never forget that you are the Self, but this will not be imprinted on your mind except if you keep the company of the Sadguru. You must surrender yourself to the Sadguru. Also, you must follow his teaching, because it is necessary to carry out spiritual practice in proper way to reach the goal. Many a time after gaining theoretical knowledge, Sadhakas stumble when they try to gain direct experience and loose their way. Actually, it is for this reason only, that the Shastras direct the Sadhakas to

get personal guidance from a Sadguru. The Sadhaka should convince himself and follow the teaching of the Sadguru, because the ultimate peace in one's own real state of Being can be found nowhere else.

Sadguru shri Avadhootanand Maharaj.

To have Self- knowledge is the highest achievement of all. There is nothing pure and sacred except Knowledge. The disciples who have attained Knowledge are accustomed to getting experience according to their determination (faith). There must be faith in the teaching of the Sadguru. Sadguru is one with the Absolute. It is true that if even once, the understanding is imparted by the Sadguru, one's Consciousness is transformed, it is Brahman. One whose decision is steadfast is a Self-Realized. One who knows that he is Brahman his conviction is unshakable, is truly 'That He '. You must renounce the concept of being the doer of action. The sense that is created in your mind, that actions create result, and that you have to suffer those results. In the wake of action, the concept of doership arises, and in the wake of that, doubt arises. Without Devotion to the Sadguru renunciation of action will not be understood. So, Sadhaka should have total faith in Sadguru. Blessed is this kind of faith. Without decisive faith spiritual life has no meaning. Everyone should have trust in a Sadguru who has realized Brahman and get their own emancipation.

Sadguru Shri Avadhootanand Maharaj.

The main key of spiritual life is the state of Total Desirelessness. When the mind constantly runs from one object to another, that is called Desire. One who has no desire is God. One who knows oneself to be beyond all attributes, becomes free from sense object enjoyment. When one realizes that Brahman is the only pleasure in life, then he dislikes pleasure derived from objects. If the mind is involved in the name, form, and other aspects of the outside world, the state of Brahman can never be attained. If the cravings are lost, the mind comes under control. Only Dispassion of a high order can eliminate cravings. Sadhaka must look upon all the sense objects as unreal and realise that they bring untold suffering. This helps in abandoning one's attachment to them. Then begin to see objects as manifestation of the Brahman. This makes the mind merge into the Brahman State every time it sees an object. Important thing is that, in this state feelings, like- dislike, acceptance or rejection disappear and as the mind finds no base to stand on, then it becomes Pure. This is higher form of Dispassion. Real renunciation lies in altogether forgetting the object. If all the visible objects are forgotten by holding on to the positive thought that ' I am Brahman ' , true renunciation will be achieved. This is the higher renunciation which enables the mind to remain peaceful and calm. If discrimination and dispassion are not there, there is no Self- Knowledge. One who does not need anything is the real renunciate, he is God . One who is not greedy gets peace and happiness.

--- Sadguru shri Avadhootanand Maharaj.

The Sadguru gives you Spiritual knowledge and the experience of the Self-Realization. So, it is very essential for the Sadhaka to turn his attention inward and identify himself. To have the Realization of our own Being, the Self, means to remain always in that state. Most secret is that the ultimate success will be attained only through keeping company of the Sadguru. Otherwise, the seeker will miss the mark and think that his imagination is Brahman. While meditating on the Self, the aspirant must be steadily and definitely avoiding the indulgence in the sense organ's demands and instead, turn one's focus in the other direction, towards the Paramatman. You must know that it is futile to bother about the mundane affairs of the world. Because you will not get any real benefit out of that. The Devotional Practice as per teaching of the Sadguru is above all, the best activity that one can realise Supreme Self Paramatman. Means that you are yourself is only the Supreme Self Paramatman. Actually, that consciousness which is the subtle awareness of the beginning and ending of experiences is the Atman only, and that background on which all experience takes place is Paramatman, which exists before the experience begins and after the experience has ended. The world is mistaken to be true, one must see it is as only illusion. The cause of involvement in worldly life is ignorance, which is ego. When that ego goes, Brahman is already fully there. The world is basically false, because it is magic show of the Paramatman. This entire visible world is merely a show, an appearance and also it leads to misery, and it binds you. Sadhaka should convince himself that he is indeed truly Brahman.

--- Sadguru Shri Avadhootanand Maharaj.

To live as an Atman, the attachment to one's self must be given up. When we say that attachment to one's self must be given up, "oneself " refers to the ego. Ego means the belief that one is a Jiva. Jiva means attachment resulting from ignorance. Destroy the ego in the body and then enjoy the happiness of your natural True State, Existence- Consciousness- Bliss. It is true Liberation. The Key to Liberation is the Grace of Sadguru. The illumination appears in the intellect and the barrier of duality is broken suddenly. There is infinity happiness. But mind is not allowed to enter there. The method of attaining the state of Brahman excludes the mind. There is attainment without involvement of the mind. Contentment without cravings. The Expertise of the mind doesn't work there. The Brahman state is beyond the beyond and cannot be fathomed by the mind and intellect. It is obtained immediately when all attachments are given up. Due to lack of Self- Knowledge Sadhakas are confused about destroying the ego. Destruction of ego means the lowly pride is gone and, in its place, an expansive feeling of the Atman comes in. If one is to get the Self-Realization, it is absolutely essential that one must have the Grace of Sadguru and must listen to his discourses and also follow spiritual devotional practice as per his teaching.

--- Sadguru shri Avadhootanand Maharaj.

Sadhaka must imbibe the belief that the world is only an illusion. He should give up all desires and expectation about the world and turn his attention firmly towards the attainment of the Reality(truth). Sadguru says again and again that, turn back the mind from its involvement in the unreal names and forms of the objects in this world and keep it always engaged in thinking about the Supreme Self Paramatman. The truth, the Supreme goal is within you know it and bring it out, through the knowledge and dispassion, and keep on experiencing the bliss of the Atman all the time. We should put into practice what we listen to in discourses of our Sadguru. The attainment of the inner state, where adverse happening does not have any impact, it is the True Spiritual Knowledge. Fearlessness, complete absence of worries and non-impact of events on the mind should become firmly rooted in the Sadhana. To remove the veil covering the true bliss within, what is needed is inner efforts in the form of meditation, spiritual devotional practice and Knowledge of the Self.

--- Sadguru shri Avadhootanand Maharaj.

To achieve True Moksha (Liberation), one should listen to discourses on Spiritual Knowledge by the Sadguru who abides in Brahman. Experiencing endless Bliss is the True Moksha. Every human being must get his Moksha in the form of ultimate happiness. This Moksha is not merely a word mentioned as one of the fruits of the rituals performed but the True Liberation from bondage. Bondage means that state where you always think in terms of " I " and " mine". In this state of 'I' and 'mine ' you experience worries, misery, lack of peace, a feeling of lacking something and a feeling utter failure. This bondage carried from birth to birth is caused by the lack of knowledge of Reality. By the spiritual devotional practice and teaching of the Sadguru and reflecting on the Knowledge propounded by it, this delusion caused by ignorance is overcome and the disciple obtains true knowledge of his real state of being forever free and he experiences bliss. This is the true gain in the form of Moksha made possible by Spiritual Devotional Practice and the Grace of Sadguru. It is true that, one cannot make progress in this path by merely reading a book. If one reads books on spirituality on one's own, many a time the meaning is not clear, and one may get even more confused. The guidance of proper Guru, the Spiritual Master (Sadguru) is absolutely essential. A Proper Guru is a person who has personally experienced the Spiritual truth and is also capable of bringing about that experience in others. Spiritual knowledge should be heard from an experienced Sadguru. Then these teachings should be deeply and extensively thought about in the mind and the essence should be retained. When the essence of the whole teaching of the Sadguru is clearly understood, bring about Self-realization. On waking up from the delusion of ignorance, Jiva realises that he is Atman. Self-Realization is to be aware of one's True State.

--- Sadguru shri Avadhootanand Maharaj.

To experience the everlasting bliss, abandon the delusion that there is happiness in the sense- objects of the world and give up your constant efforts to obtain them.

Realize the truth about yourself. After realizing, hold on to the truth. Jiva is troubled by upadhi in the form of ignorance. If the identification with the upadhi is removed, the bondage will be destroyed resulting in peace and happiness. When the upadhi is removed only the most fundamental state or substratum remains. Search within and find yourself. This is the easiest way to have direct experience of the Atman.

--Sadguru shri Avadhootanand Maharaj.

It is impossible to attain the state of pure consciousness, if desires and attachments linger within. One must abandon all desires, then there is unshakable peace with stable mind. The ego must be rooted out by following the path of spiritual knowledge (Self- knowledge), one must remain in the State of Supreme Self Paramatman. You should look at everyone and whole universe as Atman. Then you will be immersed in bliss. This is Pure Consciousness. Actually, the feeling of universal oneness becomes possible only when we destroy our insignificant ego completely. Everything other than the Self is upadhi. Upadhi creates ego. Upadhi means something which is added on the Self. Due to ignorance, Self is closely identified with upadhi which is totally outside the Self and has nothing to do with the Self. Body, sense organs, power, state of health, wealth and status are some of the examples for upadhis. We must realize that ignorance of one's true nature is the cause of all of our suffering and if we remove this ignorance with the knowledge of the Reality, we get back our true state which is only true happiness. This can be possible by spiritual devotional practice and the Grace of the Sadguru.

--- Sadguru Avadhootanand Maharaj.

Don't give undue importance to the worldly life but give more attention to the spiritual devotional practice have been described by the Sadguru." Practice to station oneself in the thought free Supreme State for longer time every day. Regular Meditation on Gurumantra is must. Daily constant practice of removing the Jiva tendencies, while dealing with the worldly life in a natural state of Being". You must give up other complicated practices and stick steadfastly to this spiritual practice and discover your true natural state which is full of Bliss. The word Dispassion (Vairagya) means Desirelessness or Renunciation. This state comes to one who understands that the world is illusory, and not to like anything else except that inner happiness. When disciple through the Realization of Brahman becomes "That "(Self), then complete happiness itself. When there is constant awareness of Brahman then the Consciousness should never be thought to be bound by the body. Only when the attachment of body and worldly objective things are gone does one becomes true disciple (Guruputra). He attains the constant, eternal, pure, intelligent, beginningless state of the Absolute, Parabrahman. To be a True Devotee of Sadguru, Paramatman, and empower oneself to attain that state is the duty of disciple (Guruputra). Only Sadguru helps the Jiva to reach the highest state of Being. The state of Brahman, free from all upadhis and cravings, which is the natural fundamental state of everyone, is the ultimate resting place. Once the true Sadhaka get there, he will

never be caught again in this rotating wheel of illusionary worldly life. The world and worldly life are false. It is all play of illusion (Maya). Our devotional practice for spiritual endeavours is not strain you but to make you happy. The Sadguru puts bliss directly into your lap. He tells it all in one simple sentence. "You yourself are happiness. If you do not seek happiness outside and remain what you are, you will then experience bliss. Realize this truth and be happy all the time.

--- Sadguru shri Avadhootanand Maharaj.

Only by serving the Sadguru sincerely you can obtain the Self- knowledge and Self- realization. He sees the same Atman in everyone. The one and the same Atman is shining forth in endless names-forms-shapes. The Knowledge is to see Oneness in many, and Devotion is to view all with equal love, from point of view of Oneness. In the company of Sadguru, we go on changing for better. His words remove doubts as he speaks after experiencing the Atman. If he is pleased, Disciple will achieve his spiritual goal. The disciple gets an opportunity to listen to a critical analysis of the various aspects of spirituality. So, Sadguru must be served with reverence. This very important spiritual practices can only be learnt through continuous devoted service to the Sadguru. High principles can be understood only by those who serve the Sadguru as their sole support in life. However, a casual visitor lacking in devotion to the Sadguru gains nothing. A casual word of the Sadguru, a simple example he gives, an action, any one thing may touch a cord in you any time and take you to the state of heightened Self-Awareness (Samadhi). So, the disciple should listen with total attention to what the Sadguru has to say and take his words as precious jewels. But this is possible only when disciple is totally devoted to Sadguru. What is dear to the Sadguru is Knowledge of Self- realization. So, he naturally gets attracted strongly to a disciple who is constantly aware of his teaching and tries to follow them. With the full faith in him one must follow his instructions in letter and spirit. The disciple who gives up his ego completely and experiences the Supreme State of Bliss of Self- realization, he is very close to the Sadguru. Very very few exceptional aspirants, blessed with high degree of dispassion and awareness, with their unerring Practice (Sadhana) for a long duration, have achieved Self- realization. However, even these Great Souls who achieved Self- realization without a Sadguru have said, " we had to toil extremely hard, and it left us totally exhausted. So, surrender yourself to the Sadguru and know the secret of Self- realization easily". In this world of animate and inanimate things there is no position

higher than the Paramatman, and the Sadguru shows the way of attaining that highest state.

--- Sadguru shri Avadhootanand Maharaj.

While meditating you have to verify whether you experience what you say to yourself. You must experience the state of being not attached to anything. When you experience only You in absolute awareness. In the depth of your awareness, you don't see even a trace of merit or demerit. You only experience pure awareness

which is free and without limits. You should Meditate on Gurumantra with its meaning that, " I am Atman ". Whenever you are free you must say to yourself, " I am the eternal, the pure, the changeless, the perfect, the blemish-less, shining with my own brilliance, the Supreme Self, Paramatman. There are no dualities in me. Joy- misery, respect- disrespect, the doership is not there in me". With these exclamations that describe your true state, you must experience bliss. This Devotional practice is to be carried out by Sadhaka every day.

Sadguru shri Avadhootanand Maharaj.

To obtain the Self-knowledge and Self-realization you need dispassion (Vairagya). Dispassion means the state of being without attachment (disinterestedness). It is obtained by the conviction that the world is unreal and by giving up involvement with the world. Sadhaka should be firm in his conviction that the sense objects are unreal and root out his attachment to them. Actually, by allowing the external world to remain outside and by remaining free from cravings one attains dispassion. Keep continue your spiritual devotional practice as per teaching of the Sadguru, because of it is the Key and the meditation on Gurumantra is the Master Key. Practise keeping your mind always in a state of equanimity. Station your mind firmly in the Atman. Keep faith in the words of the Sadguru who always says in his discourses " The mind can be definitely captured and mastered by constant practice and dispassion. Sadhaka must have both discrimination and dispassion. The ability to discriminate between the real and the false is very useful for true dispassion. It is very important that, we need to give up the unreal, so that what is real is realized. Sadhaka must know that in true meditation devoid of triputee, you experience uninterrupted bliss, timelessness and pure consciousness. The term Self-Realization implies absence of triputee and is a state where one remains oneself. The Sadhaka must concentrate on obtaining knowledge of the Self (Atman) and on experiencing it. Carrying out this Devotional practice, he looks inward and deeply merges himself with the uninterrupted bliss of Atman. Immersed in contemplation of the Atman, he is unaware of even the presence of his body.

--- Sadguru Shri Avadhootanand Maharaj.

Sadhaka through the application of the Devotional Practice for the Spiritual Knowledge that the Atman (the individual) and the Brahman (of the universe) are identical, being to look upon everything as a Brahman. This leads to firm renunciation and dissolution of the thoughts which bring him to the state of Brahman. This is Realization. Brahman is always in the present, as Reality. It does not come into existence and does not end. It is " That " which is not possible to be experienced separately, and it cannot be avoided. It is not that you have to become Brahman, because you are already That. You are naturally " That ". When our State of the Self was already with us, but some illusion affected us. What happened was only illusion and even if you will experience that you become something, it is also only illusion. If there is a certain notion that you have direct Realization of Brahman, it is the

delusion of a confused mind. This confusion means the enhancement of the illusion that is already there. Therefore, to feel that "I have become Brahman or Parabrahman", it is a great illusion. The fact is that you are always Parabrahman. You have nothing to do, to be constantly there. There is no becoming Brahman. If you become, then it is not True (Brahman). It is to be as you are. Only those who have strong dispassion destroy the activities of the mind, burn their desires to ashes and thus, drop their Jiva nature. Only such people achieve the state of Parabrahman (stateless state) where they enjoy Brahmananda, a state without any apprehension.

--- Sadguru shri Avadhootanand Maharaj.

The ultimate peace in one's own real state of Being can be found nowhere else. It can be achieved only by Self Realization. Only sincere devotees who strive to realize Self and follow the Spiritual Practice as per teaching of the Sadguru for it can perceive the true nature of Atman. Being a Jiva(ignorant), you are happy if your expectations come true and you are miserable when they fail to come true. In reality, you are happiness personified. However, you are not aware of it and so you look for happiness in an object outside yourself. If you critically examine the nature of the happiness you crave for, you will find that true happiness is the one which, once you have it, never leaves you. Maya makes you toil all your life until all your strength, intelligence and enthusiasm are completely spent on a futile task. Worldly life never grants you happiness here and now but promises it in plenty in the future till eternity and finally abandons you. So, stop the habit of drawing happiness from sensual objects. Enjoy the bliss of Atman, fully abandoning all attachments. The essential requirement for Self-Knowledge is, one must have Discrimination and Detachment. At present you are a sum total of all the things you identify yourself with-body, sense organs, mind and many other things you claim to be yours. After you take away all those which you have gathered, the thing that remains is the Atman. You are That. That ultimate thing you have within you. So do Sadguru Bhakti for this very purpose.

Sadguru shri Avadhootanand Maharaj.

The right path to happiness is the path of "Knowledge of the Self". You can be happy only by abandoning your dependence on the possessions and taking support in your own true nature, which is Existence- awareness- Bliss, and it is possible only after withdrawal from desires. Self-knowledge means knowledge of only Self, not others. To realize by our whole being as our Self, means that state is not the experience of other. The state, the nature, the enjoyment of Reality, is the Self. Actually, this is the "Self- knowledge." So, the any concept is not Self-knowledge. The Self is One, alone, and is unattached. Unattached means is not with others. Attachment means in company with something other. It implies duality. One who has understood this becomes silent. He is really satisfied. This is true sign of the Reality (Self). Sadguru means the visible, qualitative, Supreme Self with the Universal Body, Saguna Brahman (with form) . When there is complete Devotion to the Sadguru, total desirelessness in true disciple, and his conviction is total Realization is easy and

natural. One who understands that the Sadguru is his own Self, Paramatman, becomes that "He." Only true devotee of Sadguru has no desire for anything else. He thinks that the Sadguru's power is everywhere, and everything belongs to the Sadguru. He has full faith that all is happening by the Grace of the Sadguru. If necessary, he is ready to give up everything for his Master. This is the "True Devotion" to the Sadguru. It is Supreme Truth that, only the one who has no regards for Maya, can control Maya (illusion). Such devotee knows what his True Place, True Status, and True Time is. One who knows by the Grace of the Sadguru, what ourselves are, before the beginning of time and after the end of time, only he can become the controller of Maya. Maya means illusion that which is not existing. It is only imagination. All of the manifest phenomenon is created by ideas, nothing but conception, false as dream. Only the one who worship the Sadguru can know and recognize from where all of this that is visible comes into being. Also, he knows why and how all of this illusion comes into being and how is wiped out. Once one becomes convinced and is firm in the mind, he becomes oneself the State of Self-Conviction, which means become Supreme Self, Paramatman. By the teaching of the Sadguru, knowledge of Self which takes place with the inner transformation, and when you stop thinking of yourself as Jiva and instead, have firm conviction that you are Atman. You should experience the ultimate state of perfect peace. You are devoid the upadhis, you are the Existence- Awareness- Bliss, (Atman).

Sadguru shri Avadhootanand Maharaj.

From your own experience you find out for yourself that you exist all the time as pure awareness. Also find out for yourself that you are consciousness. We are always there in the form of awareness which is only memory. When awareness is respect of certain things it is qualified awareness, but in the unqualified state there are no objects and no awareness in respect of objects. When all thoughts subside, the undifferentiated awareness which remains is what you are. "You are That". Our own awareness exists, independent of our intellect. Inside you it is always pulsating. It need not be brought from anywhere outside. It is there in its perfect form. It will manifest the moment the ignorance of the Reality is removed. Stop the habit of drawing happiness from sensual objects. Enjoy the bliss of Atman, fully abandoning all attachments. The worldly life you live is for the sake of others and the Paramartha you practise is for your own good. After realizing through experience that Existence-Consciousness - Bliss, you have to constantly remain in this experienced state. All the early beliefs of the being Jiva should be completely given up, so that what remains is only Atman.

--- Sadguru Shri Avadhootanand Maharaj.

May 5,2024

If you have trust in the word of the Sadguru, then follow His advice and not do anything breaking dictates of the Sadguru. Determination, perfect decision, is supreme. Self- knowledge is "Supreme Knowledge." Enjoy the Bliss when you attain

" That ". One who knows Himself as he really is, never feels any want. Brahman is" Natural Existence". One must know that there is no Devotion to something ' other' in that Existence. This original Natural and Highest State is called ""All-Pervading Samadhi "

(Sahaja Samadhi). It is the Supreme State of Freedom. Sahaja- Avastha means the perfect Parabrahman state, which has neither qualities, nor form, is the highest and natural state of Paramatman. Having realized Brahman, you may do what you want. After realization, this question of choice does not remain. Whatever one decides with one's full determination becomes possible. The Power of Determination is its own fruits. When there is awareness of Absolute Totally, there is no questions of doing anything, leaving anything, giving up anything. Whatever more is done, it has no meaning, nor is it meaningless. Whatever activities are carried out are totally unselfish and desireless. This is possible only when you are totally devoted to Sadguru. Taking pity on the Jiva drowned in misery on account of never- ending wants, Sadguru destroys its ignorance, ego, desire, attachment and every other bondage and leads it to the highest State of Supreme Self Paramatman. When you abandon your search for happiness through possessions (upadhis) and give up identifying yourself with them and accept that you are Parabrahman, then only you achieve fulfilment in this very life.

--- Sadguru shri Avadhootanand Maharaj.

The knowledge of the Atman must be fully absorbed. You should wholeheartedly listen to Sadguru's words until you become ' That '. Knowledge of the Self should not be restricted to mere intellectual understanding; it should be made your own and then only you will become' That '. When Jiva gives up his inner belief that he is small and insignificant and firmly believes that he is basically Brahman only, he will experience the unlimited supreme bliss. Meditation on Gurumantra means meditation on the Atman and resting in a state free from all imaginings and emotions. In this state, no thoughts are allowed to rise in the mind and the feeling of exercising control on thoughts must also totally subside leading to experiencing the supreme bliss in the natural state. On waking up in the morning start the meditation with the repetition of the Gurumantra given to you at the time of your initiation by the Sadguru. Bring to your attention the meaning of the mantra constantly. Be aware that the object of the meditation is awareness that it is you, the Atman. Give up Jiva state and merge yourself in Atman and remain in that state of Oneness. Maintain this thoughtless state throughout the meditation. It is sure that, the meditation on the Gurumantra with total concentration is carried out the Sadhaka reaches the Oneness state. Sadhaka must remember that the meditation is the necessary Sadhana (practice). After all the tasks of the day have been completed, go to sleep with the pure experience of the Atman. You can close your eyes with the final thought for the day -- to be one with Atman and when you occasionally wake up in the middle of the night, simply resume the same state where you left off before falling asleep. In the depth of your awareness, you only experience pure awareness which is free and without limits.

--- Sadguru shri Avadhootanand Maharaj.

Self- Knowledge (Direct Knowledge) which takes place with the inner transformation, when you stop thinking of yourself as Jiva and instead, have firm conviction that you are Atman. Once the fire of teaching of Sadguru is lit in a True Sadhaka, he dwells in the Atman all the time and experiences bliss. One who searches within oneself, achieves Self- Knowledge. Always think of yourself as Brahman. One who lives as a body will have to suffer the pains of the body. To realize the Paramatma is final achievement. Those who live by the ideas of 'I ' and ' mine ' are slaves of illusion (maya). They can't understand the true value of a Sadguru. To realize that " Nothing is mine " is the very essence of the Grace of the Sadguru. Give up the sense of ' mine, and you are free from all bondages. If hope and desire die, you yourself will be realized person. The mind when not attending to anything else, is Brahman. When the individual (Jiva) leaves the projecting desires, he himself becomes Paramatman. It is " you " one who know the entire world, the body, the mind, and all the sense organs. That 'you' is the Supreme Self Paramatman. So, meditation on Gurumantra and regular devotional practice is absolutely essential to eliminate the feeling of lack of perfection and to firm up the belief of being Atman. A sincere Sadhaka who desires Self- Realization must throw out of his mind the worldly matters and going inwards, he should meditate on Atman.
Sadguru shri Avadhootanand Maharaj.

Each one of us is the Atman who is present in the form of perfect Ananda within us. But because we do not know this or even if we know, we ignore it, we get entangled in the " I " and ' mine ' and we are unable to experience our own ananda. When we give up our involvement with the ' I ' and ' mine ' ananda manifests itself in us. You have brought the ideas that the world, body, mind, organs, desires, cravings, ego are real and kept them out of ignorance and the illusion that there is happiness in them. It is possible to drive them out with the help of Self-knowledge, permanently. The secret of obtaining the perfect ananda is found in a Sadguru only. Nobody except the Sadguru advises you to renounce the attachment to the worldly life. You may try any number of speakers, all of them, without a single exception, support the desires you have and make it become more firmly rooted in you. Only Spiritual Master (Sadguru) explains to you the real goal of human life and removes the obstructions to the experience of ananda that is there in you and grants you lifelong happiness. Dear Sadhakas, imbibe the belief that the world is only an illusion. Give up all desires and expectations about the world and turn your attention firmly towards the attainment of the truth. The Supreme Truth is within you. Bring it out, through Self Knowledge and Dispassion and keep on experiencing the Bliss of the Atman, all the time.
--- Sadguru shri Avadhootanand Maharaj.

Main subject of the teaching of the Sadguru is " You are the Brahman", (You are That). Before the Sadhana (spiritual practice) you are the sum total of various things like the body, organs, mind and ego. The Sadguru asks you to subtract from this sum total everything which you are not, and what remains and cannot be removed is the Atman residing there as pure awareness. That is, you.
---Sadguru Shri Avadhootanand Maharaj

You are real and immutable (Atman), one who does not change. But you have mistakenly identified yourself with name, form and states of the body. Whatever happiness you find in this world of duality, comes with pain, suffering and fear. You will find complete and lasting happiness when you find yourself. You must know that you are Existence, Consciousness, Bliss. This has been established only through teaching of Sadguru and one's own experience. You are beyond duality, also beyond joy and misery. You are Bliss. Suffering and bondage are caused by the sense of " I " and " mine ". Actually, root cause of this " I " and " mine " is ignorance of one's own true nature. When you abandon your search for Happiness through upadhis (possessions) and give up identifying yourself with them and accept that you are Parabrahman, you achieve True Liberation in this very life. You are that deathless, changeless, and ageless Supreme Self Paramatman, but only due to ignorance the true identity is not adopted.

--- Sadguru Shri Avadhootanand Maharaj.

Everything other than the Self is upadhi (add on). Due to ignorance, Self is closely identified with the upadhi. Search within and find yourself. This is the easiest way to have direct experience of Atman, which is Existence- Consciousness- Bliss. To experience the everlasting bliss, abandon the delusion that there is happiness in the sense- objects of the world and give up your constant efforts to obtain them. You must realize the truth about yourself. After realizing, hold on to the truth. We must realize the ignorance is the cause of all our suffering and if we remove the ignorance with the strong solution of the Knowledge, we get back our happiness.

-----Sadguru shri Avadhootanand Maharaj

The one who is without devotion cannot achieve his own real identity as Self. Also, if you do not follow the Path of Devotion while living, you will never achieve freedom. Life without Devotion is nothing but deterioration. There is no Liberation without Devotion. By the teaching of Sadguru become aspirants of Truth and try to live in Non-Duality. One whose Consciousness is always connected to that of the Sadguru should always use Discrimination and becomes That (He). The only instrument for Liberation is the state of Desirelessness. To have no liking for anything other than the Self, is the sign of the Self-Attainment. Also, meditation on anything other than the Self is bondage. Always meditate on the " Divine Nature " of your Self, so naturally you will become That (Self). You should constantly meditate, contemplate, and let your mind dwell on the Self, with love for it. This is the sign of Self-Attainment. Do not be tempted by illusion (Maya). You must destroy illusion by Knowledge of Reality (Self). Ignorance does not compare to Enlightened Vision. Ignorance is related to the physical perception. We should walk with firm determination on the Spiritual Path that we have accepted. One who does not have Self-Realization while he is living and ensnared by worldly things is lost in the stream of mundane life. Through Devotion to the Sadguru Knowledge is achieved, because it is the Inner-Vision of wisdom.

-- Sadguru shri Avadhootanand Maharaj.

The supreme peace, which is our own natural state, should be specifically experienced in its own state without a break. Its awareness should always be with us. Keeping this goal in mind, Sadhakas should engage themselves in Spiritual Practices. We need to give up the unreal, so that what is real is Realized. There is only one Truth which never changes and does not deteriorate, remains eternally as it is. The Atman in its Pure State is the only Truth. Every person thinks " I " am someone. But if you examine yourself closely, you will find that there is no such " I ". It is only a firmly rooted notion. The " I " you speak of has no independent existence

of its own. You have identified yourself with your body and organs and assumed that they must be you, that's all. The "I" is not your real personality but a well-entrenched idea. There has never been any change in the fundamental state of being oneself. This fundamental changeless state is you. You are Existence-Awareness- Bliss (Sat- Chit- Ananda). You are perfect in all respects. You are the Brahman in all beings and the Atman in yourself, both being identical. By giving up all thoughts and all notion, one remains one's self. By the Grace of Sadguru if Sadhaka gets this experience, in that state he gets a firm feeling that "I" am untouched by anything, I am perfectly pure ". So, it is true that you are neither the body nor the organs, but you are the immortal, unchanging, eternal, pure fundamental state of being Supreme Self Paramatman. Actually, non- doership, non-experienceship, perfection all these signs of the state of Brahman are already there in you. So, you are really the Parabrahman. One must practice according to what he has heard from Spiritual Master (Sadguru). Only then is the Self-knowledge possible. One who is not attracted to the objects of the world can gain Self-Knowledge through listening discourses and meditation on Gurumantra. There should be inward conviction that the world is illusion. One whose cravings after the objects of the sense is gone, the sense of "I" as separate from everything else is gone, and also pride is gone he has truly achieved Brahman.

---Sadguru shri Avadhootanand Maharaj.

Ignorance of one's true nature, the cause of delusion, has to be rooted out. To think that this world is real, is Maya. "We are Brahman", is Self-evident. That which is not Existing is Maya. It is great illusion. Maya means ignorance. Desires and body ego create a feeling that the world exists. The involvement in worldly life makes the life extremely difficult and it has become very hard to go beyond it. The Maya's nature is such that she affects the ignorant. One who becomes something is deceived Maya. The lust for enjoyment of sense- objects becomes powerful in the individual and by that, strength and energy of Maya are increased. One must understand that Maya is only imagination. Everything that appears in this world is false. It is very hard to go beyond this Maya for those who take her to be true. It is dissolved only by the teaching of the Sadguru. When identification with the body ceases, one is Brahman only. When this is understood, the knowledge of the Self has done its job. By the Grace of Sadguru, with the "Inner- Vision " of Self- knowledge, Maya is not there at all. Maya appears to be real, but it is only ignorance. The individual, (the Jiva) is not ready to drop his limited existence as Jiva. Only after suffering great misery and calamity does he feel that all is false. Then he knows that there is no real happiness in worldly objective things. When man forgot his Reality, the concept of Maya arose, then he thought this world is true and also maya means " Me ". The wrong concept about ourselves, misunderstanding. In the chains of ego, the worldly life starts. In the Pure Brahman, Me is not. Pure Brahman is experienced as Pure Consciousness. When mind is no more, everything is just Brahman. When the Brahman is understood there is no other things remaining to be known. When every add-on is given up and all thoughts subside, the only undifferentiated awareness that remains is You (You are That).

--- Sadguru shri Avadhootanand Maharaj.

The Self- knowledge leads to Liberation. Listening to Sadguru, which helps you to experience the Self. For the Self-realization the first step is listening to the discourses on spiritual knowledge (Reality) from the Sadguru. The keen Sadhaka should seek out and go to that place where the Sadguru is giving discourses and listen to them with total concentration and faith. Sadhaka should give importance to

such discourses which give him greater understanding and elevates him to a higher state. The main benefit in listening lies in his spiritual progress. Listening (Shravana) , reflection in the mind (Manana) and applying that knowledge to oneself (Nididhyas) are the Sadhana to achieve Self-realization (Sakshatkara) directly. Reflecting on the subject and grasping the core teaching is manana. It is the assimilation of Spiritual thoughts. During manana, we no doubt come to know by experience that may real nature is Existence- Consciousness-Bliss. Nididhyasa means to realize that " I am Atman" and remain in that state. The Sadhaka should stop thinking about the world, the body and he must experience being the Atman all the time. This in itself is meditation. If you carry out Shravana and manana but fail to practice Nididhyasa, the original belief that I am a Jiva persists and all the Shravana and manana you have done become futile. Before the spiritual devotional practice, you are the sum total of various things like the body, organs, mind and ego. The Sadguru asks you to subtract from this sum total everything which you are not, and what remains and cannot be removed is the Atman, residing there as pure awareness. You are "That" (HE). The Self- realization (Atma Sakshatkara) means experiencing Self as Self. What you perceive through eyes, ears and the mind should subside and come to complete halt. In the silence that follows you experience yourself as Being. Whatever be the nature of your exteriors, you are all the same Brahman, independent of all exterior aspects.

---- Sadguru shri Avadhootanand Maharaj.

One who wants Self-Knowledge, and Self-Realization must be completely desireless. The only way of achievement of Self Realization, is desirelessness. That is the only way to true Liberation. Inner Bliss is possible only if the service to the Sadguru is without selfish intent. If devotion is without any desire, only then can you attain " That ". One who concentrates on the Self without any expectation attains Self-Realization very easily. One who gives up all other ritual paths and surrenders oneself entirely to the Sadguru becomes the true Realized Person. To give up all attachments is true Liberation. One should be completely devoted to the Sadguru. When the Sadguru gives knowledge, one should leave all former ritual and do only that spiritual practice which is advised by the Sadguru. One who attains Reality does not suffer from any wants. One who has faith in the Sadguru does not worry for anything. Even if one's destiny is the worst, the blessing of the Sadguru makes all the difference. The Liberation is possible only through the teaching of the Sadguru. Illusion is so enticing that even knowing that one is Brahman, the aspirant thinks that he is an individual, because of greed for objects. Greed is itself illusion. If greed ends, illusion also ends, and what remains is Brahman. The greatest enticement of illusion is this mundane life. One who puts into practice the spiritual teaching of the Sadguru will attain Brahman. Actually, the Self is without anxiety. By the Grace of the Sadguru once your ever-changing fascination with the illusion goes and mind becomes still, you will experience that you are "Brahman ".

---Sadguru shri Avadhootanand Maharaj.

When all thoughts subside, the undifferentiated awareness which remains is what you are (you are "That "). When we eliminate everything else, and select that which we are, only then we find the Self. We inwardly search our Self, and by its speech we meditate on Paramatman. Where the " Me " is, there is bondage. When that "me" disappears, bondage goes away. One who is searching for himself and is finding out himself is the true devotee. By leaving the attachment to the body, one should remain only

" That " (Brahman). The entire world is swept away by the current of doubt. Devotional practice with doubt in the mind is false, and also knowledge where doubt is lurking is a false knowledge. Brahman is one only, therefore when you are Brahman you are doubtless, and that devotion is Real. One with Brahman means to be without doubts. Every Sadhaka should have trust in a Sadguru, who has realized Brahman, and get their own emancipation. The individual (Jiva), who is a non-entity, is always imagining things that are not existing. That devotion where there is a devotee who is existing separately, is duality. There is no unity in that type of devotion. You must sure that, "you are the Self", and then you may do whatever you want. Keep faith in Mahavakya (Gurumantra) which has given by Sadguru at the time of initiation. Meditate on it regularly. Be Brahman and experience it. Do not get lost in doubt once you are convinced that " you are the Supreme Self Paramatman ". Without decisive faith spiritual life has no meaning. To have Self-knowledge and Self-realization is the highest achievement of all the disciples, because all of the difficult labours of selfishness then drop away. Self-knowledge is pure and sacred. Atman is your inner core which cannot be known as something that exist outside you. It is absolutely essential for the Sadhaka to turn his attention inward and identify himself with the principle which is within. Atman is realized only by one's own experience. The Sadguru gives the key of Spiritual Knowledge (the experience of the Self- Realization).

---Sadguru shri Avadhootanand Maharaj.

You must understand that Maya (illusion) is only imagination. Everything that appears is false. All is dreamlike. One thinks that Maya (world) is real and becomes caught in the cycle of births and deaths. When you awake by the blessings of the Sadguru, you are liberated, and it is by the Grace of the Sadguru that this true knowledge arose. As long as you believe that the body, mind, the world and all objective things are real, your mind flows out towards them, and meditation becomes impossible. So, we should think deeply about the world, and the objects in it and conclude that they are mere appearances, then we must use this knowledge to remove the mind's attachment to them, so that it stops thinking about them. Means we must treat them as unreal and give them no importance. This is real Dispassion (Vairagya). If we meditate with dispassion firmly rooted in our mind the Self-Realization will be successful. The mind can be brought under control through constant Spiritual Devotional Practice and Dispassion. First thing is to be done when you start meditation is to abandon all thoughts about the " I "and " mine" And turn your attention towards your own Self. When " I " is gone, the whole world is gone, because the entire world together with the " I " is illusion, it is false. One who has dropped the sense of " I " becomes the real Realized person. To make the mind give up its attachments to illusionary world and make it attach itself to own real state. The meditation on Gurumantra which is given by the Sadguru at the time of initiation is the perfect path. This mantra is like a formula of a scientific principle (Key word). It includes the meaning of one's own real state and also of the experience of that state and of one's awareness of this state. So, all the Sadhakas should start his meditation by repeating this mantra keeping in mind its meaning. When identification with the body ceases, and mind is no more, one is Brahman.

--- Sadguru shri Avadhootanand Maharaj.

One who believes that all actions are done by Paramatman becomes one with him only. The aspirant should know definitely that everything is done by Paramatman. We should discriminate what is sacred and what is not. All actions have the aim of attaining Self-Knowledge. In the case of Realized Person, the actions that are being

done are the actions of the All-Pervading Chaitanya, and they are one with the Universal Life Energy (Universal Consciousness). If you conceive that everywhere there is only Paramatman, you get the experience of Brahman everywhere. Once the seeker has firm belief that " I am Brahman " then the Desireless Devotion automatically remains. To be without anxiety is the highest Devotion. One whose ego has gone is the true devotee. He is the Saint. Be kind to all, and you will feel no need for anything. Compassion for all beings, is the best means to destroy the net of illusion. This illusion harasses the one who holds on to it. Actually, this worldly life is there only so long as you treat it as true. It ends when you are sure of its falsehood. ---Sadguru shri Avadhootanand Maharaj.

Each one of you is Atman. But you are unable to recognize yourself as you are. There is adamant assertion in you which says, " you are body ". Gives it up and be as you are the Atman. Every single individual has the experience of being there all by himself, means you experience yourself as un-fragmented whole, without any interruption from outside elements. This is True Experience of yourself as you are without any add-ons (upadhis), which stays with you all the time unlike other experiences that come and go. Thus, from your own experience you should find out for yourself that you exist all the time as pure awareness. Actually, when that awareness is in respect of certain things it is qualified awareness, but in the unqualified state there are no objects and no awareness in respect of objects. So, when all thoughts subside, the undifferentiated awareness which remains is what really you are. You are That. Sadguru's Mahavakya (Gurumantra) is the Key to Self-Knowledge and Self- Realization. The Grace of the Sadguru lies in explaining the Secret of Self-realization and showing the way it can be experienced. So, one must have full faith in devotional practice and follow that as per teachings of the Sadguru. --- Sadguru shri Avadhootanand Maharaj.

Actually, dearest to the Sadguru is Knowledge of Self - Realization. He naturally gets attracted strongly to a disciple who is constantly aware of his teachings and tries to follow them. The delusion of ego come from the ignorance about one's own true nature. This ignorance can be removed by acquiring right knowledge about what one really is. The Self Realization removes the delusion that makes you seek happiness in worldly objective things. We need to give up the unreal, so that what is real is realized. Only by serving the Sadguru sincerely can you obtain Self Realization. In the company of the Sadguru Sadhakas go on changing for the better. The teachings of the Sadguru remove the doubts as he speak after experiencing the Atman. All Sadhakas must serve their Sadguru. If he is pleased, they will achieve their Spiritual goal. Sadguru must be served with reverence, because important spiritual practices can only be learnt through continuous devoted service to the Sadguru. The disciple gets an opportunity to listen to a critical analysis of various aspects of spirituality. The high principles can be understood only by those who serve the Sadguru as their sole support in life. This is possible only when the disciples are totally devoted to him. The greatest service by which one can serve the Sadguru is by putting into practice what he has taught. With full faith in him one must follow his instructions in letter and spirit. The disciple gives up his ego completely and experiences the Supreme State of Bliss of Self-Realization. Such disciple is very close to the Sadguru.

Sadguru shri Avadhootanand Maharaj.

True Devotion consists of knowing the nature of the Atman residing in our heart and surrendering our ego to it. True salutation means renouncing our ego and is definitely not an outward demonstration of devotion. Actually, when the inherent

persistent desire for worldly life is truly snapped, only then will the Supreme Self, Paramatman, be met. One should leave the enjoyment of the objects, and don't take the touch of objective things, also must cease the cravings after them. Then immediately he is That (Paramatman). One who is constantly remember that " I am Brahman ", then all objects are automatically proved to be false. Then the mind is automatically slain. So long as the mind is turned towards objective things, illusion prevails. One who intends to become Brahman should not harbour any desires. Sadguru lays bare the secret of Self-knowledge to his disciples. You should absorb his unique teachings (advice) and attain the state of perfection. You only have to listen to Sadguru wholeheartedly to realize yourself. So, the responsibility of obtaining Sadguru's Grace lies with you. Sadhakas must keep continue Spiritual Devotional Practice as per teaching of Sadguru. In true meditation, devoid of tripute, you experience uninterrupted Bliss, timelessness and pure consciousness. The term Self-Realization (Sakshatkara) implies absence of tripute and is a state where one remains oneself.

---Sadguru shri Avadhootanand Maharaj.

All this visible universe, including our body, is constantly changing as it is fill with distinction. So, it is not true. But behind it there is an invisible ontological object that is arbitrary, formless and never perishes. It itself is immovable and supports this moving universe. Its nature is enlightened and blissful. If one practices devotion as per teachings of Sadguru one becomes self-realized by Sadguru's grace and gets eternal happiness, peace, contentment, wealth, glory, fame, success, and salvation. There is a great extraordinary force in the universe that manifests easily from matter called Maya. Because of her the appearance of the scene is seen, and because of ignorance an individual is engrossed in it. It is essential to remove the ignorance of an individual. in order to dissolve the illusion of the view that obscures the nature. There is no other means for this except devotion to Sadhguru. Viveka explores the visual world and realizes that the visual world is a temporary oscillation of the destructive five elements. Then the soul easily casts aside the body ego and merges with the rest of the Nirguna self. This is the real self-realization. As long as there is an idea that "I am the body", the visible world seems true. Therefore, by observing the self-consciousness and worshiping the soul, the view of the self-consciousness is eliminated. Moreover, the veil of ignorance is thinned, and self-realization is achieved. A sadhaka (aspirant) should worship with self-awareness and worship with faith and unite with the self. The path of the self is inner and subtle. For that, the guidance of saints and Sadguru (Master)who are self-realized are essential. Sadguru favours us and accepts us with all our faults and always protects us while we are doing mundane activities and Paramartha. No matter where the blessed disciple is, subtle currents of grace emanating from the Guru reach him and help him in sadhana by creating a protective shield around him. Due to this, egoism, lust, weakens and sadhana becomes fruitful immediately.

Sadguru Shri Avadhootanand Maharaj.

Spiritual Devotional Practice is our foremost duty and the Supreme Goal in life. It is the real effort one puts in to know oneself. True seekers utilize every available moment to obtain True Knowledge. The one who is without devotion cannot achieve Liberation. Ignorance is related to the physical perception. So, it does not compare to 'Enlightened Vision'.

All the ignorant people in the world are Slaves of Circumstances. Only Devotion can do away with circumstances by the Grace of the Sadguru. Through Devotion to

Sadguru "Knowledge" is achieved. It is true fact that Devotion is the ' Inner-Vision ' of the wisdom. One who is ensnared by worldly objective things is lost in the stream of mundane life. We should walk with firm determination on the Spiritual Path that we have accepted. One who does not have Self-Realization while he is living, is truly lost. A Sadhaka must have Discrimination and Dispassion (detachment), because he must give up the unreal so that what is real is Realized. The son of Sadguru (True Disciple) whose consciousness is always connected to that of the Sadguru should always use Discrimination. One who always live in " Non-Duality, becomes aspirants for Truth. The Sadhaka concentrates on obtaining knowledge about the Atman and on experiencing it. He looks inward and deeply merges in contemplation of Atman. Carrying out his Sadhana, he is unaware of even the presence of his body. Sadguru shri Avadhootanand Maharaj.

To experience the everlasting bliss, abandon the delusion that there is happiness in the sense-objects of the world and give up your constant efforts to obtain them. Realise the truth about yourself. After realizing, hold on to the truth. The Self is one only, Self-Existent, without any relationship of a dual nature. World is illusion and it harasses the one who holds on to it. This worldly life is there only so long as you treat it as true. It ends when you are sure of its falsehood. The cause of involvement in worldly life is ignorance, which is ego. When that ego goes, Brahman is already fully there. Although the world is mistaken to be true, one must see it as only Paramatman. You may listen well to the words of Knowledge, but it is your emoticons and desires that will bring in their effects in Consciousness. In all appearances, there is nothing else except Brahman, so you should make efforts to maintain the conviction that " All this is only Brahman. The feeling of universal oneness becomes possible only when we destroy our insignificant ego completely. Everything other than the Self is upadhi. Thus, upadhi is the limitation totally unrelated to the Self but imposed upon the Self, due to ignorance. Sadhaka first and foremost understands all about upadhis (add-ons) of the world and gets rid of the desires for worldly objects. It is sure that more the upadhis less is the happiness. When the upadhi is removed only the most fundamental substratum remains, then there is only peace and happiness in the life. To destroy the ego (ignorance)Only Self-Knowledge is true solution. But it is possible only by the Grace of the Sadguru. Sadguru shri Avadhootanand Maharaj.

The main key of Self Realization is the state of Total Desirelessness. The devotee must have the conviction that he is pure, he is Supreme Self, and he is always free. To know Reality is to look and to be sure about our True Nature. When you are sure about it, then there is Self-Knowledge. The worldly pleasures are related to the individual. They are not of the Self. One who knows oneself to be beyond all attributes, becomes free from sense objects enjoyments. When one realizes that Brahman is the only true pleasure, he becomes Brahman. One then dislikes pleasure derived from objects.

Sadguru shri Avadhootanand Maharaj.

As long as you believe that the body, the world and all such things are real, your mind flows out towards them, and spiritual practice becomes impossible. So, we should think deeply about the world and the objects in it and conclude that they are mere appearances, then we must use this knowledge to remove the mind's attachment to them, so that it stops thinking about them. This is real Vairagya (Dispassion). Meditation is possible only one has detachment. The mind can be brought under control through constant practice and dispassion. To realize that the

world, work, money and everything are unrelated to you, to treat them as unreal and give them no importance is real Discrimination. For the Self-knowledge and Self-realisation Discrimination and Dispassion both are very necessary.

Sadguru Shri Avadhootanand Maharaj.

Whatever you perceive through eyes, ears and the mind should subside and come to complete halt. In the silence that follows you experience yourself as Being and this is the experiencing Self as Self (Sakshatkara). For the sense organs and the mind to function, there has to be a base. The awareness of the body, sense organs and the mind overlap with the presence of Atman, as a result of which it is not possible to be aware of the presence of the latter. Look inward, move aside the mind and the intellect, and experience Atman with absolute clarity. The pure existence is your true state. This natural state is present in all and has no relationship with their name, form, or qualities. The Atman is in form of pure knowledge and awareness. When the ego is given up and one remains in one's own pristine pure state, ananda of the Atman manifests itself. One must have a strong inclination for renunciation, and this is the only secret of the attaining that blissful real state.

--Sadguru Shri Avadhootanand Maharaj.

The knowledge of the Atman must be fully absorbed. This should be not restricted to mere intellectual understanding, it should be made you own and then you must become " That ". To have the realization of Our Own Being, the Self, means to remain always in that state. The aspirant should always be churning over and over the teaching of the Sadguru. Ultimate success will be attained only through keeping company of the Sadguru. While meditating on the Self, the aspirant must be steadily and definitely avoiding the indulgence in the sense organs demands and instead, turn one's focus in the other direction, towards the Paramatman. The cause of involvement in worldly life is ignorance, which is ego. When that ego goes, Brahman is already fully there. Although the world is mistaken to be true, one must see it as only Paramatman. You may listen well to the words of Knowledge, but it is your emotions, and desires that will bring in their effects in Consciousness. So, one should make efforts to maintain the conviction that " All this is only Brahman " . If you live with the identification with the body only, then it is harmful. When you are Brahman, in each and every active moment, then life itself is Brahman and there is only Bliss. You should wholeheartedly listen to Sadguru's discourses until you become" THAT".

--Sadguru shri Avadhootanand Maharaj.

The one who has Realization of his True nature, is always Supreme Self Paramatman. The aspirant must come to know that the reason why one harbours pride for objects is because he believes the objects to be true. If one understands that objects are only a temporary appearance and becomes convinced that objects cannot really provide true happiness, then the apparent reality of the objects automatically fades away. The recognition that it is not real, results in true detachment towards the objects. Without renunciation, there can be no Self-knowledge. Renunciation of both sides of duality such as a good and bad, merit or sin, auspicious and inauspicious is necessary to gain Self--Knowledge. Inward renunciation means renunciation that is undertaken with the mind. If the mind is involved in the name, form, and other aspects of the outside world state of Brahman never be attained. If the cravings are lost, the mind comes under control. Only dispassion of high order can eliminate cravings. One must look upon all the sense objects as unreal and realize that they bring us untold sufferings. This helps in

abandoning one's attachment to them. Real renunciation lies not so much in going away or giving up an object, it lies in altogether forgetting the objects.

Sadguru shri Avadhootanand Maharaj.

You are the one Reality (Atman). What is seen is ever-changing and perishable, so as a result, the happiness obtained from all these objective things cannot be everlasting. The world you see is a bundle of ignorance, desires, and actions. The great ignorance of your True State (Atman). In fact, ignorance leads to ego. Ego has desires. Desires leads to action and the action culminates in bondage. The bondage is destroyed by Self- Knowledge by Grace of Sadguru. To achieve true Liberation, one should listen to discourses on Spiritual Knowledge (Vedanta) by a Sadguru who abides in Brahman. Without listening to such discourses of Self Realized person (Sadguru), one cannot have the experience of the Atman. By studying spirituality and reflecting on the knowledge propounded by it, the delusion caused by ignorance is overcome and the Sadhaka obtains knowledge of his True State of being forever free and he experiences Bliss. This is the true gain in the form of Liberation made possible by teaching of Sadguru. This Liberation is endless Bliss. Experiencing this Bliss is True Liberation. One cannot make progress in this path by merely reading a book. The teaching of a Self-experienced master is absolutely essential. Relinquish all of the worldly objective things that the " I " desires. If you consider all of this appearance is false, the mind becomes still. If constantly one's thinking is on the Reality, then all objects are automatically proved to be false. You are bound only by your own concepts and desires. That is the nature of the world created by you. If you say that all is false, you are freed.

---Sadguru Shri Avadhootanand Maharaj.

Sufferings and bondages are caused by the sense of " I " and "mine ". The root cause of this " I " and " mine " is ignorance of one's own nature. Having identified oneself with the body, and mind, the only way out is to abandon that idea as an aberration and assert yourself and fix the mind on" I am the perfect Atman, beyond all the dualities ". This leads to the state of Perfect Bliss. If you go after false images, you will suffer and be trapped in bondage. If you are really tired of this worldly life and don't want to be miserable, you must do the Spiritual Devotional Practice as per teaching of the Sadguru all the time regularly. Once you know that " you are the Supreme Self Paramatman, you will be happy in that state. If you identify with the upadhis (add-ons, you will end up in bondage. On the contrary, if you see yourself as Atman, you will be free from sorrows and sufferings. When you abandon your search for happiness through upadhis and give up identifying yourself with them and accept that you are Parabrahman, you achieve fulfilment in this very life. One must give up the attitude which divides people and embrace the truth that there is one Atman in everyone.

---Sadguru shri Avadhootanand Maharaj.

Life without Devotion is nothing but deterioration. If you do not follow the path of devotion while living, you will never achieved Liberation. Devotion is the " Inner-Vision" of wisdom. One who is ensnared by worldly objective things and does not have Self-Realization while he is living is truly lost in the stream of mundane life. Therefore, one should walk with firm determination on the Spiritual Path that he has accepted. The ego is full of ignorance, which does not compare to Enlightened Vision, because it is related to the physical perception. Do not be tempted by ignorance. You can destroy it by Self-knowledge, only then you can enjoy your state of Liberation while living in this illusory world. If you live with conviction that you are Atman, then you will certainly be the Atman. Because you are already That. The

real identity of the Self is obtained through Desirelessness. The real disciple one whose consciousness is always connected to that of the Sadguru. The disciples should always use discrimination and must be live in 'non-duality ' and become the aspirants for the Truth. Without discrimination there is no dispassion or detachment (Desirelessness). The state of desirelessness is possible only through the teaching of the Sadguru.

---Sadguru Shri Avadhootanand Maharaj.

There is only One Being, that is Sat-Chit-Ananda means Existence- Consciousness -Bliss. After getting rid of upadhis like the body ' mind, cravings and ego, experience the state of Being denoted by the term saying that " I am that (HE) ". When the Upadhi is accepted a number of obstacles occur, resulting in bondage and misery. If you are under the influence of upadhis, you see your role as a doer and an enjoyer, in such situation it is impossible to be free from suffering. To be at peace, you should throw the upadhis away. The easiest way to have direct experience of the Atman. When you start looking inward your body sense is gone, if you cease the activities of seeing and listening the sense organs come to standstill. If you stop thinking and understanding the intellect comes to reset and if you give up the feelings that I am such and such person, the ego disappears. After neutralizing upadhis, like body and mind, what remains is underlying Reality (substratum). This state is Real you. It is Parabrahman, the bedrock of everything.

----Sadguru shri Avadhootanand Maharaj.

The Sadguru desire that the Sadhaka should give up delusion which is caused by ignorance of his true self and remain without a worry. But if a Sadhaka only repeat like a parrot that " I am aloof from happiness and misery "but actually drown himself in the big well of utter misery, it means he has only knowledge without substance, which is wordy knowledge. We see many people who have known that they are the Atman and still are greedy, selfish and intolerant towards the prosperity of others. That means they haven't achieved their real goal in life. If the Jiva nature has not disappeared completely, it means that person has not acquired Self-knowledge. One must know that Sadhana (Spiritual Devotional Practice, as per teaching of the Sadguru) is a means to convert the intellectually-known Knowledge into True Knowledge. That is the Real Self-Knowledge (Atma Sakshatkara). One must listen regularly and carefully the Discourses of the Sadguru. After Shravana there must be Manana and then practicing Nididhyasa is essential to obtain Self-Realization. So, Sadhana (Practice) is absolutely essential to destroy the ego and realize the true state of Supreme Self Paramatman. When Sadhakas hears in a discourse that no effort is needed to realize that self-evident Atman, he happily gives himself up to the cravings which reinforce the idea of a Jiva. His intellectual knowledge becomes Real Knowledge (Self-knowledge) only then. One who wants Self-Realisation, the Jiva idea and the qualities which result from it should have disappeared from him. One should meditate on the Atman. But meditation is possible Only if one has Vairagya (Dispassion). To realize that the world, work, money, and all objective things are unrelated to you; to treat them as unreal and give them no importance is real Vairagya. The mind can be brought under control through constant Practice and Dispassion. Actually, doing meditation for longer time is real Practice and rejection of the sense objects from the mind is real Detachment (Vairagya).

-Sadguru Shri Avadhootanand Maharaj.

Be aware of what is " I " and " mine ". With this awareness give up both and experience Brahman. The main key of Self Realization is the state of Complete Desirelessness. Actually, devotee himself is God. He must have the conviction that

he is Existence- Consciousness - Bliss. Sadhaka must develop the attitude that, " I am not the body. I am Brahman." If Discrimination and Desirelessness are not there, then there is no Self-Knowledge. One who does not need anything is the real renunciate. Renunciation should be natural, then there is Self-Knowledge.

Otherwise, if one only has verbal knowledge, he cannot get the true happiness which the Self-Knowledge brings. All individuals are truly none other than the Brahman. As long as the conviction that, ' I am the body ' is not gone there is no wisdom. You are the Brahman, so do not harbour desire for objective things. Actually, Desirelessness means to let go of that which only disappears anyway. The dissolution of the sense of " I " is the sign of Realization. "I" means ego. As per teaching of the Sadguru when one devotes the mind to the Supreme Self Paramatman it becomes pure. That is real meditation. One must know that the Self is the face of Consciousness, and it is life itself. One must be aware he is Brahman and merge himself in the Bliss.

---Sadguru Shri Avadhootanand Maharaj.

The Atman in its pure state is the only one Truth, which never changes and does not deteriorate, remains eternally as it is. This fundamental changeless state is you. Everything is objective, including this body, so long as the mind is turned towards objective things, illusion prevails. There are two things in the world, 1) the seer 2) the seen. That which is seen is illusion (unreal), and the seer is Brahman (real). The Self who is invisible is the only Reality. You are bound by your desires and your own concepts. If you say that all is false, so you should free yourself from them. Self-dwells in all the five elements, however, is one totality. The appearance of this worldly life as real, is a dream. Discrimination between the Reality and illusion, also between the Essential and non-essential during this dream life is very rare. But because of the merits from the last birth, one turns towards the Self-Realized Saint (Sadguru) and is inquisitive about Him. Then only he can truly utilize the power of discrimination and comes to the understanding that, the world is illusion. only then he can realize that " I am Brahman "and become awake from dream. He experiences the pure Essence of the teaching of the Sadguru and then he becomes that " Truth (Self), Existence-Consciousness- Bliss. One whose cravings after the Sense-objects is gone, and sense of " I " as separate from everything else is gone and ego is gone, is the one who has truly achieved Brahman. You are perfect in all respects, you are the Brahman in all beings and the Atman in yourself, both being identical. By giving up all thoughts and all notions , one remains one's self. Atman does not have any qualities, form, shape, it can never be known by the intellect. It has to be experienced by the Grace of Sadguru only.

---Sadguru Shri Avadhootanand Maharaj.

Attaining the State of Brahman is difficult because our attention is always turned towards sense-objects . The Maya (illusion) always tries to make you forget your True Nature . There should be inward conviction that the world is illusion. If you are fully aware that this illusory world is false and you function in this world with detachment, that is really the greatest thing . One should remain in a state of Desirelessness by mind, speech and in one's actions . To be in the world is painful. Unless desire is despised , one does not become desireless . One must practice according to what one has heard from Spiritual Master (Sadguru), only then the Self-knowledge and Self Realization is possible. It is sure that one who is not attracted to the worldly objective things can gain Self-knowledge through listening discourses and meditating on Gurumantra . The study of the Self is to remain with an attitude of unity with one's True Nature (Self) . To achieve Self-Realization listening discourses,

reflection in the mind, and applying that knowledge to oneself are the real devotional practice.

--Sadguru shri Avadhootanand Maharaj.

Everything other than the Self is upadhi (add-on) . The feeling of universal oneness becomes possible only when we destroy our insignificant ego completely. Due to ignorance Self is closely identified with Upadhi which is totally outside the Self and has nothing to do with Self. Body, Sense organs, state of health, wealth, power, and status are some of the examples for upadhi. Upadhi is something which is added on to the Self. Ignorance of one's true nature, the cause of delusion, has to be rooted out. If we remove this ignorance with the knowledge of Reality we get back true happiness.

Sadguru Shri Avadhootanand Maharaj.

Due to ignorance, you think you are body and mind . This leads to the wrong idea that the characteristics of the body and mind. Actually, you forget what you are and identify yourself with the ever-changing things outside you . Thus, trapped in illusion and suffer lots. This is great bondage . Bondage will vanish on its own if you realize that what you are . Throw away the idea of " my world" , " my body " also the add-ons one by one and ultimately what remains is only Atman, which is free from bondage and misery. You do not recognize your own Self always present within you and you seek the happiness outside. After realizing through experience that you are existence- consciousness -bliss , you have to constantly remain in this experienced state .

Sadguru Shri Avadhootanand Maharaj.

In reality, you are happiness personified. However, you are not aware of it and so you look for happiness in another person or in an object outside yourself. If you critically examine the nature of the happiness is the one which, once you have it, never leaves you. Sensual objects surely make you suffer when they abandon you or perish naturally. Sadhaka must have detachment and discrimination. Detachment is the attitude which enables us to give up the unreal . Discrimination is the ability to discriminate between the real and false. So that what is real is realized. Sadhaka should have to listen to Sadguru wholeheartedly to realize Supreme Self Paramatman which is within everyone and everywhere. It is impossible to reach that high state of Self Realization without the Sadguru. Exceptional aspirants blessed with high degree of dispassion (detachment) and awareness with their unerring spiritual practice for a long duration have achieved Self-realization. They have said " we had to toil extremely hard, and it left us totally exhausted. So, surrender yourself to the Sadguru and know the secret of Self- realization easily." . The most important part of spiritual endeavour consists of reverently approaching to the Sadguru to know the ultimate truth and praying for and receiving the knowledge of Atman through attentive listening . Listening attentively to the Sadguru and understanding what is being said, the Sadhaka must make it his own by thinking about it . This is made possible by uninterrupted contemplation . This Spiritual Devotional Practice leads to the realization of the ultimate truth. The Sadhaka becomes firm in his Self-realization that he is Atman by Grace of Sadguru.

--Sadguru Shri Avadhootanand Maharaj.



All reactions:

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Bodily affairs are bondages. If you understand you are not the body, then you are always free. You are the power that within you and you are everywhere. If you say, "I am this body" and that is the greatest ignorance. The ego is the only factor that doesn't allow you to know the Reality. I doesn't exist. So, if you don't exist the world doesn't exist. Don't remain as "I" because it is illusion. Nothing and none of yours. World, body, mind, intellect, possessions all these are appearances on you, which

are not true. Throw off all these appearances , only then you can experience Yourself as a Atman .

Sadguru shri Avadhootanand Maharaj.

If you live your Realization in your daily life, only then do you become a man of Self-Realization . Be your own True Self . You suffer only because of ego. Give up the ego . Always remember that nothing outside is yours. Outer things are for people . All greed is needles. Do not be deceived by the illusory ego of name and form . Always remain as you are . You yourself are Brahman that is the Inner Experiencer of all experiences . Very important thing is that one whose ignorance is destroyed by the Grace of Sadguru attains Self-knowledge . The ties of affection and sense of belonging are the thorns of life . With Self-knowledge, these thorns of falsehood begin burning . By the blessings of Sadguru, when one gives up attachment of affection and possessions all diseases and calamities run away . So, every Sadhaka should keep continue Spiritual Devotional Practice as per teaching of Sadguru . Meditation on Gurumantra is also very important in daily Practice .

---Sadguru Shri Avadhootanand Maharaj .

Sadguru is taking the trouble of preaching to the disciples' day and night, with the intention that the disciples should attain the eternal, perfect state. To understand the true secret of the Reality, one has to understand the nature of Brahman it propounds. The Sadguru wants the disciples to carry out higher devotion where worship is offered to his real state where he is beyond qualities and is one with the Atman. Subjugation of the mind, destruction of cravings and realization of the Atman, all there are closely interlinked. The knowledge without actual elimination of cravings will be wordy knowledge of no real value. Elimination of thoughts is the way of realising the Brahman . The thing that is not created by thoughts is the True State of the Paramatman. Merit and demerit , happiness and misery result from thoughts and also bondage and liberation result from thoughts. Actually, thoughts are responsible for everything. When such thoughts are completely destroyed, the state of Brahman can be attained.

---Sadguru Shri Avadhootanand Maharaj.

The Spiritual Master (Sadguru) always says repeatedly , listen this is the only one Truth which is great secret , you yourself is the Brahman. Do not entertain any doubt in this regard. One must be aware that he is Brahman and merge himself in the Bliss. In all appearances , there is nothing else except Brahman, so every Sadhaka should make efforts to maintain the conviction that ,all this is only Brahman. The cause of involvement in worldly life is ignorance, which is ego. When that ego goes, Brahman is already fully there. The world is mistaken to be true; one must see it as only Parabrahman. One must have the Spiritual Devotional Practice like this. You may listen well to the discourses of Sadguru regarding Self Knowledge, but it is your emotions, and desires that will bring in their effects in consciousness . In order to reach the highest fulfilment of life, it is necessary that our consciousness should be pure and one pointed. Then only it can merge into Reality. There should not be anything other to attract the attention of our consciousness. Therefore, one should leave aside all of the spectacle about the worldly affairs . The Sadhaka should always be churning over and over the teaching of the Sadguru and meditating on the Gurumantra. Gurumantra is our Own Real Identity as Self (Atman). Therefore, while meditating on the Self, the Sadhaka must be steadily and definitely avoiding the indulgence in the sense organ's demands and instead, turn one's focus towards the Paramatman only. First one must realize that he is Brahman, and then he must remain as "THAT " (HE).

Sadguru shri Avadhootanand Maharaj.

The individual, who is non-entity is always imagining things that are not existing. Where there is knowledge without any doubts, there is contentment, which is possible only by Self-Realization and also an indication of the achievement of the Reality. You are always there in form of awareness. Only awareness is memory. I am all awareness is also a mental image means a thought which is not you. Actually, the Knowledge is already there before waves of thought arise in the mind . There are no thoughts without the knowledge underlying substratum. . The Knowledge is there all by itself at the beginning. When thoughts arise it takes on the role of a witness, and when all thoughts subside it remains all by itself , the undifferentiated awareness which remains is what you are, you are THAT. The pure consciousness aspect of Atman only and is pure awareness (knowledge) by itself without any object. One should remember that the Truth is only one and its existence is to be understood only by experiencing it, there is no other way. By leaving the attachment to the body, you should remain only " THAT" , Brahman. Where the "me " is, there is bondage. When " me" disappears, bondage go away. By the meditation on Gurumantra and the spiritual devotional practice as per teachings of the Sadguru you become convinced about your Self, and you sure about the Reality. One who is searching for himself and is finding out himself, is the True Devotee. After hearing the enlightening words of the Sadguru, " you are the one and only perfect Brahman full of Bliss and completely free from upadhis ". The fruition of the advice lies in the disciple making up his mind that it is true that " I am That ". You must stop thinking that you are Jiva and be certain that you are the Atman.

---Sadguru shri Avadhootanand Maharaj.

The mind and intellect can perceive only in the light of Atman. Drop the act of seeing and imagining, drop the ego, drop every single thing outside you and be as you are without add-ons then effortlessly you experience the Atman .

Sadguru shri Avadhootanand Maharaj.

Attaining the State of Brahman is difficult because our attention is always turned towards sense-objects . The Maya (illusion) always tries to make you forget your True Nature . There should be inward conviction that the world is illusion. If you are fully aware that this illusory world is false and you function in this world with detachment, that is really the greatest thing . One should remain in a state of Desirelessness by mind, speech and in one's actions . To be in the world is painful. Unless desire is despised , one does not become desireless . One must practice according to what one has heard from Spiritual Master (Sadguru), only then the Self-knowledge and Self Realization is possible. It is sure that one who is not attracted to the worldly objective things can gain Self-knowledge through listening discourses and meditating on Gurumantra . The study of the Self is to remain with an attitude of unity with one's True Nature (Self) . To achieve Self-Realization listening discourses, reflection in the mind, and applying that knowledge to oneself are the real devotional practice.

--Sadguru shri Avadhootanand Maharaj.

By the devotion practised towards the Sadguru one attains the state of Supreme Self Paramatman. For those who tread the path of unflinching devotion to the Sadguru no other Practice (Sadhana) is needed than the Grace of the Sadguru. The disciple who is whole-heartedly devoted to the Sadguru and who is unmindful of anything other than the Sadguru service , attains Self-knowledge and Self Realization by the teaching and Grace of the Sadguru. The Sadguru is the only true guide for those who are lost in this illusionary world. Without real guide the man lost in a forest goes

from place to place and tires himself. Similarly, one without a Sadguru in the Spiritual Devotional Path wanders aimlessly and suffers the pangs of Samsara . Sadguru alone can save from the ocean of Samsara. With him impossible becomes possible. One should listen to discourses by a Sadguru who is Self-Realized person. Without listening to discourses of Self Realized Sadguru, one cannot have the experience of the Atman. If one reads books on Spirituality on one's own, many a time the meaning is not clear, and one may get even more confused. So, it is sure that, one cannot make progress in this spiritual path by merely reading a book. The teaching of a Self-experienced teacher (Sadguru) is absolutely necessary.

--Sadguru shri Avadhootanand Maharaj.

The most important goal of spiritual devotional practice, the Self Realization . Before the Sadhana (practice) you are the sum total of various things like the body, organs, mind, and ego. The Sadguru asks you to subtract from this sum total everything which you are not, and what remains and cannot be removed is the Atman, residing there as pure awareness. " You are THAT.". By the spiritual devotional path one can achieve the highest goal is the " Moksha " . It is the true Liberation from bondages . Bondage means that state where you always think in terms of " I " and "mine" , and you experience worries, misery, lack of peace, a feeling of lacking something and a feeling of utter failure or worthlessness. This bondage carried from birth to birth is caused by the lack of knowledge. By the teaching of the Sadguru and spiritual devotional practice the delusion caused by ignorance is overcome and the Sadhaka obtains knowledge of his true state of being forever free and he experiences Bliss. It is sure that, one cannot make progress in this path by merely reading a book. The teaching of a Self experienced Spiritual Master (Sadguru) is absolutely essential.

---Sadguru shri Avadhootanand Maharaj.

Due to purity of mind, one definitely achieves the true knowledge(Self- knowledge) and unity with Paramatman(Self-realization) and Liberation. He is able to enjoy the bliss of achieving the absolute truth. He gives up the pride and increases renunciation of sensual pleasure. Only thing is that one must have the constant strong belief towards teaching of his Master (Sadguru) and he should apply the same for himself in his own life. The Intent listening of discourses of Sadguru is the tool of attaining the Supreme Truth. The aspirant definitely reaches the state of Supreme Self by the Grace of Sadguru.

---Sadguru Shri Avadhootanand Maharaj.

Sadhakas should destroy the doubts with the help of Spiritual Master (Sadguru) and liberate themselves. In the company of Sadguru with regular Spiritual devotional practice as per his teaching , one can attained the state of Supreme Self Paramatman. The ego, cravings, and upadhis are the bondages in the Spiritual path. Once you know all these are related to worldly objective things , therefore it is illusion . Then only you can be able to become free from bondages. Only by the proper discrimination one can get the real detachment from this illusory world. Therefore, Sadhakas must have the Discrimination and Dispassion, and it is possible by the teaching of the Sadguru. Due to crooked and wicked mind, one suffers considerable damage. It is true that, the Liberation would be immediate, only the Sadhaka should have full faith over the discourses of Sadguru. He should give up the temptation in mind and listen with pleasure and also try to understand. Ponder over doctrines stated in volumes. In the company of the Sadguru there is no delay to salvation. The true disciples achieve Liberation by continuous pursuit of the Truth, but instrument of this achievement should never be given up. In the company of the Sadguru, the

bondages of desires and ego breaks down, and one become " THAT "(HE). Because he is already That, Supreme Self, Paramatman .

---Sadguru Shri Avadhootanand Maharaj.

Sadhguru is the Preceptor and Great-Guide for the spiritual devotional path. By his protective hands, uncontrolled illusion fades away. By his teaching of Self-knowledge, darkness of ignorance vanishes. The Grace of Great Spiritual Master shows the True Path in life, to all seekers in the world. The magical effect of company of Sadguru makes easy, the way of Sadhakas to perceive, understand and experience the Reality which is normally extremely difficult. Sadguru is telling to his Sadhakas, " give up all, that is unreal . Pick up anything that is pure and crystal." Everyone must consciously ascertain, what is Truth and what is not. The true Sadguru eradicates the blemishes of disciples. So, Sadguru is required.

---Sadguru shri Avadhootanand Maharaj.

After experiencing own real state everything becomes a void of nothingness. The birth and death cycle stops . The Supreme Self Paramatman just cannot be compared with anything. It is all pervading. The Parabrahman cannot be described by words. It is beyond imagination, should be understood with prudence. After subjecting oneself to the purity, pondering and reflecting over truth, one tastes the experience of reality. The mind of Sadhaka lifts upwards and crosses the limits surrounding and loses its characteristics, becomes one with Universal mind. Also, the attributeless Almighty, gets firmly embedded in mind of Sadhaka. Then only the illusion has been fully explained. Principles are understood and established. Also, along with achievement of unity with Paramatman, the instrument of achievement melts away. One can experience this all by the Grace of Sadguru. If you take actual experience and pursue the spiritual devotional path as per teachings of Sadguru, then you will definitely reach to your final destination. Listen to the discourses of spiritual Master (Sadguru). Therefore, one must keep the company of the Self Realized person (Sadguru), serve him whole heartedly, follow his teaching . Then you will be that " HE " .

Sadguru shri Avadhootanand Maharaj.

It is true that, ignorance, doubts, unhappiness all vanishes by the teachings of Sadguru . The discourse of Sadguru motivates every disciple in the path of spirituality, to take self-experience, to know the devotion, knowledge in true perspective, renounced life and gives power of definite success in their life. Besides it equips disciple to achieve his mission of success in worldly life as well as spiritual life. Also, it acquaints the Sadhaka with truth about life and death and removes the fear of death. Every word of teaching of Sadguru instils the confidence in True Sadhaka to live unattached but glorious life by ceaseless efforts . The True Knowledge of Self which remove all doubts and queries of Sadhakas. Therefore, all Sadhakas must have true devotion to the Sadguru with dispassion and discrimination . Then only they are able to get Grace of Sadguru. There is no Self-knowledge and Self Realization without the Grace of Sadguru.

Sadguru Shri Avadhootanand Maharaj.

There are many teachings, but the real teaching is to obtain the truth, the Self Knowledge. Actually, there are fourteen disciplines of knowledge and powers achieved cannot be called the knowledge. The knowledge of Self means one should see oneself. One should understand own true self as the Universal Self .

Sadguru shri Avadhootanand Maharaj.

After the knowledge of True Self there is no place for differences. Because of different attitudes , you may see the distinct individuality , but if one reflects over

quietly, everyone is united. Actually, remembering knowledge is equivalent to Brahman, the forgetting is like demon (illusion), and when both are present it is "human"

One must understand this and then only he may proceed to make progress towards perceiving the Real Truth. Sadhakas should pray to Sadguru, who is Supreme Self Paramatman for understanding the true meaning and purpose of life . By the spiritual devotional practice and teaching of the Sadguru one should search the permanent, eternal and become knowledgeable. Once you give up thinking and merge into eternity you will naturally, become Supreme Self, which is free from all passions and emotions.

Sadguru shri Avadhootanand Maharaj.

One who rescues the disciples, trapped in Illusion is the real Sadguru. The absolute truth is taught by real Sadguru only. The blessings of him destroy the difficulties, the pangs of birth, wishes, desires, hopes and bonds of temptations of life . He is himself virtuous and enables the disciples to get the Self experience of Brahman . To meaningfully utilize the human life, the teachings of Sadguru is necessary . Due to Grace of Sadguru, the disciple gains the rare benefit of perceiving, Brahman the Absolute Truth. The knowledge of Self cannot be obtained without the Self Realized Spiritual Master (Sadguru) . Meditation, Retention, Gestures, Postures, Devotion, singing the song of God, all this is futile, until one gets the Knowledge of Self, under the guidance of Sadguru.

---Sadguru Shri Avadhootanand Maharaj.

The only instrument for liberation is the state of desirelessness . One who constantly craves after sense objects is immersed in those objects, and one who meditate on the Self becomes Supreme Self Paramatman . Devotion to the Sadguru is the True Spirituality . Attachment with other than the Self, is the bondage. One who aspires for Self-Realization should drop the desire for sensual gratification. One must therefore stop thinking about sense objects and turn to the Spiritual Devotional Path. "Sadguru Shri Avadhootanand Maharaj. ."

The knowledge of one's own Self being the self of all derived by the Grace of Sadguru . When the devotion to the Sadguru increases and duality vanished this state is realised by the disciple . Sadguru is the beginningless beginning and endless end Reality where all worries end. The faith that there is no Mahavakya equal to the Mantra imparted by the Sadguru is very essential for Self-Realisation. One must remember that Faith leads to perfect success and lack of faith is the cause of failure. The Sadguru is the Great Sage of Self Realisation possesses all Powers . He can bestow everything the disciple wants. The disciples draw such Powers to themselves from the Sadguru by their own faith, devotion, and Sadhana and also by the Discrimination and Dispassion (Detachment).

--- Sadguru Shri Avadhootanand Maharaj.

Mind, intellect, possession all these are appearances on you. Throw off all these appearances. That which is completely filling everything in the universe as the base of all, is called Paramatman. By his power only the mind, the intellect, and the sense organ's function . If you try to know him by the body, sense organs, intellect, mind, you will be deceived. Without trying to know him ,He is always there, because He is " The Knower " without knowingness. If Realized person try to know him, or observe him, the Knowledge is known by Knowledge itself. It is like one's Self looking at one's Self. Consciousness is itself of the nature of Knowledge. It is the Life of all living beings . One must have to understand it through personal teaching of the Sadguru.

The True Master is the Sadguru, knows the way. The attainment of a qualified Sadguru is the only means to the attainment of Self Knowledge.

Sadguru shri Avadhootanand Maharaj.

Suffering is caused by ignorance, ego, desires, and cravings. Desires and cravings are the product of ego, which itself is the result of ignorance. Thus, ego is the main obstacle to experiencing the Self. Atman is real and exist by itself . Spiritual practice means living on the basis that one is Atman which results in bliss. The real things are firmly stationed whereas the unreal only appears to exist because it is only an illusion. The real is characterized by existence, which eternal and without limits, perfection and freedom from attachment of worldly objectives things. If we accept what is real, its characteristics become ours. Real is only one whereas unreal has many faces such as desires, friction and hatred . To accept what is real, one has to reject what is unreal. Then only the bliss of Atman manifest itself.

Sadguru shri Avadhootanand Maharaj.

The hidden ignorance, absence of the knowledge of Self, the world, Maya, and the body are all caused by ignorance. By the Grace of the Sadguru, one attains direct knowledge of the Self. One should always repeat the name of the Sadguru for the attainment of dispassion and the knowledge of the Self.

--Sadguru shri Avadhootanand Maharaj.

The Sadhaka should realize the state of Paramatman and then rest in that state as his Natural State, which is without forms and qualities . State of Paramatman cannot be captured in words as it manifests where words dissolve into silence. The Paramatman can never be understood by the mind or intellect because it is your own basic existence, presence. You are That. The state of Paramatman is ever-perfect , omnipresent, filled with bliss and present in everyone. It is your real state. Just look inward within you, at yourself and you will realize you are the Supreme Self Paramatman, Lord of the Sublime Bliss . But it is possible by the Grace of the Sadguru.

Sadguru shri Avadhootanand Maharaj.

The Spiritual Master (Sadguru) always says repeatedly , listen this is the only one Truth which is great secret , you yourself is the Brahman. Do not entertain any doubt in this regard. One must be aware that he is Brahman and merge himself in the Bliss. In all appearances , there is nothing else except Brahman, so every Sadhaka should make efforts to maintain the conviction that ,all this is only Brahman. The cause of involvement in worldly life is ignorance, which is ego. When that ego goes, Brahman is already fully there. The world is mistaken to be true; one must see it as only Parabrahman. One must have the Spiritual Devotional Practice like this. You may listen well to the discourses of Sadguru regarding Self Knowledge, but it is your emotions, and desires that will bring in their effects in consciousness . In order to reach the highest fulfilment of life, it is necessary that our consciousness should be pure and one pointed. Then only it can merge into Reality. There should not be anything other to attract the attention of our consciousness. Therefore, one should leave aside all of the spectacle about the worldly affairs . The Sadhaka should always be churning over and over the teaching of the Sadguru and meditating on the Gurumantra. Gurumantra is our Own Real Identity as Self (Atman). Therefore, while meditating on the Self, the Sadhaka must be steadily and definitely avoiding the indulgence in the sense organ's demands and instead, turn one's focus towards the Paramatman only. First one must realize that he is Brahman, and then he must remain as "THAT " (HE).

Sadguru shri Avadhootanand Maharaj.

Those who are lucky enough to receive the blessings of the Sadguru, who is the Self. They can escape from the illusion by help of teaching and by Grace of Sadguru. All others are bound to the treadmill of life in various incarnation . The one who attains Reality does not suffer from any wants or desire . There may be many enemies in this mundane worldly life, but if there is the blessing of the Sadguru, nobody can touch even a hair. One who has faith in the Sadguru does not fear anyone. Liberation is possible only through the teaching of the Sadguru. Therefore, do exactly as told by him. By remembrance of the Sadguru, illusion runs away, and virtues are developed . The Self is without anxiety. It is fact that illusion gives pleasure and pleasure brings in pain. Once by Grace of Sadguru , your ever-changing fascination with the illusion goes, and mind becomes still, you will experience that you are Brahman . Discard the concept that you are an individual and you will be Supreme Self Paramatman. One who listen to understand and puts into practice the teachings of the Sadguru , will attain the state of Brahman.

----Sadguru shri Avadhootanand Maharaj.

After hearing the enlightened words of the Sadguru, the important thing is that the disciple should decide to follow the wise advice . The Sadguru says repeatedly " You are the one and only perfect Brahman full of bliss and completely free from upadhis . Never worry for anything , whatever state you are in . It is only a bodily affair. You are Stateless . " . One must stop thinking that you are the jiva and be certain that you are the Supreme Self Paramatman.

Sadguru shri Avadhootanand Maharaj.

Forget the sense of the world, which is illusion, then you get real sense and reality open up for you. Sadguru takes you to that place where knowledge and ignorance doesn't remain. Brahman is to be realized only as Atman. Brahman is really understood by one who has realized that it out to remain ever the unknown and the unknowable to him, but if one thinks, he has known it, then in fact, he does not know it at all.

Sadguru shri Avadhootanand Maharaj.

The ego is the only factor that doesn't allow you to know the reality. Unless you drop the ego, you can't experience the Supreme Self, Paramatman. Absence of egoism together with all traces thereof is the qualification for the Grace of Sadguru . It is true that no one who is not devoted to the Sadguru can attain knowledge of the Self, even though he may be expert in Yoga, or in Mantra, Tantra, Shastras, and sacrifices . Those who are endowed with Discrimination and Dispassion and who strive hard to attain Liberation, really seek the knowledge of Brahman and the guidance of the Sadguru is indispensable for them. By the devotion Practiced towards the Sadguru one attains the state of Liberation. The disciple, who is wholeheartedly devoted to the Sadguru and who is unmindful of anything other than the Service of Sadguru attains knowledge by the Grace of the Sadguru. Things may happen against your wish but always remember that the wish is not true. Then only you can be out of it, otherwise not. So, worship to the Sadguru. He is giver of all devotion and Liberation along with all kinds of happiness. In reality, the Sadguru is beyond all dualities . He is the Supreme Brahman and also free from all human elements and taints . He is in the enjoyment of Brahmic bliss at all times . Sadguru provides the lights of knowledge and destroys the darkness of ignorance and helps to the disciple in crossing the ocean of mundane life. So, one must prostrate to the Sadguru who is the all-pervading Paramatman, whose form is Existence-Knowledge-Bliss .

Sadguru shri Avadhootanand Maharaj.

The world you see is a bundle of ignorance . You may listen well to the words of spiritual knowledge , but it is your emotions and desire that will bring in their effects in consciousness. The cause of involvement in worldly life is ignorance, which is ego. When that ego goes, Brahman is already fully there. Actually, the world is mistaken to be true, one must see it is only Paramatman. In order to reach the highest fulfilment of life, it is necessary that our consciousness should be pure and one-pointed . Then only it can merge into Reality. The Sadhaka should always be churning over and over the teaching of the Sadguru and meditating on the Supreme Self, Paramatman . There is only one truth (Reality) , which appears as many. The innumerable names and forms are seen in this world , but all of them are Atman. The seer, the seen, and the seeing process are all you. We see different persons , different living beings, all are Atman. The upadhis are bound to have dualities like Joy- misery , good-bad and many. Only when you go beyond the upadhis ridden by joy and misery can you achieve real happiness. Let the knowledge of oneness sink deep in your consciousness and make this knowledge your own and enjoy the state of Liberation.

--- Sadguru shri Avadhootanand Maharaj .

A proper understanding of the truths is enough to put one in a blissful state. The Sadguru, the bestower of supreme happiness, the bliss of Brahman, who is knowledge Absolute, the one without a second , who is be like the like the sky, the goal indicated by the Mahavakya (Gurumantra), the one eternal, pure, unchanging, the witness of all functions of the intellect, who is all mental conditions and the three qualities. The disciples should meditate on the Divine form of the Sadguru. It is rare to have a true Sadguru in the midst of today's huge market of spiritual masters and new age Gurus. These so-called masters propose a thousand and one methods, making spirituality complicated and Realization seem unreachable for the ordinary person. So a true Sadguru is required to take disciples across, but disciples must have strong faith in the Sadguru and thinking again and again about what he says. Sadguru shri Avadhootanand Maharaj.

Only by serving the Sadguru sincerely can you obtain true knowledge. If he is pleased, you will achieve your spiritual goal . His words remove all doubts as he speak after experiencing the Atman. The one and the same Atman is shining forth in endless name, forms, shapes . Knowledge is to see oneness in many, and devotion is to view all with equal love, from the point of view of oneness. Thus serve your Sadguru. In the company of him, you go on changing for the better. He devotes his life to serve disciples, because he is very simple and pure at heart. He has become pure by spiritual knowledge. Once you have that knowledge the dirt of ignorance can never accumulate on you. The true cleanliness is in the mind. The Sadguru has shed all the impurities within. That's why devotees ship the water used in washing the holy feet of the Sadguru. It is true that the Sadguru is form of Paramatman. Therefore, he must be served with reverence. The important spiritual practices can only be learnt through continuous devoted service to the Sadguru. When the Sadguru speaks, spiritual truths become as evident as a behl fruit on your palm. So, the disciples listen with total attention to what the Sadguru has to say and take his words as precious jewels . This can possible only you are totally devoted to him. Then only his teaching takes you to the state of heightened Self-Awareness (Samadhi).

-- Sadguru shri Avadhootanand Maharaj.

Brahman can be understood only by experiencing it , and this is possible only by Grace of Sadguru . The disciple should always meditate on Gurumantra, and he should ever repeat the name of Sadguru. He should be devoted to his Sadguru only

and think of no one else. Devotion to the true Sadguru is the real source of Spirituality. Spiritual knowledge is such , that it cannot be understood by merely describing it . One who is a seeker of his own Self, must have the blessings of the Sadguru. The right fertile for the mind of seeker ,the teachings and Grace of Sadguru. One must know that the only instrument for Liberation is the state of Desirelessness. So always meditate on the Divine Nature of your Self (the meaning of Gurumantra) . All other things are unreal. Meditation on other than the Self , is bondage. Therefore, one must stop thinking about worldly objective things (sense objects) and turn to the path of Devotion as per teachings of Sadguru.

Sadguru shri Avadhootanand Maharaj.

Drop the act of seeing and imagining, drop the ego, drop every single thing outside you and be as you are without add-ons , then effortlessly you experience the Atman. The mind and intellect can perceive only in the light of Atman. When every add-on is given up, the only awareness that remains is You. Atman does not have any qualities; it can never be known by the intellect. Yet it can be experienced . The Grace of Sadguru lies in explaining the Secret of Self-Realization and showing the way it can be experienced. The Sadguru gives the key of "Mahavakya" (Gurumantra) and spiritual knowledge for experiences of the Self-Realization .

Sadguru shri Avadhootanand Maharaj.

One should remain in a state of desirelessness by mind, speech, and in one's actions. Unless desire is despised one does not become desireless. Illusion (maya) always tries to make you forget your True Nature by adopting various tricks. There should be inward conviction that the world is illusion. It is only the reflection of reality, and a reflection is not true . Do not lose the sense that you are Brahman. One should in thought, word, and deed always worship the Sadguru with full prostrations. The Gurumantra has power to attract all. It destroys all bonds and causes freedom. Giving importance to the upadhi (adds-on) gives rise to conflicts. By giving up all thoughts and all notions, one remains one's self. You are that pure Atman. Listen to discourses of Sadguru , reflection in the mind all those constantly and applying that knowledge to oneself are the spiritual practice to achieve" Self-Realization ". Spiritual knowledge is not easily available . Only Self-Realized person (Sadguru) who have self-experienced of it can give the discourses on Spiritual knowledge. So keen Sadhaka should seek out and go to that place where the true Sadguru is giving discourses and follow his teachings with total concentration and full faith .

Sadguru Shri Avadhootanand Maharaj.

One who wants Self-Realization , he must remain in his primary natural state and be aloof from all attachments. He has no desires for worldly objective things and is also willing to give away whatever he has is really free and happy. One must have a strong inclination for renunciation. In the grip of ignorance, one is full of ego at all times. The ego " I " takes birth in ignorance . This ignorance is the root cause of all other demerits and of every mistake committed by people in this world. The failure of not knowing one's own true nature is the greatest demerits. From the ego, selfishness is generated , and also intolerance, hate, and all other evils originate. To remove the ignorance knowledge is necessary, but finally both must dissolve into Reality. Your Self is without ignorance and without knowledge. I don't exist, that is the real understanding. By ignorance you accumulate everything, and by understanding you throw it off. True understanding is the Realizing. The ego is the only factor that doesn't allow you to know the Reality.

Sadguru Shri Avadhootanand Maharaj.

The natural state is present in all and has no relationship with their name, form, qualities . That which cannot be grasped by the mind but by which the mind is aware, know that to be the Brahman. Pure existence is your true state. You may complete a task or set out to know many things, afterwards all these subside, and you alone remain. You may experience acute anxiety and grief, which will subside slowly but surely, and you return to the pristine pure natural state. Atman cannot be caught with your hands, nor can it be reached by words. During meditation it is believed, Atman manifests itself in some form of shape or colour or is heard through some form of sound (nada). What you perceive through eyes and the mind should subside and come to a complete halt . In the silence that follows you experience yourself as Being and this is the experiencing Self as Self (Sakshatkara) .

Sadguru shri Avadhootanand Maharaj.

The seekers after Liberation should at all times develop Devotional practice of his Sadguru , because by following the path shown by the Sadguru one attains the Supreme auspiciousness and the State of Paramatman. Meditation on Atman does not mean there is a triple factor where a meditator, an object of meditation and the process of meditation are separate entities. In true meditation, devoid of triple factors , you experience uninterrupted bliss, timelessness and pure consciousness. The term Self-Realisation implies absence of triple factors and is a state where one remains oneself. The Sadhaka concentrates on obtaining knowledge about the Self (Atman) and on experiencing it. Carrying out this spiritual practice, he looks inward and deeply merges himself with the uninterrupted bliss of Atman. Immersed in contemplation of Atman, he is unaware of even the presence of his body. Sadguru lays the secret of Self-knowledge to his disciples. You should absorb his unique device and attain the state of perfection . You only have to listen to Sadguru wholeheartedly to realize yourself. Thus, the responsibility of obtaining Grace of Sadguru lies with you. The state of Sadguru is great and sublime. One should worship his Sadguru and dedicate himself-body, mind, and soul -unto the Sadguru. One must always prostrate his Sadguru because by the Grace of him sorrow and delusion both are destroyed . The attainment of Self realized Sadguru is the only means to the attainment of Self-knowledge . The hidden ignorance, absence of the Self-knowledge , the world, maya, the body are all caused by ignorance. By the Grace of Sadguru, one attains direct knowledge of the Self.

Sadguru shri Avadhootanand Maharaj.

After listening the discourses from Sadguru, there should be reflection in the mind of the same and then applying that knowledge to oneself , is essential to obtain Self-Realization. Regular spiritual Practice as per teaching of Sadguru is very much essential to achieve that . Once the Sadhaka knows and feels familiar with the Own Real State (Atma-Swarupa) , which is beyond everything , ever perfect, Self-effulgent, he should try to remain in that state of awareness all the time. The knowledge of one's own Self being the self of all is derived by the GRACE of the Sadguru . When the Devotion to the Sadguru increases this state is realized by the disciple.

Sadguru shri Avadhootanand Maharaj.

Meditation is possible only if one has Dispassion (Vairagya), not otherwise. To realize that the world, work, money and everything are unrelated to you, to treat them as unreal and give them no importance is Dispassion. If we meditate, with dispassion firmly rooted in our mind, the meditation will be successful. To be in the world is painful. Come to the understanding that the world is illusion, then you will experience that there is joy and contentment, even in this world appearance. Maya

(illusion) always tries to make you forget your True Nature . One should remain in a state of Desirelessness by mind, speech, and in one's actions . There should be inward conviction that the world is illusion. Only one who is not attracted to the objects of the world can gain Self-Knowledge through listening discourse by Sadguru and meditation on Gurumantra. Someone who is ignorant becomes Realized person only through teaching of Sadguru and regular Spiritual devotional practice.

--Sadguru shri Avadhootanand Maharaj.

True Sadhaka can discover his true nature by giving up his attachment to the upadhis. He must stop identifying himself with add-on emotions like happiness-misery , good-bad , and be free from everything. Then only his real nature will show up as his fundamental state. Anything which has a specific name, form and qualities comes under the influence of place, time and other factors . But the fundamental state has always been there, even during the time when the changes were taking place . You are the Existence - Awareness-Bliss . You are the Brahman in all beings and the Atman in yourself , both being identical. One must be believed this firmly. But this is possible only after it is experienced . By giving up all thoughts and all notions , one remains one's self (I am that pure Atman). The thoughts about body, mind, and worldly objectives things result in mental agitation and worry. If you have the firm belief that I have nothing that I must do as I am not the doer, then there will not be the slightest scope for misery to raise its head. Non-doership, non-experienceship, perfection, all these signs of the state of Brahman are already there in you . Believe that you are really the Parabrahman .

Sadguru Shri Avadhootanand Maharaj

Living in this world , do everything but understand it is not true and be in it. If " I " and " Mine " goes off then That He (Supreme Self Paramatman) is always there . Unless you drop the ego, you cannot be He. you can't experience him. That ego doesn't allow you to know the reality. You are always free if you understand you are not the body. Then you are the power (Atman) that is in you, and you are everywhere. There is only Oneness in the world, no duality at all. One who doesn't care for illusional worldly things or doesn't care for anybody, he experiences the power . You are untouchable. Reality beyond the Knowledge. Forget everything and you are He at this very moment . There is nothing to leave and nothing to take in this world, because everything is Maya (illusion) and you are the Self without self. When you forget the sense of worldly objective things then only, you get the real sense of your true identity .

--Sadguru Shri Avadhootanand Maharaj.

भवसागर तरण्याला , जन हो जयगुरु बोला ।

While meditating you to verify whether you experience what you say to yourself. You must experience the state of being not attached to anything. In the depth of your awareness, you don't see even a trace of merit or demerits. You only experience pure awareness which is free and without limits. The devotional practice to attain Self-realization is an inner practice (Sadhana). The Sadhaka should curb unnecessary agitation and remain calm in his natural state. One should abandon all involvement and maintain an attitude that there is no world, and also there is no "I " or "mine " . The sadhaka who carries out his spiritual devotional practice sincerely is unaffected by miseries, respect-disrespect and other suffering that occurs in his daily life. Even if others try to inflict pain on him in all possible ways, they cannot get at him. Because he has convinced himself of his own identity as Atman and has distanced himself from the body , which is targeted by those who bear ill will towards him. Even death cannot frighten a true Sadhaka.

---Sadguru shri Avadhootanand Maharaj.

In reality only awareness exists. The real being in everyone is pure awareness which is absolute awareness without the body and the mind . After realizing through experience that you are existence -- consciousness -Bliss, you have to constantly remain in this experience state. All the early beliefs of being Jiva should be completely given up, so that what remains is only Atman . So, teaching of Sadguru and Spiritual Devotional Practice is absolutely essential to eliminate the feeling of lack of perfection and to firm up the belief of being Atman. Without Sadguru and Sadhana nobody gets Discrimination and Dispassion. There is no Self-Realization without both of these. The Grace of the Sadguru is very much essential for Self-Realization . He who has realized Atman and is capable of imparting it to a seeker is called a Sadguru. By the devotion of the Sadguru, be yourself as Atman and be happy.

Sadguru shri Avadhootanand Maharaj.

Knowledge exists prior to the thoughts; it exists when thoughts arise and continue to exist when thoughts subside. The knowledge is there all by itself at the beginning. When thoughts arise, knowledge takes on the role of a witness, and when thoughts subside, it remains all by itself. We are always there in the form of awareness. This awareness is memory. When awareness is respect of certain things it is qualified awareness, but in the unqualified state there is no objects and no awareness in respect of objects. When all thoughts subside, the undifferentiated awareness which remains is what you are.(You are that).

Sadguru shri Avadhootanand Maharaj.

One should ever meditate on the Supreme Self Paramatman, beyond which nothing exists , which bestows Bliss all the time and shines pure as crystal. For the Self can never be an object, so it cannot be expressed directly by mind, speech and taught. It is always "That" and can be realized only as our Atman (Self) as I am Brahman . They who understand the significance of the Gurumantra (Mahavakya) by the service of the Sadguru, are true Sadhakas. There is no happiness in anything in this world , except in the Grace of Sadguru. In the spiritual sense one should have the Grace of the Sadguru , which is capable of giving Moksha to the aspirant. The seekers after Liberation should at all times develop Devotion of the Sadguru, because by following the path shown by the Sadguru one attains the Supreme auspiciousness .

---Sadguru Shri Avadhootanand Maharaj.

There is no difference between the Sadguru and Self--Knowledge . The attainment of qualified Guru is the only means to the attainment of Self-knowledge . The hidden ignorance, absence of the knowledge of Self, the world, maya, the body, ego, desires are all caused by ignorance. By Grace of Sadguru, one attains direct knowledge of the Self. One should always repeat the name of the Sadguru and meditate on Gurumantra for the uprooting of ignorance, to end the cycle of birth-death , for the attainment of dispassion with discrimination and knowledge of the Self.

--Sadguru Shri Avadhootanand Maharaj.

Giving up entirely thoughts of the worldly objective things and giving his exclusive attention and thought on the Gurumantra one attains the state of Supreme Self Paramatman. Therefore, by every possible efforts keep continue devotional practice as per teaching of your Sadguru. Also, for purpose of spiritual guidance and Sadhana (practice) the Sadhaka should have devotion to one Sadguru only. Satsang and the gaining of knowledge of the Sastras, and such other acts are not ruled out .

One need not at all doubt about the efficacy of Devotion of Sadguru (Guru-Bhakti). Even in the present day we have heard of many instances of Guru-Bhakti succeeding and making the lives of the disciples brilliant and shining .

---Sadguru Shri. Avadhootanand Maharaj .

Meditation means that, one should spend more time in resting in the blissful state of Ananda. Sadhaka must meditate on the Atman. He should drive out all thoughts from the mind and merge himself fully in the basic state of being one's Self (In the Atman). One should give up his worries about the body and worldly life and instead think about his own real nature. As long as Sadhaka believes that the body, the world is real, his mind flows out towards them and meditation become impossible. Meditation is possible only if one has Dispassion (Vairagya). If we meditate, with Dispassion firmly rooted in our mind the meditation will be successful. Rejection of the sense objects from the mind by the Discrimination is called Dispassion. Meditation means being in the state of your own forever available Ananda. The first task to be done when Sadhaka starts meditation is to abandon all the thoughts about the " I " and " mine " and turn his attention towards his own self . To make the mind give up its attachments to one state and make it attach itself to another state, the Key word of Gurumantra which is given by the Sadguru at the time of initiation is very much helpful . So, Sadhaka should start his meditation by repeating that mantra keeping in mind its meaning.

----Sadguru Shri Avadhootanand Maharaj.

The life without Spiritual Devotion is nothing but deterioration, because there is no Liberation without Devotion. The Sadhaka should walk with firm determination on Spiritual path that he has accepted. He can achieve Self-knowledge through Devotion to Sadguru. Only Grace of Sadguru can do away with circumstances . One who does not have Self-Realization and ensnared by worldly things is lost in the stream of mundane life. Spiritual Devotion is the mother of Self-knowledge ; means it is the Inner-Vision of the wisdom. There is a power in teaching of the Sadguru, which can destroy illusion. The company of Sadguru is very helpful instrument for Liberation. Mind attending to worldly things is bondage. When there is no thinking about the worldly objective things in the mind, it is still, you are Brahman. To meditate on Self (Atman) and rest in that state is freedom. Then you are free from all the sorrow of mundane life . When the objective functioning of the mind is over, the natural state comes into being , and one becomes steady in the Self. Illusion puts a veil on the Self. If you aspire to be with Supreme Self Paramatman by Grace of Sadguru, discard illusion. When the mind becomes desireless and remains without thoughts, it is Brahman.

---Sadguru Shri Avadhootanand Maharaj.

The knowledge of Self cannot be understood by merely describing it. Brahman can be understood only by experiencing it, and this is possible only by Grace of Sadguru. As long as the mind is full of desire, anxiety, fear, ego will be there. When desire ceases, anxiety, fear, ego are no more. However, once sense of " My " and "mine " is conceived, desire arises . The mind when dwelling on the Self, is desireless and when focusing on the physical body as " me " and " mine " is full of desire . To feel that something is mine is itself bondage . The "One Being " that plays in all bodies is the " All-Pervading Universal Self . One must have the understanding that " All is Brahman " . Do not ridicule others. All are subject to circumstances. Keep an open loving attitude towards everybody and remain without enmity . Only then you will be as Brahman. The duality of differentiating between sense objects must end. It is only

then that you become as Brahman. For that one must meditate on Gurumantra regularly and keep continue Spiritual Practice as per the teaching of Sadguru. Sadguru Shri Avadhootanand Maharaj.

Unless you drop the ego, you can not realize your own real state (Atman). Ego is the barren woman's son. It doesn't exist but still you say, " I exist " . Take out your ego and you are always Brahman. No need to understand anything then. Do everything you have to do. But be detached by understanding, because whatever you feel, perceive and achieve is illusion. Your mind must accept this. You must have the complete conviction in the mind that nothing is true except Self . Don't be slave of the mind, be the Master of it . You are already that . You are Existence-Awareness -Bliss . You are the Brahman in all beings and the Atman in yourself. By giving up all thoughts and all notion, one remains One's Self .

Sadguru Shri Avadhootanand Maharaj.

One must stop thinking about sense objects and turn to the path of Devotion. The objects that appear attractive are actually very destructive and give pain . The Sadhaka who aspires for Self-Realization should drop the desire for sensual gratification . He should constantly meditate, contemplate, and let his mind dwell on the Self, with great and pure love for it. This is the real sign of Self-Attainment . Sadguru always says that " Meditation on other than the Self is bondage . So always meditate on the Gurumantra which is " Divine Nature " of your Self .

Sadguru Shri Avadhootanand Maharaj .

The attainment of Self Realized Sadguru is the only means to the attainment of Self-Knowledge . There is no difference between Sadguru and Self-Knowledge. The hidden ignorance, absence of the Self Knowledge, the world, Maya, and the body are all caused by ignorance. Only by Grace of Sadguru one can attains direct knowledge of the Self. State of thoughtless peace is real Bliss and that is the Liberation .

Sadguru Shri Avadhootanand Maharaj.

The Sadguru's only aim is to help disciple to become completely free from of all pride and to eradicate the identification with the body. If the disciple finds the renunciation of all pride and social bonds difficult to do, he can begin with inward renunciation. World is like a dream , and in this dream, whatever is considered to be good or bad, merit or sin or anything in the realm of dualistic morality, is of no consequence in the process of awakening to the Self . Therefore, the Self-Knowledge is necessary for the renunciation of duality . Inward renunciation means renunciation that is undertaken with the mind . If the disciple understand that objects are only a temporary appearance and becomes convinced that objects cannot really provide true happiness, then the apparent reality of the objects automatically fades away. The recognition that is not real, results in true detachment towards the object. One can achieve this discriminative knowledge by the Grace of Sadguru only.

Sadguru Shri Avadhootanand Maharaj

When all thoughts subside, the undifferentiated awareness which remains is what you are.(You are THAT) . From your own experience you find out for yourself that you exist all the time as pure awareness. Similarly find out for yourself that you are also consciousness . Knowledge is already there before thought arise in the mind. It is there all by itself at the beginning . When thoughts arise, it takes on the role of a witness, and when thoughts subside, it remains all by itself. If one takes note of this respect, the secret of Self-Realisation will be laid bare. Each one of you are Atman only. But you are unable to recognize yourself as you are That . The Grace of

Sadguru lies in explaining the secret of Self-Realisation and showing the way it can be experienced.

---Sadguru Shri Avadhootanand Maharaj.

When you say " I am " then everything comes . If you have forgotten everything including yourself by true understanding , you become that Supreme Self Paramatman, who is beyond space and time . It is essential to have a real master for the true understanding . When you go to the source of yourself, you also disappear. Mind, knowledge, intellect, possessions all are appearances on you. You must throw off all the appearances . Only by the teaching of the Sadguru ,you will understand that " I don't exist ,I am not this body. So, all actions in the moment are action less . Only then can you see yourself as an " Atman" .

* * Sadguru Shri Avadhootanand Maharaj.

You are the Supreme Self Paramatman, the highest thing, which is full of Ananda . But you are still craving for happiness. Man forgets that he himself is happiness personified and tries to get happiness from somewhere else and seeks it outside . After hearing the enlightening words of the Sadguru, we must give up that delusion and look within . The Sadguru says repeatedly " you are the one and only perfect Brahman full of Bliss and completely free from upadhis ". You should stop thinking that you are an individual (Jiva) and be certain that you are the Supreme Self Paramatman . Every individual is gripped by an evil black spirit (ignorance). With the Gurumantra of Self-knowledge and the Grace of the Sadguru that evil spirit (ignorance) runs away, and he becomes Self- Realized person who is always happy . Make firm decision that you are going to act as per teaching of your Sadguru and find the truth of his words within yourself .

---Sadguru Shri Avadhootanand Maharaj .

The ego is the only factor that does not allow you to know the Reality . Unless you drop the ego, you cannot experience your own real state of Atman . Those disciples, who are protected by the Sadguru, fly to the Moksha with the Discrimination and Dispassion. With the help of teachings of the Sadguru the disciple reaches Brahman, just as in idol- worship , the idol remains as idol, but worship reaches the Supreme Self Paramatman . The Sadguru who illumines the disciple explaining the Mahavakya and points out to the disciple that he is Brahman. With this knowledge the evil of ignorance that covers the disciple's understanding is rent asunder . There is no more ignorance, and the Atman is realized . If you want to be realized, be the master of the mind. You have to throw off the mind, because it is the greatest bondage . Don't chase your mind, you become automatically more subtle .

---Sadguru Shri Avadhootanand Maharaj.

Who discards completely the sense of the " I " and " you " is the real devotee of Spiritual Master. When the sense of " ME " goes, the Self remains as " Pure " as ever. There is the same consciousness in all. The duality of "You " and " me " disappears . There is only one Oneness. The various objects that we perceive are false. All names and forms are unreal. One and only one Brahman exists. One must maintain desirelessness, and then he will be of the "Nature of Brahman" . The true Sadhaka reached Spiritual attainment with Self- knowledge . Only thing is that he must practice according to what he has heard from his Sadguru. The spiritual practice of the Self is to remain with an attitude of unity with the Self, means one's True Nature (Swaroopa). There should be constant thinking and meditating day and night on the spiritual teaching that one has received from his Spiritual Master . There should be inward conviction that the world along with my body are illusion, then there

is True Renunciation and Desirelessness by mind, speech and in one's actions. Therefore, live in Unity , as One, alone.

--Sadguru Shri Avadhootanand Maharaj .

If you only repeat like a parrot that " I am Atman and aloof from happiness and misery " but actually drown yourself in the big well of utter misery, it means you have only wordy knowledge without substance. By establishing that you are unattached and aloof, and that happiness and sorrow stick only to the mind, you have saved you from the forceful current of happiness and misery which is only a delusion caused by ignorance of your True Self. You must give up such delusion and remain without worry. The cravings and ego the qualities of the mind and body and the result of the belief that happiness and misery are my experiences . This has to be destroyed, and Spiritual Practice as per teachings of the Sadguru is very essential to achieve that . The Sadguru (Spiritual Master) is required to convert intellectual knowledge into True- Knowledge (Self-Realization). After Shravana-manana , practicing Nididhyasa is essential to obtain Self-Realization). For this the discrimination and dispassion (detachment) are necessary. So, the idea of Jiva and the qualities which result from it should have disappeared , and for that the spiritual devotional practice is absolutely required. Then only one can destroy the ego and realized state of Supreme Self Paramatman .

--- Sadguru Shri Avadhootanand Maharaj .

If we observe the behaviour of people in everyday life, we find that fight take place even for insignificant things. But the Realized Person, because of his lack of ego, does his work without being attached to it . He cooperates with everyone while doing the various tasks and is thus loved by everyone . Actually, lack of pride, non-attachment , and enjoyment of the Bliss of the Atman are the inner signs of a Realized Person while a peaceful attitude, forgiving nature, kindness and sympathy, love are the exterior signs . He does not show his virtues. It is very difficult to recognize to Realized Person . When evil-minded people abuse him on his face, he keeps silent. Thus, the whatever acts from abusing person becoming one-sided and when there is absolutely no response to it, the abusing person himself will begin to feel embarrassed and becomes clueless as to what to do and becomes silent. The Realized Person always tries to hide his state of Liberation. If anyone tries to show off before others, be sure that he is not a Realized Person .

---Sadguru Shri Avadhootanand Maharaj .

If you live your Realization in your daily life, only then do you become a man of Self-Realization . Be your own True Self . You suffer only because of ego. Give up the ego . Always remember that nothing outside is yours. Outer things are for people . All greed is needles. Do not be deceived by the illusory ego of name and form . Always remain as you are . You yourself are Brahman that is the Inner Experiencer of all experiences . Very important thing is that one whose ignorance is destroyed by the Grace of Sadguru attains Self-knowledge . The ties of affection and sense of belonging are the thorns of life . With Self-knowledge, these thorns of falsehood begin burning . By the blessings of Sadguru, when one gives up attachment of affection and possessions all diseases and calamities run away . So, every Sadhaka should keep continue Spiritual Devotional Practice as per teaching of Sadguru . Meditation on Gurumantra is also very important in daily Practice .

---Sadguru Shri Avadhootanand Maharaj .

Supreme Self Paramatman means one all-pervading totally spread out everywhere , Oneness , the one complete bliss , the only Reality. There is no sense of anything being separate from him. That is why it is necessary to go to the Sadguru to

understand the Self . Only True Sadguru gives this knowledge to worthy disciples. By attaining this knowledge all doubts are burned, and the devotee becomes the Absolute Brahman.

Sadguru Shri Avadhootanand Maharaj.

The Self-Knowledge is such, that cannot be understood by merely describing it. Brahman can be understood only by experiencing it, and this is possible only by the Grace of the Sadguru. It is by cravings sensual gratification that the Jiva is away from his own real identity. One who aspires Self-Realization should drop the desire for sensual gratification. The only instrument for liberation is the state of desirelessness. Always meditate on the Divine Nature of your Self , because all other things are unreal . Meditation on anything other than the Self , is bondage . Do not hold on to the concept that you are the body. Always think of yourself as Brahman. You should constantly meditate, contemplate, and let your mind dwell on the Self, with great love for it . To have no linking for anything other than the Self is the sign of Self-Attainment . The only one true way to satisfy your Spiritual Master and have Self-Realization is the Spiritual Devotion .

---Sadguru Shri Avadhootanand Maharaj .

Desires and emotions are the cause of the results , from which everyone suffer. If one still behaves in the same manner as before, after the attainment of Self-Realization, there is no use of that Knowledge . One who acts according to his understanding is the truly Illumined one . He is Supreme Self Paramatman . To be Brahman is the Liberation. Devotion after Liberation is also must . Devotion means to sing in praise of Sadguru . There is the ego that you have done something extraordinary. The ego cannot be cut away with the weapon . It is only through understanding that it goes . The ego is a myth . Actually, when you know its nature, the ego disappears . However, this path is only known through the " Gurumantra " and teaching given by the Sadguru .

---Sadguru Shri Avadhootanand Maharaj .

The knowledge of one's own Self being the self of all derived by the Grace of Sadguru . When the devotion to the Sadguru increases and duality vanished this state is realised by the disciple . Sadguru is the beginningless beginning and endless end Reality where all worries end. The faith that there is no Mahavakya equal to the Mantra imparted by the Sadguru is very essential for Self-Realisation. One must remember that Faith leads to perfect success and lack of faith is the cause of failure. The Sadguru is the Great Sage of Self Realisation possesses all Powers . He can bestow everything the disciple wants. The disciples draw such Powers to themselves from the Sadguru by their own faith, devotion, and Sadhana and also by the Discrimination and Dispassion (Detachment).

--- Sadguru Shri Avadhootanand Maharaj.

The Sadhaka who are new to the Spiritual Path should definitely take advantage of the constant company and guidance of the Sadguru. Giving up entirely thoughts of the world and giving his exclusive attention and thought on the teaching of Sadguru one attains the Supreme Bliss easily. The life of the Sadguru is a constant source of inspiration for the Sadhaka in the Spiritual Devotional Practice. He gets inner spiritual strength to fight Maya. Therefore, real wealth for the disciple is his Sadguru. The Jivas climb the Samsara tree for shelter and enjoyment of the fruits thereof, soon find themselves helpless and tired and fall straight in to the ocean of hell. But those disciple, who are protected by the Sadguru, fly to Liberation with help of Viveka (Discrimination) and Vairagya (Dispassion) . The disciple who has no realisation of Brahman, the Vedas have prescribed the Sadguru's form as

representing Brahman. With the help of the Sadguru the Sadhaka reaches Brahman, just as in idol worship , the idol remains as idol, but the worship reaches the Paramatman. The Sadguru is always established in that state of oneness with the Self. This world of diverse forms, but when the Grace of Sadguru, the Atman is realized diversity vanishes.

Sadguru Shri Avadhootanand Maharaj.

The only instrument for liberation is the state of desirelessness . One who constantly craves after sense objects is immersed in those objects, and one who meditate on the Self becomes Supreme Self Paramatman . Devotion to the Sadguru is the True Spirituality . Attachment with other than the Self, is the bondage. One who aspires for Self-Realization should drop the desire for sensual gratification. One must therefore stop thinking about sense objects and turn to the Spiritual Devotional Path. "Sadguru Shri Avadhootanand Maharaj. ."

Sadguru Shri Avadhootanand Maharaj:-

You should always meditate on Gurumantra and should ever repeat the name of Sadguru Shri Nisargadatta Maharaj . You should always carry out the behests of the Sadguru. Giving up entirely thoughts of the world and giving your exclusive attention and thought on the Sadguru you attain the Supreme Bliss easily. Therefore, by every possible effort worship Sadguru . Gurumantra has the power to increase Sadhaka's virtues and destroys all evil Acts and intensifies good actions . It is the remover of the fear of the evil influences and brings peace where there is confusion and restlessness . It brings freedom from all bonds . The Gurumantra is the storehouse of the Spiritual Knowledge . The Sadguru bestows eternal goodwill, fortune, holiness and destroys all kinds of pains root and branch

The knowledge of one's own Self being the self of all is derived by the Grace of the Sadguru . The Sadhaka should follow with firm determination the spiritual path that he has accepted , because one who is ensnared by worldly objective things is lost in the stream of mundane life. All the people in the world are slaves of circumstances. Only Devotion can do away with circumstances. Through Devotion to Sadguru Knowledge is achieved and also it is the Inner-Vision of the wisdom . One who follow the teaching of Sadguru and live in Non-Duality, become aspirants for Truth . If you live with the conviction that you are Paramatman, then you will certainly be " That " . When the Paramatman is realized diversity vanishes . The person of Self-Realisation sees no diversity anywhere.

Sadguru Shri Avadhootanand Maharaj .

Mind, knowledge, intellect, possession all these are appearances on you. When you throw off all these appearances then only you can see yourself. By the ignorance you have become a small creature , and by the knowledge you can become the Supreme Self Paramatman . You should have understanding that " I am not body, I don't exist" this thinking gets absorbed in the Reality and you don't remain . By the service of the Sadguru's feet the embodied soul purified from all sins and becomes Brahman . There is no difference between the Sadguru and Self Knowledge . That's why the attainment of the Sadguru is the only means to the attainment of Knowledge . Conviction means this world and my body are not at all true . Forget the ego and go to depth of yourself and Reality is there, that is real conviction . The hidden ignorance, absence of the knowledge of the Self, the world, Maya , the body, are all caused by ignorance. By the Grace of Sadguru, Sadhakas attains direct knowledge of the Self and achieve the Supreme State of Self Realisation .

----- Sadguru Shri Avadhootanand Maharaj .

True Devotion consists of knowing the nature of the Atman residing in your heart and surrendering your ego to it . The delusion of ego come from ignorance about one's own true nature . By acquiring the Self-knowledge one can remove the ignorance . Spiritual Devotional Practice is the effort one puts in to know Oneself . You must know that "your goal in life is to make progress in Spirituality which is truly beneficial to you . You should have to give up the unreal, so that what is real is realized . Only important thing is that You must have discrimination and detachment . Discrimination itself is the ability to know the real and unreal . Detachment is the attitude which enables Sadhaka to give up the unreal . The Sadguru lays bare the secret of Self-knowledge to his disciples . He should absorb the unique teaching of Sadguru and attained the state of perfection . Sadhaka only has to listen to Sadguru wholeheartedly to realize the Supreme Self Paramatman . In the True Meditation the Sadhaka experience uninterrupted Bliss , timelessness and pure consciousness. The Self-realization is a state where one remains oneself . If you are True Sadhaka, then only Grace of Sadguru lies with you . Carrying out his Devotional Practice as per teaching of Sadguru, the Sadhaka looks inward and merges himself with the uninterrupted Bliss of Atman .

---Sadguru Shri Avadhootanand Maharaj .

One may read various scriptures, and mythological books, but all this is useless without Self-knowledge and Self Realization . Devotion to the Sadguru is the only one path in this world for the liberation . Only by devotion to the Sadguru you can achieve your own Self . This is possible only for one who follow the teaching of Sadguru and practices hard . When the Sadguru gives knowledge, one should leave all former rituals and do only that Spiritual Practice which is advised by the Sadguru . To attain the conscious awareness of being the Self , you should never do anything for worldly gain that will jeopardize your quest for the Self . To remain in your own Self in daily life, keep up the faith in your Sadguru's words that" you are Paramatman" .

Sadguru Shri Avadhootanand Maharaj .

There has never been any change in the fundamental state of being oneself . The person has accepted himself to be a Jiva which has led to all his suffering . Giving importance to the upadhi gives rise to conflict . He should reject everything that he has accepted. It is through renunciation that one becomes free from bondage . Sadhaka must imbibe the belief that the world is only an illusion . He must give up all desires and expectations about the world and turn his attention firmly towards the attainment of the truth . It is necessary to turn back the mind from its involvement in the unreal names and forms of the objects in this world and keep it always engaged in thinking about the reality . Only the basic experience, consciousness is real and this is the Atman . You are existence-awareness -bliss . You are the Parabrahman in all beings and the Atman in yourself, both being identical .

--Sadguru Shri Avadhootanand Maharaj .

You are always there in the form of awareness. When all thoughts subside, the undifferentiated awareness which remains is what you are (you are" That ") . By the Grace of Sadguru , from your own experience you find out for yourself that you exist all the time as pure awareness and find out that you are also consciousness . Being beyond the reach of the sense organs, Atman cannot be proved except through actual experience. The Grace of Sadguru lies in explaining the secret of Self-Realisation and showing the way it can be experienced . Drop the act of seeing, imagining, drop the ego and every single thing outside you and be as you are without add-ons, then effortlessly you experience the Atman .

Sadguru Shri Avadhootanand Maharaj .

Sadhaka must think always "I am not the body ,I am Atman" . If he says I am this and that is the greatest ignorance. Bodily affairs are not your concern. Be out of it . Body is bondage. If you have understanding that I am not the body, then you are the Power that is in you, and you are everywhere . You are the Reality . You are not mind. Don't be the slave of the mind , be the owner(Master) of it . You think world is true, yourself is true, everything is true, so thought begins . These thoughts have no real existence, but as you say it exists , it follows you . Don't run after worldly objective things . Try to preserve your Power , because that Power bring you to the Reality .

Sadguru Shri Avadhootanand Maharaj.

You are the Supreme Self Paramatman, the highest thing, which is full of Ananda . But you are still craving for happiness. Man forgets that he himself is happiness personified and tries to get happiness from somewhere else and seeks it outside . After hearing the enlightening words of the Sadguru, we must give up that delusion and look within . The Sadguru says repeatedly " you are the one and only perfect Brahman full of Bliss and completely free from upadhis " . You should stop thinking that you are a individual (Jiva) and be certain that you are the Supreme Self Paramatman . Every individual is gripped by an evil black spirit (ignorance). With the Gurumantra of Self-knowledge and the Grace of the Sadguru that evil spirit (ignorance) runs away, and he becomes Self- Realized person who is always happy . Make firm decision that you are going to act as per teaching of your Sadguru and find the truth of his words within yourself .

---Sadguru Shri Avadhootanand Maharaj .

The knowledge of the one-ness of Parabrahman leads you to the highest Bliss . Most of the Sadhakas seek solutions from the Sadguru relating to worldly affairs , but a true disciple makes no mention about problems of mundane life . Instead, he talks about the difficulties he faces during his spiritual devotional practice (Sadhana) and seeks the Sadguru's guidance to overcome such difficulties . Taking pity on the Sadhaka drowned in misery on account of never- ending wants, Sadguru destroys its ignorance, ego, desires, attachments and every other bandage, and leads it to the highest state of Bliss . The Sadguru says again and again this" Dear Sadhaka , do everything you have to do . But be detached by understanding because whatever you feel, perceive and achieve is illusion . It doesn't exist and your mind must accept that " . When all desires subside and one is in the Perfect Natural State of Bliss , only then will there be complete happiness. All Sadhakas should attain this highest state .

---Sadguru Shri Avadhootanand Maharaj .

The doer of every action and also enjoyer of every action is only, the Self . When the knowledge of Self comes then there is the understanding , " This body and its organs are really inanimate and useless. It is I only who resides in them and activates them yet, I am totally different from them ." By the teaching of Sadguru and the union with meaning of " Sadguru Mantra" , one acquires the understanding of the Supreme Self . Only by Spiritual Devotional Practice as per teachings of Sadguru the disciple will reach his final destination . The wise seer is the one Inner-Self and that is the pure Supreme Self taking the form of Bliss . If the Sadhaka is to attain full and perfect Bliss by Grace of Sadguru, then it should acquire the State of Paramatman and also remain as Paramatman . When the Knowledge of Maya has been rejected , then that Pure Supreme Self remains .

--Sadguru Shri Avadhootanand Maharaj .

The disciples attain Brahman by the Grace of Sadguru . One should always meditate on Gurumantra and ever repeat the Sadguru's name . The purpose of Spiritual Knowledge and Practice (Sadhana) the Sadhaka should have devotion to one Sadguru only. Those Sadhakas who are new to the spiritual path should definitely take advantage of the constant company and guidance of the Sadguru. Not properly guided by the Sadguru, the Sadhakas are apt to go astray when Dispassion (Vairagya) wanes and Spiritual Devotional Practice becomes dull . Giving up entirely thoughts of the worldly objectives things and giving his exclusive attention on the teaching of Sadguru one attains the Supreme Bliss easily . Therefore, by every possible effort Sadhaka must worship his Sadguru .

---Sadguru Shri Avadhootanand Maharaj .

The Sadguru, being Self-Realized person possesses all Powers . They roll under his feet including Maya also. He may not be even aware of them. He may not exhibit them. It is truth that, he can bestow everything the disciple wants. The disciples draw such Powers to themselves from the Sadguru by their own faith and devotional practice. The Sadguru breaks the bonds of Acts (Karma) acquired in countless births by the Power of Knowledge. That's why one must always prostrate the Sadguru. There is no greater Truth, greater penance and greater knowledge than the Sadguru . So therefore, to that Sadguru one must ever pay his homage. Sadguru is the Supreme Reality and deity. There is no Mantra equal to Gurumantra. The knowledge of one's own Self being the self of all is derived by the Grace of the Sadguru. When the Devotion to the Sadguru increases and becomes Oneness this state is realized by the disciple. Faith leads to perfect success. The Sadguru is the beginningless beginning and endless end reality where all worldly worries end.

Sadguru Shri Avadhootanand Maharaj.

To know Reality is to look and to be sure about our True Nature . It is the "Self-Knowledge" . The Sadhaka who carries out his Sadhna sincerely is unaffected by miseries, respect-disrespect and other suffering that occurs in his daily life . Even if others try to inflict pain on him in all possible ways , they cannot get at him . The true Sadhaka has convinced himself of his own identity as Atman and has distanced himself from the body, which is targeted by those who bear ill will towards him . When you meditate on Gurumantra , you are reminding yourself that you are not the body form but the Substratum, the Reality, which is full of Bliss . Ananda is your fundamental nature. You are the Reality, the dweller in all bodies as Self . The animate and inanimate things obey the orders of the one who recognizes one's Self as the Almighty Supreme Self Paramatman .

---Sadguru Shri Avadhootanand Maharaj .

To the disciple, who has always Gurumantra in his mind, all acts become fruitful . By the power of initiation disciple attains success in all acts (Karma) . Also, he attains Self-knowledge by the sight or touch of those pure souls endowed with wisdom who repeat Gurumantra while seated, lying, moving, standing, waking, sleeping . The Atman becomes one with the Paramatman just as river water becomes one with the water in the ocean . So, the Self-knowledge and Self Realized person lives in constant Union with the Supreme Self Paramatman all day and night . Therefore, by all means one should practice Guru-Bhakti . The Self realized person (Sadguru) remains in and enjoys the Bliss of equanimity, by it day or night . Nothing disturbs him in whichever state he is kept or in whatever work he engages himself induced by Prarabdha. One whose mind delights in Brahman he is simply in a state of ecstasy. There is nothing like pain for him . There is nothing Superior to Sadguru and there is

no prayer equal to Sadguru Bhajana , also there is no truth greater than the Sadguru Teachings .

----Sadguru Shri Avadhootanand Maharaj .

Only after killing the ego, one can attain Self-Bliss . That means by his understanding while in the body only, he achieved the state of Supreme Self and become free from the sense of being a body . One must always remember that " I am Brahman, so be Brahman and stay. In this world there is no one greater than Sadguru . The disciple should render service to the Sadguru and must have firm belief that, he is Parabrahman only . By this he will achieve the state of Supreme Self Paramatman .

Sadguru Shri Avadhootanand Maharaj .

One must ever pay his homage to the Sadguru because, there is no greater Truth , penance, and knowledge than the Sadguru. HE is the Lord of the Universe and myself is the Self of all beings in this Universe. Therefore, I prostrate to the Almighty Sadguru Paramatman . HE is the Supreme Reality and deity. There is no Mantra equal to the Gurumantra . Faith leads to perfect success. HE can bestow everything the disciple wants . The disciple, by the Grace of Sadguru, is able to transcend the different stages and soar high in the realms of peace and bliss . The disciples get, by Devotion to the Sadguru, the knowledge which the Sadguru possesses .

--- Sadguru Shri Avadhootanand Maharaj .

A realised sage does not sense anything other than self-realisation. Those who perceive this world to be spilt into different forms of life are, thus, caught in a mirage, experiencing a world different than the Bramhan. In reality, everybody's basic ingredient is the self, but due to avidya (ignorance) a being has forgotten the true self and has started regarding body as the true form of existence. Resultantly, the being has separated itself from its true nature and has started believing that the ever-pulsating surrounding world, as the only form of truth.

The divine form of self-embodies various powers, of which, form, name and illusionary power of 'Maya' veils the divinity. This very veil is the avidya (ignorance). The Jiva (an individual) lives his/her life under the influence of Maya, and is bound by the dimensions of place, time and reasoning. Due to avidya the being is not able to distinguish between the Bramhan and Maya. However, one who follows the preaching of Sadguru and remains in tandem with the self, is able to discern that the Bramhan and Maya are different forms of the same Divine power and thus, experiences blissful state of the divinity.

--Sadguru Sri Avadhootanand Maharaj

When Sadguru gives knowledge, one should leave all former rituals and do only that spiritual practice which is advised by the Sadguru . One should be completely devoted to the Sadguru . The knowledge is already there before waves of thought arise in the mind. There can be no thoughts without knowledge the underlying substratum . Knowledge exists prior to thoughts, it exists when thoughts arise and continues to exist when thoughts subside .

We are always there in the form of awareness . when all thoughts subside, the undifferentiated awareness which remains is what you are . " You are that" . Atman is realized only by one's own experience . If you do not seek happiness outside and remain what you are, you will then experience bliss . Realise this truth and be happy all the time . You should not bow down before other God. You should bow before your Sadguru only, because he has given you the status of God . Consider that the Sadguru is the Almighty Supreme Self Paramatman , which is a Lord of the entire universe . The Sadhaka on the path of Spiritual knowledge, get rid of this

irremovable Maya (illusion) by the Grace of Sadguru and attains the state of perfection , and he experiences the immense pleasure of the real, non-dual, Kingdom of Paramananda.

---Sadguru Shri Avadhootanand Maharaj .

By the glory and efficacy of Sadguru Diksha all your actions bear fruit . By the attainment of the Sadguru, one attains everything . The seekers after Liberation should at all the times develop Sadguru Devotion, because by following the path shown by the Sadguru one attains the Supreme auspiciousness . The greatest enticement of illusion is this mundane life . All bad habits can be dropped, but the addiction to mundane life is the most difficult to drop. There is only one great person who condemns the worldly life, and he is the "Sadguru " . Nobody else does that . The Master (Sadguru) tells that you are Brahman . When illusion ends, by Grace of Sadguru , what remains is " Brahman " . The Liberation is possible only through the teaching of the Sadguru. Therefore , have faith in the Sadguru and do exactly as told by him . The one who attains Reality does not suffer from any desire . It is true that Spiritual accomplishments are always full of happiness . Actually, when you will get experience in spiritual life, then you will know the blessings of the Sadguru that you have received . Blessed is he whose Spiritual Devotional Practice is Centered on that which excludes " I " and " mine".

--- Sadguru Shri Avadhootanand Maharaj .

Surrender yourself to the Grace of Sadguru . Be in the state in which you already are . Uproot and throw away thoughts, tendencies . Withdraw the mind from its attachments to the organs and make it meditate on Gurumantra . There is no need for you to go anywhere to get the experience of the Supreme Self Paramatman . Find out the epicentre where experiences are felt and rest there in peace. Definitely then you will wake up to your Divine Nature, that experience of the Supreme Bliss is the state of Paramatman . He who lives in the internal, real, non-artificial State of the Atman is a true Sadguru .

---Sadguru Shri Avadhootanand Maharaj .

With the Spiritual Devotional Practice as per teaching of Sadguru, once the Sadhaka knows and feels familiar with Own Self , which is beyond everything, ever-perfect, self-effulgent, he should try to remain in that state of awareness all the time . One must carry out Nididhyasa in the form of linking himself with the awareness. During the Spiritual Devotional Practice, obstacles arise in the form of body sense, the idea of the upadhis and also the idea of duality. Give up all these forthwith and merge yourself again in your True Self . When the light of the Self Knowledge spreads, the illusory appearance of the world dissolves , means the light of the Self spreads, the darkness of mundane life is destroyed . Have a firm belief that " I am Atman" . Stop thinking that you are a Jiva and be certain that you are the Atman .

---Sadguru Shri Avadhootanand Maharaj .

Gurumantra has the power to attract all . It destroys all bonds and causes freedom. It brings under your control even things . It increases one's virtues . By constant meditation on Gurumantra alone an embodied soul becomes the disembodied Brahman . Whatever he may stay he is free . One should by Spiritual Devotional Practice as per teaching of Sadguru and meditation on Gurumantra attain state of Supreme Self Paramatman .

---Sadguru Shri Avadhootanand Maharaj .

Sadguru says repeatedly to his disciples that " you are the one and only perfect Parabrahman full of Bliss and completely free from upadhis " . After hearing the enlightening words of the Sadguru, the important thing is that the disciple should

decide to follow the wise advice . He should stop thinking that he is Jiva and be certain that he is the Atman . The dissolution of the sense of " I " (the ego) is the sign of Realization . That which has no duality in Consciousness is Parabrahman . Whatever is seen , is unreal . Only the seer is real . Know the Supreme Self Paramatman and Be Paramatman . Take it for granted that all the things that are seen by your eyes are false, because they are unreal. The Self who is invisible, is the only Reality . When you start meditation is to abandon all thoughts about "I " and " mine " and turn your attention towards your own Self . The Mantra given by the Sadguru at the time of initiation is the Key word of a scientific principle . So the Sadhaka should start his meditation by repeating That Mantra keeping in mind its meaning . The mind can be brought under control through constant practice and dispassion . Doing meditation for a long time is called Practice and rejection of the sense objects from the mind is called Vairagya . Meditation is possible only if one has Vairagya (Dispassion) .

---- Sadguru Shri Avadhootanand Maharaj .

One should ever meditate on the Supreme Self Paramatman, beyond which nothing exists , which bestows bliss at all times . The quality of Pure Consciousness is Paramatman . That which is only an imagination without the base of actual experience, is called ignorance . Ignorance means not knowing , but when you know means when you understand , it is knowledge . The gaining of knowledge takes away the ignorance, and Absolute Knowledge takes away that knowledge . You must remain with yourself, fully aware of your Being . You are the unattached, Self Existent, Paramatman . One whose ego is gone, is automatically Parabrahman . That which is not perceived is Reality , and that which knows all things is Parabrahman . At all times and under all conditions feel the non-duality of the Self as "Brahman alone exists, I am Brahman" . Until one merges in the Parabrahman one should be devoted to the Sadguru by mind, body and speech . One should never ignore duties towards the Sadguru . Whoever realizes here the Eternal Brahman that is truth, knowledge Absolute, attributeless and formless, his teachership shines here in the world .

---Sadguru Shri Avadhootanand Maharaj .

You are existence --awareness -- bliss . You are the Parabrahman in all beings and Atman in yourself , both being identical . By giving up all thoughts and all notions, one remains one's Self . To remain without thought is Parabrahman . Parabrahman is only Pure Consciousness . Illusion puts a veil on the Self . The Self is within, and on it , illusion (Maya) puts a cover . When the objective functioning of the mind is over, the natural state comes into being, and one becomes steady in the Self . The Supreme Self Paramatman is beyond even the state of omniperception . The illusion of the individual (Jiva) remains full of cravings, desire and ego . If all these are replaced by Desirelessness, then the bondage is broken . The meditation on Gurumantra and Spiritual Devotional Practice as per teaching of Sadguru is the master key of Desirelessness . Without Discrimination and Dispassion there is no Self Realization .

--Sadguru Shri Avadhootanand Maharaj .

There are three types of cravings which Sadhakas have to give up .1) craving for the body comfort and pleasure . 2) craving for respect by people. 3) craving for learning Vedas, Puranas, Shastras to become a great Pundit . When the cravings are creating a ruckus in the mind, now's own natural happiness cannot manifest itself there . So, the cravings must be completely abandoned if the natural happiness is to show itself . Although the world is mistaken to be true . One must see it as only

Paramatman . The cause of involvement in worldly life is ignorance , which is ego. When that ego goes, Bramhan is already fully there . While meditating on the Self, the aspirant must be steadily and definitely avoiding the indulgence in the sense Organ's demands, and instead, turn one's focus towards the Paramatman. To have the Realization of Our Own Being, the Self, means to remain always in that state . But it is possible only by Spiritual Devotional Practice and Grace of Sadguru .

--Sadguru Shri Avadhootanand Maharaj .

The only instrument for Liberation is the state of Desirelessness . One who aspires for Self-Realization should drop the desire for sensual gratification . You are attracted towards that which is objective because the ego never thinks of the true contentment which is found only in the Self . The objects appear attractive and pleasant are really very destructive and unpleasant also . So, they give pains, yet the individual due to ignorance always runs after these objects . So therefore, one must stop thinking about sense objects and turn to the Spiritual Devotional Path .

--Sadguru Shri Avadhootanand Maharaj .

For the attainment of emancipation from the cycle of birth and death, one should propitiate his Sadguru . Without a Sadguru the ignorant ones of the world cannot know the Supreme Reality . Ignorance does not compare to Enlightened Vision. Ignorance is related to the physical perception . One who is ensnared by worldly objective things is lost in the stream of mundane life . We should walk with firm determination on the Spiritual Devotional Path that we have accepted . Life without Devotion is nothing but deterioration . There is no Liberation without Spiritual Devotional Practice .

---Sadguru Shri Avadhootanand Maharaj .

The Self is one alone and prior to all, totally complete. Atman does not have any qualities; it can never be known by the intellect. Yet it can be experienced . Atman can be realized simply by side-stepping the upadhis . You must drop the act of seeing, and imagining, ego , every single thing outside you and be as you are without add-ons , then effortlessly you experience the Atman . Thus, from your own experience you find out for yourself that you exist all the time as pure awareness , and also You are pure consciousness . When every add-on is given up the only awareness that remains is "YOU " . Unless one is devoid of all sense of ego, all desire, and all pride, it is not realized .

---Sadguru Shri Avadhootanand Maharaj .

One should by practising meditation on the Sadguru mantra attain Brahmic consciousness while staying here itself in this body . Just as worm by the constant fear of the black bee becomes a black bee itself ultimately , so also one should by constant meditation practised on Parabrahman anywhere should become Parabrahman . A proper Sadguru is a person who has personally experienced the Spiritual Truth and is also capable of bringing about that experience in his disciples .

---Sadguru Shri Avadhootanand Maharaj .

There is difference between Jiva (individual) and Shiva in respect of upadhis, but if these add-ons are taken away, the two are one and the same in True Natural State (Swarupa). Individual can discover his true natural state by giving up his attachment to the upadhis and worldly objective things . Be aware of what is " I " and " mine " . With this awareness give up both and experience the Supreme Self Paramatman. To realize that " Nothing is mine " is the very essence of the Grace of the Sadguru . To remain in our own Self is the True Devotional Practice . One should always conscious that, he is Paramatman . Never forget it for moment. If you follow the teaching of Sadguru and go by your own consciousness, there won't be much time to

get Self Realization . Have no doubt . Remain awake to the fact that you are " THAT" Paramatman .

---Sadguru Shri Avadhootanand Maharaj .

Sadguru says repeatedly, "Dear disciple, you are not a body, not a worthless Jiva, you are the one and only perfect Brahman full of bliss and you have nothing to do with upadhis. You are completely untouched by anything in your worldly life ." After hearing the enlightening words of the Sadguru, the important thing is that the disciple should follow the teaching with full trust . A miracle takes place when the disciple decides, as instructed by the Sadguru, to abandon his belief that he is a Jiva and decides that he is Brahman Himself . Then only all his former worries and troubles disappear in an instant .

---Sadguru Shri Avadhootanand Maharaj .

The hidden ignorance, absence of the knowledge of Self, the world (maya), and body are all caused by ignorance . By whose grace one attains direct knowledge of the Self with Self Realization , he is real Sadguru . We must prostrate to him again and again . He is supreme Self Paramatman . Actually, there is no difference between the Sadguru and Self-knowledge . Sadguru is beyond both day and night. He is " Master of Light of Self Knowledge " but very important is that he is the Lord of the "withdrawal Path " (Nivrutti). Illusion is a night that perpetuates the dream of the existence of the whole world . When that night of illusion disappears, then only the dream of

" I " also dissolves . When by the Grace of Sadguru, the light of the Self spreads, the darkness of the mundane life is destroyed . By the service of the Sadguru's feet , the embodied soul purified from all sins, becomes Parabrahman .

---Sadguru Shri Avadhootanand Maharaj .

The method of meditation on the Sadguru the bestower of all bliss, joy, and happiness . It is the giver of all Devotion , Liberation and all kind of happiness . When the thoughts of meditator dwell on the different aspects and beautiful forms suggested he will enjoy supreme joy and happiness . He is capable of driving away worldly thoughts and distractions . Those who are endowed with Discrimination (Viveka) and Dispassion (Vairagya) and who strive hard to attain liberation, really seek the knowledge of Parabrahman and the guidance of the Spiritual Master (Sadguru) is indispensable for them .

---Sadguru Shri Avadhootanand Maharaj .

In this illusional world many people are the member of the cult of Maya and very few followers belong to the path of spirituality . Ignorance is related to physical perception. That's why it does not compare to "Enlightened Vision " . All the people in the world are slave of circumstances . Spiritual Devotional Practice can change the circumstances, because that itself is the " Inner Vision " of wisdom . Who is lives in this world with understanding of it is true, then definitely he is truly lost and does not have " Self-Realization" . Do not be tempted by this illusional world . It is very much necessary that ,every disciple should walk with firm determination on the spiritual path that which he has accepted . Then only he can destroy illusion with true Self Knowledge by Grace of Sadguru .

-- Sadguru Shri Avadhootanand Maharaj .

One must stop thinking about sense objects and follow the path of spiritual devotion . It is true that the Realization of the Self is obtained through desirelessness. One who live in Non-Duality, he becomes aspirant for Truth . The true disciple is one whose consciousness is always connected to that of the teaching of the Sadguru .

--Sadguru Shri Avadhootanand Maharaj .

One must always speak about the wisdom of Parabrahman . So in that way, by constantly thinking about " THAT " , he becomes Parabrahman . Same way one can experience own real State with meditation on Gurumantra . Remove the cravings those have affected your mind . You become more experienced according to what you do repeatedly over and over . You should spend your more time thinking about spiritual knowledge . One who shows " The Path of Liberation " is our real spiritual master (Sadguru) . The attainment of a qualified Guru is the only means to the attainment of spiritual knowledge . Therefore, there is no difference between the Sadguru and Self Knowledge . The hidden ignorance, absence of the knowledge of Self, the world, Maya, the body are all caused by ignorance. By whose Grace one attains direct knowledge of the Self, he is known by the name "Sadguru " .

" Sadguru Shri Avadhootanand Maharaj " .

Awareness of the body, sense organs and the mind overlap with the presence of Atman , as a result of which it is not possible, to be aware of the presence of the latter . Look inward, move aside the mind and the intellect, and experience Atman with absolute clarity .

--- Sadguru Shri Avadhootanand Maharaj .

Some Disciples feel shy to do full prostrations to the Sadguru . Sadhaka should effect unconditioned self-surrender to the Sadguru, so that he may be entitled to the highest knowledge of Parabrahman . Such prostrations indicate that the disciple is free from egoism, that he is suppliant to the Sadguru and ready to carry out all his behests unselfishly and unreservedly . One must practice according to what one has heard from Sadguru . Only then Self- Knowledge is possible . The Sadhaka one who is not attracted to the objects of the world can gain Self - Knowledge through listening discourses and meditation on Gurumantra .

--- Sadguru Shri Avadhootanand Maharaj .

Truth is that which never changes and does not deteriorate . The Atman in its pure state is the only one Truth , that which is there all the time . That fundamental, indescribable state, which is neither of joy nor misery, is the Brahman . It is complete Ananda filling the whole universe . It is clear that the experience of Atman does not consist of either seeing or of knowing or of experiencing something .

---- Sadguru Shri Avadhootanand Maharaj .

Worldly objective things are but tempting baits of Maya (illusion) to dupe the individual (Jiva) bound in Samsara . Those true devotees , who are protected by the Sadguru , fly to Moksha with the wings of Discrimination (Viveka) and Vairagya (Dispassion) . Thus, they save themselves from falling a victim to messengers of hell by Grace of Spiritual Master (Sadguru) . Desire is bondage, and the absence of desire is Parabrahman . One should meditate on the Self in order to do away with attachment of worldly objective things . If we continually remain in our True Nature, desire for objects in the illusion drops off . One must stop being always engrossed in the " I " and " mine " and start living as Atman . To remove the veil covering the True Ananda within, what is needed is inner efforts in the form of meditation, Spiritual Devotional Practice and discourses (teaching of the Sadguru) .

--- Sadguru Shri Avadhootanand Maharaj .

Having attained a glimpse of that Supreme One , one should stay alone freed from all contacts without any attachment , peaceful by Its Grace . This is the advice in the path of Guru - Marga which is capable of bestowing Mukti . Therefore, Sadguru Bhakti should be practised by all with great Devotion and Faith . A proper Sadguru is

a person who has personally experienced the Spiritual Truth and is also capable of bringing about that experience in his disciples .

--- Sadguru Shri Avadhootanand Maharaj .

One should by Spiritual Devotional Practice and meditation on Gurumantra attain Brahmic consciousness, while in this body only and attain the highest state of emancipation . Such person is freed soul . By constant meditation on the Gurumantra an embodied soul becomes the disembodied Parabrahman. Wherever he may stay he is free. A miracle takes place when the disciple decides, as instructed by the Sadguru, to abandon his belief that he is a Jiva and decides that he is Parabrahman Himself . All his former worries and troubles disappear in an instant . "You are the ultimate real thing (Sadvastu) itself " . Find the truth of these keywords of the Sadguru within yourself . Make a firm decision that " I am the Atman " is the state of Moksha .

-- Sadguru Shri Avadhootanand Maharaj .

The seekers after Liberation should at all times develop Sadguru Bhakti (Devotion), because by following the path shown by the Sadguru one attains the Supreme state of auspiciousness .

--- Sadguru Shri Avadhootanand Maharaj .

Sadguru is repeatedly saying that this body and its worldly life are unreal , and that the disciples should not retain any desires for them . Only the basic experience , consciousness is the Atman and is real . The names, and forms of all the things we see outside are also unreal. But the Brahman in them is real . The Sadhaka should sit down for meditation , drive out all thoughts from the mind, and merge himself fully in the basic state of being one's self .

--- Sadguru Shri Avadhootanand Maharaj .

One should purify his mind by the method prescribed by the Sadguru . With the knowledge of the Self (Atman) one should reject everything else as unreal . At all times and under all conditions feel the non-duality of the Self as " Parabrahman alone exists , I am THAT" . When there is Realization of one's Self as Parabrahman, the state of being Jiva (individual) vanishes. Paramatman is the only Existence . Find the truth of Sadguru's words " You are the Atman " within yourself . Make firm decision that You are not bound by anything, you are completely free from upadhis, attachments , then only you can experienced the state of Moksha .

--Sadguru Shri Avadhootanand Maharaj .

Each one of us is the Atman who is present in the form of perfect ananda within us . But because we do not know this or even if we know, we ignore it , we get entangled in the " I " and " mine " , and we are unable to experience our own real state of Supreme Self Paramatman . When we give up our involvement with the " I " and "mine " ananda manifest itself in us . The Self is one , alone ., and he is prior to all Totally Complete . Unless one is devoid of all sense of ego, all desire, and all pride, it is not Realized . The hidden ignorance, absence of the knowledge of Self, the world, the body -- are all caused by ignorance. By Grace of Sadguru, one attains direct knowledge of the Self .

" Sadguru Shri Avadhootanand Maharaj ."

The God Shrikrishna is the Supreme Self, Paramatman . If you aspire to be with God, discard illusion .

---Sadguru Shri Avadhootanand Maharaj .

If we give up our attachment and pride and start living with the experience of the limitless Atman, only then will we be able to see the Atman everywhere . Thus, the first stage is to obtain knowledge by rejecting everything, which is not the Atman and

then in the next stage, see the Atman in everyone . Attachment to pleasure is bondage . Illusion (maya) always tries to make you forget your True Nature by adopting various tricks . One should remain in a state of Desirelessness by mind, speech, and in one's actions . Faith and devotion play a very significant role in the attainment of Self-knowledge . By the attainment of a Sadguru, one attains everything .

---- Sadguru Shri Avadhootanand Maharaj .

Spiritual knowledge should be heard from an experienced Spiritual Master (Sadguru) . Then his teaching should be deeply and extensively thought about in the mind and the essence should be retained . The three-fold practice (Sadhana) Shravana, Manana, Nididhyasa bring about Sakshatkara . On waking up from the delusion of ignorance, individual (Jiva) realises that he is Atman . The disciple should never be satisfied with the knowledge that he has attained . He must be ever in quest of knowledge . The method of Spiritual Devotional Practice for Self-Realisation is pointed out by the Spiritual Master (Sadguru) which should not be abandoned nor the Gurumantra given by him at any cost . The relationship between the Sadguru and disciple is very sacred . The Sadguru is capable of freeing the disciple from the three Gunas. He frees him from the illusion of names and forms also . Sakshatkara means the direct experience of Atman . It is the Realization of oneself lies in one being one's own Self . Sakshatkara is to be aware of one's true state .

****Sadguru Shri Avadhootanand Maharaj **** .

One should by practising meditation on Gurumantra attain Brahmic Consciousness while in this body and attain the highest State of emancipation . So, one should by constant meditation on Parabrahman anywhere should become " THAT "

To realize Paramatman is the final achievement . Drop the desire to pursue sense - objects . One who ceases to desire wealth automatically becomes Supreme Self, Paramatman .

****Sadguru Shri Avadhootanand Maharaj **** .

Question:- What am I if not human?

Maharaj:- That which makes you think that you are a human is not human. It is but a dimensionless point of consciousness, a conscious nothing; all you can say about yourself is: 'I am'. You are pure being—awareness—bliss. To realize that is the end of all seeking. You come to it when you see all you think yourself to be as mere imagination and stand aloof in pure awareness of the transient as transient, imaginary as imaginary, unreal as unreal. It is not at all difficult, but detachment is needed. It is clinging to the false that makes the true so difficult to see. Once you understand that the false needs time and what needs time is false, you are nearer the Reality, which is timeless, ever in the now. Eternity in time is mere repetitiveness, like the movement of a clock. It flows from the past into the future endlessly, an empty perpetuity. Reality is what makes the present so vital, so different from the past and future, which are merely mental. If you need time to achieve something, it must be false. The real is always with you; you need not wait to be what you are. Only you must not allow your mind to go out of yourself in search. When you want something, ask yourself: do I really need it? and if the answer is no, then just drop it. Sadguru Shri Nisargadatta Maharaj.

If you give up the notion that you are the body, then only all of the virtues of desirelessness , non-attachment , fearlessness will be accrued to you simultaneously and automatically . The seekers after Liberation should at all the times develop Devotion of the Sadguru , because by following the path shown by the Sadguru one attains the Supreme auspiciousness and State of Parabrahman . When

we live as a physical body, the pains and sufferings of the body are our fate and also there is a lack of wellbeing in the mind, as well as the troubles associated with pride, ego and anxiety . The one who lives in transcendence of body-consciousness gains the Supreme Reality, Parabrahman . One should , in thought, word and deed, always worship the Sadguru with full prostrations .

* Sadguru Shri Avadhootanand Maharaj * .

For purpose of spiritual guidance and Sadhana the Sadhaka should have devotion to one Sadguru only . One need not at all doubt about the efficacy of Sadguru Devotion . There is no exaggeration also . The disciples get , by devotion to the Sadguru , the knowledge which the Sadguru possesses . One should worship his Sadguru and dedicate himself with body, mind, and soul unto the Sadguru . One must prostrate to that Sadguru by whom is the whole universe comprising of the unbroken consciousness pervaded and filled through and through in every moving and unmoving object , and who has brought to his intuitive vision the entire Mass of Supreme Consciousness . The disciple, by Grace of Sadguru , is able to transcend the different stages and soar high in the realms of peace and bliss .

* Sadguru Shri Avadhootanand Maharaj * .

The Sadguru (The sage of Self Realisation) possesses all Powers and established in knowledge . He may not be even aware of them . He may not exhibit them . He can bestow everything the disciples wants . The disciples draw such Powers to themselves from the Sadguru by their own faith, devotion and Sadhana . Meditation and staying connected with the one's true self means maintaining awareness of one's real state of Being . The Sadhaka, on the Spiritual Devotional Path gets rid of this irremovable Maya (illusion) by the Grace of Sadguru and attains the State of Perfection .

* Sadguru Shri Avadhootanand Maharaj *

By the glory and efficacy of Gurumantra and regular Spiritual Devotional Practice as per the teaching of the Sadguru all your actions bear fruit . One should serve the Sadguru in order to be released from birth and death . That which is not seen by the eyes, and which is not apparent, is one can achieved by the blessing of the Sadguru . Such States of Consciousness, as non-attachment , surrender, being beyond the body, mind, and being in a natural state of complete indifference, are all attained only by the Grace of Sadguru . By the attainment of the Sadguru, one attains everything . It is the Sadguru who shows the Reality . The Devotees should serve at the feet of the Sadguru . Doing meditation for long time is called practice and rejection of the sense objects from the mind is called dispassion (Vairagya) . Mind can be brought under control through constant practice and dispassion . The Sadhaka should repeat the mantra given by the Sadguru at the time of initiation . It is the key word of a scientific principle . It includes the identity of one's own real state , of the experience of that state and of one's awareness of this state . So sadhaka should keep continue meditation on that mantra keeping in mind its meaning .

* Sadguru Shri Avadhootanand Maharaj *

I prostrate to my Sadguru , on the holy and auspicious occasion of " Gurupournima" the World-Teacher, Sadguru Shri Nisargadatta Maharaj , who is Satchidananda (Existence-Knowledge-Bliss-Absolute), who is above the different states of existence (eternally pure, unattached, formless, unmanifested, constant knowledge of the Eternity, knowledge-Bliss) . He is the bestower of supreme happiness and the witness of all functions of the intellect . He is the one without second, who is beyond the pair of opposites . I always pray to my Sadguru who is himself Parabrahman . I

adore the lotus feet of the Sadguru who have shown to us the source of the eternal ocean of bliss, born of the Self within .

" Sadguru Shri Avadhootanand Maharaj " .

Beingness means consciousness . One who searches within oneself, achieves Self-knowledge . Do not hold on to the concept that you are the body . Always think of yourself as Atman . Repetition of name of God or meditation on Gurumantra is the key of desirelessness . Parabrahman is only Pure Consciousness . The sign of Parabrahman is that there is no " I " and " mine " in that state . Gurumantra has the power . It destroys all bonds and causes freedom .

"Sadguru Shri Avadhootanand Maharaj " .

“That which is not seen by the eyes and which is not apparent is achieved because of the blessing of the Sadguru . The attainment of the Absolute Reality is not possible without teaching and without Grace of the Sadguru . Those who have understood that the Sadguru is himself Paramatman, are able to go beyond this illusion easily . The only one whose attachment of the worldly objective things is gone and who has strong faith in the Sadguru and follows the Spiritual Devotional Path, is the true disciple . He invariably achieves True Glory . The cause of involvement in worldly things, is ignorance, which is ego . When that ego goes, Brahman is already fully there .“ Sadguru Shri Avadhootanand Maharaj .

There is no difference between the Sadguru and Self (Atman) . The world , Maya, the body , mind , the hidden ignorance , absence of the knowledge of the Self are all caused by ignorance . By the Grace of Sadguru Sadhaka attains direct knowledge of the Self . Sadhaka should always repeat the name of the Sadguru , meditate on Gurumantra , and keep continue Spiritual Devotional Practice as per teaching of the Sadguru for the uprooting of ignorance and for the attainment of dispassion and the knowledge of Reality .

" Sadguru Shri Avadhootanand ""

The word renunciation means desirelessness . When one's attention is diverted from illusory world to Reality, mind becomes desireless . Without discrimination and desirelessness there is no Self-knowledge . The mind constantly runs from one object to another, that is called desire . To have lots of desires is the sign of individual(Jiva) and desirelessness is the sign of Paramatman . One must examine daily what kind of thoughts he projects . Are they about spiritual life or are they about worldly life ? . One who examine this way, gains Discrimination . For one whose attention is turned towards the reality, the first effect is Desirelessness . He attains the constant , eternal, pure, beginningless state . He becomes the Absolute , Parabrahman .

" Sadguru Shri Avadhootanand Maharaj "

Parabrahman can be realized by the Grace of Sadguru . The objects that appear attractive, are actually very destructive and give pain. So therefore, stop thinking about sense objects and follow the Spiritual Devotional Path . The Knowledge of Self cannot be understood by merely describing it . Give up the sense of " I " and " mine " and you are free from all bondages . The individual leaves the habit of projecting desires, he himself becomes Supreme Self Paramatman . At all times and under all conditions feel the non-duality of the Self as "Brahman alone exists, I am Brahman "

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" Sadguru Shri Avadhootanand Maharaj .

One who lives as a body will have to suffer the pains of the body. Do not hold on to the concept that you are the body . Always think of yourself as Parabrahman . To

realize Paramatman is the final achievement . When there is no thinking about the object in the mind and it is clean and still, that is the State of Parabrahman . Sadhaka should have trust in Sadguru who has realized Parabrahman, get his own emancipation . Keep continue Spiritual Devotional Practice as per teaching of your Sadguru . Keep faith . Be Brahman and experience it . Without decisive faith , spiritual life has no meaning . Sadguru Shri Avadhootanand Maharaj

Question:- Must we not suffer to grow?

Maharaj:- It is enough to know that there is suffering, that the world suffers. By themselves neither pleasure nor pain enlighten. Only understanding does. Once you have grasped the truth that the world is full of suffering, that to be born is a calamity, you will find the urge and the energy to go beyond it. Pleasure puts you to sleep and pain wakes you up. If you do not want to suffer, don't go to sleep. You cannot know yourself through bliss alone, for bliss is your very nature. You must face the opposite, what you are not, to find enlightenment.

Sadguru Shri Nisargadatta Maharaj.

Only Devotion to Sadguru (Spiritual Master) Self Realization is achieved . That can do away with circumstances . Spiritual Devotion is the Inner Vision of wisdom . It leads to Sakshatkara . Sakshatkara means the direct experience of Atman .

* Sadguru Shri Avadhootanand Maharaj * .

One cannot make progress in the spiritual path by merely reading a book . If one reads books on spirituality ,many times the meaning is not clear, and one may get even more confused . It is natural for the reader to take the meaning according to his Own preconceived notions . The guidance of an experience spiritual Master (Sadguru) is absolutely essential . The Real Sadguru is a person who has personally experienced the spiritual truth and is also capable of bringing about the experience in others . The Sadguru explains in depth what is Atman , the feeling of experiencing it , and how to achieve it . He explained such way that his teaching reach Disciple's heart directly . Without listening discourses of Sadguru , one cannot have the experience of Atman . One can get spiritual knowledge from books, but there is no Self Realization without Spiritual Master . Realization is the real understanding . Spiritual knowledge should be heard from an experience Sadguru . Then his teaching should be deeply and extensively thought about in the mind and the sense should be retained . When the essence of the whole of the teaching of the Sadguru the Knowledge of Atman is clearly understood . Listening discourses and reflecting in the mind and applying that knowledge to oneself are the Sadhanas to achieve Sakshatkara directly. Sakshatkara means Self Realization .

"Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

Sorrow is fate of a person who is identified with the body . There are two States of mind . One is desirelessness and the other is attachment to the worldly objective things . When you know the sense objects to be unreal, then naturally desirelessness increases. One who fully surrendered to the Sadguru , attains the Knowledge of Self . The cause of involvement in worldly life is ignorance, which is ego . When that ego goes, Parabrahman is already fully there . When all the desires are dropped for ever , the person becomes the "Reality" . If we give up our attachment and pride and start living with the experience of limitless Atman , only then will we be able to see the Atman everywhere . The state of Self Realization obtained when the knots of cravings in the mind are totally destroyed .

"Sadguru Shri Avadhootanand Maharaj " .

" I " is the greater trouble maker . Because of the ego you can't experience Reality . When you abandon your search for happiness through add-ons and give up identifying yourself with them and accept that you are Parabrahman , then only you achieve real satisfaction in this very life . You are that ageless Atman only, but due to ignorance, the right means are not adopted . If you realize this truth within yourself, you will be always happy . Whatever happiness you find in this world of duality, comes with pain , suffering and fear . Actually, this happiness is short-lived and the body through which this kind of happiness is enjoyed will itself perish . You will find complete and lasting happiness when you find yourself . The individual (Jiva) takes the round of births in many various animal forms only because he has forgotten his real identity . The Self, who is free and complete , has become enslaved because of his identification with body . Those who have understood that the Sadguru is himself Paramatman are able to go beyond this illusion very easily . Without Devotion to the Sadguru, you will not achieve Self Realization .

"Sadguru Shri Avadhootanand Maharaj " .

Avadhootanand Maharaj:

Q: Who are you really?

AM: I'm the same one who's asking the question. What I am can't be expressed in words. You need to use a language to speak. Ideas that come from thoughts can't encompass what is of a different nature.

The five elements conform the great illusion of the body and the world. Through an illusion you can't understand the real, so all ideas and words fall short serving only to point out but not to embrace it

Q: Please tell me something more.

AM: Nothing you perceive is me. I'm not this body, nor the sensory organs or the five elements that make it up. I have no sense of "I am", but to communicate we must use the word "I".

Neither am I the mind nor any idea or sensation associated with it, nor the ego nor the intelligence.

I'm only eternal happiness, no dual and without effort. I have not feeling of existence.

I'm the source of everything, but I'm detached from it.

Every event happens spontaneously through me, but I'm not a doer of them.

I just am! Only I am and I am only!

I'm the only one, but I have no ego to feel that. I don't have purposes, because I am already complete, but I neither have the feeling of being complete.

For the sake of devotees, I come from my natural state of Unmani to the one of Turiya, in which I can speak about the true identity of them.

I'm the murderer and also the murdered. Knowledge as ignorance; however, I'm not one of them. I'm the enjoyer and the enjoyment; but I'm not one of them. I'm the one who suffers and suffering too; but not one of both.

I'm birth and death, peace and war, desire and dispassion; but none of the above. I just am! I don't have any ego or concept of my existence.

I have no form, birth, death, relationships, freedom or slavery. I'm neither the words that I've just said nor the conversations I hold. I'm the one who makes it possible.

I'm only eternal happiness, unconditional and without effort.

Suffering and bondage are caused by the sense of " I " and " mine " . The individual (jiva) has forgotten who it is and call the body and mind as ' I ' and ' mine ' . The root cause of it is ignorance of one's own real nature . The only way out is engage yourself in meditation of Mahavakya (Gurumantra) . Always fix the mind on this

thought , " I am the perfect Atman, beyond all dualities". This leads to the state of perfect Bliss .

"Sadguru Shri Avadhootanand Maharaj " .

One must always speak about the wisdom of Parabrahman . So, in that way, by constantly thinking about " THAT " , he becomes Parabrahman . Same way one can experience own real State with meditation on Gurumantra . Remove the cravings those have affected your mind . You become more experienced according to what you do repeatedly over and over . You should spend your more time thinking about spiritual knowledge . One who shows " The Path of Liberation " is our real spiritual master (Sadguru) . The attainment of a qualified Guru is the only means to the attainment of spiritual knowledge . Therefore, there is no difference between the Sadguru and Self Knowledge . The hidden ignorance, absence of the knowledge of Self, the world, Maya, the body are all caused by ignorance. By whose Grace one attains direct knowledge of the Self, he is known by the name "Sadguru " .

" Sadguru Shri Avadhootanand Maharaj " .

Self-knowledge needs dispassion (Vairagya) as a companion . Vairagya means the state of liberation , the state of being without attachment or disinterestedness . There should be conviction that the world is unreal and by giving up involvement with the world it is Vairagya . You have to root out desires from the mind and retain their attachment to the worldly life . You must give up all desires , ego , and fear . The knowledge of being the Parabrahman which is beyond name , form , shape , and qualities , has to also include the state of experience which is Vairagya . Keep faith in your Sadguru's word that "you are the Parabrahman only . You must practice , keeping your mind always in state of equanimity . Station your mind firmly in the Atman only . Simply start your practice ., The mind can be definitely captured by constant practice . You must start giving up greed , emotional attachment . Sincerely keep practicing that " I am Atman " . Remain as you yourself only . By means your identity as person , body , mind get merged in your self as a Atman . Then Vairagya will remain present always within you .

" Jai Gurudev "

Sadguru Shri Avadhootanand Maharaj

Individual can discover his true Natural State by giving up his attachment to the upadhis (add-ons) . He must stop identifying himself with all upadhis . Then only seeker (sadhaka) gets blessings of Sadguru, and his real nature will show up as his fundamental state . Individual (Pinda) has four body sheaths (1) gross (2) subtle (3) causal (4) prime causal . Ishwara (Brahmanda) also four sheaths (1) gross world (2) subtle world (3) unmanifest (potential) 4) the primordial matter . The upadhis of Jiva (Pinda) are small while those of Isha(Brahmanda) encompass the whole Universe . Actually, upadhis of Jiva (Pinda) is the product of the upadhis of Shiva (Brahmanda) only . If these upadhis are taken away the two are the same one Parabrahman . Giving importance to the upadhis rise to conflicts . Parabrahman in all beings and the Atman in individual , both being identical . By giving up all thoughts and notions , one remains One's Self . If one gets this experience in that state, he gets a firm feeling that " I am untouched by anything , I am perfectly pure" , I am existence awareness Bliss (Sat-chit-ananda) .

" Jai Gurudev "

Sadguru Shri Avadhootanand Maharaj .

That which does not really exist is Maya (illusion) . It has been compared to a dream, a mirage .This non-existent maya has bound the individual (Jiva) through ignorance and love for ' I ' and ' mine ' . The Sadhaka, on the path of spiritual knowledge, gets

rid of this irremovable Maya by the Grace of the Sadguru and attains the state of perfection . It is supreme, perfect, fearless state . The nature of the ananda of the Atman which is sadhaka experience is indescribable, incomparable, the highest and the most complete of all experiences . We must understand the importance of carrying out meditation without any thoughts and sit in a secluded place for meditation regularly at a fixed time . This will result in retention of the Ananda state, our real state of Being for a long time . Staying connected with the True Self means maintaining awareness of one's real state of Being while carrying out the worldly tasks .

" Sadguru Shri Avadhootanand Maharaj " .

The knowledge without actual elimination of cravings will be wordy knowledge of no real value . Mere destruction of desires and subjugation of the mind without Self Knowledge is just compulsive behaviour . The state of Parabrahman appears very clearly when all thoughts subside . Destruction of thoughts means remaining always in a peaceful and natural state, free from all thoughts . The thing that is not created by thoughts is the True State of Paramatman . Elimination of thoughts is the way of Realising the Parabrahman .

" Sadguru Shri Avadhootanand Maharaj . "

One must always offer his prostrations to that Sadguru who is eternally pure , formless , unattached, unmanifested, constant knowledge of the Eternity , knowledge-Bliss . The descent of knowledge of Parabrahman in a disciple indicates that he has achieved Grace of Sadguru . Absence of egoism together with all traces thereof is the qualification for Grace of Sadguru .

" Sadguru Shri Avadhootanand Maharaj " .

Those who are endowed with Discrimination (Viveka) and Dispassion (Vairagya) and who strive hard to attain liberation, really seek the knowledge of Parabrahman and guidance of the Sadguru is indispensable for them . One should purify his mind by the Spiritual Devotional Practice prescribed by the Sadguru . With the knowledge of the Self (Atman) one should reject everything else as unreal . The disciple needs the help of the Sadguru at all times and particularly so in the method of purifying the mind . The unreal will persist till the dawn of knowledge of Self . With the help of knowledge of Self (as teaching of Sadguru) disciple should reject all unreal objects and identify himself with the Atman .

" Sadguru Shri Avadhootanand Maharaj " .

You feel , " I exist " , but you don't exist . Because that existence itself is wrong . You are the Power that is in you, and everywhere . If you want to be realized that Power, you have to throw off mind which is bondage . Try to preserve your power and that can bring you to the Reality . You must have the complete conviction in the mind that nothing is true , except " HE".

" Sadguru Shri Avadhootanand Maharaj " .

Ego is the black cloud before the reality . Because of that you can't see your own True State . " I " is the ego and only factor that doesn't allow you to know Reality . Unless you drop the ego, you can't experience your own real identify . Without bringing in any thoughts in-between instantly take off to what you are . Reality is beyond knowledge. Be aware of what is " I " and " mine " . With this awareness give up both and experience True Self . Your mind must accept that all is illusion, then only you will be experience you are " THAT HE " . One's self is the ever-present, indescribable experience, which is beyond everything , where one has abandoned all efforts of knowing and simply sits quietly at ease because one is That already .

Sadhaka must simply ignore the interruption caused by ego as though he is in no way related to it and become instantly the self-experienced Atman .

" Sadguru Shri Avadhootanand Maharaj . "

Unless one feels that worldly appearances are not real, one's attention will turn towards them . Without Devotion to Sadguru, you will not achieve real peace. One who has strong determination surely become liberated without delay . One should have complete faith in the Sadguru . One who is ready to put down his whole life just for the sake of the words of the Sadguru and does not disobey his orders and also convinced that my Sadguru is Paramatman , such disciple is himself true Devotee . The Sadguru grants his own state to such Devotee . By steadiness in the path to Liberation, by seeing one's own Self in oneself, by the practice of introspection within and by the Grace of the Sadguru, the knowledge of the Self dawns in the Sadhaka .

" Sadguru Shri Avadhootanand Maharaj " .

Questioner: how does the guru-mantra work?

Avadhootanand Maharaj: The guru-mantra is an aid for self-enquiry. It is selected by the Sadguru based on the spiritual maturity of the aspirant.

The guru mantra/naam mantra/beej mantra/kaan mantra is nothing but re-affirmation of your true identity i.e. Para-Brahma Hari itself. It must be heard directly from a Sadguru into one's ears and thereafter, the aspirant must repeat it constantly in the mind in tune with his/her breath as advised by the Sadguru.

While meditating on the mantra, you shouldn't meditate as a body or as a person.

You must meditate as this presence which makes you alive in this body. The meaning of the mantra must be constantly kept in mind.

The air-vibrations produced by mental recitation of guru mantra (in tune with the breath) propagate from the lungs into the blood and hammer each cell- that your true identity is not the body-mind, you're Atman. If done properly and repeatedly, these vibrations affect even the most deep and subtle portions of the mind and help the seeker develop the conviction- Yes, I am something other than this gross body, mind and feelings. Constant hammering will lead to breakdown of ego and all false identity will give way to pure awareness.

As you progress in your practice, the guru-mantra is also forgotten and total sunyata (emptiness) develops. Forgetting your body-consciousness and thoughts, remain still in this emptiness.

Once, you have truly reached this stage, leave every concern to me, even the desire for self-realization. When the time is ripe, Sadguru will elevate you into higher consciousness. Till then, continue with your devotion and sadhana.

Questioner: Help me find the ' I am'?

Avadhootanand Maharaj: There's no duality here. You cannot find it because you're already that! Do you have the knowledge that you're alive?

Questioner: Yes.

Avadhootanand Maharaj: What is that presence that makes you alive? Sit here, this moment, without any body-consciousness, minus any intention, without any intention even for enlightenment, minus any memory of the past or projection of the future. Sit here as effortless existence. Drop all your defences and be vulnerable. What are you now?

You exist only as that undisputable presence which just is. That presence is not bounded by any idea. It exists irrespective of the mind's acknowledgement or not,

irrespective of any mental chatter. You are that feeling of aliveness-presence with no other strings attached. You're pure consciousness. Just pure consciousness.

Jai Sadguru Avadhootanand Maharaj

Spiritual Devotional Practice with help of Sadguru leads to the direct experience of the Atman . Listening the discourses from the Spiritual Master (Shravana), reflection in the mind (manana), applying that Knowledge to oneself (Nididhyasana) and meditating on Gurumantra regularly are the Direct Sadhana (the Birds Way Sadhana) to achieve the experience of Atman directly . The experience of Atman itself is the Atma Sakshatkara. Meditation on anything other than the Self, is bondage . Driving out upadhi means giving up that one is doer and enjoyer . To be devoted to the " One Self " is the Reality and the real "Aloneness " .

"Sadguru Shri Avadhootanand Maharaj ."

Avadhootanand Maharaj

"Self-realization is already here. It's the natural state obscured by your attention to thoughts, objects and forms. To become aware, to wake up, your interest in thoughts and

the world must disappear.

Meditation is a help to calm the mind and deep meditation is possible because of grace. Recognize this and surrender knowing that you're not the doer of anything. Only be quiet"

Avadhootanand Maharaj

Q: What is the greatest service?

AM: Your self-realization is the best gift for the entire universe, it'll be beneficial for anything you do and for those who are close to you.

Do your sadhana and bhajans with sincerity and dedication. Sit in silence as the mere witness of everything you perceive without judging or commenting. Meditate regularly with the Naam Mantra you received. That's enough. In due course, the clouds will dissipate giving way to sunlight.

Trust my words, don't see me as this body. Recognize in your heart that I am your own consciousness projected outward. A true Master will not ask you for anything. He doesn't need you to serve him. He just wants to make you a teacher! He just wants to wake you up from sleep!

For self-knowledge and self-realisation devotional sadhana (practice) is must . We can say that Devotional sadhana is the road to " Sakshatkara ". Sakshatkara means the direct experience of Atman. But it is impossible without Sadguru. The real sadhana is the teaching of Sadguru. Every sadhaka (disciple) must follow that this teaching those who want to have Sakshatkara. There are five important things of Devotional sadhana.,(1) Keeping company of Sadguru. (2) Repetition of the Holy mantra (Gurumantra) given the time of Initiation. (3) Devotional acts like Pooja of Sadguru's feet and Bhajan. (4) Performance of good deeds. (5) Ethical behaviour. By doing these traditional sadhana the sadhaka reaches the stage of direct sadhana, and this leads to Sakshatkara immediately .

" Jai Gurudev "

Sadguru Shri Avadhootanand Maharaj .

After realizing through experience that you are Existence-Consciousness- Bliss, you have to constantly remain in this experience state. Due to ignorance, you think you are the body and mind . Throw away the add-ons one by one and ultimately you

alone remain is only Atman . In that state you are free from bondage and misery . There are four steps to Self-Realization .1) Shravana: Listening attentively to the Spiritual Master (Sadguru) . 2) Manana : Reflection in the mind .3) Nidi-dhyasana : Applying that knowledge to oneself , means to realize that " I am Atman " and remain in that state . This in itself is meditation . 4) Self Realization: Nidi-dhyasana leads to Sakshatkara , actual Self -Realization . What you perceive through eyes, ears and the mind should subside and come to a complete halt . In the silence that follows you experience yourself as Being and this is the Self-Realization (Sakshatkara) . "Sadguru Shri Avadhootanand Maharaj " .

Sri Avadhootanand: From where did this all imagination start? From the ' I am'. That what says ' I, I, I ' itself is false. Find out where does this ' I ' come. Constant and uninterrupted attention on 'I' will burn this 'I' and leave untainted awareness.

Giving up entirely thoughts of worldly objective things and giving his exclusive attention and thought on the Sadguru one attains the Supreme Bliss easily . Therefore, by every possible effort Sadhaka must worship his Sadguru . When you know the sense objects to be unreal, then naturally desirelessness increase . There are two states of mind . One is desirelessness and other is attachment to the worldly objective things . One's life can go in one of two directions, that of desirelessness or that of attachment to sense objects . Only desireless Sadhak is worthy disciple and he becomes completely one with spiritual goal . The disciple should always meditate on his Sadguru, he should ever repeat the Sadguru's name , and he should always carry out the behests of the Sadguru . One who is fully averse to sense enjoyments is already fully surrendered to the Sadguru. He is worthy of receiving Spiritual Knowledge and Authority . Those who are endowed with Discrimination (Viveka) and Dispassion (Vairagya) and who strive hard to attain liberation, really seek the knowledge of Parabrahman and the guidance of the Sadguru is in dispensable for them .

" Sadguru Shri Avadhootanand Maharaj " .

Atman can be realized simply by side-stepping the adjuncts coming in the way of self-realization . Drop the act of seeing and imagining , drop the ego, drop every single thing outside you and be as you are without add-ons, then only effortlessly you experience the Atman . Atman does not have any qualities, so no one can know it by the intellect . Only it can be experienced . Staying connected with the True Self means maintaining awareness of one's real state of Being . The Sadhaka on the path of Spiritual Devotional Practice, gets rid of irremovable Maya by the Grace of Sadguru and attains the state of perfection

"Sadguru Shri Avadhootanand Maharaj " .

To conceive and insist that all of this appearance is a multiplicity and real, is the greatest ignorance . Fact is that, due to and with help of the body only, that one can become the eternal Brahman by the Realization of the State of Self-Consciousness . But it is true that the shape of the body is going to perish one day . " I " means ego, the sense of being a separate entity . The pride of that separate existence should be renounced . The ego is false , and the Original Formless Existence is true , which is that Life-Energy , Chaitanya . To know that Original Thing, it is the Right Knowledge . The knowledge of one's own Self being the self of all is derived by the Grace of Sadguru . Sadguru is the Supreme Reality and deity. The faith that there is no Mantra equal to the Mantra imparted by the Sadguru is very essential for Self-Knowledge and Self Realization .

"Sadguru Shri Avadhootanand Maharaj " .

Mind, knowledge, intellect, possession all these are appearance on you . You have to throw all the appearance. For that You must go to the source of yourself . Actually, when you go to the source of yourself you also disappear . Thoughts, concepts get absorbed in the Reality and you don't remain . The Sadhana (practice) must be carried out " I am the eternal, the Pure, the blemish-less , shining with my own brilliance, the Paramatman. I am unattached . There are no qualities in me . Respect-disrespect , joy-misery , the doership or resultant experience is not there in me ." The Practice to attain Self Realization is an inner practice . It does not needs any external support . The experience of Paramatman doesn't consist of either seeing or of knowing or of experiencing something . You just have to be your True Self . The real nature of the Atman is in the form of Ananda .

"Sadguru Shri Avadhootanand Maharaj " .

There is difference between you and the world and its things , in terms of quantity but not in terms of quality . Imbibe the belief that the world is only an illusion . Give up all desires and expectations about the unreal names and forms of the objects in this world and turn your attention firmly towards the attainment of the Reality . The Parabrahman is true (real) and the individual and collective world is false (unreal) . Actually, the truth , the supreme goal is within you , realize it through spiritual knowledge and dispassion with Grace of Sadguru , and keep on experiencing the Bliss of Atman , all the time .

"Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

Nirupana 27

Sunday, April 30, 1978

Sin can turn into virtue and a virtuous act can become sinful. One may feed a thousand brahmins to acquire merit. The food may get poisoned accidentally, hurting these people. This is the way of destiny.

All names have a duration. What is fancied, will be effaced. Then what remains? The experience of God (consciousness) is there so long as there is life. However, I am timeless. Yet my true state has to be described in relation to something. The unmanifest got manifested with the feeling 'I am'. In the prison of this concept, 81 years have gone by. There is no such thing as my realizing God, or God knowing me. It is only hearsay. God is only a concept. All concepts are bound by time. My everlasting state

is desireless and beyond thought. The concept 'I am' came unexpectedly and along came the world. A king dreams for five minutes, wherein he goes about as a beggar for a hundred years! When he wakes up, he is the king as usual. The dream 'I am' is momentary. In this dream many worship me, many kick me also. That does not affect me. I am perfect, always.

It is an accident that you suddenly came to know that 'you are'. I tell people to do something so that they have some purpose to live for. When a man dies, it means his body has fallen. Prana has left. The one who died, was he other than prana? When prana merges into the universal prana, it forgets itself. Without prana there is no beingness. People have all kinds of suggestions regarding what to do. They are like a hollow bamboo.

Who decides what honest behaviour is? It is all a great fraud. It is the primordial illusion – maya. Yet one would say, 'Speak the truth, do this, do not do that, etc.' It is because of this great fraud that you feel 'you are' and identify as men and women.

Your consciousness is of the nature of space. The knowingness that has come over you unknowingly is your consciousness. What do you witness first? It is the consciousness that 'you are', and after that you witness the world. The form of a human being is the form of Brahman incarnate. Catch hold of That which is known prior to any other thing. That is the one that listens. What is the difference between you and the world? Is your light any different from the light of the sun or the light in the sky?

It is the space of consciousness (chidakash) in which 'I am' arises. Consciousness is the certitude of one's

own nature. Take good care of your body. However, be certain about your true nature. Love and devotion are names of the knowledge 'I am'. It is pure knowledge, not imparted by someone else. It has come over unasked for. Get a firm hold of that knowledge. It is the one that is listening. It is your own true nature. The teaching offered to one who dwells in body-consciousness goes to waste. Meanwhile, pride in the body increases.

In the universal life force, a child who is not yet born is joyfully playing. There is no difference in the life force of an unborn child and the one that is born. You cannot say that the one that is not born does not exist.

It is joyfully playing in the whole of consciousness. Meditate on consciousness. It is in the body. It is not the body. All is seen by virtue of that. All names pertain to consciousness. The world is for the entertainment of that concept. You will worship the faith in yourself, if you have faith in the Guru. When faith is created, proper understanding will take place. There is no difference between us. If one is without form, how can there be any pride in the action that is performed?

From a jnani's point of view, the world was never created. Whatever is seen is false. The cover, that is the body, is not your form. You are the luminous consciousness within. You may identify with this or that as

experienced in consciousness. The knower of consciousness is perfect. He is without any desire. This true situation is not such as can be consciously noted, because it has no form or color. With faith in the Guru's word, one's realization never wavers.

!!! MEDITATIONS with Sri Nisargadatta Maharaj

For purpose of spiritual guidance and Sadhana (practice) the Sadhakas should have devotion to one Sadguru only. When the truth is grasped nicely the necessity for indefinite search for other Gurus ceases. The Sadhakas who are new to the spiritual path should definitely take advantage of the constant company and guidance of the Sadguru . Giving up entirely thoughts of the worldly objective things and giving his exclusive attention and thought on the Sadguru one attains the Supreme Bliss easily . Getting a realised and Brahma Jnani Sadguru is on account of Grace of God and the devotee's own sincere devotion . Devoted service done untiringly for a long number of years is required for the attainment of Grace of Sadguru . History has recorded countless instances , the disciples get, by devotion to the Sadguru, the knowledge which the Sadguru possesses and attained whatever they wanted . One need not at all doubt about the efficacy of devotion of Sadguru. There is no exaggeration also. Even in the present day we have heard of many instances of Sadguru -Bhakti succeeding and making the lives of the disciples brilliant and shining .

" Sadguru Shri Avadhootanand Maharaj "

Insanity is universal. Sanity is rare. Yet there is hope because the moment we perceive our insanity; we are on the way to sanity. This is the function of the Guru- to make us see the madness of our daily living. Life makes you conscious, but the teacher makes you aware.

Sadguru Shri Nisargadatta Maharaj.

One who has trapped in the sense of 'I' and 'mine' becomes the devotee of Maya . Maya means that which is not existing . It is great illusion . The entire world is merged in this illusion . The individual, the Jiva thinks that the Maya is true and real and becomes caught in the cycle of births and deaths. Only after suffering great misery and calamity does he feel that all is false . The Maya means ignorance or misunderstanding. The world is also great illusion . It is prolonged dream . There is no worldly life in the body, nor is it in the Self . Desire and body ego create the feeling that the world exists . The involvement in worldly life makes the extremely difficult and it has become very hard to go beyond. One who dropped the sense of 'I' becomes the real " Knower of the Brahman "

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

The disciples after Liberation should at all times develop Devotion of Sadguru, because by following the path shown by the Sadguru one attains the Supreme auspiciousness . The knowledge of the Self, Self-realization, peace, dispassion, oratory and courage , one possessing these qualities is the Paramatman , who is Sadguru . Sadhaka must Practice always being in the state of Parabrahman . This practice will remove his emotional feeling of being Jiva and he will enjoy the Ananda of the experience of being Parabrahman . The sign of the State of Parabrahman does not lie in the presence of great ability in action, enjoyment and knowledge, but in being free of them . One must be aware one is Parabrahman and merge oneself in the bliss . Be aware of what is 'I' and 'mine' . With this awareness give up both and experience State of Parabrahman .

" Sadguru Shri Avadhootanand Maharaj " .

Watching yourself, that itself is meditation. To keep only consciousness, without mixing it with anything, that is knowledge without words, that you ARE. Thoughts will be there, but they will be weaker and weaker, so only the feeling of "I Am-ness" will remain just consciousness, without any activity. Watching your activities is on a lower level, like watching anger, that is identification with the body-mind.

Nisargadatta Maharaj

[Consciousness and the Absolute]

The true disciple by constant practicing meditation on Gurumantra attain the state of Parabrahman , while in this body and attain the highest state of emancipation . Just as worm by the constant fear of the black bee becomes a black bee itself ultimately . Endowed fully with the Brahmic consciousness one should perceive the supreme , all pervading, diseaseless and the one beyond everything .

" Sadguru Shri Avadhootanand Maharaj . "

Parabrahman is changeless and permanent . In it eternity is natural . Devotional love is the state of consciousness. Energy-Force is all-pervading knowledge and light . One should ever meditate on the Supreme, beyond which nothing exists, which bestows bliss all the times on one and all . For the Self can never be an object, so it cannot be expressed directly by mind or speech and taught. That can be realized only as our Atman or Self as I . There is only oneness in the world, no duality . When the realized person talks beyond sky ,it is very difficult to understand so fast by an objective mind , for that strong faith and full dedication towards Sadguru is essential .

One should be remains in the own natural and easy state of Self-Experience and enjoy the great Bliss of Supreme Self, Paramatman .

" Sadguru Shri Avadhootanand Maharaj " .

People carry out all their activities with the ego deciding everything . But the person who has Self-knowledge and Self Realization (jnani), being free from ego, carries out his acts in a natural way . He is always happy enjoying the bliss of the Atman awareness . Whatever the activity the body may be engaged in, it never disturbs his inner peace (Samadhi) - the equanimity of the mind. This Sahaja Samadhi is the peaceful Sachidananda state of the Atman . The sign of the state of the Parabrahman does not lie in the presence of great ability in action, enjoyment and knowledge, but in being free from them .

" Sadguru Shri Avadhootanand Maharaj " .

Drop the act of seeing and imagining, drop the ego, drop every single thing outside you and be as you are without add-ons, then effortlessly you experience the Atman . When the devotee discards desire and indulges totally in the devotion to Paramatman, the dirt on consciousness is cleaned, and it becomes one with Supreme Self Paramatman , abiding in its True Nature . When every add-on is given up the only awareness that remains is you . Only one who is not attracted to the objects of the world can gain Self Knowledge through listening discourses of Sadguru and meditation on Gurumantra . One must maintain desirelessness, and then he will be of the Nature of Parabrahman .

** Sadguru Shri Avadhootanand Maharaj ** .

It is only the Sadguru who knows the real nature of the Imperishable Paramatman. The Knowledge of the Supreme is by Grace of him . Without knowledge of the Self whatever is done becomes fruitless . All doubts are cleared, and all the Karmas are destroyed by the Grace and mercy of the Sadguru. Those who are averse to Sadguru Initiation never know supreme truth . To obtain Self Realization the Sadhaka should go to Sadguru who has experienced the presence of the Atman . He should listen to the discourses given by him and then what was listened to should be reflected upon thoroughly in the mind and must try to apply that knowledge to one's self . Sadhaka must keep continue meditation on Gurumantra regularly . The nature of Atman must be understood . The real nature of the Atman is in the form of ananda . The state, the nature, the enjoyment of Reality is the Self . That is the Reality of Self Knowledge . The Self is One, alone and is unattached. This is the sign of experience . One who has understood he becomes silent . The word cannot express Reality.

" Sadguru Shri Avadhootanand Maharaj " .

You are bound by your desires and own concepts. That is the nature of the world created by you . If you say that all is false , so you should free yourself from them. There are two things in the world , the Seer and the Seen . Whatever is seen is unreal (the illusion) . Only the seer is real (Parabrahman)

"Sadguru Shri Avadhootanand Maharaj "

Reality never goes anywhere, because it is always there . It is never born and never dies . In final Reality there is no mind, no thought, there is no you and no I also . Without Self-knowledge there can be no real renunciation and without renunciation, there can be no Self-knowledge . There should be inward conviction that the world is illusion . If you are fully aware that, this illusory world is false, and you function in this world with detachment, that is really greatest things . When you know the sense objects to be unreal, then naturally desirelessness Increases .

" Jai Gurudev " .

Sadguru shri Avadhootanand Maharaj .

If you have remember your own real state as Supreme Self Paramatman, you are " HE " . You are " THAT " . If you have forgotten your own real identify, you are jiva (individual) . The Jivas who are the devotee of Maya (worldly objective things) climb the mundane tree for shelter and enjoyment of the fruits thereof, soon find themselves helpless and tired and fall straight in to the ocean of hell . This is the case of those who are without devotion of Sadguru and also without Self-knowledge . But those Devotees, who are protected by the Sadguru, attained Moksha with Viveka (discrimination) and Vairagya (dispassion) . Thus, they save themselves from falling a victim to messengers of hell . If " I " goes off then " H E " is there, because He is always there .

"Sadguru Shri Avadhootanand Maharaj " .

The hidden ignorance, the illusional world and the body, absence of the knowledge of the Self are all caused by ignorance . By Grace of the Sadguru, one attains direct knowledge of the Self . By the service of the Sadguru's feet the embodied soul purified from all sins and becomes Parabrahman . The service of the Sadguru includes physical service, following spiritual devotional practice and teaching of the spiritual knowledge , all acts which please him and particularly by spreading the teaching of the Sadguru among the eager and qualified aspirants . One should always repeat the name of the Sadguru and meditate on the Gurumantra regularly . By blessings alone of the Supreme Paramatman Saviour Sadguru , two evils of sorrow and delusion are destroyed . Giving up entirely thoughts of the world and giving his exclusive attention and thought on the Sadguru one attains the Supreme Bliss easily . Therefore, by every possible effort worship your Sadguru . One need not at all doubt about the efficacy of Devotion of Sadguru . There is no exaggeration also . Devoted service done untiringly for a long number of years is required for the attainment of Grace of Sadguru .

" Sadguru Shri Avadhootanand Maharaj " .

The Grace of Sadguru lies in explaining the secret of the Self-realization and showing the way it can be experienced . By the way of Gurumantra Sadguru gives the key to the safe containing the huge wealth of Spiritual Knowledge with the experience of the Self-realization . It is absolutely essential for the Sadhaka that he must follow the teaching of Sadguru regularly, with Spiritual Devotional Practice . There is no difference between the Sadguru and Paramatman . Only when this faith becomes fully ingrained in the mind of the disciple his spiritual progress becomes easy and sure . Actually, the attainment of a Self-Realized Sadguru is the only means to the attainment of Knowledge of Reality . Therefore, there is no difference the Sadguru and Self Knowledge .

" Sadguru Shri Avadhootanand Maharaj " .

When one realizes one's self as Parabrahman, all the bad qualities like jealousy, intolerance, arrogance and contempt disappear . After destroying the ' I ' and ' mine ' the Realized Person (jnani) abandons the state of knowledge and lives in the Stateless state which is Unmani (Vijnana state) . In this state there is no happiness , misery, no duality at all and only the natural non dualistic state shines forth .

" Sadguru Shri Avadhootanand Maharaj " .

Understanding comes when - - take out your ego and you are Parabrahman. The ego is the only factor that doesn't allow you to know the Reality . If even the instructions of the Sadguru regarding the Self Knowledge, the disciple finds difficulty in rejecting the transitory things , he should with the help of the Knowledge of Self (as per teaching of Sadguru) reject all unreal objects and identify himself with the

Atman . The unreal will persist till the dawn of Self Knowledge . Atman is beyond words or mind. Though words cannot describe Atman . The real nature of the Atman is in the form of Ananda . To obtain Self Realization, the sadhaka should go to Sadguru who has experienced the presence of the Atman .

"" Sadguru Shri Avadhootanand Maharaj ."

Sadguru is Supreme Self Paramatman . There is nothing greater than him . One should worship his Sadguru and dedicate himself - body, mind and soul - unto the Sadguru . The letter " Sad " denotes Always True , Reality , always there . The letter " Gu " denotes darkness (ignorance) . The letter " Ru " denotes the remover of darkness (knowledge) . " Gu " creates (makes manifest) Maya (illusion) and Gunas (qualities) . " Ru" is Parabrahman that removes both Maya and delusion . Thus, the state of the Sadguru is great and sublime . One who wants Self Knowledge and Self Realization should surrender himself completely to the Sadguru .

"Sadguru Shri Avadhootanand " .

By ignorance you have become bound and by Self Knowledge you can be free . It is essential to have real Spiritual Master (Sadguru) . The injunction to meditate on the Sadguru's instructions conveyed in the Gurumantra. Sadhaka should purify his mind by the teaching and discourses of the Sadguru . With the knowledge of the Self one should reject everything else as unreal . The Self is the only Reality. All else is illusory . By giving up all thoughts and all notions, one remains one's Self

" Sadguru Shri Avadhootanand Maharaj "

The " Manifest " and the " Formless " are only one , whom we call Parabrahman . Without making any modifications in the form , you are truly one Parabrahman . When this concept is truly understood you become Parabrahman . All animate and inanimate things are " One Unity " . The illusion persists only because of sentimental concepts . When that illusion disappears, all is known to be Parabrahman . It is the " Life Force Chaitanya " . A realized one the Sadguru is Parabrahman , although he may be in any situation . The one who has realization of his " True Nature " is always in the kingdom of the Supreme Self Paramatman .

"Jay Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

The desire which leads to attachment to sense objects is alone responsible for bondage. The knowledge that the world is unreal and illusory, and the Self Realization bring this bondage to an end . The world you see is a ignorance , that leads to ego , which has so many desires . That is greatest bondage . The bondage is destroyed by knowledge . Sadhaka should stop thinking of the world and sense objects as real and source of happiness . The feeling of universal oneness becomes possible only when we destroy our ego . The worldly objective things make us go for happiness and give us misery instead . The antidote for such delusion is discrimination . In reality, you are always free, if you realize that happiness is already within you . By the Grace of Sadguru Self Knowledge empowers you to reject worldly objective things which are unreal .

" Sadguru Shri Avadhootanand Maharaj "

Whatever is seen is unreal . Only the seer is real . One who meditates on any object, becomes that object . So one must meditate that " I am that subtle , Self -Luminant Paramatman , of the nature of consciousness , the State of knowing itself . Take it for granted that all the things that are seen our eyes are false, because they are unreal . The Self who is invisible, is the only Reality . That's why know the Supreme Self Paramatman and be Paramatman . Attachment to pleasure is bondage . One

becomes tied down as if handcuffed only because desire is increased . If that desire is replaced by Desirelessness , then the bondage is broken .

" Sadguru Shri Avadhootanand Maharaj .

You can have the real knowledge of own Self (Atman) through the two types of methods , 1) Vyatireka 2) Anvaya . Vyatireka means knowing the difference and Anvaya means seeing similarities . Actually, Vyatireka means denying names, forms and action to affirm your True State . Anvaya is to affirm that everything is Parabrahman. Former knowledge is Vyatireka, and latter knowledge is Anvaya . Sadhaka should obtain knowledge by the Vyatireka path, then use that knowledge to experience universal love by adopting the Anvaya path and achieve the goal in spiritual life .

" Sadguru Shri Avadhootanand Maharaj "

Do not lose your own state of the Self . To remain in our own Self is the highest devotion . One may read various scriptures, and mythological books, but all this is useless without Self-Knowledge . The Spiritual Devotional Practice as per teaching of Sadguru along with meditation on Gurumantra is the only one path of Liberation . Meditation should be regular . Even if there is death of somebody in your house, do not stop your meditation . The meditation should be done in the morning and in the evening with a peaceful mind . Sadhaka should daily sing Devotional Songs , offer food to Sadguru , recite the hymns , and put the Sadguru to sleep, and only then , retire to bed . If you follow this desireless Devotion Sadguru will bless you . When you go to the source of yourself, only then can you see yourself . It is essential to have a real Master (Sadguru) for the understanding . One should surrender himself completely to the Sadguru . He is supreme Parabrahman . One who inspires you, in whom you have implicit faith and devotion, he is Sadguru .

" Sadguru Shri Avadhootanand Maharaj "" .

Thoughts start from ignorance, but when understanding comes then everything is nullified . If one wants to be something, it's a stamp of the ego and he remains in state . Be nothing and Reality remains , which is always there . By ignorance you accumulate everything , which is unreal . Only by understanding you throw it off . Reality never born and never dies . Forget the sense of the world and Reality opens up for you . It is the state where one is attaining the eternal, perfect, Satchidananda state of Parabrahman . The devotee merges himself completely with the Supreme Being . The Parabrahman state is the natural state of everyone. It has been described using the words Sat-Chit-Ananda . Grace of Sadguru is extremely essential . By the Grace of the Sadguru, merging the mind in Parabrahman in the form of Sat-Chit-Ananda , giving up ego completely . Where all desires, efforts and duties come to a complete halt , there one finds himself in the ocean of bliss . One should worship his Sadguru by daily performing full prostrations to him . By worship one attains steadiness and ultimately realises One's own true nature .

" Sadguru Shri Avadhootanand Maharaj ."

The body is subject to change. Only your inner feeling about yourself remains unchanged . You are wrongly identified yourself as the body , which you are not . You are the witness of gross body, subtle body , and causal body . The unfragmented, perfect awareness is the cause of your witness awareness . You are that eternal ,sat-chit-ananda , existence consciousness bliss . This is your Real True State . The perfect , the ultimate thing that is beyond the fields of activities of the sense organs, mind and intellect is your self . That is the Real, the true natural state , of Being . The spiritual devotional practice consists of remaining in the awareness of that Reality, as much as possible . Both desires and cravings are the product of ego

which itself is the result of ignorance. The ego is the main obstacle to experiencing the Ananda of the Atman . The fact is that to accept what is real, one has to reject what is unreal

" Sadguru Shri Avadhootanand Maharaj " .

One who searches within oneself, achieves Self-knowledge . The world is illusion . Be ignorant to the world and knowledgeable to the Reality . Reality is beyond Knowledge . Do not hold on to the concept that you are the body . When the knowing of objects, comes to an end, the false pride of

" Me " the ego, is automatically destroyed . One should not accept the object of the senses, after they are renounced . When you give up your attachment to worldly objective things, you will experience own real state . Sadguru will bless the one who endeavours to search for One's Self . Always you must think of yourself as Parabrahman . There is only Oneness in the world , no duality at all the . Everybody is " He " . Beingness means consciousness. The Self is the "Knower " in all Beings .

" Sadguru Shri Avadhootanand Maharaj " .

Life without devotion is nothing but deterioration . There is no Liberation without devotion . If you live with conviction that, you are the Supreme Self, Paramatman , then you will certainly be " THAT " . The one who is without devotion cannot achieve his own real state . All the people in the world are slaves of Circumstances . Only Spiritual Devotional Practice can do away with Circumstances. Devotion is the Inner Vision of wisdom . The Real State of the Self is obtained through Desirelessness . The company of Sadguru is very helpful instrument for Liberation .

" Sadguru Shri Avadhootanand Maharaj " .

You must have faith in teaching of your Sadguru , that you are not body, mind, also you have no name . You are pure Chaitanya (Atman, the Self). Keep continue meditation with spiritual devotional practice as per teaching of your Sadguru . You must have firm belief in your real identify , then only one fine day you can realize your own real state .

" Sadguru Shri Avadhootanand Maharaj ."

Thoughts start from ignorance, but when understanding comes then everything is nullified . If one wants to be something, it's a stamp of the ego and he remains in state . Be nothing and Reality remains , which is always there . By ignorance you accumulate everything , which is unreal . Only by understanding you through it off . Reality never born and never dies . Forget the sense of the world and Reality opens up for you . It is the state where one is attaining the eternal, perfect, Satchidananda state of Parabrahman . The devotee merges himself completely with the Supreme Being . The Parabrahman state is the natural state of everyone. It has been described using the words Sat-Chit-Ananda . Grace of Sadguru is extremely essential . By the Grace of the Sadguru, merging the mind in Parabrahman in the form of Sat-Chit-Ananda , giving up ego completely . Where all desires, efforts and duties come to a complete halt , there one finds himself in the ocean of bliss . One should worship his Sadguru by daily performing full prostrations to him . By worship one attains steadiness and ultimately realises One's own true nature .

" Sadguru Shri Avadhootanand Maharaj ."

Ego is the greatest hurdle in the spiritual path . Unless you drop the ego, you can't experience your own real State . The ego is the only factor that doesn't allow you to know the Reality . One must understand this world is not true and be in it . The world is the reflection of the Reality. If you understand that the reflection is false, then only you can experience , you are THAT Reality. You are " He " . Do everything, but don't forget, it is not true, this is the real understanding . By the dawn of Grace of Sadguru

all difficulties in the path of Spiritual Devotional Practice vanish and the Blissful State of that own Self is attained . Therefore, one should worship and serve that Sadguru alone, the secondless One only . To attain own real state is just to understand that it is ever attained, as it is one's own natural state of being Self (Sat-Chit-Ananda) by teaching of Sadguru only . For those who tread the path of unflinching devotion to the Sadguru no other Sadhana (practice) is needed than the Grace of Sadguru . One should, therefore, through mind, speech and actions worship the Sadguru .

" Sadguru Shri Avadhootanand Maharaj " .

Whatever is seen is unreal . Only the seer is real . One who meditates on any object, becomes that object . So, one must meditate that " I am that subtle , Self -Luminant Paramatman , of the nature of consciousness , the State of knowing itself . Take it for granted that all the things that are seen our eyes are false, because they are unreal . The Self who is invisible, is the only Reality . That's why know the Supreme Self Paramatman and be Paramatman . Attachment to pleasure is bondage . One becomes tied down as if handcuffed only because desire is increased . If that desire is replaced by Desirelessness , then the bondage is broken .

" Sadguru Shri Avadhootanand Maharaj .

The disciple, on the path of spiritual knowledge, gets rid of this irremovable illusional world (maya) by the Grace of Sadguru and attains the State of Perfection . He experiences the immense wealth of the real , non-dual, kingdom of Paramananda . It is fearless, perfect, supreme state . Such perfect person may be doing anything outwardly, according to his fate . But within himself, he is completely submerged in enjoying his own real state of Paramananda . It is the real nature of Ananda of the Atman, which is indescribable, incomparable, the highest and most complete of all experiences . All the Sadhaka should attain this state by carrying out Spiritual Devotional Practice, which consists of Shravana, Manana , and Nididhyasa of teaching of Sadguru . So, Sadhaka destroys the qualities of a individual (Jiva), acquires the perfect state and looks upon everyone as the Atman.

" Sadguru Shri Avadhootanand Maharaj ."

Reality never goes anywhere, because it is always there . It is never born and never dies . In final Reality there is no mind, no thought, there is no you and no I also . Without Self-knowledge there can be no real renunciation and without renunciation, there can be no Self-knowledge . There should be inward conviction that the world is illusion . If you are fully aware that, this illusory world is false, and you function in this world with detachment, that is really greatest things . When you know the sense objects to be unreal, then naturally desirelessness Increases .

" Jai Gurudev " .

Sadguru shri Avadhootanand Maharaj .

The realised person though he is carrying out all his worldly activities due to destiny, is in a state of non - duality . He is completely free from all add-ons. He has killed desire, anger, greed, attachment, pride and intolerance towards others who have more . Though he enjoys the sense objects and his real satisfaction rest with his natural state. His awareness of his own being is complete . All of this world appearance is only Life Energy (Chaitanya) . Everything, including your body is Parabrahman. One who is convinced of this, should never have duality in his mind, such as "I " and " you " . Actually, this duality does not exist . When " I " is gone , that which remains is the State of the Parabrahman .

" Sadguru Shri Avadhootanand Maharaj ."

One who surrenders oneself to the Sadguru is illumined by the knowledge of the Self . Dispassion of a high order can eliminate cravings . If the cravings are lost, the mind

comes under control . The mind of the person, who has realized Parabrahman is free from all activities and remain undisturbed. He has no desire for anything in his mind. Sadhaka must imbibe the belief that the world is only an illusion . The truth, the Supreme goal is within everyone . One must bring it out through knowledge and Dispassion and keep on experiencing the Bliss of the Atman, all the time .

" Sadguru Shri Avadhootanand Maharaj"

The world is mistaken to be true; one must see it as only Paramatman. The cause of involvement in worldly life is ignorance, which is ego . When that ego goes , Parabrahman is already fully there . The aspirant should always be churning over and over the teaching of the Sadguru and meditating on the Supreme Self Paramatman. To have the Realization of our own being, the Self, means to remain always in that state . The hidden ignorance, absence of knowledge of Self, the world, the body, objective things, are all caused by ignorance . Only by Grace of Sadguru one attains direct knowledge of the Self . The Sadhakas have to give up craving for the body comfort and pleasure, craving for respect by people , and craving for learning (shastra -Vasana).

" Sadguru Shri Avadhootanand Maharaj".

Worldly things come and go, why to worry when they are not true . Don't use your energy for worldly things, because they are all nothing but illusion . Be ignorant to the world and knowledgeable to the Reality . By establishing that you are unattached and aloof, and the happiness and sorrow stick only to the mind, Sadguru has saved you from the forceful current of happiness and misery which is only a delusion caused by ignorance of your true Self . Sadhaka should give up such delusion and remain without a worry . Reaching Reality requires nothing, because it is always there . You simply must get rid of the illusion of doing which is imprinted on your mind .

" Sadguru Shri Avadhootanand Maharaj" .

Don't be the slave of your mind . Be the master of it . Body and mind are bondage . You are not body and mind . You are the Power that is in you, and you are everywhere . Try to preserve your Power, so that Power can bring you to the Reality . The Discrimination and Dispassion and who strive hard to attain liberation, really seek the knowledge of Parabrahman and the guidance of the Spiritual Master (Sadguru) is indispensable for them.

"Sadguru Shri Avadhootanand Maharaj".

Mind is the greatest bondage . If you want to be realized, you have to throw off the mind . Disciple must have the complete conviction that nothing is true in this objective world. The ego is the only factor that doesn't allow to know the Reality. One who has realized that the Self in the form of Paramananda and has understood that the world is merely an illusion, he doesn't get upset over the cravings of his body. After knowing that sense objects are unreal, he doesn't get attached to worldly interests. Sadhaka must feel oneness with everyone, because the same Atman is there in everyone . After starting the meditation with the Gurumantra, one should reach the Real State of one's own being . Everything must subside and disappear completely, and the Sadhaka should experience only the awareness of his own being .

"Sadguru Shri Avadhootanand Maharaj"

The Real Spiritual Master(Sadguru) is free from the feeling of duality and non-duality. He shines by the light of his Self-Realization and able to destroy the deep darkness of ignorance. Also, he is All-Knower . There is no act equal to meditation on the Sadguru. Undoubtedly there is nothing like this and also no act like this . By the

meditation of the Sadguru's name the sins acquired in countless lives are destroyed . In this world there is no God or Father like Sadguru . It is only the Sadguru who knows the real nature of the Imperishable Paramatman . The knowledge of the Supreme Self Paramatman is by his Grace and there is no other way . Even through thousands or crores of scriptures one cannot attain that knowledge .

" Sadguru Shri Avadhootanand Maharaj".

The Sadguru wants the disciple to carry out higher true devotion where worship is offered to his real state, where he is beyond qualities and is one with the Atman . He is taking lot of trouble of preaching to the disciple day and night. He wants that the disciple should attain the eternal, perfect state . By carrying out the spiritual devotional practice as per teaching of the Sadguru, the Sadhaka will acquire Dispassion about the worldly life and will be eager for liberation and by the grace of Sadguru he will acquire the Self Realization . You have understand that you are Atman, that knowledge alone cannot destroy the ego and the dirt in the mind like desire, hatred etc. But when you attain the State of Parabrahman, all of these, the dirt, the resulting unhappiness and sufferings are lost, and one experiences Perfect Ananda .

" Sadguru Shri Avadhootanand Maharaj".

By the glory and efficacy of Gurumantra all actions of Sadhaka are bear fruit . By the attainment of a Sadguru, he attains everything. Therefore, discarding all kinds of contacts with people, by all possible means, giving up all conflicts of the scriptures, one should depend on the Sadguru only . When the light of knowledge spreads, the illusory appearance of the world dissolves and the darkness of mundane life is also destroyed . Sadhaka must increase his faith in the Sadguru. He must have conviction about "The Absolute "Nature of the Parabrahman . Those who wish to become Paramatman follow the path of Spiritual Devotion . When the Sadhaka achieve the Grace of Sadguru, he attains the state of Parabrahman .

" Sadguru Shri Avadhootanand Maharaj".

Gurumantra is the King among all Mantras . It is the essence of the Vedas, Smritis, and Puranas . The happiness present in the feet of the Sadguru is found nowhere else . The poverty of the individual is first pleasure, secondly pain, and thirdly hunger and thirst . You have to suffer all of this because of your identification with the body . You are the Parabrahman, so do not harbour desire for objective things .

Desirelessness means to let go of that which only disappears anyway. Charity means to say nothing is mine, because I am not the body . I am the Supreme Self, Paramatman . That which has no duality in Consciousness is Parabrahman . The dissolution of the sense of ' I ' is the sign of Realization . The Consciousness existence , which is Brahman , is Pure Consciousness .

" Sadguru Shri Avadhootanand Maharaj".

One must reject the false things and accept the Truth . Then there is always happiness. The Parabrahman state is the natural state of everyone . There is no need for you to go anywhere to get the experience of the Atman . The Grace of Sadguru is extremely essential . The Sadhaka must drop ' I ' and 'mine ' and become his natural Self . Surrender yourself to the Grace of the Sadguru . Be in the state in which you already are . If as witness, we keep observing our thoughts without attempting to change them, we find there is a permanent awareness which is ever-present .

" Sadguru Shri Avadhootanand Maharaj".

If the mind is involved in the name, form, and other aspects of the outside world, Self Realization can never be attained . If the cravings are lost, the mind comes under

control . Only the Dispassion of a high order can destroy the cravings . In the primary stage of Dispassion, one must look upon all the sense objects as unreal and realise that they bring us untold suffering. This helps in abandoning one's attachment to them . Then there after Sadhaka must begin to see objects as manifestation of the Brahman . One must practice looking at each of those objects, after which the mind runs, as various forms of Brahman . This makes the mind merge in to the State of Brahman every time it sees an object .

So, give up your cravings for sense objects and enjoy the feeling of Brahmananda .
Sadguru Shri "Avadhootanand Maharaj ."

Consciousness is itself of the nature of knowledge. It is in itself the body of Universe . It is the life of all . The entire Universe is contained within Knowledge . The Knowledge means Brahman, and appearance means the Universe . Therefore, we say " Parabrahman is true, and the world is illusion . It is only the Sadguru (spiritual master) who knows the real nature (Swarupa) of the Imperishable Paramatman . The Knowledge of the Supreme is by Grace of Sadguru , and there is no other way . Even though thousands or cores of scriptures one cannot attain that knowledge . Without a Knowledge of the Self , whatever is done becomes fruitless . The state of Brahman appears very clearly when all thoughts subside . There is peace and happiness when there are no thoughts in the mind . The sadhaka should destroy the cravings completely by reminding himself " I am Satchidananda Atman " . These cravings are in no way related to me " . Destruction of thoughts means remaining always in peaceful and natural state, free from all thoughts.

" Sadguru Shri Avadhootanand Maharaj"

The sadhaka should wholeheartedly listen to Sadguru's words until he becomes " That " . The Knowledge of the Self (Atman) must be fully absorbed . This should not be restricted to mere intellectual understanding, it should be made your own and then you must become "That " .

Sadguru shri Avadhootanand Maharaj .

Knowledge of the Self, Self-realisation, peace, dispassion, oratory and courage , the one possessing these six qualities is Paramatman who is Sadguru . The Real God is Sat-Chit -Ananda (Being, Consciousness, and Bliss) . The consciousness in the body is God . This worldly life is there only so long as you treat it as true . It ends when you are sure of its falsehood . You yourself are Paramatman . Your True Nature is this .

"Sadguru Shri Avadhootanand Maharaj"

The sadhana to attain Self-realisation is an inner sadhana . Sadguru shows final destination such that once you reach there, you will never return. Spiritual devotional practice and teaching of Sadguru take you in Parabrahman state, free of all upadhis, which is the natural fundamental state of everyone , is the ultimate resting place . In this state of Paramananda, there cannot be any distorted emotions like happiness or misery . So, there is no upadhis also, which are responsible for the distortions . The sadhaka who carries out his spiritual devotional practice sincerely is unaffected by miseries, respect-disrespect and other suffering that occurs in his daily life . Let death come today or several years later, he is least bothered, for death is only to the body and he is not body, he is the Atman .

"Sadguru Shri Avadhootanand Maharaj"

Without a Knowledge of the Self whatever is done becomes fruitless . The Knowledge of the Supreme is by Grace of Sadguru . Even through scriptures one cannot attain that knowledge . It is only the Sadguru who knows the real nature of the Imperishable Paramatman . Without a Sadguru the ignorant ones of the world

cannot know the Supreme Reality. Those who are averse to Sadguru initiation never know the Supreme truth. Devotion to the Sadguru practiced according to the injunction of the Vedas, Shastras by one devoted to the Sadguru is capable of freeing one from all capital sins even . Just look inward within you, at yourself and you will realize you are the Lord of the Sublime Bliss .

" Sadguru Shri Avadhootanand Maharaj"

The objectless existence, which is Brahman is pure consciousness. We should go to sleep with the feeling of being Parabrahman, and we should get up with the same feeling . One should purify his mind by the method prescribed by the Sadguru. The sadhaka sit down for meditation , he must drive out all thoughts from the mind and merge himself fully in the basic state of being one's Self . With the Knowledge of the Self one should reject everything else as Unreal . The unreal will persist till the dawn of knowledge of Self . The meaning of Self is the only Reality . All else is illusory . When illusion with Movement as the predominant function starts, the powers of Activity, consciousness, and Beingness are created . There were no qualities in the beginning . There was only Objectless Consciousness. After that only recognition was developed. This

is the Pure Active Awareness .

" Sadguru Shri Avadhootanand Maharaj".

To have Self Knowledge is the highest achievement of all . Parabrahman is one, therefore it is sure that you are Parabrahman, you are doubtless and " That Devotion " is real . That devotion where there is a devotee who is existing separately, is duality . Everyone should have trust in a Sadguru (spiritual master) who has realized Parabrahman and get their own emancipation .

By giving up the ego and becoming free from " mine " and with peaceful nature he becomes fit to obtain the State of Parabrahman . Moksha (liberation) is attaining the eternal, perfect, Satchidananda State of Parabrahman . They who understand the significance of the Mahavakya (Gurumantra) by the service of the Sadguru , are real True Disciple . Whoever realises here the Eternal Parabrahman that is Truth, Knowledge Absolute, attributeless and formless, his teaching shines here in this world .

" Sadguru shri Avadhootanand Maharaj"

The Vedas, Shrutis, Smritis and all Shastras declare " Neti , Neti-not this, not this " and speak of something beyond which there is nothing , that Tattva is the Sadguru in reality . Therefore , through the mind , speech , and actions the Sadhaka should worship the Sadguru . Those who are averse to the service of the Sadguru, cannot expect to be liberated from the cycle of birth and death . There is no worldly life in the body, nor is it in the Self . Desires and body ego create a feeling that the world exists . Remain with firm understanding that existence is only one, without a second . In the body, the doer and the receiver are both only the One Self . Sadguru says repeatedly " you are the one and only perfect Parabrahman full of bliss and completely free from upadhis " . After hearing the enlightening words of the Sadguru, the important thing is that the disciple should decide to follow the wise advice .

" Sadguru Shri Avadhootanand Maharaj " .

One who is completely free from worldly objective things is Supreme Self Paramatman, and what that Parabrahman is naturally functions, as it is, Devotion means Unity. To attain Parabrahman, and to live in That State, are also wrong notions . There is no question of becoming or not becoming Parabrahman . You are already "That". The knowledge of one's own Self being the Self of all is derived by the Grace of Sadguru . When the devotion to the Sadguru increases and becomes

Sat-Chit-Ananda Swarupa this State is realized by the disciple . The inner peace is attained only by one who abandons all desires, becomes egoless and has no attachment to " mine " .

"Sadguru Shri Avadhootanand Maharaj ."

To know Pure Knowledge, really means not to know it, and once known , the knower himself becomes Pure Knowledge . The Pure Knowledge is in the form of Paramatman pervades every form. Paramatman who is formless, without any attributes and not manifest, has manifested with qualities, in the form of universe . There is no doubt that illusion is unreal, but the body which is so much useful is created because of illusion . However, it is due to, and with help of this body only and by Grace of Sadguru one can become the Eternal Brahman by the Realization of the State of Self Consciousness . Only True Sadguru give Spiritual Knowledge with discourses, by the Spiritual Devotional Practice and with meditation on Gurumantra regularly to worthy disciples . By attaining this Knowledge all doubts are burned, and the devotee becomes the Absolute Brahman. So, one need not at all doubts about the efficacy of Sadguru Bhakti. There is no exaggeration also .

"Sadguru Shri Avadhootanand Maharaj"

The disciple by the Grace of Sadguru, is able to transcend the different stages and soar high in the realms of peace and Bliss. Those disciples, who are protected by the Sadguru obtain liberation (Moksha) with the Viveka (Discrimination) and Vairagya (Dispassion). Sadguru is verily the perceptible concrete Supreme Reality . By carrying out the Spiritual Devotional Practice the Sadhaka will acquire dispassion about the worldly life and will be eager for liberation and by the Grace of Sadguru he will acquire Self Knowledge and Self Realization . The true disciples of discrimination and dispassion do not fall a victim to illusional worldly objective things .

By whose blessings alone two evils of sorrow and delusion are destroyed, is the only one Supreme Paramatman Saviour Sadguru.

"Sadguru Shri Avadhootanand Maharaj"

Giving up entirely thoughts of the world and giving his exclusive attention and thought on the Gurumantra and teaching of the Sadguru one attains the Supreme Bliss easily. There for, by every possible effort sadhaka must be worship his Sadguru . Those are new to the Spiritual Devotional path should definitely take advantage of the constant company and discourses of the Spiritual Master (Sadguru) . Not properly guided by the Sadguru, the Sadhakas are apt to go astray when Vairagya wanes, Sadhana becomes dull . The disciple should always meditate on Gurumantra regularly and he must ever repeat the name of Sadguru . Once sadhaka knows and feels familiar with the Atma-Swarupa , which is beyond everything, ever perfect, self-effulgent . He should try to remain in that State of awareness all the time . During the Spiritual Devotional Practice obstacles arise in the form of body sense, the idea of the upadhi and the idea of duality. One must give up these ideas forthwith and merge himself again in his own real State (Swarupa) .

"Sadguru Shri Avadhootanand Maharaj"

The dissolution of sense of the ego is the sign of Realization. The Supreme Self Paramatman is beyond the basic root of manifestation . The Self is the facet of consciousness. It is life itself . One who has real Self Knowledge is not affected by anything . Be peaceful in the Self at all times, even the so many calamities may be in the life . Your inner consciousness is the Self (Atman).

" Sadguru Shri Avadhootanand Maharaj".

The Sadguru of Self Realization possesses all the Powers. They roll under his feet. He may not be even aware of them . He may not exhibit them . He can bestow

everything the disciples want . The true disciples draw such powers to themselves from the Sadguru by their own faith , devotion and meditation . With the meditation on the Gurumantra the veil of ignorance that covers the Sadhaka's understanding is rent asunder. So, there is no more ignorance, and the Atman is realised . The Sadguru applies collyrium of Spiritual Knowledge and the sadhaka gets the Supreme vision and sees objective world clearly . The disciples of discrimination and dispassion do not fall a victim to worldly objective things . Prostrations to the Sadguru who saves all Sadhaka from destruction .

" Sadguru Shri Avadhootanand Maharaj"

The sadhaka must have the conviction that he is pure, he is truth , and he is always free from everything . He should examine daily what kind of thoughts he projects. Are they about Spiritual life or are they about worldly life ? . If sadhaka examines in this way, gains an inner richness . For one whose attention is turned towards the Reality , the first effect is Desirelessness . All worldly pleasures are related to the individual ; they are not of the Self . Remain with the Realization of Parabrahman, and only then are you identified with the Parabrahman .

"Sadguru Shri Avadhootanand Maharaj" .

One should meditate of the Gurumantra (Mahavakya) after performing one's daily obligatory duties, observing silence and with a pure dispassionate heart . One should abandon all forbidden acts and also renounce forbidden places . The sadhaka who has always meditate Gurumantra, his all acts become fruitful . By the Power of initiation, one attains success in all acts, particularly in case of a Guruputra (disciple) . He is real Sadguru who is the knower of what is truth and what is untruth. All his places are holy. There is not even an iota of doubt .

"Sadguru Shri Avadhootanand Maharaj".

There is no difference between Atman and Sadguru . By grace of Sadguru, one attains direct Knowledge of Self . The hidden ignorance, absence of the Knowledge of Self, the world, Maya, the body are all caused by ignorance. Worship of the Sadguru is the worship of Paramatman . Giving up entirely thoughts of the world and giving his exclusive attention and thought on the Sadguru one attains the Supreme Bliss easily. One should surrender himself completely to the Sadguru . There is no greater Truth, no greater Knowledge, no greater penance than the Sadguru . He is the Lord of the Universe , also guide for entire world and my Self is the Self of all beings in this Universe .

" Sadguru Shri Avadhootanand Maharaj"

The rejection of the sense objects from the mind is vairagya or dispassion. Meditate on Gurumantra for long time is Spiritual Practice . The sincere sadhaka should meditate more and more time , and must increase the time day by day , minimum of one hour . The Gurumantra is like key word (the formula of a scientific principle). It includes the meaning of Own Real State , of the experience of that State and of one's awareness of this State . So sadhaka should meditate by repeating that mantra keeping in mind its meaning . The mind can be brought under control through constant Practice and dispassion . The mind needs counselling of Reality and that all these worldly transactions are mere appearances. It should be made to merge itself in the Atman . As long as you believe that the body, sense objects, world, work, money and all such things are real your mind flows out towards them, and meditation becomes impossible . The sadhaka must use Knowledge of Reality to remove the mind's attachment to them, so automatically it stops thinking about them. It is real dispassion (vairagya). The meditation is possible only, if one has Dispassion . So, for that direct Sadhana which is includes teaching of Sadguru is necessary .

"Sadguru Shri Avadhootanand Maharaj .

It is very important to search for your inner being . You must push aside imagination, thoughts, doubts, feeling of a avoid and the like, all these intervening obstacles which are created by the ego , then only you can experience your Natural State, and you will rest in this Eternal State forever. You must drop " I " and " mine" and become your Natural Self . You need not invite truth ; it finds its way in your conduct . If as a witness , you keep observing your thoughts without attempting to change them , you find there is a permanent awareness which is ever present .

" Sadguru Shri Avadhootanand Maharaj".

It is very important to search for your inner being . You must push aside imagination, thoughts, doubts, feeling of a avoid and the like, all these intervening obstacles which are created by the ego , then only you can experience your Natural State, and you will rest in this Eternal State forever. You must drop " I " and " mine" and become your Natural Self . You need not invite truth ; it finds its way in your conduct . If as a witness , you keep observing your thoughts without attempting to change them , you find there is a permanent awareness which is ever present .

" Sadguru Shri Avadhootanand Maharaj".

The guru's love for you is unparalleled and incomparable but not in the way you think. The guru is love itself. But this love is not dependent on anything. This love is the love of belonging to the same Ocean of infinite awareness; of being the same drop in the ocean.

Sadguru Shri Avadhootanand Maharaj

Spiritual Devotional Practice with help of Sadguru leads to the direct experience of the Atman . Listening the discourses from the Spiritual Master (Shravana), reflection in the mind (manana), applying that Knowledge to oneself (Nididhyasana) and meditating on Gurumantra regularly are the Direct Sadhana (the Birds Way Sadhana) to achieve the experience of Atman directly . The experience of Atman itself is the Atma Sakshatkara. Meditation on anything other than the Self, is bondage . Driving out upadhi means giving up that one is doer and enjoyer . To be devoted to the " One Self " is the Reality and the real "Aloneness " .

"Sadguru Shri Avadhootanand Maharaj ."

To know the Spiritual Essence of Being, Paramatman is the real wisdom . One who has the ego of knowledge fall short of Realization . Those Sadhaka drop the pride (ego) of doing actions and follow the Spiritual Devotional practice as per teaching of Sadguru with firm belief, are Real Devotees . Those who followed the Vedas and other scriptures were only entangled in them . They did not attain the knowledge of Parabrahman, because it is not possible to describe Parabrahman in words . Only true Sadguru gives this knowledge to worthy disciples by discourses and meditation on Gurumantra . By attaining this teaching of Spiritual knowledge all doubts are burned, and devotee becomes the Absolute Parabrahman .

" Sadguru Shri Avadhootanand Maharaj".

Throwing off the upadhis, which are merely some notions is the only way to get happiness. The belief of being the Atman should take a firm root within us . Giving too much importance to the upadhis (adds - on) gives rise to conflicts . By giving up all thoughts and all notions one remains One's Self . If one gets the experience in that state, he gets a firm feeling that I am untouched by anything , I am perfectly pure . True fact is that, when all desires subside and one is in perfect natural state of Parabrahman . Then there will be complete and permanent happiness all the time .

" Sadguru shri Avadhootanand Maharaj".

The attainment of the Supreme Self Paramatman is not possible without the company of the Sadguru. That which is not seen by the eyes, and which is not apparent, is achieved only with blessings of the Sadguru . By carrying out spiritual devotional practice, with teaching of the Sadguru, the sadhaka will acquire dispassion about the worldly life and will be eager for liberation and by the Grace of Sadguru, he will acquire the Self Realization. There are threefold Verification of what we learned , 1) the confirmation through the teaching of the Sadguru, 2) confirmation through the teaching of scriptures, 3) Verification through one's own experience. The knowledge alone is not enough to understand that you are the Parabrahman. That which is unattainable, becomes possible to attain, only by the Grace of Sadguru. The inner peace is attained only by one who abandons all desires, becomes egoless and has no attachment to " mine " . By study only, one cannot get that which is learned through the teaching of the Sadguru .

" Sadguru Shri Avadhootanand Maharaj" .

The illusion when seen as only the play of Paramatman , then the mind becomes desireless and free of all worries . When the mind becomes desireless and remains without thoughts , it is the State of Parabrahman . One who has no craving for name and fame, that he is true Realized person (true jnani). When one experiences one's own natural State, Ananda erupts spontaneously within one's self . The Gurumantra that means " I Am Atman, " or " I Am That " was given by Sadguru to the disciple to reminding his own true identity and making him unattached .

" Sadguru Shri Avadhootanand Maharaj".

Sadhaka should keep his discrimination alert and do spiritual devotional practice with firm belief regularly to become steadfast in his conviction . Parabrahman can be understood only by experiencing it , and this is possible only by the Grace of Sadguru . It is true that the Self Realization is obtained through desirelessness. The true disciple is one whose consciousness is always connected to that of the teaching of Sadguru . The objects that appear pleasant, attractive are really unpleasant, destructive and gives pains, yet the individual always runs after these objects. So, one must stop thinking about sense objects and follow the path of spiritual devotional practice as per the teaching of Sadguru . The disciple who has been illuminated by the Energy Power of Parabrahman should be treated as greatest great .

"Sadguru shri Avadhootanand Maharaj" .

You must leave off the words and concepts and merge in deep silence and see who " I " am . Ignorance is related to the physical perception . It does not compare to Enlighten Vision . Many people in the world are slaves of circumstances. The spiritual devotion and the Grace of Sadguru can change the circumstances . Only with devotion of Sadguru One can achieved Self Realization . Spiritual devotion is the Inner Vision of wisdom . Sadhaka must walk with firm determination on the spiritual path that he has accepted. We must destroy the illusory concepts . Do not be tempted by illusional world . Actually, the Maya (illusion) is not afraid of anyone except the one who have Self Realization .

" Sadguru shri Avadhootanand Maharaj".

The disappearance of 'I ' is the sign of Realization . Paramatman is beyond all the four bodies and beyond the four sheaths of consciousness (mind, intellect, thinking, ego) . When you realize that what you perceive is not an objective thing , but all is Parabrahman, the complex of ego will dilute itself . To obtain the Self Realization sadhaka need vairagya (dispassion). Vairagya means the state of being without

attachment . It is obtained by the conviction that the world is unreal and by giving up involvement with the world .

" Sadguru shri Avadhootanand Maharaj ."

The true sadguru will tell you how to be open to suffering as much as to pleasure, i.e. providing no resistance to anything that happens, instead of always trying to find solutions. This openness to life, this trust in life is necessary to open your heart to wisdom. When one has risen above pleasure and pain, a remarkable stillness originates into the heart. This stillness will dissolve all ignorance and carry you straight to divinity.

Avadhootanand Maharaj

The real Paramatman is Being , Consciousness , and Bliss. The consciousness in the body is Paramatman . In this body , that which says ' I ' is not really anyone . We have misunderstanding that we are a body . If you take a search through the body, there is neither ' you ' nor ' I ' in it . This world and all bodies are made with , all of the five elements and three qualities (Gunas) which are created from the Chaitanya (Life-Energy). One who has understood with Grace of Sadguru that only one Supreme Self Parabrahman is real , is liberated from rebirth , sufferings and sorrows . Once the sense of ' me ' goes, then even if one dwells in a body , he is free from the body and beyond the body. He is the Supreme Self Paramatman . That is the Life-Energy . That is Parabrahman .

"Sadguru shri Avadhootanand Maharaj".

Some people ignore the Self Realization and go for wordy knowledge which provides enough material for talks . Actually, the knowledge with experience is always superior to a mere knowledge of words . The spiritual devotional practice for Self-knowledge and Self Realization is the victory over the upadhis (the add-ons) .

" Sadguru shri Avadhootanand Maharaj" .

The Self-knowledge is increased gradually only by Spiritual devotional practice and Grace of Sadguru . In all bodies the doer and the receiver are both only the One Self . Have the steadfast determination that you are the Supreme Self, Paramatman . Remain with firm understanding that Existence is one without second . Many times, after gaining theoretical knowledge, sadhaka stumble when he tries to gain direct experience . That's why the Shastras direct the sadhaka to get Gurumantra and discourses from Sadguru (spiritual master) who is the Self experienced person and capable to give that experience to the disciples . The Paramatman cannot be understood by the intellect. Intellect has the power of understanding qualities only , it can analyse the form, shape, name , tendencies . But Paramatman does not have any of these qualities . Sadhaka should Realise the State of Paramatman, which is without qualities, without shape, without form and then rest in that State as his Natural State, the perfect Parabrahman State .

" Sadguru Shri Avadhootanand Maharaj" .

The knowledge without actual elimination of cravings will be wordy knowledge, which has no real value . The state of Parabrahman appears very clearly when all thoughts subside . When there are no thoughts in the mind, there is peace and happiness . Merit- demerit, happiness- misery, bondage- liberation result from thoughts . When Self-knowledge manifest itself, thoughts do not come near the Realized person . But as long as there is ego, thoughts are bound to come. The destruction of thoughts, cravings and the ego, the sadhaka obtained the state of Realization .

" Sadguru Shri Avadhootanand Maharaj ."

Serve the Sadguru through the way of Spiritual Devotional Practice and receive the fruits . Once upadhis are present, there is no freedom from change and destruction .

It is just not possible to make individual perfectly happy by retaining the upadhis with him . The Spiritual knowledge, the teaching of Sadguru has Supreme authority because he talks about the Supreme Bliss, which can be experienced by everyone . The aim of the teaching of Sadguru is to lead individual to the place of Supreme Self Paramatman . In that State of Parabrahman, there cannot be any distorted emotions like happiness or misery . The teaching of Sadguru shows this final destination . The Parabrahman state free of all upadhis, which is the natural fundamental state of everyone . One should always remain in the Bliss of the knowledge of Parabrahman .

" Sadguru Shri Avadhootanand Maharaj"

One cannot make progress in spirituality by merely reading the books . The teaching of an experienced Spiritual master (Sadguru) is absolutely required. Then these teachings should be deeply and extensively thought about in the mind and the essence should be retained . When the essence of the whole of the teaching of Sadguru is clearly understood, Self Realization is successful . By unselfish Devotion the true Sadhaka is able to have the glory and immortality . The vision of Spiritual knowledge of the Sadguru does not see the body, organs, mind etc , but at once ' Sees' the Atman State . When there is Self-Realization, all glory is inherent in that . Meditation on the Sadguru should be with the thought that the Sadguru is Paramatman, the Supreme Self . You should always remain in the Bliss of the knowledge of Paramatman.

" Sadguru Shri Avadhootanand Maharaj . "

Reject everything that, you have accepted . It is through renunciation that one becomes free from bondage and becomes immortal . One who has no Devotion does not gain the Spiritual knowledge and one who has no Spiritual knowledge does not have the blessing of the Sadguru . To achieve True State of Brahman, one should listen to discourses on spirituality by a Sadguru who abides in Parabrahman .

" Sadguru Shri Avadhootanand Maharaj . "

Devotion to the Sadguru is very important . By carrying out the Devotional Practice of Paramatman, the disciple will acquire dispassion about the worldly life and will be eager for liberation and by the grace of Sadguru, he will acquire Self-knowledge and Self Realization. When you have realized that you are beyond the attributes, the qualities you are the Self . It is the sign of Paramatman that the intellect should not be occupied by any objects . To understand the true secret of Spiritual knowledge, one has to understand the nature of the State of Brahman it propounds. When one realizes one's Self as Parabrahman, all the bad qualities like arrogance, intolerance, jealousy and contempt disappear .

" Sadguru Shri Avadhootanand Maharaj .

Before the Spiritual Devotional Practice , you are the sum total of various things like the body, organs, mind and ego . The Sadguru asks you to subtract from this sum total everything which you are not , and what remains and cannot be removed is the Atman , residing there as pure awareness . That is you . The disciple gives up his ego completely and experiences the Supreme state of Bliss of Self Realization . Worship of Sadguru is the same as the worship of Paramatman. Never look upon the Sadguru as an ordinary mortal. Please the Sadguru with Gurubhakti and through his Grace obtain Spiritual knowledge which results in true Devotion to the Paramatman . Enjoy the Bliss of Atman , fully abandoning all attachments . There is power of actual experience behind the words of Sadguru . Spiritual Devotion is easier, but disciple is required to surrender the ego . The essential requirements for Spiritual knowledge

are one must have discrimination (viveka) , detachment (vairagya) and one must have an intense desire to know OneSelf .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

The State of Brahman is free from all upadhis, which is the natural fundamental state of everyone , is the ultimate resting place and once you get there you will never be caught again in this worldly life . The need is to remove the delusion that you are a sorrow - stricken individual so that you know that you are always Paramatman . The Sadguru only remove delusion. His teaching is only the destroyer of the illusion. One who does everything by way of Devotion as instructed by his Spiritual master (Sadguru) cannot remain without attaining the Realization of Parabrahman . That Devotion is the greatest by which the devotee does not consider Paramatman as separate from himself, nor consider himself as separate from Paramatman . That devotee becomes one with Supreme Self Paramatman . Without the Oneself, this entire world is like a dead body . It cannot move . He who knows that all of this is the play of the Self, is really the greatest Realized person .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

The nature of Bliss of the Atman, which Sadhaka is experiencing that is indestructible, incomparable, the highest and the most complete of all experiences . Enjoying this Paramananda , he is always in happy state all the time without any break . When all desires subside and one is in the perfect natural state of Ananda. Only then will there be complete happiness. The Sadguru says repeatedly " you are the one and only perfect Parabrahman full of Bliss and completely free from upadhis " . After hearing the enlightening words of the Sadguru , the important thing is that the disciple should decide to follow the wise advice. The world is according to our concepts , our ideas . Be Brahman , and experience Brahman . The joy in the sense objects is equivalent to the individual , the Jiva . The joy in knowledge is Shiva and the joy in Brahman is Parabrahman .

"Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

The Spiritual Devotional Practice is foremost duty and the Supreme goal in life . It is the effort one puts in to know oneself . True seekers utilize every available moment to obtain true knowledge . The Sadhaka must have goal in life is to make progress in spirituality which is truly beneficial to him . Sadhaka must have discrimination (Viveka) and detachment (vairagya). Viveka is the ability to discriminate between the real and the false. Vairagya is the attitude which enables to give up the unreal . The Sadhaka needs to give up the unreal so that what is real is realized . The name, form, body and mind are all unreal, and only the basic experience, consciousness is real . The basic experience is the Atman and is real. The Parabrahman is real, and the individual and collective world is unreal . It is necessary to give up the interest in worldly objects .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

One who has trapped in the sense of 'I ' and " mine " becomes the devotee of Maya . Maya means that which is not existing . It is great illusion . The entire world is merged in this illusion . The individual, the jiva thinks that the Maya is true and real and becomes caught in the cycle of births and deaths. Only after suffering great misery and calamity does he feel that all is false . The Maya means ignorance or misunderstanding. The world is also great illusion . It is

prolonged dream . There is no worldly life in the body, nor is it in the Self . Desire and body ego create the feeling that the world exists . The involvement in worldly life makes the extremely difficult and it has become very hard to go beyond. One who dropped the sense of ' I ' becomes the real " Knower of the Brahman "

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

It is necessary to carry out Spiritual Devotional Practice as per teaching of the Sadguru to reach the final destination . To have the Realization of the Self, you need to have inward looking experiential vision . The Natural State means, the Sadhaka should Realize the State of Paramatman, without qualities, without form and then rest in that State as his natural state . It is ever perfect, omnipresent, and filled with Bliss . It is present in everyone and also in you. It is your real state . The teaching of the Sadguru , all actions (karma) are cut off . Only by the blessing of Sadguru, the State of freedom from action is

achieved. You should have Devotion in such a way that, you feel that yourself , Paramatman, is in every being .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

The Bliss coveted by all is one's own true natural state . It is within you . Suffering is caused by ignorance, ego, desire, aversion, fear, and love for life . All these are the obstacles to experiencing the Bliss of Atman . All that go with it are completely removed , the Bliss of Atman will manifest itself . The main important aspects of the Spiritual Devotional Practice are the rejection of what is unreal and acceptance of what is real . Unreal manifests with appearance of " I " and it projects the world that is equally unreal . The Parabrahman is real, and the individual and collective world are unreal . The names, forms, body and mind of all the things we see outside are unreal . The basic experience, consciousness is real . The basic experience is the Atman and is real . Truth is that which never changes and does not deteriorate, remains eternally as it is . The Atman in its pure state is only one truth .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj

The important task in Spiritual Devotion is to reduce the importance you give to the body . We must drive away the concerns of our worldly life from our minds totally . When we search in to ourselves, there is omniscience . We meet ourselves through fine perceptive thing . Once you have gained real insight , everything is only Parabrahman . The mental turmoil like afflictions and cravings are generated by the external world and therefore, it must not be taken as true, important and a source of happiness . When the observer gets True Experience, the search is over . At all the times he remains in his natural, peaceful, upadhiless State of Atman .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

" Samadhi " is State of Oneness , which is thoughtless . Whatever the activity the body may be engaged in , it never disturbs inner peace equanimity of the mind . Samadhi is Natural State , which means be as "HE " is. This is the State free from where experience of the Atman is intense , where one resides Permanently and does not become anything else . Samadhi is the peaceful Sachidananda State of Paramatman, it is possible to maintain the intellect in this Paramatman awareness all

the time . It is a State free from upadhis, where one is aloof and nothing sticks to one

" Jai Gurudev "

Sadguru shri Avadhootanand Maharaj .

The devotee should acquire Self-knowledge and realize the real state of being the Parabrahman which is beyond qualities and form and see the Atman in all beings . Many people do yogic exercises and perform various sacrifices , but all of that is meaningless without the knowledge of Parabrahman . By carrying out the Spiritual Devotional Practice the Sadhaka will acquire dispassion about the worldly life and will be eager for liberation and by the Grace of Sadguru , he will acquire Spiritual knowledge . One who does Spiritual Practice by way of Devotion as teaching of Sadguru , attain the Realization of Parabrahman . Without the oneself , this entire world is like a dead body. It cannot move . He who knows that all of this is the play of the Self , is really the greatest Realized person .

" Jai Gurudev " .

Sadguru shri Avadhootanand Maharaj .

Atman is the facet of consciousness . He is within everyone and does all things , conduct all the movements of the body . We should go to sleep with the feeling of being Atman , and we should wake up with the same feeling . One must feel constantly " I am Parabrahman " is the only happiness and be concerned for the worldly things is sorrow. The object less Existence is called " Pure Consciousness " . You are not the body ; the fundamental changeless state is you . You are Existence - Awareness - Bliss . Everyone must get this experience . Only very important thing is that one must drops the wall of thoughts , and doubts , which comes in the way of being in One's Natural State . You must have the conviction that, you are the Self directing , leading and guiding all of the sense organs and act accordingly .

" Jai Gurudev " .

Sadguru shri Avadhootanand Maharaj .

The real happiness is not outside One's Self but within . Without knowing this basic fact , you are deluding yourself to ascribe happiness to something . This is the great root cause of all pains and sorrow . Concept or imagination is ignorance . If you try to imagine the Supreme Self Parabrahman , it is not possible because Parabrahman is non conceptual and remains beyond all concepts . The Sadhaka must experience Ananda in the State of Atman all the time . He must stop thinking that he is individual and be certain that he is the Atman . One whose ego is dissolved , gets real contentment. Sadhaka should listen discourses of Sadguru and ponder over their teaching. By understanding the essence , he should enjoy the great Bliss of Supreme Knowledge . If ego is dropped , all Existence is perfectly still , nothing is unstable . Ego goes by understanding and this imaginary " I " dissolve , then what remains is only Parabrahman . You are " THAT " (I am that)

" Jai Gurudev " .

Sadguru shri Avadhootanand Maharaj .

The Sadguru does not notice the name, form, qualities, personality , he sees Atman in everyone . He is greatest great Supreme Self Paramatman . He hates none, oppose no one . He radiates universal love . He himself lives in perfect State of Parabrahman . Sadhaka should obtain Self-knowledge by the teaching of Sadguru, then use that knowledge to experience universal love and fulfil the goal in life . When you go to the source of yourself you disappear . Everyone is "He " and that is the real understanding. Nothing is true in this objective world . Words are wrong . What we speak is all wrong. But we speak for the truth, that is Reality . The state of

Realized person (Sadguru) is such that there is no ego within himself, and he is all the time enjoying the Paramananda that is obtained from his own Natural State of Being . Sadhaka should attain this State by carrying out the Spiritual Devotional Practice which consists of discourses of Sadguru. He must destroy the qualities of individual, acquires the perfect State and looks upon everyone as the Atman .

" Jai Gurudev " .

Sadguru shri Avadhootanand Maharaj .

To have Self-knowledge is the highest achievement of all . Without Devotion to the Sadguru , renunciation of action will not be understood . One who knows that he is Parabrahman, whose conviction is unshakable is truly Spiritual Master . The constant conviction that you are the Supreme Self, is liberation. The word Atman means " Formless Consciousness " , Chaitanya . If you are ready to give up the harmful attachment to this worldly life, you will have True happiness . The Ananda of the State of Atman is not felt because of the strong retention of worldly thoughts in the mind . The renunciation of the " I " and " mine " is essential for the experience of Ananda . The Spiritual Devotional Practice for Self-Realization is victory over the mind .

" Jai Gurudev " .

Sadguru shri Avadhootanand Maharaj .

Charity and Desirelessness are main sign of Self Realized person. He is Supreme Self, Paramatman , who is one in all . He is Real Spiritual Master (Sadguru).

Desirelessness means to let go of that which only disappears any way. Charity means to say that nothing is mine . The Sadguru destroys ignorance, ego, desires, attachment and every other bondage and leads to the highest State of Bliss . A Sadhaka must be fully engrossed in Spiritual Practice, and he must chew over the thought about Atman all the time . He must throw out of his worldly desires and going inwards , he should meditate on Gurumantra . The main key of Spiritual Life is the State of Desirelessness. Without Discrimination and Desirelessness there is no Self-knowledge and without Grace of Sadguru there is no Self Realization .

"Jai Gurudev " .

Sadguru shri Avadhootanand Maharaj .

Those who devote themselves to the Sadguru, as if He is the most auspicious embodiment of the Absolute Brahman, may receive this sacred knowledge, and realize that they are not the body, but that they are that Life Energy which move the body. Gradually, then again while being increasingly aware of this Spiritual Self Existence, there is the unnameable awareness of this Pure Awareness. When the understanding permeates the whole Conscious Existence, the Spiritual aspect of life also loses its Existence in the "Totally of Understanding " . The Spiritual aspect of the consciousness is mingled in to the "Wholeness of Understanding " by giving peace, nourishment, and contentment . Therefore, that which is called the Science of Self-knowledge, the Reality, which is Paramatman, the Absolute Parabrahman, remains unaffected as a permanent Natural transcendent state, which has an endless Contentment .

 Sadguru shri Nisargadatta Maharaj    .

The person who shows you The Path of Liberation is your Real Sadguru . He is Parabrahman . The Sadguru is aware of his fundamental Nature of being , is always contented and shines forth . When all desires subside and one is in this Perfect Natural State of Ananda . Only then there will be complete happiness . The Self Realized person (Spiritual Master) does any work that destiny allots to him with only a superficial engagement of his faculties and also enjoys the ultimate peace within

himself all the time . When the need arise, he takes up the role which is needed to be taken and acts accordingly . If you give up your attachment, pride and start living with the experience of the limitless Atman , only then you will be able to see the Atman everywhere . You must maintain desirelessness and then you will be Paramatman .

" Jai Gurudev " .

Sadguru shri Avadhootanand Maharaj .

The consciousness in the body is real Paramatman . That protects our body all the time . The Paramatman is beyond words or mind . It is Sat-Chit-Ananda . We must know what we are . If you take a search throughout the body , there is neither " you" nor " I " in it . All of this is only misunderstanding and confusion .One's Natural state is Parabrahman , which is non-dual , and we are it . In all the innumerable forms , the Paramatman is the only one everywhere . The meaning of the state of Paramatman is that he is non-doer , non-experiencer and of unwavering state of equanimity .The Sadhaka must simply ignore the interruption caused by ego as though he is in no way related to it and become instantly the Self experience of the Paramatman is intense , where one resides Permanently . This is Natural state (Sahaj Samadhi) .

" Jai Gurudev " .

Sadguru shri Avadhootanand Maharaj .

To obtain the Self-knowledge and Self Realization Sadhaka need Dispassion (vairagya) . Dispassion means the state of being , without attachment . If Discrimination (Viveka) and Dispassion are not there is no Spiritual Knowledge. The Dispassion means Desirelessness and not to like anything else except that inner happiness . It is obtained by the conviction that the world is false and giving up involvement with the objective world . One who does not need anything is the real renunciate . If you are greedy, you will get sorrow and pains , and that the one who is not greedy gets peace and happiness . One who has no desire , he is really Paramatman .

* Jai Gurudev * .

Sadguru shri Avadhootanand Maharaj .

Living in this world do everything , whatever you want but understand it is not true and be in it . If you want to know the Paramatman , forget the illusion . This world is nothing but a long dream . Due to ignorance, you always see the world as true, but the realized person says the world is false . This is difference . If you don't know yourself , whatever you do is useless . So, it is necessary to have real Spiritual Master for the Self-knowledge and Self Realization . Without Sadguru it is very difficult to understand the Reality . You must get rid of the illusion , then only you can reach to Reality . Your Spiritual Master says repeatedly " You are the Paramatman full of bliss and completely free from upadhis " . After hearing the enlightening words of Sadguru, you should decide to follow his teaching .

" Jai Gurudev " .

Sadguru shri Avadhootanand Maharaj .

For Self-Realization , right effort must be made in Spiritual Devotional Practice . Only then does one become the Supreme Self , Paramatman . One should give up the desire , ego , the upadhi (add-ons) , idea of being doer and contact with objective world . One must be in constant awareness of the Self . Those who wants the Self Realization must always remember that " I am neither the body nor the organs , but I am the immortal , unchanging , eternal pure fundamental State of being Paramatman " .

"Jai Gurudev " .

Sadguru shri Avadhootanand Maharaj .

The individual and collective world is false ("unreal"), but the Parabrahman in them is true (real) . You should be convinced that the Atman in you is the same as the Atman in all human beings . So, Sadhaka should turn back the mind from its involvement in the unreal names and forms of the objects in this world and keep it always engaged in thinking about the Real Parabrahman .

Jai Gurudev .

Sadguru Shri Avadhootanand Maharaj .

You must try to rest all the time in peace and complete ease in your Natural state . Spiritual Master always tells the Sadhaka " Don't believe in the sense-objects but reside in the State of Atman (State of Ananda) . Spiritual Devotion as per teaching of Sadguru is the greatest Sadhana . So, no other Sadhana is necessary for those who follow this, Sadhana . Disciples must stick steadfastly to this Spiritual Practice and discover his True Natural State full of Bliss . Your Sadguru gives you assurance that ,if the meditation on the Gurumantra with total concentration is carried out the disciples reaches the One-ness State . Meditation is the greatest Sadhana, and it is very important and necessary for every Sadhaka , those who want the Self Realization (Atma Sakshatkara) .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

The Spiritual Master (Sadguru) says repeatedly " You are the one and only perfect Parabrahman , full of Bliss and completely free from Upadhis " . After hearing the enlightening words of the Sadguru , the important thing is that the disciples should decide to follow the wise advice . The Self Realization is attaining the eternal , perfect Sat-Chit-Ananda State of Parabrahman . The devotee merges himself completely with Supreme Bliss . To obtain the Self Knowledge and Self Realization , the Sadhaka should go to Spiritual Master (Sadguru) , who has experienced the presence of the Paramatman . He must keep the company of Sadguru frequently , repetition of the holy Gurumantra given at the time of initiation , Devotional Sadhana like pooja of Sadguru's feet and traditional songs (Sampradaya Bhajan) along with Direct Sadhana . The Direct Sadhana is listening to discourses from your Sadguru (Shravana) , reflection in the mind (manana) , and applying that knowledge to oneself (Nididhyasana) . This Direct Sadhana leads to Self-Realization (Atma Sakshatkara) immediately .

"Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

There is only Oneself in the world . Atman is in all bodies without actually entering into them . The Maya (illusion) knows very well where the Sadhaka will be trapped . Pride about art , pride about riches , pride about youth and pride about being educated , there are all mischief of the game of Maya , aimed at turning the Sadhaka away from the Spiritual Path and putting him in pains and sorrow . That's why Sadhaka must take certain precaution . The precaution is to give up contact with the objective world . He must be in constant awareness of the Self , and he should say all the time , I am not body , but I am the All - Pervading Paramatman . Nothing can be useful in this illusional world for me . The belief that possessions lead to happiness is a mirage . Realize this truth and give up this intoxication for toiling after possessions . Keep continuing your Sadhana to experience the Bliss of Atman . Sadguru will never be pleased if you ignore Spiritual Devotion , because it is your foremost duty and the Supreme goal in life .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

There is difference between you and the world and its things , in terms of quantity but not in terms of quality . Imbibe the belief that the world is only an illusion . Give up all desires and expectations about the unreal names and forms of the objects in this world and turn your attention firmly towards the attainment of the Reality . The Parabrahman is true (real) and the individual and collective world is false (unreal) . Actually, the truth , the supreme goal is within you , realize it through spiritual knowledge and dispassion with Grace of Sadguru , and keep on experiencing the Bliss of Atman , all the time .

"Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

One who has understood that only one thing is real , is liberated from birth and death . The real Paramatman is being , consciousness and bliss (Sat-Chit-Ananda) . The consciousness in the body is Brahman . The sadhaka must simply ignore the interruption caused by ego as though he is in no way related to it and become instantly the self-experienced Atman . He must drop the wall of thoughts , doubts which comes in the way of being in one's natural state and to go at once to the State of Paramatman .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

The formation of a personality

Avadhootanand Maharaj : Ignorance begins with fear. The fear of being lonely, the fear of death, the fear of not being someone respectable etc. And then, escapism starts. Vasana's start developing. To escape from the fear of loneliness, you seek companionship, you seek sex as a form of temporary relief. To escape from the reality of death, you seek pleasures so that one forgets about the possibility of death. There is no use seeking escapes, one has to have a deep look at this loneliness, at this vulnerability, at this silence from which one is seeking to escape.

In this way, the whole personality (or the ego) develops whose basic Foundation is fear. To prevent other people from seeing these fears, you put on many masks: of being very successful, of being the richest man in your town etc. But the basis of all these actions is fear. Fear gives rise to desires and if these desires are not fulfilled, it gives rise to hatred. It gives rise to self-pity. Do you see the grave implications of not being sincerely able to confront your fears?

Thus, the ego is fake, it's dishonest. All its actions are fake. There's no pure thought. All thoughts arise from ego, from conditioning.

To have a comprehensive understanding of your entire psychological structure in this manner is the doorway to cosmic wisdom. By complete understanding, you settle down, you see the real motive behind thoughts and actions. And from this seeing, sprouts the right action, right perception.

The true Sadhaka utilizes every available moment to obtain True Knowledge . Don't neglect Spiritual Devotion (Paramartha) and don't get drowned in the affairs of the world . Your goal in life is to make progress in Spirituality which is truly beneficial to you . Sadhaka must have both Discrimination (Viveka) and Dispassion (Vairagya) or detachment . Viveka is the ability to discriminate between the real and the false . Vairagya is the attitude which enables us to give up the unreal . After listening to discourses from Sadguru on the highest truth , the Sadhaka concentrate on obtaining Knowledge about Atman (Self) and on experiencing it . Carrying out his

Sadhana , he looks inward deeply merges himself with uninterrupted Bliss of Atman . Sadguru imparts Spiritual Knowledge to all disciples. You should absorb his teaching and attain the State of Perfection . You only have to listen to Sadguru wholeheartedly to Realize your Self . Then definitely you will obtain the Grace of Him

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

Avadhootanand Maharaj: Reality is perceived by total dispassionate understanding

Q: Understanding of what?

AM: Total dispassionate understanding of the false. When the false is understood, clinging to the false ceases. That itself is liberation.

Meticulously observe and examine each thought and trace it back to its source.

What's the motive of your thought? Where does thought come from? Can you find out what will be your next thought?

Thought is the product of an unconscious mind. A mind which is alert and conscious does not dwell on the past neither on the future. When your mind is not conscious, don't you notice, it spins a web of more thoughts and more, until a new imaginary world itself is born. Not to say that thought is not needed in carrying out day to day activities, but you must look at the price for not being conscious. The price is being ruled by past conditioning; the pursuit of pleasure and running away from fear and pain. All types of thought are an escapist mechanism.

To see all this through direct experience, direct perception is a great gift. When you see this, you begin to see that the ego is an illusion.

One who wants to reach in final Reality , Stateless State, which can't describe by words , it is necessary to do what the Sadguru has taught us . It is not necessary to recognize what Parabrahman is . Only remove the ' I ' that is in between . This ' I ' is itself the imaginary person . In fact , there is no such thing as ' I ' at all ,yet it comes in to being . Parabrahman is something quite different from this ' I ' . Those who have only studied scriptures get confused , when they try to understand him . Those who understands through an attitude ,or concept get deceived . There is no purpose of using example there , because in that way , the triad of seer , seeing , and seen comes in to existence . That which exists without the mediator remembering it , is Parabrahman . It is natural . It is the withdrawal state , Stateless State . One can reach there by Grace and blessings of Sadguru only .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

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Meticulously observe and examine each thought and trace it back to its source.

What's the motive of your thought? Where does thought come from? Can you find out what will be your next thought?

Thought is the product of an unconscious mind. A mind which is alert and conscious does not dwell on the past neither on the future. When your mind is not conscious, don't you notice, it spins a web of more thoughts and more, until a new imaginary world itself is born. Not to say that thought is not needed in carrying out day to day activities, but you must look at the price for not being conscious. The price is being

ruled by past conditioning; the pursuit of pleasure and running away from fear and pain. All types of thought are an escapist mechanism.

To see all this through direct experience, direct perception is a great gift. When you see this, you begin to see that the ego is an illusion.

Sri Avadhootanand : If you carefully observe, every thought oscillates between the need for pleasure and fear of losing that pleasure. To be attached is also to breed fear. Because once there is attachment, there's also fear of losing that attachment. The only magic pill to this conflict is: Do whatever best you can and refuse to have any type of positive or negative anticipation of the future nor regret of the past. Whatever is bound to occur will be dealt when it occurs.

The illusory ego continuously makes you run like a dog between the banks of fear and pleasure. The river of life runs between them, untouched by your fears or desires. Thought is the action of past conditioning to secure itself. Have you wondered why do you think so much? It is the action of ego for its own security. Total understanding of this mechanism is what leads a sage to realize that the ego is illusion.

Meditation is very important and necessary Sadhana for every Sadhaka . Start the meditation with the Repetition of the Gurumantra given to you at the time of your Initiation by the Sadguru . To realise the meaning of Gurumantra , should repeat it with total concentration . Bring to your attention the meaning of Gurumantra constantly. Maintain the thoughtless state throughout the meditation . If the Sadhaka maintain this practice regularly, he reaches the one -ness state . One must get the experience of the Paramatman by looking inward . It is in you and present in everyone . It has no qualities , it is omnipresent , it has no form , it is ever perfect and filled with Bliss . It is the real state of everyone .

"Jai Gurudev "

Sadguru Shri Avadhootanand Maharaj .

If you approach to Realized Master (Sadguru) with Devotion, surrender to him and serve him sincerely , he stamps out the ego in you and changes the latter to become like him . You have to follow his teaching and must have Shravana , Manana and Nididhyasana on his discourses . Also, Meditation on Gurumantra is must regularly . Then only you can achieved discrimination and dispassion . Discrimination means to separate the Real from Unreal . Dispassion means the conviction that the world is unreal and by giving up involvement with worldly things . The Realization that " I am Parabrahman " is itself the conquest of the mind . The Realized one should not be separate from his being . Those who come to know Parabrahman should remain as Parabrahman . Then only they can attained the state of Supreme Self .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

Realized Master (Sadguru) does not notice the name, personality , form , qualities , he sees Atman in everyone . He hates none , oppose no one . He radiates Universal love . He himself lives in perfect state of Parabrahman . Sadhaka should obtain Self Knowledge by the teaching of Sadguru ,then he must use that knowledge to experience Universal love and fulfil the goal in Life . One who searches within oneself achieves Self-knowledge . Everyone has the habit of speaking about sense objects . Drop that habit and speak about the wisdom of Parabrahman. You become more experienced according to what you do repeatedly over and over . Remove the bad qualities which are within you. By constantly thinking of " That " you become that

only . Keep continue your Devotional Sadhana and meditation on Gurumantra . Sadguru destroys ignorance , ego , desires , attachments and every other bondage , and leads you to the highest state of Bliss .
Sadguru Shri Avadhootanand Maharaj .

Meditation on anything other than the Self is bondage. Always Meditate on the Divine Nature of yourself . Parabrahman can be understood only experiencing it and this is possible only by the Grace of the Sadguru . Knowledge does not require anything except renunciation . The Self is the Knower in all beings . To realise Parabrahman is the final achievement . One who searches within oneself , achieve Sakshatkara. When the mind becomes Desireless and to remain without thoughts is Brahman . Attachment to pleasure is bondage . If you say I don't want anything , all problem come to an end . The Supreme Self Parabrahman has no need for anything . One must learn to discriminate between Reality and illusion . If we continually remain in our True Nature desire for objects drops off . Understand that everything is false . Your Being should remain constantly as Parabrahman . Only then does the aspirant become The Nature of Pure Knowledge and Bliss .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj

Gurumantra is like the key word , which is given by the Sadguru at the time of Initiation . It is a formula of a scientific principle . It is identity of one's own real state , of the experience of that state and of one's awareness of this true state . When you start meditation is to abandon all thoughts about the " I " and " mine " and turn your attention towards your own self . It is helpful to make the mind give up its attachment to one state and make it attach itself to another Real State . So, the aspirant should start his meditation by repeating that mantra keeping in mind it's meaning . If one can Meditate with dispassion firmly rooted in his mind the meditation will be successful . Mind can be brought under control through constant practice and dispassion . Doing meditation for a long time is called practice and rejection of the sense objects from the mind is called Vairagya . One whose attention is turned towards the reality , the first effect is Desirelessness . Then he experienced that he does not need anything . Whatever may be given to him or taken away from him , does not matter . There is no sorrow for that. One who has escaped from illusion is the truly brave man . Without concern for fame , he becomes famous and sing his praises . For self-knowledge and self-realisation in devotional sadhana meditation is very important . One should be ashamed of being an individual , he must have the conviction that he is pure , truth and free . If he comes to the realization that" he is Parabrahman "he will be Parabrahman . To succeed in meditation, one must listen to discourses from his Spiritual Master (Sadguru).

"Jai Gurudev"

Sadguru Shri Avadhootanand Maharaj .

The lack of dispassion (Vairagya) is the reason for failure in meditation . If we Meditate with dispassion firmly rooted in our mind the meditation will be successful . The mind can be brought under control through constant practice (sadhana) with dispassion. There should be renunciation of Objects . Dispassion is obtained by conviction that the world is unreal and by giving up involvement with the world. There is only freedom , because you are not bound. You should feel free . The Parabrahman is separate from all that is seen . If you fall into the realm of illusion , you will only have pain and sorrow , which means you won't get peace .Therefore you should follow the teaching of your Sadguru and keep continue your Sadhana with meditation . True Devotion is very important . Then only with Grace of Sadguru ,

you can know that you are Parabrahman and you will live full of Glory as the Supreme Self Parabrahman . When you wake up at morning you should tell yourself that you are all the time Parabrahman only . Meditation and staying connected with one's true self are complimentary to each other and one should do both . If one can go to the root of Parabrahman , the devotee duality disappears. Staying connected with true self means maintaining awareness of one's real state of being, while carrying out the worldly tasks. Dispassion is obtained by conviction that the world is unreal and by giving up involvement with the world .

" Jai Gurudev".

Sadguru Shri Avadhootanand Maharaj .

The words of knowledge are responsible for destroying words of ignorance . Atman is beyond words , cannot describe , only words can indicate it indirectly . To deny what is not Atman , words are needed. The real nature of Atman is in the form of Ananda . It cannot be seen and cannot be known with intellect . So sadhaka should go to Sadguru who has experienced the presence of the Atman . He should Meditate on Gurumantra which is received from Sadguru and listen to the discourses given by him . Then what was listened to should be reflected upon thoroughly in the mind , the nature of Atman must be understood, and one must try to apply that knowledge to oneself . Sadhaka should remain and behave as Atman . One behaves according to the attitude and feeling one adopts . If we give up our attachment and pride and start living with the experience of the limitless Atman only ,then we will be able to see the Atman everywhere . Objects are unreal , therefore detachment from objects is itself Awakening to reality .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

One cannot make progress in the spiritual path by merely reading a book . If one reads books on spirituality ,many times the meaning is not clear, and one may get even more confused . It is natural for the reader to take the meaning according to his Own preconceived notions . The guidance of an experience spiritual Master (Sadguru) is absolutely essential . The Real Sadguru is a person who has personally experienced the spiritual truth and is also capable of bringing about the experience in others . The Sadguru explains in depth what is Atman , the feeling of experiencing it , and how to achieve it . He explained such way that his teaching reach Disciple's heart directly . Without listening discourses of Sadguru , one cannot have the experience of Atman . One can get spiritual knowledge from books, but there is no Self Realization without Spiritual Master . Realization is the real understanding . Spiritual knowledge should be heard from an experience Sadguru . Then his teaching should be deeply and extensively thought about in the mind and the sense should be retained . When the essence of the whole of the teaching of the Sadguru the Knowledge of Atman is clearly understood . Listening discourses and reflecting in the mind and applying that knowledge to oneself are the Sadhanas to achieve Sakshatkara directly. Sakshatkara means Self Realization .

"Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

The objectless existence is called , pure consciousness. You are not the body ; the fundamental changeless state is you . You are the existence awareness Bliss . The true Disciple must get this experience . For that he must drop the wall of thoughts and doubts , which comes in the way of being in one's Natural State and to go at the state of Parabrahman . The sadhaka must have regular practice with way of True Devotion and meditation on Gurumantra . Conviction comes with practice . So

sadhaka should keep his discrimination alert and do sadhana regularly to become steadfast in his conviction . To obtain the experience of one self , dispassion is very necessary . Dispassion means the state of being without attachment (disinterestedness) . It can be obtained by the conviction that the world is unreal . For dispassion one must give up involvement with world . Then only one can realize the state of Atman. Atman the face of consciousness . He is within everyone and does all things , conduct all the movements of the body . One feels in the concept I am Parabrahman is the only happiness and be concerned for worldly things is sorrow . So, your master says , you should go to sleep with the feeling of being Atman and you should get up with the same feeling .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

The name , form, body , mind and world are all unreal , only basic Experience of consciousness is real . This basic experience is the Atman and is real . You must have the conviction that you are the Self, directing , leading , and guiding all of the sense organs and act accordingly . In the Parabrahman , there is no such thing as the doer of something . Both the cause and the act and everything else are delusion . The Parabrahman is non doer . To achieve the Brahman state , you are required to abandon what little you know . You are the Parabrahman in the form of Sat-chit-ananda without any doership , experiencership , knowership , nor do you have any name and qualities .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

Sadhaka's practice always being in the state of Atman " I am luminous , I am like ether , I am formless , I am pure and bodiless , I pervade in all directions , I am perfect , I am present in the form of Sat-chit-ananda " . This should be Sadhaka's intense and speechless meditation every day , before going to sleep at least . And in course of time, he will attain in the state . He must concentrate on " I am Eternal , I am always there , I am without any end " . Whatever sadhaka , disciple intently meditate on in the hypnoidal state he is sure to realise and enjoy the Bliss of the experience of being Atman , and thereby destroy the idea of being individual . Sadhaka should firmly believe that he is not doer , not attached to anything and be free from worries and stay in the state of Sat-chit-ananda .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj

If one understands that He , the Self , is everywhere and becomes one with it , he becomes the Supreme Self Paramatman . There are two things in the world , the seer and the seen . Whatever is seen is unreal and that's why it is illusion . Only the seer is real , because it is Brahman . One who takes the seen to be real gets destroyed . One who Meditate on any object , becomes that object and one who worship the All Seeing becomes All Knowing . One who discards the Real and considers the false as real , suffers lots and perishes . By recognizing that which is innermost , you attain that . All things that are seen by eyes are false . The Self who is invisible is the only Reality . If you are hypnotized by the false appearances in the illusion , you become as fleeting as they are . If you know the Parabrahman , the seer , you are the Supreme Self Paramatman .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

The appearance of the worldly life as real , is a dream . The Self who is birthless and deathless slept and he had dream . In this dream he had dream that he becomes an individual . Then the illusion only increased . All the beings in the world are revelling in this dream . To have trust in a saint, Sadguru is very rare thing . The aspirant should act in Selfless manner . After doing some Selfless charitable deed , there is often the experience of Selflessness that arise. It is great thing to feel respect for Sadguru . Discrimination between the Essential and non-essential during this dream life is rare . Because of merits from the last birth one can goes to Sadguru . He experiences the Pure Essence of the teaching of Sadguru and understand that " I am Parabrahman "only , then he can realize that the world is illusion and become awake from one dream . He understands that the entire world is illusion and that " The Self is the only Truth "

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

The Self is totally Formless . That which is most subtle and most powerful knows all , yet all of the five elements do not know him . He is the Knower . The Self is Self - Existent . The one who has the awareness of the lamp is still superior and the intellect has superiority is still greater than this awareness . It is by the light of the Self that all objects including the sun are seen . It is the Supreme Self Paramatman who gives the power to all to move . The Self is the King of All and supremely subtle like this . Meditate that " I am that subtle, Self Luminant Brahman , of the Nature of Consciousness , the State of Knowing itself " . He is the seer behind the eye , the listener in the ear , the smeller in the nose and the taster in the tongue . This " God Self " Atman is " Self-Evident " .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

If day and night one's thinking is on the reality , then all objects are automatically proved to be false . Everything is objective including the body . So long as the mind is turned towards objective things illusion prevails . Relinquish all of the things that the " I " desires . Then the mind is automatically slain . To say or assert something is the mind . That is also gone when the " I " goes . The egotistic intellect becomes Pacified . The mind says only that which it remembers . If you consider all of this appearance as false , the mind dies . The meaning of cleansing the mind to drop out all of the thinking about objects . The mind that is thus purified always shines . Then it does not like anything other than the Reality , Pure Being . It has no need of meditation and contemplation . That one is Parabrahman .

"Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

There should be inward conviction that the world is illusion . If you are fully aware that, this illusory world is false and you function in this world with detachment , that is really the greatest thing . Illusion (Maya) always tries to make you forget your true Nature by adopting various tricks . You must always be on your guard . You may be living in comfort but should be mentally detached . One should remain in a state of Desirelessness by mind , speech , and in one's actions . One must live in Parabrahman as Parabrahman . To be in the world is painful . Come to the understanding that the world is as illusion , then you will experience that there is joy and contentment , even in this world appearance . You always were and are the "Highest Joy " . If you truly want to study, it can be done anywhere . It is really immaterial where you are , either in house or in forest , you can be leading a Spiritual

life . You need not run away from your family. He who really wants to be Spiritual will unflinchingly do so , wherever he may be .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

One who recognizes Parabrahman with speech , mind , and in the physical body is the true Disciple . Forget about the body as I am and consider it to be Parabrahman . By having the feeling that " Pervading Parabrahman is within everything , thereby making the mind one with Paramatman , one feels unified with one's Essential Being . The object before the mind at the time of death decides what will be the nature of next birth . The desire directs the next progression after death . Do not have credit for the good intentions to help others , because as soon as you deviate from your own Being , you will fall into the trap . Do not forget your true self . Everyone's life as it is very pretty . However, If one can remain in unity with own Being , he will get everything as soon as the will arises in the mind . Those who do not deviate from their Being are True Devotees . You should therefore remain so , with all of your body , mind , and speech .

"Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

The various objects that we perceive are false . All names and forms are unreal . Only one Parabrahman is true . When your State of consciousness becomes such , then the idea of "Yourself " as one entity and "Me " as another entity disappears . The duality of you and me disappears . Conceive of all as Parabrahman without doing any analysing . When " All is One " do not hold to the concept that I am as separate being . The Self is eternally shining . If the sense of " Me " goes , the Self remains as brilliantly Pure as ever . There is the same consciousness in all . It is oneness in all things . Death is related only to desire and the subtle " I " with its attributes of thoughts and emotions . " Living and dying " are applicable only to this separate existence . The state of " Realization " is where the sense of the " Me " has ended . This stranger who calls himself as " I am " is wrongly becomes the owner of the body . Banish him and then you are the Parabrahman . One who discards completely the sense of the " You " and " I " is the real True Disciple of Sadguru .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

When one is illumined by the teaching given by Sadguru , all the four bodies , the physical , the subtle , the causal and great causal are dissolved . Then everything becomes false . In fact, it is already false . That which remains after abandoning what is visible is " Parabrahman " . In ignorance the observed and observer are two things . When that which is observed is dissolved the observer remains alone . That is " Parabrahman " . Meditate on the Gurumantra and the teaching given by Sadguru and hold it very near to your heart with extreme respect . Do not forget that you are the " Oneself " . One who has to live in this world should not extinguish " The Lamp of Knowledge " . The one who abides by the great statement that " I am Parabrahman " is the one who is entitled to Liberation . Afterwards , this concept , the observance of ritual , and the great statement itself , all disappear . Then there is neither seeing nor the unseeable . The " Natural State " is attained . Meditation and holding any object in the mind both ends . Imagination is dissolved . It merges into the non- conceptual . Then the one that is Parabrahman and only consciousness remains . This is called " Subtle Brahman " . This itself is the Natural State . The Sadguru like the " Brilliant Sunlight of Freedom " met to the Disciple and he has

given his " Own Original Nature " . He is convinced about Parabrahman without coming and going anywhere .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj.

The Attainment of spiritual powers means that one very naturally gets all of the good things and comforts of life . This occurs because he is desireless . One must maintain Desirelessness , and then he will be of the " Nature of Parabrahman " There is some factor , which calls itself as " I " that factor is false . It need not be there . If you separate yourself and become proud of that separateness, then you suffer sorrow . Then listening becomes futile because the mind is attracted to sense objects and identifies with thoughts . Attaining the Knowledge of Parabrahman is difficult because our attention is turned towards sense objects . The mind 's disposition changed by continuous good company . There should be constant thinking and Meditating day and night on the spiritual teaching that one has received .

" Jay Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

The " Manifest " and the " Formless " are only one , whom we call Parabrahman . Without making any modifications in the form , you are truly one Parabrahman . When this concept is truly understood you become Parabrahman . All animate and inanimate things are " One Unity " . The illusion persists only because of sentimental concepts . When that illusion disappears, all is known to be Parabrahman . It is the " Life Force Chaitanya " . A realized one the Sadguru is Parabrahman , although he may be in any situation . The one who has realization of his " True Nature " is always in the kingdom of the Supreme Self Paramatman .

" Jay Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

Body is useful as an instrument for the Realization of Parabrahman . The individual (Jiva) exists according to its faith ; your perception of things is according to your faith. Understand that everything is false . If you want freedom from ignorance , you have to give up the false importance of the " Knowledge of Objects " . Know that all conceptual knowledge is false . When one is convinced that all things that appear are false , death disappears automatically . One should practice with the concept that " All is Parabrahman " then knowing or being in contact with objects ends . You are gaining understanding , but you are interested in having pleasure . Because you have some pride about your body , you believe that you are an individual (Jiva) , otherwise you are Parabrahman .

" Jay Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

The Supreme Self Parabrahman has no need for anything . One must learn to discriminate between Reality and illusion . Once you are convinced that your Nature is Bliss and all objects are also only Bliss , then you are naturally disinterested in pursuing objective things . Desires are bondage and absence of desire is Parabrahman . One should Meditate on the Gurumantra in order to do away with attachment . If you continually remain in your True Nature, desire for objects in the

illusion drops off . So, you should remain with regard to the world , in the full awareness of True Nature .

" Jai Gurudev "

Sadguru Shri Avadhootanand Maharaj.

Self-Knowledge is the knowledge about one's Self . Once we recognize who we really are , then automatically the determination is made regarding what is permanent and what is transient . Then very naturally the renunciation of the impermanent and the acceptance of the permanent follows . Because of the transient nature of things , the fear of dissolution is inevitable . The one who overpowered by this fear of dissolution or death , continuously strives to see that some particular thing is not taken from him . No one can escape their destiny and because death is all - consuming . Even Gods are not free from the fear of death . The aspirant must find that which will free him from fear permanently . He can only truly be pacified with the gift of the Self . This sort of man needs to be given the gift of fearlessness and thus be made fearless . Only the Sadguru is generous enough and capable of bestowing the gift of fearlessness which is the noblest of all gifts.

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

The Spiritual Master (Sadguru) will love the Disciple , but as long as the Disciple is not wholeheartedly faithful , he will not realize Parabrahman . The one who is of a loving nature and Devotional , attains that Supreme State . One Who give more value to money , wife , and children than doing service to the Master (Sadguru) doesn't find freedom quickly . Devotion means love . Desirelessness means he doesn't want anything . One who is fully averse to sense enjoyment is already fully surrendered to the Master (Sadguru) . There are two state of mind (1) Desirelessness (2) Attachment to the objects of the senses . Attachment implies more value, than in the spiritual life . The one who places greater value on the spiritual life has no liking for sense objects . When you know the sense objects to be unreal , then naturally Desirelessness increases .

" Jai Gurudev "

Sadguru Shri Avadhootanand Maharaj .

Attachment to pleasure is bondage . One who says " I want " doesn't get anything . One who says " I don't want " he gets everything . Attachment is illusion (maya) and that is the cause of bondage . When that desire is replaced by Desirelessness then the bondage is broken . When the mind is convinced that all objects are illusory , this is what is called " Sattvic Desirelessness " . This is what is called the True Pure Sattvic Renunciation . If there is no proud of renunciation, then True Devotion is always there . True Devotion is direct sadhana leads to Sakshatkara directly .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

Elimination of thoughts is the way of realising the Parabrahman . Merit and demerit , happiness and misery , bondage and liberation results from thoughts . Thus, thoughts are responsible for everything . So, without destruction of thoughts it is impossible to be attained the state of Parabrahman . Thoughts originate some point in the middle of a subject and also end at midpoint . They never begin at the beginning, nor do they end at the logical end. And even in between they have no solid base . Give up the thoughts by being a witness . You cannot give up thoughts one by one. Stop them simply remaining aloof from them , and to discard the very tendency to engage one's self thinking . Sadhaka should destroy the cravings

completely by reminding himself " These cravings are in no way related to me . I am Satchidananda Atman . If thoughts are to be completely eliminated , every single cause , both obvious and hidden must be found and destroy with the weapon of knowledge that the world is false . The Sadhana for Self-Knowledge and Self Realization is victory over the thoughts and mind. For that Grace and blessings of Sadguru is must . So, Sadhaka must follow the teaching of Sadguru with regular meditation of Gurumantra and follow by True Devotion . Knowledge is superior to a mere knowledge of words .

" Jai Gurudev "

Sadguru Shri Avadhootanand Maharaj.

Destruction of thoughts means remaining always in a peaceful and natural state , free from thoughts , cravings and ego . The Sadhaka (Seeker) feels as light as feather . This State obtained when the knots of cravings in the mind totally destroyed .

Sadguru Shri Avadhootanand Maharaj.

I don't exist , that is the real understanding . I is illusion and ego also . Ego is the only factor, that doesn't allow you to know the reality . I is ignorance and bondage . If I goes off then Parabrahman is always there . Words also illusion . Ignorance and bondage come by words . Words are false , the meaning they convey is true . To remove ignorance knowledge is necessary but finally both must be dissolve in to Reality . Actually, that Your Self is without ignorance and without knowledge . In reality there is only oneness , no duality . If I is there nobody can experience the reality . In final Reality there is no mind , no thoughts , no you and no I . That is the real Stateless State without duality and without Experience . Words cannot reach there . Only Sadguru (Spiritual Master) takes true Disciple to that place , where understanding , ignorance and knowledge doesn't remain .

" Jai Gurudev "

Sadguru Shri Avadhootanand Maharaj .

A mute man eats sugar , he cannot describe its sweetness , like that you cannot describe the experience of contentment . The Supreme Parabrahman is absolutely hidden . Words cannot communicate it . That happiness of Parabrahman , that contentment is very deep . If Experience is to be told about by any sign or indication it is unutterable . There for it is indescribable . Only one who searches oneself can receive the Grace of Sadguru . When you understand that you are nothing then what remain is only one Parabrahman . This is called natural state of Samadhi . When the notion of " I " is dropped , then the idea of " you " also drops away . The disappearance of " I " is the sign of Realization . That is the indescribable Bliss . The speech , the word is All illusory . The word conveys the meaning, but it disappears as soon as the meaning is understood . In Parabrahman the word is false . Where there is the phenomenon of experience , there is duality . Therefore in the True existence of Reality there is no place for experience . In the Wake of Self Realization duality shies away . When there is true Awakening , all the sense of " being " disappears . Even the sense that you are the Self also dissolve . That is called Knowledge beyond words . Ignorance means " not knowing. " When you know , when you understand , it is Knowledge . The gaining of knowledge takes away the ignorance , and Absolute Knowledge (vidnyana) takes away that knowledge . After this you are simply pure Parabrahman . " THAT " which exists without knowing , knower , knowledge .

" Jai Gurudev "

Sadguru Shri Avadhootanand Maharaj .

Don't ask me that" who are you ? " . I am He ; I am you and I am everybody. I am all but one only . I am Supreme Self . I am nothing but everything . I am within everybody but nobody within me , because my self is beyond the world unknowingly and without, I am .

Sadguru Shri Avadhootanand Maharaj .

Imbibe the belief that the world is an illusion . Give up all desires and expectations about the world and turn back the mind from its involvement in the unreal names and forms of the objects in this world and keep it always engaged in thinking about the own natural state of Parabrahman. The truth , the supreme goal , within you. You have to understand it through knowledge and dispassion and keep on experiencing the Bliss of the Atman all the time . Gurumantra is the key for the Realization .

"Jai Gurudev "

Sadguru Shri Avadhootanand Maharaj .

The cause of involvement in worldly life is ignorance , which is ego . When that ego goes Parabrahman is always there . Spiritual study should be like this , the world is mistaken to be true , one must see it as only Parabrahman . You may listen well to the knowledge , but it is your emotions will bring in their effects in consciousness . In all appearances , there nothing else except Parabrahman . So, one should make efforts to maintain the conviction that " All this is only Parabrahman ." The true Disciple can achieved whatever he wants with Grace of Sadguru . He becomes that which he intends to recognize . One who really wise should always feel that all beings are our own self . In order to reach the highest fulfilment of life ,it is necessary that our consciousness should be churning over and over the teaching of Sadguru and meditating on the Supreme Self Parabrahman . While meditating on the self , the aspirant must be steadily and definitely avoiding the indulgence in the demands of sense organs and instead , turn one's focus towards the Paramatman . Someone may say that he will of his own wish perform a very strenuous Sadhana and realize Parabrahman . However, he will not be successful , because this is the most sacred secret . Ultimate success will be attained only through keeping the company of Sadguru (spiritual Master) . Otherwise, the seeker will miss the mark and think that , his imagination is " Parabrahman " .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

The name , form, body , and mind are all unreal, only the basic experience ' consciousness' is real . Consciousness is itself the Atman in you and is the same in all human beings . The Parabrahman is true, and the individual and collective world is false . There is difference between you and the world and its things, in terms of quantity but not in terms of quality . The two do not differ in respect of the fundamental substance . The only way to know the basic substance of everything is to search one's self . Actually, what is the support for individual is the support for the world . One must reject everything that he has accepted . It is through renunciation that one becomes free from bondage . The sequence in Sadhana (devotion) is from the unreal nature of the world to renunciation, from renunciation to freedom from misery and to the eternal state of being . Do not forget the fact that the

"Parabrahman is the reality and the world is unreal " . Give up the interest in worldly objects ,then what remain is your own real natural state , is the " Parabrahman " .

You are that . Actually, it is not the state, but we can say it is the stateless state .

" Jai Gurudev " .

Sadguru Shri Avadhootanand Maharaj .

It is true that seeker (sadhaka) becomes qualified to attain the state of Parabrahman by completely bypassing thoughts . He must give up the attachment to one's self . Oneself refers to the ego and ego means ignorance . Destroy the ignorance in the body and then enjoy the Bliss of your natural state . Due to the lack of self-knowledge sadhaka is confused about destroying the ego . The firm conviction that one is pure Brahman destroy thoughts . Give up attachment to the ' I ' one must see the Atman . The sadhaka should remind himself of the fact that the ' I ' leads us to suffering and it traps us in to bondage . Experiencing the state of Atman drop the wall of thoughts . It is possible only after sadhana . If seeker regularly Meditate on Gurumantra and follow the spiritual path as per the teaching of Sadguru .

Jai Gurudev .

Sadguru Shri Avadhootanand Maharaj .

One who lives as body will have to suffer the pains of the body . Do not hold on to the concept that you are the body and mind . One who searches within one Self achieves Self-knowledge . You , who are the "Knower of all " are your self Parabrahman . When the knowing of objects comes to an end , the false pride of " I " the ego is destroyed . One should not accept the objects of the sense , after they are renounced . Sadguru (Master) will bless the one who endeavours to search for one, s Self . The Supreme Self Parabrahman is beyond even the state of omniperception

." Jai Gurudev ".

Sadguru Shri Avadhootanand Maharaj .

' I ' leads us to sufferings and traps in to bondage . So sadhaka should remind himself that , he is Atman . He must attain that state of being Parabrahman , independent of thoughts . The Parabrahman is beyond the reach of the mind and intellect . Without giving up attachment to the ' I ' you can't see the Parabrahman . The sense that ' I am Atman ' that it Self is the Self-knowledge . I am Absolute , without any covering whatsoever and free from everything . It cannot be described as to who or what this ' I ' is . If you want description of the ' I ' , you may utter any word found in any dictionary , but that is not ' I ' . So, this ' I ' you can be expressed as " Not this , not this " . Whatever word with its meaning come forth , you may take those to be the description of ' I ' but those are not also . If you feel it is very difficult to understand still now , then you must leave off the words and concepts , and try to merge in Deep Silence .

"Jai Gurudev "

Sadguru Shri Avadhootanand Maharaj .

If you live with the conviction that you are God, then you will certainly be God. The one who is without devotion cannot achieves his own natural state . If you do not follow the path of spiritual devotion while living , you will never achieve freedom . Life without devotion is nothing but deterioration . Seeker is one whose consciousness connected to that of the master should always use discrimination . Live in Non-duality and Become aspirants for truth . This is the real free way of happiest life.

"Jai Gurudev" .

Sadguru Shri Avadhootanand Maharaj

One Who wants to become a True Disciple , he must surrender himself to his Sadguru in all the ways . To surrender means to give up ego and be humble . Who has surrendered , is one who has given up hardness and is devoid of ego . The

company of Sadguru is very much helpful instrument for liberation . Consider your self lucky if your mind becomes fed up with worldly objects . Truly blessed is the one who is completely desireless . Because the only instrument for liberation is the state of ' Desirelessness ' . Devotion to the " True Master " the Sadguru , is the birth place of spirituality. Treat your body as illusion and thereby fulfil your life . The seeker who has been illumined by the "Light of Brahman" should be treated as great. One who constantly craves after sense objects is immersed in those objects, and one who meditates on the self becomes the self (Atman). You should constantly meditate, contemplate, and let your mind dwell on the self, with great love for it. To have no linking for anything other than the self is the sign of Self - Attainment. Meditation on anything other than the self, is bondage. The object that appears attractive, are actually very destructive and give pain. One must therefore stop thinking about sense objects and turn to path devotion. Meditate only on Paramatman who is within you and in the world. To be devoted to the "Oneself" is the real "Aloneness".

Jay Gurudev

Sadguru Shri Avadhootanand Maharaj

If you live with the conviction that you are God, then you will certainly be God. The one who is without devotion cannot achieve his own natural state . If you do not follow the path of spiritual devotion while living , you will never achieve freedom . Life without devotion is nothing but deterioration . Seeker is one whose consciousness connected to that of the master should always use discrimination . Live in Non-duality and Become aspirants for truth . This is the real free way of happiest life.

"Jai Gurudev" .

Sadguru Shri Avadhootanand Maharaj

The state that remains when turiya subsides completely is one's own natural state - the true Atman . The real nature of the Atman is in the form of Sat-chit-ananda . To obtain Atma Sakshatkara , the seeker (sadhaka) should go to Sadguru, and he must listen to the discourses given by him , and then what was listened to should be reflected upon thoroughly in the mind ., the nature of Atman must be understood, and one must try to apply that knowledge to oneself (remain and behave as Atman).

"Jai Gurudev"

Sadguru Shri Avadhootanand Maharaj .

The Parabrahman state is the natural state of everyone . One's own state is the Satchidananda omnipresent state . . When the worldly person goes beyond the sense object encountered in his worldly life, he will realise this state on his own . By Grace of Sadguru , merging the mind in Parabrahman in the form of Sat-chit-ananda, giving up his ego completely , taking refuge in silence , a wise one by obtaining the supreme peace in himself , without doership , experiencership , knowership , nor do you have any name and qualities . Know this and be free from bondage and doubts . The sign of the state of Parabrahman does not lie in the presence of great ability in action , enjoyment and self-knowledge, self-realization , but in being free of them . Then only for Sadhaka it is very easy to go beyond knowingness .

"Jai Gurudev "

Sadguru Shri Avadhootanand Maharaj .

Sakshatkara means Self Realization , for that first step is listening discourses of Sadguru , along with Ethical behaviour, performance of good deeds , keeping the company of Sadguru , meditation of the Holy Gurumantra given at the time of Initiation , and devotional Acts like Pooja of Sadguru's feet with Sampradaic bhajans

. Sadhaka must take care of this fact that , after listening discourses of Sadguru , reflection in the mind and applying that knowledge to oneself are the sadhana to achieve Sakshatkara directly . Main teaching of Sadguru is that " You are the Parabrahman " you are that . Before having Sadguru in Sadhaka's life, he is the sum total of various things like the body , mind , and ego . Sadguru asks him to subtract from this sum total everything which he is not , and what remains and cannot be removed is the Supreme Soul , residing there as pure Awareness. " That is, you . You are Atman ," says Master (Sadguru) .

This is the real sadhana .

"Jai Gurudev "

Sadguru Shri Avadhootanand Maharaj .

Truth is that which never changes and does not deteriorate. There is only one truth . The Atman in its pure state is the truth . You are not the body . This fundamental changeless state is you . You are existence - awareness - bliss . You are the Para Brahman in all beings and the Atman in yourself . Nothing can stick to you . Give up the idea of being doer . You have to bring about the change in yourself , of being Parabrahman by teaching of your Master , because Sadhana is the path to Sakshatkara . The Gurumantra bring about revolutionary change in you .

"Jai Gurudev "

Sadguru Shri Avadhootanand Maharaj .

The awareness that makes experience possible is called knowledge . Knowledge is power (God) and the witness therefore is the Supreme Soul . Every day before going to sleep each Sadhaka (disciple) must say what his Sadguru (Master) teaches "I am like a ether , I am luminous , I am formless , pure and bodiless Supreme Soul. This should be his intense and speechless meditation . Whatever you intently meditate on in the hypnoidal state you are sure to realise . Meditate on what you have heard from your Masters discourses . " Even if you have realized yourself , do not give up meditation ,prayer , worship , for knowledge devoid of devotion is colourless " these are the Sadguru Shri Nisargadatta Maharaj words . Gurumantra is a key for self-knowledge and self-realisation . For true sadhaka spiritual Masters role is very much important .

Sadguru Shri Avadhootanand Maharaj .

Whenever true disciple with his whole heartedly, full trust, with full concentration memorising to his master and witnessing meaning of Naam Mantra way of meditation with true love he becomes one. Then the master who is Paramatman comes to know with his divine vision that " From my disciple the flow of prayer and pure progressive thoughts comes to me, and it's touches to my heart". Due to this satisfactory understanding of master, the flow of pure and holy spiritual knowledge reaches to that disciple and shower the bliss of "Self-Knowledge and makes him Almighty"

Sadguru Shri Avadhootanand Maharaj

To understand oneself as a devotee what it means? The one who understands the meaning of devotee he crosses all sorts of sufferings of life. The devotee means who is not separate. But from whom he is not separate. With Paramatma it is not separate. God, Sadguru and Paramatma are one. Sadhaka who has no duality oneness with Paramatma is a devotee. He does not have any demand or say anything. He does not have worry or fear. People do sadhana as per their convenience. No consistency, no firm belief and lack of faith than how you get grace of master? Because in a real way they are not a true devotee, but they pretend to be true devotee. The sadhaka who practices sadhana as per his master teachings his

life responsibility is taken by Paramatma. His family life and Paramatma life becomes prosperous. He only experiences the happiness, peace and satisfaction and master offers him Sayjomukti. He obtains rights of Sayjomukti.

Sadguru Shri Avadhootanand Maharaj

Avadhootanand Maharaj:

"Some seekers fall temporarily into sushupti during meditation, a kind of deep sleep state being awake where the ego is momentarily annulled for not having any experience. Sometimes occurs before the true knowledge is revealed.

In this state, many meditators may think that they are in samadhi and have found the truth. But sushupti is one of the final and most powerful weapons of Maya.

The ego may seem nullified in sushupti, but only temporarily, because being in that state someone can call the meditator by his name and he will answer returning to his egoic identity. What comes and goes cannot be real. The masters' grace and perseverance are required to transcend sushupti"

Avadhootanand Maharaj

Q: Do I need to abandon my family to have progress in the spiritual path?

AM: No. You've been building illusory relationships with friends and enemies, taking them as bodies. Your false identifications come from long time and must be burned through sadhana. However, that doesn't mean that you should abandon your environment, your relationships and your family. On the contrary, behave with the greatest respect and care towards them.

You think world is true , myself also true . You take everything to be true . Thoughts don't exist , because it has no real existence . They come and go like guest . You feel "I "exist but that's wrong because you never exist . It is your thoughts . So, you made from thoughts . Thoughts are the bunch of ideas those have come from zero . It is also illusion . When thought begins and mind take place . It is like the tail of dog. If you want to make it straight by putting in hollow tube for longer periods and when you remove , it will return to its original shape . Mind never satisfied and same thing with desires also . If you are there with identity of your body and mind, then the desires are there . You lose yourself. Same thing with everybody . Try to preserve your power, which can bring you to the reality. That is the self-knowledge and self-realisation . Don't be like

a bee and buzz around . First you must know the reality of yourself ,then only you can know about illusion of world .

"Jai Gurudev" .

Sadguru Shri Avadhootanand Maharaj .

You understand yourself with your given name . Actually, it is great ignorance .

Which creates ego . Ego is like a barren woman, s son . It doesn't exist , but you say

" I am so and so, or my name is so and so. Ego is greatest ignorance and hurdle of the spiritual path . It is only factor that doesn't allow you to know your own real state .

You must drop ego, then only you can experience reality . If "I "and "mine " goes off Parabrahman is always there . All worldly things including your body and mind are not permanent , that's why those are illusion . If you have detachment from all these then only you can reach to your final destination, and you will experience supreme Bliss of Atman .

Sadguru Shri Avadhootanand Maharaj .

Ignorance is the cause of your sorrow and sufferings . You think you are body , that is the greatest ignorance . Body is bondage but you are free if you understand you

are not the body . Then who are you ? . You are the power that in you and you are everywhere . Don't forget that you are not a mind and don't hear of your mind . Then only you can become automatically more subtle . Mind cannot experience your own real state . If you want to experience with help of mind, you will experience something else and that is not true . Until your mind gets absorbed in dissolution you will experience . If you want to collect your experience with help of mind you collect zero . But reality is beyond zero . Your mind becomes greatest when you don't give the world value . If you want to realize , you have to throw out the mind . You must have complete conviction in mind , that nothing happens and nothing is true. If you stop to chase your mind you become no mind you will be happy. Then you are Master of mind and not it's slave.

Sadguru Shri Avadhootanand Maharaj

Self-knowledge needs dispassion (Vairagya) as a companion . Vairagya means the state of liberation , the state of being without attachment or disinterestedness . There should be conviction that the world is unreal and by giving up involvement with the world it is Vairagya . You have to root out desires from the mind and retain their attachment to the worldly life . You must give up all desires , ego , and fear . The knowledge of being the Parabrahman which is beyond name , form , shape , and qualities , has to also include the state of experience which is Vairagya . Keep faith in your Sadguru's word that "you are the Parabrahman" only . You must practice , keeping your mind always in state of equanimity . Station your mind firmly in the Atman only . Simply start your practice ., The mind can be definitely captured by constant practice . You must start giving up greed , emotional attachment . Sincerely keep practicing that " I am Atman " . Remain as you yourself only . By means your identity as person , body , mind get merge in yourself as a Atman . Then Vairagya will remain present always within you .

" Jai Gurudev "

Sadguru Shri Avadhootanand Maharaj .

Question : What is self-realisation ? .

Avadhootanand Maharaj : Self Realization of oneself lies in one being one's own self . It lies in not seeing Atman but realising that Atman in one's self . One's own fundamental feeling is Everlasting , it is never lost

Question: Who is the Sadguru ? .

Avadhootanand Maharaj : A person who has personally experienced the spiritual truth and is also capable of bringing about the experience in others , he is a proper Sadguru . He has self-knowledge and having self-realisation .A person having Atma Sakshatkara . He is Parabrahman himself . He is true Master (Sadguru)

Sadguru Shri Avadhootanand Maharaj .

Carry out meditation with Nam Mantra (Gurumantra) in the form of linking himself with the awareness . Actually, when the mind is fully engaged in the worldly matters it is very difficult to merge itself into the state of Atman . To give up impure thoughts the sadhaka (disciple) is required to look upon the world as an illusion leading to detachment (vairagya) and be with the pure thought that " I am Parabrahman " (I am that) . When " I " and mine is have stamped out and there is a free flow of joy (Ananda) on its own , no more will there be a need to say," I am Parabrahman " . However, in the initial stage , there is need to be with the thought of Parabrahman all the time .

Sadguru Shri Avadhootanand Maharaj .

Avadhootanand Maharaj

Q: What are the characteristics of a good disciple?

AM: A good disciple knows that he's only the Self. He recognizes that everything is Parabrahman and that there's no disciple nor guru.

I'm not here to make you a disciple. I have no interest in having many disciples or being famous. What fame can give me one person when the whole world is already mine?

Don't live in duality. Recognize that body-mind identification gives rise to duality and it causes suffering! You have to stop being trapped in forms and names in order to perceive your own Self. You have to forget everything in order to remember who you really are.

The illusion has many members, and it is not ready to lose those members . So, it is not happy to allow you to go to reality. . So, it will drag you back again and again . So, your True Master (Sadguru) take you across . For that you must have faith in the teaching of your Sadguru, and you should take every movement about that he says .

Sadguru Shri Avadhootanand Maharaj .

For self-knowledge and self-realisation devotional sadhana (practice) is must . We can say that Devotional sadhana is the road to " Sakshatkara " . Sakshatkara means the direct experience of Atman . But it is impossible without Sadguru . The real sadhana is the teaching of Sadguru . Every sadhaka (disciple) must follow that this teaching those who want to have Sakshatkara . There are five important things of Devotional sadhana .(1) Keeping company of Sadguru .(2) Repetition of the Holy mantra (Gurumantra) given the time of Initiation .(3) Devotional acts like Pooja of Sadguru's feet and Bhajan .(4) Performance of good deeds .(5) Ethical behaviour .By doing these traditional sadhana the sadhaka reaches the stage of direct sadhana, and this leads to Sakshatkara immediately .

" Jai Gurudev "

Sadguru Shri Avadhootanand Maharaj .

"Grace is always here. The desire for Mukti or liberation from the grips of the mind is the result of Sadguru's grace residing within you!

Sadguru has no form, he's always here although we don't see him in physical form. The state of presence is the Sadguru in itself. Renounce the duality of believing that the Sadguru is an entity different from you"

Avadhootanand Maharaj

Q: How was this huge universe created?

AM: All this universe has emerged from your own consciousness.

Your "I am" is the brush that, like a pulsation of the absolute, has drawn and painted everything in a vigorously way.

Q. How will I know that I am close to self-realization?

AM: You are already self-realized; you have being always that. This is your natural state that has been lost due identification with thoughts and forms. Immerse deeply in the Self until all purpose and sense of lack are dissolved. Be still and empty and become aware of your true nature, then the Holy Father will wrap you in his arms.

Avadhootanand Maharaj

Q: Then, what is to be done?

AM: Nothing! Just be! If you can dwell in the Self, in the sense of "I am", grace will cause the Vasana's to reduce their strength automatically. Lean on Naam Mantra as a help to become aware of the consciousness that you are.

If you still feel persecuted and cornered by desires, satisfy them without resisting and let them go. But, if you can be only the witness of them, it's much better. While you are trapped by desires, they will flow incessantly, letting you know that there's no permanent happiness. When a desire is satisfied, immediately there are others forming and emerging. Desires are Maya's main tool to keep you trapped in the illusory world.

Avadhootanand Maharaj

The devotee who follows his master's (Sadguru's) teaching regularly will reach the state of Parabrahman and he sees the presence of the same thing in different things. He enjoys the Supra - peace of Parabrahman . This state is available to self-realised person in all the ways . Who is ready to give up the ego and becomes free from mine with a peaceful nature , he becomes fit to obtain the state of Parabrahman . He who settled in to Parabrahman state at the time of gives up his body also will obtain the attainment of the state of Parabrahman is the MOKSHA (freedom) . There is no bondage of ignorance or illusion .

" Jai Gurudev "

Sadguru Shri Avadhootanand Maharaj .

Elimination of thoughts is the way of realising the Parabrahman . Thoughts are responsible for everything . Merit or demerit , happiness or misery , bondage or liberation results from thoughts . The state of Parabrahman can be attained , when such thoughts are completely destroyed . The thing that is not created by thought is the true state of Parabrahman . In whom all thoughts have been stamped out , he is real Sadguru (Master) . Everybody must be understand the nature of his own state , then only he will be good disciple (sadhaka) . The real thing is that the freedom from all thoughts is a sign of a disciple having attained the state of freedom from all types of desires , worries , fear , of an internal state which remains unchanged all the time . There is peace and happiness , when there are no thoughts in the mind .

" Jai Gurudev "

Sadguru Shri Avadhootanand Maharaj .

Q: What is suffering? What is the use of all this suffering?

AM: Suffering is for the doer, for who wants to carry the world on his backs. But, when there's no sense of doer everything is accepted and received as God's will. No matter how much the future is planned, unwanted events and suffering can't be avoided. What is destined to happen will definitely happen, no matter what we do to prevent it, and what won't happen will not happen, no matter what we do for achieve it.

Spiritual discernment (Viveka) is essential to develop Vairagya (detachment and lack of desire). There are three paths for Viveka.

The first one is due to the punyas (good actions) accumulated from past births. The person appears and develops in an environment conducive to spiritual maturity.

The second is the company of the wise, which nourishes the longing for the divine and helps a deeper spiritual understanding.

The third is suffering, which erases the sense of doer and allow to realize how helpless the ego is and what limited is his capacity to influence the results of actions. Thus, one accepts his importance and surrenders to the divine. Siddharameshwar Maharaj told Nisargadatta that suffering can be as divine as pleasure.

The real surrender is when the Jiva recognizes that everything is always the will of God. So, one ends up all fights and purposes, remaining only as the silent witness of the world. This is a sign that the Jiva is on the divine path.

Avadhootanand Maharaj

Question- You seem to stress the point that without you your world would not have existed and therefore the only thing you can do for it is to wind up the show. This is not a way out. Even if the world were of my own creation, this knowledge does not save it. It only explains it. The question remains: why did I create such a wretched world and what can I do to change it? You seem to say: forget it all and admire your own glory. Surely, you don't mean it. The description of a disease and its causes does not cure it. What we need is the right medicine.

Maharaj- The description and causation are the remedy for a disease caused by obtuseness and stupidity. Just like a deficiency disease is cured through the supply of the missing factor, so are the diseases of living cured by a good dose of intelligent detachment (Viveka - vairagya)

Sadguru Shri Nisargadatta Maharaj

Q: If the world is an illusion, why does it feel so real?

AM: The illusory world feels real when it's viewed from the same state of illusion, being a part of it. If you're at that level, what you perceive of that illusion is felt as real. In the dream we consider real everything we find it, but we realize its unreality when we wake up. In a similar way it happens when we wake up through self-realization.

Your mind has created this world that is mainly fed with thoughts, fears and desires. When you sleep every night you leave this world, and you resume it when you wake up again in the morning.

Everything will end sooner or later, and this dream-world will cease to exist when consciousness leaves this body. Is not that also a proof of its illusion?

Your concept of doership is the biggest illusion. All the characters, the story line, each dialogue is determined by the whole universe, but you think you can do something by yourself. What a big illusion!

Avadhootanand Maharaj

There is a permanent and perfect solution for to realise the Eternal natural state of Atman , that you must treat your body and worldly tasks as ordinary and complete them as quickly as possible . So, you can save much time for sadhana . Give up attachment to the body and mind. Don't become a slave to your body and mind. Keep complete control over your body and mind. So that it can be used by you to carry out any task you want and in the way you want . The state of being engrossed in the Joy of the supreme Bliss (Atman) results in ignoring the wants of the body and mind , without this you won't get clear indication of the Atman being firmly established within you .

" Jai Gurudev "

Sadguru Shri Avadhootanand Maharaj

Guru mantra itself is greatest instrument to linking yourself with inner awareness.

With help of the mantra, once Sadhaka knows and feels familiar with

Atma Swaroopa, which is beyond everything,

ever-perfect,

self- effulgent, beyond the knowing, knower and knowledge. He should try to remain in that state of awareness all the time. Actually, when the mind is fully engaged in

worldly matters it is very difficult to merge itself into state of Atman. Guru mantra itself helps to detached about body, mind and worldly things.

Sadguru Shri Avadhootanand Maharaj

If you give up your attachment and pride and start living with the experience of the limitless Atman , then only you may be able to see the Atman everywhere . Thus, the first stage is to obtain self-realisation by rejecting everything which is not the Atman and then only see the Atman in everyone . Be happy and make others happy , this is the true teaching of spiritual path .

" Jai Gurudev ".

Sadguru Shri Avadhootanand Maharaj

Destiny applies to the self-realise person also. He submits himself to destiny which can take him anywhere or through him in any situation . He offers no resistance and shows no preferences ., he remains unperturbed and experiences the Bliss of freedom or the state of liberation while being embodied .

Jai Gurudev Avadhootanand Maharaj.

Questioner: Why can't thoughts be trusted?

AM: Observe your thoughts when you're in love with a person and when you're angry with them.

Questioner: what are these thoughts exactly. What are they made of?

AM: Thoughts are nothing but attachment to your memory. Simply observe yourself when you start thinking. To think, you search your memory for associated events. Thus, thoughts are all from the past, all prior information.

Questioner: Does that mean thoughts cannot make one happy?

AM: Freedom from thoughts is the only true happiness. Pleasure and sorrow are two sides of the same coin. If you embrace pleasure thoughts, you must be prepared also to encounter sorrowful thoughts.

Questioner: What is the meaning of living then?

AM: It's meaning can be found only by silent and strong observation. Thoughts are only projections of your memory, pleasure and fear.

Life can be understood only when you rise above it. It happens only when you're absolutely desireless, have no objection to whatever happens. Then, you rise above it

You must have put into practise what you listen to in discourses. If self-knowledge has taken root in your mind, no event in the world should disturb to you greatly or for long. The attainment of inner state, where adverse happening doesn't have any impact, is called true practical teaching of Sadguru.

Fearlessness, complete absence of worry, and non-impact of events on your mind should become firmly rooted in yourself.

Sadguru Shri Avadhootanand Maharaj

True dispassion consists of having a firm attitude deep in one's mind , it consists of realising that , this worldly life is basically an illusion and thus , you should not react to the various events that take place in your daily life and also always around you .

Sadguru Shri Avadhootanand Maharaj.

Q: How can I transcend the feeling "I am the body", when it rises automatically?

AM: The more you can perceive the sense of "I am", the more the body identity will be weakened and vanished. As darkness disappears with the appearance of a light,

the body-mind identity goes away little by little when you stabilize in the sense of "I am", in the atman. This is meditation.

Q: Is suffering necessary for self-realization?

AM: No. Suffering is due to the refusing of believe that you are God. When you're established in the Self, what happens to the body-mind will not affect you. But if you are not consciously established in the Self, there will be suffering

Avadhootanand Maharaj

Guru Mantra itself is greatest instrument to linking yourself with the Eternal awareness . With help of the mantra , once disciples know and feels familiar with the Eternal true state

(Atma Swaroopa), which is beyond everything, ever perfect, self - effulgent, beyond the knowing, knower knowledge. He should try to remain in that state of "Awareness All the Time"

Sadguru Shri Avadhootanand Maharaj

Q: What is the nature of mind?

AM: The nature of mind is instability that's why it can't give you continuous happiness. So, lets the thoughts come and go without identifying with them and being only a silent witness.

Q: How can I learn not to identify with thought?

AM: Developing Viveka helps to discern between true and false, provides impartiality, objectivity and less identification with thoughts.

Viveka is strengthened by Satsang, by the attentive listening and deep understanding of the master's words.

Q. Why do you say that the absolute doesn't have any ego sense?

AM: Something that pervades everything and everybody can't have a particular identity. Everything has been done by the absolute in an impersonal way, without any sense of doer, purpose and, of course, without ego.

Avadhootanand Maharaj

Q : It is admitted that the fundamental Base on which Everything rests is the true thing in this universe., but how should one realise it ?.

Avadhootanand Maharaj : Search for the basic substance of yourself , then you will know the thing on which the world rests . That which is the basic of everything is also basis of one's self . That basic thing is Brahman . You will realise this by searching yourself and you will convince that the same Brahman is the basis of everything .

Sadguru Shri Avadhootanand Maharaj

Question- How one can become true Sadhaka and what are the signs?

AM- One should follow the advice of Sadguru than only every disciple must be experience joy (Ananda) in the state of Atman all the time and should listen to the discourses of the Sadguru's again and again to remove the doubts that crop up from time to time. He should feel enthusiastic to go to discourses on spirituality. A yearning for listening for such a spiritual discourse is one of the sure sign of true Sadhaka. He spends his most of time usefully in repetition of Naam Mantra (given by Sadguru) in the mind meditation. The one who increase the intensity of sadhana day by day and achieve rapid progress is true Sadhaka. After listening the discourses with full attention Sadhaka should go a quite lonely place and carried out the Manana (remembering it continuously) about what he has heard and draw his conclusions. Then he has to try to make changes in his behaviour, attitude, wrong identity (body-mind) etc and must in his real identity as a True Self Atman

Sadguru Shri Avadhootanand Maharaj

Disciple:- How to get real happiness?

AM:- Do not rely solely on your worldly responsibilities out of a sense of duty and get trapped in it but turn to the self-knowledge and self-realised person (Sadguru), who really love you without wishing anything in return and learn from them secret of gaining real happiness. The person who is experiencing the true happiness of Atman, he must be real disciple (Sadhak)

Sadguru Shri Avadhootanand Maharaj

Sri Avadhootanand: Many seekers say they can't find the ' I am'. That's because they think about how to find it, they use their thought process to find this sense of presence which just is. It's right there provided you don't think. Thinking is like clouds which cover the magnificent sun. It's right here, in this very moment. If you need to think, that means you need to use your memory to find something from the past which matches your finding. Be right here, without a single thought.

Forget all rituals and symbolisms associated with Ganesh Chaturthi. What is Ganesha to us? When we stand with our eyes closed before Ganpati – He is the only hope, the only way to happiness, the only way to success, only way to bliss and only way to Moksha and self-realization.

The unimaginable, the indefinable, Supreme Truth takes a form and arrives at the home of his devotees. His arrival brings positive optimism. He instils confidence in us to face daily challenges. He makes us realize that all that was here, is here and will be here is Him. Not even a single atom moves without his knowledge.

Those who want worldly success He blesses them with that. Those who want self-realization; He removes all obstacles and guides them in the path of Moksha. It is for us to decide what we want eternal bliss or perishable joy.

With this annual arrival, Ganesha breaks the man-made distance between man and God. He arrives to teach us equality and peaceful coexistence and above all coexistence of human beings with Mother Nature.

After satisfying us by staying amidst us, Ganesha returns to his formless nature wish you and your family a very happy Ganesh Chaturthi festival 🙏🙏

Sadguru Shri Avadhootanand Maharaj

There is nothing for you have to do to become Divine nectar , because you are already THAT . Recognize the fact that you are the Atman. The need is to remove the delusion that you are body and this world is true . Self-knowledge only one can removes delusion . Self-Realization is only the destroyer of the illusion. You are the Parabrahman

Himself. You have no duty to perform .If you try to do something you will lose your own , forever available natural state of Parabrahman . When you have clear understanding that no need to do anything , then that proves that you are a non-doer

Jai Gurudev

Sadguru Shri Avadhootanand Maharaj

To realize this Self-Knowledge, an investigation of the four bodies has to be made to discover whence the notion of "I" comes.[note 1] Siddharameshwar Maharaj discerns four bodies:

The Physical Gross Body

The Subtle body:

the Five Senses of Action (hands, feet, mouth, genitals, and anus)

the Five Senses of Knowledge (eyes, ears, nose, tongue, and skin)

the Five Pranas or vital breaths (vyana vayu, samana vayu, udana vayu, apana vaya, prana vayu)

the Mind (manas)

The Intellect (Buddhi)

The Causal Body, characterized by "emptiness", "ignorance" and "darkness"

The Great-Causal Body, the knowledge of "I am" that cannot be described, the state after Ignorance and Knowledge, or Turiya state.

By subsequently identifying with the three lower bodies, investigating them, and discarding identification with them when it has become clear that they are not the "I", the sense of "I am" beyond knowledge and Ignorance becomes clearly established.

🙏 Sadguru Shri Siddharameshwar Maharaj 🙏

💡💡 Questioner- The words 'Aware' and 'Conscious'. Are they not the same?

Maharaj- Awareness is primordial ; it is original state, beginningless, endless, uncaused, unsupported, without parts, without change. Consciousness is on contact, a reflection against a surface, a state of duality. There can be no consciousness without awareness, but there can be awareness without consciousness, as in deep sleep. Awareness is absolute, consciousness is relative to its content; consciousness is always of something. Consciousness is partial and changeful, awareness is total, changeless , calm and silent. And it is common matrix of every experience. 💡💡

🙏 Sadguru Shri Nisargadatta Maharaj 🙏

I AM THAT Chapter 11

Sri Avadhootanand: You have got so used to suffering and being a slave to circumstances that you have accepted this as your fate. If ever, you tasted your own stillness, you would have realized that experiences cannot touch you. You're the master of these experiences. Wake up now.

Each and every movement one should realise that I am the Atman, the sadhaka should stop thinking about the world, the body. And he must experience being the Atman all the time. This in itself is meditation. To achieve true knowledge, one should listen to discourses by the guru (spiritual Master) who abides in Parabrahman. The guru who has experienced the truth explains in depth what is Parabrahman, the feeling of experiencing it, and how to achieve it. He talks in such a way that his teaching reached your heart directly. Without listening to such discourses of Guru (Spiritual Master) one cannot have the experience of Atman

Jay Gurudev

Sadguru Shri Avadhootanand Maharaj

Sri Avadhootanand: I am the unattached perfect Atman. This identity should take a firm root within us . I have no need to do or say anything to realize something to go anywhere , to catch anything or to give up anything . A characteristic aspect of the idea that I am Jiva . You are not the doer nor the enjoyer . After throwing off the upadhis of Jiva you can hope to response in peace in Ananda of Atman . We must look in word to find out whether we have within us, a firm belief that I am the Atman. If we want permanent happiness, we must throw off the upadhis Which are merely some notions.

Sri Avadhootanand: Yes, everything is predetermined. There's no free will as such. This truth is enough to stop the analysing mind from wandering. The sense of Doership is because you think you can influence results.

Who is it that is longing for freedom? Is it really you as the awareness which is longing for freedom? All these analyzations is the action of the egoic mind. Therefore, the only free will you have to is to turn within and be silent, extremely silent. Don't react. Let things happen. Exercise caution do not react doesn't mean that you assume the identity of a non-doer. Let things happen as they are without resistance.

Sri Avadhootanand: How does one remove fear? All fears are directly or indirectly related to the annihilation of the body. You want to do a specific thing fast, achieve fast, why? Because body identity knows it's not permanent, it will perish. By knowing who you truly are, all fear dissolves.

Sri Avadhootanand: What do you need to meditate? Absolutely nothing, nothing. If you have recognized by sincerely enquiring who you're, you need nothing more. Meditate on the 'I', the 'I' will vanish.

Sri Avadhootanand: From where did this all imagination start? From the 'I am'. That what says 'I, I, I' itself is false. Find out where does this 'I' come. Constant and uninterrupted attention on 'I' will burn this 'I' and leave untainted awareness.

Sri Avadhootanand: You're never away from me. Fear is the result of thoughts of duality. You have my full blessings for your liberation. In fact, you're already liberated. Just remove the false idea that you're not.

Sri Avadhootanand: All sorrows are because of imagination in your mind regarding how things should be and lamenting upon how things are not currently. If you could just understand just one thing " Whatever happens was bound to happen. Whatever that is not bound to happen, will never happen. " This is the truth. Such a huge freedom! It instantly frees you from the illusory doer syndrome.

I can feel this building, this solid wall. How is this an illusion?

Avadhootanand Maharaj:

Such is the power of Maaya. The mind turned outward without discrimination is Maya and it turned inward is the self.

Do an experiment. While sleeping, get hold of this solid wall. Tell me if you still feel the solid wall in sleep?

What has changed between the waking and sleeping state? The presence of being alive subsided into the absolute during sleep. This presence which enables you to experience illusion is also an illusion because it comes and goes.

Only the source of this illusion, i.e. The absolute is real. Find out the source of 'I am'.

Avadhootanand Maharaj

When the presence of 'I am' erupts from the absolute, all this world, it's wonder, and intricacies appear. When it disappears, the world, all achievements and problems also disappear This seeming proof of existence- 'I am' must be thoroughly investigated for its source.

Disciple: I feel as if my mind sometimes tries to divert me from the spiritual path.

Avadhootanand Maharaj:

All the sages and Nisargadatta Maharaj have been telling you from thousands of years that the mind, all its ideas and thoughts are false. Either all these sages are bluffing, or your mind is bluffing.

Which one do you think is telling the truth?

Maya will try to tell you a lot of stories to keep you a limited version of yourself, like- If you don't do this, that will happen, and this will not happen etc. I tell you; everything is utterly false. What's to happen will definitely happen and what's not to, will never. Disciple, guru, Satsang, world everything is illusion. In fact, each thought, no matter how good an illusion is also. Don't believe the mind. It has been deceiving you ever since you took a human form.

Whenever you get distracting thoughts, let the thoughts come and go, howsoever, strong they might be. Revert back to meditation. Your disinterest in thoughts will strip them of any power

Sri Avadhootanand: Your own desire for liberation has caused the unmanifest to manifest through this body. This Vasana(desire) has brought you here. Even this Vasana must be now forgotten. Use me, ask all your questions and doubts and get rid of them. But you must reach your stillness and get firmly established in the self. I have no other joy other than seeing someone shed all illusions and getting unified with me, with Nisargadatta.

The mind should always be in the atman - ' I am' during eating, drinking, even in the toilet.

Consciousness by itself is infinite and not bounded by any idea. But consciousness mixed with body identity makes it a limited version of itself.

This is the prime reason why people are trying to change their jobs and houses, earn more money, earn more power. Something inside them is constantly telling them to get something bigger and better than before. This is the intuition of consciousness mixed with body identity to reach the infinite. Unknowingly, it is the drive of consciousness to realize itself.

But anything performed through the limited body identity will only reach limited results. It can never reach the ultimate. This is exactly the cause of suffering. You're trying to reach the infinite using the finite.

A man, ripe enough, will immediately shed all identity hearing this and become still.

This is the summary of all holy scriptures.

Jai Sadguru Avadhootanand Maharaj

Disciple: I have been meditating for over 20 years now under many masters. Why am I still not self-realized?

Avadhootanand Maharaj:

The thought that you're not self-realized is a barrier to the natural recognition of the self. You're already that. Truth is ever present. It is not a candy which is to be given as the outcome of meditation. You have always been the embodiment of my father- Nisargadatta.

This confusion arises only because you sit for meditation thinking yourself as a body-mind who through meditation has to grasp the truth. Next time, sit down and forget this body; forget this mind. Sit down as if consciousness- that sense of aliveness; that sense of Pure being has recognized itself and meditate as consciousness meditating on itself.

The recognition of this sense of being brings immense love, humility and compassion in the ego because for the first time the ego recognizes that everything is being done through this life current. In fact, the source of ego is also this life current. Tell me about your progress after that.

Q. Why is the mind so restless?

Avadhootanand Maharaj: Because of latent desires, fears, and Vasana's. They represent agyaan and cause the mind to go outward. Agyaan can be burnt only by Viveka. Viveka is developed only by Satsang with a sadguru. The sadguru destroys your false identity in a Satsang.

In the stateless state of 'Unmani' (which is the natural state of a sage) , there's no 'I'. There's no one left to speak or hear. There exists no doer at all.

But still, for the benefit of devotees dear to him, the sadguru transcends from the 'Unmani' to the 'Turiya' state into Maya, but still unaffected by Maya.

It is in this state that he tells the devotee about their true identity. The sadguru who is always in perfect bliss in 'Unmani' with zero identity undertakes the role of 'pointing out the ultimate truth' just for the benefit of his devotees: out of compassion for the devotee.

Jai Sadguru Avadhootanand Maharaj
(Continued)

Questioner: Help me find the 'I am'?

Avadhootanand Maharaj: There's no duality here. You cannot find it because you're already that! Do you have the knowledge that you're alive?

Questioner: Yes.

Avadhootanand Maharaj: What is that presence that makes you alive? Sit here, this moment, without any body-consciousness, minus any intention, without any intention even for enlightenment, minus any memory of the past or projection of the future. Sit here as effortless existence. Drop all your defences and be vulnerable. What are you now?

You exist only as that undisputable presence which just is. That presence is not bounded by any idea. It exists irrespective of the mind's acknowledgement or not, irrespective of any mental chatter. You are that feeling of aliveness-presence with no other strings attached. You're pure consciousness. Just pure consciousness.

Jai Sadguru Avadhootanand Maharaj

Questioner: I cannot digest the fact that I am not the body. I can clearly see this body of mine.

Avadhootanand Maharaj: Let the body be. The very fact that you can observe your body gives the vital hint. You can observe that table but are you that table?

Questioner: No.

Avadhootanand Maharaj: Can a corpse taste the food it once upon a time relished? Can the corpse object to being burnt upon death?

Questioner: No.

Avadhootanand Maharaj: Then, who exactly are you? Are you this body or the invisible living presence which makes the perception of taste possible? Can a corpse claim any authority upon the body? You're that living presence using this body as an instrument. That living presence of pure being is consciousness itself. It's also called the 'I am' feeling.

Mere intellectual understanding of this is not enough. This understanding must be so well absorbed through meditation on 'I am' that all tendencies which produce a 'I am a body' feeling must be negated as soon as they rise; and returned back to the self.

Jai Sadguru Avadhootanand Maharaj

(To be continued)

Questioner: I am trying to attain the desire-less state. But I am still struggling with Vasana's. Why?

Avadhootanand Maharaj: Who's trying to attain the desire-less state and kill the Vasana's (bunch of worldly desires) ? It's the ego, it's the person-hood! What a contradiction, the mind which has its roots in desires is trying to kill itself? Give up the idea of doer-ship!

You , as a person, cannot do anything to attain the desire-less state. Desire-lessness is the product of pure grace of the master. The master is not a person or a body. If you "try" to deliberately avoid the Vasana's, they will return back with much greater force.

Questioner: Then, what is to be done?

Avadhootanand Maharaj: Nothing! Just be! If you can just rest in your being, grace will cause the Vasana's to reduce in force automatically. Take the help of the guru mantra. The guru mantra is a tool to take you to that place of pure conscious being. If you still feel consumed by desires, by all means, fulfil those desires through the right way. Let the desires come and go, don't resist them. If you can be the silent witness of them, very well ! Else, fulfil them and forget about them. Don't keep thinking about them! Sooner or later, you will realize the futility of giving desires any attention. There is no end to desires. There's no permanent happiness in them. Desire is the main tool of Maya to pull you back into the illusory world.

Jai Sadguru Avadhootanand Maharaj

Questioner: I am currently reading some holy scriptures and the books of self-realized masters. Can I continue to read them along with my sadhana?

Avadhootanand Maharaj: Reading the books and scriptures can be useful in the beginning for the initial push and inspiration. However, there has to be a time when you drop all books and scriptures and rely only on the consciousness-the sense of aliveness-presence in the body.

The masters who authored these books themselves spoke only from their own experience; not by quoting any book. Reading a lot of books will only add to the confusion and give you false expectations of what self-realization is. No book can describe accurately what self-realization is. It has to be directly experienced by one self. This is your very own knowledge. How can any book give you the knowledge which you already are?

After a certain point, clinging to books is due to fear and lack of resolve. The only thing you really require is Sadhana of abiding in the self. Take charge of yourself; have courage. Don't put down your weapons before Maaya.

In my early days of my Sadhana, even, I had the habit of reading many books. Then, one day, Nisargadatta Maharaj asked me to stop it. I stopped all unnecessary activity.

Discard all thoughts other than the guru mantra and meditate as consciousness meditating on itself only. If you're earnest, all this book knowledge will be your knowledge. You're already that knowledge!

Questioner: Gurudev, why do we sing bhajans? Doesn't our jnana Marg become bhakti Marg then?

Avadhootanand Maharaj: Bhajans are the food of the soul. Bhajans are to a devotee as mother's milk is to an infant. What can I tell you about singing for my guru?

Whether you're singing for Krishna, Shiva or Jesus, you're still singing for my guru

Nisargadatta Maharaj. It's just impossible to pay the debt of my guru, my

Nisargadatta Maharaj, who awakened me from the mortal dream, who made me see that there's actually no difference between him and me.

What can I do for him other than sing his glory and tell each one of you about my Sadguru's compassion.

Bhajans fill your heart with infinite love for the divine. There's no difference between Jnana Marg and Bhakti Marg; eventually, the Bhakta (Devotee), Bhakti (Devotion), Jnana , Jnani and Nisargadatta all become one. Bhajans keep you grounded and ward off the ego's attempt to take control.

Otherwise, it's too easy for someone to just read Jnana books and take on the ego of a jnani. Blessed is the one who genuinely dances in the bliss of a bhajan

Questioner: What is suffering? What is the use of all this suffering? Why did Siddharameshwar say to Nisargadatta that your suffering is as divine as your pleasure?

Avadhootanand Maharaj: Suffering is things not going the ego's way; things not going the way the personhood wanted them to.

Suffering is for the man who has the sense of doership. If the sense of doership is absent, everything is welcomed as god's will. Else, there's no end to the

investigation, mitigation and future planning to avert suffering. What is destined to happen will definitely happen, you can't do anything. Just stay silent and still.

Spiritual maturity (Viveka) is essential to develop vairagya (desirelessness). There are three ways which pave the way for Viveka.

One is because of the punyas (good deeds) accumulated from past births the person finds himself automatically in a spiritual environment and which help develop maturity. Second is the company of the sages. The company of self-realized sages nurtures the longing for the divine and helps develop Viveka.

Third is suffering. Suffering wipes out the sense of doership from the Jiva and makes him realize how helpless really is the individual ego. It makes him finally realize that he is not the doer and that he cannot influence the results of actions. Thus, he accepts his helplessness and surrenders to the divine. True surrender is when the Jiva recognizes that everything was always God's will. Hence, he recognizes the need to be the silent witness of his thoughts. Once, this is recognized, the Jiva is already on the divine path.

This is why Siddharameshwar Maharaj told Nisargadatta that your suffering is as divine as your pleasure. Do what has to be done but renounce the results

The word Bhakta (Devotee) is actually the antonym of Vibhakta (the one who is not one with absolute). Can you compel God to be one with you through your selfless love?

Questioner: Your words pierce my heart. I feel really restless. Gurudev, who are you really?

Avadhootanand Maharaj: I am the one who is asking this question itself. What I am cannot be said to you in words. That's because to speak, the tongue has to be used. Each of the five elements (Earth, Sky, Fire, Water and Air) is already an illusion. All these 5 elements have combined to form this great illusion of a body. An illusion cannot be used to state the reality. All words fall short of it. Therefore, to state what I am, I have to keep using not that, not that.

Questioner: Yes, please tell me.

Avadhootanand Maharaj: Anything what you perceive, I am not that. I am not this body nor the sense organs nor the five elements. I have absolutely no sense of 'I' but for communication only, it becomes relevant to use the word 'I'.

I am not the mind nor am I any feeling associated with the mind. Neither am I the ego nor the intelligence.

I just am! Eternal, effortless, non-dual bliss. I am the source of all existence, yet I am completely aloof; I have no ego or feeling even that I exist. Everything happens spontaneously through me, yet I have no ego of it. I just am! Only I am and I am only! It cannot be even said that I am the only one, I have no ego of being the only one! I have no determination, for, I am already complete, but I have no ego of being complete.

For the sake of devotees hungry for me, I transcend my natural state of 'Unmani' to the 'Turiya' state wherein I can tell them about the devotees' true identity.

I am the killer as well as the killed; knowledge as well as ignorance; yet I am neither of them. I am the enjoyer and enjoyment, yet I am neither of them. I am the sufferer and the suffering also, yet I am neither of them. I am birth and death, yet I am neither of them. I am peace and war, yet neither of them. I am desire and dispassion yet neither of them. I just am! But I do not possess any ego or concept of my existence. I have no relations, no form, no birth or death, neither bondage nor freedom. I am neither these words nor talks, I am the one who makes these talks possible.

I just am! Eternal, effortless, unconditional, non-dual bliss.

All these words are still meaningless. To know me, you have to know yourself. You must come to absolute silence where all self-identity has been lost. That's the only way! Know yourself and thus, know me!

Questioner: Why do you call the world as an illusion? If it's an illusion, why does it feel so real?

Avadhootanand Maharaj: It feels real because you are seeing this illusionary world in the state of illusion itself. For example: while you're dreaming, all things in the dream seem very real but you dismiss it as just a dream when you wake up. Your mind itself has created this world based on the limited experience it had and based on its fears, desires and pleasures. Every night when you sleep, you abandon this world and resume it when you wake up. This is a great hint. Everything in the world is nashvar i.e. possesses a life span and will end sooner or later. This dream-world will cease to exist when consciousness leaves this body. What is this other than an illusion?

Your concept of doership is the biggest illusion. All the characters, the story line, each dialogue has already been scripted well before, but you think you're the author of this story. You think the mind is the pen; big, big illusion.

Sadguru has no form; Sadguru is not some entity to entrap in one's memory.

Sadguru doesn't go anywhere even if it seems he's not there in the physical form.

That spontaneous invisible presence within you is itself the sadguru. He hasn't gone anywhere. Renounce this duality of assigning names and forms to sadguru or to yourself, it's a trap, an illusion.

When you meditate on the naam-mantra, meditate on yourself as the invisible universal presence, leaving aside your body-mind identity. Leave your mind and body alone. You're not the body, nor the mind; then why are you assuming responsibility for something that you're not? Whatever happens to your body or mind during meditation, why should you be concerned with it? Giving importance to it is simply welcoming Maya (illusion).

You're Atman, Para-brahman. You're only that.

Shri Avadhootanand Maharaj

The whole problem of duality, seeking, searching, happiness, despair etc arose only because of a deep located misidentification with the body and mind. Notice that you say- This is my body, my thoughts which certainly means you're something apart from this body-mind. If this is clear, then why do you act with the sin of body-mind identification?

Shri Avadhootanand Maharaj

Take the first step first. All blessings come from within. Turn within. 'I am' you know. Be with it all the time you can spare, until you revert to it spontaneously. There is no simpler and easier way.

Nisargadatta Maharaj