



keṇā Upaniṣhad



THE SUPREME PONTIFF OF HINDUSIM
JAGADGURU MAHASANNIDHANAM
BHAGAVAN NITHYANANDA PARAMASHIVAM



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ABOUT THE AUTHOR

THE SPH NITHYANANDA PARAMASHIVAM

The Supreme Pontiff of Hinduism (“SPH”) Nithyananda Paramashivam, is recognized as the 1008th living manifestation of Paramashiva, Paramavatar of Paramasiva as per Sanatana Hindu Dharma (“Hinduism”) and by His predecessors of enlightened masters and adepts. The Supreme Pontiff of Hinduism (“SPH”) Nithyananda Paramashivam, is reviving Hinduism as the 1008th Acharya Mahamandaleshwar (the head for all spiritual leaders) of Atal Akhada (ancient apex body of Hinduism). The SPH was coronated as Mahamandaleshwar (Supreme Spiritual Head) of Maha Nirvani Akhada (largest apex monastic order) and the youngest Mahamandaleshwar, ordained as the 233rd Guru Mahasannidhanam (Pontiff) of Thondai Mandala Aadheenam, ordained as the 293rd Guru Mahasannidhanam (Pontiff) of Shyamalapeeta Sarvajnapheetam, ordained as the 23rd Guru Mahasannidhanam of Dharmamukthi Swargapuram Aadheenam, and coronated as the 203rd Emperor of Suryavamsa Surangi. The SPH Nithyananda Paramashivam is the reigning spiritual emperor of 20 ancient traditional Hindu kingdoms and the reviver of the most ancient, most peaceful, still-living and long-lasting demonstrable system that shows the possibility of peaceful co-existence amongst people.



ABOUT KAILASA

Hinduism is the most ancient, most peaceful, still-living and long-lasting demonstrable system that shows the possibility of peaceful co-existence amongst people despite fundamental differences in their preferences and realities.

Over the last 50 years, the effects of meditation and its significant impact on stress, crime rates, violence, political decision making and even war in local and global consciousness is well established. Hinduism was once practiced freely in over 56 nations across the continent from Afghanistan, India, Nepal, Burma, Sri Lanka, all the way to Singapore, Malaysia, and Cambodia and Indonesia, and in 200 states, 1700 samasthanas (provinces) and 10,000 sampradayas (traditions).

KAILASA with de facto spiritual embassies operating across over 100 countries and having presence across the globe as the largest spiritual knowledge source on Hinduism is spiritually governed with the life positive, all-inclusive, universal policies sourced from Hinduism revived by The SPH Nithyananda Paramashivam.

Having enriched and enreached more than one billion individuals over the past 27 years the KAILASA raises the voice to protect Hindus, defend Hindus and preserve the Hindu narrative for the world.

Introduction: Seeking the Source - 'By Whom Am I'

Kena Upaniṣad. Brief technical introduction: the word 'kena' means 'whom.' The Upaniṣad appears as the 9th chapter of the Talavakāra Brāhmaṇa of the Sāmaveda, and also known as Talavakāra Upaniṣad or Jaiminī Brāhmaṇa. It consists of 35 verses and Śānti Mantra. It is one of the very important Upaniṣads. As per the Muktikopaniṣad, it is the second Upaniṣad in the whole order.

Kena means whom, by whom. Keneṣitam – 'by whom willed or directed.' Directing the enquiry of the truth to its very Source, is the seed of Kenopaniṣad. Please understand, this Upaniṣad directs your seeking to the Source. I will start with the Śānti Mantra [peace invocation chant]; then I will introduce the Upaniṣad. Please chant along with Me.

आप्यायन्तु ममाङ्गानि ।

āpyāyantu mamāṅgāni |

Listen. The actual verse is mamāṅgāni. The pāṭhabheda is māmāṅgāni means the way I heard from My Guru, his pāṭhabheda. The pāṭhabheda is māmāṅgāni. The 'ma' plus not full 'aa' but half 'a' - māmāṅgāni.

आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः

श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

āpyāyantu mamāṅgāni vākprāṇaśckṣuḥ
śrotramatho balamindriyāṇi ca sarvāṇi |

Please understand, the original mantra is sarvāṇi. The pāṭhabheda is 'sarvāuṇi.' The half 'u' is added – sarvāuṇi.

सर्वम् ब्रह्मोप्प्रिषदम्

मा'हम् ब्रह्म निराकुर्याम् मा मा ब्रह्म

निराकरोद्-अनिराकरणस्त्व-निराकरणम् मे'स्तु ।

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

sarvaṁ brahmopniṣadam
mā'ham brahma nirākuryām mā mā brahma

nirākarod-anirākaṛaṇamstva-nirākaṛaṇam me'stu |
tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||
aurṁ śāntiḥ śāntiḥ śāntiḥ ||
By chanting this Śānti Mantra, formally I inaugurate the Kenopaniṣad.

Understand the subject matter of the Kenopaniṣad. Now that is the important thing. The essence of Īśāvāsya Upaniṣad is seeking. The essence of Kenopaniṣad is seeking into the very Source, not just 'Who am I?', 'By whom am I?' Understand, 'Who am I' starts and ends inside your body. 'By whom am I' starts and ends in Cosmos. There is a big difference between: 'Who am I?' and 'By whom am I?' Enquiring into you is seeking. Enquiring into the Source is seeking the very Source.

The subject matter of Kenopaniṣad deals with multiple important sacred secrets and sacred truths of which the essence is 'Whom am I? By whom am I? By whom, by whose will everything came to existence. Whom am I?'

Some of the best brains produced on the planet earth were Ṛṣis. Some of the best people happened on the planet earth were Ṛṣis. I still wonder, seeing the kind of subtlety, capacity to catch and reflect the Cosmic truth. Please understand, if somebody explains to you what is Śiva? All-pervasive, akhilāṇḍa koṭi brahmāṇḍa nāyaka sachidānanda parabrahmā śristi-sthiti; He creates, maintains, destroys, puts souls into delusion and liberates. If you are able to visualize, if you are able to enjoy it, be very clear, you are blessed. Only if your brain has developed the subtle grooves which can start enjoying these higher things can you understand it. If you understand it, you will enjoy it. If you enjoy it, you will understand it. A rough, gross dull head can never capture this. For him, he only knows: 'What can I grab today and push behind my seat?' He will not even bother about somebody else stealing and running away with it from behind the seat. He does not even have time to check whatever he has pushed behind the seat is there or not.

A gross power hungry, lazy, tired and bored man cannot even understand if you explain these subtle truths. His brain cannot capture those visualizations and because he cannot capture those visualizations, he cannot enjoy them. When he does not enjoy it, he cannot capture it. It is like a vicious circle. I tell you, even about Guru, if you are able to enjoy His quality, you will understand His qualities. If you understand His qualities, you will be able to enjoy His quality. If you are able to enjoy it, know clearly that you are blessed.

Power of Visualization of the Brain

An ignorant, tired, agitated and dull person can never capture the subtle truths or the subtle qualities. Because he cannot imagine, he would not be able to enjoy; because he does not enjoy, he cannot visualize. The brain's ability to catch the subtlest visualizations comes by extended practice of internal silence. I call it Unclutching or meditation.

Understand, through tremendous internal silence, your brain develops the capacity to capture the subtlest visualizations. Ability to capture the most subtle visualizations is the awakened intelligence. Whoever is able to capture the subtlest truths become Ṛṣis. The Ṛṣi's brain has evolved and developed such subtle grooves that it started reflecting and capturing the Cosmic truths; it started becoming a pure and silent water pond where the moon is reflecting as if it has come down to planet earth.

Understand, practicing of surrender or Unclutching or Ānanda Gandha Dhyāna or Complete Completion - all these not only bring peace into your heart, they raise the subtlety of your brain grooves and your brain's ability to capture the higher truths. Your brain's ability to capture the higher truths, your brain's ability to live the higher truths - anything your brain is able to capture is stored as a record, your brain makes itself as your cognition and life's goal. Understand, even once if you are able to understand and capture the word 'sachidānanda' (sat-cit ananda), the existence, conscious bliss, anything which is subtle, the subtlest experience, imagination and visualization, if your brain is able to capture it - it will make that as the base for its function.

I do not need to do anything else other than describe how the materialization happens to My Bālasants; the way they are able to capture. The moment their subtle grooves in the brain capture this, that power will start manifesting in them. Why I am saying Bālasants, because they are more ready to listen, their inner space has more peace, their brains have more subtle grooves to imbibe what I am sharing. When I explain that science, if you can visualize it, that power will start manifesting in you; because anything your brain can visualize, it will make that as your basic functionality. If I explain moving from one body to another body (astral travel) – and your brain is subtle enough to capture it, visualize it, you will start manifesting that power. All powers are like that only. You just need the completion space and Guru who properly makes your brain grooves to catch it.

Secrets of Indian Astronomy and Astrology

The sophistication with which the Upaniṣadic Ṛṣis were able to reflect the whole reality! I tell you, the detail with which they were able to describe the stars and the planets in Vedas and Āgamas, you will be shocked. Unless you are able to see, you cannot pen down such detail. The biggest conspiracy done against Bhārat is that the Indian astronomy and astrology was not given due respect and legitimacy; it is brushed aside in the name of myth and mythology. If you read, you will understand, the oldest and the future's longest possible prediction can be done only through our calendar - Pañcikā. The science is so perfect.

I used to wonder, what were the telescopes they used? What were the satellites they used? How did they so precisely record the details? I saw the actual and exact method in the Cosmic Records. One Ṛṣi will sit in Samādhi and reflect the whole Cosmos in his inner space. The other Ṛṣi will just see his inner space, do a fast forward, just like how you handle the iPad and pen it down. That is the way they have done it. He will become so pure and in Complete Completion, his inner space will just reflect the whole Milky Way, the whole Cosmos and the other Ṛṣi who is recording

will push, pull, do fast forward, rewind, even zoom in, zoom out, and pen down. I commit with you guys, I will make My Bālasants do this. I will give them this power. It is possible. They just need to evolve more into the space of completion and responsibility. It is possible. Understand, more and more your inner space gets into completion, more and more you will catch the sacred secrets about the Source, Cosmos.

Secret of Manifesting Your Reality

This question: 'By whom?' - keneṣitaṃ - the Kena Upaniṣad, the essence of Kena Upaniṣad, you can experience the essence, if you can make your inner space completely complete. If you are ready with completion, it can just show the exact reflection of keneṣitaṃ (By whom?).

In this Upaniṣad, Devī is the Guru. Understand, it is directly from Devī. In this Upaniṣad, for the first time the word 'Uma' appears. Devī is addressed as 'Uma' in this Upaniṣad. The word 'Īśvara,' 'Īśā' is used for Mahādeva in the first Upaniṣad. You can reflect, capture, visualize the exact and most subtle visualization with a little completion internally.

Understand this example: A 7 or 8 year old child is made to see pornography again and again, the physical maturity age is quickened by more than 70%. It means, the physical maturity which is supposed to happen at the age of 14, is drastically brought down. By the age of 8, the body is already physically matured. If the body is made to visualize again and again the sexual action through pornography or reminding, whatever your brain visualizes, the body becomes ready to make that into reality and experience. The brain makes that into your experience. That is why I say, if you want the next generation to be sexually healthy, ban pornography. We always have the wrong idea that it is through porn, the next generation is going to enjoy the sex. No. It is going to be a big disease. If you want the next generation to have a healthy sexual life, ban pornography because that is going to reduce the age of physical maturity and is going to drastically destroy the health of the next generation.

Understand the truth I am trying to convey: Anything your brain can capture and enjoy, your life will make that into reality. If your brain can capture and enjoy the most subtlest understandings of Cosmic sacred secrets and spiritual powers, you will just become a Yogī, Divya Śarīrī. If you enjoy pornography, your body will become physically matured. If you enjoy these subtle powers, subtle understandings, simply your body will become Divya Śarīrī, you will become Yogī, Bāla Yogī, Bālasant. Bālasant is a person whose brain captures all these highest conscious truths, subtle truths while you were young. The way your brain captures these subtle truths, simply your body starts manifesting it; you become a Yogī; you become a Divya Śarīrī; you become embodiment of Mahādeva; you become Bālasant.

Understand, the ability to reflect the subtlest truths, ability to reflect the sacred understandings, ability to catch the most sacred bliss, ability to capture the powerfulness of the Consciousness, ability to look into the source of the Cosmos happens with tremendous completion and peace in the inner space. So before entering into this Upaniṣad, I request all of you to spend time today

doing Completion. Tonight, spend the time doing Completion. Come back tomorrow with the space of Complete Completion, so that I can reflect the Kenopaniṣad in your system. You can capture it, live it, love it and celebrate it.

The essence of Kenopaniṣad is, seeking the Source, Cosmos. You can capture It by developing the subtle grooves of the brain by evolving Complete Completion.

The Thought Current Of Seeking

Somebody asked me, "Human beings are just developed monkeys, but how are we able to perceive so much about the universe, planets, space? How are we able to understand so much about all this? Why are other animals, even the closest version of us - chimpanzees, not able to catch and understand things about the universe? Why are human beings able to understand, perceive and even manipulate as we want? We already have space stations. If some of the big asteroids come towards the planet earth, we can blast them or redirect them from there itself. We already are able to manipulate movements in space. How?

Please understand, only human beings started asking the question: keneṣitam - By whom? This Upaniṣad is responsible for keeping one of the most important and powerful thought currents responsible for human intelligence. Listen, few of the thought currents are responsible for why human beings are the way they are. The first thought current: "Who am I?" Second thought current: "What happens after death?" Third thought current which is the most subtle, most precious, most important thought current: "What is the source of all this?" What happens after death? That thought current was kept alive in humanity.

Upaniṣads: Thought Currents, Not Conclusions

Please understand, no Upaniṣad is a conclusion. I wanted you to understand this truth: Neither Īśā nor Kena or Katha or Muṇḍaka or Mandukya, no Upaniṣad is a conclusion. That is the beauty. Seeking thought currents consolidated for further research is Upaniṣads. Understand, it is not the answer. In the whole Īśāvāsya Upaniṣad, you will not get a single answer. These are some of the theses proposed, some of the thought currents that need to be cherished, pondered upon, thought about. Those thought currents will give you 1000 questions and 2000 answers. Those thought currents need to be kept alive for your next generation; they may give 10,000 questions and 20,000 answers.

Upaniṣads and Upaniṣadic Masters: Givers of True Freedom

Understand, Upaniṣadic Masters were not interested in controlling the society in the name of religion. No. Religion protects the state. State protects the religion. That kind of a structure we are not interested in. That is why on the whole planet earth, not a single country is there for Hinduism because we never bothered about it. In all countries as long as they exist, we will be practiced. If practicing has disappeared in us, be very clear, the last human being has breathed the last. There is no life left on the planet earth. As long as there is life left on the planet earth, we will be lived. We were not working on creating a system which will psychologically control and manipulate human beings. If we were planning for that kind of a system, we need a set of answers. How many times can you marry? How many times do you need to pray? How do you need to pray? We were never interested in that. Upaniṣads are basically to preserve and present some of the valuable thought currents humanity needs to enjoy, cherish, explore for deeper and deeper, higher and higher possibilities.

The Kathopaniṣad records the thought current of death. Why? What? How? What happens after that? Please understand, it is not answers; it is not a set of answers. The Indian book of the dead is just a thought current about death, not a bunch of answers about death. No. It is not a bunch of answers about death; it is thought current about death.

Listen carefully. If you just read Upaniṣads, you will not have any conclusions you need to practice. Of course, when an enlightened being expands on it, he gives you the answers. Even those answers are for you to cherish, contemplate, think through. Understand this truth. This is one of the major differences you will find between other religious scriptures and Upaniṣads. We are not about dos and don'ts - vidhi-niṣedha. No. We are about the thought currents you need to cherish, enjoy, entertain for higher intelligence to happen in you.

Īśāvāsyā Upaniṣad captures the thought current of seeking. In the whole Īśāvāsyā Upaniṣad, there is no conclusion. You go on thinking and contemplating; you will awaken the thought current of seeking which may give you 10,000 answers and 20,000 questions, or 10,000 questions and 20,000 answers. That is why we have a beautiful word in Vedic tradition describing Upaniṣads – kalpalatā. It means, which is the creeper out of which great imaginations blossom, open up, flower. Latā means creeper; creeper on which the great kalpanās, the great visualizations, great understandings flower. It is not a set of answers. It is more the seed of a creeper from which the great understandings just flower. If you go on contemplating on Īśāvāsyā Upaniṣad, you may come upon thousands of answers and thousands of questions. Īśāvāsyā Upaniṣad itself is not any answer because it is a thought current. If you cherish that thought current, your higher intelligence will be awakened.

Īśāvāsyamidagṃ sarvaṃ means whatever existed, exists is energy and intelligence. It is not an answer; it is a seed for you to start contemplating, "If whatever exists is energy and intelligence, then how about my mother-in-law? Then what about all the problems I am facing? What about the disease happening in my body? What about my boss, is he God?" It is a seed for you to develop a thought current which may give you thousands of experiences, answers and questions. This thought current will upgrade the very way you exist.

Understand, it is like taking vitamins and proteins. The very way you workout and exercise will be upgraded. Each of the thought currents stored in each Upaniṣad, if you cherish them, if you enjoy them, if you spend pleasant time with them like at the banks of Gaṅgā, peaks of Aruṇācala, valleys of the Himalayas, I tell you, those are the places to romance with Upaniṣads. Ultimately, the presence of the Master where everything merges. The words flowing from His mouth is Gaṅgā. The way He raises your consciousness is the peaks of Aruṇācala. The depths of you which he shows to you are the valleys of Himalayas. That is the place to romance with Upaniṣads.

Romancing With Upaniṣads

Understand, these are the exact and right words, “romancing with Upaniṣads.” Sitting and contemplating on them; spending time with that thought current. It is not just mechanically memorizing or mechanically trying to read Śaṅkara Bhāṣya, Rāmānuja Bhāṣya, Madhva Bhāṣya, Nimbārka Bhāṣya, Bhāmatī Bhāṣya, Śrīkaṅṭha Bhāṣya and the different Bhāṣyas (commentaries). The mechanical way of reading a commentary by repeating on some stage or to repeat in some examinations. No. Romancing with the thought current of Upaniṣad. I tell you with Kathopaniṣad, the thought current of death – you should sit and romance with it. When you romance with death, He does not appear with that big moustache; he comes with a clean shaven face as Mahādeva! He is not here to take away things from you; He is here to upgrade your very frequency.

I tell you, if you just romance with the thought current of Kathopaniṣad for 20 days; sit and romance with the concepts, ideas and thought currents expressed in the Kathopaniṣad, I guarantee you will have wealth. Please understand, romancing with the thought currents of death will remove the powerlessness in you. The moment powerlessness is removed, two things will happen to you - health and wealth. Understand, I am not lying to you. With all my integrity and the responsibility I am talking to you: Romance with the thought currents expressed in Kathopaniṣad. That is the best Lakṣmī Pūjā you can do.

I am telling you, death is the greatest giver because he has stolen so much from all others! Death is the richest fellow, because he has stolen so much from so many people! His treasury is too big. He can shower so much on you. His treasury is much bigger than Kubera's, because he has stolen even from Kubera! Kubera is also under death. Till Brahmā, everyone is under death. So understand, entertaining and romancing with the thought currents expressed in Upaniṣads upgrades the very way you exist. Your inner chattering itself will be transformed into a long beautiful seeking and prayer.

I used to be in that romance when I learned these Upaniṣads after 2-3 days of classes with both My Gurus. The Upaniṣads, I learned from Vibhudananda Puri and Issaki Swami. Both of them are great Advaitīs; what a space to cherish! If I have a 2 day class with them, I just disappear into Aruṇācala Hill.

I really wanted to tell you guys and put this on record. I have never ever felt hungry as long as I am in the lap of Aruṇācala Hill. When I am on the Hill, on the peaks and valleys, I never felt hungry and never felt My body is separate from that Hill. Never have I felt the fear that some animals can damage this body or this body needs food or water or go for restroom, nothing. I just know it as a natural flow; both felt so in Oneness.

That is why I always warn those people who tried to go for parivrājaka, I always tell them, "Hey, develop the highest integrity and authenticity." Otherwise, the 1 or 2 fellows who run away, after 2-3 days they will call and cry, "I do not know what to do. I do not know what to do the whole day." One stupid fellow who ran away from here sits in Tiruvaṅṅāmalai reading Jeevan Mukti book every day. Jeevan Mukti is living here; the author is alive here! This fellow ran away from here, sitting there reading Jeevan Mukti from morning till night, missing Me and crying. Actually without developing integrity and authenticity as the right foundation, even if you run away to do this parivrājaka (spiritual wandering), you will be a failure; you will not be able to do parivrājaka. You can be in depression, roaming around lazily and not doing parivrājaka yātrā.

I never felt I am separate from that Hill. I just felt that it is part of My body and the idea of separate existence never existed; it was never there. I will just sit and I will be thinking about what is this Tśāvāsyamidaṃ sarvaṃ, everything is God? What is all this? How can that be? How can that be false because our Masters are saying? How is it true? Just romancing with that thought current. I tell you, whole day what is the thought current with which you are romancing, that will be the frequency of you. If you are romancing with the thought current of worrying, naturally you will attract it. If you are romancing with the thought currents of Upaniṣads, your very frequency will be different. Kenopaniṣad is not a bunch of answers. No.

God saved Me. I am from the tradition which kept only the thought currents alive, not a bunch of answers. If so, then some answers given for some situations, I will have to be following stupidly now. No. Hinduism does not give you that punishment and torture. It keeps the thought currents alive for you to upgrade your frequency. I really wanted our Saṅgha to evolve in that way. Keeping only thought currents alive, not the dos and don'ts. See, when you become more and more unconscious you need to be controlled with dos and don'ts. Do not stoop to that level where I have to give you do's and don'ts. No. If you make Me give do's and don'ts, that is the worst disrespect you can do to Me. If you make Me give only the thought currents, that is the greatest worship you can do to Me. If you make Me give only thought currents, you are treating Me as a Guru. If you force Me to give do's and don'ts, you are making Me as your boss, manager. No. I am not interested in becoming a boss or big boss. No. I am very happy with this seat of Guru.

Seeking The Source of The Whole

Kenopaniṣad keeps the thought current of seeking the source of the Whole. Seeking the source of the Whole. That is the thought current Kenopaniṣad is keeping alive. When you read this Upaniṣad, romance with that thought current. Understand, I am using the words "romancing with that thought current", not by-hearting, memorizing, repeating what you guys do in schools,

especially Indian schools. The one thing, I never did in my life is memorizing. Whatever I enjoyed, automatically got recorded inside Me; whatever I did not, I never bothered about remembering it. Now I am not asking you to think, contemplate, meditate on this thought current. I am asking you to romance with this thought current: What is it? What must be the Source? Not just because I said, but sincerely trying to catch the answer.

The Upaniṣad is divided into 4 parts. The first 2 parts are in the form of a dialogue between Guru and disciple. The funny thing is that the Guru's name is not recorded here to retain the apauruṣeyatva (authorlessness). The truths uttered are powerful enough to declare their authenticity. The author's identity is not required anymore to validate the authenticity of the truths uttered. So author's name is not recorded. They are truths declared by its own authority. And the last two parts are in the form of prose. It has beautiful ingredients; not only it gives you the thought current about seeking into the source of the Whole, it also guides you to the ultimate experience that you should be arriving at. So till that experience comes, you continue your journey of romancing with this thought current. Each of the thought currents expressed, recorded, stored in these Upaniṣads are the greatest treasures for human beings to upgrade the way they exist. Cherish Kenopaniṣad, your very frequency will become different. Cherish Kathopaniṣad, the very way you exist will be different. Cherish Īśāvāsyā Upaniṣad, the very way you exist will become different. Whoever cherishes these Upaniṣads, their very frequency rises from śava (lifeless body) to Śiva. Their very frequency rises to Mahādeva.

Essence of today's satsaṅg: romancing with the different thought currents which raise your frequency of existence. Subject for today's Vākyaṛtha Sadas: What are thought currents? What is romancing with the thought currents? And if you do not romance with the thought currents of the Upaniṣad, then naturally you are romancing with some other thought currents; what is that? What is that thought current with which you are romancing with which is not Upaniṣad?

Master Your Thought Current

I will continue to expand on Kenopaniṣad's introduction. The essence of Kenopaniṣad is seeking the source of the Whole. Understand, seeking the source of you is the essence of Īśāvāsyā Upaniṣad. Seeking the source of the Whole is the essence of Kenopaniṣad. Seeking what happens after death is the essence of Kathopaniṣad.

Each Upaniṣad gives a thought current, not answers. If you read Īśāvāsyā Upaniṣad, you are not going to have the answer for "Who am I?" No. If you read Kenopaniṣad, you are not going to have the answer for "What is the source of all this?" No. If you read Kathopaniṣad, you are not going to have the answer for "What happens after death?" No. But if you contemplate, if you do manana, if you entertain, engage with the thought current, this Upaniṣad will open up in you, suggest to you and you will have the answers. You will have experience and you will have experiential solutions.

Listen carefully. If you entertain the thought current of Īśāvāsya Upaniṣad, you will simply have solution for the problem of “Who am I?” The identity crisis will just dissolve; the pratyakātmā caitanya jāgratam, the individual consciousness awakening will simply happen in your system. Listen carefully: Upaniṣads are penned down in such a way, if you start entertaining them, start cherishing them, celebrating them, they open up experiences in you. You cannot make a shop out of them; means you cannot sell the ideas from Upaniṣads. In the Upaniṣads, no conclusion will be given to you as do’s and don’ts - do this, don’t do that. No. Vidhi-niṣedha cannot be given. I am fortunate to be born in a tradition where you cannot make a franchise. You cannot make a franchisee and the franchisee religions. The Vedic tradition is so pure, it can only give thought currents. You enjoy and celebrate the thought currents, you will find solutions for your life.

Every Tom, Dick and Harry questions Hinduism. Stupid fellows are saying, “Oh, Hinduism is so weak. It cannot spread because it does not have clear-cut dos and don’ts.” No. I am telling you, this is the strength. We are not a religion to be spread. We are religiousness which is the essence of all religions which are spreading. Understand, wherever religiousness is practiced, I tell you, it is from Me, My tradition. We are the owners. We are the proprietors. It is from Hindu tradition. We do not give do’s and don’ts. We give thought currents.

Thought currents! The whole Īśāvāsya Upaniṣad, you should go on cherishing it, thinking about it, contemplating on it, do Vākyaṛtha Sadas with it. More and more Vākyaṛtha Sadas should happen. Listen carefully. When the thought currents are engaged, when you entertain the thought currents, you grow a new method of cognizing, a new way of existing, a new way of perceiving, a new way of experiencing. That is what I call Divya Śarīra - a divine body. With that divine body, you perceive, cognize, respond, react and celebrate this whole Universe. When you entertain the thought currents of Īśāvāsya Upaniṣad, you will not have any do’s and don’ts; your identity crisis problem will be solved once for all.

If you entertain the thought current of Kenopaniṣad, you will not be given an answer. “Who created this world?” Nobody is going to tell you, “In Hindu tradition, somebody woke up and created all this and then rested for a few days, and then again.” No. You will not get any of these stories. No. If you go through the thought current of this Kenopaniṣad, you will just know from where this whole thing happens, and how you are related to that, how that is related to you, how the Whole can exist and coexist in the space of completion. How this whole thing can exist and coexist in the space of completion.

If you read Kathopaniṣad, you will get a thought current, you will develop a nervous system where suddenly the fear about death will disappear, and the mysteries of death will be revealed in front of you - before, during, after. You will simply know the whole thing and you are ready. Experientially you are liberated from fear, fear of death and any powerlessness related to death. Kathopaniṣad is not going to tell you, after you die who will come and take you, where they will take you, what will happen. No! It is only going to tell you to entertain certain thought currents. With that, your whole being will become powerful and you will be able to see through death.

Every time I talk or speak about Upaniṣads, not only do I feel I am just pouring the nectar, I am also tasting it on My tongue. I tell you, because I celebrate speaking on Upaniṣads, I may speak on the 108 Upaniṣads My whole life! I am celebrating. The good news is I will be speaking forever. You see it's like sitting with a good old friend and reminiscing about all the olden, golden days and talking about it; that is exactly the feeling I have the moment I sit with the Upaniṣad mantra. Even with that word "Upaniṣad" - Oh God! I have so much to catch up with! When you see a good old friend and start talking to him, how do you feel? "Oh, I have so much to catch up with him." That is exactly how I feel when I say just the word "Upaniṣad" - "Wow! I have so much to catch up with this guy. I have so much to tell about him, speak about him."

Each of the thought currents is experiential. It is like cooking. First, add rice. Then add a little salt, then add a little turmeric, then add a little tamarind juice. Same way your pure analysis - dhi, is the rice. Then Īśāvāsyā Upaniṣad is a little salt, Kenopaniṣad is a little turmeric and Kathopaniṣad is a little tamarind juice. Then comes Mahānārāyaṇa Upaniṣad, may be the cashews. So add all that up. By the time you finish 10 to 12 Upaniṣads, you are the best turmeric rice or tamarind rice. Even you will celebrate your existence!

Overcome Your Powerlessness

The beauty of these Upaniṣads are precisely that; they can awaken the thought current and guide you through all the powerlessness. Listen to these words: guide you through all your powerlessness with that thought current. I will give you an example. You have so much powerlessness about death. Questions, unknown, mystery, pain, unknown fear. Kathopaniṣad - this one Upaniṣad is enough! If you just catch the thought currents that Kathopaniṣad is suggesting, you can just go through the whole powerlessness and win over the whole thing. Just win over the whole thing! It can just sail you through all powerlessness, reach the shore of powerfulness, and liberate you once for all.

Mahādeva's breathing is Upaniṣads, His words are Āgamas. His breathing is Upaniṣads, His words are Āgamas. Every breath Mahādeva gave is one thought current He wants to produce in you.

I have never felt I am not capable when I start any project, anything! This Golden Temple, casually I said one day, "Come on! Let's make a Golden Temple for Śiva." I read a book where Rajaraja Cholan made a whole Tanjore Temple covered with gold because his Guru, the Guru Mahāsannidhānam of Thondai Mandala Aadheenam to do so. There is a document in Thondai Mandala Aadheenam that Sannidhānam chose a girl to be a Queen, the main Queen of Rajaraja Cholan whose son will be the successor. So, he did all the marriage, rituals and everything; then he ordered Rajaraja, "You make a temple and gold coat it, cover it with gold." So he made the temple and invited Sannidhānam to come and do all the prāṇapratīṣṭhā and all the rituals. Sannidhānam went and did everything that needed to be done. After that, Sannidhānam gave a command, "Please cover it with gold." Rajaraja Cholan accepted his command and covered the whole temple with gold.

So when I read the story, I felt, “Oh God, what happened to that entire gold now? Now, only the stone temple is there.” But there is solid evidence that the whole temple was covered with gold, because when the gold sheets were drilled, the holes were there completely throughout the temple and the tower. Thick gold sheets were being drilled. Throughout the tower, the marks were there. So, we have enough evidence that once there was a Golden Temple for Mahādeva. Now it may not be there. I said, “Alright, let’s make one Golden Temple for Mahādeva with His grace.” Casually only I started. I never feel something is not possible when I start a project. When I start talking about the Upaniṣad, I do not feel that it is not possible; I only feel, “Oh God, how long am I going to take!” How long am I going to take? Because there are 108, and I finished only 1 which is the shortest Upaniṣad!

Actually the whole Īśāvāsya Upaniṣad, you can write it in one Indian postcard which cost 15 paise in those days. If you see the 15 paise postcard, you can finish writing the entire Īśāvāsya Upaniṣad on it. On that one postcard only, I am talking about it for one year. One full year I spoke about the material which can be written in one postcard. And now there are more sūtras for this Kenopaniṣad; I don’t know how long I am going to explain!

The thought currents which Upaniṣads generate in you, experientially liberate you. Experientially liberate you. Sit with this context and understand. Upaniṣads cannot be eaten like rasgulla or mysore pak (Indian sweets) - just take it, put it in the mouth, chew and go. No. Upaniṣads have to be enjoyed like sugarcane. In between sitting, chatting, and chewing. It is sugarcane. It is not mysore pak or rasgulla. You cannot swallow it.

Major Thought Currents Through Inner Awakening

There are two types of religious books. Some books where you can just swallow it. Some you just have to sit and celebrate it, chew it, chew it, then remove the unnecessary things from your mouth and throw it out, and then again start eating and chewing it. You only take the juice and throw away the unnecessary things. It is the thought current you need to celebrate and enjoy. See the whole Inner Awakening program, I may be giving five major thought currents. Completion with yourself, completion with others, creating your reality, creating others’ reality through sound and visualization, doing that with the science of Unclutching and silence. The first four steps you have to do, the next two steps I will be doing. The whole thing is just six thought currents. Each Upaniṣad is a thought current. So, if you listen to all the Upaniṣad satsaṅgs, you will be having 108 thought currents. It is almost equivalent to attending 18 Inner Awakenings.

Each of these Upaniṣads and the thought currents, will transform not just your psychology but your very biology, the very you in your muscle memory and bio memory. So if I take one year per Upaniṣad, I have to live for 145 years now to complete the 108 Upaniṣads. Each of these thought currents, when you entertain them, when you cherish them, when you celebrate them, your very biology changes. Understand, if you create suffering for yourself with your confusion, wrong analysis, depression, if you just pick up some of the do’s and don’ts is enough, you will be free

from your depression. But if it comes from your parents, the depression is from your mother and suffering is from your father, then the dos and don'ts will not solve the issue; you will have to cherish the thought current of Upaniṣads.

आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः

श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

āpyāyantu mamāṅgāni vākprāṇaśckṣuḥ
śrotramatho balamindriyāṇi ca sarvāṇi |

The moment I read out, even utter 2 or 3 lines in the Kenopaniṣad, I feel like choking, “Oh God, don't read any more, don't read any more because there is so much to explain! There is so much to explain!”

Vedic Education Vs Modern Education

First of all, I have to explain the whole context. In Vedic tradition examinations are not done by question and answer method. No. That is Macaulay's method - clerk making. No. In the Vedic tradition, all examinations are conducted based on the thought currents you carry. Please understand, if you have to check whether someone has mastered Nyāya or Vaiśeṣika or Yoga or Pūrva Mīmāṃsā or Uttara Mīmāṃsā or Āgama, the person must be made to speak in the presence of the paṇḍits who have mastered those thought currents. In this way, they will see whether spontaneously he is able to express that thought current, and declare as passed, not by any question-answer.

In modern education, you can be a great paṇḍit of Yoga philosophy, but you cannot even bend your neck to touch your own belly, forget about the legs. You can be like that in the modern days because it does not need to become your thought currents, just memorize yogaḥ citta vṛtti nirodhaḥ. That is what has been done to our Indian kids in the modern days. Actually for our Indian DNA, memorizing is very easy. That is why in modern education, our kids excel. Not just in India, go to any country, any university, the toppers are Indians. It is too easy for us. Our education was all about developing certain thought currents.

The other day, I was telling one of My Mahants what real education is. If we are teaching the Science of Completion to our kids, we should be able to guarantee that you cannot get even one lie out of My Gurukul kids. If they are here studying the Science of Completion for 2-3 years, I can challenge that you cannot get a lie out of them. That is what education is. Education is making them master a thought current, which becomes their lifestyle, which becomes their cognition style, which becomes their very being. That is the Indian examination method.

People who have mastered the thought currents will sit together and ask this person who is getting examined to speak for hours. For hours, he will speak. For hours, you cannot speak on a subject, unless that has become your very thought current and cognition system, the way you cognize.

If somebody is able to make any one of My Gurukul kids tell a lie, that kid has failed. If you are not able to make My Gurukul kids tell a lie even if you play with their fear and greed to the extreme, then they are educated; they are successful.

The Wall Street Journal says the national average of degree holders in the USA is 30%, but for Indian Americans it is 70%. See the gap. It is because this education is too small for us.

That does not mean I am praising Indians. It is like this one-liner I read on Facebook. A fellow was talking to his friend saying, "This lady is so inauspicious, bad fortune." All the bad words he was using against the lady saying, "This lady made her husband a millionaire." The friend said, "Why are you cursing her and saying she is inauspicious? She made her husband a millionaire?" The friend replied, "No! Before marriage he was a billionaire!"

Understand this one-liner. Yes, you have become a millionaire, but from where? From a billionaire you have become a millionaire. This education is nothing for you. I am not saying, "Go ahead, go on with this." No! I am saying, come back to our examination method, the Vedic examination method where we test the thought current of a person to certify them. So understand, change of thought current, transformation of thought current, is the success of education. Transformation of the thought current is the success of education.

So today's subject for Vākyārtha Sadas: transformation of thought current is success of education. Failure or success should be decided based on the transformation of thought current, not memorizing of the information. It is about the transformation of thought current, not memorizing the information. So, essence of today's satsaṅg: each Upaniṣad adds a thought current to you. Transformation of thought current is success.

Your Thought Currents Are Not You

I'll continue to explain the thought currents of Kenopaniṣad. One of the most important thought currents Kenopaniṣad is trying to infuse in us is remembering and understanding that your being is not in any way disturbed by your thought currents. Listen. "Who am I" is the thought current of Īśāvāsya Upaniṣad. "By whom everything (keneṣitaṃ)" is the thought current of Kenopaniṣad.

Only when there is no disturbance by your day-to-day thought currents, you will explore the source of the Universe. Before entering into the Kenopaniṣad, you need to understand that your thought currents do not affect you. Your thought currents are not you. Anyone who tries to enter into spiritual life, first thing they try is controlling their thought currents, trying to be without thoughts or reducing thoughts. All these are okay in the initial level. But sooner or later you will realize that not only you cannot control your thoughts, you do not need to control your thoughts. Your thoughts

are nothing but the food you eat. Change the food, your thoughts will become different. Stop the intake of spices, the spiciness in your words will disappear, because the thought currents do not need to be controlled and it cannot be controlled. It is not worthy of having it controlled.

Being in the source means just remembering what is your being, core of your being; all of us are Śivoham. We are Mahādeva. Analyze this, intra-analyze this. Whatever you understand as Śivoham, that understanding should grow stronger and stronger in you. Other than that understanding, everything else - mood swings, ups and downs, good and bad, right and wrong, they do not have any power over you. They do not have any influence over you.

Understand that your thought currents do not affect you. Realize that your thought currents have no say over you. Put all your energy and attention to grow the understanding of Śivoham, not to kill, reduce, divert your thought currents. If you are spending all your energy on reducing, killing, diverting your thought currents you are a fool. You are fooling around. Listen. If you are trying to reduce, subdue, suppress, divert your thought currents, you are a fool and you are fooling around.

Make Your Depression Irrelevant

There is not a single being in the Universe who conquered depression. There are only beings who made depression irrelevant and redundant to them. Understand, depression should become irrelevant to you. Make depression redundant and irrelevant. You cannot conquer it. You cannot conquer your thought currents. Because only by trying to kill it, you are recreating it. You think that yesterday you had depression and today you have to be more powerful, angry with yourself, really control, suppress and manage yourself to be out of depression. By the time you generate the anger, energy, fire, steam and pumping yourself, that is the moment you create the enemy who is not there now. You invoke him, call him for a fight and then feel defeated.

Thought currents have no continuity. If there is a continuity, by now you would have been established in some thoughts or continuous thought currents for which you are struggling for years. Everyone is trying to establish themselves in a very smooth, sweet, soft, graceful and beautiful thought current. You always repent that the thought current you are trying to establish is not happening, and the thought current you are trying to kill is intensely happening more and more. Listen. Thought currents are irrelevant. Thought currents are irrelevant. Thought currents are irrelevant. That's the essence of today's satsaṅg.

Allow intra-analyzing of Śivoham to happen. Allow intra-analyzing of Śuddhādvaitam to happen. Thought currents are irrelevant. If you understand you feeling excited or depressed, high or low are irrelevant and grow the thought current of Śivoham, then that is the only way you will have an inner space to explore "from whom everything, by whom everything" - keneṣitaṃ. Kena Upaniṣad's important one-liner is keneṣitaṃ - "From whom everything, by whom everything." You can only make depression irrelevant to you. You can never conquer. You can only make depression redundant to you. You need to understand this truth. Contemplate on this one thought current today.

The first step in preparing your being to receive the experience of Śuddhādvaitam is making your thought currents irrelevant to you. Actually to get someone out of depression, all you need is little Kadukkai Podi (Haritaki), nothing else. The whole depression which the West is fighting left and right with tooth and nail, drugs and alcohol - a little Haritaki powder is all needed. The toxins will leave the system. You will be worrying about what to be depressed about! "What is this? Even depression has been taken away from me!" Depression will become irrelevant and redundant to you. That is the first step. So then the thought current of Śivoham, the intra-analyzing of Śivoham can start happening in you. That will make sure the inner space and powers of Mahādeva start expressing itself in you. Essence of today's satsang: "Your thought currents are irrelevant."

Upaniṣads And Āgamas

I will fulfill both the commitments by expanding on Upaniṣads everyday and helping you to connect with the great truths revealed in Upaniṣads and science of various extraordinary powers revealed by Sadāśiva in Āgamas.

Actually, Upaniṣads set the context and Āgamas are applied science. Upaniṣads are like pure science. Āgamas are applied science. It is like Upaniṣads define the greatness of Vārāṇasī. Āgamas are like GPS to enter into Vārāṇasī and to enjoy Vārāṇasī. It is like Upaniṣads explain the glory through the great principles. Āgamas give you the exact science. Upaniṣads explain to you the glory and Āgamas give you the exact science.

Importance of Peace in Vedic Education

I will start with the Śānti Mantra of Kena Upaniṣad. Please understand the beauty of Vedic education system. Education always starts with peace and ends with peace because education is the most powerful weapon. It can be used for peace or violence. Understand, education is the most powerful weapon. It can be used for peace or for violence. Vedic tradition insisted that you becoming rich through education should always be for peace of the Universe. It should increase the frequency of peace in the Universe, not increase the frequency of violence in the Universe.

I tell you, future wars will not have winners. Future wars will not have winners because we have used education and knowledge to the extreme of violence. We have accumulated enough weapons to demolish not just all the buildings but destroy the very planet earth itself for more than 800 times. We can blow up planet earth at least 800 times. So many weapons are accumulated. Nowadays countries do not talk about chemical weapons to eradicate human beings; they just blow up planet earth. That is the latest trend. Understand, when knowledge and education is used for violence, nothing will be left. Vedic tradition is very clear. The thought current called knowledge should always start with peace and end with peace.

All the 108 Upaniṣads have only one similarity. All 108 Upaniṣads do not teach about one God and do not teach only one philosophy. Sometimes not only they contradict themselves, they are completely opposite to each other. All the 108 Upaniṣads have only one thing in common. They declare, “Start with peace and end with peace.” Other than this, nothing else is in common among all the 108 Upaniṣads.

We follow the original Vaidic tradition which accepts the definition and names described in Muktikopaniṣad as 108 Upaniṣads. There are various sampradāyas (lineages or traditions) in Hindu tradition that have slight variances in the 108 Upaniṣads which they accept as primary literature of Vedic tradition. We follow the Śuddha Vaidic tradition (Śuddha Vaidic Sampradāya) where the Muktikopaniṣad was given by Bhagavān Rāmacandra to Hanumān. In that Upaniṣad, Bhagavān Śrī Rāmacandra gives 108 names, so His description is what we follow. We follow the 108 Upaniṣads as described by Him. There are some sampradāyas that add some Upaniṣads and delete some Upaniṣads. They have their own 108. We only accept the 108 Upaniṣads described by Śrī Rāmacandra to Hanumān, Bāhubali in Muktikopaniṣad. We follow the Śuddha Vaidic Sampradāya.

All these 108 Upaniṣads start with the thought current of peace and end with the thought current of peace. It means our ancestors and our founding fathers are very clear that peace is the first priority. Peace is the first reason why we should exist. Please understand, bliss follows peace. Peace is the basic condition to exist. Bliss is the basic condition for growth. Peace is the basic condition for existence. Bliss is the basic condition for growth.

Śānti Mantra of Kena Upaniṣad: understand this mantra sets the lens and context through which you should perceive the whole Upaniṣad. That is why this mantra is chanted in the beginning and in the end.

This sets the context, so chant along with Me.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः
श्रोत्रम्-अथोबलम्-इन्द्रियाणि च सर्वाणि ।
सर्वम् ब्रह्मोपनिषदम्
माहम् ब्रह्म निराकुर्याम् मा मा ब्रह्म
निराकरोद्-अनिराकरणस्त्व-निराकरणम् मेस्तु ।
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

auṁ āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ
śrotram-athobalam-indriyāṇi ca sarvāṇi |
sarvaṁ brahmopniṣadam

mā'ham brahma nirākuryām mā mā brahma
nirākarod-anirākaraṇamstva-nirākaraṇam me'stu |
tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||
auṁ śāntiḥ śāntiḥ śāntiḥ ||

Please chant once more. I will repeat the verse once more. Chant along with Me.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः
श्रोत्रम्-अथोबलम्-इन्द्रियाणि च सर्वाणि ।
सर्वम् ब्रह्मोपनिषदम्
माहम् ब्रह्म निराकुर्याम् मा मा ब्रह्म
निराकरोद्-अनिराकरणस्त्व-निराकरणम् मेस्तु ।
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

auṁ āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ
śrotram-athobalam-indriyāṇi ca sarvāṇi |
sarvaṁ brahmopniṣadam
mā'ham brahma nirākuryām mā mā brahma
nirākarod-anirākaraṇamstva-nirākaraṇam me'stu |
tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||
auṁ śāntiḥ śāntiḥ śāntiḥ ||

Such a beautiful verse. I will read out the translation. It's so rich! I will read out the translation.

Auṁ! May my limbs, speech, vital life-energy, prāṇa, eyes, ears, and all the senses be fully matured and be enriched with strength and energy. All is Brahman, Consciousness that is revealed in the Upaniṣads. May I never deny the existence of Brahman. May I never have incompleteness with Brahman, Consciousness – māham brahma nirākuryām; May Brahman never deny me or withdraw Its grace from me. Let there be no separation. Let me have Completion with Brahman, the Consciousness; and let Brahman be complete with me. So be it. May all Dharma, the Sacred Truths declared by Upaniṣads be fully manifest and radiate in me, who, am integrated and authentically devoted to knowing the experience of that Truth, Ātma, the Self – tad ātmani nirate ya upaniṣatsu dharmāste. May they manifest and radiate in me. Auṁ. Let there be peace, peace, peace.

Power of Words to Manifest Your Reality

It is literally introducing the power of your existence. One of the basic truths: anything you go on constantly expressing through your words, you will start believing it. Anything you start believing in, you will make it into reality.

Just today morning one of My sannyāsīs was telling Me, “I am experiencing so much of Swamiji’s love.” I said, “The more and more you utter this word, the more and more you will experience.” That person used to say many times, “I am not getting Swamiji’s love or attention. Only everyone else is getting it.” So I said, “The more and more you utter these words, the more and more it will become reality in you.” Now when you utter these words more and more, “I am getting Swamiji’s love and attention,” more and more this will become reality.”

Your words have power over your inner space. If you believe you are a liar because you have told 20 lies, and if you make any statement 21 times, one time more than the number of lies you believe you have told, you will forget that you are a liar and start believing the word you uttered. Listen. I am revealing the Science of Vāksiddhi - how to manifest Vāksiddhi, power of integrity even if you are a liar. If you do not believe that you are a liar, if you believe you are always a truthful person, even once you utter, “Oh I have Swamiji’s love. I think I have the love of Sadāśiva. I think my God loves me. I think my Guru loves me, people around me love me,” even once you utter that, it will become more and more a reality.

Sometimes just by uttering once, some things will not become a reality. The reason is because you believe you are a liar. So this is also one more lie you are uttering in the series of lies you spoke. In those moments the solution is, the frequency with which you believe you are a liar, crossing that frequency by uttering the new reality you want to create. Understand, if you have told 20 lies, because of that 20 lies you believe you are a liar, when you utter your new reality 21 times, you will see that new reality becoming reality for you, becoming an experience for you.

I have always insisted that every devotee should start digging out all the non-integrity statements made from the time you remember you and you should complete them. Do you know why? The new statements you utter in your life will have enough free space internally to become reality. If you are constantly uttering, “I am depressed. I am depressed, I am depressed” – you will be depressed. If you are constantly uttering, “I am successful. I am alive. I am creating. I am manifesting” – you will manifest that. Understand, it is a science. You are nothing but your words. You are nothing but your words. The consciously generated words only manifest in you.

Science of Blessing

Yesterday after the darśan of Sadāśiva, I called the team which is working with Me and blessed them. I told them, “Whatever you want, you tell Me.” Whatever they asked, I inserted their prayers into their bio memory. The frequency of Sadāśiva means the highest truth, the highest integrity.

Listen, this is the science of blessing. Blessing is nothing but whatever you asked will be inserted into your being at the highest integrity level. So what happens? All the other ideas, concepts you

carry with you which are not aligned to this blessing which you asked will start withering away. For example you asked the blessing, “Swamiji, let me have Oneness, Advaita with You.” So whatever other patterns you carry, like the distance or the feeling of disconnectedness, useless doubts, all the other stupidity you carry will start withering away now, will start losing power over you. Even you will be surprised to discover the new you.

Helping you to discover the ‘new you’ through right words is what I call as satsaṅg. Helping you to find the ‘new you’ through powers is what I call Initiation. Whether it is a blessing or satsaṅg, I am helping you discover the ‘new you’ through words, understand. The more and more you dig out your non-integrity statements and complete with them, you will create a vast powerful inner space where the new words about you can start manifesting.

I still remember when I was six, My Guru asked Me, “Do you want to be a Sannyāsī or a Gr̥hastā? I said, “Sannyāsī!” So much pride and joy! When I uttered that word, there was so much joy and depth. All My Guru did was only one thing. He just inserted that statement into My being. Anything which is not aligned, just withered away, lost power over Me. I saw not just My psychology, even My physiology is aligned to that one truth.

Power of Will

The words you utter have power over you. The non-integrity words which you uttered earlier, dig them out more and more and complete them. When you complete them, you will have so much inner space freely available that the new words you create can become reality. Just by the right words you can give birth to yourself. I tell you, if you are caught in a situation where you are not able to generate new words about you and you are stuck, just change the place of living. Do not live in that place with those people anymore. Give yourself a break. Understand, if you are stuck in a situation, or with people, or a place where you are not able to generate new words about you internally and externally, take the risk by changing the place, changing the city, or changing the people. It is worth the risk.

Come to My Gurukul, My kids will teach you how to generate the right words about you. One thing I can tell with all My pride is that I am successful in generating Bālasants who can create the right context and right words about you in you. They can handle the amount of non-integrity you bring in your inner space and align it. They can create the right space. Actually, that is the real place to have a real spiritual vacation. Spiritual vacation means a place where you can generate new words about you. You will be rejuvenated. So when you go back, you are so strong about your existence, about you.

The right words you utter about you matters. The right words you utter about you is more powerful and deeper than any prayer you can utter. In a prayer, you ask and wait for it to become reality. The words you utter declare your reality. There is a big difference. But with the right words, with your will, you declare your reality. It means you are making it. That’s it.

I tell you, declaring is the most powerful tapas (austerity). That is why if you read in the Indian Purāṇas, Vedic Purāṇas, Hindu Purāṇas, if a Ṛṣi sits and declares something, even the Devaloka (abode of Gods) shakes. Indra has to come; Brahma has to come; Viṣṇu has to wake up from His sleep. Śiva has to stop His dance and appear. Read the Puranas (Cosmic histories). An ordinary old man sits in the forest with his declaration, Devaloka shakes; Indra cannot handle the fire anymore and He runs. Your declarations are too powerful. That is the way you are connected to the whole existence. That is the umbilical cord which nobody can disconnect, which you have with the whole existence. Your declaration nobody can deny.

Somebody asked me a few days before, “Swamiji, I want you as part of my whole life. What should I do?” Nothing. Your prayers won’t work. Just declare, even I cannot deny. When you declare, the power of your declaration, no one can deny it. It has to become reality because declaration is the way your will manifests. Your will is the way you are connected to the Universe. Your will is your umbilical cord which cannot be disconnected. Even in death only your body can be taken away from you, not your will.

Here the Upaniṣadic Ṛṣis teach you the science of will. In this first verse of Śānti Mantra, it is called Śāntipāṭha. It means the lesson of peace, the method of peace. In this Śānti Mantra, our Ṛṣis teach you two things. One: everything should start with peace, and should only be used for peace. It should move with the context of peace. Second: the science of will and the power of declaration.

Education for Peace

Science of peace and the art of declaration. Education can be the best thing or the worst weapon. That is why the Ṛṣis insist on bringing the context of peace for education – Śāntipāṭha, Śānti Mantra. Before starting anything – Śānti Mantra. After completing anything – Śānti Mantra. The whole education should be used only for Śānti (peace). Śāntipāṭha, Śānti Mantra: understand everything from the context of generating peace, and use everything for generating peace.

In the modern day, one of the worst things that happened is, education is not being used for peace. The most beautiful civilization happened on planet earth – the Indus Ganges civilization, Sarasvatī Ganges civilization starts with peace in everyday classes, ends with peace in everyday classes. It is a peace based tradition. Even when we are made to pieces, we continue to stand for peace. The strength we demonstrated in the face of swords, the peace we demonstrated in the face of the violence is the pride of the Vedic civilization. Sanātana Dharma cannot be destroyed because every matured soul comes back to Sanātana Dharma. If 7 billion people are there on the planet earth, at least 2 billion people will be matured souls. If that number reduces, an Incarnation will manifest again to make the souls mature. Matured souls always exist, and the way of life of the matured souls is Sanātana Dharma.

The problems we are facing today is that we have lost the context of peace. Now, we are only trying to avoid conflict in the name of bringing peace. Understand, avoiding conflict is not bringing

peace. That is wrong. That is escapism. In the name of peace, we are trying to avoid conflict. No. Conflict resolution is peace, not avoiding conflict. When you are trying to avoid conflict in the name of peace, the other party knows you are weak. Weakness does not bring peace. All the problems Sanātana Hindu Dharma faces is, in the name of keeping the peace alive, we are trying to avoid conflicts. No. You have to stare into the eyes of conflict and resolve it, not avoid it. Avoiding the Nakkeerar will not solve the issue. If needed, burn him and give him back his life. That is the resolution for all conflicts. Burn him and give him back his life if he understands his problems and is ready to resolve it and bring peace. The methodology of Sadāśiva: explain logically and give enough space for understanding. If not, He burnt Nakkeerar. When Nakkeerar understood his arrogance and he wanted to transform himself, Sadāśiva gave his life back - his life minus his arrogance. Resolving it, not avoiding it is the methodology of Sadāśiva.

Śāntipāṭha: the peace resolution, the peace declaration of Kenopaniṣad is the most powerful method of teaching declaration to us. Understand, this is not a prayer to anybody but integrating your whole being, declaring it and taking responsibility for your declaration. Decide to declare peace in your life by not avoiding the conflicts but by deciding to resolve it. I will continue to expand on this Śāntipāṭha, Śānti Mantra of Kenopaniṣad.

So let's chant once more the Śāntipāṭha.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः
श्रोत्रम्-अथोबलम्-इन्द्रियाणि च सर्वाणि ।
सर्वम् ब्रह्मोपनिषदम्
मा'हम् ब्रह्म निराकुर्याम् मा मा ब्रह्म
निराकरोद्-अनिराकरणम्-निराकरणम् मे'स्तु ।
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

auṃ āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ
śrotram-athobalam-indriyāṇi ca sarvāṇi |
sarvaṃ brahmopniṣadam
mā'ham brahma nirākuryām mā mā brahma
nirākarod-anirākaraṇamstva-nirākaraṇam me'stu |
tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||
auṃ śāntiḥ śāntiḥ śāntiḥ ||

Kena Upaniṣad's Śānti Mantra. Let's recite the Śānti Mantra and enter into the understanding.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः

श्रोत्रम्-अथोबलम्-इन्द्रियाणि च सर्वाणि ।

सर्वम् ब्रह्मोप्प्रिषदम्

मा'हम् ब्रह्म निराकुर्याम् मा मा ब्रह्म

निराकरोद्-अनिराकरणस्त्व-निराकरणम् मे'स्तु ।

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

aum āpyāyantu mamāṅgāni vākprāṇaścakśuḥ
śrotram-athobalam-indriyāṇi ca sarvāṇi |
sarvaṁ brahma nirākuryām mā mā brahmopniṣadam
mā'ham brahma nirākuryām mā mā brahma
nirākaroḍ-anirākaraṇamstva-nirākaraṇam me'stu |
tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||
aum śāntiḥ śāntiḥ śāntiḥ ||

Roots of Global Peace

Two important truths I want you to learn. First, the Vedic way of living, Vedic lifestyle starts with peace and ends with peace. Please understand, all the knowledge we generated; we had everything and it is much more than what modern science has produced until now. Whether it is jet planes, rockets, missiles, nuclear weapons or chemical weapons, we had everything and much more in the Vedic age, Vedic era. We were very clear, it'll only be for peace. Understand, we start with peace and end with peace whether it is rituals, ceremonies, teachings, knowledge transmissions, everything. Knowledge is only for peace.

Only one big crime the modern day Hindus did. They think peace is important, so let's avoid conflicts. No! By avoiding conflict you will never be at peace. By avoiding conflict, if you try to be in peace, naturally the other forces will push you, push you, push you to the corner till you become non-existent. Avoiding conflicts is not a methodology for peace. Right methodology for peace is facing and solving it.

Peace is the purpose and that does not mean we are afraid of conflicts. Peace is the purpose and that does not mean we are powerless to handle conflicts. One of the biggest crimes the modern day Hindus did is trying to avoid conflicts to have peace. That is why modern day Hindus lost their backbone. Peace is the purpose not by avoiding the conflict, but by facing and resolving it. We start with peace and end with peace. Live in peace does not mean we are weak. No. First thing you need to know is that peace is your goal, but not in the way the middle class understands. Middle class cannot grasp any truth with its context, so they try to cook up their own theory. The

middle class way of living peace is avoiding conflicts. No. Facing it and resolving it is the royal way of peace. Upaniṣads are royal science, not the middle class science. It is royal science.

Listen. First thing you need to know about the Śānti Mantra, peace is that it should always be the purpose and goal. Peace of the individual, peace in the family, peace in the society, peace in the community, peace in the country, peace in the world, peace in the universe - that is the goal. It is not through avoiding conflicts, but by facing it and resolving it.

I am trying to remove all the stupid frills that got associated with yoga in the name of inverted cat pose, downward dog pose. These are the frills that need to be removed from yoga, not the rituals and Hindu cultural association with yoga. Hindu cultural association with yoga is not cultural frills. The dilution done by the marketers of yoga is that the frills need to be removed. I should call it un-cultural frills.

Instead of facing the conflict and resolving it, trying to escape from it. That is not peace. Trying to escape from the conflict is a middle class mindset. Facing it and resolving it is the royal mindset. Even while facing and resolving, being in peace is an enlightened mind. First thing, the goal is peace. That does not mean we will avoid conflicts, not that we will be afraid of conflicts. Goal is peace by facing and resolving the conflicts.

Power of Declaration

Second thing you need to know is the power of declaration. Understand, in the last Upaniṣad - Īśāvāsya Upaniṣad, the Ṛṣis were introducing the science of prayer to us – So’ham Asmi. Even when I pray, you and me are one and the same - So’ham Asmi. Even when I pray, you and me are one and the same. A beautiful introduction to prayer. Now, the Ṛṣis are taking us to the next level. I tell you, declaration is the peak of prayer. Declaration is the highest possibility of prayer. In the prayer, one line of the lower inner image is retained. You always do the stupidity of putting yourself low to raise the God high which is not required. Even though I repeat again and again and again, to raise God as great, to raise God on a higher pedestal, you do not need to lower yourself. You do not need to lower yourself, but you do not listen. Always one line of the lower inner image is associated with prayer. Unfortunately, that has become a trend. So with prayer, it is always a strong remembrance of the lower inner image, lower self-identity. With declaration, it is not there. In an ordinary unconscious prayer, the lower self inner image, the lower image of you, the lower idea of you is praying to the highest expression which is God.

In Īśāvāsya Upaniṣad, the prayer is taken to the next level. You are taught So’ham Asmi. Even when I am praying, you and me are from the same Source. Oh Source, make what I want as a reality.

Now, Kena Upaniṣad is taking it to the next level. It is a declaration, not prayer – me and my ability to will. Understand, just like you have various abilities - the ability to see, ability to use your hands, ability to use your legs, ability to listen, ability to think, you have something called ability to will.

Ability to will integrates all your abilities. The ability to will is the spiritual umbilical cord which is the connection to Cosmos. Understand, other than God, no one can will. When we are told only God has will, it means no one else can have will. Only God can have will. If you are having the power to will, you are connected to God; you are part of God; you are Him. Understand, the power to will is umbilical connection with God. Our umbilical connection with God is our power to will.

If you will, no one can deny it. Even God cannot deny it because your will is bestowed on you by God. The Upaniṣad does not say, “Oh Brahman, let all my energies be awakened.” No! It does not say, “Oh Sadāśiva, let all my energies be awakened.” No. It says, “May my limbs, speech, vital energy and all senses be fully matured and enriched with strength and energy” – aum̐ āpyāyantu mamāṅgāni.

I tell you, when I read every line and understand it, I am in love again with the Vedic Ṛṣis. Every time I read a statement and understand it, I just fall for them once more. What a powerful and unselfish revelation of truth. The Upaniṣadic Ṛṣis have such vast realizations and zero tendency to exploit. In the modern day, the more you exploit the more you are successful.

I hear these horror stories of doctors coming out and confessing that they falsely diagnose people with cancer even though the patient does not have cancer just for the sake of selling medicines and false treatments. These are just horror stories. They are worse than murder and rape stories. When I hear all these horror stories in the modern day and read the lines of the Upaniṣadic Ṛṣis, I see the amazing and powerful strength and zero selfishness of the Ṛṣis. All their plans are only to strengthen you.

When I read these verses, I understand what a great unselfish, dedicated, sacrificing and empowering consciousness they are. Just for their purity, they are worthy of being worshiped as Gods. They are only interested in empowering you every time. They are only interested in awakening the stronger powers in you every time. They are not interested in reminding you of your weakness and telling you that you are a sinner or keeping you under them. No. They are not interested in that.

The first verse starts with, “May my limbs, vital life energy” – aum̐ āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ śrotam-athobalam-indriyāṇi ca sarvāṇi. It does not say, “Oh God, let my limbs, speech, life, vital energy become strong.” No.

Will - The Umbilical Cord to the Cosmos

āpyāyantu mamāṅgāni – I am declaring, “May my limbs speech, life, vital energy, eyes, ears, and all the senses be fully matured and enriched with the strength and energy” because “My will is God’s will” – Mama saṅkalpa Śiva saṅkalpa astu. My will is the umbilical cord connection with the Cosmos. If I will something, it has to shake the Cosmos. Cosmos has to make it into reality, because I am It, I am still connected to It. If I don’t have the power to will, I am disconnected from it. As long as I have the power to will, I have the authority and I am authorized to will.

I tell you guys, just use this one truth. All My temples should teach this prayer, teaching human beings to create the will and make it into reality. You will be so strong, so beautiful. Understand, only strong beings will be beautiful beings. Only strong beings will keep order in life. Some people tell me, “Oh, if all of us can will, all of our wills can crisscross and create a lot of chaos.” No. Strong people create order, only weak people create chaos. Strong people never create chaos. Strong people create order. Only weak people create chaos.

Kāśī is the land of learning. This place has been known as the land of learning. This place is the symbol of Vedic culture. All the learning is only used for peace. Strong people create order. They do not create chaos. Kāśī is the symbol. See the whole Kāśī, everything is in order. Only the people who do not understand, they think it is chaos. If you understand, everything is in order. All of us live together. Strong people create order, not chaos. I committed, I will speak on the Upaniṣads and help you guys to manifest all the powers. Sadāśiva is doing both the job, because this is the same science only to manifest all the powers. This is the same truth.

Manifest Powers Through Your Will

The Upaniṣads are talking about the first verse, and this is the same truth used for manifesting the powers. For manifesting all the powers, you just need to declare and will it. Will means Ājñā. Ājñā means Third Eye. Third Eye means Vārāṇasī. Vārāṇasī has two meanings - the place between the eyebrows and nose and the place between Varuna and Asi. The place between the eyebrows and nose is the Third Eye. The place between Varuna and Asi is Vārāṇasī. Your will is seated on the Ājñā Cakra (Third Eye). Vārāṇasī is the right place to manifest that power, to practice. Your will can powerfully integrate you with the Whole, Brahman or Sadāśiva.

The word ‘Sadāśiva’ seems to be more tasty, juicy because not only it is the Source of everything, it manifests not just experiences but powers too. Brahman seems to be more of an experience. Sadāśiva is experience and expression put together. Brahman is like a young boy with a shaved face. Sadāśiva is very mature and manifesting! Whether it is Brahman or Sadāśiva, will is the umbilical cord through which you manifest. Will is the umbilical cord in which you and Sadāśiva are connected, you and Brahman are connected, you and the Universe are connected.

As long as you have power to will, you have a right to Enlightenment. Power to will is the right to Enlightenment. When you have the key to the treasures or treasury and you are not enjoying the treasures, you are a fool. When you have the will which is the key to Enlightenment, manifestation of all the powers, and you are not manifesting it, you are a fool. Don’t waste your will. Even if you do not use it, do not take your will for granted. When you have it, better use it. If you do not use it, Sadāśiva may think, “I think he does not need it” and it can be taken away any day. Before it is taken away, use it. Come to Kāśī when you have two legs to walk. Do not wait for eight legs to carry you. Use your will when you are having it. Ability to will is the peak of human consciousness you can experience.

This is the one-liner for you guys today: Ability to will is the peak of consciousness. Use it to manifest the Universe in you. Will is the umbilical cord which connects you and the Universe. Do not waste it. Will it and make it. Will it, it will be. Use your power of declaration. You should use it for at least the next 24 hours and have an understanding about your will and the power of your will. Then I will teach you this verse which can be a reality just by your will. This verse is the best will you can create.

Unfortunately, in English I do not have any other word to translate Ājñā, but you need to know in English it is used for future tense. In Sanskrit, Ājñā is a present tense. There is a big cultural difference. The moment I translate, the juice is lost. Will is more like future in English, but in Sanskrit, Ājñā is present.

Just for the next 24 hours, you just create a few will. Just create a declaration and see how it starts manifesting in you. Come back with that experience and confidence. I tell you, you will not fail. You will only gain confidence. Try to create some will in your life. It can be as simple as the traffic light changing to green or as difficult as my wife should listen to me. Create a will and see how it manifests and come back with that confidence. And I tell you, once you understand the science of will, so much can be manifested by you. So much of order, so much of love, so much of life can be manifested in you.

Please listen, Sadāśiva is waiting for each one of you to manifest Him, because more and more of you manifest Him, more and more joy on planet earth. More and more of you manifest Sadāśiva's powers, more and more bliss in life. More and more of you manifest His powers, more and more consciousness in the world. So that is the best thing you will do to you and others. Do not ever think, "Oh, I am also trying to manifest but God is creating a lot of obstacles in front." No. He is not creating obstacles. He is helping you to remove it. Change your understanding. He is not creating obstacles. You are creating obstacles. He is helping you to get out of it.

Will, will, will. Will is the umbilical cord in which you are connected to the Universe. Try to get back to Me tomorrow with success. Then I will teach you the meaning. When you create this will as per this Śāntipāṭha, it will simply become a reality.

Let's recite the Śāntipāṭha once more.

आप्यायन्तु ममाणानि वाक्प्राणश्चक्षुः

श्रोत्रम्-अथोबलम्-इन्द्रियाणि च सर्वाणि ।

सर्वम् ब्रह्मोपिषदम्

माहम् ब्रह्म निराकुर्याम् मा मा ब्रह्म

निराकरोद्-अनिराकरणस्त्व-निराकरणम् मेस्तु ।

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

āpyāyantu mamāṅgāni vākprāṇaścakśuḥ śrotram-athobalam-indriyāṇi ca sarvāṇi |
sarvaṁ brahmopniṣadam mā'ham brahma nirākuryām mā mā brahma
nirākarod-anirākaraṇamstva-nirākaraṇam me'stu |
tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||
auṁ śāntiḥ śāntiḥ śāntiḥ ||

The Science of Will

Today, I'll enter into the Śāntipāṭha of Kenopaniṣad. Last two days, I was explaining the context and the intricacies. I'll enter into the Śāntipāṭha today. Please recite it along with Me.

आप्यायन्तु ममाणगानि वाक्प्राणश्चक्षुः

श्रोत्रम्-अथोबलम्-इन्द्रियाणि च सर्वाणि ।

सर्वम् ब्रह्मोपनिषदम्

मा'हम् ब्रह्म निराकुर्याम् मा मा ब्रह्म

निराकरोद्-अनिराकरणमस्त्व-निराकरणम् मे'स्तु ।

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

āpyāyantu mamāṅgāni vākprāṇaścakśuḥ
śrotram-athobalam-indriyāṇi ca sarvāṇi |
sarvaṁ brahmopniṣadam
mā'ham brahma nirākuryām mā mā brahma
nirākarod-anirākaraṇamstva-nirākaraṇam me'stu |
tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||
auṁ śāntiḥ śāntiḥ śāntiḥ ||

Listen. This is one of the most beautiful verses which teaches you the Science of Will. Understand, each part of you is independently intelligent. Only if you integrate all of them and will, that will become reality or if you create such a strong will which integrates all of them, it will become reality. If your ears are willing something, eyes are willing something, lungs are willing something, kidney is willing something, then which one will become reality? Yes, confusion will be the reality. If all the wills are fighting with each other, confusion will be the reality. Either your will is so powerful that it integrates you or all parts of you, or you should integrate all parts of you and create the will.

Integrating all parts of you and creating the will is the path of Yoga. First, you integrate your body through Yoga, then integrate your mind through Pratyāhāra, then you integrate your emotions through Dhāraṇā, then you integrate all your emotional currents through Dhyāna, then you create a will, and lastly you enter into Samādhi. That is the path of Yoga. Straight away creating a will and the power of the will is such that it enters into you like a cyclone or tsunami and integrates all parts of you is the path of Śaiva.

Pure Love Exposes Your Blindspots

Anything intense, you are afraid. I have seen people who take baths in Gaṅgā everyday. When there is a heavy flood, they won't go near the Gaṅgā. Arrey! Even if it is a heavy flood, you are going to take a bath only on the banks, and it is not that suddenly it is going to swallow you. But anything intense, people are afraid. That is why pseudo middle class morality is designed. It is making you believe that all good things will not be intense like love is soft. You have not tasted the love of Sadāśiva that is why you think love is soft, soft. All cheating love is soft. It gives you the feel good feeling and nothing ever happens to you. No benefits, only feel good feeling. These loves are all very soft. "Ooooo... Oooo..." Very soft. But I tell you, real love is nothing but exposing all your blind spots to you.

Yesterday My New York Mahant had taken a session. This is the first time I allowed My disciple to speak while I sat and listened. He was taking a session about blindspots in our organization. I was so happy that somebody is identifying all the blindspots and bringing it to My notice. I can see through My Third eye that it will be cleared. When he was exposing all the blindspots to Me, I felt such a sincere love he carries for Me and the Saṅgha. I tell you, whoever exposes your blindspot to you, understand, they are doing the best for you. They are doing the best for you. Sometimes they will do it out of their love for you, and sometimes they will do it out of their anger for you, but the best is being done to you.

You should only look at what is done to you and from that you should decide whether the person loves you or not, doing good to you or not. Do not bother about their intention, because you will never know. Look at what is happening at your end, and start from there. If you decide, "No, no, no, I will find out his intention, then I will decide whether he loves me or not," you will be in doubt forever. All doubts in your relationships are just you not trusting what is happening to you and what is being done to you. It is just you trying to discover the secret intention which you imagine may be hiding behind the act.

I always tell people, be light and you will always be around Me. Being light means trusting whether you are loved or not based on what is being done to you, and not trying to find the source's intention. You will not be able to find it. A salt doll wants to get into the Pacific Ocean to determine the depth and then come out to tell the depth? You are a salt doll and you are trying to enter into Sadāśiva's inner space to find the reason? Be reasonable, even if you are trying to find a reason. Understand, being light means, decide only based on what is being done to you. Do not go on wasting your time in trying to find the intention.

Anything that exposes your blindspots to you is love. I am really shocked when people tell Me about Mother's Day, Father's Day and all that. No, really! "Oh, on Mother's Day, I went and wished my mom." I cannot understand that. In our lifestyle, every morning we touch our mother's and father's feet when we wake up and go on with our daily routine. If they are not in the body, at least we offer a flower or an incense and bow down. Even in Indian village grocery shops, you can see their parent's photo and their Iṣṭadevatā's photo. It can be Gaṇeśa, Kārtikeya, Śiva, Devī Durgā or whoever is their Iṣṭadevatā and parent's photo. I am not talking about that one day where people celebrate their love once in a year as Mother's Day or Father's Day. No! I am not talking about Mother's Day or Father's Day love. Real love when it enters into you, it exposes all your blindspots to you. That is the first thing love does. It exposes your blindspots to you. If you are afraid of your own unknown dimensions, you will be afraid of My unknown dimensions.

Love exposes your blindspots to you. When the real tsunami of love happens to you, your 'Whole' gets integrated. When the real tsunami of fear happens in you, your 'Whole' gets integrated. That is why when there is a survival threat, you expresses so much energy, whether to fight or flight or both. The speed with which you fight or the speed with which you run away, both will be extraordinary when the survival mode is activated because it integrates you completely. Same way, when you are in love, it integrates you completely. Both the emotions, fear and greed integrate you. If you use your love to integrate you and make your declaration reality, you are a bhakta, a devotee. You are traveling in the path of devotion. If you are using your fear to integrate you and to make your declarations into reality, you are using the path of renunciation. I tell you, always use your love to integrate you. That will be the sweetest and safest path. Declarations are sweet, tasty and powerful when love becomes the base material. When love is the lubricant, will becomes so powerful.

Power Manifestation Through Entanglement

Some of the most simple things I can tell you is even when you are trying to manifest powers, your son or daughter or someone who has already started manifesting powers, have them near you or on your lap. Let them sit around you. You will start manifesting powers. And I tell you, if you keep your father, mother or father-in-law, mother-in-law in their old age with you, you will have the best old age when you are getting old, because your bio memory will learn to go through that peacefully. Understand, if you have your father-in-law, mother-in-law, father, mother with you when they are old and take care of them, it is a training for your bio memory to face your own old age. You will not be shocked, surprised, shaken and terrorized when you face your own old age.

Whenever I see our devotees take care of their parents, I am so happy. Eh, you are living a real Hindu culture. That is our culture. If you are not a sannyāsī, you are bound to take care of your elderly parents and elderly in-laws. When you take care of them, your bio memory gets trained to face your own old age. I have seen so many times in My life, the sādhus who take care of these elderly sādhus, when they become old, they have such a beautiful old age. They have such a beautiful and smooth sailing old age.

Love is a powerful lubricant to integrate your 'Whole' and make a will. It is a science. If you have a kid who manifests extraordinary powers, whose Kuṇḍalinī is awakened, then I can experientially show you. When you are initiated into Third Eye, if you are struggling to manifest powers, have your son or daughter, your kid who is manifesting the power next to you. You will see your bio memory catches and manifests the power just like that in a few seconds, because love is a powerful lubrication for your will to get integrated. So start with love and being in that space of love.

Oṃ: The Universal Symbol of Hindu Tradition

Listen to this translation and the truths expressed in this great verse. Oṃ: the sound with which this mantra starts, not only this mantra, all the mantras in Hindu tradition starts with Oṃ because it is the Cosmic sound. There are only one or two things all Hindu sampradāyas agree on. Hinduism is such a vast tradition, such a vast collection of religions. We have so much freedom. We have so much research and development done. We do not agree with anything. Agreeing looks very weak. Very rarely all of us agree. This one truth - Oṃ, all the Hindu sampradāyas agree. Whether it's Śaiva, Vaiṣṇava, Śākta, Gaumara, Saura, including Avaidika, Boudha, Jaina, Āstikya, Nāstika, Tattva, Darśana - all the sampradāyas agree on one thing and that is Oṃ.

All of us agree that Oṃ is the primary, primordial, original sound of the Cosmos and symbol of the Universe. That is why Oṃ became a non-controversial and thoroughly accepted symbol of Hindu tradition. Oṃ and cow, even Gau Seva - Śaiva, Śākta, Vaiṣṇava, all sampradāyas accept - Oṃ and Gau Seva. Other than that we don't agree with anything. For everything else we have our own methodology. Śaivites have their own. Vaiṣṇavites have their own. Śāktas have their own. Sauras have their own. Gaumaras have their own. Gāṇapatyas have their own. Hinduism is like a universal mall. It is so wide, so beautiful and so rich. When you enter into Hinduism, you will see tons of varieties and possibilities for Enlightenment and Jīvanmukti.

'Oh, why do you have so many Gods?' Because I am the type of person who represents complete Hinduism. Wherever I go, I will have as many Gods as possible. And when I walk on the street also, it is not that I will bow down only to huge temples and major Gods. Every small stone, every corner stone, I will bow down and ask them, 'How are you? Are you doing well?' I'll enquire, go round and put a little flower. Even if I am going in the car, I'll bow down to everyone whom I see on the way. Typically I represent a Hindu villager, maybe an old Hindu village man and I enjoy that. For us everything is God. Everything is God.

Oṃ is the sound all of us agree. All the sampradāyas - Śaiva, Vaiṣṇava, Śākta, Saura, Gaumara, Gāṇapatya, all the Darśanas - Uttara Mīmāṃsā, Pūrva Mīmāṃsā, Yoga, Nyāya, Vaiśeṣika - all of us agree with this one truth - Oṃ is the symbol of the Universe. Mantras starts with Oṃ.

Recently, I was reading an article on the internet that when scientists of NASA tried to record the sound of the Sun and bring it to our frequency, condense it to our frequency, they discovered it is

the sound Om̐ which was the sound of the Sun. Whether you discover it today or tomorrow and the thousands of things you have not discovered, we do not care about it. What our Vedic Ṛṣis have declared is the truth. The more and more you evolve, the more and more you will discover that we are right. That's all is the truth. One thing I can be sure of is that the fellows who discover the truths declared by Upaniṣads and Hindu traditions are true, they are evolving.

Integrity to Your Will is Maturity

First, sound “Om̐” is accepted by all of us as the Cosmic sound. The next word is “āpyāyantu mamāṅgāni.”

Let me give you the translation: “May my limbs, speech, vital life energy - prāna, eyes, ears, and all the senses be fully matured and be enriched with strength and energy.”

Listen. The first will, the first declaration the Ṛṣis make are about the limbs. That is the external part of us - hands, legs. That is the most outward part of us. “Let my limbs, speech, vital life energy - prāna, life, eyes, ears, all the senses be fully matured.” Understand, the word “matured” needs to be understood here. Matured means integrated to your goal.

Yesterday, there was a discussion. One of the devotees was asking Me, “Why do so many Sannyāsīnīs naturally stop having their menstruation? Why does it happen automatically?” It means their body is getting matured with their declaration of being a Sannyāsī. Without any side effects, illness, sickness, health difficulties, smoothly it is happening. When I was 6, My Guru asked Me, “Do you want to be a Sannyāsī or a Gṛhastha in your life?” I said, “Sannyāsī.” He just put his hand on My head and made My will as My declaration, integrating My whole physiology, psychology and the whole system to it. That's all. From that time onwards, body, mind, physiology, psychology, whole thing became matured to that decision.

Here, when Ṛṣis declare, “All the senses be fully matured,” it means being integrated, in tune with your decision. The moment My Guru blessed Me, the whole body and mind is in tune with the Sannyās lifestyle. Anything other than the Sannyās lifestyle just disappeared; they became redundant. The word “matured” means being integrated to your will.

“May my limbs, speech, vital life energy - prāna, eyes, ears, and all the senses be fully matured and be enriched with strength and energy.”

That is a beautiful line. Matured does not mean becoming handicapped. No! Filled with strength and energy. Matured does not mean you become handicapped. You are filled with energy and strength. What a declaration!

आप्यायन्तु ममाण्गानि वाक्प्राणश्चक्षुः

श्रोत्रम्-अथोबलम्-इन्द्रियाणि च सर्वाणि ।

āpyāyantu mamāṅgāni vākprāṇaścakśuḥ
śrotram-athobalam-indriyāṇi ca sarvāṇi |

May my limbs, speech, vital life energy - prāna, eyes, ears, and all the senses be fully matured and be enriched with strength and energy.

Make this as your declaration today. With intensity, make this as your declaration, you will really see your whole being will be integrated, radiating strength and energy. You should experience it step by step. I will make you experience it step by step. This is the status for all the SMASH team and all the followers. Make this as a declaration: “May my limbs, speech, vital life energy - prāna, eyes, ears, and all the senses be fully matured and be enriched with strength and energy.” You will really see diseases and ill health withers away from you. Your system is integrated. Your system is integrated. Make this declaration today consciously. That is the first step to manifest all the powers.

**Everything Exists is God - Sarvaṁ
Brahmopaniṣadam**

I'll continue with the Śānti Mantra, the Śāntipāṭha of Kenopaniṣad. Please recite the mantra along with Me.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः

श्रोत्रम्-अथोबलम्-इन्द्रियाणि च सर्वाणि ।

सर्वम् ब्रह्मोपनिषदम्

माहम् ब्रह्म निराकुर्याम् मा मा ब्रह्म

निराकरोद्-अनिराकरणस्त्व-निराकरणम् मेऽस्तु ।

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

aum āpyāyantu mamāṅgāni vākprāṇaścakśuḥ
śrotram-athobalam-indriyāṇi ca sarvāṇi |
sarvaṁ brahmopaniṣadam
mā'ham brahma nirākuryām mā mā brahma
nirākaroḍ-anirākaraṇamstva-nirākaraṇam me'stu |
tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||

aum śāntiḥ śāntiḥ śāntiḥ ||

I was explaining about the power of declaration. Today, not only the power of declaration, we are going to make ourselves something extraordinary and beautiful. Please understand, the first thing is that the Upaniṣadic Ṛṣis are making a will. First thing they are teaching you is strengthening your limbs, listening, seeing, body, mind, vital life energy, creating a will to mature and strengthen your body-mind.

सर्वम् ब्रह्मोपनिषदम् ।

sarvaṁ brahmopaniṣadam |

Understand, whatever exists is consciousness including what you do not like in life. People say, “Everything is okay,” but who invented this examination and office? When you are a child you think, “Everything is okay.” When you think everything is okay, who invented this office? Even the things you feel you do not like, not part of you - remember sarvaṁ brahmopaniṣadam (everything is consciousness) means you made everything in your life. Understand, I am not talking about this idea that you made everything in your life as a philosophy or morality. No! I am uttering these words as simple facts which you need to know, the truth which you need to be informed about before you strategize for your future existence. Life is all about strategizing for future existence. You exist to strategize for your future existence. For the right strategy to happen in you, you need to be informed of these basic truths.

सर्वम् ब्रह्मोपनिषदम् ।

sarvaṁ brahmopaniṣadam |

Everything exists is consciousness. Everything exists is consciousness.

Surrendering to Guruvāk

I still remember when I was an 8 or 9 year old boy sitting with two of My Gurus. I had the fortune of having four or five Gurus who continuously made all their time and energy available to Me. So I was sitting with two of My Gurus, and the temple bell rang. The lifestyle of Aruṇācala is so beautiful. You know it is already morning when you hear the ringing of the temple bell. You know it is breakfast time by listening to the crackers in the temple. Every pūjā, there will be temple crackers. All the six pūjās there will be temple crackers. Only by listening to that sound we know the time. So the temple bell rang means naivedyam, food is being offered to Sadāśiva. Both My Gurus immediately looked at Me and said, “Go and bring the prasādam.” After the naivedyams are offered, it will be given to all the devotees. It will be shared with all the devotees. They were both sitting in one corner and telling Me, “Go and bring.”

I went to the place where they distribute the prasādam and waited. Pūjā was over and the rituals were completed. They started serving and I stretched My hand and the priest gave one share. One share itself will be almost half a kg of rice on a big leaf. And then the Pūjārī [priest] saw earlier before going for pūjā that I was sitting with both My Gurus. The Pūjārī is very devoted to both the Gurus. So the Pūjārī said, “Hey, take two more. They are sitting. Take one for yourself and two more for them.”

I was a little reluctant because one of the boys and girls who are My classmates are standing in the queue next to Me. They will laugh at Me by saying, “Taking so much and all for one person. So for this purpose only You are sitting in the temple the whole day.” That is the way they usually make fun of kids, and I know they are gazing at Me in the mood for fun. I felt a little prideful. I come from a big family and was told again and again I have to behave myself in public. So I told the Pūjārī, “No, no need. This is enough.” And then I brought the naivedyam to both My Gurus.

They asked, “Hey where is our share, did the Pūjārī not give?” As if they both eat. Actually both the fellows do not eat anything. Very rarely will they touch and sometimes they will put two-three grains into their mouths and give the rest to other people who are sitting with them. I said, “No, you do not eat. You rarely eat. This is more than enough for the three of us.” They asked, “Did that Pūjārī give or not?” I said, “Yes, he wanted to give. He asked Me to take two more for both the Swamis.” Then they asked, “Why did you refuse?” “No, no, behind Me My classmates are standing there. They will make fun of Me for taking so much and eating so much, and for this food only I am in the temple. They will tease Me. I do not want to get teased by them so I brought only My portion.”

Until this moment they were very casual, laughing and smiling. Immediately I saw Kuppammal staring into My eyes and saying, “Go to the street shops to beg and bring back the food.” That were the words she uttered. They both own shops; their fathers own shops where My father also owns a shop in the same street. The whole street is literally run by My grandfather. He is the head of that whole association. So I always walk on that street with pride that I am the grandson of this guy. All the shop owners are either family or friends. So any shop we enter or eat anything in whether it is jaggery, dal or anything, it is free. We will go directly inside and sit. In the village, we actually know everyone’s name. But now, in that same street I have to beg. All of them will make fun of Me! “What happened to your grandfather and all his wealth?” They will ask all these questions and they will tell My grandfather which is the next problem. “Your grandson is begging in the street. Why are you not giving food to him?”

One good thing and the greatest boon I had from Sadāśiva is just obeying the Guruvāk. That is the greatest wealth I brought with Me. I tell you, the future may think or describe various things as My main contribution, like some may say My Gurukul is My contribution, or science of manifesting powers is My great contribution, or science of Enlightenment is My great contribution; but I tell you, the greatest thing I brought which was useful to Me is surrender to Guruvāk.

If any of you feel in a very short span of time and at a very young age I have done a huge amount of work, and you want to know the secret, I tell you, completely surrender to the Guruvāk with letter and spirit. That will reduce a lot of time wastage.

The moment My Guru said, “Go and beg on the same street, in the same shop and bring food,” I know it is a serious matter now. It is not casual and it is not fun anymore. It means I have done something out of My pattern or out of context which My Masters are correcting. I tell you, I stood up, went straight to that street, begged and brought whatever I received back to My Gurus. Naturally all My friends and family gave Me so many things. I have to take a small pull cart. In the villages there are no rickshaws, only the hand pull cart. So I have to hire a small hand pull cart to carry all the items I received as bhikṣā to My Guru. One of the greatest realization I had was that I should not be bothered about the imaginary opinions of others. I tell you, the liberation that happened at that moment is still useful for Me now.

Next day I had a chance to talk to both My friends. They were asking Me, “Hey, why were you going for bhikṣā in all the shops? Did you do any prayer or is it some divine commitment?” In the villages, the habit we have is if somebody is sick, they pray to Vēṅkaṭēśvara and Kuladevatā that they will go for bhikṣā and offer it in the Hundi. We still do that. Every Purattasi month, all the Vaiṣṇavas will go for bhikṣā and offer it to Viṣṇu Temple and every Mārgaśirṣa, Śaivites will go for bhikṣā and offer it to the Śiva Temple. When both My friends asked Me, “Hey, did you do any prayer? Why were you begging?” In My mind I was thinking, “Only you fellows were responsible for My begging. Only now I understand you guys did not even have the idea of which I was thinking you guys will be having.”

Guruvāk is The Greatest Boon

Understand, if you understand this one truth, the amount of time you will be wasting in your life without moving towards your goal will be cut by 80%. I am telling you My idea that this is what they will be thinking even though they are not, and even if they are thinking that way, it should not be postponing or pushing My decisions, My actions and not doing what I am supposed to do. Please understand, this is one of the most powerful and sickening patterns in which all of us are stuck in. Yes, if I worked on Completion, I would have got out of that pattern when I am fifty. Fortunately, I had that implicit surrender to Guruvāk. It only took Me fifty minutes to get out of it. When I was doing the bhikṣā [seeking alms], I just knew there is some pattern, that is the reason, something is not right in Me. That is the reason I did not take that prasād [sacred food offered to Deity] and just came back. Not taking the temple prasād and coming back is too small an act; it is not a big thing. If they just shout from where they are sitting, the priest himself will bring and give it to them because he was at an audible distance, and they were sitting inside the temple only. They could have shouted, “Hey! Get the naivedyam,” and he would have given. The act is too small, but they know the reason is wrong. That pattern cannot be allowed to live in Me.

Guru is the sweetest Being who sacrifices everything just to get you out of the exact patterns with which you are stuck in. First and foremost job of Sadāśiva when He assumes the human body is

He sacrifices. He is Tyāgarāja [king of sacrifices]. He sacrifices anything and everything just to get the disciples out of their pattern. And it is not that if I had brought the temple prasādam, both of them would have sat and ate the whole thing or both of them were hungry. I have never seen these two having a full meal at any time. I tell you, I lived around them at least twelve to fifteen years, with one twelve years and with another one fifteen years. I have never seen them having a full meal. No. Some devotee will bring something and they will pester, he or she [Yogananda Puri or Vibhudananda Puri] will pick up a little and put it in his or her mouth. With both of them, that is the case. It is not that they want the food, or they want whatever I begged and brought back. No. They are very clear, they are not going to let Me get stuck in that pattern.

Immature Ideas and Cognitions Lead to Agnosticism

That one Completion is responsible for My Svatantratva, the freedom I carry from public opinion. The one and only reason is because My Gurus have completely liberated Me from that one important pattern - not caring about the imaginary opinions of others and the opinions others inserted into us about life, about right, about wrong, about living and about consciousness. Even about your life and death, you carry so many stupid ideas from people who are stupid by themselves. In their own existence, they are stupid. Unfortunately the ideas they vomited on you, you carry them in your head. You have been given a beautiful golden bowl. You keep that on your head to carry their vomit. Wash the bowl.

Listen, this is the conclusion: immature ideas and cognitions you carry because of your immaturity which were given by immature people is what makes you feel that there is something which is not God in existence. Whenever you feel that there is something which is not God in existence, sit and dig out what makes you feel something is not God in existence. You will find it is always some immature cognition inserted into you because of your immaturity by some immature fellows who themselves are caught in suffering because of their own existence. These people are in large numbers, and that is the reason you also want to conform to the populist belief.

Understand, life is not democracy. Your government may be democratic. Life does not run by democracy. It is not that if all of us vote together and say, "Let the fire not burn because we are all voting together," fire is going to stop burning. If you all vote together, "Let Gaṅgā not drown people," you think Gaṅgā will stop?

Populist Beliefs Do No Equal Truth

Understand, populist beliefs do not mean they are right. It is great to run a government. Democracy is great to make common decisions, common laws for the country and land, but laws of nature are different. Laws of existence are different. Laws of life are different. In laws of life, there is no democracy; you just need to understand it. It may seem like a simple act of not taking the prasādam (consecrated food) because this boy and girl are standing there and I thought they

would be laughing and making fun of Me, “Oh, that is why You are in the temple the whole day to eat so much.” And I walked away from the queue with just one share. The act may be small, but the context, the reason why I did the act is dangerous.

Understand, all the great things in life you miss only because of some small stupid patterns. It is not that you will miss the great things because of great mistakes. No! I am telling you from the existential experience, you miss great things only by small mistakes. You miss life just by tying three knots! It is a small mistake, not a great mistake. All mistakes are small mistakes.

I want this to be one of the lessons for our Gurukul syllabus. All the Gurukuls, weekend Gurukuls, full time Gurukuls, residential Gurukuls, take note of this: every seeker whether a child or an adult should be taught this truth — anything they feel which is not part of God in life or anything they are not comfortable with or they are uneasy with or feel disconnected with, they should sit and dig out the core experience of disconnectedness and why. It will always be immature cognitions swallowed by your own immaturity which were inserted by immature people. Immature cognitions swallowed by you because of your immaturity which is by itself from immature people.

Knowing Everything is Consciousness Removes Suffering

Being completely comfortable, flowing with everything and knowing all the existential flow, law, yama and niyama. When you know the flow does not mean you will try to break the flow, even though you have the power to break the flow; you are so beautiful to flow with everything. First and foremost thing you need to do in your life is sarvaṁ brahmopaniṣadam - everything is consciousness, God. With anything I am not comfortable with, let me dig out why. It will always be immature cognitions inserted inside you because of your immaturity by immature people. Dig them out. At least know it! Know it and one day you may gain the wealth of surrender to Guruvāk after being tortured enough by life. On that day at least you will come out of this pattern.

I tell you, the greatest wealth in life is surrender to Guruvāk [words of Guru] because that comes after being beaten enough. Only if you have been beaten enough, that surrender comes. Surrender is not something beneficial to Me when you do it. The benefit is you save time and you stop wasting your life behind stupid patterns. I tell you, at that time when My Gurus told Me to go and beg in the same street, I did not understand how that is going to impact Me, how that act is going to impact the multiple dimensions of My life. Only when I went and saw the Completion happened in half an hour that I understand.

Now I can see that the one Completion gave Me the spine to stand up. That one Completion, that one act which I did which is implicitly obeying the Masters without knowing its side effects and after effects. If I am sitting and arguing with them, “Come on, why should I? What is the reason you are telling Me to go and beg in the same street? How can I beg in front of My classmates?” I will always show that I am a big hero in front of them. Not only the pride of a big family, I have

been given many of the powers by My Gurus, so wherever I go I feel like a rich father's son, the great Guru's disciple, respected even by My classmates.

If I have argued with them, what patterns am I going to lose? What Completion I need to have? What should I do? Maybe I would have completed the pattern after I faced life and went through enough of torture at the age of fifty. That is too big a mistake! Wasting life because of patterns is the biggest mistake because you are not wasting time, you are wasting life. After fifty years old, you come out of one pattern, then what about the second pattern? At ninety? Third pattern? The implicit surrender to the Master's words will reduce tremendous wastage of life. Money saved is money earned. Time saved is time earned. Life saved is life earned.

The Gift of Acalatva From Guru

That one Completion, acalatva, I am not talking out of arrogance or pride. I am explaining the truth on acalatva. This acalatva is a gift from both My Gurus from that one incident, that Completion. That Completion liberated Me from the immature cognition of being bothered about the immature opinions of immature people which may or may not even be there. Actually, the next day I was shocked when they both asked Me that question. "Hey, I was thinking that you guys have mistaken Me. That is why I made the blunder and was required to do the begging. But you guys did not even have that thinking about Me."

We are all terrorized by ghost. Not even a real problem. Problems which we think may be there, because he or she will think like that, or he or she will say like that. You imbibed the immature cognitions of immature people due to your immaturity.

sarvaṁ brahmopaniṣadam: this should be the basic lesson for all My Gurukuls. Sit, analyze, list out anything with which you are not comfortable with. It can be any situation, it can be people, it can be thought currents, it can be your beliefs. Anything which makes you uncomfortable when you dig them out and understand them - it is all immature cognitions of immature people swallowed by you because of your own immaturity. Suddenly those immature cognitions will lose power over you. When you disrespect your incompletions they will lose power over you. The moment your respect for your incompletions is lost, your incompletions lose power over you.

Today this is the lesson for all the Satsaṅgīs. The essence, status for all of you: sarvaṁ brahmopaniṣadam – everything exists is consciousness, God, Sadāśiva, Guru. Everything exists is God himself. Anything that makes you uncomfortable is from the immature cognitions of immature people which you swallowed due to your immaturity.

Today, do this mānana (intranalyzing). Come back tomorrow with the power of nididhyāsana (ability to live). Śravaṇa (listening), manana (intranalyzing), nididhyāsana (ability to live, ability to manifest). Come back tomorrow with the prasāda, ability to manifest.

May You Never Deny the Existence of Consciousness

I will continue on Kenopaniṣad's Śānti Mantra. Please recite along with Me.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः

श्रोत्रम्-अथोबलम्-इन्द्रियाणि च सर्वाणि ।

सर्वान् ब्रह्मोपनिषदम्

मा'हम् ब्रह्म निराकुर्याम् मा मा ब्रह्म

निराकरोद्-अनिराकरणस्त-निराकरणम् मे'स्तु ।

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

aum āpyāyantu mamāṅgāni vākprāṇaścakśuḥ

śrotram-athobalam-indriyāṇi ca sarvāṇi |

sarvaṁ brahmopniṣadam

mā'ham brahma nirākuryām mā mā brahma

nirākarod-anirākaraṇamstva-nirākaraṇam me'stu |

tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||

aum śāntiḥ śāntiḥ śāntiḥ ||

Listen, the kind of the inner space you carry is you! Listen to the first statement. The inner space you carry is you! That kind of lifestyle only you are going to attract; that kind of people only you are going to attract; that kind of life only you are going to live; that is the way you are going to be respected and held by others.

The inner space you carry is your life. That is the blueprint of your life. Knowingly or unknowingly, whether you want to or not, you will build your life based on the blueprint you are carrying only, understand! The inner space you are carrying is the blueprint you are carrying.

From morning till night if your inner space is all about physical pleasures, having or not having, you will only be around that kind of people, fighting with those kind of people who are fighting for their physical pleasures. They do not know anything higher. The whole day if you are bothered only about others opinion, you will be living in the frequency where people run only for rewards and awards, Nobel Prize, name and fame. You will be attracting only those people and you will be living amongst those people only.

Lose Anything Except The Company of Those Who Inspire You to Live Completion

Understand, blessed are those who carry in their inner space Completion or trying to achieve Completion. Even if you are struggling and trying for Completion - great. Don't worry. You are carrying the right blueprint. You will achieve it. You will attract those kind of people; you will live around those kind of people; you will manifest those kind of situations in your life.

You can miss anything but never the company of people who live in Completion, or those who can inspire you to live in Completion. Even if they are speaking fakely by trying to inspire you when they are not living in the space of Completion - don't worry. They are not living in the space of Completion but they are inspiring you. What does that mean? They are also struggling to achieve Completion. They are not bad people; they are yet to be good people. Yet to be good does not mean bad. Listen carefully, yet to be good does not mean bad!

Whenever people inspire you to live in Completion, the first thing is are you living it? Hey! If he is living it and giving it to you, he has money. If he is not living it but is giving it to you even though he doesn't have it, where he needs to collect here and there to give it to you - don't you understand? He is a tyāgī [renouncer]. Look at it this way. When someone is not living Completion and he is inspiring you to live in Completion, remember, remember, he is not a bad person; he is yet to be a good person. It means he is also struggling. He knows what is right and he is working towards it. While he is working towards it, he is inspiring you. You should look at the whole thing as a beggar trying to give dāna.

I have seen this only in Varanasi, even beggars are trying to do dāna. Twice a year I attended the bhandara in the Maṇikarṇikā Ghaṭ. All the beggars from the Mughalsarai station will come and give bhandara. I do not know how many of you know that. Maybe Kāśīvāsīs know all the beggars from Mughalsarai come to Maṇikarṇikā Ghaṭ. Just behind the Maṇikarṇikā Ghaṭ there is mutt; they call the Sādhus and give the bhandara. Twice a year I attended and ate in that bhandara. Even when they are begging, they are trying to give whatever they can. Understand their goodness. Even though they are running their life by begging, they are trying to give something.

When someone who is not living in the space of Completion is trying to tell you about Completion, help you to live in the space of Completion, you should look at them in this way – even though he has yet to achieve, he is trying to help me. He is trying to share something with me. I tell you, in My whole parivrājaka yātrā, I have been given food more times by beggars than the so-called rich people. More number of times beggars shared their food with Me than the rich people. 70% of the time it is only the beggars who shared their food, or shared their basic comforts with Me. Only 30% of the time I received food or any basic comforts from a person who is self-sufficient. Food or basic comforts like a blanket or chaadar [bedsheet], salt and charcoal powder as toothpaste, neem stick as a brush - these basic things, 70% of the time I received only from beggars.

So even if someone is not living in Completion and he is inspiring you to live in Completion, please do not disrespect them. They are doing good to you. Even though they do not have, they are sharing with you and they are inspiring you. You can lose anything in your life but not the company of good people who are inspiring you to live Completion. Never lose that.

Even the great Masters, great enlightened Beings continue to keep the satsaṅga, continue to create satsaṅg where we are in the right company with people who are inspiring us towards Completion, where the higher dimensions of life is spoken, analyzed, researched and practiced.

Sāṣṭāṅga Yoga vs Aṣṭāṅga Yoga

In Sāṣṭāṅga Yoga (six parts of Yoga) as described by Sadāśiva, you need to know that the original Yoga talks only about Sāṣṭāṅga. Patanjali developed it into Aṣṭāṅga (eight parts). Sadāśiva described it as six parts only. In Sāṣṭāṅga Yoga, tarka is one of the important component, the fifth component or fifth part. Sadāśiva describes tarka as analyzing alone or together the great truths till it becomes your cognition and foundation for your decision making. Analyzing, arguing and debating - understand, between argument and debate, there is a difference. If you try to find out who is right, it is an argument. If you try to find out what is right, that is debate. When it comes to the great truths, both should be done. Intranalyzing alone or together through arguments and debates the higher truths until that becomes your cognition, foundation for your action is tarka. Then much later in the Vaidic period, it is called Vākyārtha Sadas, the name which we use now.

I personally feel Vedas are eternal. It was penned down by the Ṛṣis after Sadāśiva revealed Āgama. Please understand, Vedas have no age; it is eternal. Apauruṣeyatva means not originated through any puruṣa [man], not having any puruṣa as origin. Vedas are eternal. They were penned down and revealed by the Ṛṣis a little after Sadāśiva revealed the Āgamas, because the verbosity of Vedas are not influencing the Āgamas, verbosity of the Āgamas are influencing Vedas. Understand, I am not talking about the content. I am talking about the way – the verbose – how they are presented, phonetically, linguistically, the way the words are organized like jewels. All these put together I call it verbose. The whole texture and structure of the Vedas seems to be heavily influenced by the Āgamas.

Satsaṅga: Prerequisite for Growth and Success in Life

Intranalyzing, arguing and debating with yourself or with a group the great truths of life until it becomes your cognition and foundation for your action and thinking is tarka.

In the six parts of Yoga (Sāṣṭāṅga Yoga) as Sadāśiva describes in Āgamas, tarka is the fifth step. Understand, only with the great Satsaṅgīs you can have tarka. With others, you can only have

kutarka. People who create kutarka in you are dusangi [bad company]. Run away from them as early as possible. Tarka is created only by Satsaṅgīs and Vākyaṛtha Sadas can be done only with the Satsaṅgīs.

I tell you, if you have Satsaṅga around you, even on the Moon or Mars you can become enlightened. Do not live in a place where there is no Satsaṅga. You do not know the power of it until you start having it. Community is the most powerful and important prerequisite. Community is the most powerful and important prerequisite for any kind of growth. Whether you want to grow in Yoga, Pilates, Tantra, even work out like bodybuilding, analyzing, research, anything - you need a community around you. If you get a scientist community to be around you, naturally you will excel in that field. If you get a Yoga community to be around you, naturally you will excel in that field. If you get a Satsaṅga around you, naturally you will get excelled in that field.

Never ever live with tired, bored and sick people. Oh God! Even being physically sick is okay! It is not that infectious, only a few diseases are infectious. All mental sickness is infectious, understand. Never ever live with this tired and bored people. The moment you see them, understand “kandu muttu kettu muttu” – the moment you see, it is dangerous for you; even if you hear about them, it is dangerous for you. Never live with this tired, bored and mentally sick fellows. Never live around drunkards, because any day you will become a drunkard. Even if you live around womanizers, they have some purpose. I am not saying womanize; I am not promoting it. At least they have some purpose; they try to be a little active. But these drunkards are the worst lot. It is slow suicide and they inspire you to commit slow suicide.

So, deciding your Satsaṅga, your companions, friends, family, team matters a lot. It matters. The kind of inner space you carry, you will attract only that kind of people; you will nourish and cherish only that kind of things. I have seen in My own life and with My own eyes the kids who grow up in a Sādhu Saṅga, in our own Akhāḍā a lot of Bālasants are there and in our Dhyanapeeta Saṅga a lot of Bālasants are there also. In our Akhāḍā, there is written rule: only when someone has grown up in the Akhāḍā, means who was given to the Akhāḍā as a three or four year old kid and grows up as Bāla Sannyāsī [child monk] inside the Akhāḍā or Bālasants [child saints] who grow up with a powerful introduction into Enlightenment, the Science of Enlightenment and Sannyās can become Śrī Mahānts or Mahānts or Saciva, the top administrators.

Never give up the company of great Sādhus who remind you to live Completion. Never give up the company of great devotees who remind you to live in the space of Completion. Never give up the company of people who inspire you to live Completion. The space you carry attracts the situations and incidents in your life. So the situation and incidents you create around you, you naturally create that kind of space inside you. It is vice versa. Carry Completion, you will attract people who will inspire you to be more complete. Live around the people who radiate Completion, you will start carrying Completion. The inner space you carry is you.

Yoga in The Morning, Completion Process at Night

With this clarity, by working out, you can change the structure of your body. By Completion, you can change the structure of your inner space. Morning - Yoga, Night - Completion - over. The whole message of Nityānanda, whole Nityānandam in two lines: morning - Yoga, night - Completion - over. To lead you to higher and higher levels of Yoga, to lead you to deeper and deeper levels of Completion, I will go on talking. But the essence is this two lines: morning - Yoga, night - Completion. Everything else is a jewel. These two are the core message, everything else is ornament. Completion decides the kind of space you carry throughout the day.

Only Existence Can Deny Existence

This verse is one of the supreme thought currents, and it can awaken Completion in you and create the Satsaṅga around you.

मा'हम् ब्रह्म निराकुर्याम् मा मा ब्रह्म निराकरोद् ।

मा'हम् ब्रह्म निराकुर्याम् मा मा ब्रह्म निराकरोद् ।

मा'हम् ब्रह्म निराकुर्याम् मा मा ब्रह्म निराकरोद् ।

mā'ham brahma nirākuryām mā mā brahma nirākarod |
mā'ham brahma nirākuryām mā mā brahma nirākarod |
mā'ham brahma nirākuryām mā mā brahma nirākarod |

May I never deny the existence of Brahman. May I never have incompleteness with Brahman. May Brahman never deny me or withdraw Its grace from me.

Some of the worst and stupid things human beings do. Listen. When they have an incompleteness, suddenly they will deny the existence of God itself. When they pass the exam, they will break coconut in front of Gaṇeśa. When they fail in the exam, they break Gaṇeśa itself.

When you have incompleteness denying the very existence is the worst stupidity. Just because your father did not give you pocket money, you cannot declare, "You are no longer my father." Whether you declare or not, he has already fathered you. Nothing can be done. He is your father. You hold a protest like these stupid atheists who gather around and put up a board: "No God. No God." Will God disappear? No. It is like on the board you write: "There is no board, no board." As God only you can protest there is no God. I saw an advertisement on a hoarding with two lines: "Does the billboard work? Next line: "Yes, it worked just now." Understand, only Existence can even deny the Existence. Just because he did not give you pocket money, do not try to say that he is not your father. That is only defaming yourself. Human beings go to stupid extremes when they have some misunderstanding, incompleteness or less informed cognition about Brahman. They even go to the extreme of denying it.

Declare: mā'ham brahma nirākuryām mā mā brahma nirākarod. May I never deny the existence of Brahman, Cosmic consciousness. May I never have incompleteness with Brahman, Cosmic consciousness.

माहम् ब्रह्म निराकुर्याम् मा मा ब्रह्म निराकरोद्

mā'ham brahma nirākuryām mā mā brahma nirākarod

May Brahman never deny me or withdraw Its grace from me.

Actually we always have an insecurity that He may deny us, so before that happens, let us deny Him. In this urgency to defend yourself, you created a lot of enemies in your life. The urgency to defend you is the first and foremost original enemy of you. Without having patience, powerfulness, powerlessness always pushes you into a kind of urgency where you need to assert yourself. "Oh! If He is going to say no to me, let me say no to him first." If you look in your life, tons of times you have raised the suffering in you in the urgency to deny the other person by imagining he may deny you. When you have this same incompleteness with Brahman, the Cosmic consciousness, "Oh! He may deny me. Let me deny Him first." The mental set-up of "He may deny me, so let me deny him first" is the mental set-up of an atheist. "May Brahman never deny me or withdraw Its grace from me" is the mental set-up of a devotee or a seeker.

Today declare:

माहम् ब्रह्म निराकुर्याम् मा मा ब्रह्म निराकरोद्

mā'ham brahma nirākuryām mā mā brahma nirākarod

May I never have incompleteness with Brahman, consciousness. May Brahman never deny me or withdraw Its grace from me.

Declare this and carry this space inside you throughout. You will see how many wonderful things are happening around you. Practice this, spread this and come back for tomorrow's satsaṅg to manifest the powers and experiences of Sadāśiva. Tomorrow we will have some deeper lessons about manifesting powers and experiences of Sadāśiva.

Declare Completion with Brahman, Consciousness

I will continue to expand on Śāntipāṭha of Kenopaniṣad. Recite along with Me.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः

श्रोत्रम्-अथोबलम्-इन्द्रियाणि च सर्वाणि ।

सर्वम् ब्रह्मोप्रिषदम्

माहम् ब्रह्म निराकुर्याम् मा मा ब्रह्म

निराकरोद्-अनिराकरणस्त्व-निराकरणम् मेस्तु ।

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ औम् शान्तिः शान्तिः शान्तिः ॥

aurṁ āpyāyantu mamāṅgāni vākprāṇaścakśuḥ
śrotam-athobalam-indriyāṇi ca sarvāṇi |
sarvaṁ brahmopniṣadam
mā'ham brahma nirākuryām mā mā brahma
nirākarod-anirākaraṇamstva-nirākaraṇam me'stu |
tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||
aurṁ śāntiḥ śāntiḥ śāntiḥ ||

Yesterday I was explaining the part on mā'ham brahma nirākuryām mā mā brahma nirākarod. Understand just because your Dad did not give you pocket money, you cannot say, "My Dad does not exist" or "You are no longer my Dad." Usually we all do that in many of our relationships. When you look at the relationship as utility based, if your utility is not addressed, you will go to the extreme of not just denying the relationship but also denying the very existence of the object or the other side, understand. If your father is not giving you pocket money for the right reason, he is a good father. If it is for the wrong reason, he can be a bad father. But you cannot say, he is not your father.

Denying existence is the worst stupidity. It is a stupid stand atheists have decided to take. I have seen many times people doing that, understand. This tendency of either be useful to me as I want or I will deny you to your very core is the tendency of intense violence which comes from intense violence itself.

"You deny something for me, I deny something for you" is an equal fight mentality of a warrior - Kṣatriya. "If you deny something, I will find out why and I will try to work with you, do some bargaining and get it from you" is the mentality of Vaiśya - businessman. "Even if you deny, I will work with you, complete with you and make you part of me" is the tendency of Brāhmaṇa - knowledge. "If you deny something for me, I will deny your very existence" is Caṇḍāla. Not Kāśī Caṇḍāla. Kāśī Caṇḍāla is Sadāśiva himself who came as Caṇḍāla to give darśan to Śaṅkara. In Kāśī, you cannot even think Caṇḍāla as Caṇḍāla. In Kāśī, you should always be aware that everything is Sadāśiva.

If some of your utility is denied or you imagine it is denied, you deny the very existence of the other person is the life denial approach towards existence. I have seen people suffering with this pattern. Many times if they fail in the examination, they will deny the whole authenticity of the education. Of course, I am not authenticating the present education system. I have never failed

any exam in My life. I want to put this on record. Just because one bank transaction did not go through, you cannot deny the very existence of money. Fools do that.

I wanted to put this on record on this one correction. Whenever I say when I talk about Upaniṣad, “Upaniṣadic Ṛṣis say,” you should understand it as “Upaniṣad says” because we do not even know whether some Ṛṣis existed and recorded this. Even that is a belief. They are self-effulgent. They just came to exist. They are self-effulgent (svayamprakāśa). So let Me not add the load by using the word “Upaniṣadic Ṛṣi.” Let me use a straightforward word “Upaniṣad.”

The Upaniṣad declared here:

मा'हम् ब्रह्म निराकुर्याम् ।

mā'ham brahma nirākuryām |

The people of the book can never understand that a book can exist without people. But the people of dhamma know that dhamma exists even if there are no people to follow. Understand, people of the book can never understand that a book can come into existence without people. People of dhamma know dhamma exists even if there are no people to follow.

Just because you tried with one girlfriend or boyfriend and failed, you cannot deny the very existence of a relationship. You cannot deny the very existence of the education system because you failed one examination. Understand, I am neither attesting relationship nor attesting examination. I am only saying by failing in one, you cannot deny the whole, that's all. If you come to an understanding and become enlightened, and then come to a conclusion, that is different. Exams are like girlfriends. One: too many questions. Second: difficult to understand. Third: more explanation is needed. Fourth: results is always fail.

I am not supporting or promoting. I am only insisting and reminding. Denial of the Whole because some part was not useful for you is Caṇḍālatva, stupidity at its peak, cunningness in its extreme. I have seen people gambling with God. They will say, “Today you have to do this, otherwise you are not existing.” No, people do it. People do all this with Gaṇapati, Hanumān, Shirdi Sai Baba, even with Mahādeva. People try to play all this game. “You have to do this today, otherwise I know you do not exist. If you exist, do it.”

Kālabhairava has a clear policy. If somebody comes with a life positive approach, He showers them. If somebody comes with a seeking, He gives them Completion.

Never deny the existence of Brahman – mā'ham brahma nirākuryām. Do not have incompleteness with existence or consciousness – mā mā brahma nirākarod. May Brahman never deny me or withdraw Its grace from me.

Understand, by not denying the existence of consciousness, you also create a will: “Let the Brahman not deny me. Let Brahman not withdraw Its grace from me.” Actually He never

withdraws. Either you stop or you do not stop, that's all, He does not withdraw. You stop His grace flowing on you or you do not stop His grace flowing on you, that's it.

Declaring Your Will is The Most Powerful Completion Process

माहम् ब्रह्म निराकुर्याम् मा मा ब्रह्म

निराकरोद्-अनिराकरणमस्त्व-निराकरणम् मेस्तु ।

अनिराकरणमस्त्व-निराकरणम् मेस्तु ।

mā'ham brahma nirākuryām mā mā brahma
nirākarod-anirākaraṇamstva-nirākaraṇam me'stu |
anirākaraṇamstva-nirākaraṇam me'stu |

Let there be no separation. Let me have Complete Completion with Brahman, the consciousness; and let Brahman be complete with me. So be it.

अनिराकरणमस्त्व-निराकरणम् मेस्तु ।

अनिराकरणमस्त्व-निराकरणम् मेस्तु ।

anirākaraṇamstva-nirākaraṇam me'stu |
anirākaraṇamstva-nirākaraṇam me'stu |

I just enjoy every word, every word.

अनिराकरणमस्त्व-निराकरणम् मेस्तु ।

अनिराकरणमस्त्व-निराकरणम् मेस्तु ।

anirākaraṇamstva-nirākaraṇam me'stu |
anirākaraṇamstva-nirākaraṇam me'stu |

Let me have Completion. Understand, the most powerful Completion process is your will and your declaration. You will with a powerful integrated will and then declaring it is the ultimate Completion technique. If you are not ready to do that, then you need to be tortured with mirror. Gazing at your own face again and again in the mirror with worries is the worst suffering, is the worst horror movie you have seen in your life. I think many of the IA [Inner Awakening] grads can really understand and connect immediately with what I am saying. All the horrible moods of your past expressed on your face, and you have to be gazing at yourself in the mirror. That is the worst horror movie. It is

not a technique, it is a method to terrorize you. So your will is awakened and you declare Completion, understand.

At least two hundred techniques Sadāśiva has given for Completion for various incompletions. Various methods, processes, procedures, systems, techniques for various background people and for various genders were given. But let Me put it on record: the most powerful Completion technique is declaring with your will.

I tell you, if you learn that and through your willful declaration you bring Completion, you have mastered the Science of Completion and no suffering can come to you anymore in life. You have reached a space where all sufferings are redundant and irrelevant in your life. And its not difficult, that is the good news I have for you guys. It's not difficult. You always think, "Oh! I can't even lift 5 kg and work out. How can I lift 100 kg and work out? Only if I lift 100 kg and work out, my body can become like those models in the photos!" Fool! Don't you understand? First lift 2 kg with the strength which your system generates, and with that you will be able to lift 5 kg. The strength which your system generates, with that you can go to 10. It is not supposed to be compared with where you are right now, and where you are supposed to be. No! That is not the right way of thinking. That is toxic thinking, toxic thought current. No!

Declare: "One victory will add more will and strength in me." Then that will take you to the next level of willful declaration, powerful declaration. That will take you to the next level. "Oh, we can never reach where You are. Where are You? Where am I?" This is the most cunning pattern you can develop and it never allow Me to influence your life. I have seen people doing that. "How can we compare ourselves with You?"

Listen. Listen. The other day somebody was asking Me a question about this will. One of My team members asked, "How can I remove some patterns when I know it as a pattern?" Understand, grow up! Be a matured adult. When you know it as a pattern, just break it. Decide to drop it. I tell you, just by your will, you can have Completion; you are a matured and grown up adult. Just by your will if you can infuse your love or withdraw your love from time, space, action, person - that is the ultimate maturity of emotion. By your will, able to complete some hatred. By your will, able to manifest love. By your will, able to withdraw yourself. By your will, able to throw yourself completely into it.

Declaration: A Mature Way to Connect With God

Listen, all techniques are nothing but trying to make your will catch this truth. Your will is the most powerful Completion technique.

Here Upanishad declares:

Let there be no separation. Let me have Completion with Brahman, the consciousness; and let Brahman be complete with me. So be it.

अनिराकरणमस्त्व-निराकरणम् मे'स्तु ।

अनिराकरणमस्त्व-निराकरणम् मे'स्तु ।

anirākaraṇamstva-nirākaraṇam me'stu |
anirākaraṇamstva-nirākaraṇam me'stu |

It is just a declaration. Prayer is the method of mentally retarded people connecting with God. Declaration is the method of matured beings connecting with God. Even to connect with God, do not be mentally retarded. Declaration is the matured way of connecting with God.

अनिराकरणमस्त्व-निराकरणम् मे'स्तु ।

anirākaraṇamstva-nirākaraṇam me'stu |

Declare. Make this as today's declaration.

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||

May all dharma, the sacred truths declared by Upaniṣads be fully manifested and radiating in me; let all that be fully manifest and radiate in me, who, am integrated and authentically devoted to knowing and experiencing all that truth, Ātma (the Self).

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||

May they manifest and radiate in me.

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||

I will give you the translation.

May all dharma, the sacred truths declared by Upaniṣads be fully manifest and radiate in me, who, am integrated and authentically devoted to knowing and experiencing that truth, Ātma (the Self). May they manifest and radiate in me.

Declaration as basic necessity is the right inner image. Only a person who has the right inner image can declare: “Me, who is integrated and authentic, devoted to knowing and experiencing the truth.” If you think you are a sinner, you can never have this inner image; you have to be praying forever. Only a person who knows he is integrated, he is able to declare. And a person who builds himself through declarations, only he can have that inner image – he is integrated and authentic.

Yoga is Hinduism

Understand, constantly people try to say: “Yoga is not Hindu.” I tell you, the moment you start Sūrya Namaskār, you are Hindu. You are living Hinduism. You are practicing Hinduism. The prerequisite of Yoga is you believing your soul and you need to unite with it. The belief “you are a sinner” cannot form the basis of Yoga, understand. To practice Yoga, the fundamental necessity is you believing you are consciousness and you have to become one with it; not you are a sinner and you need salvation. No! So the moment you bend your body for Yoga, you are a practicing Hindu. Whether you feel blessed or hurt is up to you, but the truth is the truth is the truth is the truth. Yoga cannot be removed from the great components of Yama and Niyama (the lifestyle and thought currents). Yama is a lifestyle. Niyama is thought currents. You cannot call Yama and Niyama as cultural frills. No! You cannot separate Yoga from these two. It is Aṣṭa-aṅga means eight parts of Yoga, not eight steps of Yoga. If you think it is eight steps and you translate it as eight steps, then you think I can help you to jump two steps and miss two steps. No. And some people even claim themselves as a lift so that you do not have to go through the two steps. No! It is not steps, it is aṅga (part). If you do not know Saṃskṛt, ask those people who know Saṃskṛt. Aṅga means part, not steps. Some people who do not want to study Saṃskṛt are talking about Yoga. Hey!

Understanding Saṃskṛt and Original Tamil, You Will Become Enlightened

When I had a feeling connection and devotion to Śrī Rāmakṛṣṇa, the first thing I did was to learn Bengali because I wanted to read the original words of Śrī Rāmakṛṣṇa. So when you fall in love with Yoga, the first thing you will want to do is read the original sūtras. If you are doing only business out of Yoga, you will be very proud and you would not want to learn Saṃskṛt; because all the people who know Saṃskṛt tend to read the scriptures! Aye!

Understand, only a right inner image can declare. And I tell you, I really tell you, this one statement I am making with tremendous responsibility after thoroughly analyzing mind, language and how they connect with each other.

For a rich language like Saṃskṛt and Tamil, two thousand words exist for each emotion in variety and subtlety. So when you know that language thoroughly, every time what is happening in you, you will be able to identify it with the precise word which gives a deeper insight into you and helps you to develop an amazing inner image, understand. Think in Saṃskṛt, you will become enlightened. Think in Saṃskṛt, you will become enlightened because it gives you such a wide variety of words. You will be able to pick the right word to identify with what is happening in you, and you can use the right word to express what you want to express. You will build an amazing inner image. Amazing inner image! Even Tamil is that rich. Study the original divine Tamil which are the original works of Agastya, the 18 Siddhas, the great Śaiva and Vaiṣṇava Saints. If you are able to study the original Tamil, you will have the same experience; you will Live Enlightenment.

Upanishad declares:

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||

May all dharma, the sacred truths declared by Upaniṣads be fully manifest and radiate in me, who, am integrated and authentically devoted to the knowing and experiencing that truth.

I still remember one morning while I was walking in Belur Mutt grounds in Calcutta. I was intensely contemplating this verse. I was walking alone and talking to Myself loudly which means chanting this verse.

आप्यायन्तु ममाणगानि वाक्प्राणश्चक्षुः

श्रोत्रम्-अथोबलम्-इन्द्रियाणि च सर्वाणि ।

सर्वम् ब्रह्मोपनिषदम्

माहम् ब्रह्म निराकुर्याम् मा मा ब्रह्म निराकरोद् ।

āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ
śrotram-athobalam-indriyāṇi ca sarvāṇi |
sarvaṁ brahmopniṣadam
mā'ham brahma nirākuryām mā mā brahma nirākarod |

How the kids prepare for their exams, like that I was declaring to Myself especially this last statement.

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||

May all dharma, the sacred truths declared by Upaniṣads be fully manifest and radiate in me.

Of course, I was not thinking of translation. I was only thinking of the original verse.

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||

I still remember when I was uttering these words, I was walking under a tree. The whole tree showered its flowers. That was the first time I have seen nature powerfully responding to the Upaniṣad mantras, Upaniṣadic declarations. A few thousand flowers were showered. We have that same long white flowers in our āśram. When we go to the temple, the entire road has trees with that flowers only. I still remember that same flowering tree was just showering.

Act of Declaring And Manifesting Develops An Amazing Inner Image

Start practicing declaring and manifesting. From one or two incidents, you will develop such an amazing inner image. If you start by praying and manifesting what you want, you may not develop an amazing inner image. You may get what you want but you may not develop an amazing inner image. But if you declare and start manifesting, not only you will get what you want, you will develop an amazing inner image and inner space.

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ।

tadātmani nirate ya upaniṣatsu dharmāste mayi santu |

The courage with which the Upaniṣad is declaring: “Let all the sacred truths manifest in me because I am integrated and authentic, devoted to knowing and experiencing the truth.”

My very authenticity of wanting to know the truth, truth has to manifest through me. Otherwise, what for it exists? I want to experience Sadāśiva, so He has to manifest through me. Otherwise, what for He is there? He is there only to manifest through whoever wants to experience Him.

Let this line be your declaration today.

अनिराकरणमस्त्व-निराकरणम् मे'स्तु ।

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

anirākaraṇamstva-nirākaraṇam me'stu |

tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||

Let me have Completion with Brahman, the consciousness; and let Brahman be complete with me. May all dharma, the sacred truths declared by Upaniṣads be fully manifest and radiate in me, who, am integrated and authentically devoted to knowing and experiencing that truth, Ātma (the Self).

Sacred Secrets of Sadāśiva, Mahādeva Rahasya

I will continue on Kena Upaniṣad as our usual daily Nitya Satsaṅg. So, I will recite the Śāntipāṭha and please recite along with Me.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः

श्रोत्रम्-अथोबलम्-इन्द्रियाणि च सर्वाणि ।

सर्वम् ब्रह्मोपनिषदम्

मा'हम् ब्रह्म निराकुर्याम् मा मा ब्रह्म

निराकरोद्-अनिराकरणमस्त्व-निराकरणम् मे'स्तु ।

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

auṁ āpyāyantu mamāṅgāni vākprāṇaścakśuḥ
śrotram-athobalam-indriyāṇi ca sarvāṇi |
sarvaṁ brahmopniṣadam
mā'ham brahma nirākuryām mā mā brahma
nirākarod-anirākaraṇamstva-nirākaraṇam me'stu |
tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||
auṁ śāntiḥ śāntiḥ śāntiḥ ||

Listen. This verse, the Śāntipāṭha of Kena Upaniṣad starts with the declaration. Understand, even prayer becomes a spiritual practice when you have a right inner image. Many times people come and tell Me, “Why is somebody’s prayer answered? Why is somebody’s prayer not answered?” Listen carefully. The person who carries the right inner image, his prayers are always answered. The more and more he prays, the more and more he becomes part of the Whole, part of the Cosmos.

Humbleness is Not Powerlessness

Today, I wanted to reveal these two very important sacred secrets: “Humbleness is not powerlessness.” In the earlier satsaṅgs on Īśāvāsya Upaniṣad, I have explained very clearly that for you to be humble, you do not need to be powerless. For God to be great, you do not need to be low. For somebody to be great, you need to be low is a political mental setup, not religious. He can be great and you can be great, because both are from the same source. Both are ultimately one and the same.

If you have a low inner image, sometimes your prayers may get answered and you will never be out of suffering. When you have the right inner image, not only will you manifest your prayers, you will be experiencing Oneness with reality. Understand, experiencing Oneness with reality is not only your ambition, it is the ambition of even the Whole. Sadāśiva is waiting for you to declare that you are Śiva. Understand, He does not feel angry or jealousy when you declare Śivoham. No!

I am giving you the insider’s secret. Many of you believe, “If I declare Śivoham, Śiva will say, “Aye! What do you mean? Are you qualified for it? Get qualified first. How dare you?” No! That is not the response you are going to receive from Sadāśiva. Even superficially with all your great self-doubts, self-hatred, self-denial you declare, “Meee...?? I think I am Śivoham, but for my wife in my life... but for this disease in my life... If this poverty is not there, maybe I am Śiva.” Even if it is done meagerly with so much self-doubts, self-hatred, self-denial, Sadāśiva feels tremendous joy and just opens up. He only feels, “What are the parts or corners of your inner space He can enter and make that Śivoham a permanent reality in you. Understand, feeling jealousy, competitiveness, claiming exclusivity, authority is not the space of Sadāśiva. I am telling you as an insider. Even if you struggle and declare, “Śivoham,” Sadāśiva only looks at how He can make that more and more as your reality.

Public Life, Secret Life and Private Life of Sadāśiva

Understand, the other day, I was explaining to the Inner Awakening participants. Everyone has 3 lives - public life means social life, private life means family or close family and secret life - very rarely, maybe one or two persons will be part of your secret life. Public life is your friends and relatives. Private life can be one or two persons, from your family or close friend. Secret life is very rare, maybe one or two persons are in it. Surely it will not be from the family. Very rarely someone from your family becomes a part of your secret life. Understand, when you are praying with low self-image or low inner image, “Oh God, you are great but I am sinner. I am powerless.” You can at maximum be only a part of Sadāśiva’s public life. When you declare Śivoham from the right inner image only, you enter into His private life. When you understand that He is not jealous or unhappy having you as Him, He is also celebrating you and He is waiting to make your declaration as reality even when you have all the self-doubts, self-hatred, self-denial - when you understand this secret and declare “Śivoham” as your reality, you become part of Sadāśiva’s secret life.

God is Oneness, Not One

Understand, God is not One; God is Oneness. If God is One, then God has to be jealous. He has to be holding His seat, authority and throne. But Sadāśiva knows the reality that Oneness is God, not One. So He is waiting for every one of us to celebrate the Oneness, to celebrate His existence. Understand, this is the most important secret you need to know. When you try to declare, when you try to raise yourself, when you want the experience of Śivoham - you are Śiva and in the space of Sadāśiva, He is not jealous of you; He is not angry with you; He is not disturbed by you; He welcomes you and celebrates you.

Understand, Sadāśiva's social life or public life is what you read in Purāṇas. He went and killed that demon; He went and blessed that devotee and all that! Whatever He shared personally as the original secrets of Enlightenment as per Āgama to Devī, Subrahmaṇya, Nāndī - all of them are part of His private life; rare Beings who are able to understand the secret. Just like yearning devotion, Seeking for Śiva is in your eyes, the same Seeking is there in Sadāśiva's eyes for you to be one with Him. Understand, the Seeking and yearning you carry in your eyes, when you gaze at Me is there in My eyes when I see you.

This is the secret of the secret. Whoever catches that secret of the secret and declares the truth: "Yes! When I decide to be He, He is waiting to have me as He. Just like I was waiting, He was also waiting" - whoever understands this secret and declares Śivoham, they become part of Sadāśiva's secret life.

Understand, powerful declaration integrates your body, mind and consciousness. Having tremendous completion with Sadāśiva makes you experience the inner space of Sadāśiva, and manifest the powers of Sadāśiva. Do not even bother about powers. When you become part of His secret life, He simply manifests through you. He is waiting to have more bodies through which He can manifest. If your eyes are carrying deep yearning and Seeking, I guarantee you when He sees you, His eyes also have to carry that same Seeking and yearning for you.

You Are Amṛtasya Putrāḥ

You are not a poor orphan human being or a sinner. You are amṛtasya putrāḥ. You are born from His very DNA. When you want Him, He has to want you! If this truth does not click with you, then you can continue to be part of His public life. Doing bhakti means being part of Sadāśiva's public life.

Doing sādhana (spiritual practices) as per His instructions in Āgamas means you are becoming part of His private life. Declaring and knowing this secret, "Aye! When I want You, I know You want me too. Aye, aye... I know You want me only. You inserted the seed of me wanting You. When you catch that secret and start enjoying that in your heart, in your being, celebrating even

your Seeking, “Aye, I think He wants me; that is why He put the Seeking - I want Him in me.” The moment you catch that secret of the secret and declare, “Śivoham! Sadāśivoham! I am He. He is me. He is waiting for my “yes” to manifest through me. I am waiting for Him to manifest through me. Why are we waiting when we both want each other? What stupidity!” When you understand the whole stupidity and declare Sadāśivoham from your being, you become part of His secret life.

There are enough fools on the planet earth, “No, no, no, how can we be part of Him. He, He, He... We, we, we... He, He, He... Me, me, me...” There are enough fools. Make sure you are not influenced by those fools, and you are influenced by the fellow who reveals the secret of Sadāśiva in you, a person who has tasted the inner space of Sadāśiva and established in the inner space of Sadāśiva.

Only Sadāśiva Can Invoke and Provoke Seeking in You

I will reveal this Mahādeva Rahasya. Understand, you might have heard many Deva Rahasya. When Yama Dharma speaks about death, it is Deva Rahasya. What Śrī Kṛṣṇa teaches to Arjuna is Rājavidyā Rājaguhyam. The royal secret and royal knowledge is what Kṛṣṇa taught to Arjuna; it is royal secret. What Yama Dharma taught to Nāciketa is the divine secret (Deva Rahasya). Now, what I am telling you is Mahādeva Rahasya.

Jīvātma means individual existence. The moment the individual existence (Jīvātma) starts yearning and Seeking for Oneness with Paramātma, Sadāśiva, the Whole - understand, the call never starts from the individual. It always has to be initiated by Sadāśiva. Individual has no capacity to initiate the call; he can only pick up the phone. Individual (Jīvātma) has no outgoing facility available. He only has an incoming. All the outgoing is initiated by Sadāśiva. Only He can call, invoke and provoke the Seeking in you. The moment the bell is ringing in your heart, understand, He called. Do not think you are calling; He called, answer it. Knowing this Mahādeva Rahasya: seeking itself is a signal He wants you. Seeking itself is a signal He wants to manifest through you. Seeking itself is a signal He wants Oneness with you. Understand, you can go on believing your self-doubt, self-hatred, self-denial or the secret I am revealing now. It is up to you.

The moment what I am saying clicks with you, you have started understanding Mahādeva Rahasya. Start declaring clearly: “The seeking in me is the signal you have a secret crush on me.” It is Sadāśiva’s secret crush on you, only expresses as seeking in you. Seeking is too powerful a gift which ordinary human beings cannot afford. Only if you have tasted honey will you start searching for honey. Only if you have tasted the Oneness knowingly or unknowingly, you even want it. Understand, your seeking is a clear note, a clear signal that Sadāśiva has a secret crush on you; proceed with courage.

I am the Ambassador; I am responsible for what I am saying The moment seeking starts, He is calling. He is calling. Do not be a fool to think that He needs something from you. No! He just

needs you, not something through you. He just needs you. Understand, He is waiting to manifest Himself through you. He is waiting to expand Himself through you. He is waiting for the you in Him to experience the He in you.

The truth declared by Īśāvāsya Upaniṣad on So'ham Asmi. He is waiting to explode and the truth is waiting to explode. Sadāśiva is waiting to possess you. He is waiting to fill you. He is waiting to overflow into you. Understand, He is not a jealous God; He is a joyful God.

Remember one thing: Jīvātma has no outgoing facility; he only has an incoming facility. If you are seeking, be very clear, it is a call from the other side, not a call from you because you have no outgoing facility. You only have an incoming facility; you can only pick up the call and you cannot make a call. Only Sadāśiva can call. Understand this secret and declare with all your will "Sadāśivoham, Sadāśivoham, Sadāśivoham." With every declaration, however much your self-doubt, self-hatred, self-denial is filling you, He does not care. Sadāśiva will come closer and closer to you every time you declare and make it more and more as a reality for you. Understand this Mahādeva Rahasya. With this understanding when you declare Sadāśivoham, you become part of His secret life. Actually, nothing more needs to be told. Let Mahādeva Rahasya be an open secret today. Live it. Live it.

I do not have any statement for today's status. Today's entire satsaṅg has to be your status. Share it. I cannot give the gist. I may be able to give a title for it: "Mahādeva Rahasya." I cannot give the gist because every line is the essence. In rahasya (in the secret), you cannot remove any word. Every word uttered is a secret of the secret. Catch it and start manifesting it. Śiva Tvam Asi.

Mahādeva Rahasyam

I will continue to expand on the sacred secret of Mahādeva Rahasya. Understand some of the basic truths.

Your attitude towards a person decides whether you are going to be part of his public life, private life or secret life. Same applies to your attitude towards the Cosmos. It is going to decide whether you are going to be part of Cosmos' public life, private life or secret life. If you are part of Cosmos' public life, you will be a great devotee. Whatever you want will be showered, nurtured and nourished. If you are part of Cosmos' private life, you will be an enlightened being. Whenever you want, He will manifest through you and bless few people around you. If you are part of Cosmos' secret life, then you will know the nuances of how the Brahmāṇḍa functions. Neither law nor logic defines the method of Brahmāṇḍa's functions. There is neither a law nor there is a logic in Sadāśiva's functioning. There is tremendous love and integrity to His love which needs to be understood. Once you catch His love and integrity to His love, you will understand that is the way He functions.

Till you become part of His secret life, you will continue to have questions, stupid questions as to why some are rich? Why some are poor? Why do some live long? Why do some die within a few days of birth? Why do some fall sick? Why some are healthy? All these questions will be there. They will be haunting you or you will push them under the carpet and sit on it, but it will be there. It will be there! Only when you become part of His secret life - you are He; He is you - you are an Incarnation. Whoever becomes part of Sadāśiva's or Cosmos' secret life, you are an Incarnation.

Understand, if you have the attitude that Cosmos is great, you are low – it is half-truth. Cosmos is great is the truth. You are low is a foolish logic out of which you function. I want to remind you once more. For God to be great, you do not need to be bad. Only in the human kingdom if somebody is a king, you have to be a slave. If somebody is a boss, you have to be a slave. If somebody is a leader, you have to be a follower. Not in the divine kingdom, because in the divine kingdom the Head is not one, it is Oneness. It is not led by one, it is led by Oneness. It is not headed by one, it is headed by Oneness.

Understand some of these vital understandings. Right understanding can shift the very way you exist, the very way you function. If you continue to have the attitude that God is all-powerful and you are powerless, sometimes God may manifest what you want, but you will never find the solution. You will never solve the problem. You may go on asking and He may have to go on giving. The drama will go on unendingly. Sometimes you over, means asking for too much and He is not giving; then you start blaming Him. All this tug of war will go on.

In the modern day, people divorce even Gods. You stop going to the temple and you go to the other temple. You try and then declare: "No. I think it is not working out for me. I am divorcing him." You divorce even Gods in the modern day. Understand, if you are asking from powerlessness, low inner image, whether He gives or not, the situation is never going to end, the problem is never going to be solved. There is no end to this stupidity. It will go on and on and on forever.

If you understand, you should also take responsibility for what you want, you should also start becoming responsible for what you want to manifest and start the spiritual practices - you become part of Sadāśiva's private life. As long as you continue to retain your low inner image - praying, doing all the rituals, whatever you do, as long as your attitude towards you is powerless and low self inner image - you will only be part of Sadāśiva's public life; like in the Purāṇas where people beg and He appears to give darśan once in a while and rarely gives what the devotees want. You will be part of His public life. That is also okay because there are millions who are not even part of His public life. Something is better than nothing.

When you understand the laws of life and want to be responsible for what He showers, or what you want from Him, or what you ask from Him, then your inner image develops and gets to a certain maturity. It gets mature and you start practicing the Āgama which is His teachings. Āgama means taught by Sadāśiva, heard by Devī, adopted as a lifestyle to maintain the Cosmos by Viṣṇu. Delivered by Sadāśiva, received by Devī, adopted as the Cosmic Constitution by the maintainer (Viṣṇu) is Āgama. You will start practicing, then you become part of His private life

where He appears whenever you want. He gives whatever you want. He even appears when you ask for others and whatever you recommend. He gives, He shares but still you are only a matured being, not riped.

The next level is becoming part of His secret life by understanding the secret out of which He is functioning, the whole methodology, the sūkṣma out of which He is functioning. If you understand the secret methodology, the way your boss is functioning, you can become a boss. With the boss, the problem is only one can be boss. Here the moment you understand the way Sadāśiva functions, you can become Sadāśiva and you do not threaten His existence. Because you do not threaten His existence, He is not jealous of you and He is not stopping you. He is welcoming you. He is waiting for you.

Transform From a Cub to a Lion

Listen. Human beings need to remember only one thing. When Cosmos rushes towards you, when Sadāśiva rushes towards you with tremendous love, when He overwhelms you with His love, when He overflows in you – do not be stupid enough to have doubts. First, don't doubt. "Am I qualified for it?" The moment you have that self-doubt, self-hatred, self-denial - "Am I qualified for it?" - you start doubting Him. "Maybe He wants something from me; that is why He is showering Himself on me." Fool!

Understand the truth. He has nothing to achieve through you. Neither your money nor your beauty, age, wealth or possessions, whatever you think is most valuable in your life - nothing is useful for Him. Understand, whatever you think is the most valuable in your life, nothing is useful for Him. Nothing is useful for Him. He is not looking at you for any utility value. He is looking at you only as a conscious value. It means He is flowing towards you just to manifest through you. He is rushing towards you just to manifest through you.

Even if you offer all your wealth, life, beauty, car, bank balance, houses, it is like a lion cub offering grass to the lion. Cub may have been habituated to eating it, lion is not. Lion neither enjoys your grass nor eats your grass. He may act as if He is accepting it just to please you. He may get those grass and stock it for the lion cubs to come and eat while they are becoming lions. He is going to start an Aadheenam where the cubs are transformed into lions. So when they first arrive, they come as sheeps. They need grass for a few days till they become lions. So for their sake, He may stock it or keep it. But he has no use for it.

Stop the self-doubt of "Am I qualified?" Once you stop the self-doubt, you will drop the doubt on Sadāśiva having some vested interest. No. His only interest is to manifest through you. Understand, officially and formally I am declaring today: My only interest is to manifest through all of you in Oneness, give experiences and powers of Oneness.

Neither your wealth nor your skill sets or your life or your beauty is useful and helpful to Me. All of that is like the grass brought by a lion cub to the lion. Lion never eats it. Lion never enjoys it.

Sometimes he stocks the grass so that when the future cubs arrive, they may need it for a few days till they become lions. The whole Aadheenam is grass stock for the future cubs to eat till they become lions. When you understand He has no vested interest, you will allow His love and grace to flow into you.

Seeking: A Secret Invitation Sent By Sadāśiva to Be Part of His Secret Life

The second serious problem every seeker goes through is being overwhelmed when they know the logic with which Sadāśiva is functioning. Listen. Listen. Don't be caught with your middle class mentalities, cozy understandings, cozy ideas about Cosmos that it is too big and too much. But when you decide to get comfortable with the way It functions, you become part of His secret life, Sadāśiva's secret life. Understand, when you become part of the secret life of Sadāśiva, He just manifests Oneness through you. He just manifests all the experiences and powers through you.

One of the Mahādeva Rahasya you need to know is, the moment you start Seeking, eternal love or bliss stays with you, understand, you have received an incoming call. You need to know that the individual soul (Jīvātma) can receive only incoming calls. He cannot make outgoing calls. If there is a Seeking in you, understand, Sadāśiva has called you and you have all the right to declare Sadāśivoham. Understand, when He calls, it is always Śivatvamasi. It means He is initiating you into Śivatvamasi. Ayy, you are Śiva. Ayy, you are Śiva. Now you have a right to declare Śivoham, Sadāśivoham. You don't have to feel shy, "Oh, if I declare myself as Sadāśiva, will He not get angry, will He not check my qualifications?" No. The moment Seeking starts, you have received the incoming call; pick up and talk. You don't have to feel shy that you are calling that person. No. He has called you. You have a right to talk. Understand, you are programmed only for incoming calls. If you feel the bell ringing in your heart, if you feel the Seeking - drop the ego that you are a seeker. No.

Seeking is a secret invitation sent by Sadāśiva to you to be part of His secret life because He has a secret crush on you. He has no use for you but He wants to manifest through you. Understand, the ordinary human mind always thinks only in the context of business. "Oh, if He wants then He has something to achieve through me, gain through me." Relax! Whatever you think is valuable, they are not even useful to you. How do you think they are useful to Him? Don't be so stupid to think they are useful to Him. They are not even useful to you. He is not looking for anything from you. He is looking at you, your consciousness through which He can manifest Himself, He can celebrate Himself. The more and more you manifest Oneness, the more and more you manifest powers, the more and more I celebrate Myself in you. You become the ground in which I celebrate. You become the ambala in which I dance. You become the shoulder on which I rest. You become the lap on which I put My foot. You become the Ādiśeṣa where I do Yoga Nidrā. Understand, He is not looking for any utility. He is looking at your consciousness which has a possibility to mirror Him, which has a possibility through which He can manifest.

Seeking: Sadāśiva's Incoming Call Declaring Śivatvamasi

Understand this Mahādeva Rahasya. Do not shy away with the idea: "Am I qualified?" Only if your skill sets are useful for Sadāśiva, if He is looking for certain skill sets, you should feel: "Whether I am qualified or not?" He is not looking for any skill sets. He is looking for consciousness which you already have. That is why you received the incoming call. Understand, your Seeking is the incoming call, not outgoing call. I want all My disciples to keep this as your ringtone: Śivatvamasi, Śivatvamasi, Śivatvamasi, Śivatvamasi, Śivatvamasi, Śivatvamasi, Śivatvamasi.

Every time a call comes in, understand, He is declaring Śivatvamasi. Every time you feel the Seeking, understand, He is declaring Śivatvamasi. His declaration is not a superficial, insensitive and automated; it is not an automatic message. You are not His spouse for your message to be answered by automated voice mail. You are not His spouse; He never lets your call land on voice mail, voice message. You are His secret crush. He is waiting for your response.

Śivatvamasi, Śivatvamasi, Śivatvamasi – you are Śiva, you are Śiva, you are Śiva.
Śivatvamasi, Śivatvamasi, Śivatvamasi – you are Śiva, you are Śiva, you are Śiva.

The more and more you declare Sadāśivoham and manifest what you want in your life, the more and more you become part of His secret life.

Just by the power of Sadāśivoham declaration, make the body as you want. Just by the power of Sadāśivoham declaration, make the mind as you want. Just by the power of Sadāśivoham declaration, make the life as you want. The more and more you declare and manifest your life as you want, you become part of His secret life. He reveals secrets of the secrets out of which the Cosmos or life functions through you.

Declare with all your will – Sadāśivoham – and manifest what you want in your life. "If I am Sadāśiva, this is the way I want my life, let me manifest it." Suddenly you will see the secret of how things manifest, why they manifest, when they manifest, when they do not, why they do start getting revealed to you. You become part of His secret life. Only if you declare and start manifesting it without blaming anybody, without putting the responsibility on somebody – you become part of His secret life. The secrets through which the Cosmos functions are revealed to you when you understand why He does what He does. You just fall in love with Him to the extreme and feel the Oneness with Him. I know why He does what He does. That is why I am so complete with Him. I am so one with Him. If I am given His space, I will do exactly what He is doing. The moment I realized, I was given His place and space.

Seeking: Authorizes You to Declare Sadāśivoham and Manifest Oneness

I tell you, this is the secret of the secret – Mahādeva Rahasya. The moment you are Seeking, you are authorized to declare Sadāśivoham and manifest Oneness, all the experiences and powers of that Oneness with Sadāśiva. Start manifesting it. Don't take your seeking for granted. Among the billions, less than millions are given that call. Among the millions, only thousands pick up the call. You are that few thousands who pick up the call. You already received the incoming call, that is why you are even watching and listening to this satsaṅg. Don't think: "There are so many billboards around so I am here." No. Kāśī has 15 lakh population, only a few even take notice and decide. In that very few, some come and land here.

The moment seeking starts in you, you will receive the incoming call Śivatvamasi. Now you have the authority, adhikāra and you are authorized to declare Sadāśivoham. Then start manifesting those powers, experiences and life as you want. Your declaration is powerful enough and Sadāśiva is waiting to fulfill it; He is waiting to manifest through you, so do it.

If you want a house to be built, declare "I am Sadāśiva. This is the way I want my life to be. Let this house manifest." And you will see it manifesting and it will give you tremendous understanding of the sacred secrets of how the Cosmos functions. If you come and ask Me: "Swamiji, Swamiji, bless us. We want to build an āśram in our city" - you will only be part of My public life. When you take the responsibility: "Let me start doing it" - you will become part of My private life. When you decide: "Let me declare and manifest it" - you become part of My secret life. Declare and manifest "I am Sadāśiva. Let me manifest it." Sadāśiva is waiting to manifest your declarations.

Mahādeva Rahasya: Address Me As Aruṇācala, Your Request Will Be Granted

I tell you, Rāmana Maharṣi says beautifully: "Just like how human beings associate themselves with the body, even though they know they are not the body, they just use the body to relate and do what they want to do. Same way, Sadāśiva associates Himself with Aruṇācala. He says: "Sadāśiva feels Aruṇācala is His body even though He knows He is beyond body; He uses that body to do what He wants to do."

I will tell you one more secret. What Rāmana Maharṣi revealed is one of the Mahādeva Rahasya. I am giving you one more Mahādeva Rahasya. Listen carefully. This rahasya will be directly useful for you in your life. Every time you declare "Sadāśivoham," Mahādeva, Sadāśiva rushes towards you to manifest through you, because the Whole wants to manifest through every part. The Whole by Its nature wants to manifest and celebrate Its existence through every part.

Understand, just like Rāmana Maharṣi revealed one Mahādeva Rahasya, I will share with you guys one more Mahādeva Rahasya. Anyone who address Me as Aruṇācala and request anything, I will just give. That is the secret password which I enjoy. That is the secret passcode. I tell you, same way Sadāśiva has a secret passcode. It is almost like a pattern for Him. I know Sadāśiva cannot have patterns. But I can tell you with all My confidence, it is almost like a pattern for Him. The moment you even have the guts to declare Sadāśivoham, He just feels mesmerized by you and He just lands and manifests through you and fulfills whatever you want. Understand, if you call Me Aruṇācala and ask for something, I will never say no because I have to prove and establish that I am Aruṇācala. Same way, if you just declare “Sadāśivoham. I am Sadāśiva. This is the way I want my life to manifest” - simply He gets mesmerized by you, enters into you and manifests through you the way you want.

Understand this secret code. Use it all to your benefit, max it out. Overuse it, not just use it; overuse it to your maximum benefit. He loves to be overused. He celebrates when you overuse Him. He is a limitless resource and does not feel afraid of getting overused. He is waiting for you to overuse Him. Only limited resources are afraid of getting overused. He is a limitless resource. He celebrates when you overuse Him. He celebrates when you overuse Him.

Learn this Mahādeva Rahasya. Watch this satsaṅg again and again because I have revealed so many Mahādeva Rahasyas. For your life to reach fulfillment and completion nothing else is required other than this one satsaṅg. If you understand and internalize this one satsaṅg, that is enough; you will achieve completion and fulfillment both.

Become Sadāśiva’s Secret Life Partner & Celebrate Life

As long as your secret crush can hide his or her secret crush from you, only then he or she can continue to do all the drama and dilly-dally. The moment you discover, or he or she has revealed that he or she also has a secret crush on you, then no more drama can be done. Same way, only when you understand that Sadāśiva has a secret crush on you, all these sufferings in life and drama in life – “Am I accepted or rejected? Am I right or wrong? Am I a sinner or a saint?” - all the stupidity, dilly-dallying, whole drama will be over. Now you are His secret life partner. You are no longer a secret crush; you are His secret life partner. That is the symbolic truth expressed in Mīnākṣī’s marriage. Understand, now you know the truth: He also has a secret crush on you. Nothing more can be hidden. No more drama. Become part of His secret life. Become Sadāśiva’s secret life partner. Celebrate life.

Other than your will, other than your intention to be, other than your declaration, nothing else is a reality. All other psychological, physiological, neurological ups and downs are not real. They do not exist. They cannot touch you. Apply that truth here and now from this sacred secret.

Before concluding today's satsaṅg, we have a question from a YouTube Subscriber. I will answer it.

Question: Swamiji had mentioned that there are millions of planets out there with life on them. Scientists have also said that there are at least one million planets in our milky way alone which supports life. And we also know that the universe is incredibly old. This raises the question that puzzles many scientists, philosophers and science fiction enthusiasts. It is called the Fermi Paradox. How come when so many alien life forms are out there, we have not seen any evidence of it? In all that time at least they must have found us. How come that did not happen or did it? It does not make sense. Can Swamiji explain?

Swamiji: First of all you need to understand, you set your standard so low and do not want to look beyond your standards. And if something comes across, suddenly you get perplexed, shaken and try to suppress it. Actually your whole Fermi Paradox is stupidity. I should call it the stupidity paradox. First of all I want to tell you, there are millions of planets where life exists, and they are regularly visiting planet earth and communicating. There are still a lot of tribes communicating with aliens. I should not use the word "aliens." That is such an abusive word. Aliens is an abusive word. Even the universe is a family for us. No question of aliens. Let us not use this word. Understand, life exists on millions of planets in the universe. They are continuously, regularly visiting planet earth, giving information, receiving information, even taking people from their planets to come for a tour here. Transportation, tourism, educational tourism, medical tourism - all these are happening in a full-fledged way. Our so-called civilized society does not want to see this truth. Even if they get some information or evidence, they try to suppress it. There are still many tribes who have live connections with different planets and their lives. Surely many planets and those lives have found us and we found them. Connections do exist. Maybe sooner or later, we will discover tons of evidence and I will also share from the Vedic tradition the knowledge, expertise we have in communication, travel and relationships with all different lives from the different planets.

Śānti Mantra - Peace Declaration

I will continue with Kenopaniṣad's Śānti Mantra. Listen. Recite the mantra along with Me.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः

श्रोत्रम्-अथोबलम्-इन्द्रियाणि च सर्वाणि ।

सर्वम् ब्रह्मोप्तिषदम्

माहम् ब्रह्म निराकुर्याम् मा मा ब्रह्म

निराकरोद्-अनिराकरणस्तत्त्व-निराकरणम् मेस्तु ।

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

auṁ āpyāyantu mamāṅgāni vākprāṇaścakśuḥ
śrotram-athobalam-indriyāṇi ca sarvāṇi |
sarvaṁ brahmopniṣadam
mā'ham brahma nirākuryām mā mā brahma
nirākarod-anirākaraṇamstva-nirākaraṇam me'stu |
tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||
auṁ śāntiḥ śāntiḥ śāntiḥ ||

anirākaraṇamstva-nirākaraṇam me'stu | tadātmani nirate ya upaniṣatsu dharmāste mayi santu -
May all dharma, the sacred truths declared by Upaniṣads be fully manifest and radiate in me,
who, am integrated and authentically devoted to knowing the experience of that truth, Ātmā (the
Self). May they manifest and radiate in me - mayi santu te mayi santu.

The declaration of Śānti Mantra: actually this verse should not be translated as a peace prayer. It
should be translated as a peace declaration. Understand, nobody is praying to anybody. No God
is presupposed. No bargaining in existence. No business deal in existence. There will always be
some said and unsaid understanding.

If you believe in certain things, certain actions will manifest from you; it is hundred percent true. I
have always seen people who do not commit and take responsibility, they make fun of our whole
lifestyle. Anyone who believes, love Saṅgha and the lifestyle we live, I have always seen that they
take the responsibility. They fall in love with the responsibility and active lifestyle. And I have also
seen people cooking up their own reasons not to get involve and take responsibility. They are
masters in finding reasons. Reasons can start from a headache to my kid is too small. I have
always seen people who do not take responsibility, do not get involve, do not love Me or the
lifestyle I am teaching. When you love, you cannot keep quiet. When you fall in love with someone,
you will just radiate their lifestyle and thought currents. You will just manifest.

Some basic understanding: said or unsaid have their own impact in your actions and inactions.
Understand, some of them are said and some of them are unsaid, but they decide the way you
act or don't act. Here in this whole declaration, in this whole Śānti Mantra: nowhere it is said or in
an unsaid way even has the inference that anybody is praying to anybody. Nobody is praying
here, so we should not call or translate this as peace prayer.

Hinduism is a Tradition of Peace

One of the worst crimes against humanity is translating the Hindu scriptures without the context
and purposefully, willfully misrepresenting, manipulating and using it to attack, abuse and build a
wrong inner image about us. This is not peace prayer, this is peace declaration.

Hinduism is authentically a tradition of peace. Our concept of generating wealth is peace based. Even our concepts of conflict resolutions are based on peace. Even our wars have so many rules and regulations where only the valor is tested and established. Wasting human life or brutal massacre was never allowed. Understand, Hinduism is such a peace-centered tradition. Because Hindu tradition is authentically peace-centered, they know the secret of peace starts from assembling all your pieces together with integrity. Assembling all your pieces together is the first step for peace.

So it starts with:

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः
श्रोत्रम्-अथोबलम्-इन्द्रियाणि च सर्वाणि ।
सर्वम् ब्रह्मोपनिषदम्
माहम् ब्रह्म निराकुर्याम् मा मा ब्रह्म
निराकरोद्-अनिराकरणस्त्व-निराकरणम् मे'स्तु ।
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

auṁ āpyāyantu mamāṅgāni vākprāṇaścakśuḥ
śrotram-athobalam-indriyāṇi ca sarvāṇi |
sarvaṁ brahmopniṣadam
mā'ham brahma nirākuryām mā mā brahma
nirākaroḍ-anirākaraṇamstva-nirākaraṇam me'stu |
tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||
auṁ śāntiḥ śāntiḥ śāntiḥ ||

If you look at the whole declaration together, you can see that integrating yourself is the first thing you need to do.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः
श्रोत्रम्-अथोबलम्-इन्द्रियाणि च सर्वाणि ।

auṁ āpyāyantu mamāṅgāni vākprāṇaścakśuḥ
śrotram-athobalam-indriyāṇi ca sarvāṇi |

I am Sadāśiva. Let my limbs, speech, prāṇa, eyes, hearing, everything be fully matured and enriched. All is Brahman, consciousness that is revealed in the Upaniṣads – sarvaṁ brahmopniṣadam.

May I never deny the existence of Brahman, Sadāśiva. May I never have incompleteness with Brahman, Sadāśiva, consciousness which is Sadāśiva. May Brahman never deny me or withdraw its grace from me. Let there be no separation. Let me have completion with the ultimate consciousness, Sadāśiva. Let the Brahman be complete with me. So be it.

It is not just truth, it is power also. Sacred truths, sacred experiences, sacred sentiments, sacred powers: when the sacred truths manifest through the intellect, head – they are sacred experiences. When the sacred truths manifest through the heart, emotion, emotional current - it is called sacred sentiments. When the sacred truths manifest through your being - it is called sacred powers.

Let the sacred truths manifest as sacred experiences, sacred sentiments and sacred powers, fully manifest and radiate in me, who, am integrated and authentically devoted to knowing and experiencing that truth, Ātmā (the Self) – tad ātmani nirate ya upaniṣatsu dharmāste. May they manifest and radiate in me – mayi santu te mayi santu.

Keep this as your declaration today. This is one of the most powerful declarations to manifest all the experiences, sentiments and powers of Oneness. Experience of Oneness is Śāstra. Sentiments from the Oneness is Stotra. Power from the Oneness is described as Sūtras in Hindu tradition. Experiences of Oneness are expressed as Śāstra. Sentiments of Oneness are expressed as Stotras. Powers of Oneness are described as Sūtras. This is one of the most powerful declarations. Make this as your practice to manifest powers.

With Whom You Have Feeling Connection Matters

Please understand, if you are My disciple, you do not need any spiritual practice. You only need to manifest all the seeds I have put inside you. The feeling connection you cherish has a tremendous impact on you. Please understand, if you feel connected to a Yoga teacher, naturally he will have so much impact on you and you will have health. He will somehow make you do Yoga. He will somehow make you bend again and again. He will make you do Yoga and you will have health.

If you have a feeling connection with a teacher who teaches you stotras, bhajans, kīrtans, somehow he will make you feel the devotion because constantly he will be sharing his thought currents. So with whom you entertain the feeling connection matters. Be careful with whom you are opening your heart to. When you find the right person, do not wait to open your being. The moment you know the right person is in front, do not just grasp, just grab. Grasping is too decent a word. When you know the right person is in front, do not be too decent, be raw, just grab. Otherwise, you may be wasting your life in the name of decency.

Understand, to whom you open your being and feel connected to is very important. The moment you decide to be My disciple, decide to entertain the feeling connection with Me and cherish your bhakti towards Me, understand. I have inserted the whole Science of Oneness in the complete

seed form inside you. You do not need any spiritual practice to achieve them. You just have to declare to start manifesting them. You just need to declare and allow them to manifest in your life, in any situation everyday again and again. I tell you, when you declare and start manifesting even the intelligence you require for further manifestations – I will send it along. You do not have to think: “To build twenty four inch biceps, I have to lift twenty kg. In each hand, I can only lift two kg. How do I lift twenty kg and build my biceps?” No. Start with two kg. That strength which you develop with two will take care of you lifting five. The strength you develop further will take care of you lifting ten.

Start Declaring And Manifesting, No Spiritual Practice Required

Start declaring Sadāśivoham and manifest whichever state or stage you are in. When you start declaring and manifesting, you will have intelligence to manifest higher and higher things. We always have a problem: “Oh! Swamiji just declares and stops even nature. He plays with nature. I am not even able to stop my tears, how will I stop the rain?” That is the way people start developing ideas. No. Start with your tears, start the declaration to stop your tears. When that starts happening and becomes reality, you will have the strength, knowledge and more secrets getting revealed to you. Then you will be able to move to the next level.

I tell you, this is My commandment to My disciples and followers: Thou shall not do any spiritual practice. If you are My disciple and you are doing spiritual practice, it is a disrespect to Me. Let the spiritual practices be done by the disciples of “Gurus,” not mine.

Declare and manifest. This is not just a royal secret or a divine secret, it is Mahādeva Rahasya. I tell you, there is nothing between you and Sadāśiva other than your stupid self-doubt. Declaration is the most powerful way to burn your self-doubt. Anything else will be strengthening your self-doubt, self-hatred and self-denial. Declare and manifest: just tell yourself and the Universe which is you, which is your extension: “I am Sadāśiva. This is the way I want my life to be. Manifest.” I tell you, when you declare this, the Universe responds with tremendous sincerity.

Do not think when you declare this, the Universe is laughing at you and making fun of you. But you always do that towards yourself. One part of you wants to be a hero. The other part always laughs at you: “Ayy, with that face, you are a hero?! You cannot even be a villain or a comedian.” No, one part of you goes on mocking you and you are very happy with that tug of war because you feel you exist. Your identity is alive only in this war. Any education that strengthens your self-doubt, burn it. Burn it as early as possible.

You Are Your Intention To Be

There is nothing between you and Sadāśiva other than your self-doubt. Declare to yourself again and again and manifest: “I am Sadāśiva and this is the way I want my life to be.” Declare again and again and again. Stand with it.

Other than your intention to be, nothing else is a reality. You are just your intention to be. Any other psychological, physiological, neurological ups and downs are not you. They are not reality. Declare powerfully. Anything else other than your declaration, psychological, physiological, neurological ups and downs will just disappear from existence itself; not just from your existence, they will disappear from the very existence itself. First and foremost lesson and truth you need to know is, declaration of your will is the straight method to manifest powers.

Today, start with this declaration. This whole Śāntipāṭha is the declaration of Sadāśiva manifesting Himself through you. Make this declaration and start manifesting. This is one and only way you will manifest all the powers which Sadāśiva has initiated you in Śuddhādvaitam. In the Ādiśaiva tradition, the original Śaivite tradition, the source of Śaivite tradition – no spiritual practice is given the importance of declaration. Declaring and manifesting. Initiation by an enlightened Guru and then straight manifesting it. Start the declaration and manifestation.

In further satsaṅgs, I will share more and more of Mahādeva Rahasya, secrets of Sadāśiva which makes you His secret life partner.

The Supreme Thought Current of Manifesting

In yesterday’s satsaṅg, I made a statement to all My disciples: “Thou shall not do any spiritual practice.” Many people were asking: “Should we stop doing Yoga?” “Should we stop doing Śiva Pūjā every day?” Listen. Other than Yoga and Śiva Pūjā, you will not do any spiritual practice. Listen carefully. Do Yoga and Śiva Pūjā to manifest power, not as a spiritual practice. If you are doing Śiva Pūjā as a spiritual practice to demand something from Sadāśiva, He may come with the feeling: “Oh God, again this fellow. I have to see his face. He will ask for some stupid things.” Do it as a manifestation of Sadāśiva in you. Do Śiva Pūjā to manifest Sadāśiva in you. Seeing Sadāśiva in the Deity is nothing but training yourself to manifest Sadāśiva wherever you want. If you can manifest Him in the Deity, you can manifest Him wherever you want. Even Śiva Pūjā is only to manifest powers and experiences, not as a spiritual practice. Do Yoga to manifest all the spiritual powers which have been inserted into you as a seed in Śuddhādvaitam.

At least after the Inner Awakening Program, thou shall not do any spiritual practice. Because in the Inner Awakening itself, I have inserted all the seeds into you. You just need to manifest, manifest, manifest. Understand? The entire pūjā is nothing but a method, a way of manifesting Sadāśiva. Sit with the tremendous declaration: “The Cosmic source from which everything is living, let it manifest here. Let it accept this offerings. Let you manifest in my life continuously with all your experiences, powers and glory.” The mentality you carry is you. A supreme mental set up, a supreme thought current is what I am teaching you. Have this supreme thought current, even while you are doing Yoga. Tell yourself very clearly: “The powers and seed are inside. Let it

start manifesting. Let it start manifesting supreme powers, supreme experiences and the greatest Oneness.” Understand, in thinking, talking, walking, living, in every step go on manifesting, manifesting, manifesting. All the spiritual practices you do, do it only for manifesting. If you think they are spiritual practices, don't do it. Do it only for manifesting. Only from the context of manifesting and understanding the manifestation, it should be practiced. Everything you do in your life should be for manifesting these extraordinary powers and experiences.

The thought current of Śāntipāṭha reveals: “May the sacred truths declared in Upaniṣads fully manifest and radiate in me as sacred experiences, sacred powers and sacred sentiments, who am integrated and authentically devoted in knowing and experiencing that truth, the Atma (the Self) - tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu.

Recite the mantra, Śānti Mantra, Śāntipāṭha along with Me.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः

श्रोत्रम्-अथोबलम्-इन्द्रियाणि च सर्वाणि ।

सर्वम् ब्रह्मोपनिषदम्

माहम् ब्रह्म निराकुर्याम् मा मा ब्रह्म

निराकरोद्-अनिराकरणमस्त्व-निराकरणम् मेस्तु ।

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

aur̥m āpyāyantu mamāṅgāni vākprāṇaścakśuḥ
śrotram-athobalam-indriyāṇi ca sarvāṇi |
sarvaṁ brahmopniṣadam
mā'ham brahma nirākuryām mā mā brahma
nirākaroḍ-anirākaraṇamstva-nirākaraṇam me'stu |
tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu ||
aur̥m śāntiḥ śāntiḥ śāntiḥ ||

The thought current this Śāntipāṭha shares with all of us is: “Declare through your will to integrate yourself and manifest the supreme consciousness, Brahman and manifest all the sacred experiences, sacred sentiments and sacred powers.

With this Śānti Mantra, with this declaration, peace declaration, let's enter into the first verse of the Upaniṣad. Śānti Mantra is mostly considered as an introduction. Sometimes a few Upaniṣads use the same Śānti Mantra and same Śāntipāṭha. So this verse is considered more like an introduction. Now, listen and recite the first verse along with Me.

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamah praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

Recite once more.

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamah praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

चक्षुः श्रोत्रं क उ देवो युनक्ति ।

cakṣuḥ śrotraṃ ka u devo yunakti |

Beautiful verse. The translation is, “By whom willed and caused does the mind go towards it... its object, by whom willed and caused and directed and united with which does the first vital life energy the chief cause, comes forth towards its activities, at whose will does this speech gets activated and speaks, enlivened and directed by what luminous divine power indeed do the eyes and the ears engage in their functions.”

Spiritual Practice Starts With Seeking, Ends With Initiation From Right Guru

First and foremost, the sacred action: Seeking. It is only when you start seeking the truth, your spiritual journey starts. Till then whatever you are doing can be called good entertainment, not spirituality. With Seeking, spiritual practice starts. With the right Guru’s initiation, spiritual practices end. The moment I initiate you, whatever you do after that is only manifesting, not practices.

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamah praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

Seeking. “By whom willed and caused does the mind go towards its object, by whom directed and united, with which does the first vital life energy, the chief cause, comes forth towards it... its activities, at whose will does the speech gets activated and speaks enlivened and directed by what luminous divine power, indeed do the eyes and the ears engage in their functions.”

Seeking: Starts Questioning The Fundamentals Of Life

Seeking. Coming to the fundamental basic questions. Whenever something fails in your life, whenever you are not manifesting something as you want, the first thing you need to do is question the fundamentals. Come and start questioning the fundamentals. Touch up will never solve the issues. Maybe the makeup may make it look like you made it for others. Listen. Make to look like you made it is different; you making it is different. Are you interested in others feeling that you made it, or are you interested in making it.

Whenever things fail or are not working out, do not be afraid to ask the fundamental questions. If you ask the fundamental questions, some of the skill sets you acquired, some of the plans you made, some of the road through which you travelled will become redundant and irrelevant. You may have to undo them. You may have to remove them from your life. It may even cost you, but that is okay. Ability to have the fundamentals questioned again and again, and abide by the Seeking is renunciation. Whenever you fail, go and ask the fundamental questions. Reorganize yourself, reinvent yourself, rejuvenate yourself without the fear of burning some part of you, dropping some part of you, removing some part of you. That guts, that courage is what I call Rudra! Ability to reinvent yourself is Rudra.

Usually during the maintenance, you forget your goal and start to acquire luxurious frills, inauthenticity frills. Again and again, or at least whenever you face failure, ask the fundamental questions. It will remove the inauthenticity that gathered around you. It will remove the inauthenticity you have created around you. Ability to go on removing the inauthenticities gathering around you is Rudra. In Brahmā, Viṣṇu and Rudra - Brahmā creates, Viṣṇu maintains, Rudra rejuvenates. Rejuvenation means the ability to reinvent yourself by coming to the fundamental questions of life - Seeking. Coming to the basic questions of life - Seeking.

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamāḥ praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

“By whom willed and caused does the mind go towards, thinks its object, by whom directed and united, with which does the first vital life energy, the chief cause, comes forth towards its... its

activities, at whose will does the speech gets activated and speak, enlivened and directed by what luminous divine power, indeed do the eyes and the ears engage in their functions.”

Questioning The Fundamentals Yields Solutions

For any problem, the solution is not asking superficial questions. If you ask superficial questions and fix the problem, you may be doing temporary maintenance. You may be doing break down maintenance, and you will continue to do break down maintenance. You will continue to do crisis management. Ask the fundamental questions. Ask the fundamental questions. By asking fundamental questions, if you reinvent yourself, if you rejuvenate yourself, if you reactivate yourself, if you rededicate yourself to the truth, you will solve the problems from the core! You will solve the problems from the core. All the solutions that come out of the core will be eternal. If your business is not working, don't try to ask: “What is happening to my business?” Ask: “What is happening to me? Am I interested in what I am doing? Am I passionate about what I am doing? Am I really into what I am doing?”

केनेषितं पतति प्रेषितं मनः

केन प्राणः प्रथमः प्रैति युक्तः ।

keneṣitaṃ patati preṣitaṃ manaḥ
kena prāṇaḥ prathamāḥ praiti yuktaḥ |

The Upaniṣads starts with the fundamental questions. If something does not work out in your life, start asking fundamental questions! Raise fundamental questions.

I will give you 24 hours to look into your life where and which part is not working. Don't try to solve that part. You cannot retain two diseases and heal one disease. You cannot retain two diseases and cure one disease. Understand? You cannot retain two problems and solve one problem. No. Life does not work that way. Maybe your psychiatrist works that way. Maybe your doctors work that way, but life does not work that way. Life is whole.

Solutions come only when you ask the fundamental questions of life! Ask the fundamental questions. Whenever something does not work, ask: “What am I? Who am I? What am I interested in? What makes me alive? What gives me inspiration? What makes me active? What raises me to my peak?” Ask the fundamental questions. Only that will solve the problems permanently and eternally. The more you ask the fundamental questions, the more you will build up a powerful foundation for life, a powerful foundation for Sadāśiva to manifest through you, a powerful foundation for the divine expression. Ask the fundamental questions. That will only solve your problems and create the foundation from which you can go on manifesting and growing. You have 24 hours to ask the fundamental questions. Then come back to understand the deeper truths about Seeking.

The first verse of Kenopaniṣad:

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamah praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

Pure Questioning Without Assumptions

I'll expand on the first verse of Kenopaniṣad. Each Upaniṣad enriches you, enlightens you with a certain thought current. Īśāvāsya Upaniṣad enriches you with amazing conclusions. Seeking, spiritual practice, analysis, developing and understanding, manifesting powers, Oneness, manifesting experiences - when you do all that, the conclusions you arrive at are beautifully described in Īśāvāsya Upaniṣad. If you just read the Īśāvāsya Upaniṣad and make it as part of your cognition, you are done. You are done for life or I can say lives. Nothing more needs to be done. You are a Jīvanmukta. Unfortunately, human beings are not that simple. When the conclusions are given, you ask for the methods. When methods are given, you feel bored to follow. When conclusions are given, you ask for the methods. When methods are given you feel the path is too long to follow. It is like when you are young, you think all this is needed only in old age.

I have seen, especially today's Indian youths thinking that spirituality is for people who have become old. Understand, when you become old, not only your external situations, even your inner space will not be under your control. You would not be able to handle yourself. So, that is the time you will practice spirituality?! You would have built unbreakable patterns, incompletable patterns. Patterns which cannot be solved. Diseases which cannot be dissolved. So with that broken body, broken mind and powerless being, you are going to live spirituality?! Whom are you cheating? At least decide clearly that you have decided not to live a spiritual life. Let's make it clear. Let's make it clear for ourselves. I have seen people who postponed their spirituality for old age, they feel their life is an utter and bitter failure. People say: "Oh, I will read Upaniṣads, Bhagavad Gītā when I am old." When you become old, you will say: "All these I should have done when I was young."

Entire Īśāvāsya Upaniṣad is About Conclusions

Whenever conclusions are given, you ask for a method. When the method is given, you feel: "Oh, it is too long. Can you give me the gist?" When methods are given, you ask for the gist. When conclusions are given, you ask for the method. It is the human mind.

Īśāvāsya Upaniṣad gave all the conclusions.

**ॐ ईशावास्यम् इदग्ं सर्वं यत् किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद् धनम् ॥१॥**

Īśāvāsyam idaṃ sarvaṃ yat kiñca jagatyāṃ jagat ।
tena tyaktena bhujñīthā mā gṛdhaḥ kasya svid dhanam ॥1॥

All conclusions - Īśāvāsyam idaṃ sarvaṃ - conclusion about the Universe.

The life image you need to have.

**ॐ ईशावास्यम् इदग्ं सर्वं यत् किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद् धनम् ॥१॥**

Īśāvāsyam idaṃ sarvaṃ yat kiñca jagatyāṃ jagat ।
tena tyaktena bhujñīthā mā gṛdhaḥ kasya svid dhanam ॥1॥

It means the second statement is the conclusion; the relationship you need to have with the Universe. Everything is part of you, be part of it and not have an individual “I” and “mine.” Celebrate the Whole. The entire Īśāvāsya Upaniṣad is about conclusions. That’s all. Conclusions. If you just pick up the conclusions declared by Īśāvāsya Upaniṣad and start living and cognizing, you are done. Nothing more needs to be done. You are a Jīvanmukta. But you don’t do it with simplicity, in that simple way. You ask for a method: “How? How is everything God? How?” Then comes the answer from Kenopaniṣad. Kenopaniṣad is a powerful thought current. I should say “thought currents,” because a few more powerful thought currents are presented in this Upaniṣad. The first thought current presented in Kenopaniṣad is Seeking.

**केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥**

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamah praiti yuktaḥ ।
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti ॥ 1 ॥

By whom willed and caused does the mind go towards its object - what a question. Just by the strength of the question, you will know if the person in front of you is a seeker or poker or just an empty cooker.

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamah praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

By whom willed and caused does the mind go towards its object. By whom directed and united with which does the first vital life energy the chief cause, comes forth towards its activities, at whose will does this speech gets activated and speak, enlivened and directed by what luminous divine power indeed do the eyes and the ears engage in their functions.

Seeking: Non-Assuming Questioning

Understand, the moment you remember you, what all you perceive as part of you, start questioning them. Start questioning them. Questioning: putting questions about those basic things. Putting questions on those basic things is Seeking. Don't assume anything. The more and more you assume, the more and more it shows your ignorance.

People who ask for answers to their questions are fools. People who understand when I question their answers are the most intelligent beings. I will do two things when people come with questions. Sometimes I give answers to their questions; sometimes I question their answers. When you ask a question, you have certain answers to that question. You have certain conclusions. Based on those conclusions, you ask the questions. I question those conclusions. I question those answers you have. Understand, I am defining Seeking. Seeking is having questions without any assumptions as foundation. Non-assumption questions, non-assuming questions is Seeking.

When you have questions without any assumptions as foundation, you are asking basic questions. Listen. This should become a syllabus in our Gurukuls - teach enriching, enquiring and Seeking. Question without having assumptions means every assumption needs to be questioned. Every assumption needs to be questioned. Question without assumptions is Seeking.

I will give you the gist of the entire Indian philosophy. A specific methodology of questioning, a specific foolproof methodology of investigating, a specific foolproof methodology of acid washing the discoveries, a specific fool proof methodology of reinventing yourself based on the pure discoveries you made - that is all the entire Indian philosophy. Just these four sets of thought currents. If you apply these on economy, that is Vedic economy. If you apply this to architecture, that is Indian architecture. If you apply this on logic, that is Indian logic. If you apply this to anything or any field, you will get the Indian thought current developed in that field. Philosophy means thinking structure.

The translation of the word “darśana” - experiential reality thought construct. In Vedic tradition, there are many experiential reality thought constructs - Nayayika, Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Pūrva Mīmāṃsā, Uttara Mīmāṃsā. And then Avedica thought currents - Nāstikya, Baudha. In Baudha, 3 to 4 more and Jaina. I will give you the DNA of all these thought currents. I tell you if you just adopt these four in your life, you got the essence of Vedas, essence of Upaniṣads, essence of Purāṇas in your life. First in that four is assumption-less questioning. This will really help you in your day-to-day life. Any problem you have in front of you, sit with it and have assumption-less questioning.

Pure Questioning Happens When There is No Vested Interest

When you assume something and start asking questions, you do not want to touch the vested interest part of you. It is like you are already married, have a kid, built a house, and now you want to question the source of your suffering? Of course, you do not want to question your past acts. You already invested all your money buying a big house in Mumbai. Now, you suddenly feel you are empty and you go on questioning: “Why am I poor? I have already worked for 10 years; why am I still poor?” “Why?” means you have invested all the wealth you have earned into a huge bungalow. You do not want to question whether that decision is fulfilling you or not. No! Understand? I can give you hundreds of examples. If you are afraid that your questions may shake some of the foundations of your life, fundamental decisions you took, the energy you have invested and some of the fundamental place and space where you have gotten yourself into, it is because you feel that zone is going to be touched. You will never allow unassuming questioning, non-assumption questioning. That is why Seeking has to start much earlier. When you are a kid, Seeking should start because you have not invested in anything. When you have not invested yourself in anything, you are ready for pure questioning.

Young are those who are ready for un-assumption questioning in their life. Young are those who are ready for questioning without assumptions. If you can question yourself without assumptions, you are young. With multiple assumptions your question is not Seeking; it is just trying to find consolation and support for what you are doing. “No, don’t touch all this; leave it. Answer only this.” What does it mean? You are expecting Me to say: “Oh my dear, don’t worry. You are not suffering because of you. You are suffering because everyone else around you is making hell for you. You are surrounded by demons and devils. Anyone else in your place would have committed suicide. At least you survived, withstood and waged this war. What a great personality you are.” You think I will say all this? If you imagine you are going to get this answer from Me, you are a fool. If you get this answer from Me, you are cheated. Understand, if you think you will get this answer from Me, you are a fool. And if you actually got this answer from Me in some situation, you are cheated.

Antidote For Root Pattern is Pure Questioning

Be informed upfront. Un-assumption questioning of everything, means questioning without conclusions. Questioning the very basics, enquiry into basics, investigation into basics - I have not seen a purer questioning than this verse in every thought current I have come across in the Universe. I have read and studied thoroughly multiple thought currents, philosophies. No other thought current is such a pure questioning. Every question will have some assumptions. If you ask the question: "Who am I?" - there is an assumption that you exist. The question "Who am I" has some assumptions.

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamah praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

The whole verse has no assumption. When you wake up and start seeing, perceiving, experiencing who you are, whatever you perceive, start questioning all of them. Actually this verse is the antidote for root pattern. You have a possibility, whenever you become aware of you, either the root pattern will start or this verse will start. If you decide to go with assumptions, root patterns will start. If you decide to question the root, this thought current will start in you.

He asked: "By whom willed and caused does the mind go towards its object. By whom directed and united with which does the first vital life energy the chief cause, comes forth towards its activities, at whose will does this speech get activated."

When you first become aware of you, what all starts functioning or what all you perceive, start questioning the very perception. Even the question "Who am I" is 99% pure questioning, not 100% pure questioning. This thought current is 100% pure questioning. Brāhmaṇa is a person who experiences pure questioning. A person who does not question wealth and question everything else is Vaiśya. A person who does not question the authority of power and questions everything else is Kṣatriya. A person who never develops any un-assuming pure questioning, dies spending his whole life taking orders from others is a Śūdra. In any field, if you do acid wash with pure questioning, you will become a leader in that field.

Assumptions are the vomit of your elders. Listen. Assumptions are vomit from the elders. In any field, even if there are right conclusions, you come to the conclusion by questioning. The pure questioning is consciousness. Pure questioning is success. Pure questioning is energy. If your thinking can be washed with the acid called pure questioning, you will be successful in everything. Whether you want to be a doctor, an engineer, a lawyer, an architect, a realtor, a builder, a bulldozer, a politician, a celebrity or a social leader, whatever you want to be - adopt pure questioning. Wash yourself with the acid of pure questioning.

Pure questioning without assumptions is God himself. Actually through all My programs, I teach only pure questioning. Completion is nothing but destroying all your conclusions and assumptions, and taking you to the source and leaving you there as it is. Teaching you to stand without conclusions is Completion. Teaching you to face everything without conclusion is Completion. I demolish all your conclusions and leave you in a space of pure conclusion where there is no conclusion, where you stand without any conclusion. In pure questioning without any conclusion, if you stand powerfully, you will live an enlightened life. When you feel powerless standing with pure questioning without conclusion, you start eating other's vomit which is incompleteness.

Don't eat other's vomit. I am also using a decent word. Then what is the real word? You all know. Don't eat other's dash-dash. When you are powerless to stand with your original pure questioning, you decide to eat other's dash-dash-dash. That becomes incompleteness in you. My entire work is nothing but demolishing all the conclusions you came to by eating other's dash-dash and bringing you back to pure questioning, original questioning. Empowering you to stand with that pure questioning is Completion and life of Completion.

Pure Questioning is Key to Enlightenment

When you are at 100% question mark, you get a 100% answer from the Universe. It is not a coincidence that all the old Indian keys were in the form of question marks. They are teaching you to question. Pure question is the key to open all the doors. Let me put this as instructions now itself. In all our Saṅgha, the key should only be in the shape of a question mark; it is to remind all of you again and again. The pure question mark is the only key to open all doors. Acid wash all your assumptions.

Not even "Who am I" because here Upaniṣad is not even assuming that you exist. It questions everything perceived without even assuming. All this is supposed to be one, that is why I am saying even the question "Who am I" is 99.9% pure, not 100% pure. There the 'I' is assumed and presumed. Tulsi, Kabir, Kinnaram, Trailanga Swami - some of the great spiritual giants, all their basic thought currents are pure questioning. Even Tulsi's Ram Bhakti starts from pure questioning, not from assumptions.

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamāḥ praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

When a being starts perceiving, what that Being perceives is "By whom willed does the mind go towards its objects." What is happening to me? By whom directed and united with which does the

first vital life energy the chief cause, comes forth towards its activities. The assumption-less basic question.

Whichever zone of your life you feel is not complete, sit with this pure assumption-less questioning. Today, there should be Vākyārtha Sadas all over the world in our Saṅgha on what is pure questioning. Restart the Vākyārtha Sadas on social media, YouTube, Facebook, Twitter. Let's have a Vākyārtha Sadas page on Twitter and Facebook also. Today's subject is pure questioning without assumptions. I want to tell you one more thing. If you can discover some of the assumptions even in this question - question it! If you think this verse also has some assumption, question it. Nothing wrong. In the spirit of pure questioning, even atheism is okay if you have come to that conclusion by pure questioning.

I tell you, the only greatness of human beings is that your brain is developed with subtle grooves and faculties through which you can experience pure questioning. Today's Vākyārtha Sadas should be about pure questions. Entertain this thought current of questioning without assumptions. In every zone of your life, you have problems, complications, difficulties and incompletions. In all those zones try to apply this pure questioning.

You want to become a politician and you are not successful, then start with pure questioning: "What is politics?" Without assuming answers from others, you question: "Why do I want to become a politician?" Let yourself be very clear. You should know why you want to become one. If you want to become an engineer, ask why you want to become one. If you want to become a doctor, ask why you want to become one. Doctors making money is not wrong, but becoming a doctor only to make money is something seriously wrong.

Pure Questioning Awakens Your Third Eye

Pure questioning will give you a lot of clarity about life. It will also show you where you have invested your interest and energy. The zones you don't want to question are the source for all your problems. There are some zones you don't want to question. "No, no, no, don't touch that. Don't touch that. Give a discount for it." The zones which you protect by not questioning are the reasons for your loss and failure.

Pure questioning will awaken your Third Eye. Pure questioning will manifest Oneness within you. Pure questioning will make Sadāśiva manifest in you. Pure questioning will make anything you want as reality. Pure questioning is the best way to manifest all the best things in your life.

So the essence of today's satsaṅg is pure questioning. Question everything with which you have difficulty with. Even if you have settled comfortably with it - question it. Sometimes people say: "I am 94. I have already lived 74 years with my wife. Do you want me to question my marriage?" I will say: "Yes." At least next janma you can decide. Hindus have the great privilege of multiple lives and a vast amount of time which others don't have.

What You believe, You Manifest

Listen carefully to these words. Whatever you believe, you manifest as reality. If you are born into the Hindu tradition and made to believe you have multiple lives, you are blessed. You have multiple lives in front of you. People ask Me: "Then multiple lives are not for everyone?" No! Because what you believe only you will manifest in the Cosmos. If you are made to believe from a young age that you have multiple lives, thank your parents, Gurus, everyone. We will question that belief also. If you question that belief also, you will come to the understanding which I am sharing with you now. From a young age if you are taught you have multiple lives, your whole system goes and settles in that groove of the Cosmos where you manifest multiple lives. You can take many lives, do completion and achieve enlightenment.

If you are taught you have only one life, you are doomed. You only have one life. Forget about it. Because that is what you will be believing the moment you leave the body. That is the way you will start manifesting. Even if there are multiple lives, you will start saying: "No, no, no, I am not interested." You will bury your head under the pillow and say no to the Cosmos. You will show your back to the Cosmos.

Soon through scientific research, I will establish this fact: if you are born and brought up in a tradition where multiple lives is a thought current, you will have multiple lives. Your DNA has multiple possibilities. It is highly developed. It develops to a much higher frequency than the traditions which makes you believe only in one life. Soon I will establish through scientific discoveries.

One or two months ago, I realized this part of Sadāśiva's declaration in Āgamas about multiple lives and single life. All sampradāyas of Hinduism agree on this one truth of multiple lives. I was actually collecting some of the common truths all Hindu sampradāyas agree on. In that, I found Om̐ as one. Om̐ is given the ultimate authority and as a supreme symbol. I also found the truths for multiple lives. Then I went into Samādhi and started scanning - who gets multiple lives? Do non-believers get multiple lives? Do your conclusions play any active role? What is the impact? I was analyzing all that.

Maybe in further satsaṅgs, I will explain in a detailed way how your belief affects till you come to pure questioning. The belief system given to you should be such that it constantly leads you to pure questioning, and even pure questioning should not damage your inner space in such a way that you will never be able to have pure questioning. So the belief system should be such that it encourages you to do pure questioning and keeps you as a pure questioning virgin without destroying you.

I feel blessed to be born into the Hindu tradition where My belief system kept Me for pure questioning and kept Me as a virgin to face pure questioning. That is the greatest thing that is happening to a conscious being.

Today's Vākyārtha Sadas should be happening all over the world on pure questioning.

The whole Saṅgha should take note of this, wherever we have presented Buddha, Dhamma, Sangha - remove that. It should be replaced with these three - Guru, Liṅga, Saṅgha. This is direct instruction from Sadāśiva. Guru is the live current, realization. Guru makes you realize and makes you experience reality. Liṅga is the symbol of the whole heritage. Sadāśiva is experiences, powers, everything. Saṅgha is the community where you enrich, cause and support each other till you experience the whole realization. Question even Guru, Liṅga, Saṅgha with a pure questioning. Question everything with this pure questioning. All My meditation programs are nothing but helping you to do pure questioning. Ācāryas are those who help people get into the space of pure questioning.

Today's entire thought current, discussions, Vākyārtha Sadas, everything should be about pure questioning.

Faith System Of Hindu Tradition

Let Me introduce Nachiketa. He is the ultimate embodiment and expression of shraddha ever recorded in human history, authenticity (shraddha). I am translating shraddha as authenticity, not sincerity. I have My own reason to translate and I am allowed to translate in Sanskrit, even if it is not accepted as per the society's grammar. In Sanskrit, we have exemption called Arsha Prayoga. When the Rishis decide to give certain meaning to certain words, they have freedom to do it, because our Masters know language even though it is developed by intellectuals and poets. It doesn't have all the to express what enlightened beings want to. So enlightened beings are given a rare exemption to interpret and explain the words as they want and expand the rules of the grammar as they want. I am translating this word "shraddha" into authenticity. It is authenticity that is going to take humanity to the next level. That is going to be the central core teaching. That is going to be the authority.

There are books which speak about the heroes, which celebrate and glorify the heroes. There are books that speak only about the principles. There are books which are poetry about heroes. Having somebody write poetry on you or stories about you is not something big. Many politicians all over the world get it done. But the book which always talks only about the principles which is the Upanishads, in that book getting even your name mentioned means you are an undeniable personality. Nachiketa is mentioned shows who he is! In the entire 108 Upanishads, not even 100 names of the individuals are mentioned. Sadashiva, Vishnu, Devi and Hanuman are listeners of Muktikopanishad. A few Rishis like Yajnavalkya, Maitreyi, Gargi and Kenopanishad mention the name of Devi Parvati. In that space, Nachiketa is mentioned by the Upanishadic Rishis. From the beginning, the Upanishads are very cautious about being dharma-centric, being centered on the spiritual truths, not on personalities. Even though My personality is worshiped by many of My disciples, I am very clear to establish Myself only as dharma-centric, centered on the dharma.

Ferocious Innocence is Uncompromising, Authentic

Nachiketa's ferocious innocence, which is not ready to compromise, to be ignorant becomes authenticity. Listen, innocence when it is ready to get bullied for vested interests becomes ignorance. If it stands on its strength, it becomes authenticity. Innocence can be bullied by ignorance. If you protect it by not allowing it to be bullied, it can just become authentic. It can just become authenticity. Here I can see very clearly Nachiketa taking a stand of not missing a single word which needs to be uttered, and he is not uttering a single word which should not be uttered. He is a true Upanishadic Rishi, neither more nor less.

I wanted to record My gratitude to Kashivasis and Kashi Pandits who preserved and protected all these Upanishads. Honestly, it is the Brahmins of Kashi, the Pandits of Kashi that protected all the Upanishads by chanting them continuously and keeping it alive. Posterity should know it is Kashivasis that protected these Shastras. Even though they went through so much suffering, had been attacked so much by the foreign invaders, they protected the Shastras, keeping it in their heart. Sometimes I wonder what would have happened if we had lost all the Upanishads. Even to think about it is horrifying. Thanks to Vishwanatha, Ganga Mata and Annapurni, that did not happen. Kalabhairava protected the Kashivasi Brahmins who kept these alive.

Inauthenticity Surfaces in The Face of Authenticity

Nachiketa is not telling his dad, "Dad, what you are doing is wrong. You are not giving away whatever is valuable and precious." He is not saying, "Dad, you are inauthentic!" He is not only a good son, the best son ever you can have; he is so subtle and so beautiful. He is only standing with his authenticity. An inauthentic person hurts himself, feels terribly hurt the moment he sees an authentic person. Suddenly all your inauthenticities come up and you are facing them. You are reminded of the many missing links. When you see a person in front of you like who you always wanted to be, it hurts you. "Why did I not achieve that?" Inauthenticity always hurts. Inauthenticity doesn't even need anything from outside to provoke it. Just seeing an authentic person will be agitating.

Carl Jung was afraid of meeting an old hermit like Ramana Maharshi who is from My native town. He came all the way from Chennai. He was feeling so suffocated, sweating and must have been running for 1-2-3 continuously. In those days there were no roadside restaurants and this was his first time using an Indian open universities. Suddenly midway, he told the person who is driving his vehicle, "Stop, let's go back to Chennai." He went back without meeting Ramana Maharshi! Having travelled all the way from his country and came to Chennai. He was driving from Chennai and midway he just stopped and went back. If that one meeting had happened and Jung got all the junk out of his head, history of humanity would have been different. He knew he was going to meet someone very authentic, who knows the field. It was a little terrorizing. What is he going to ask? How is he going to respond? An inauthentic person shivers automatically the moment he

sees the authentic person. In that fear he will start to blurt out and open up all his stupidity. Simply, people will catch it.

Authenticity Does Not Hurt, Inauthenticity Hurts

Nachiketa is not hurting Vajashravas. Vajashravas is his Guru, Acharya, Pita and Raja. He is the source of Nachiketa's food, knowledge, his home, the source of his very life. He is only reminding Vajashravas, "You are supposed to give everything you love, and I know you love me deeply. To whom are you going to give me?" Authenticity is such that it will never hurt even if someone tries to hurt it. Even if all My teachings are lost in some tsunami or calamity, this one truth is kept alive - authenticity. From all My teachings, that one is enough. I will produce a million Nithyanandas out of this one teaching. That one is intelligent enough, brilliant enough, efficient enough to give Enlightenment to millions.

See the power of authenticity. The moment Nachiketa asks this question, "Dad, to whom are you going to give me?" Immediately the inauthenticity in Vajashravas is shivering. He was literally falling into powerlessness. He just wants to avoid answering. How ever much you avoid My voice, it will be ringing inside you. It was too much for Vajashravas. If a Brahmin who receives dhana raised the question, "Come on, you are doing something against the Shastras," then Vajashravas would know how to justify, "Ayy! A person who receives the dhana should not see the quality of the product he receives!" He would have quoted another one Shastra and shut him down. If the opposition is from a minister, "Come on Raja Dharma, a minister should listen to the Raja." He would have quoted some other Sutra or Shastra and shut him down.

If the resistance was from any side, he was prepared to handle it. But it was from the most unexpected quarters and a person whom he loves. For whose sake he is doing everything, including protecting all the best things. Vajashravas knows he is going to leave the body. Then why is he protecting all the things instead of blowing it all away? He could have lived like: "Let my last cheque bounce." But everything was kept close to him. Why? For Nachiketa! And that guy is questioning him. He is not even questioning, he is reminding him. The moment you don't know how to react, you lose the game. Be very clear, simply surrender. Don't try to continue the fight, it will be stupid. If you don't know how to react, it means your inauthenticity has been questioned. It was a beautiful chance for him to become authentic, but it is too much for Vajashravas.

Non-Listening is Inauthenticity

I think I should direct a TV serial on Nachiketa. Only then, whatever I want to convey will be understood through the body language. By now the eyes of Vajashravas would be moving from powerlessness to shivering to non-listening. Non-listening, shutting down is one of the most stupid weapons inauthenticity uses to escape from authenticity. The first response of inauthenticity to protect itself from authenticity is non-listening.

Even in Third Eye awakening, many people think this power can be given just like one cup of coffee or tea or hanky. First, I have to expand your vision, your perception. Once the expansion happens only then the power can be given. If it can be given just like a hanky, we would have started a postal service. Your inauthenticity needs to melt down first. Then the authentic vision needs to happen. Only then will the power I give you in the form of Initiation and Kundalini awakening can be stable in you. When you don't want all that to happen, when you don't want to go through the transformation, you question, "How do I know? Does he really have the power to initiate?" I don't have to prove I am barren; I am not barren. Someone who has ten thousand kids: "Are we really sure that he can father the kids?" After having initiated so many and making them experience the power, I don't need to prove that I can.

Authenticity does not hurt inauthenticity when dealing with it. It only tries to remind. However, inauthenticity tries to hurt authenticity. Nachiketa is not trying to hurt Vajashravas, but Vajashravas is trying to hurt Nachiketa. Vajashravas is acting as if he is not listening. When authenticity utters something, inauthenticity even if it tries to cover the ears, it will be ringing inside, "Ayy, ayy, ayy, ayy, ayy!" He can lock it there, but what about here? Upanishad beautifully recorded that Nachiketa asked only once, but it was echoing in the heart of Vajashravas three times. This is the most powerful poetry with so much sense. Whenever you try to avoid the questions of authenticity, internally the echoing goes on.

The Glory Of Nachiketa

It is so beautiful the way the Upanishad puts it. Nachiketa asked once, "Dad, to whom are you going to give me?" See the dedication and power of authenticity. Just to remind Dad about his authenticity, he is ready to be given away as charity. If he was given away to some Brahmana, he knows for his whole life he has to be a servant for that Brahmana. If he was given to some Kshatriya, he knows for his whole life he has to be a soldier for that Kshatriya. If he was given away to a Vaishya, he knows he has to be a shop assistant, accountant for that Vaishya. If he was given away to Shudra, he knows for his whole life he has to be a servant of the Shudra. He was ready to be given away as charity to remind his father about his inauthenticity.

All the qualities of authenticity are so beautifully described in these few verses of the Upanishad. How an authentic man will think, talk, cognize, act, react, respond, ponder over and respond. I think Upanishadic Rishis are just enamored by the personality of Nachiketa. They are not able to stop themselves from singing the glory of Nachiketa. They were not able to avoid making Nachiketa a hero, even though they all have come to a conclusion: "We will not make anybody a hero." Shiva and Vishnu were never described as heroes in Upanishads. Only the energy representatives of the natures are shown. Parvati is described in Kenopanishad, but not a single description whether she has two hands or four hands or had a weapon. She is described just as Mother Nature. They were so clear on their resolution, they are going to create a book just based on the strength of dharma not based on any hero. I think Nachiketa has gone beyond any of their logical editing capabilities. He is so unavoidable. They were floored by his glory. They just lost

and forgot their resolution not to make anybody hero. Every line in this Upanishad sings the glory of Nachiketa.

A seven year old boy is ready to be given away to charity as a slave for a Brahmana, a Kshatriya, a Vaishya or a Shudra just to remind Dad about his inauthenticity. What a dedication. In front of Nachiketa's dedication, nobody else's dedication can even stand. Such a simple thing. Just reminding the Dad about his inauthenticity. He could have asked, "Dad, do you remember the verse you taught me? You are supposed to give away all the best things you have and all the best things you like?" It is a beautiful concept. Whatever society accepts as best may be diamonds and gold. What society thinks as best may not be what you think as best. For you, it may be just a mango or a little salt.

Justifying Without Achieving Result is Inauthenticity

This happened yesterday afternoon when I was resting. The Swamis who take care of Me came and started describing, "This person is donating this. This person is giving this." They started reporting to Me. I said, "Just get Me one mango and a little salt. I am not interested in anything else now." They said, "Swamiji!" I said, "What society thinks as best and what I think as best right now is different. Just get Me two mangoes and a little salt." The Vedas describe that you have to give up both during this Yagna. What you think as best may not be exactly what society thinks as best but a king will be having both. What society thinks as the best and what he thinks as the best, a king will be having both.

He could have just said, "Father, you are supposed to give away all the best things you have and the best things you like." That would have solved the issue. He could have been satisfied that he had done his job authentically, and he is not doing it just to justify. Many times I can say, 90 percent of your work is just to justify that you have done it, not to get the result. Look in. Whenever you are working just to justify that you did it, not bothering about the result, it is inauthenticity. Nachiketa is not interested in that game. "What can I do? I just told my father. I reminded him. Had he not, he would have never become Nachiketa and the whole Upanishad would not have been singing his Glory.

The Rishis did not even make themselves as heroes. Please understand, renouncing wealth, comforts, luxuries, relationships - all that is very easy! Renouncing the recognition and the desire to be described as a hero is literally renouncing the very life. These great Rishis renounced their Purushatva, meaning being the center of the action and being described as a hero. I think Nachiketa's renunciation was too much to be denied. Even these Rishis were not able to control themselves so they just sang a Stotra on Nachiketa. They tried to pen down Shastra, unfortunately they were too enamored and glamourising Nachiketa. They lost themselves in the glory of Nachiketa and sang a beautiful song on Nachiketa, poetry on Nachiketa.

Every line described here is subtle, but so beautiful. Even the Upanishadic Rishis who declared that they will not sing anybody's glory, they will not make anybody as a hero including themselves are not able to stop singing the glory of Nachiketa. How can I stop? I will continue to sing the glory

of Nachiketa at least for a few more days. What a character. Even if it is imagination, I will just enjoy the character of Nachiketa. What authenticity. What brilliance. What bravery. What power. I am singing the glory of Nachiketa especially for My kids to understand and imbibe Nachiketa.

The subject for Vakyaartha Sadas: authenticity does not necessarily need to be egocentric or violent. Actually, it should not be. How our authenticity can be expressed to help everyone to become authentic without being egocentric or violent.

Natural Principles of Masculine & Feminine Physiology

Let's enter into the Kena Upanishad. The more and more I chew the thought currents and see its effect on the system, the more I fall in love with Upanishads. Sometimes I wonder why humanity is missing these great powerful liberating thought currents.

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamāḥ praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

There cannot be more non-assuming questioning or more pure questioning than this line:

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamāḥ praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

“By whom willed and caused, does the mind go towards its object? By whom directed and united with which does the first vital life energy, the chief cause, comes forth towards its activities? At whose will does the speech get activated and speaks, enlivened and directed by what luminous divine power? Indeed do the eyes and the ears engage in their functions.”

Pure questioning in the form of poetry is the beauty of Upanishad. Pure questioning does not mean it is dry. Upanishad is pure questioning in the form of poetry. Amazing renunciation with extraordinary romance.

One more powerful lie taught to you that makes you powerless is, if you are logical and rational, you cannot be poetically flowing. If you are masculine, you can't be feminine. If you are feminine, you can't be masculine. This is a powerful lie taught to you which makes you powerless. Along with revealing the sacred secrets and sacred truths, I need to tell you the dirty lies taught to you.

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamāḥ praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

When I read this verse I am seeing the union of pure questioning (powerful unassuming questioning), logic, rationality and beautiful poetry. This verse is like Anandeshwara, Sadashiva and Adi Shakti together, masculine and feminine together.

Any muscle you may carry, the moment you identify that muscle is male, masculine and you try to dictate certain kinds of ideas into it, it loses the ability to flow. If you dictate certain identification and force it, you are denying the other part. You are going to be craving the other part forever and die in incompleteness.

Avoid Identifying Your Body Based on Social Norms

There should be one important lesson in all My Gurukuls. Do not brand your body as male or female and constantly program it. By its very natural physiology, how it functions, let it function. That you can't change. By its natural physiology, if it is male, it will function in certain male qualities; if it is female, it will function with certain female qualities. Physiological masculine-feminine natural principles are different, artificial psychological forced thought currents about the masculine and feminine are different. When you artificially force the social concepts of masculine and feminine, the psychological concept of masculine and feminine, you suppress the free flow of muscle memory.

Whatever muscle memory you pick up by your own lifestyle, for example if you eat too much, you will feel sleepy. This kind of muscle memory which you pick up by your habits, trial and error can be simply and easily completed. However the muscle memories you pick up from society that have the definition or fantasy which is again by the wrong people and wrong thought current, wrong understanding and unenlightened resources can cause deep complications from which you will never be able to get out.

That is why I say natural physiological principles of masculine and feminine genders should be lived. The constant reminding of what society teaches or considers as gender, those psychological principles should not get into your system. They should not become part of your muscle memory or bio memory. The suppression and repercussions they can cause, the incompleteness they create, the tension they generate can cost your conscious growth for many births.

The ideas from unenlightened resources should be denied access into your inner space. Let your muscle memory, bio memory grow out of your own experiments, trials, errors, right and wrong, by celebrating you. A child should not be given the idea of what is so-called masculine, so-called feminine. Let him or her grow up. They will naturally understand their physiology and the natural principles of their physiology. They should have their own understanding. Only give them the subtle intelligence to watch themselves, micromanage themselves. Then they will know what hurts, gives pleasure, joy, peace, a healthy feeling and what makes them feel sick, etc. They will understand the natural physiological principles of their gender.

Feeding the misunderstandings from unenlightened resources is one of the main reasons the entire humanity is stuck. Sometimes even till 90, you are craving pornography. What that means is your next janma [birth] is going to be hell. When the body cannot act and the mind is craving, you are going to enter into the next body. Even before the body gets matured, the mind will start craving. The physical maturity age will be drastically reduced and it will directly affect your physical health, mental health, your ability to handle yourself and longevity. It is going to have an impact on everything.

I have a story. In a class one student asked, "What gender is computer?" The teacher thought it would be a good exercise to have the students decide what they thought the gender should be. She split the class in two groups appropriately enough by gender. She asked them to decide whether the computer should be male or female. Both groups were required to give at least 4 reasons for their recommendation. The men's group decided that the computer should definitely be of the female gender. Their reasons were, no one but their creator understands their internal logic. The native language they use to communicate with other computers is incomprehensible to everyone else. Even the smallest mistakes are stored in long term memory for possible later review. As soon as you make a commitment to one, you constantly find yourself spending more money on accessories for it.

The women's group however concluded computers should be male, masculine because in order to do anything with them you have to turn them on. They have a lot of data but still can't think for themselves. They are supposed to help you solve problems, but half the time they are the problem. As soon as you are committed to one you realize if you had waited a little longer you could have gotten a better model.

The social concepts and definitions of gender, gender related issues, if you take it as a joke, that's great. If you seriously record them in your muscle memory, bio memory and keep them in your cognition, it can be dangerous.

Identifying With Wrong Concepts & Ideas of Gender

When a male body is made to believe certain concepts of masculine, certain concepts of being a male by the society, the kind of a tension the muscles, muscle memory and bio memory goes through, the suppression it goes through, the kind of expectation it has on the other gender, the incompleteness it suffers and craves for the suppressed part is hell. Such punishment will be for life. The worst thing is, whatever you suppressed in you by declaring yourself as male and avoiding anything other than so-called male, you will be searching for it in some other muscle which you will never find, and this seeking goes on torturing the person who is living with you, who has committed their life to you. It is like you torture the other person. The other person, she has her own suppressions. She is also part of the society, unenlightened resources. She has suppressed tons of things in the name of her being a female. All of that, she is searching in your muscles.

It's like in Indian villages in the early morning, the hen will come out with the chickens and start searching all the dustbins for food. Searching in others for the suppressed component in your muscle is the most frustrating thing that can happen to anybody in life. Even if you are a couch potato because you did trial and error on yourself, it is easy to get you out of it. But the patterns you pick up from others, believe it as your muscle memory, install it in your bio memory will take such a long Completion. It requires a strong Completion process for you to get out of it.

Again and again it triggers violence, dissatisfaction, incompleteness, resistance, wrong principles of sex. Understand wrong principles of sex. In the earlier days in India, men used to wear only the dhoti and maybe one small angavastra [cloth for the body]. Slowly their exposed upper body started getting associated with the idea of sex. Then they have to cover. Now even the exposed shoulders get associated with the ideas of sex. I don't know when the exposed eyes and nose are going to get associated with the idea of sex, and when you will have to wear complete covering.

Various parts of the body triggering various ideas, concepts or patterns in your system shows how societies are going to a lower and lower level, and our common agreements are sinking deeper and deeper and stinking. Our common understandings do matter. Knowingly or unknowingly, even if you understand the higher principles in your daily life, you are forced to live the common understanding unless you are a Naga or you declare yourself to be a Naga. Indian cities are no longer safe for Naga Sadhus. Only if they travel in two or three is it safe.

Muscle Completion Radiates Grace of Masculine And Feminine Energies

This line manifests and demonstrates the inner space of the Upanishadic Rishi through whom this verse was sung and revealed. It embodies the pure questioning, rationality at its peak and poetry in its depth, masculine and feminine in the space of Completion.

The muscles which are complete, muscles which radiate Completion demonstrates the grace of masculine and feminine principles. This should be one of the important lessons for our Gurukuls. Kids should be allowed to grow with the natural physiological principles of their bodies. They should not be abused with the concepts from unenlightened sources about masculine and feminine ideas which cripples their psychology, which suppresses and inserts the suppression into their muscle memory and bio memory. It makes them incomplete and makes them run around searching for the other part forever in their life, which they are never going to discover.

The natural principles of sex does not need a part of you getting suppressed. Again it is the so-called stupid modern society's concept that unless you have a need, you will not act. It is like how currency is. Unless you are kept in poverty you will not work. Otherwise, for whose sake do we work? Nobody knows. The entire planet earth with all the countries together, there is a 1.33 trillion

dollar debt. To whom? How the stupid concept of money is generated by the common understanding that only if people are kept in poverty, they will work. It is not necessary. It is a wrong common understanding.

In the same way, one of the most abusive common understandings is if one part of you is suppressed, you will start searching for it. You will start entering married life; you will start living the married life. Life will continue on earth. No. Grain-based civilization did not require poverty to make people work. Consciousness-based understandings about masculine and feminine principles does not require suppression for human beings to function and reproduce.

The natural physiological principles are powerful enough to run life as Sadashiva wants on the planet earth and to keep humanity alive. The artificial concepts about male and female do not need to be inserted into your psychology, which in turn affect your muscle memory and bio memory for life to go on and for human beings to flourish, thrive and survive on the planet earth.

Renunciation of Social Conditioning Required For Completion

Meditate today on the pure inner space where masculine and feminine principles, understandings exist, but not the social conditionings about masculine and feminine. Masculine and feminine natural principles are different; social conditionings are different. The computer being male or female, all the 8 principles are social conditions. Meditate on them. It is not a joke; it is the truth. The social conditionings, conditioning of being male and female need to be renounced for Complete Completion. Renunciation of social conditioning about male-female makes the most beautiful beings on the planet earth; beings like Krishna, Sadashiva, Sundareshwara and Meenakshi. In recent times, Ramakrishna, Ramana Maharshi, Anandamayi, Paramahansa Yogananda, some of the most beautiful and graceful Beings are the people who renounced the social conditioning of being male and female. They held onto the natural principles of masculine and feminine energies. I will produce tons of these graceful Beings. An important lesson for our Gurukul system is the natural principles and the physiological understandings of being male and female. Social conditionings should not be allowed.

Vakyartha Sadas to be done today: The natural principles of being male and female, social conditionings of male and female, masculine and feminine concepts. What are the natural physiological principles? What are the social conditionings? When we mix both of them and mess up, how do we suffer?

Recitation of Sacred Verses Bolts Sacred Truths into Bio Memory

I will enter into Kenopanishad. Please recite the first verse along with Me.

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamah praiti yuktaḥ |

It is not that only Gurukul kids should chant. You can also recite.

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamah praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

Reciting these sacred verses intensely makes the sacred truths part of your bio memory. That is the reason why recitations play such an important and powerful role.

The sacred truths revealed in this verse: “By whom willed and caused does the mind go towards its object.”

This means even before cognizing illusory you, you question even the parts of illusory you. The question “Who am I” has a certain level of presumptions and assumptions. You assumed you are whole and you need to find out who you are. Even before that assumption, Upanishad asks you to enter into pure questioning.

The first time you start experiencing inner image, outer image and life image, the first time you start experiencing the root pattern, root incident and root image - if you have false presumptions that you are a whole entity, you will allow the root pattern to happen. If you have pure questioning, you will allow the enlightenment to happen.

Without Pure Questioning, Inner Image is Generated

I know this generation may feel that pure questioning at the age of 4-5 and before 7 is not possible. How is it going to be useful for us? For the last few generations, pure questioning was not possible throughout life. They lost pure questioning throughout life. That is why now they feel that pure questioning before 7 is very difficult. Now in this generation, when you guys start pure questioning even during some period of your life, your next generation, your DNA, your extension will have pure questioning before 7.

Pure questioning is all about the level of Kundalini Shakti, the level of Mitochondria cell energy which comes to the baby from the father and mother. If the father and mother are seekers, that DNA gets into the baby and baby will never have root pattern. Even if he is put into powerlessness for the first time, he will not assume he exists; he will not create the inner image, outer image, life

image based on his illusory false 'I'. He will only start looking into "By whom willed and caused does the mind go towards its object." This means: "Who is creating the inner image in me?" "By whom directed and united with which does the first vital life energy and chief cause comes forth towards its activities" is saying, "Who is creating my outer image?"

The first line is the action of creating inner image. If you don't ask the first line, your inner image will be created. If you ask the first line, you know what is the action creating the inner image. The inner image is willed and caused by something which empowers the mind to go towards its object. The first time in your body when the mind moves towards some object, that movement is called the inner image; it will create an inner image in you. If you allow that movement without being aware, you will create an inner image. In that very root, if you question, you caught the inner image before it gets formed.

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamāḥ praiti yuktaḥ |

When you do not understand it is the first object, you think it is the subject. The object being misconstrued as subject and whole life is spent on protecting that object which you misconstrued as subject is life. For a normal man, life goes in the delusion of protecting a misconstrued subject.

The inner image is actually an object but poses as a subject, ghost. He is not part of you but he makes you believe he is the source of you. You go on living to protect that stupid fellow. It is like you sell all your wealth, time, energy, everything; your inner image is an object not subject. The first inner image is your mind's movements to its first object. It happens so quickly in such an overwhelming moment of your life, even before you become aware of the various spare parts you brought with you.

It is like all the kids in India will start their life playing and trying to repair the old alarm clock. At least in My village, they will somehow pick up one old broken alarm clock. They will open it up and finally they will put it in a plastic carry bag. After opening, they did not know how to assemble. Then they will put it in a plastic carry bag and take it to the shop to assemble it. When you open it and throw it, only then you know. Then you don't even have a count of all the spare parts you have.

There is Only Manifestation in Guru-Disciple Relationship

After birth, before you even know all the spare parts you have, when powerlessness attacks you, the first movement of your mind is to the first object. The inner image is misconstrued as the subject. See the speed with which you approach the inner image and the powerlessness which you show to the inner image. To anybody you show powerlessness, he will try to take over you. Only the Guru wants to see you always powerful. He neither wants you to have powerlessness nor wants you to show your powerlessness to him. Other than Guru, everyone wants you to show

your powerlessness to them. They can take over you when you are powerless. But with Guru, only when you are powerful can I take over you. Only when you are powerful can I manifest through you. There is no taking over in a Guru-Disciple relationship. There is only manifestation.

Engaging With Others Who Support Your Powerlessness is Self-Destruction

Do not have anybody around you who entertains your powerlessness, who wants to see you powerless. Even though you enjoy their attention, love, care, all the stupidity, it is like giving Coca-Cola to a diabetic patient. Yes, it will be very tasty but poison. Even if you are given neem juice which is bitter, go to a person who gives you medicine. If you are diabetic, even if it is bitter like Neem juice, go to a person who gives you medicine not to a fellow who gives you very tasty but poison.

In life if you decide not to entertain anyone who wants you to be powerless or who supports your powerlessness, who directly or indirectly enjoys your powerlessness, if you cut all those relationships and throw them out, that itself will solve 90% of your problems, because they engage in the powerless part of you again and again. A vegetarian person will engage only with the milk of the cow and he will be engaging only in milking the cow. A non-vegetarian person will be engaged with the blood of the cow, with the muscles of the cow, with the meat of the cow. People who are engaged with your powerlessness directly or indirectly, they are interested in your powerlessness, are meat eaters, life eaters, human meat eaters. They will eat you even if they are very sweet in their behavior. That is the way they destroy people.

Shakuni was so sweet to Kauravas, but Shakuni was actually dead against Kauravas. He took a vow to destroy the entire Kaurava vamsha. Because his sister was kidnapped and married to a blind man and lived her whole life blindfolded, he decided to take revenge. He destroyed the Kauravas. Everyone from Duryodhana to the last, all hundred and one believed he is the sweetest, Mama Shree. In your life also, you will have a lot of Mama Shrees who engage only with your powerlessness, who expect you constantly to be powerless. The more you are powerless, the more they can support you, overpower you, occupy you. During the powerlessness, the speed with which you approached your inner image, he overpowered you and declared himself as you. The misconstrued subject, object is being misconstrued as subject and that being believed as your identity.

That being believed as your identity, the mind when it approaches the inner image with tremendous powerlessness, inner image says, "Don't worry, I will take care of you." Then suddenly he says "I am you, I am everything, come on." The sad part of this whole thing is throughout the life you never discover it. You go on serving this fool who occupied you illegally, cosmic illegally and declared his authority over you illegitimately as your inner image. Understand the earlier you discover your inner image is not you, better for you.

Inner Image is Root Cause of Your Suffering

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamāḥ praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

If you ask the question: “By whom willed and caused does the mind go towards its object” - you will not create another image. “By whom directed and united with which does the first vital life energy chief cause comes forth towards its activities” means, that's the first outer image you declare. If you don't ask this question and are in slumber during satsang, the whole life is a satsang. If you don't ask this question you will create outer image. If you ask this question you will create a graceful being. I tell you, the inner image is the root cause of all your pains. Outer image is root cause of all your sufferings and failures. All your sufferings, pain is when you are failing inside; failure is when you are paining with everything else outside. If you experience suffocation within you it is pain. If you experience it around you, it is failure, suffering.

Inner image generates pain; outer image generates suffering. If you ask this question: “keneṣitāṃ vācamimāṃ vadanti - at whose will does this speech gets activated and speaks,” the first inner image, outer image, life image is the time speech gets activated, the verbalization gets activated. This verse is all about the root pattern. If you catch it when the root pattern develops, you will rise as an enlightened being. At least now bring yourself to pure questioning. You can manifest Sadashiva instead of Sada shava. Instead of always being dead, you can always manifest being Shiva.

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamāḥ praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti

At whose will does this speech gets activated and speaks, enlivened and directed by what luminous divine power, indeed do the eyes and ears engage in their functions.

It means how the life image manifests. Actually only when the outer image starts manifesting, it is life image. If these questions are asked at the right time, you are an incarnation. If you start asking these questions now, you will be an enlightened being. Understand the good news is, once the root pattern is created you always function only based on the root pattern. Don't ever think some other suffering is added to you after that. If you think, “Oh, the biggest suffering I am going through in my life started at the age of 11,” you are wrong. The root pattern is the biggest suffering.

Introduction to Hinduism: Initiation into Root Pattern Completion

Anyone that understands this verse completely, internalizes it will have the power to complete the root pattern and help anyone to complete their root pattern. This should be the introduction to

Hinduism. Completing the root pattern is the first initiation that should be given from the Hindu tradition because Hindus attend to first things first. Understand this question is actually asking, “Who am I who is asking who am I”. It is not just “Who am I”. It is asking, “Who am I who is asking who am I”.

naanar ena ketkum naanaar
keneṣitaṃ patati preṣitaṃ

Even before you assume the ‘I’ asking, “Who is that ‘I’ who even assumes ‘I’?”

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamaḥ praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti

At whose will does this speech get activated and speaks, enlivened and directed by what luminous divine power, indeed do the eyes and the ears engage in their functions.

Means, the life image - who forms the life image, who allows the inner verbalization, first verbalization to start. A man who is caught in his inner image lives his whole life in prison. No other punishment can be worse than getting caught in the inner image.

Men always think lust is the biggest suffering; even a womanizer knows lust is the biggest suffering. It is not lust. It is the idea of male-female and the suppression you carry in your muscle, that is the real suffering, even the idea that as a male you have to conquer. Most of the womanizers do not even have many women in their life for pleasure. They realize the pleasure does not come, or get generated by constantly changing the external partners, but it is conquering. That stupid idea ‘if you are a male you have to conquer’ goes on torturing you, punishing you, putting your life in deeper and deeper hell.

Pure Questioning Evolves Right Strategy

When you ask this question “how my mind is moving towards its object,” the inner image, the root pattern you generated will start losing power over you; it will start losing power over your thinking. This verse if you internalize and start the pure questioning, should be like your boardroom meeting. Boardroom meetings are not a technique, ritual. The decisions you make, you are going to execute. Let your seeking be a strategy meeting, not ritual. Most of you think whatever we discuss in the board meeting stays in the board meeting. Then why the board meeting? The board meeting is not a Las Vegas trip. Whatever is done in Las Vegas stays in Las Vegas, but whatever is done in board meetings becomes reality. Your seeking is most of the time like a Las Vegas trip. It never becomes part of your real life. Seeking should be like a board meeting, strategy meeting. Once you conclude, you are going to execute it.

Take this pure questioning as a sincere strategy board meeting. Whatever conclusions you arrive at, start executing. Do not have the fear you may forget your strategies and collapse. If you can

discover it once, you can always reinvent it again. If you forget, reinvent again. Have another board meeting. Let's develop the strategies, let's start living. If you ask this question, the right strategies for life will evolve. Pure questioning evolves the right strategy.

Whenever people ask me, "Bhagavan, what should we do after the Inner Awakening?" Bring more and more completion into you. Take the next six months as a Completion Project. Every person involved in your life, complete with them. Every situation, handle it with completion; with yourself or others have more and more and more completion. Attend everyday satsang because that will bring not only completion, you will be reminded to do it. You do not need to remind yourself, I am here to remind you. Satsang is nothing but continuous support by Me after Inner Awakening for all of you.

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamāḥ praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

This is today's vakyartha sadas subject: Pure questioning as life strategy meeting. The conclusions you all arrived at you should note down and start applying that as a life strategy. Your vakyartha sadas is not a Las Vegas trip you try to forget, hide it as quickly as possible and as much as possible. It is a strategy board meeting; it should be executed till the end.

For all the Inner Awakening participants, take this as a message. Infuse completion in your every action, thinking, words. Make this a project for the next 6 months. Completion with others; completion with yourself. In every step bring completion. Completion will bring integrity, authenticity and responsibility.

Completion Brings Integrity, Authenticity, Responsibility

My own ashram land, just because the mango trees were leased, I did not pick a mango and eat. It is leased. I called the person who has the lease and asked his permission to get one. The fellow literally cried; he literally fell at My feet and cried: "What is this Swamiji? It is Yours and You leased it; You have all the right to have one." I said: "No, that is not integrity." I learned this lesson from Ramakrishna. When somebody brought a mango from a roadside tree which actually belonged to that house owner, Ramakrishna says: "No I can't touch this. There is stealing in it." The fellow goes and finds out even though the tree is outside the compound, the land belongs to the owner. So he plucked from the tree without asking the owner. Not only did Ramakrishna not touch it, he said there is stealing in it, give it back.

Completion will bring you tremendous integrity, tremendous authenticity and tremendous responsibility. All these are powers. Life with a responsible feeling is a power. There are tons of donkeys living in the human body. They don't feel responsible. If you want to be like that then you can also be without responsibility. Responsibility is a power, not just work. It's a power. Enriching

is a power, not a sacrifice. All the four powers will be brought to you - Vak Shakti, Mano Shakti, Buddhi Shakti and Jiva Shakti. Vak Shakti is experienced through integrity. Mano Shakti is experienced by authenticity. Buddhi Shakti (tremendous strength in your intelligence) is experienced by responsibility. Jiva Shakti (Power of life) is experienced by enriching.

From now on, talk of all these as four powers not just four tattvas. Somehow Integrity-Authenticity is interpreted like rules you have to follow; it always comes with that understanding and connotation. It's a power you need to manifest. Vaak Shakti, Mano Shakti, Buddhi Shakti, Jiva Shakti, the four powers to manifest, learn how to manifest by pure questioning.

Contemplate on Upanishad Thought Current Daily: Look Beautiful And Graceful

I will continue on Mahadeva Rahasya. Some of the sacred secrets I was sharing with you while I was expanding on Kenopanishad. Please chant the first verse along with me, then I will enter into the satsang.

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamah praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamah praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

Please listen to this great truth.

“By whom willed and caused, does the mind go towards its objects? By whom directed and united with which, does the first vital life-energy, the chief cause comes forth towards its activities? At whose will does this speech gets activated and speaks? Enlivened and directed by whom, by what luminous, divine power, indeed do the eyes and the ears engage in their functions?”

The more and more I contemplate, meditate, and chew on the thought currents expressed by these Upanishads, not only I feel the nectar happening in my brain, even my body becomes graceful. Understand. I can give you this as a beauty technique. Anybody who wants to look beautiful or graceful, start chewing Upanishadic thought currents everyday. It makes you such an amazing being. It makes you such a light being, a sweet being. When you start this pure questioning, you become incredibly integrated, incredibly sweet, incredibly energized, an incredibly straight being. People chew gum to keep their mouth from bad smells; you should chew Upanishadic thought currents to keep you away from mental bad smells. Every time I chew these thought currents I feel so deep. Upanishad manifesting and radiating the truths by Its own authority.

Pure Questioning is Science of Leadership Making

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamāḥ praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

With pure questioning thought current, the more and more you cherish the more and more you will be joyful. You will be blissful; you will be radiating. It will make you so strong, you will neither feel lonely in your life nor feel any need for any support from any external forces. It's the science of leadership making. Whether you want to be a social leader, political leader, religious leader or on any level, a leader needs to have certain courage to be with this Oneness. All Oneness misunderstood becomes aloneness. If you approach all Oneness with powerlessness, it becomes aloneness. When you are powerful with all Oneness, it becomes Shuddhadvaita [pure-all-oneness].

Pure Questioning Detoxes The Body And Mind

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamāḥ praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

Everyday I take a little medicated ghee to heal the heat in the stomach. The heat which is generated usually during this manifestation of energies and initiation. When I read this verse, I literally feel it is equivalent to that medicated ghee which cleanses your whole system. Fear of pure loneliness is suffering.

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamāḥ praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

This pure questioning cleanses all the toxins you gathered in your mind. It brings you to your original state of all Oneness, not aloneness.

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamāḥ praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

I can just sit and repeat this verse 1008 times. It is so sweet. Very rare is the pure questioning expressed in verbal form. Pure questioning removes all your prepositions and suppositions, ifs, buts, what if, why not – all this from your inner space. The pure questioning goes on making you reinvent yourself. Pure questioning goes on making you a leader. Pure questioning makes you a leader. In every field, pure questioning brings Completion, Advaita. Advaita is not the past, dead. It is living present as old as the Sun and as new as the sunrise.

keneṣitaṃ patati preṣitaṃ manaḥ kena prāṇaḥ prathamāḥ praiti yuktaḥ |

keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

This verse can lead somebody to such a pure all Oneness. You can become a secret life partner with the Cosmos. Society has laws of society. Nature has laws of nature. The pure all Oneness of Cosmos has no laws; there is only integrity to love. This verse can lead to that very space – integrity to love. Pure questioning takes away all the toxic mental thought currents. It continuously revives you and keeps you alive, revives you and keeps you alive with more and more of joy, excitement and inspiration. Every zone of your life will reach its peak of success with this pure questioning.

Pure Questioning Leads To Inspiration Manifesting From Will

Pure questioning makes you realize your past is redundant, irrelevant. Pure questioning makes you realize and gives you courage to create and manifest your life. It leads you to understand the purity of your will and ability to manifest inspiration out of your will. The space where will and inspiration is one and the same, inspiration explodes, that space is what I call Ananda Spurana. The space where will and inspiration are not different, separate. Only in the initial level, will will be cause and inspiration will be effect. At some point, the cause and effect will not have a gap; the will and inspiration will not have any gap. Will will just become inspiration. That space is what I called Ananda Spurana, Anandamaya Kosha. Experiencing that space becomes possible by pure questioning. Pure questioning brings you to that space where your will manifests inspiration.

Pure Questioning: Experience Eternal Romance With Cosmos

keneṣitāṃ patati preṣitāṃ manaḥ kena prāṇaḥ prathamāḥ praiti yuktaḥ |
keneṣitāṃ vācamimāṃ vadanti cakṣuḥ śrotraṃ ka u devo yunakti || 1 ||

I do not want to move on to the next verse. I wanted you to be soaked repeatedly into the beauty of pure questioning.

Pure questioning takes away tons of incompletions from you. How many tons, even I don't know. How many tons of incompletions you carry, that many tons are taken away from you just by this pure questioning. Pure questioning makes you love you. It just makes you feel you are blessed to be alive. You will feel that you are blessed by all the beautiful things that are happening. Constant frustration, constant irritation, constant demands from life, from people around you, from situations will not happen. The pure questioning makes you experience eternal romance with the Cosmos.

If you want to romance with a man, you need to know how to keep him happy. If you want to romance with a woman, you need to be a yellow page. If you want to romance with Cosmos, you just need pure questioning.

With the pure questioning, not only can you reach enlightenment, you can reach the space from which powers manifest. It makes the vision of the Cosmos as your ambition. Ambitionless human beings are worst than terrorists. They will be such a dead weight for everyone around them. They will kill everyone.

I do not want to move further from this verse and this thought current of pure questioning as of now. Contemplate. Contemplate. Contemplate. I don't want this to be forgotten as another satsang; I want to be remembered as one of the satsangs. Contemplate on this pure questioning.

Anything Mind Can Grasp is Not Truth

Today I will begin with the second verse of Kenopanishad. Please recite the second verse, Kenopanishad, along with Me:

śrotrasya śrotraṁ manaso mano yad vāco ha vācaṁ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ pretyāsmālokād-amṛtā bhavanti || 2 ||

Chant once more.

śrotrasya śrotraṁ manaso mano yad vāco ha vācaṁ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ pretyāsmālokād-amṛtā bhavanti || 2 ||

śrotrasya śrotraṁ manaso mano yad vāco ha vācaṁ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ pretyāsmālokād-amṛtā bhavanti || 2 ||

The translation: It is the ear of the ear, that by which one hears, the mind of the mind, the faculty of thinking and intellect, the speech of the speech, vaak that which creates sound vibration, it indeed is the vital life of the life energy, the power of sustaining life, and it also is the eye of the eye, the power of sight, the wise enlightened beings having liberated themselves from the senses and identifying with the subtle, inexhaustible source, on leaving and rising beyond this ephemeral world, become immortal and eternal.

The whole verse is declaring the answer for the pure questioning. The first verse was pure questioning.

keneṣitaṁ patati preṣitaṁ |

It is pure questioning. Now for the answer but there is danger in the answer. Anything your mind can grasp is not Truth. Anything your mind can grasp, it can deny that is ultimate. Anything known is already dead for your mind. Existence cannot be dead, only your mind has to die into Existence.

So the declaration of the truth has to be such, where your mind cannot succeed in knowing, it just gets drowned and becomes 'knowing.' If your mind succeeds in knowing anything and retains its existence, it is knowledge. If your mind is drowned and disappears in the process of knowing, it is experience, Reality, Truth, Existence, Brahman, Sadashiva, Paramporul.

Upanishadic Truths: Pure, Uncorrupted By Any Human Elements

Upanishad is declaring the Truth without even getting polluted by the saliva of the tongue through which it comes. Just as Meenakshi had an immaculate birth. She was never conceived in the woman's womb or given birth as usual. She just appeared in chidagni kuṇḍa sambhūtā, in chidagni kuṇḍa. That is why she is called as Sri Mata Sri Mahārāgni chidagni kuṇḍa sambhūtā in Lalita Sahasranamam. She was born out of consciousness, agni kunda, conscious fire pit; pure and untouched by any human components or elements.

This verse is pure, as pure as Meenakshi, untouched by the mind or the tongue through which it came. That is why when we declare the Upanishads are Apaurusheya, not by any human being, they can't understand how such beautiful pure poetry can exist without a poet. It is possible.

śrotrasya śrotraṁ manaso mano yad vāco ha vācaṁ sa u prāṇasya prāṇaḥ |

The whole verse is not pointing towards anything, it just says.

It is the ear of the ear by which one hears, the mind of the mind through which you think, speech of the speech, which creates sound vibrations, it indeed is the vital life of the life energy, the power of sustaining life. It is also eye of the eye, the power of sight. The wise Enlightened Beings having liberated themselves from the senses and identifying with the subtle, inexhaustible source on leaving and rising beyond, this ephemeral world, become immortal and eternal, amṛtābhavanti.

When I remember this truth I see nectar, amrita, flooding into the body, the joy, clarity and experience that I am immortal. Thanks for the Upanishads. Gratitude to the Upanishadic Rishis.

śrotrasya śrotraṁ manaso mano yad |

Nowhere in the verse is it pointing to, this is consciousness. They are not using the word 'consciousness' here. Some alien translators, alien historians are trying to translate this verse using the word 'consciousness.' The word 'consciousness' does not exist in the whole verse.

śrotrasya śrotraṁ manaso mano yad vāco ha vācaṁ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ pretyāsmālokād-amṛtā bhavanti || 2 ||

Alien translators, alien historians try to corrupt this verse by using the word ‘consciousness’, Atman, Soul. The original Upanishad does not mention or point the finger toward this. It just says – It is ear of the ear. Contemplate. Discover.

Pure Questioning Heals

The answer for pure questioning is anubhuti [experience], not knowledge. Any answer will create conflicts. Only experience liberates you.

The other day one of my team members said, “Pure questioning creates more conflict in me.” I replied, then it is not pure questioning. You are having too many answers. Pure questioning completely heals you and brings tremendous Completion. Only too many answers brings conflicts, not pure questioning. You may be having too many answers, presumptions. Question that.

śrotrasya śrotraṁ manaso mano yad vāco ha vācaṁ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ pretyāsmālokād-amṛtā bhavanti || 2 ||

The pure truth in its original untouched virgin form. I don’t think these words even rolled through the mind and the tongue of the human Rishis. If it rolled through the mind and the tongue, it may have the touch of saliva. I don’t see the touch of human saliva in this verse. I only see the touch of the nectar. Even if they used only one word, something which points, the Truth is gone. It is no longer an answer to pure questioning. Then you will try to find the dictionary meaning of that word, which they are using ‘Atman.’ Let’s find the Nighaṇṭu meaning. It would have become one more intellectual exercise, brain candy play. Upanishads are not interested in making you go through any intellectual exercise or brain candy play.

It declares authentic Truths by Its own authority. Authority for authenticity. I can go on enjoying this verse, repeating it.

śrotrasya śrotraṁ manaso mano yad vāco ha vācaṁ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ pretyāsmālokād-amṛtā bhavanti || 2 ||

I can go on sitting and reciting this verse, doing yagna lakhs of time because every time I read this verse, the purity! The purity of the unborn but the reality of Existence. There are some things unborn, pure, but they don’t exist. Here something exists by retaining its purity of unborn, the purity of ajātā, unborn, not corrupted by its coming into Existence. Neither the mind nor the tongue through which the truth rolled out was able to corrupt the Truth. It retains its virginity, original purity, Sadashivatva, untouched, unadulterated, unabused, uncompromised.

śrotrasya śrotraṁ manaso mano yad vāco ha vācaṁ sa u prāṇasya prāṇaḥ |

cakṣuṣaś-cakṣur-atimucya dhīrāḥ pretyāsmālokād-amṛtā bhavanti || 2 ||

amṛtā bhavanti |

amṛtā bhavanti |

In the form of questioning or in the form of answers, Upanishads continue to raise us to a higher frequency. Contemplate and have Vakyaartha Sadas on this verse. I'll continue in the next satsangs the deeper sacred secrets from this verse.

Daivik Tattvas in Hinduism

I'll continue on with Kenopanishad. Recite the verse along with Me.

śrotrasya śrotram manaso mano yad vāco ha vācam sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ pretyāsmālokād-amṛtā bhavanti || 2 ||

The whole Upanishad verse does not pinpoint anything.

It is the ear of the ears, that by which one hears, the mind of the mind, speech of the speech, the prana of prana, chakshu, eye of the eye.

Enlightened beings understand this, experience this and liberate themselves. Here the Upanishad is using the word "dhīrāḥ." Vīra is a person who is able to put the knife in the right place of the enemy and kill him. Dhīra is the person who is able to put the right understanding in the brain, conquer himself and achieve enlightenment. Vīra is the external, Dhīra is internal. Vīra is micro-management of the actions. Dhīra is the micro management of the being.

dhīrāḥ pretyāsmālokād-amṛtā bhavanti |

When you try to define God with ordinary human logic, you mess up so badly. You give birth to demonic ideologies. Demonic ideologies kill millions of people who either do or don't accept the ideology. That is what is demonic.

Daivik tattvas, divine philosophies, even if you practice a little bit, do so much good for you. You become complete and people around you become complete. You are a celebration for others and others are a celebration for you. That is a divine principle.

In the Gita Krishna says:

svalpam apy asya dharmasya
trayate mahato bhayat (2.40, Gita verse)

Even a little bit of practice brings so much good. People become more and more complete, more and more joyful, more and more blissful, more and more happy. Everyone around you feels you are a reason for them to celebrate. You feel everyone around you is a reason for you to celebrate. That is divine principles, daivik tattvas. The human tattvas, philosophies means: the person who practices will benefit.

Before the British entered, we were the richest economy. Some stupid anti-Indian journalists have the audacity to say that before the British came, there was no concept of India. I have doubts about that. Why did they register a company called East India Business Company? If there was no concept of India, why did the British register their company as East India? These anti-Indian elements are so adamant and audacious. They say that before the British, there was no concept of India. To this day many of the Western universities do not call the Indic Studies Department as the Indic Studies Department or Indian studies. They refer to it as South East Asian studies, just to remove our identity. No civilization suffered so much of identity crisis, so much of attack on their identity, so much of abusul. Before the British came we were the largest economy, richest economy. These fellows broke our backbone, swindled the whole thing, and then pumped a little money through the so-called charity through their missionaries. What is their job? Hitting our identity more strongly with a lot of money, hitting on our existence.

The level of existence that is all about food and being alive is only for animals. For human beings, existence is all about identity. It is all about who we are. That is what was being attacked terribly, the worst possible way by very powerful strategizing, cunning strategy plans. These are human level tattvas, principles. With demonic tattvas, the demonic ideologies, you have to kill others. Only eliminating others is the scale of how much you practice or not.

Listen to these three ideologies:

- Daivik, Divine ideologies: those who practice feel others are the reason for them to celebrate and others feel you are the reason for them to celebrate. Even if you practice only a little bit. svalpam apy asya dharmasya trāyate mahato bhayāt. svalpam apy asya dharmasya trāyate mahato bhayāt.
- Human ideologies: those who practice feel good but do not include others. They can be manipulated, misused, used like a weapon, like Brahmastra. Brahmastra itself is neither bad nor good. The person who uses decides whether it is good or bad.
- Demonic ideologies: the moment you start practicing you have to start killing, eliminating and excluding. First you start killing all those who oppose. Then you start killing all those who don't oppose but who don't accept the ideology. Even among the people accepted, whoever is not coming all out to kill others you start killing them.

Understand the layers of killing. First, kill all those who oppose, then kill all those who don't oppose but who don't accept completely. Then kill all those even though they accept but who are not actively killing along with you. Layers and layers of killing that is the demonic ideology.

Unfortunately the people who had a Daivik philosophy were superficial. That is why I insist so much on having complete integration to Daivik philosophy and being active with it. So much bad has happened not only because bad people are active, the demonic ideologies people were active but the Daivik, the Divine ideology people, were inactive.

Vivekananda says very beautifully – devotion should become responsibility. He goes to a little extreme. I want to quote him exactly: “People who only jump, sing, dance, roll in the name of Hare Krishna, Radha Krishna, Rama Krishna and do not hold up Krishna’s ideologies keeping them alive, beat them.” I was really shocked when I read this. I thought: “What is this? It looks a little violent.” He is not saying, kill them. He wants to clearly send the message to wake them up.

The inactiveness of Divine philosophy beings, the inactiveness of the good philosophy people is equally responsible for all the suffering of the world, not just the activeness of the bad people alone. That is why I say, Sangha is divine because being active about what you believe, integrity towards what you believe, feeling responsible for what you believe, is very important to balance, to bring balance on the planet earth.

Bad people are so active. Good people are sitting and fantasizing about being active. Bad people are able to get thousands of youngsters to go and commit suicide, kill others and kill themselves. We good people are not able to get a few people, youngsters to go and give annadan, free food, free medicine, free yoga and meditation.

I am wondering why bad people are able to get thousands of youngsters. In the last 3 years, I am not even going for ten years, openly known information indicates almost 22 thousand youngsters have killed themselves for some ideology sake; by killing others by killing themselves, the demonic killing principles.

I really wonder, how they are able to generate so many thousands of youngsters to go and commit suicide and we are not even able to generate even 1 percent of the population to go and serve free food, to go and serve free medical care, to go and support people during the crisis, to go and support the people during natural calamities.

Good people are giving up ambitiousness. Bad people are highly ambitious. Goodness + ambition put together is Nithyananda Gurukul. Tremendous goodness. Tremendous ambitiousness. Ambition with goodness, activism with authenticity.

Always Choose Good, Not Pleasant

Don Fest is a YouTube live viewer. The person is asking: “Swamiji, how can I move away from people who bring me down and don’t want me to be successful? Swamiji, how do I deal with the toxic family?”

Just escape. No compromising will help you. Do not be in the company of the people who are toxic. Be in the company of people who are constantly making you powerful. Do not choose pleasant over good, always choose good over pleasant. Sometimes people will be pleasant to you but not good to you. Always choose people who make you more and more authentic, more and more responsible, more and more integrated, more and more enriching, more and more powerful to your core. Do not choose pleasant, always choose good. People who choose pleasant will be cheated in a few days. People who choose good will constantly be growing, growing, growing. Always choose good, not pleasant. Good empowers you with authenticity, responsibility, enriching and awakening you, making you more and more powerful. Pleasant is a short-term strategy. Good is a life strategy. Choose good, your life will be successful. Choose pleasant, your day will be successful. If you choose pleasant, your day may be happy. Choose good, life will be happy.

Kathopanishad says very clearly; always choose right rather than pleasant.

anyac chreyo anyad utaiva preyaste ubhe nānārthe puruṣam sinītaḥ |
tayoh śreya ādadānasya sādhu bhavati hīyate'rthād ya u preyo vṛṇīte || 1.2.1 ||

When it comes between shreyah or preyah, good and pleasant, always choose good, never pleasant. People who choose good succeed in the strategy of life.

The moment you feel the family is toxic, move away from them. Be with the people who will make you powerful for some time. Evolve to a level where nobody will be able to bring you down and then go back to them, go back to your family, bring them up. Instead of you going down you will bring them up. Till then you need some place where you can become strong and grow. If you need that place, we are here, come.

I am making this place, Bengaluru Aadheenam, only to help people to choose good, support them, enrich them with authenticity, with integrity, with responsibility and with enriching.

Today I want Vakyaartha Sadas to be done on this subject: good and pleasant. What are we choosing in our life everyday? Where are we heading, shreyah or preyah, good or pleasant? The Facebook status for all of you: good or pleasant? What are you going to choose?

Dhīra vs Vīra

I'll enter into the 2nd verse of Kenopanishad.

śrotrasya śrotraṁ manaso mano yad vāco ha vācaṁ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ pretyāsmālokād-amṛtā bhavanti || 2 ||

The most sophisticated way of answering a question is giving you a methodology through which you will find the experience.

śrotrasya śrotraṃ manaso mano yad |

The whole verse is not giving you any point you can hang around, or any visualization, any possibility for imagination. It's very clear. Your pure questioning is turned towards you. Pure questioning is one of the most powerful ways of integrating you - your intellect, mind, emotions, thought currents, body, everything.

śrotrasya śrotraṃ manaso mano yad vāco ha vācaṃ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ pretyāsmālokād-amṛtā bhavanti || 2 ||

Those who micromanage their inner space are Dhīras. Dhīra means one who is not stuck in any pattern inside. If you lose the fight outside and come out and give a 10-day lecture on why you lost, you can't be a Vīra. Nobody is interested in giving you any respect by listening to your lecture. It was too hot. I always feel energetic in the A/C but in the heat, I lose my sense and control. Who cares! Even if he gives a 10-day lecture on the reasons why he lost, he is not getting the title "Dhīra." He is not going to be a Vīra.

Dhīra means one who has conquered inner space, who micromanages inner space, who looks into every thought current, thought pattern. Any problem persists because you are not interested in micromanaging certain thought currents in you, certain pattern currents in you. If you are not able to break patterns, thought currents, it can be as simple as morning waking up, attend Ma Mahayoga's Manifestation of Powers Session. That will make you understand the blind spots. Mahayoga is beautifully exposing your blind spots to you guys. For everything you need a certain personality, Mahayoga is perfect to expose your blind spots to you.

When you go through all the homework, the assignments, so many blind spots which you do not want to see, will be exposed to you. Even the body needs to be healed. If your body is not cooperating with you for waking up in the morning, it is sick. It is entertaining blind spots. Don't let that happen in you. You need to address it, heal it, cure it.

The most subtle patterns do not expose themselves as patterns to you. They try to convince you, you are them, your characters, your beauty, your colors. Any sympathy for your patterns in any form is a crime against yourself, atmahatya.

Sometimes we say, "Everyone is suffering with certain patterns, why not me also? Let me have this, this is my character." Everyone suffering cannot be the justification for your stupidity. When your pattern convinces you it is your character, it is your quality and derives your sympathy, you have committed suicide. The most stupid suffering comes to you by not recognizing the source of that suffering as your pattern. Justifications and long theology philosophies do not bring you results. Blessed are those who do not compromise in their inner space, who feel their inner space is like their chastity is Dhīra.

A grihastha, householder, even if he has multiple physical relationships, if he is a womanizer, it is not a cosmic crime. It is only a socially immoral activity. If somebody suffers because he is being a womanizer, that suffering will come to him as karma. If nobody is suffering because of him being a womanizer no karma comes to him. I am not saying, be a womanizer. I am just telling you the facts as it is. A declared grihastha, even if he is a womanizer, as long as he does not cause suffering for anybody because of his womanizing, no cosmic karma comes to him. It's only an immoral activity as per the society.

A Sannyasi, who has declared the 5 vows of ahimsa, satya, asteya, brahmacharya and aparigraha, even if he cherishes mentally something which is not integrated to this 5 vows, it becomes crime against himself, ātmahatyā. It is not socially a crime, but it is cosmically a crime because it is ātmahatyā. It is against his integrity. He becomes patita.

Dhīra: Master in Micromanaging Thought Current

The most powerful micromanagement is micromanaging your thought current. Only a person who has mastered the micromanagement of his thought current can be a Dhīra. Only that person can be a pure real Sannyasi. Until then, calling yourself a Sannyasi is a joke, a crude joke you are playing on yourself. It is so crude, equal to ātmahatyā. A Sannyasi even missing the morning spiritual practice is equivalent to patita [fallen person]. If you miss the morning spiritual routine, it will not take long to completely fall from all the 5 vows.

The level of integrity, the way you micromanage your inner space, that makes you Dhīra. Here Upanishad declares, Dhīras are those who discover the ear of the ear, mind of the mind, speech of the speech, prana of the prana. Realizing that, they achieve the immortal eternal, amṛta bhavanti.

Contemplate. Where are the blind spots? Continuously look in, if you are not able to attend the morning yoga, the blind spot is somewhere else. You are deeply cherishing a second thought current. Unless you penetrate and break into that thought current, you are not going to free yourself. You are not going to liberate yourself, your anger, your discomfort, your vengeance. You are not going to become Dhīrāh. Life is only worth living when you become Dhīrah.

śrotrasya śrotraṁ manaso mano yad vāco ha vācaṁ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ pretyāsmālokād-amṛtā bhavanti || 2 ||

Go on micro managing your inner space. The moment you diagnose the thought current, immediately the pattern will melt. The moment you diagnose, if it is not melting, that thought current is not a real problem. When people are not able to wake up in the early morning, they try to put more alarms, cold water or go to sleep early. All that does not work. The gastric and stomach ulcer needs to be healed because the problem is there. The moment you put your hand on the right problem for any situation, the right thought current, the problem dissolves.

I want all of you to have Vakyartha Sadhas on this subject: What are the blind spots and thought currents which create indirect problems?

Most of your problems are not as straightforward as you think. If you are not able to wake up in the morning, you think laziness is the problem. You must be having gastric and ulcer problems in the stomach. Kadukkai pudi [haritaki herb] is the solution that heals. Your pattern will be such that even a few pills you will never swallow, forget about taking it as a powder. Somehow you will find a reason not to take it. It's not in the galleria, it's not there in the shop, it's not there in my bedroom, it's not there next to my bed, I forgot, I will take it tomorrow are all excuses. That's what I call blind spots. When you heal your blind spots, even your fingertips will act as eyes.

Third Eye Awakening Removes Blindspots

This morning all My 21 points are alive and pregnant. They feel like eyes. I can completely close My eyes, blindfold the eyes and read anything, do anything just with these 21 points. It feels like being pregnant. Today I am going to initiate all the kids into seeing through the mirror. The last 3 or 4 days I have been planning. Today, I just know I have to deliver it; the baby is about to come out. Since this morning, I am seeing all the 21 points so alive. When My team came to attend to all the suprabhatam items, My morning clothes and everything, they were shocked that I was singing and dancing in the room all by Myself. This morning all the 21 points are so alive in the body, I was actually looking in to see what this whole circuit is about. It is all about not having any blind spots about you and life. That's all.

When I initiate these kids into this power of seeing through the mirror, through the jñānanjana, not only will the child be able to see in the mirror, he will be able to show what he sees to another person in the mirror. The power of the child's third eye will awaken that person's third eye temporarily and will be able to show it to the person himself in the mirror.

I wanted to do the initiation a few days earlier, but somehow I kept postponing. Today the whole system is alive to deliver. One of My attendants was asking, "How does it feel living in this body, Swamiji?" when she saw Me singing and dancing. I said, "I'll find out and tell you." After she asked, I started looking in. The only answer I got – "no blind spots." When I initiate these kids, the first quality they will imbibe is no blind spots in the inner space. They will become Dhīrah.

Today's subject for Vakyartha Sadas is: What are the blind spots in your life, the blind spots in your inner space? How the third-eye cleans it out.

Question & Answer Session

Edward, who is a YouTube viewer asks: What is the difference between Inner Awakening and Enlightenment? Or is it the same?

Inner Awakening and Enlightenment is one and the same. When you do it on your own, it is called Enlightenment. When I give it to you, it is called Inner Awakening. Whether you do it or receive it, experience is one and the same.

John Won is asking: “Swami said that God is not one but Oneness. Does that Oneness mean loving everybody?”

Loving everybody is the most stupid concept exploited by all pseudo religions and religious leaders. Oneness means experiencing everybody as ONE, not just loving everybody. Loving everybody is too shallow. Your love can be just for the sake of others to say you are a good person. Love is a social value. Oneness is experiential existence. There is a huge difference between love and Oneness. Forget love, go for Oneness.

Develop Integrity to Guru & Ability to Rest in Nirvikalpa Samadhi

I'll enter into the next sutra of Kenopanishad. Recite along with Me.

na tatra cakṣurgacchati na vāg gacchati no manaḥ
na vidmo na vijānīmo yathaitadanuśiṣyāt || 3||
anyadeva tadviditādatho aviditādadhi
iti śūsruma pūrveṣāṃ ye nastad vyācacakṣire || 4 ||

na tatra cakṣurgacchati na vāg gacchati no manaḥ
na vidmo na vijānīmo yathaitadanuśiṣyāt || 3||
anyadeva tadviditādatho aviditādadhi
iti śūsruma pūrveṣāṃ ye nastad vyācacakṣire || 4 ||

Let me read the translation: Where the eye goes not, the speech goes not, nor the mind and the intellect, we do not know, we do not understand how That Reality, Consciousness, can be taught. It is distinct from the known as it is far beyond man's finite 'objective' nature. That is what the mind, eyes, ears or speech, the senses can perceive and it is beyond the unknown, as it can be known by man's Divine infinitive 'subjective' nature. Thus we have heard from the ancient masters who revealed and explained That to us.

The moment I read this verse, I had one experience flashing in Me which happened in My life in 1995. I had the darshan of Shankar Baba in Haridwar, who came and gave Me food, medicine and cured Me. I was completely healed, healthy and blissful, running all over Haridwar and enjoying Myself. One evening I heard the news that Swami Vairagyananda, Ramakrishna's dharma patni, Aridhangini, Sarada Devi's disciple was really ill. Sarada Devi should be called as dharma samvatini, not Dharma pathni. Dharma pathni is too small a word, dharma samvatini.

She rolled the dharma chakra of Ramakrishna. Her disciple, her own initiated disciple, Swami Vairagyananda, I had heard about him and had had his darshan. He was in hospital and needed to be attended to. There is a hospital in Kankhal. The land was given by Mahanirvani Akhada to Ramakrishna mission and Ramakrishna mission built the hospital and maintained it. In 17 places Mahanirvani Akhada has given land to Ramakrishna Mission – Kashi, Haridwar, major places of India. In many places Mahanirvani Akhada has given to Ramakrishna Mission.

I ran to the hospital. I had the opportunity to serve him. The best punya this body has ever earned is serving the elder Sadhus especially when they are sick. Cleaning up their 1, 2 without feeling hesitation or any of the so-called emotions. Treating them properly. By the time I got there and started attending to him, he was not able to go to the restroom. He used to have everything in the bed itself and I would clean and take care. He developed little bed sores and I used to attend to that. It was my passion to serve and the best thing I enjoyed in My life was taking care of elderly Sadhus. I would always be there when there is elderly Sadhus who are not well, who need to be attended to.

When My Guru gave Me the danda [stick] for yatra, parivrajaka yatra, she told Me, “You will never be in want of anything you need for survival, existence. Your life will never be under threat, you will be protected.” When I was taking her blessings and was about to leave, she said, “Always serve elderly Sadhus. That will be a great punya [merit].” I said, “Yes.” I did not leave immediately. Only after she left the body did I leave Tiruvannamalai. I always kept My word of serving the elderly Sadhus.

I had the fortune of attending to him for a few days continuously. He was so happy with the way I took care of him. He was a Mahatma. Mahatma means, I could clearly see his internal organs were failing but the beaming joy was on his face. Even at that time he would not lie down flat. He said, “Hey, only bhogis lie down flat, never Yogis.” His internal organs were failing. He may live a maximum of 24 hours or 48 hours. He used to call me “Koka Maharaj.” Koka is the Bengali word to address a kid or a child. In Tamil, it is a bad word so I don’t use it. “Koka Maharaj, make me sit.” I had to drag him a little up so he is at least in the slanting position. I asked him, “Maharaj, why do you want to sit? Just lie down and relax.” “Nay, only bhogis lie down. Yogis can never lie down.” He used to say that the royal brand horses can never sit and lie down and sleep. The kings had a habit, if a royal horse lies down or sits even once, it’s killed. Only the middle class horses can sit or lay down. Royal horses never sit or lie down throughout their life. I was shocked. I don’t know how much to believe. That was exactly what he told Me and he gave that example. Then said, “Aye, Yogis should never lie down and sleep.” Until the end, the flat lying down was never his lifestyle. He would sit and stretch his legs.

The moment he closed his eyes, the smile and the joy on his face. The way he radiates. I can touch and feel God in the air he’s breathing, in the space he’s radiating. I was serving him, taking care of him. I actually wiped some of the pus that formed in his back, the bedsores. He developed little bed sores on the back and the butt. I cleaned up all that. One nice thing about Ramakrishna Hospitals, their operation is service motive. The care was great. They provided the best things

with so much care. Money was never a motive, only the ethical practice of medicine and preference for life, nothing else. That was the beauty. They would provide everything required, cotton, towels, anything. I was wiping and cleaning. Nurses also would come. When there is an attendant, naturally nurses will attend to other patients who have no attendants. Because there was no money motive, the people who were sincerely taking care to attend to the patients were allowed. I attended to him and again he was sitting with stretched legs.

The way he lived his whole life, a great Sadhu, a Mahapurusha. Adi Shakti. Parashakti herself came down as Sarada Devi. The power and the manifestation. If I am asked to personally vote in My heart, I will vote for Sarada Devi first, Ramakrishna next. The frequency of enlightenment can never be judged but the pressure with which it expressed. Sarada Devi is the best. She was so young when she was given to Ramakrishna. Ramakrishna did not have a physical Guru who gave. He had to just connect with Kali's deity, then relate and do it on his own. With Sarada Devi, he was there. Ramakrishna was there physically and Sarada Devi's disciple. What is the essence of his life? What can I learn from him, a person of this caliber, tapasvi? I had only this one flash.

After he left the body, the only property he had was a small tumbler, a cup of brass or copper. It is still with Me; it's in our archives. The tradition in the north is, whoever attends to any Sadhu when he's old or sick becomes the automatic legitimate successor. After the Jiva Samadhi was done, the Pancha gathered and said, "Who is the Sadhu who attended to Vairagyananda?" They said that Koka was attending. "Okay, whatever is Vairagyananda's property, please give it to Him." They took Me to the room where he was resting his entire life. The room was completely empty except for this one tumbler. That was the way he lived. It was not that people had stolen after he had passed away. That was the only property he had, nothing else. What an amazing life. He had one small pack of things he used to worship his Ishta Devata - Sarada Devi's pāda dhuli (the feet dust of Sarada Devi). He gave that to Me when he was still in the body itself, just about to leave. That's different.

I was just looking at him. What can I learn? Make this your Facebook status and the subject for Vakyaartha Sadas today. The moment I had this flow, kind of a thought current, not exactly thought current, kind of a current, he just opened his eyes and said, "Koka, listen, if you enjoyed only the five senses related pleasures, when the five senses cannot function any more, you will fall into depression. Life will feel empty. If you enjoy only intellectual pleasures, like scientists, mathematicians, logicians, when that logic is failing, the powerful logic is giving way, you will fall into depression."

He was narrating beautifully. If you are hooked on to the TV, when your eyes fail, you fall into depression. If you are hooked on music, when your ears fail you fall into depression. If you are hooked on the tongue, when your tongue fails, you fall into depression. If you are hooked on the physical pleasures, when your body fails, you fall into depression. If you are all the time into intellectual debates and brain candy, when that fails, you will fall into depression. Even if you have developed only the power of repeating the name of the God, Japa, when your logic slowly fails and you will not be able to do that, you will fall into depression. If you have visualized and

meditated on God, when your visualization is getting dull, you will fall into depression. You will not be able to hold anything.

He said, "Throughout my life, I developed the ability to rest in the pure unclutching space and my integrity to my Guru. So even though one by one my senses have failed, my intellect is failing, my ability to remember is failing, my visualization is failing, my emotions are failing, all that is failing, but I developed the strength of resting in my pure completion and unclutched space or pure questioning, Advaita Nirvikalpa Samadhi. Now I am simply resting into it. Beyond that is my integrity to my Guru which is holding me from the bottom. I am relaxing in the right space. There is no depression, only joy. This is what you can learn from my life as a lesson."

When he was describing, I understood that this is the most powerful old age insurance you can have. Even if you practice just repetition of a name, your ability to connect and remember will fail. This occurs when the salt intake reduces or creatinine level increases in your blood. The pleasure of repeating the name of the God comes from the ability to connect and see; you have to connect the name and God's form and his qualities. All that is subtle. Even if you visualize all the time, Sadashiva's form or even My own form, Guru's form and meditated, there will be a moment where that visualization ability will collapse in you.

The one and only thing you need to develop is your ability to rest in an unclutched space, the Perpetual Completion, Sahaja Samadhi. Even that will collapse. At that time only one thing can hold you, your integrity to your Guru. He said, "The only thing I developed in my life is my ability to relax in Nirvikalpa Samadhi. When that gives way, I know, I'll just fall into my Mother's lap. I was completely integrated to Her." His face was beaming and filled with joy.

It is only with Arunagiri Yogishwara, I have had tears of gratitude in My eyes. The next person with whom I had the tears of gratitude was Vairagyananda Swami. He was so honest and integrated about what he was speaking. By the power of his integrity, I got entangled with that experience. I was literally vibrating the space from which he was describing. The entanglement is what I felt was his initiation to Me. That is the way he transmitted whatever he wanted to give Me as a blessing, fulfillment, Completion.

In your brain, if creatinine level goes up or the salt level goes down significantly, your brain will lose its ability to remember and connect. Even if you develop the habit of japa, you can fall into depression because it will not be helpful when your brain collapses, loses its ability to connect and remember.

The best thing you should develop in your system is your ability to be in the space of Unclutching, Nirvikalpa Samadhi, the space of Sadāshivoham, the space of perpetual Completion, space of Sahaja Samadhi, space of Nithyanandoham, whatever different words I may use. I mean only that space which is technically called by Sadashiva as Sayujya Samadhi or Sadāshivoham or Nirvikalpa Samadhi by Patanjali, Nirbija Samadhi by Shankara. You should develop only that space. That space will also give way at one point. Then the space you fall into is the integrity with

Guru. That is the last space that you will fall. After that you can't do anything, the hand of the Guru has to just take you in and digest you.

Jagaddhatri Puja & Feet Dust of Sarada Devi

Vairagyananda said, "That is the last point I am going to fall into is Nirvikalpa Samadhi. That I have developed in me. I am sure about my integrity with my Mother." In Bengali, in a few words he uttered, "I'll go to my Mother's house, Mayer Badi. I was so integrated to her that I will fall into Her lap. I will go to Mother's house." The moment he said this, it clicked with Me. The entanglement was so beautiful. I could see that what he was saying was with complete integrity and it just entered into My system. It may have been one hour that the conversation was going on, I was literally in his space, and I was literally living what he was speaking. When he narrated, he's an elderly Sadhu, I just held his hand. I said, "Maharaji, can I hug you?" He smiled and I just hugged him. Then he gave me the Mother's pāda dhuli [feet dust]. The feet dust of Sarada Devi which he had worshiped his whole life, he gave it to Me. After that he was in the body maybe 2 days or less.

One day he told a story of a Jagaddhatri Puja. In Bengal, they do many beautiful pujas, Durga Puja, Kali Puja, Sarasvati Puja, Jagaddhatri Puja. They make deities out of Ganga clay, beautifully, and they worship and offer it back to Ganga. One day the deity for the Jagaddhatri Puja was made. The puja was about to start and suddenly there was heavy rain and that deity melted. With that heavy rain, all that clay is gone. So the deity is not there for puja. There was a particular time for the puja which he was about to perform and there was no time to go and get another deity, another murti.

Sarada Devi said, "It's okay, I am Jagaddhatri. I'll sit directly and do puja." She sat live, directly on the peetha, on the asana and then the pujaris started doing the puja. She accepted the puja and gave initiation to him after that puja. When he touched the feet, he suddenly saw that the feet were Devi's feet with all the ornaments, everything. It was not human feet. He was shocked and slowly when he started raising his eyes he saw Jagaddhatri was sitting. The feet dust of Devi, the kum kum that was offered at Her feet, which came in his hand when he touched Her feet, that he collected and put in a pack and started worshiping as the prasada of that experience. He gave it to Me before leaving the body. Because he was a great Sadhu, all of Haridwar gathered and carried his body. They did Jala Samadhi; he had requested it. Usually either Jala Samadhi or Bhu Samadhi are done. A Sadhu's body is not burnt; it is never put into fire. It will only be given to Ganga or Bhu Samadhi. He requested for Jala Samadhi, so Jala Samadhi was given. The rest is history.

na tatra cakṣurgacchati na vāg gacchati no manaḥ |

Eyes go not, speech goes not – if you visualize something and enjoy that pleasure your whole life, that which is not God, you will miss the essence of life. At one point the eyes will fail, your visualization ability will fail, your speech will fail, your verbalization ability will fail, even your mind

will fail, and your intellect. A little less sugar your visualization ability will fail, a little less salt your verbalization ability will fail. All that is not consciousness.

Exactly what I learned from Vairagyananda Swami is this verse. The essence of this verse, it cannot be taught. The only teaching I can give you is, it cannot be taught. Build the ability to be in Nirvikalpa Samadhi, Unclutched space, Complete Completion, Sahaja Samadhi, perpetual Completion. That is the only right spiritual practice you can do. Nothing else. He was casually sitting and telling Me, “Koka, when your eyes stop grasping, when all the possibility of getting engaged through the eyes fails, when your ears stops connecting to all that can be done through the ears; when everything can be done through the tongue collapses, when there is no manah, ability to visualize collapses, then all this collapses. The only thing that can take you to the Ultimate is if you have built the ability to be in the unclutched space, when you are in the body. When everything is active, if you have made that opening in you, the Sahaja Samadhi, you will fall through that opening into your integrity with the Guru. He will simply hold you; you will relax into Enlightenment.

Compromise on Anything Except Integrity With Guru

An incident happened. One of My ashramites, who all the time gets great Guru Puja for her great inefficiency and her non-committed way of lifestyle had a problem. Doctors have diagnosed something is wrong with the stomach. She came to Me for blessings. Behind her I saw Rahu was coming. She was trying to describe to Me that we will have to go to a doctor, do a blood test and find out if it is malignant, benign and all that. I just looked and said “Hey, nothing there will be any problem. Go and do whatever tests or anything needed to be done. It will just be benign and it will be healed, cleared. I will take care, don’t bother.” Fortunately she had one thing - integrity with Me. The moment I uttered the word that connection was like an arrow and Rahu ran away. He just disappeared. I just know the doctors who said today, “There is a tumor,” tomorrow they will say, “What happened? Tumor is not there, nothing is there.” You are okay. Who told you there is a tumor?” If that integrity with Me was not there when I gave that word, the blessing, Rahu would have sat inside. The integrity is the umbilical cord through which that arrow just hits the disease and clears it. I know for sure she is healed. The problem is not there now. Doctors will say, “Hey what happened? You guys are Nithyananda’s disciples. We don’t know what happens to you guys. One day you come with one disease and tomorrow it is not there. Whether we can believe our diagnosis machine. I don’t know what you guys do. One thing is for sure, you guys are disproving medical science.”

Compromise on anything but not on Integrity with Guru. That will take care of you and save you anywhere.

He said, “I know one thing. I have developed the joy and bliss of the unclutching space in me. That chemistry I have developed in myself and my integrity to my Guru. As long as I exist, I will fall into that Unclutched space, and from there I know I will fall only into my Guru, because of my integrity with my Guru.” What a way to spend the old age and the time on the deathbed. What a

way to leave the body! The fruit of your life is the way you leave the body. Not what you left but the way you left, is the essence of your life. If we have to judge somebody's life, the way they lived, it has to be done only by the way they left, not what they left. This verse is the essence of Vairagyananda's teachings to Me. If you have developed that unclutched space, and integrity with Guru, your life insurance is done. After that everything you do is a bonus. If you have not done that, develop that with all your energy and intelligence. Don't wait until old age to develop. Do it now. That's the most important first priority you need to do for your life.

I bless you all. Whatever entanglement happened between Sarada Devi and Vairagyananda and Vairagyananda and Me, let that happen between Me and all of you. Let you all have that experience and truth of Nirvikalpa Samadhi and the integrity with the Master. Let you all have this most important life insurance for life and death, for living and leaving.

Anything Perceived & Visualized is Not Ultimate

Let me enter into the 3rd and 4th verse of the Kenopanishad. Recite along with Me.

na tatra cakṣurgacchati na vāg gacchati no manaḥ
na vidmo na vijānīmo yathaitadanuśiṣyāt || 3 ||
anyadeva tadviditādatho aviditādadhī
iti śuśrūma pūrveṣāṃ ye nastad vyācacaḥṣire || 4 ||

The literal translation of the verse.

Where the eyes goes not, the speech goes not, nor the mind and intellect, we do not know, we do not understand, how that Reality, Consciousness can be taught, it is distinct from the known, as it is far beyond man's finite objective nature, that is, what the mind eyes ears or speech, the senses can perceive and it is beyond the unknown as it can be known by man's divine infinite subjective nature. Thus we have heard from the ancient masters who revealed and explained that to us.

You need only one thing to understand this whole verse, purity. I am not referring to some big tapas, austerity, just simple purity in understanding this verse. Anything which you can see, which you can visualize, is not the ultimate. Anything which you can speak or which you can verbalize internally is not ultimate. Anything which you can conceptually explain or think through is not the ultimate.

The human mind's greed to grasp everything and bring it under our frame should be sacrificed when it comes to the ultimate. That is where authentic experience happens. Anything which you can grasp, visualize, verbalize, debate, analyze or understand, cannot be the ultimate.

A reminder for you about the lesson I got from Swami Vairagyananda, which I was sharing yesterday. Develop something in you which will be holding, supporting, nourishing and keeping

you alive even after your eyes fail, speech fails, mind fails and logic fails. When your sugar level goes low your visualization capacity will collapse. If your insulin level goes high your fantasies will just take over you. You do not know what is reality and what is fantasy. If your salt level goes low your verbalization will lose its power. There will be a time while you are leaving the body or after you left the body, that all these will not be functioning, will not be useful for you. Develop something which will be useful for you at that time. That is what I call the goal of life - Nirvikalpa Samadhi, space of Sadashivoham. When I say the word “Sadashivoham,” don’t think you understand something. If you think you can grasp the word “Sadashiva,” it is not Sadashiva. If you read the original Kashmiri Shaivaites text and the Adi Shaiva text, which Sadashiva Himself has spoken, you will understand the definition of Sadashiva but you can never grasp.

Imbibe Upanishads Only From Enlightened Sources

I am doing the work of collecting “The Complete Works of Sadashiva.” Whatever books are available in the name of Sadashiva – Neelkantha, Mahadeva, Bhairava, collecting everything and consciously scanning and organizing.

na tatra cakṣurgacchati na vāg gacchati no manaḥ
na vidmo na vijānīmo yathaitadanuśiṣyāt || 3||
anyadeva tadviditādatho aviditādadhi
iti śuśrūma pūrveṣāṃ ye nastad vyācacaḥṣire || 4 ||

The Upanishad should be heard only from an Enlightened Being. Only then, the purity will be retained. The beauty of Upanishad is, if the person who is talking is retaining the purity and you are retaining the purity of the listening, nothing more needs to be done. Shravana [listening] becomes nididhyasana [powerfully living and radiating]. That is why I always tell people, do not read Upanishads from unenlightened sources.

There are many people who provide alternate readings. Max Mueller is a criminal, an intellectual criminal. He did what he did only to abuse Hinduism. In the modern day, many people are trying to protect the alternative readings. Never read Upanishadic truths from their alternative reading, the alternative styles. As long as they do not touch our Shruti, I don’t mind what they are doing, but they have no right to give an alternative reading style for our Shruti. If they try to give an alternative reading for Rama, Krishna and all that, I am not accepting what they are doing but I don’t mind. It’s okay because our Incarnations are there to be cherished by people as they want. Each one for their own taste, their mental set-up. They will cherish, give their style of interpretation, but no one has the right to give an alternative style of reading or understanding when it comes to shrutis, Upanishads. This is the core of our life.

There are two different methods by which atomic energy is generated. One: trying to merge both atoms and manifest energy. Another one: try to break one atom and then the energy starts exploding, manifesting.

These yogic methods are where they are trying to put 2 atoms together, unite. Those methods are totally different. The Advaitic methods are trying to break that one atom. The method, the system, the effects and side-effects are all different. The Advaitic pure shruti literatures should not be commented on or interpreted with the alternative reading styles. Thought currents on these Upanishads should not be tolerated. Not only that, please do not read Upanishad from unenlightened sources.

If you see the 2nd verse of Kenopanishad:

śrotrasya śrotraṁ manaso mano yad
vāco ha vācaṁ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ
pretyāsmāḷlokād-amṛtā bhavanti || 2 ||

The whole verse is not at all pointing to somebody, something. It is only intensifying your pure questioning. It's the method of breaking one atom, opening up one atom, and manifesting the energy. It is not a method of trying to put two atoms together, hit them or try to unite them to manifest the energy. If something is defined, and you are asked to move towards that, it is putting two atoms together, hitting both the atoms and manifesting energy. That's the method of Yoga. If you are breaking one atom and making the energy manifest, that is the method of Shuddhadvaita, the Advaita.

When it comes to Incarnations, Avatars, Rama, Krishna, all these Masters and their biographies, people having alternative thought currents or alternative storytelling methods, I have no problem because we have almost 100,000 versions of Ramayana. That is the way we cherish Rama. Modern day alternative reading style interpreters should not be touching the core concepts of Hinduism. They should not try to become authority on shruti. The danger is that modern day people don't know what shruti is, what smṛiti is. All these alternative reading providers are trying to play with shruti itself, with the original source texts. That is where the whole problem starts. The other day I was reading one of these alternative style guys. He is very comfortably interpreting the Kenopanishad second verse as if it is showing, declaring Consciousness. He is using this verse even to define Consciousness. No where in the second verse is there any word which can be remotely translated as Consciousness.

śrotrasya śrotraṁ manaso mano yad
vāco ha vācaṁ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ
pretyāsmāḷlokād-amṛtā bhavanti || 2 ||

No word exists which can be remotely translated as Consciousness. These so-called modern day interpreters go on translating this verse, using, adding the word Consciousness. Consciousness is the ear of the ear. They add anything they want.

Understand the beauty here in this verse. I need to explain one more thing. In English there is only singular and plural. In Sanskrit, it is singular, dual or plural. So this verse, second verse, when it comes to 'shrotra', ear, dual is used. When it comes to 'mana', singular is used. When it comes to 'vācā' singular is used, When it comes to 'chakshu', plural is used, which means three eyes, not two.

Our Masters were in a high conscious frequency. Even in their poetry they do not miss what they are trying to convey. When they have not used any word which can be remotely translated as Consciousness and you insert that word into this verse, that whole thing collapses. The modern day alternative reading style writers, as long as they keep their boundaries, they just play with the Incarnations. I will not accept but I will not be bothered about them either. It's okay to have a dramatized version, a portrait. A portrait is an artistic expression, but they are trying to become an authority on the original science, Shruti. Then something is seriously wrong; they are trying to subvert. Do not read these great Truths from the people who are interested in subverting and not supporting. That is what I call maintaining your purity.

Build a Safe Chamber in Your Inner Space Through Unclutching, Nirvikalpa Samādhi

Fortunately that personal moment of listening to Vairagyananda Swami when he said, "Hey Koka, my eyes have failed, but I do not have a problem because I never built myself on something on which my eyes can see, or cherished through visualization." If you have meditated on a certain form your whole life, visualizing when your eyes fail, you will fall into depression. What you meditated on will not be there. You will not be able to hold that in your inner space. Do not meditate on any form which can be seen or be visualized by your eyes. All visualizing meditation can be initial entertainment, theology lite, a little celebration, excitement, inspiration to start your journey. Wow! This God looks so beautiful. You may be wondering why Swamiji, who is making huge Deities and putting tons of jewels on It and worshiping, is saying, don't meditate on a Form. The truth is a truth when it comes to pure science. I will explain later. Now listen to the truth in its pure form.

Vairagyananda told me very clearly, and I experienced it. Anything which you can see and which you can visualize based on what you saw will fail at one point of your life, either before you leave the body or around the time you are leaving the body. It will fail and you will fall into depression; you will fall into emptiness, into an abyss. See all your visualizations can be developed only based on what you saw. For example, if you see an elephant with one trunk, you can visualize an elephant with a thousand trunks, but the one trunk elephant you should have seen. All your visualizations are nothing but expansion of what you already saw. If you have built your personality only on verbalization, even if it is a great mantra, when the verbalization fails, you will fall into depression. If you have built your personality by cherishing some concepts, cherishing certain gunas, characters, quality, sachidananda parabrahma, the pure consciousness, light,

intelligence, bliss all these concepts, when your intellect fails, you will fall into depression. Your intellect will fail before you leave the body, before you die.

The only thing which does not fail even after all else fails is the space of Unclutching, Nirvikalpa Samadhi. Start with only building that. More and more time and energy should be spent by every individual to build that safe chamber in your inner space where Unclutching is experienced. That space where Complete Completion, Perpetual Completion, Sahaja Samadhi is experienced; where Nirvikalpa Samadhi becomes your personal reality.

Only the space which cannot be visualized, which does not need to be remembered, which cannot be remembered, which cannot be verbalized, is your safe chamber. That is the essence of life. The most important lesson I got from Vairagyananda Swami is not what you left matters, but how you left matters.

Ramakrishna says beautifully, if you are going to a new place, first find a lodge and put all your luggage there. Then go around and enjoy the whole place because you know you can always come back. You have a safe place for the night. In the same way, first find the Nirvikalpa Samadhi chamber inside you and put all your luggage. Then go around and enjoy everything because you know you can always come back and rest there when you are supposed to leave planet earth or leave life.

The moment you add the word 'Consciousness' into this verse, the whole corruption starts. It is no longer pure questioning. You start visualizing, consciousness means, shining like a thousand suns. A thousand suns is too hot, I should add a little cool. A thousand moons and a thousand suns put together, you go on making that into a visualization exercise. Pure questioning needs to be retained as pure questioning, when it comes to creating the Nirvikalpa Samadhi in your system. If you operate from this truth of Nirvikalpa Samadhi, the powers that manifest in you, are Shaktis. It is like breaking the atom and powers manifesting. In the Yoga method, there is a definite visualization and definite identity about you. These both are made to merge. When they both hit each other, the energies expressed are Siddhis. That whole science is different, this whole science is different.

Understand this verse without manipulation, interpolation, the alternative style of reading, without adding the idea of Consciousness into it. Nowhere the verse even remotely adds a word which can ever translate as Consciousness.

śrotrasya śrotraṁ manaso mano yad
vāco ha vācaṁ sa u prāṇasya prāṇaḥ |
cakṣuṣaś-cakṣur-atimucya dhīrāḥ
pretyāsmālokaḍ-amṛtā bhavanti || 2 ||

If you retain the purity of this verse, you will understand the answer the Upanishad is trying to give through this verse is pure questioning. Going on and on Unclutching. Going on and on into Completion.

Pure Questioning Leads to Nirvikalpa Samādhi

Nirvikalpa Samadhi is not a verb. It is a noun. It is not an action. It is a space. The pure questioning is the action which leads to Nirvikalpa Samadhi. Any visualization is an action you need to go on holding, maintaining, retaining and supporting. If something needs to be supported or needs to be done, it cannot be Nirvakalpa Samadhi. Retaining the purity of your listening and from whom you are taking the lesson is the most important when it comes to the understanding of pure science.

You should be putting all your time and life energy into building the inner chamber in your life. Nirvikalpa Samadhi: it is not as difficult as Yogis make you believe. It is difficult for Yogis. It is hard work for them but for Advaitis, it is a smart decision. Nirvikalpa Samadhi is not hard work. It is a smart decision. If you don't make that smart decision, you have to do hard work. It is simple. Try to fast for 1 or 2 days, when your body gets dehydrated, have water. Continuously try to be Unclutching, try to be completing and go on to the Source. When I say fasting, it is not only no food. There should be no TV, no visualization, no iPad, no Facebook, nothing. All the five senses, just fast for one or two days. When you feel dehydrated, those moments, continue the smart decision of Unclutching, Unclutching, Unclutching, Completion, Completion, Completion, without holding on to anything. Sometimes even the great fantasy of your ishtadevatā will appear, don't hold on, don't support. Sometimes even My form will appear, don't hold on, don't support. Go on Unclutching, Unclutching, Unclutching. Continue making the smart decision, in two to three days you will catch the glimpse of how your organs and intra organs will fail when you leave the body. That will encourage you to take the smart decisions. The smart decision is Advaita. Yoga is hard work. When people can't make smart decisions, they have to do hard work.

Many people ask Me, even sincere Hindus, "How can the powers manifest so easily in hundreds of people around you? Is there some magic you are doing?"

I am not interested in showing Myself as a great mystical, mysterious personality nor can that be true as per Vedic Tradition. I am very clear, it is a simple science - this concept of Unclutching. While your body is getting dehydrated, when you fast - you will see how all the five senses become powerless when you are withdrawing, while you leave the body. If you are able to be Unclutched without falling into the abyss of chaos or confusion or incompleteness or powerlessness, you will just catch this smart decision of Unclutching. It will start manifesting shaktis in you.

Sadashiva's Techniques Are Smart Decisions

Sadashiva says beautifully, "When you sneeze, just be in the space of Unclutching. You will manifest the power related to air." Sneezing is actually one of the techniques He gives in Vijñāna Bhairava Tantra which is the most powerful Agama. There are ten Agamas – Shiva Sutra, Vijñāna Bhairava Tantra, Mrigendra Agama and Mahanirvana Tantra. While you are sneezing, if you can

just Unclutch, suddenly the whole circuit of that air energy, the prana will be available to you. You will catch the whole software's password, the whole network's password. All the techniques of Sadashiva are smart decisions. All techniques of Yoga are hard work. That is why you should learn Yoga Pāda from Sadashiva. Even Yoga He looks at with the eyes of smart decision, not with the eyes of hard work.

These major ten Agamas – Rudrayamala, Mahanirvana, Kularnava, Kamika, Mrigendra, Vijñāna Bhairava, give techniques based on smart decisions, and they recommend you to take smart decisions during the right moments.

This whole 3rd and 4th verse of Kenopanishad.

na tatra cakṣurgacchati na vāg gacchati no manaḥ
na vidmo na vijñānīmo yathaitadanuśiṣyāt |
anyadeva tadviditādatho aviditādadhi
iti śuśrūma pūrveṣāṃ ye nastad vyācacakṣire || 3 ||

It is simply a smart decision, not at all hard work. If you translate this verse as these alternative reading guys are translating, you will be doing hard work.

The basic cognition from which you start functioning matters. Purva Paksha matters. Many people come and ask, "Swamiji just tell me what I should do and I don't want to read all this."

Unless you read and clarify your cognition, you can't start. Everyone wants to jump start. If you want to immediately jump start, you will be doing only hard work because many of your cognitions need to be altered. You need to do the Purka Paksha. Only then your actions will be smart decisions, not hard work.

na tatra cakṣurgacchati na vāg gacchati no manaḥ
na vidmo na vijñānīmo yathaitadanuśiṣyāt |
anyadeva tadviditādatho aviditādadhi
iti śuśrūma pūrveṣāṃ ye nastad vyācacakṣire || 3 ||

The whole effort needs to be concentrated on developing Nirvikalpa Samadhi, the space of Sadashivoham, the space of Sahaja Samadhi, the space of Complete Completion, the space of Perpetual Completion.

Catch The Reality Through Pure Questioning

Let Me enter into the 3rd and 4th verses of Kenopanishad. Recite along with Me.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।

न विद्मो न विजानीमो यथैतदनुशिष्यात् ॥ ३ ॥

na tatra cakṣurgacchati na vāggacchati no manaḥ |
na vidmo na vijānīmo yathaitadanuśiṣyāt || 3 ||

अन्यदेव तद्वितादथो अविदितादधि ।

इतिशुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ॥ ४ ॥

anyadeva tadvitādatho aviditādadhi |
itiśuśruma pūrveṣāṃ ye nastadvyācacakṣire || 4 ||

Eye goes not, speech goes not, mind and intellect goes not. We do not know, we do not understand how that reality can be taught.

Upanishad is not using any word which can even be remotely translated as Consciousness. However, the modern day translators translate it with the word 'Consciousness.' This is wrong. The Upanishad is saying, "We do not understand how that can be taught." If Upanishad is wondering how that can be taught, it cannot be taught. I can't teach but you can learn. When I go on leading you into pure questioning, you can catch the reality.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।

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anyadeva tadvitādatho aviditādadhi |
itiśuśruma pūrveṣāṃ ye nastadvyācacakṣire || 4 ||

Nirvikalpa Samadhi can never be taught but you can pick it up. If you start the pure questioning, where the mind does not go, visualization does not go, verbalization does not go, naturally the pure questioning can only lead you there. Pure questioning is what is encouraged through this verse; awaken the pure questioning in you.

Understanding Redundancy & Irrelevance of Things in Life Awakens You

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।

न विद्मो न विजानीमो यथैतदनुशिष्यात् ॥ ३ ॥

na tatra cakṣurgacchati na vāggacchati no manaḥ |
na vidmo na vijānīmo yathaitadanuśiṣyāt || 3 ||

When you understand through pure questioning, there is something which you can't approach through visualization and eyes, your Third Eye is awakened. There is a paradox. When you understand there is something where your two eyes are not useful, your Third Eye gets awakened. When you understand there is some place where your verbalisation is not useful, your Vak gets awakened. When you understand there is a space where your Mana (mind) is not useful, your Unclutching gets awakened. Where there is some space where your Jiva (individual soul) is no more useful for you, your Shivatva (Cosmic Soul) will be awakened. Understanding the redundancy, the irrelevance of certain things pushes you to awaken deeper parts of you.

What is upper middle class? Having all the comfort and infrastructure and literally a useless body. For those having any of the luxury diseases - blood pressure, diabetes, heart problems, depression and what not, if you want to heal him completely, just take away his luxury. A poor fellow does not have infrastructure but has a healthy and strong body. Rich fellows have everything but not a healthy body. The need decides the way you function.

The moment you realize there is a space you have to travel where your both eyes will not go - न तत्र चक्षुर्गच्छति (na tatra cakṣurgacchati) - you go to the space where the eyes will not take you. If you go to a space where the ears do not work, verbalization will not work, the survival need makes the Third Eye open up, Vak open up, Mana open up and Shivatva open. If you feel whatever you see and visualize through both your eyes is useless, then your interest will turn towards the Third Eye and that will open up. If you feel all the verbalization from external and internal are useless, your Vak will open up. If you feel whatever cunning games, stupid games, profit and loss games, dos' and don'ts games, right-wrong games, playing with your Manana is useless, redundant, you will be dragged to that place where your Mana cannot be accompanying you - your Unclutching pure space opens up. When you know your whole Jiva, what you think of as you cannot come with you to a place where you have to travel, the Shivatva opens up.

Only when you understand your Jiva is redundant to your existence will the Shivatva awaken in you. A luxurious man, who has everything, forgets how to operate his system. When the survival need is there, his system performs perfectly. I have seen how the body and mind responds to situations. Luxury is the worst abusul to your body and mind. If you have some enemy and want

to destroy that fellow, just make a will and let him become luxurious. That is enough, he is destroyed. If you want to save somebody, if you have a friend and you want to save the person, make a will to let him always be in the lifestyle of activity. Anybody who even craves luxury is a luxurious person. The craving makes that kind of a mental setup.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।

न विद्मो न विजानीमो यथैतदनुशिष्यात् ॥ ३ ॥

na tatra cakṣurgacchati na vāggacchati no manaḥ |
na vidmo na vijānīmo yathaitadanuśiṣyāt || 3 ||

अन्यदेव तद्वितादथो अविदितादधि ।

इतिशुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ॥ ४ ॥

anyadeva tadvitādatho aviditādadhi |
itiśuśruma pūrveṣāṃ ye nastadvyācacakṣire || 4 ||

Go to a space where whatever you carry now will become redundant. Your very being needs to be told that. This clarity will awaken Shivatvamasi. Contemplate: “Where I am going to go, my eyes and visualizations will not come with me; my speech and verbalizations will not come with me; my mind and intellect will not come with me; my cunning games and strategies will not come with me; not even what I think of as my soul is going to come with me. How am I going to get to that place? How am I going to exist in that place?” Contemplate, meditate and do Vakyartha Sadas on this today: “I cannot teach you, but you can learn.” Anybody who contemplates on this will become young. This is actually the technique to make you young and beautiful. Old age has nothing to do with body or mind. It is all about getting frozen with old concepts. Old concepts make you old; looking for truths makes you young. When you start looking for the space where you are going to be, where all these will become redundant, your Third Eye, Vak, Mana, emotions, Unclutching and Shivatva will be awakened. Raise yourself through this contemplation. Become young and beautiful through this contemplation.

Perceiving and Experiencing Kāraṇa Will Merge into Kāraṇa

Let me decode some more sacred truths. Recite along with Me.

na tatra cakṣurgacchati na vāg gacchati no manaḥ
na vidmo na vijānīmo yathaitadanuśiṣyāt |
anyadeva tadviditādatho aviditādadhi

iti śúśruma pūrveṣāṁ ye nastad vyācacakṣire || 3 ||

Let me read out the translation for you and then I will decode.

Where the eyes go not, the speech goes not, nor the mind and intellect, we do not know, we do not understand, how That can be taught. It is distinct from the known. It is far beyond man's finite objective nature that is what the mind, eyes, ears or speech, the senses can perceive. It is beyond the unknown, as it can be known by the man's divine, infinite, subjective nature. We have heard this from the ancient masters who revealed and explained it to us.

Eyes which can see and the eyes which can visualize, both together are called chakshu in Sanskrit. Neither visualization nor verbalization can reach it. Brahma is verbalization, Vak, Veda. Vishnu is visualization, celebration, energy. Lakshmi - wealth. Neither can find Shiva. One goes down, one goes up; both cannot find Shiva.

It is distinct from the known and it is beyond the known and unknown. Thus we have heard from the ancient masters who revealed and explained that to us.

Upanishad is saying it can't be commented on or interpreted. Upanishad, the oldest revelation, says ancient masters told us. It is Sadashiva trying to make us understand that the truth is much more ancient than the person who is spelling it out. The truth is more ancient than the person who is verbalizing in this form. The understanding of this Upanishad gets revealed in the minds of those who are vibrating in this frequency.

These truths are more ancient than the person through whom it is vibrated, revealed or manifested. To give authority to the truths, the Upanishads declare: "We heard from the ancient who revealed and explained That to us."

I will enter into the next verse because it is connected and will help you to decode this verse also. We are now in the 3rd and 4th verse of the Kenopanishad. If I explain the 5th verse, you will understand more sacred truths decoded from 3rd and 4th. Recite along with Me.

yad-vācānabhyuditaṁ yena vāgabhyudyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 5 ||

yad-vācānabhyuditaṁ yena vāgabhyudyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 5 ||

The translation: That which speech does not illumine or reveal, but by which the speech is illumined or revealed and expressed, you must know That alone as Brahman, the Absolute Existence, and not what people worship and cherish here as this finite, limited object.

If you read the 3rd, 4th and 5th verses together, certain sacred truths can be decoded. The Source gives life to visualization and verbalization, not the words that describe it. It cannot be revealed by the visualization and verbalization, but what is That reveals even visualization and

verbalization to your perception. This is the most important truth. You need to meditate. This is the subject for Manana, to embody the state of Nirvikalpa Samadhi.

There is a beautiful verse by Thirumoolar:

ponnai maraithathu ponnani booshanam,
ponnil marainthana ponnani booshanam;

thannai maraithathu than karanangale; thannil marainthathu than karanangale;
marathai maraithathu mamatha yaanai, marathil marainthathu Mamatha Yaanai;
parathai maraithathu paar-muthal-bootham; parathil marainthathu par-muthal-bootham

The senses - jnanendriya and karmendriya, cannot show you the Self. If you start looking, what makes you experience your senses, that Source, is Self.

ponnai maraithathu ponnani booshanam, ponnil marainthana ponnani booshanam

If you see the beauty of the jewelry, you will miss it. When you name it, it is gold for a second; the visual presentation of the jewelry will be lost. If you see the visual beauty of the jewelry, when you are enjoying the beauty of the jewelry, you will forget it is gold. If you remember the beauty of the gold, you will forget the form it is in. Seller sees the gold, buyer sees the jewelry.

ponnai maraithathu ponnani booshanam, ponnil marainthathu ponnani booshanam;
thannai maraithathu than karanangale; thannil marainthathu than karanangale

Jnanendriya, karmendriya and mana put together is called Karaṇa. Your eyes see and have the ability to visualize; your ears listen, and have the ability to process whatever you hear, the ten things you hear at different times, you can put them together, cut, paste, and edit, and you can verbalize something on your own; the Vak can create words and spell it out, or create words and swallow it, speech and verbalization - all of these put together is called Kāraṇa.

Mana is the base on which all this is dancing. As long as you are soaked in the dance of all the senses, you will miss that which is empowering all these Karaṇas. The moment you start looking towards the Source which makes you experience all these Karaṇas and the experiences through Karaṇas, the Karaṇas disappear into Kāraṇa.

Either you can see it as jewelry or gold. The moment you see it as gold, it is no longer jewelry. The moment you see it as jewelry, it is no longer gold. The seller sees it as gold because he has tons of jewelry. The buyer sees it as jewelry because he is going to wear it. If the buyer can see it as gold, he will win the bargain. If the seller sees it as jewelry, he will lose the bargain. He may not want to sell it.

In dance, if your eyes have the shade of lust, you will not enjoy pure dance. If you enjoy pure dance, the eyes will become beautiful without lust. If the senses are perceived, you will see the world. If the Kāraṇa is perceived, Kāraṇa will merge into it.

karanam kaaranam aadhalaum; kaaranam karanam aadhalum; appan karanamai eruthalale

The karaṇa can become kāraṇa and karaṇa can be forgotten and misconstrued as kāraṇa.

marathai maraithathu mamatha yaanai, marathil marainthathu Mamatha Yaanai;
parathai maraithathu paar-muthal-bootham; parathil marainthathu par-muthal-bootham

If there is a beautiful elephant carved on a sandalwood tree, the man who sees it as a sandalwood tree will not see the beauty of the elephant. If he sees it as an elephant, he will not remember it is a sandalwood tree.

This verse is trying to tell you, Enlightenment is not that difficult. The energy you need to see everything as the form and name, that same energy if you divert it, you will see the Formless, Nameless Subjective Truth. It is only a direction change, not change in the effort. Are you awakened to the outer world or have you had inner awakening?

The whole verse is all about changing the direction of your perception. You can actually do it in everyday life. Whenever your emotions make you perceive things as 'my world,' just break it and perceive it as 'the world.' Suddenly you will see:

thannai maraithathu than karanangalam; thannil marainthana than karanangale;
kaaranam kanda karai karanangale; karanangal karaithal kaaranam thannile

Karanangal (the karaṇas, karmendriya, jnanendriya and mana) are the organs, intra-organs with which you perceive tiredness, boredom, good, bad, right, wrong, excitement, boredom. Whatever you perceive through the karaṇas will make you forget the Kāraṇa, if you turn towards Kāraṇa. It is a simple understanding. You can sit and casually contemplate the hill I am seeing, the plants I am seeing, the body I am seeing, the perception I am having about me. "What is it that makes me experience, perceive all this? What is it that lightens this whole thing? What is it that lightens my Kāraṇa?" You will see Kāraṇa.

Do Vakyartha Sadas; do manana as a practice.

ponnai maraithathu ponnani booshanam, ponnil marainthathu ponnani booshanam;
thannai maraithathu than karanangalam thannil marainthathu than karanangale;

It's all about making a U-Turn. The man who stands and shows you the U-Turn board is Guru. The Guru speaks in a way that all your karaṇas start listening. He has mastered all his karaṇas so he can command all your karaṇas. Only a person who has mastered his karaṇas can say, "Turn, about-turn, make a U-Turn. You turn is U-Turn. The sacred truth that needs to be decoded

from this verse is, Enlightenment is not difficult. It is just a change of direction, a U-Turn. Make this your Facebook status. The subject for Vakyartha Sadas and subject for contemplation: U-Turn. Contemplate and come back.

Do Not Keep Finite Limited Objects As a Goal in Life

Fifth verse of the Kenopanishad:

yad-vācānabhyuditaṁ yena vāgabhyudyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 5 ||

Recite this verse along with Me.

yad-vācānabhyuditaṁ yena vāgabhyudyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 5 ||

The translation is: “That which speech does not illumine or reveal but by which the speech is illumined or revealed and expressed, that alone as Brahman, the Absolute Existence. It is not what people worship and cherish here as this finite, limited object.”

The so-called atheists and agonists misinterpret the later part of this verse saying: “Upanishad says, not what people worship and cherish here as this finite limited object, so don’t worship idols. Don’t worship forms.” Fools who try to imagine the unimaginable and fall into depression, tiredness and boredom, become terrorists out of the frustration.

The Upanishad says here: “viddhi nedaṁ yadidamupāsate.” It does not mean don’t worship deities, don’t worship forms of the God and Goddesses. It means don’t keep those limited objects as a goal of your life. What is the meaning of worship? It is that which you run behind, that which you are enamored by, that which you are attracted to, that which your whole being is in love with.

When Upanishads says: “viddhi nedaṁ yadidamupāsate.” Means, don’t keep finite, limited objects as the goal of your life. Don’t be in love with them. You may be worshiping deities, but you will be in love with wealth, name and fame. Many fellows lose their peace thinking of the Nobel Peace Prize. The Nobel Peace Prize has taken away many people’s peace and made them into pieces. You may be bowing down in front of Ganesha, you may be bowing down in front of any God, any deity, but if you are in love with the Nobel Peace Prize, if you are in love with millions and billions, if you are in love with name and fame, you are worshiping only those things. The Upanishads means, do not make finite limited objects as your goal.

Pure questioning and pure ambition are one and the same. For both, the Source is you. If you are sticking with pure questioning, you’ll fall into you; only pure ambition will radiate from you. Here is an example of the misunderstanding. A man is driving down a country road when he spots a farmer standing in the middle of a huge field of grass. He pulls the car over to the side of the road

are already the favorite inheritor of the Cosmos. You are Raja and you are Rani of the Cosmos. I put My Balasants on the throne. They are not teaching and preaching. They are sitting on the throne and demonstrating shaktis of Sadashiva. Many of the Hindu Gurus and organizations don't even think of creating Yuvarajas, Yuvaranis, successors even to teach and preach. I have already created successors, not just teaching and preaching; they are gracing the throne, filling the thrones by radiating shaktis and powers.

yad-vācānabhyuditaṁ yena vāgabhyudyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 5 ||

Both work-ship and worship are infinite for My Balasants. Their cherished goal and their worship object are both the Infinite. When both are infinite, you are a favorite inheritor of the Cosmos - Brahmanyam Bahuputrataṁ. I am putting it on record so that history will have these bits and pieces of information.

Today, I am going to initiate the Balasants to the next level by adding mana into their Third Eye practice. Mana is the next possibility, the next level of power of the Third Eye. You may not understand what this means. Let them come back and demonstrate to you, then you will understand. Ask them any questions and they will be able to see the answer visually in the mirror they have in their hand. Through the jnananjana and projection on the mirror, they can see the answer completely like an HD relay. Anything I say will look like too big a promise. "What is He doing?" "What is going on?" So that you do not commit the sin of abusing Me or this tradition, I am not giving you the details. I am just putting on record what my Balasants will be capable of by practicing these initiations. Soon they will demonstrate for the public, maybe as early as this coming Navaratri. I am just putting all this on record for the sake of future history.

The essence of today's satsang: keep your goal of work-ship object and worship object, both as infinite Brahman.

Experience Reality By Turning Towards Source

I'll enter into the next verse of the Kenopanishad. Chant along with Me.

yanmanasā na manute yenāhur-mano matam tadeva
brahma tvaṁ viddhi nedaṁ yadidamupāsate

The translation goes: That which cannot be thought of by the mind, that which is modified functions of intellect, intelligence, contemplation and cognition, but by which they say, the mind is able to think and cognize, being illumined by the light of Infinite Cosmic Intelligence - you must know that very Source of Mind, the Reality alone as Brahman, the Absolute Existence and not this which is worshipped and cherished here as a finite, limited object.

I will read out the verse once more.

yanmanasā na manute yenāhur-mano matam tadeva
brahma tvarṁ viddhi nedaṁ yadidamupāsate

Upanishad is repeating itself, so this is very important. Understand this truth: Let your work-ship and worship objects be Infinite. Even when you are in deep sleep, if somebody wakes you up and asks why you are working, the immediate spontaneous response should not be money or power, name and fame, or any finite object. "I am enriching through this work as enriching leads me to the space of Sadashiva." This should be the answer and your cognition. The work you do and the quality you carry as you, the whole thing should be directed towards Infinite. Iron out your whole life with the Truth of Infinite. Let Infinite be the source of life. Let the Infinite be the source of Existence. Let the infinite be the source of your joy.

yanmanasā na manute yenāhur-mano matam
tadeva brahma tvarṁ viddhi nedaṁ yadidamupāsate || 6 ||

That which cannot be thought of by the mind, with its modified functions of intellect, intelligence, contemplation, cognition but by which they say the mind is able to think and cognize. Being illumined by the light of the Infinite Cosmic Intelligence you must know that very source of mind, that reality alone as Brahman.

If at all Upanishad is repeating itself means the concept, the sacred secret, the truth is very important. Sometimes you feel you have not said what you really wanted to say; you feel the whole thing has not yet been delivered. I am feeling exactly like that about the Tamil Satsang in the evening. Don't miss tonight's Tamil Satsang. It is going to be something extraordinary. The remaining, the climax part of yesterday's satsang is still sitting inside. It has not yet come out. Sometimes you feel the words are a small tube to drain the whole dam. When words look too small, you will be forced to repeat.

yanmanasā na manute yenāhur-mano matam
tadeva brahma tvarṁ viddhi nedaṁ yadidamupāsate || 6 ||

I can clearly understand the Upanishadic Rishis and their inner space. They feel words are too small a tube to drain the whole dam. Ganga is too big to be drained through a small stream. So when the message is too big, you have to repeat yourself. That is why Upanishad is repeating itself.

yanmanasā na manute yenāhur-mano matam
tadeva brahma tvarṁ viddhi nedaṁ yadidamupāsate || 6 ||

Upanishad is repeating itself to give you one more chance for listening. Upanishad knows that human beings are fools and they miss many times but it continues to give one more chance. Don't look at what your mind shows, look at what shows your mind to you. Don't get trapped. Don't say

yes or no. Just be unclutched. Unclutching is the only way you can save yourself from any trap. Look who is showing you your mind. Don't look where your mind is showing you.

Whether your mind shows the hopes of the future, hopelessness of the past, the possible victory of the future or the worst failures of the past - do not get trapped. Sad faced victims are the biggest criminals. Sad faced victims who think: "Oh, I am innocent; I am being tormented by life," they are worst criminals than terrorists. The cunningness they will carrying inside will only be exhausted if they live janmas as terrorists. Any energy you pile up inside, any pressure you build up inside has to be exhausted by you taking more and more janmas. Many fellows think that being a victim is the safest, cozy corner you can hide. A terrorist mental setup is built by you spending janmas as victim.

Whether your mind shows you the victory of the future or a victim of the past, don't listen to either. Look at the Source which makes you experience your mind. Victory of the future and victim of the past are both traps. Don't say yes or no to what your mind shows you. Always look at the source, why you perceive your mind the way you perceive. The more and more you go to the depth, the more and more you go to the Source, the more and more you start seeing the root, the more and more you will be enlightened.

tadeva brahma tvarṇ viddhi nedarṇ yadidamupāsate ||

If finite objects are your worship and work-ship, you are caught. Let the goal of your work-ship or the goal of your worship always be the Source. You think: "How will I run my regular life if I am always looking at the Source?" This is the most practical instruction. If your cognition is turned to the Source, you can go on and on living your practical life day-to-day without tiredness, boredom and friction. Looking in does not mean no fuel. It means huge lubrication for your system. It removes all the friction in the flow of your life. When you turn towards the Source, Infinite and reality is experienced. The next 7th, 8th, and 9th verses are the same truth repeated.

nedarṇ yadidamupāsate | nedarṇ yadidamupāsate | nedarṇ yadidamupāsate | nedarṇ yadidamupāsate | nedarṇ yadidamupāsate

Five times.

The good news is you will be given a chance to come back five times. The bad news is, if you make this missing as a pattern, you will miss even the fifth time.

nedarṇ yadidamupāsate |

Finite objects are not Absolute. They are not Ultimate.

nedarṇ yadidamupāsate |

What is such an important sacred secret that Upanishad has to repeat itself five times? Upanishads are revealed to high frequency people, not to the uncommitted, accidental onlookers. It is revealed to committed, responsible individuals. It is literally like impregnating. Why does Kenopanishad repeat itself five times? The answer for the why is in the next satsang.

Never Be Diverted By What is Seen, See Who is Showing

Today India is celebrating her 70th year of independence. I pray to Sadāshiva, let Him manifest Himself, bless Himself, bless this country. eLt Bharat Mata be the Jagat Guru.

Let me enter into today's satsang. Please recite, along with Me.

yanmanasā na manute yenāhur-mano matam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 6 ||

The next verses also have the same meaning. So I'll recite all these next verses, and then reveal the sacred secret from all.

Recite along with Me.

yaccakṣuṣā na paśyati yena cakṣūṁṣi paśyati
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 7 ||

yacchrotreṇa na śṛṇoti yena śrotramidam śrutam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 8 ||

yaṭprāṇena na prāṇiti yena prāṇaḥ praṇīyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 9 ||

From the 4th verse to 9th verse – brahma tvaṁ viddhi nedaṁ yadidamupāsate is repeated. In the whole 108 Upanishads, this is the one line most repeated. No lines get repeated 5 times - brahma tvaṁ viddhi nedaṁ yadidamupāsate.

Let me enter into the 7th verse. The translation of the verse is: That which is not seen by the eye, chakshu but because of which the eye, the organ of sight, is able to see and perceive the seen, you must know That reality alone as Brahman, and not this which is worshiped and cherished here as this finite, limited object.

Don't be diverted by what even the most beautiful expression is trying to instigate in you, but be concentrated on from where you perceive this. Sadashiva explains about beauty in Agama. Who

is a beautiful person? Sadashiva does not use the gender - a beautiful man or a beautiful woman. We believe in 11 genders. He just says: "Beautiful being."

He gives 3 qualifications. The moment you see, you should be stunned, the eyes should just pop open. Automatically the eyes should expand. That's the first. Second, grace should flow in every action. From the moment of waking up to the moment of falling asleep, grace should permeate in every action. The third point is every bhāvanā that person assumes. If you have to define, translate bhāvanā in a modern way, every dress he wears, every attitude, every aspiration, every visualization should radiate beauty.

Even if these 3 qualities are expressed, don't be diverted by what is expressed. Look in who is expressing it? When you look into who is expressing, you become Jivanmukta. Even the most beautiful things, the Sun, Moon, nature, ocean, hill, amazing beautiful beings, powers, best visualizations, extreme beauty of flowing Ganga, extraordinary beauty of standing Himalayas - all these visualizations, all these forms, don't be diverted by what is shown, but see who is showing.

You need to understand 'The World,' 'My World.' For example, you see a mountain. Mountain is 'The World,' and the peace or a mood it creates in you is 'My World.' Whether in 'The World' or 'My World,' don't be distracted by what is seen and perceived. See who is perceiving in the 'My World,' you will achieve the Ātman, Superconsciousness. See who is showing all this and you will achieve Sadashivatva. Whether it is in 'The World' you see who is showing this, or 'My World' you see who is perceiving this, you will achieve Sadashivatva. You will achieve the Ultimate, Shivoham Anubhuti, Ātmajñāna, Brahmajñāna. You will achieve Enlightenment. Enjoy both but don't be distracted by it. Enjoy powerfully but know it is the Source that matters, not the experience.

Source is what matters, not the superficial. Always put your attention on the Source. If you are putting your attention on the superficial, both your eyes will enjoy it. If you are putting the attention on the Source, your Third Eye will enjoy it. Your Third Eye will be awakened. External or internal, let your Third Eye enjoy it. I have not seen any modern day beautician or the people who work in the beauty industry explain beauty in such a precise way as Sadashiva. What a definition!

After defining beauty, He says look at the Source, who is showing? That is too beautiful to be described. If the expression itself is this beautiful, then how will the experience be? If the statement can be so poetic, how poetic will the state be? Let all the glory, visualization and beauty you see in 'The World' or 'My World' remind you of the Source.

viddhi nedarṁ yadidamupāsate |
viddhi nedarṁ yadidamupāsate |

yaccakṣuṣā na paśyati yena cakṣūrṁṣi paśyati

Means, not which is seen by the eye but because of the eye, the organ of sight, is able to see and perceive the seen, that is reality. This has to get drilled into you.

Not by which is seen by the eyes, but because of which the eyes are able to see and perceive.

yaccakṣuṣā na paśyati yena cakṣūṁṣi paśyati
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 7 ||

Go on contemplating. I want to repeat. However beautiful and graceful the seen is, handsome the being is, I tell you, look at the Source. You will reach the space, taste and experience much deeper, sweeter and beautiful than what is expressed. Any enjoyment of expression will bring boredom at one point. Only if you look at the Source, you will make boredom and tiredness redundant in your life.

Seer Who Sees The Source Becomes The Seer

yaccakṣuṣā na paśyati yena cakṣūṁṣi paśyati
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 7 ||

yaccakṣuṣā na paśyati yena cakṣūṁṣi paśyati
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 7 ||

I am blown away by the authenticity of the Upanishad. What a sacrifice! It says, anybody who can express always try to make people a slave through their expression. That's what the actors do. They want people to become their slaves just by of the way they look, the way they carry themselves gracefully, the way they portray themselves. See, the authenticity of the Upanishads. The Upanishadic Rishis looked more handsome than any superstars because they are real stars. The Saptarishis are the real stars. With all their beauty, grace and handsomeness, they remind you to look at the Source, which is expressing, not the seen which is perceived. If you turn towards the Source, that is the most extraordinary, eternal, experience of beauty, bliss, joy and Consciousness. All the best things.

If you can see, start putting your attention to the Source. Even in your day-to-day life, if you start going towards the Source, you will have a very stable family, stable relationship. Whenever you operate based on what is seen, you will have unstable relationships. Anything will be stunning, if it is new. Nothing will be graceful from morning till night once you start living with it, other than an enlightened being. In your ordinary life, if you start seeing what is seen, what is that behind what is seen, even your life will become stable.

Today's subject for Vakyaartha Sadas: Seen or the Source of the Seer. The Seer who sees the Source becomes the Seer. Seer who is invested in seen becomes the seen, the object. Vakyaartha Sadas subject is: Seen or the Seer? The Facebook status for all of you is: Not by the seen but by the Source of the Seer.

Breathe The Prāṇa of Enlightened Being

I'll recite the 7th, 8th and 9th verses. Please recite along with Me.

yaccakṣuṣā na paśyati yena cakṣūṁṣi paśyati
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 7 ||

yacchotreṇa na śṛṇoti yena śrotramidaṁ śrutam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 8 ||

yaṭprāṇena na prāṇiti yena prāṇaḥ praṇīyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 9 ||

Actually the 4th, 5th, 6th, 7th, 8th, 9th – all the 5 verses are a powerful repetition. There are two types of repetitions. If you don't know what to say and you don't know what you said and you don't know how clear you are, or you don't know what you want to convey - you know which road to take. If you want to listen to the powerless repetitions, you know which road to take. If you want to listen to powerful repetition, take Mysore Road.

The 4th, 5th, 6th, 7th, 8th, 9th - all these 5 verses are a powerful repetition, especially 5th, 6th, 7th, 8th, 9th - these 5 verses are the same words. The entire line "tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate" is repeated 5 times and is the most repeated verse in all the 108 Upanishads.

I want to explain the sacred secrets in these verses one by one so you can grasp. I am going to the 9th verse first and then the 7th verse. The 9th verse:

yaṭprāṇena na prāṇiti yena prāṇaḥ praṇīyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 9 ||

The translation: That which one breathes, not with the breathing but by which the breath, in-breathes vital life energy, prāṇa, being impelled by that Source of life, you must know that alone as Brahman.

Listen, I'll repeat once more.

That which one breathes not with the breathing but by which the breath, in-breathes the vital life energy, being impelled by the Source of life.

Some of the anti-Hindu elements and pseudo Hindu elements translate this verse, translate this thought current of prāṇa as the organ of smelling. Breathing has multiple purposes. If you try to translate prāṇa as smelling, the whole sacred secret is lost. The first principle of breath, prāṇa, is life energy. It is not just smelling, it is experiencing. If you breathe a hill, an ocean or a river just

by yourself, you will breathe peace. The same place, same hill, same river, same ocean, if you breathe with the people with whom you have Complete Completion, you will breathe bliss.

Whenever the ideological relationship does not exist and only biological or blood relationship exists, those fellows are a load on you. Blessed are the families who have a common ideology as their source of inspiration. Blessed are the son and father, mother and daughter, brother and sister, husband and wife of whom Swamiji is the connecting point. If the ideological Completion is there, you have tons of reasons to hang around. You have tons of things to talk about. You have tons of reasons to be together. If you have tons of reasons to be together, that is Completion.

Until enlightened, there can never be Complete Completion, but your Completion is much stronger than your small incompletions. The small incompletions becoming irrelevant is Completion. This Completion you can achieve, just think of, imagine, wait for and aspire for.

Breathing is not smelling. Breathing is breathing the energy, life energies of the people around you. The example of a beautiful beach, hill or a river, if you are breathing it all by yourself, you will breathe peace. If you are breathing that same space with the people whom you have a Completion, you will be breathing bliss, joy. In the same place, if you are breathing with the people whom you have incompleteness, you will be breathing hell.

Whenever you go to an energy field where the great Beings lived like Kali Temple of Dakshineswar, Srirangam Ranganatha Swami, Arunachaleswara, Meenakshi, Viswanatha - breathe that place. They are still alive in those places. Their prāṇa is alive in those places.

Smelling is one of the side effects of breathing. Breathing means being alive, living that place, tasting that place, experiencing that place. A person with whom you have Completion, friendliness, even breathing in that person's space gives you so much life. That is why you always want to hang around not with the right people, but with the people with whom you have Completion. Understand, everyone is trying to hang around with the people with whom they have Completion. I can very clearly see in our Ashram who hangs around together. Based on that, I'll know where that fellow is heading, because he is enjoying that prāṇa. He is enjoying that life, that frequency. The prāṇa you enjoy, the life energy you enjoy is most important.

Under the Banyan Tree, you can live the prāṇa of Sadashiva. He is there. Saptarishis lived in Ramanagara because Sadashiva, Devi and Nandi lived there. To this day, all the Saptarishis are in the form of a huge seven hillock, single stone in Ramanagara. They heard Agamas from Mahadeva under this Banyan Tree. If you read the Kamika Agama description where Sadashiva was sitting and teaching, everything fits with our Banyan Tree. After Sadashiva taught the Agamas, the Rishis were living in Ramanagara and practicing.

Rama came when He heard the Saptarishis are living here. He came and heard not only the Agamas, but the Upanishads also from Mahadeva directly. After the war, after Rama wins the war, after the Pattabhishekam, he brings Hanuman, Sita, Laxmana, Bharata, Shatrughna, the whole battalion to show where he had lived - the Rama leela sthanas. At that time, at the same

place, Rama sits and describes to Hanuman what he heard from Sadashiva. Hanuman is the incarnation of Nandi. Nandi came to support Rama in his Avataric mission, as Rama is the great devotee of Sadashiva. Rama taught whatever he heard from Sadashiva to Hanuman. That is what is recorded in Muktikopanishad as the 108 Upanishads. Under the Bidadi Banyan Tree, you can breathe Sadashiva.

If you sit in a dark room and go on breathing, you will only be in hell. People who are interested in being in hell, you go to hell; don't put others in hell. Not relating with people, constantly sitting in a dark room is a disease as per Vedic psychology, and sleeping when this is being told.

One important truth: the more people want to hang around you, the more success in everything you do. You carry that kind of prāṇa where people feel rejuvenated, refreshed by breathing your prāṇa. It is not necessary that you have to be completely complete with everyone for people to enjoy your prāṇa. If you are completely complete with you, and go on encouraging Completion with everyone, that itself will rejuvenate everyone's prāṇa. Inner Awakening is nothing but 21 days of you breathing my prāṇa. Sadashivoham is nothing but Me letting Sadashiva breathe through this body and you will be breathing Sadashiva's prāṇa, His full form, powers, possibilities and experiences. You will be just breathing Sadashiva for 21 days.

The science of breathing is not just smelling, it is something far deeper. People come and tell me, "Oh, I got healed by You from this problem, that problem." It is nothing but you breathing My space for a few seconds.

Breathe Out Joy And Completion

I am sitting and working with the next level of initiation for the kids. They take a book and read the whole book from the mirror. They have not mastered but they are mastering. I will make this whole Macaulay's education system redundant for My kids. Once they put the book away and read that book through the mirror, jnananjana mirror, the whole data will get into their system. Any question you ask, they will repeat the answer verbatim. If the book is wrong, their answer will be wrong. If the book is right, their answer will be right. If the book has a spelling mistake, they will make the same spelling mistake. They will be able to repeat verbatim. Even autistic kids, the special attention needs kids, the special kids, if they breathe My prāṇa, healing happens. Not only does healing happen, they radiate My brain powers as well. They will become more powerful than normal kids.

Understand the importance of breathing. It is not smelling. You are breathing life. It is very important. You need to constantly be aware and be alert of whom you are breathing. Just like whose food you are eating and with whom you are eating matters, with whom you are breathing matters. If many people feel rejuvenated and happy by breathing your space, you will be blissful. Naturally you will be loved, you will be wanted. You become more and more blissful, more and more loving. What you breathe out becomes your character. Whatever you deny becomes your weakness, pattern.

Whatever you breathe out becomes your character. Breathe out love. Breathe out Completion. It becomes your character. Whatever you deny: "I cannot do. He will talk. Who knows, only I know. All this is not working for me. One day I have these ambitions and activism and the next day I don't know where it goes." It will become your pattern. Whatever you breathe out which everyone around you enjoys becomes your character. Breathe out joy and let everyone around you breathe the joy. Let everyone around you breathe the Completion you radiate, the ecstasy you radiate, the excitement you radiate.

Whether in business, personal fulfillment, joy, love, relationships, contentment, health, in everything, if you can breathe out joy and Completion, more and more people will love to hang around you. You will feel rejuvenated, love, energy and Completion. That is what success is. It is not some cunning, technical or strategic planning.

Ramakrishna never had a strategy. When he was alive, he had only a small number of disciples. When he left the body, the number of people that gathered was less than fifty. For those fifty people, he created such an amazing powerful Completion space. Everyone who came into their breathing space, breathed Ramakrishna. That did the job.

If more and more people are able to hang around you, feel rejuvenation around you, feel the Completion with you, that's all that matters. You will be surprised, only now I remember, today is the day he left the body, August 16. Too much coincidence! August 16, 1886. It is now 2016, which means 130 years ago he left the body. The number of disciples around him was small, but whoever breathed their space, experienced Ramakrishna.

I can make that kind of beings. You only have to make sure you are part of that. Beings whose breathing itself brings thousands joy. They feel more Completion, more rejuvenation, more excitement, more joy, more bliss, more fulfillment. That's all life is. That's all success is.

The more and more people enjoy your breathing space, the more and more they will want you. When you feel you are wanted, you will start expressing more and more of this. That will become your character. That is the virtuous cycle for Completion, fulfillment and success. When you start living this, it becomes your character and believing it as you leads to enlightenment itself.

To Experience The Ultimate, Health is Required

yaṭprāṇena na prāṇīti yena prāṇaḥ praṇīyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 9 ||

I heard this verse for the first time from Isakki Swamigal at Arunachala. I remember when he recited, the whole hill reverberated this verse. I wanted to take the Nithyananda Yogam participants to Arunachala and chant these same verses, so they will breathe the space of Isakki

Swamigal, Me and Arunachala. The original plan was to take them and show where I breathed Arunagiri Yogishwara's space. I'll add this also. It just reverberated.

yatprāṇena na prāṇiti yena prāṇaḥ praṇīyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 9 ||

Please recite along with Me.

yad-vācānabhyuditaṁ yena vāgabhyudyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 5 ||

yanmanasā na manute yenāhur-mano matam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 6 ||

From the navel, the chanting should happen.

yanmanasā na manute yenāhur-mano matam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 6 ||

yaccakṣuṣā na paśyati yena cakṣūrṁṣi paśyati
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 7 ||

yacchrotreṇa na śṛṇoti yena śrotramidaṁ śrutam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 8 ||

yatprāṇena na prāṇiti yena prāṇaḥ praṇīyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 9 ||

Health is not ultimate but to experience the Ultimate, health is required. The moment you hear health is not ultimate, you stop caring about the body and allow it to collapse. That is withdrawal from life without understanding the full statement – health is not ultimate. To experience the Ultimate in the body, the body needs to be healthy. Only to a healthy person you can utter the word “health is not ultimate” and not to anybody else.

I am teaching my kids some of the important components of power manifestation and understanding about education. I never study. I don't have incompleteness with studying. It was unnecessary for Me. I want the same understanding in My kids. The moment I said, “I don't study; I never studied,” they started developing incompleteness about study. That is wrong. Only a person who can master everything can say, “I don't study.” I did not study not because I had incompleteness with studying, but because it was too small.

I had Chidbhananda's Bhagavad Gita and Tiruvakam book. I will pick up My syllabus book and these books and think: “When I can study these books, why not this book? These are 1000 pages and this is 100 pages.” That's all! I will master the syllabus book within 48 hours maximum.

After that, I won't touch the syllabus book. I am making this understanding clear to My kids because some of My kids have started developing incompleteness with studies. "Swamiji has not studied, why should I study?" That is not the right attitude. "Why Swamiji has not studied, for that same reason I will not study."

Once they start completing, they are manifesting this same power. I will make this memorizing based Macaulay's education system redundant for My Gurukul kids. I was expecting to do it in 3-4 days but now making the kids do completion and all that, I think within a week. They will write answers verbatim what was printed in the book. Macaulay is not expecting intelligent beings out of the education system he created. He is only expecting obedient clerks, slaves. Unfortunately, we are still sitting neck deep in the xxx he created.

You need to understand what is breathing. Have complete breathing and only then I can tell you breathing is not the ultimate reality. It is beyond that. You need to know what listening is and you need to have complete listening. Only then I can say, ultimate is beyond listening. You should have complete vision and only then can I say ultimate is beyond seeing. Half of your eyes are not seeing. With that, if I say, "Oh, listening is not God," you will be very happy. In your mind you think "Okay. I think I am in the God state."

Beggar going without food and Nirahara Samyama are different. Yesterday I explained about breathing and its intricacies. It is experiencing everything in your eyesight.

Science of Breathing

I want to give you some tips. Instead of having a small room with windows and sleeping there, if you have a larger space even without windows or windows closed, you will be more healthy. You do not breathe the space even if the windows are open. Open windows means the air circulation will be good. Breathing is not all about air circulation. It is all about the space. If you are going to build your home, let your bedroom be as big as possible. You are breathing space, not just air. You are breathing people who are in that space. You are breathing things which are in that space. You are breathing memories which are kindled by the things, the persons and the photographs in that space. That is why I say Bidadi, Nithyananda Nagara is not a place. It is a space.

You need to come with a certain introduction and have a context set and participate in that space. I am seeing many of the Mughal Maharajas sitting during the kirtans, on the back row chairs. I want to make it a rule, either you participate in the kirtans or be out of the hall because here everyone is breathing the joy. Kirtan is the whole body breathing the joy, samāna. The moment the morning screen opens, you know Atma Murti is not there. Atma Itself is there. It is not 2D Swamiji; it is 3D Swamiji with all the joy and excitement. You know you are breathing Swamiji's space. The whole space is breathed by the whole body.

We should put a board outside: "We don't have a place for Mughal Kings here." I would love to dance, but the problem is if I dance, none of you will dance. You will start standing and watching

Me dance, so that is the reason I have to sit. Because I am sitting, I am seeing the back 2-3 rows. I think you need Kadukkai Podi [Haritaki] so that you will have a free stomach in the morning to dance. Age does not matter at all. It is your decision and how you feel. I can see based on the movements of the body who is in the space of Completion and who still needs Kadukkai Podi, who is still carrying depression. If you are sitting like a Mughal King and watching, you may be in the place but not in the space of Nithyananda Nagara. If you connect to the space, wherever you are sitting, that is Nithyananda Sabha. I am seeing the participants in Seattle, Sarasvati and Meghna enjoying the space of Nithyananda Sabha. It is the participation space you are breathing.

Perils of Modern Day Lifestyle

One viewer from YouTube live, Saurabh Babar is asking: “Swamiji, how do we manage the space around us?”

First thing is to manage the space inside you. Always decide to be in the space of Completion. Make sure you go on encouraging and helping others to be complete, excited and informed. Excitement is not a psychiatric disorder.

If some system declares excitement as a disorder, that system is a disorder. Collapse the psychiatric system; don't be collapsed by it. Indians have that stupid pattern of anything which was popular in US 25 years ago, they will pick up later, which is redundant for them and then they will suffer and go through the same cycle. Then whatever is the newly invented stupidity, they will follow the newly invented stupidity. When it becomes redundant to them, they will pick up new stupidity.

3 years ago, some top cancer researchers made a statement. Chemotherapy does not work in 97% of cancers. What the hell are we Indians doing spending billions of rupees on chemotherapy and giving up millions of lives? A big group has done the research. Dr. Jones was the head. They are giving a report after 25 years of the research. He says, people who refuse chemotherapy treatment live an average of 12 years more than the people who accept chemotherapy treatment. These are statistics from the National Cancer Institute. Redundant theories, redundant methodologies are being dumped on India to recover the research and development costs. Those methods are dumped on us after they are declared redundant for their countrymen. I don't know when this country will wake up to that. When we will liberate ourselves. I only don't know how we are going to save ourselves. The stupid theories, stupid concepts developed to keep these fellows as slaves. These fellows are so enamored by it.

In the last 15 days, around 25 big names have died. With the exception of Pramukh Swami Maharaj, all the other 24 are deaths due to alcohol. I don't want to name and hurt because once somebody is dead, we don't talk about them. Pramukh Swami Maharaj is the only spiritual being which left the body in Samadhi. All of the 24 are less than 50 years old.

Things which have become redundant, a lifestyle which has become redundant, have come here. All our best things - Yoga, Tantra, Agama - westerners are picking up and practicing. All their worst things - teenage sex, alcohol and life based on drugs, prescribed drugs and drug abuse - these fellows are picking up from them.

Do you know that handbags are designed with pills stuck jeweled on it. How can that be pride? It is a pride that you are carrying the pills in your hand all the time and need to take every 2 hours. Then you brag: "Unless the pills are taken, I can't survive. My life is so stressful." Sickness can become pride? 20 years ago, we had not even heard of the idea of psychiatric problems. 10 years ago, going to a psychiatric doctor was a big taboo in India. Now it is such a common part of every middle class Indian's life. O Bharat where are you going?

Rāma Gopuram

yatprāṇena na prāṇiti yena prāṇaḥ praṇīyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 9 ||

First learn the science of breathing. It is not about blowing your nose. It is about experiencing life. If you don't know breathing, I cannot teach you breathing is not ultimate. If you don't know seeing, I cannot teach you seeing is not ultimate. If you don't know listening, I cannot teach you listening is not ultimate. Let me teach you listening. Let me teach you seeing. Let me teach you breathing. Then I will take you to the space; it is not ultimate.

What I am doing now with the Gurukul kids is having them understand, you should not study not because it is difficult but because it is too small. All the Nithyananda Yoga participants are experiencing their Third Eye opening up by sitting with the Gurukul kids. I am seeing that entanglement happening. One kid who is in entanglement with Me through the Third Eye can open 30 people's Third Eye at a time and show the higher frequency. We have some guest kids from the UK in an exchange program today. I will open their Third Eyes. I will initiate them before they go back. They will have the power of Third Eye and do the Third Eye reading because Nithyananda Nagara is not a place, it is a space.

I have seen in the Akashic Records, the way Rāma used to come to our temple everyday and do puja, Shiva Puja, worship Sadashiva. He used to come and enter from the west side. The West Gopuram of our temple will be named as Rāma Gopuram. And the western tower of our temple will have a complete Rāmāyana in the sculpture form and we will have a sannidhi dedicated to Rāma as He lived here and worshiped Sadashiva here.

I will continue to expand on what is breathing, what is listening, what is seeing as per the Cosmic truths. Then I will explain how it is not ultimate, and how you need to go beyond the ultimate.

Śrī Vidyā: Looking For The Source

Please recite the Kenopanishad mantra – 5, 6, 7,8 and 9 along with me because they need to be explored together.

yad-vācānabhyuditaṁ yena vāgabhyudyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 5 ||

yanmanasā na manute yenāhur-mano matam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 6 ||

yaccakṣuṣā na paśyati yena cakṣūṁṣi paśyati
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 7 ||

yacchrotreṇa na śrṅṅoti yena śrotramidaṁ śrutam
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 8 ||

yaṭprāṇena na prāṇiti yena prāṇaḥ praṇīyate
tadeva brahma tvaṁ viddhi nedaṁ yadidamupāsate || 9 ||

The essence of all these verses: not which can be seen, but through which It is seen.

This verse has two dimensions. For example, you are seeing a hill, large hill ranges covered with snow. That is 'The World.' That hill when it is perceived, the perception and experience you go through is 'My World.' In 'Your World,' both are not ultimate. See who is perceiving inside 'My World' and who is showing outside as 'The World.' In both, if you start seeing the Source, you will find Sadashiva. If you start looking, who is showing 'My World' and 'our World', you will straight up have the experience of Sadashiva. If you start looking who is showing 'The World,' who is manifesting, you will experience Adishakti directly. Both are one and the same, Adishakti or Sadashiva.

The essence is looking with depth, listening from the depth and breathing to the depth. If you start looking at the Source, you will do it from the depth. All the suffering of human beings is because you are superficial. Depth brings powerfulness and joy. Anything happens from the Source, from the depth is Parā Vidyā. Anything that happens superficially is Aparā Vidyā.

I never studied the regular Aparā Vidyā, not because it is difficult, but because it was too shallow. This is what I am teaching to My Gurukul kids. They are evolving, able to make the aparā vidyā redundant. I will make these schools, textbooks all that too easy for the kids. They will understand that saporā vidyā is too shallow. They will start putting their energy into Parā Vidyā, Parameshwari, Śrī Vidyā, Adishakti. The Science of Enlightenment, finding the Source is Śrī Vidyā. Śrī Vidyā is the science of finding who is seeing, who is listening, who is breathing and who is cognizing.

Kenopanishad Verses: Powerful Method For Sahaja Samadhi

Repeat the verses once more and you will understand.

The 5th verse. yat vācānabhyuditaṁ yena vāgabhyudyate – which cannot be described by words but which is the source of the vāk, the speech does not illumine, reveal but which makes the speech happen.

The 6th verse. yanmanasā na manute yenāhur-mano matam – cannot be cognized by the mana, but which makes mana cognize, which makes mana operate.

yat cakṣuṣā na paśyati – not which can be seen, but through which the organ of seeing is lit, functions.

yat chrotreṇa na śṛṇoti – not by the listening, but through which the listening happens in you.

yat prāṇena na prāṇiti yena prāṇaḥ praṇīyate – not which can be breathed, but by which the breathing happens.

The most powerful Sahaja Samādhi technique is constantly trying to remember – Who is making me see? What is the energy in me which makes me listen? What is the Source which makes me cognize and think? What is the Source which makes me breathe in and breathe out?

Suddenly, your eyes will be open, but you will be sitting like a hatching mother bird whose eyes are open but she is not looking outside. Your eyes will be open but you will not be seeing because you are seeing the seer. Whenever you find time, just try to sit even for a few minutes, you will pick up Sahaja Samādhi. Your eyes are open but you are not seeing. Your ears are open but you are not hearing. You are not sleeping. Your cognition is alive but you are not cognizing. That is the state called Sahaja Samādhi. With practice even if you are cognizing, you will not move out of that state. That is a perfect Sahaja Samadhi. These five verses of Kenopanishad are the most powerful method for Sahaja Samadhi.

Gummi Song: Powerful Method to Create Right Bio Memory and Muscle Memory

The Gummi song is from the great Siddha Purusha, Mahasiddha, Konganavar. He is Devi upasaka, shakta. Tradition says the Konganavar Jeeva Samadhi is there in the Tirumala temple and I do strongly believe it. All the great Incarnations were worshiped with the name of Siddha Purushas in the South. Of the 18 great incarnations in the South, one of them is Konganavar. The

word Konganavar means Lord of Hills. Konga means hill. Anavar means the Lord. He was supposedly a Shakta [worshiper of Shakti, Devi] when he was in the body. It matches because in the Venkateshwara temple, in the main garbha griha vimāna, you will not see Garuda [divine bird, vehicle of Lord Vishnu]. You will see Simha [lion vehicle of Devi]. The traditional information available proves very clearly that he lived in Tirumala and has Mahasamadhi, Jeeva Samadhi in Tirumala. In his song, beautifully he describes the same truth of the Upanishads in at least 10 verses.

The unique style of dancing for that song, the Gummi Song churns your whole bio memory and muscle memory. The way you need to turn around and rotate your body. It is called whirling. In Siddha tradition, it is used as a technique. When you are whirling again and again, the sounds which are created directly get into your guts. When you are whirling, the pitta will open up and your guts will record the verses sung. It will just become your bio memory and muscle memory. It is one of the most powerful spiritual techniques. Even if you miss kirtans, don't miss Gummi songs. It is one of the ancient methods of creating right bio memories and muscle memories.

The Konganavar songs are called Valai Gummi. There are actually 16 Gummi songs on Sadashiva which are well-known. One is from Kalangi, one is from Sattanathar, Sattamuni and one recently from Vallalar just a few 100 years ago. These are some of the most traditional and powerful mantras. These words came from the great enlightened Masters, Incarnations. When you whirl with that Gummi and these words enter into your system; they work as a mantra. They manifest in your bio memory and muscle memory. I will also compose some Gummi songs in Tamil and English. For those who can't understand Tamil, I'll do English also. First time in the world, there will be English Gummi songs.

Sahaja Samadhi: Answer to Pure Questioning

Through these five verses, the Upanishad is trying to tell you to get into the depth. Don't be superficial. Being superficial will never let you live life. Somewhere you need to break the ice. Somewhere you need to evolve. Decide, today is the day you start practicing Sahaja Samadhi, Sahaja Sthiti. Whole day whenever you find time, start looking at what is it in me which is letting me cognize me and everything around me? What is it in me which is letting me see what I see? What is it in me which is making me hear what I am hearing? What is it in me which is letting me breathe in and breathe out?

Start the pure questioning, you will see automatically your attention will get centered on something which cannot be verbalized. These questions will not lead to an answer. They will lead to an experience – embodied state. Sahaja Samadhi is the answer for pure questioning. Start the pure questioning and come back.

|| iti prathamah khandah ||

This brings us to the end of the first chapter of Kenopanishad. Lets move to the next chapter in further satsangs.

Cultivate Will Power, Not Will Arrogance

Let me enter into the Dvitiyaḥ Khandah, the 2nd chapter of the Kenopanishad. Chant along with Me. I'll expand on it and reveal the sacred secret.

yadi manyase suvedeti dabhramevāpi nūnam tvaṁ vettha brahmaṇo rūpam |
yadasya tvaṁ yadasya deveṣvatha nu mīmāṁsyameva te manye viditam || 1||

“If you think, I know It very well, then you certainly have known only very little expression of Brahman’s true nature and form. What you know is conditioned by your limited perception of Brahman’s expression, in yourself and its expression among the Gods too. Therefore, Brahman the Absolute Truth is still, to be sincerely inquired into, contemplated and intranalyzed by you.”

This is like a conversation between Guru and the disciple. Guru says, “If you think, I know It very well, then you certainly have known only very little expression of Brahman’s true nature and form. What you know is conditioned by your limited perception of Brahman’s expression in yourself and it’s expression among the Gods too, therefore, Brahman the Absolute Truth is still, to be sincerely inquired into, contemplated and intranalyzed by you.”

If tiredness and self-inflicted boredom makes you feel you know It, that’s all that can be known. You give up on you and you feel everything is okay. I have seen this during the manifestation of powers. People actually fight with the so-called will power. It is not will power. It is will arrogance. The idea: “If I make it now, it has to happen now. If it is not happening, then it is not for me and leave it.” What you think as will power is nothing but will arrogance.

Convert Excitement And Devotion into Responsibility

Real will power comes by will persistence. When you are bitten by the snake called will arrogance, that poison spreads inside you as tiredness and self-inflicted boredom. When people first start seeing Me, they are all awe struck, excited and go gaga. If they don’t convert that excitement into responsibility and assimilate it as part of them, then slowly all the excitement will go away. That’s the difference between a fan and a devotee. A fan just fans away all the excitement. A devotee makes the excitement into responsibility.

Whoever has converted their excitement and devotion into responsibility will never be bitten by tiredness and self-inflicted boredom. Tiredness can sometimes come externally but boredom only internally. When these two attack you, you come to a decision. When you say, “That’s all for me, leave me,” your life has ended. I still sit and work so that the system can be stronger. It can

radiate more and more. It can manifest more and more. It can support more and more. It can share more and more.

All of you know the story of Brahma went to find the head of the Sadashiva. Vishnu went to find the feet of Sadashiva. Brahma was inflicted by tiredness and self-inflicted boredom. When you are tired and bored, not only are you a dead weight to yourself, you even become cunning to cheat others. This fellow looks around and he does not want to accept his failure. He tries to show he is successful. So one flower was falling from Sadashiva's head. He caught that flower and asked the flower, "Hey, from where are you coming?" The flower answered, "I am coming from Sadashiva's head." The next question was, "How long have you been traveling?" The answer was, "Oh, I am traveling for four Brahma's age." This fellow is shaken, "What? Four Brahma's age you are coming down and..."

Then that flower asked, "Who are you?" He replied, "I am the Brahma of this age." The flower then said, "Oh, I have seen four, your father, grandfather and great grandfather. For four of your fathers, I am coming down. The flower asked. "Why are you coming here?" Brahma says, "I wanted to reach Sadashiva's head, so I am coming up." The flower laughs and says, "Fool! I have not been kept on top of the head. I have been kept on the ears. Sadashiva put me on His ears. From there I slipped and I am landing for four Brahma's age." Brahma says, "Can you do one favor for me? Can you be a witness for me that I reached Sadashiva's head and brought you from there." The flower replies, "After all, I am going there. What is there? Let me support."

This disciple-disciple relationship is a crime. You support and are a witness with a lot of sympathy for the crime that fellow is trying to commit. That is why both of you are cursed. Sadashiva curses that flower, "You will never ever again be used in my puja. You can never have my sparsha [touch]." That's the worst curse. Even Brahma did not have that worst curse. Brahma had, "You will never be worshiped." Then Brahma did some prayaschitta and all that, falls at the feet of Sadashiva and said, "Alright, at least in all My temples, the Vamabhāga, I give to you."

In all Shiva's temples, where the gaumukha, the water, the abhisheka tirtha comes out, Brahma will be standing to fill his kamandalu and do the Creation. It is from the pāda tirtha caranamṛta [feet-washed sacred nectarine] water of Sadashiva, Brahma creates Brahmāṇḍas [universes]. That fellow at least got some blessings and a place at the feet of Sadashiva's caranāmṛta. For the false witness, the supported fellow the curse is in place. That flower, Thazhampu [Ketaki] is never used. It is the best smelling flower and has a lot of herbal qualities. It's a medicine. If Sadashiva had accepted, that flower would have been the best flower for His puja. No Shiva temples use it. It is the most auspicious smelling flower but useless just because of this one crime. Never ever support somebody's tiredness and self-inflicted boredom.

Never Give Up Seeking Due to Tiredness & Boredom

yadi manyase suvedeti dabhramevāpi nūnaṁ tvaṁ vettha brahmaṇo rūpam |
yadasya tvaṁ yadasya deveṣvatha nu mīmāṁsyameva te manye viditam || 1 ||

If you think, I know It very well, then you certainly have known only very little expression of Brahman's true nature and form. What you know is conditioned by your limited perception of Brahman's expression in yourself and Its expression among the Gods too Therefore, Brahman, the Absolute Truth is still to be sincerely inquired into, contemplated and analyzed by you.

Whenever you are stuck with this boredom and tiredness and you start believing you know it all or you think, "I can know only this much" - both are dangerous. Constantly keep the pure questioning alive.

The Guru says, "Therefore, Brahman, the Absolute Truth is still to be sincerely inquired into, contemplated and intranalyzed by you." Anybody who follows this one line becomes My favorite. The whole training is all about retaining your ability of pure questioning. Nothing else. That is actually what I am sitting and doing with the Nithyananda Yogam participants. A small group inside the campus and from the Sangha all over the world. Not only am I making them manifest powers, I am constantly reminding them to be in the space of pure questioning.

Pure questioning leads you to a deeper space. I am never afraid of your questions. I am always afraid of your answers. The tons of answers you carry where questioning is not allowed is the frozen part of you. The frozen part of you is pain for you. As long as people are ready to drop their answers and keep the pure questioning alive, they remain in my favorite list - the Brahmanyam Bahuputratām. Once they try to develop some answers and get frozen, not ready to let themselves be in the space of pure questioning that is when the suffering starts.

All of our Training Centers, Gurukuls, Temples and Ashrams should be a place where we teach pure questioning. Soon a few more Aadheenams are going to be declared as Training Centers. Melbourne and Houston are on the list. Once we have a little infrastructure in place, everything is ready. Once we have the Klang Aadheenam property organized, we can have a Training Center in Malaysia. It is all about the person's ability to retain the pure questioning.

yadi manyase suvedeti dabhramevāpi nūnaṁ tvaṁ vettha brahmaṇo rūpam |
yadasya tvaṁ yadasya deveṣvatha nu mīmāṁsyameva te manye viditam || 2.1 ||

"If you think, I know It very well, then you certainly have known only very little expression of Brahman's true nature and form. What you know is conditioned by your limited perception of Brahman's expression, in yourself and its expression among the Gods too. Therefore, Brahman, the Absolute Truth, is still to be sincerely inquired into, contemplated and intranalyzed by you."

The important sacred secret you need to know from this verse is – when you are hit by tiredness, when you allow boredom, do not give up on your seeking. Do not give up your pure questioning. Keep your pure questioning alive. Anybody who keeps pure questioning alive, never gets tired of manifesting powers. Will is built by persistence, not by egoistic arrogant attitude of "I'll try few times, if not I'll give up" or "I'll come to the conclusion that this much only is for me."

Pure questioning and manifestations, manifestation of powers, is one and the same. Bring yourself to the pure questioning. Sincerely inquire into the inner space of Sadāshiva. Meditate on it. Intra-analyze it.

Not Knowing What You Do Not Know is Ignorance

I will enter into the next verse in Kenopanishad. Recite along with Me.

नाहं मन्ये सुवेदेति नो न वेदेति वेद च।

यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥

nāhaṁ manye suvedeti no na vedeti veda ca |
yo nastadveda tadveda no na vedeti veda ca ||

The English translation: I do not think that I know it well and not that I do not know it. I know and I do not know as well. One, who amongst us, subjectively cognises and knows that to be as - not that I do not know it and also I know it not - truly knows it.

The definition of a disciple in this verse is, neither does he completely not know, nor does he completely know. Understand that knowing what you know is knowledge and knowing what you don't know is also knowledge. Not knowing what you don't know is ignorance. Not knowing is not ignorance.

Embodied States of Consciousness and Bhāva Samādhi

Beautifully the disciple says, "I do not think I know it well." He is very clear, he is not completely enlightened. He also knows "it's not that I don't know at all and not that I do not know it."

नाहं मन्ये सुवेदेति नो न वेदेति वेद च।

nāhaṁ manye suvedeti no na vedeti veda ca |

I do not think I know it well. That does not mean I do not know. I know and I do not know as well. There are some parts of the truth I do get into that embodied state but there are some parts of the truth still not revealing itself to me.

I used the word 'embodied.' This morning I was having a conversation with some of the Ashramites. The concept I was explaining, if you understand, you will be able to understand this verse clearly. Upanishads are basically helping you to embody the consciousness they are describing. The last verse Kenopanishad described about the pure questioning:

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्स्य ब्रह्मणो रूपम्।

यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ॥

yadi manyase suvedeti dabhramevāpi nūnaṁ tvaṁ vettha brahmaṇo rūpam |
yadasya tvaṁ yadasya deveṣvatha nu mīmāṁsyameva te manye viditam ||

“If you think, I know it very well then you certainly have known only very little expression of Brahman’s true nature and form. What you know is conditioned by your limited perception of Brahman’s expression in yourself and its expression among the Gods too. Therefore Brahman, the absolute Truth, is still to be sincerely inquired into, contemplated and intranalized by you”.

See this whole verse. Start thinking, contemplating and intranalyzing. I gave you a very precise technique. Whenever you find time, even while cooking, while lifting stones, while making calls, while serving, when you go for one, two, three, all that, all those moments ask yourself: “What is it in me which is making me breath? What is it in me which is making me hear?”

Understand, even this question will suddenly turn your attention to something that will make you experience what I call “Embodied States of Consciousness.” In Sanskrit, we have a beautiful word “Bhāva Samādhi.” Whatever becomes your Bhāva Samādhi is known to you. Whatever has not become your Bhāva Samādhi is not known to you. Make your life the lifestyle of Bhāva Samādhi.

I was talking this morning about what Rudrābhishekam is for. Early morning, 04:30, get up and pour cold water on yourself and do the Pancha Kriya. Then go and sit in front of that Shiva Linga. 1008 Shiva Lingas energized personally by Sadashiva. Sit and connect with Sadashiva wherever you may be, whoever you may be, whatever form you may be, something I may know, something I may not know. “Oh Sadashiva, I know you are the source of everything. You are everything. You are in this Linga. You are in this body. You are the source for both. Let me connect with you. Let you reveal yourself to me. Let me be in the Bhāva Samādhi of you, Shivoam”. When you sit in that Bhāva and do the action of Rudrabhishekam, the Embodied States of Consciousness becomes your reality. Bhāva Samādhi becomes a possibility.

It is these Bhāva Samādhis which are the juiciest moments of life. Till you experience these Bhāva Samādhis, only sex will be the juiciest point in life, juiciest experience in your life. You will be running behind only that. Only Bhāva Samādhis can give you the higher taste in life, higher joy in life, higher consciousness in life. Then after that, whether you want to have physical joys or not, is up to you. Without having the Bhāva Samādhi, if you are enjoying only the physical pleasures, it will be so suffocating. So many things need to be maintained and it is many times disappointing

to you. As a result you will start developing incompletions with everything related to your physical pleasures and you will start hating it.

Many times I have seen this happen. People will go to Hawaii, to Kashmir, to Goa and instead of enjoying their vacation, they will start planning: "Ah, if I have a vacation home here how sweet it will be." They will buy a vacation home. The maintenance and all that will become a headache and they will develop so many incompletions. They will never ever again even hear the word 'Goa.' The word 'Goa' will be so heavy for them.

Kirtan: technique for Bhāva Samādhi

Bhāva Samādhi, Embodied States of Consciousness, will awaken such amazing doors about life to you. That is why Rudrābhishekam is recommended. In that half an hour, you will just enter into the Bhāva Samādhi of Shivoham. Kirtan is a technique for Bhāva Samādhi. When your stomach gets churned again and again, it will release all the pitta. All the toxins will be cleansed. Suddenly you will see that the stomach feels so much joy. It's as if you swallowed a joy pillow and it is sitting there. Now it feels like an acid pillow.

If you just do the Kirtan fully with all that body rotation and steps, you will suddenly feel the whole stomach has become like a joy pillow. It will be so sweet and light. The embodying different states of consciousness or Embodied State of Consciousness is the purpose of all the spiritual practice whether it is pure questioning, Unclutching, Complete Completion, morning Yoga, Rudrābhishekam, Guru Puja, Kirtan or the Satsang. By the time you come to the Satsang, you should be ready to embody what I am sharing, what I am entangling or what I am vibrating. Whatever becomes your Bhāva Samādhi is known to you, whatever has not become your Bhāva Samādhi is unknown to you. That is all the Upanishad is expressing in this second verse.

Second verse:

नाहं मन्ये सुवेदेति नो न वेदेति वेद च।

यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥

nāhaṁ manye suvedeti no na vedeti veda ca |
yo nastadveda tadveda no na vedeti veda ca ||

One, amongst us, subjectively cognises and knows that to be as - not that I do not know it, the not-known reality and also I know it not, the unknown reality - truly knows it.

If you know what has become your Bhāva Samādhi and what is yet to become your Bhāva Samādhi, you have a complete knowledge about you. Constantly work all your intellectual understandings to become Bhāva Samādhi, Embodied States of Consciousness. The highest

wealth you can acquire while you are in the human body is, Embodied States of Consciousness, Bhāva Samādhi.

How you embody the consciousness, sometimes as Bhakti, love, sometimes as Shivoam, sometimes as Shuddhadvaita Anubhuti.

Embodying consciousness means your length, breadth and depth is filled by that one Bhāva. Your length, breadth, depth radiates, vibrates with that one Consciousness. When you embody Consciousness, that becomes reality. See when I embody Sadashiva, simply whomever I initiate, they manifest the powers. If you are a Balasant without many toxins, you directly manifest. If you are an adult with some toxins and at least the toxins are reducing. If I put twenty Initiations, the first Initiation starts opening up. There are some people in the Ashram if you tell them one hundred jokes, for the first joke they will start laughing during the 98th joke. That is the way. If I give a hundred Initiations, by ninety eighth Initiation, the first Initiation will start working. I am ready to do that hard work. If you are going to manifest, I am ready to do anything.

Experience Chit Gana Anubhava

Embodying Consciousness. Becoming Shiva Gana, Chit Gana. Consciousness means Chit. Embodying means Gana, Chit Gana Anubhava. During the morning yoga, the experience which is expected is, feeling the whole body is nectar. Yoga is all about experiencing tremendous ecstasy, orgasm in the very body without any other body, just in the air. The whole body vibrating that joy, Amrita Sharira is the conscious embodiment, Chit Gana Anubhava, that is supposed to happen during Yoga. The purpose of Yoga is that only. Do Mallakhamba or hang on the rope, or roll on the ground, do upside down. Use all the accessories required, whatever you want, you have full freedom. The goal, the context is embodying Amrita Sharira. Embodying the ecstatic body without external touch, just by the air.

Pancha Kriya is embodying purification. Once you complete the Pancha Kriya, you should feel your whole body is pure. During puja, embodying Bhakti, Consciousness, Chit Gana Anubhava of Bhakti, Bhāva Samādhi of Bhakti, surrender, devotion, dropping all the crap from the head. In the Pancha Kriya, you clean. Whatever is unnecessary you drop. During puja, above the head you clean. Whatever is unnecessarily accumulated, you drop. During the satsang, you sit in Nirvikalpa Samādhi just to reverberate, vibrate, entangle Sadashivoham, Shuddhadvaita Satya. The whole morning routine is designed to allow embodying states of consciousness, Chit Gana Anubhava. It is all about Bhāva Samādhi. Whatever has become your Bhāva Samādhi, Chit Gana Anubhava, you know it. Whatever has not become your Chit Gana Anubhava, you don't know it.

Pratyāhāra, Dhāraṇā, Dhyāna, Samādhi

Recite the 2nd verse along with Me:

nāhaṁ manye suvedeti no na vedeti veda ca |
yo nastadveda tadveda no na vedeti veda ca || 2 ||

I do not think I know It well, and not that I don't know It, I know and I do not know as well, one, who amongst us subjectively cognizes and knows That to be as – not that I do not know it, and also I know It not, truly knows It.

I'll explain more details about this Bhāva Samādhī, embodying. Anything you imagine, visualize, listen to, or it starts revealing itself to you, or if you put your energy and life into it, you will start understanding. An example, if you are constantly working with gold and you give only your time to gold you will learn only the simple basic business things. When you put your energy and life into it, you will start understanding why people have so much interest in gold, why it goes on increasing in value or why the appreciation value of gold is so much but why no one becomes rich by storing gold. There is a secret. Gold appreciates much more than real estate, even in India which is growing continuously. You should know legal immigrants are crossing into the US and Europe. The spiritual seekers migrating into India and naturalization happening are crossing US and Europe where people go for opportunities. Even in India gold appreciates faster than land, but no one becomes rich by investing in gold. People become rich by investing in land. Why? If you give your energy, life and time to the business, you will learn all the secrets. The gold itself will reveal its secrets to you.

In every field, if you learn everything about that field or product, everything gets revealed to you. It can be making a pot or making gold jewelry or making some concepts and selling it to the world. Life insurance is nothing but a concept. 401Ks and life insurance are concepts. Very rare and very little do you receive. A pseudo security is sold and you buy it. I have yet to find anybody who has really benefited from their 401K when they are old. I am meeting millions and talking to thousands. The whole medical insurance and whole life insurance are all concepts sold. The benefits received are less than 2% of the benefits spoken. So then why are people running behind it? The sense of security provided even though it is false. People even know it is false yet there is a sense of security in which they can lean on.

I have seen many times the husband takes life insurance just to tell the wife, "See, I love you. Even if I die, you will have this money. With this you can live." What do you mean by it? What do you want to tell her? You will have this money so you can marry once more or don't marry because I am leaving this money for you. Even if you are not convinced of the ideas and concepts sold in the name of insurance, you feel that it will make others believe you love them, you made some security for them, or you have done all the best things. You have done everything possible to give them that feeling and you also buy into that. This is what I call buying something just to sell. You buy certain concepts even though you are not convinced about it and you want to sell it as a concept of love and caring.

Understand the nitty-gritties of a concept business, nitty-gritties of the gold business, nitty-gritties of the land business, nitty-gritties of even making pots. Everything gets revealed to you when you

put your time, life, energy into it. Good, bad, right, wrong, everything is revealed. Put your time, life and energy on Adi Shakti, Sri Vidya. She will reveal Her secrets about running this Cosmos, running this Maya, running this whole Brahmanda, Bhuvana. Anything you put your time, life and energy to will reveal its secrets to you. That is what I call Bhāva Samādhi. Sadashiva describes Samādhi beautifully in Yoga Pada. The description I am giving is not from Patanjali but from Sadashiva.

When pratyāhāra happens, you withdraw your life and energy from everything else and center it on something. The pratyāhāra (withdrawing) becomes dhāraṇa (centering). Dhāraṇā is centering and flowing towards something. When dhāraṇā happens, to which you are flowing reveals itself to you is dhyāna. You being in that state continuously is Samādhi. Pratyāhāra means withdrawing from everything else. Dhāraṇā means flowing on one thing. Dhyāna means that truth towards which you are flowing is revealing itself to you. Being in that state continuously is Samādhi.

Will Persistence vs Will Power

Everything I designed, whether waking up in the Brahma Muhurta morning and doing Yoga or doing Pancha Kriya or doing Puja or doing Kirtan or sitting in the Satsang is clearly to give you Chit Gaṇa Anubava, Embodied State of Consciousness. It is not for marking attendance. It is for you to build yourself. A person who is in love will wait to spend time with the beloved. If you are a seeker, you will be waiting for this 5 hours every day - 5 to 9 am. That is the time you get closest to what you are seeking. It's not even 5 hours, 4 hours of Yoga, Pancha Kriya, Puja, Kirtan and Satsang. A person who is seeking will be waiting to spend this 4 hours. This is the time you get closest to what you are seeking. Your seeking takes shape into the system. When your beloved comes near you, if you are tired, the love is gone, dead. During the morning 4 hours if you are bored, your seeking is dead, gone. You need a thorough overhauling inside you. You need to ask yourself many questions. You need to question many of your answers. You need to bring pure questioning back to your life. Bringing pure questioning back to your life is what I call Completion. It happens only by will persistence, not by will power.

Sometimes people come and tell me: "Oh, ten years I had persistence." No. You had will power. Persistence never brings you tiredness or boredom. You never had persistence. It was always will arrogance, fighting and failing. That is why you are feeling tired and bored. You need to have the right idea about your past. Only then will you make the right decisions about your future.

Many times, the tug of war which you continue to have with your will arrogance, you call will persistence. With will arrogance you fall into powerlessness and repeat the same stupid cycle. With will persistence you are one step ahead. You will never be bored; you will never be tired. Tiredness and boredom are qualities of will arrogance. Will persistence never brings powerlessness. Will arrogance always brings tiredness, anger towards you and others.

nāhaṁ manye suvedeti no na vedeti veda ca |
yo nastadveda tadveda no na vedeti veda ca || 2 ||

The disciple says: "I know but I also know I do not know." Means there are some things which have become embodied. There are some things, which you have not yet embodied. In this whole thing, you can see will persistence, not will arrogance. He is not tired of it. He says: "I know something and I also don't know something, and I know what I don't know."

Not knowing is not bringing tiredness or boredom. Not knowing is not bringing powerlessness. Not knowing is not bringing will arrogance. It is only bringing will persistence. Will arrogance is different. Will persistence is different. Will persistence becomes will power, not will arrogance. Will arrogance becomes only will failure.

One thing I saw beautifully in My kids the last ten days or 1 week is they were not successful in one of the powers I was manifesting. I am working to help them to manifest reading the book through the mirror without seeing the book. It's not that they were successful at one stretch. Yesterday I saw many kids crossing the fifty mark limit. Now it's a question of only a few days and throughout this I saw there was no will arrogance. It was all about will persistence. Will arrogance makes you old. Will persistence suddenly makes you young and you start from the beginning. Come on start 1, 2, 3. Will arrogance makes you feel tired about even the things you never practiced but you imagined you tried. It just means you need Kadukkai Podi [Haritaki herb]. Persist. Persist. Persist.

nāhaṁ manye suvedeti no na vedeti veda ca |
yo nastadveda tadveda no na vedeti veda ca || 2 ||

You may know something. You may not know something. Knowing what you know and knowing what you don't know is itself, knowledge. Will persistence, nothing else needs to be done in the world. Just the will persistence will awaken you to you, will raise you to you, will make you realize you to you.

nāhaṁ manye suvedeti no na vedeti veda ca |
yo nastadveda tadveda no na vedeti veda ca || 2 ||

The more things you embody, the more you will know and more will persistence happens. Will arrogance gets completed. That's the essence of life.

Bhāva Samādhi: Answer for Pure Questioning

The 3rd verse of Kenopanishad. It's a very powerful Upanishad. Recite along with Me.

यस्यामतं तस्य मतं मतं यस्य न वेद सः।

अविज्ञातं विज्ञानतां विज्ञातमविज्ञानताम् ॥

yasyāmatam̐ tasya matam̐ matam̐ yasya na veda saḥ |
avijñātam̐ vijñātām̐ vijñātamavijñātām̐ ||

Please listen again.

यस्यामतं तस्य मतं मतं यस्य न वेद सः।

अविज्ञातं विज्ञानतां विज्ञातमविज्ञानताम् ॥

yasyāmatam̐ tasya matam̐ matam̐ yasya na veda saḥ |
avijñātam̐ vijñātām̐ vijñātamavijñātām̐ ||

The translation is: He, by whom, it is not known, to him it is known and experienced. He, by whom it is known. to him, it is not known or perceived. It is unknown to those who think they know it well, and known to those who know it not.

This sacred truth is in Bhāva Samādhi. Joy remains, not the arrogance you know. As long as the idea you know is there, but not the joy of the Bhāva Samādhi, you don't know. The scale to know whether you know it or not is the oozing Bhāva Samādhi, not dead peace.

Peace cannot be the branding of Hinduism. Fools are those who don't know Hinduism. Only exuberant bliss can be the brand of Hinduism. Hinduism has already branded itself through the Upanishads, neither love nor peace. The one and only brand of Hinduism is exuberant bliss. If you have it, teach Hinduism, otherwise get out. Don't try to rebrand Hinduism because you don't have bliss.

This verse is very clear. Only a person who has experienced an embodied state of superconsciousness can decode this verse. Oozing bliss is the answer for pure questioning. If there is oozing bliss and no idea of whether you know it or not, you are in the right space. It's not that you will think you don't know nor that you will think you know. Nothing will be in your inner space other than that oozing bliss, exploding bliss. It will be so heavy. Even when you walk, people will know that you are there, not here. You will be so light but you will not be balanced.

If you are heavy and not balanced, your Pitta will be high. You will always have cracks in your feet. Heaviness is the reason for the cracks in the feet. If there are no cracks in the feet and you are not balanced, it is a light oozing bliss imbalance. These are some of the physiological ways you can verify the person's inner state. These are some of the tips by great Yogis.

A drunk man will be imbalanced. A heavy man will be imbalanced due to his own weight and the knees are not able to handle his own weight. Those guys will have high Pitta and cracks. If there are no cracks in the feet, that means the body is light, then why is he imbalanced? Too much bliss is oozing out of the system.

The essence of what this verse is trying to convey to us is, embodied states, Bhāva Samādhi, is the answer for pure questioning. No verbal answer. If you think you know it, you are a fool. If you think you don't know it, you are ignorant. If you try to show you know it, you are cunning. All three are different levels of stupidity. The oozing ecstatic bliss is the answer. The Bhāva Samādhi, power of the Bhāva Samādhi is the answer. Wherever there is pure questioning, Bhāva Samādhi is the answer.

Bhāva Samādhi: Build Muscle Memory and Bio Memory

If you start building your body everyday by giving it the taste of Bhāva Samādhi in the morning for two or three hours, in less than three months, even if you touch your muscles, you will feel bliss. When I am pressing the hand now, I feel like the cotton soaked in honey is being pressed. If the cotton soaked in honey is pressed, what will come out? Honey. Life is all about honey not money. The biggest earning you can do, when you press your muscles you should feel you are pressing the huge cotton bundle soaked in honey.

With the Bhāva Samādhi, the muscle memory and bio memory should be built. If you are an adult, it can be built in six months. It's a simple conscious practice for six months. If you are a kid, the maximum is one month. For My Balasants, it's a two minute job.

I was teaching My Balasants to open others' Third Eye. The instruction I gave was: "When you see Me, the ecstasy you feel in your spine, just pick up one pinch of that and put it on their Third Eye. Third Eye will open."

Sangaranai kanave ovvoru meniyilum sangari kaathirukinral.

They are able to open the Third Eyes of many people. The power of their entanglement. I told them, "When you see me, the joy comes in your spine, the joy shoots up in your spine, just pick up a pinch of that and put it on their third eye. The third eye will open up".

Everyday having Bhāva Samādhi with Sadashiva and growing your muscles, muscle memory and bio memory is the best way to grow up. That's the best way to exist. Bhāva Samādhi is the space embodying the state of consciousness described in the Sutras, embodying the state of consciousness shown in the Sutras, embodying the state of consciousness expected to be achieved by you in the Upanishads. It is not any idea of known, unknown, I know or I don't know.

He, by whom it is not known, to him, it is known and experienced. He, by whom it is known, to him, it is not known or perceived. It is unknown to those who think they know it well and known to those who know it not.

Bhāva Samādhi is the purpose, the ultimate goal, but it can flower only by pure questioning. You can't completely neglect pure questioning. You have to have pure questioning even knowing there is not going to be any answer. There is only going to be Bhāva Samādhi. Questions are just going to disappear.

Contemplate. Today's subject for Vakyaartha Sadas: Having questions and knowing that question is not going to be answered. How does it feel? What is it to have pure questioning knowing it is not going to be answered. The status for all of you today is, "Pure questioning has no answer. Only Bhāva Samādhi is the response."

Deep Sleep State, Dream State, Waking State

Recite along with Me, the 3rd and 4th mantra in the second khaṇḍaḥ of Kenopanishad.

yasyāmataṁ tasya mataṁ mataṁ yasya na veda saḥ
avijñātam vijñānatām vijñātmavijñānatām || 3||

pratibodhaviditaṁ matamamṛtatvaṁ hi vindate
ātmanā vindate vīryaṁ vidyayā vindate 'mṛtam || 4 ||

pratibodhaviditaṁ matamamṛtatvaṁ hi vindate
ātmanā vindate vīryaṁ vidyayā vindate 'mṛtam || 4 ||

I'll read out the translation for the 3rd and 4th verse, then reveal the sacred secrets.

He by whom It is not known, to him, It is known and experienced; he by whom, it is Known, to him, It is not known or perceived. It is unknown to those, who think they know It well and known to those, who know It not.

It is truly known, when the Self is consciously cognized and subjectively known to oneself in each state of Consciousness. With every modification of the mind and intellect, through such complete, matured cognition of the Pure Self is immortality, amṛtatvam, existence in one's own Self attained. By Ātman, the Pure Self attains real strength, the space of powerfulness. And by Vidyā, Complete Knowledge of the Self experiences immortality, which is the true nature of Ātman.

It is truly known, when the Self is consciously cognized and subjectively known to oneself, pratibodha, in each state of consciousness with every modification of the mind and intellect, through such complete matured cognition of Pure Self is attained immortality – existence in one's own Self.

You have to have very deep listening. In the deep sleep state, the huge darkness covered by the darkness, peace covered by the peace is what you experience; in the waking state, the solid world, Universe, everything you experience; and in the dream state, whatever you experience

which is the addition, deletion, modification of what you experience in the waking state. I am talking about 3 states – deep sleep, dream, waking. There are twenty five states very elaborately explained in the Shaivite tradition. I'll explain all that further, but now you need to know these basic three.

Deep sleep state is where you experience extraordinary silence and peace, darkness covered by the darkness. When you come out of the state, how you remember, what you remember, that is what I am describing. Actually in that state what you experience you do not know. I am only trying to explain what you remember after you come out of that state.

I also wanted all my disciples, followers, fans, devotees, everyone to know, the myth you are having: "I am deeply devoted to Swamiji; I'll serve Swamiji and Sangha but I don't need to listen to all this Satsang. These are all going above my head." When you are in love with Me, I cannot go above your head; I can only get into your heart. You are expected to understand whatever I am teaching with the listening. You provide listening. Making you experience is My responsibility.

What you perceive in the deep sleep state; what do you perceive and manifest in the dream state; what do you perceive and manifest in the waking state – the whole thing is made out of the same material. It is just a modification of your Consciousness.

If you wear it on the head, it is called a crown. If you wear it on the ears, it is earrings. If you wear it on the neck, it is a chain. If you wear it on the hand, it is a bracelet. If you wear it on the hip, udayanam. All of them are made out of the same material, gold. In the same way, what you experience in the deep sleep state, what you experience in the dream state and manifest in the dream state, what you experience in the waking state and manifest in the waking state, are all made out of the same material.

Now comes the confusion. "What I see in the dream is not staying, and what I see in the waking is staying." Now comes tons of questions. What I see in the dream state does not stay. What I see in the waking state stays and there are some more questions. What I go through in the waking state does so much for me, what I do in the dream state does not do that to me." They are perceptual experience based questions.

Existential Reality or Perceptual Reality

There is something called existential experience and perceptual experience. In your life, your character is existential experience, your reputation is perceptual experience. The reputation has nothing to do with character. Most of the time it is the opposite. Terrorists are calling themselves as peace preachers and peace preachers are treated like terrorists.

Most of your questioning is, what I see in the dream does not stay, what I see in the waking state stays. This question you are carrying, "Oh, what I see now in the waking state is more stable, solid, permanent, and looks very vivid. What I see in the dream is not that vivid, that permanent."

Do you get this same question in the dream state? No, because when you are dreaming that actually looks very solid. When you are dreaming, it looks more as an existential experience not perceptual experience.

In the waking state, the whole waking state looks like an existential experience not perceptual. In the waking state, the dream state looks like a perceptual experience.

Only if you move a step further will you understand this is also perceptual experience, not existential experience. I will not only logically establish, I will establish it experientially. If you just internalize this thought current, you will experientially experience how all these are modifications of your own Atman, Self.

Your own existential experience is only one – your ātman. Everything else is your perceptual experience. Gold, in its pure metal form, the biscuit form, 99.999 purity, that is the existential reality, existential experience. Everything made out of it, whether it is the crown, the earrings, the chain, the udayanam or the ring, everything, is a perceptual reality, not existential reality. Your ātman, in its pure space is only the existential reality, everything else is perceptual reality. You may be wondering why I am repeating this. You are missing listening. This truth has to be drilled into your system, then, even in the dream you will remember – is this perceptual reality or existential reality? If you remember in the dream – is this perceptual reality or existential reality? – you will wake up. In the waking state, if you remember – is this perceptual reality or existential reality? – you will be awakened.

In the dream if you remember and question – is this existential reality or perceptual reality, you will wake up to the waking state. In the waking state, if you question, is this perceptual reality or existential reality, you will come to the awakened state. Dreaming to wake up, waking up to awakening up.

This verse needs to be chewed, chewed, chewed. If you have chewed the betel leaf or chewing gum, you know what real chewing is. Just like that, it should be chewed in your inner-space. What do you experience in the deep sleep state? What do you perceive and project in the dream state? What do you perceive and project in the waking state? These three, you should start drilling. I am going to give you some conclusions, some understandings, from my ātma pramāṇa, which is in tune with āpta pramāṇa. You should go on chewing that. Then it will become your sākshi pramāṇa.

The first thought you have is, “Things here look very solid. If I hit the wall, I feel the pain. If somebody touches me with a lot of love, I feel cared for. If I put something in the mouth, there is taste. So here things are more solid. In the dream state, it is not. Actually in the dream state also. If you dream you are falling, you will experience a fracture in the dream state. How many of you dream you have fractured yourself?

When you wake up and the fracture does not exist, that is different. In the dream state itself as long as you are in that state, everything is solid. When you are in the waking state, how you feel everything is solid, that is exactly the way it is felt in the dream state also.

Perception of Time and Stability is Non-Existential

The next thought we will all be having is, “In the waking state I can see I am living almost one hundred years. When I am forty, when I am fifty, when I am sixty, when I am eighty, when I am ninety, it’s all the same, consistent. In the dream state, it doesn’t look the same. Every day when I go back to the dream it is different.”

Listen carefully to understand this. How many of you have dreamt in one night itself that you are writing an examination, you are getting married then, in the nightmare, you wake up? How many of you have experienced in one night of dreaming itself, a few years pass? Raise your hand. Then, in that few years have you felt inconsistency? No. So who knows. This whole hundred years might be a one night dream. Maybe you are writing an examination, you are getting married, having a child, and meeting the Master. He rose in the dream and you woke up. “Oh, who knows? Suddenly now you may wake up and say the whole thing was a dream, Swamiji.”

Perception of time, perception of stability is not existential, it is perception. How you think time looks very solid in this waking state, you feel the same way in the dream state. When you wake up you understand, it was not true. When you are out of the dream state, you can see the whole dream. You can see that you saw yourself as twenty, as thirty, as forty, as fifty. You can see the whole.

Not Letting Consciousness Evolve is a Pattern

When you are awakened, you can see the whole of the waking state. Suddenly you feel the fear, “Oh God, then what about all the plans I made, all my ambitions, I have so much energy, intelligence and I fought for it. What is this? Suddenly the whole thing is a dream? Even if it is a dream, it’s okay. I want to live here, because I have put too much energy in it.” That is what I call a pattern. A pattern is not letting your consciousness evolve in the natural flow of existence.

Even if I don’t appear to you as a Guru, the natural flow of existence occurs. Life is hard wired to remind you by the continuous mild shocks about the true existential experience of life in the form of change. Every time when you lose a relationship, or you lose a near and dear one, either you lose them or you lose their love, you are reminded about impermanence. This whole thing is perceptual existence not existential existence. This whole thing is perceptual reality, not existential reality. Quickly you want to come back to the cognition, no, no, no, all is well. IT IS existential reality. No! Now you are confused and depressed. Not when you are going towards the Truth.

Not letting the natural evolution of Consciousness happen in you is a pattern and it is so frightening. “Oh God, then this whole thing aaahh... I built such a big house, building, career, car, money...” There are some people who build a career, money, business, building, house, home,

relationship. There are some people who did not build that. They spent all their life abusing the people who built it to justify to themselves why they are not building it. That is communism. Whether you built what you want or you built justification why you did not build what you want, both are vested interest. Neither lets you wake up, lets you be awakened to reality.

Awakened State: Play With Third Eye Power

Many of My Balasants are beautifully slipping into that awakened state because they have no vested interest in this waking state. That is why they are able to see any information related to waking state so casually through their Third Eye. Third Eye is all about the awakened state. Any play you do with the Third Eye, whether blind-fold reading or other various powers, everything will lead you to the awakened state. Yesterday I asked some of My kids who always gaze at Me, "Are you guys not bored?" They said, "Naaa... not bored." I told them to turn around and tie your eyes with the eye band. Try to look through the neck. Try to see Me through the back, through your neck. They are successful. The bhakti has become shakti now. Any way you play with your Third Eye will push you to the awakened state.

The rules of the perceptual reality do not work in existential reality. The rules of the perceptual reality of the dream do not work in the perceptual reality of waking state. In the waking state you have a little higher frequency of freedom, many of the dream rules will not be applicable here. In the same way, in the awakened state, many of these rules will not be applicable. In this state you can never believe you can see through your back, neck.

The higher frequencies of existence are not bound by the lower perceptual existence rules and regulations. Either you manifest the powers of Third Eye, or you start drilling yourself with this truth about deep sleep, dream, waking and awakened state. Any one way, you will have the other one also. If you drill yourself with these truths which I am explaining, you will be awakened. You will have the powers of Third Eye or you manifest the powers of Third Eye, with the Oneness from the Oneness. Buddhi is knowledge, shakti, the powers. Both come from that awakened state. When My kids manifest more and more powers of the Third Eye, they will have the buddhi about this perceptual reality of dream state, deep sleep state, waking state, and awakened state. Or you start drilling yourselves with these truths. You will also be awakened. You will also manifest all the powers, shaktis.

A devotee was shocked that the Balasants are able to enter into any form and read. Then he said: "No rahasya, there is no secret at all for these kids." Even Brahmanda cannot keep any secret from My kids. I am going to lead them to the next level of the initiation where they will start seeing in the stone slab. That is the ultimate and final. They will do it. They will see the Cosmos to the extent where no telescope can even imagine. It is possible. Anything perceived, analyzed or understood in the waking state, the rules and regulations do not apply in the awakened state. Third Eye is all about the awakened state.

I'll continue to expand on the deeper analysis of this verse. Today I explained only two points.

The solidness of the experience felt in the waking state and dream state, and time perceived in the dream state and waking state. I will further explain the space perceived in the waking state and dream state, the concepts perceived in the dream state and waking state and cognitions perceived in the dream state and waking state.

If I explain all these in further Satsangs, you will have many of your questions answered. Many of the things will be cleared, clarified. What I am sharing with you is My ātma pramāṇa, my own personal existential experience. This is in tune with āpta pramāṇa, the personal existential experience of the Upanishic Rishis. When it is shared with you and you start chewing it, which I call manana, intra-analyzing, this will become your sākshi pramāṇa.

Viryam: Raw Will Required

Repeat the 3rd and 4th verse of Kenopanishad along with Me.

yasyāmatam tasya matam matam yasya na veda saḥ |
avijñātam vijñātām vijñātamavijñātām || 3 ||
pratibodhaviditam matam amṛtatvam hi vindate |
ātmanā vindate vīryam vidyayā vindate amṛtam || 4 ||

yasyāmatam tasya matam matam yasya na veda saḥ |
avijñātam vijñātām vijñātamavijñātām || 3 ||
pratibodhaviditam matam amṛtatvam hi vindate |
ātmanā vindate vīryam vidyayā vindate amṛtam || 4 ||

I'll read out the translation once more for all of you.

“He by whom it is not known, to him, it is known and experienced. He by whom it is known, to him, it is not known or perceived. It is unknown to those who think they know it well and known to those, who know it not.”

“It is truly known, when the Self is consciously cognised and subjectively known to oneself in each state of consciousness with every modification of the mind and intellect. Through such complete cognition of the pure Self is immortality attained. Existence in one's own Self, by Atman, the pure Self obtains real strength, the space of powerfulness (Viryam). By Vidya, complete knowledge of the Self is experienced, immortality, amrita, which is the true nature of Atman.”

The sacred secret from the fourth verse is, raw will is required to achieve Viryam. The word is roughly translated as powerfulness. The powerfulness meaning of the word 'Viryam' will be like a power of Brahmacharya, celibacy. If somebody can be powerful in front of their sexual needs, he cannot be powerless in front of anything. If your sexual needs cannot make you powerless, nothing can make you powerless. Even death cannot make you powerless. When you go through

the death, the imbalance, the chaos you will go through, is less than 10% of what you will go through when there is a gush of hormones and sexual hormones inside you. If you can be powerful in front of the gush of the sexual hormones, death will be nothing.

ātmanā vindate vīryam vidyayā vindate amṛtam

There are multiple techniques to become a successful Brahmachari - celibate. Before any technique is given, you have to have your raw will and your raw will should fight with the gush of hormones. That is why even for my Brahmacharis, Sannyasis and Balasants, I don't give any technique for Brahmacharya. Fight with your raw will without being equipped with any technique. Just by your will, you should face the gush of hormones inside your system and the way your hormones convince your logic, the way it perverts it. You will argue, Sadashiva himself has Devi. Fool! They never had a physical relationship. That is the way your logic will be convinced by the gush of the hormones. Look when the hormones gush into your system, rush into your system, how it makes you perverted, how your logic is bent, how you are made to perceive you, your life, your God, your cognition, everything. First the ability to face the gush of hormones and sexual need with your raw will, without any technique is the basic requirement for spiritual life. That's the first step for powerfulness (Virya) to be built in your system.

Mani, Mantra, Aushadha, Shiddhi, Bhavana

With a technique, I can make anybody a Brahmachari or Brahmacharini within less than 11 days. Eleven days is enough. When it is done with the raw will, with the pure will, without the help of any other technique, it develops extraordinary capabilities in your nervous system, in your muscle memory, in your bio memory. The whole thing becomes power. If you give in when you are bulldozed by the gush of your hormones, it becomes patterns. If you stand strong against the gush of your hormones with your will, it just becomes power. Sadashiva is very clear. First the person should be given a chance to deal with the gush of hormones with pure will. Use will, no technique, no method, no help.

There are five types of help Sadashiva prescribes, Mani, Mantra, Aushadha, Shiddhi and Bhavana. Mani, is supporting your body with the right temperature and the right chemistry. This means giving you organic food and certain things like a neem juice, the morning neem juice, at night a pinch of camphor with pure cow's milk. These are all the simple Mani, developing the Brahmacharya chemistry in the system. Proper temperature and helping it to develop the natural Brahmacharya chemistry. When you develop in this way, whether you get married and live the physical relationship life or you become a Brahmacharya, with both you will be powerful.

These methodologies of building a right temperature and chemistry, even if somebody wants to get married, if they practice this during the Krama Brahmacharya time, they will have such power. Their physical relationship life will be so fulfilling and they will bring high energy souls into the

body. Sadashiva explains a beautiful science of this Mani, creating the right chemistry, by balancing the temperature and building the body. A very beautiful natural methodology.

Mantra techniques, there are specific techniques to achieve Brahmacharya. Sadāshiva explains more than 200 techniques elaborately in Agamas. Then Aushadha, the literal word for Aushadha, means medicine. If you already damaged your system by using, abusing or misusing, Aushadha supports you to heal your body and revive it to the powerfulness of the Brahmacharya, Siddhi means helping you to manifest certain powers. When you manifest those powers, simply you will become Brahmachari, just by manifesting those powers.

Bhavana is the attitude you develop about yourself, others and the world and everyone around you. With Bhavana, I always tell people: “No question of boyfriend - girlfriend culture. Only Guru Bhai, Guru Bahen culture. It’s the Bhavana that matters in a big way. So, these are the five. I have given one example about Bhavana. There is a beautiful, very expanded way of Bhavana. Sadāshiva deals and explains.

All these five are methods and techniques for Brahmacharya. The Virya, powerfulness, which is achieved by Brahmacharya is the goal. Sadashiva is very clear in the Upanishads. He says before all these five, the individual should be allowed to face the gush of hormones just by his will power. I can go on expanding what Sadashiva said on these five. Even if I use one on you, you will become Brahmachari in 11 days. Sadashiva is not saying, don’t use any of these five. Use all the five but before that, wage the war with your pure will and see how things happen. Wage the war with pure will, then take the help of the army. Mriga Sarira Vasa is one of the most powerful techniques to achieve Brahmacharya. Before any of that, first and foremost is a bare, raw, crude, fight with your hormonal gush, with your bare will. That makes your whole system totally different.

pratibodhaviditam matam amṛtatvam hi vindate |
ātmanā vindate vīryam vidyayā vindate amṛtam || 4 ||

“Consciously cognised and subjectively known to oneself, it’s truly known, when the self is consciously cognised and subjectively known to oneself, in each state of consciousness with every modification of the mind and intellect, through such complete cognition and pure self is attained immortality, existence in one’s own self, by Atman, the pure self is attained real strength, the space of powerfulness (Viryam). The word ‘Viryam’ should be translated as space of powerfulness achieved through celibacy and Brahmacharya - and by Vidya, complete knowledge of the Self is experienced, immortality, amrita, which is the true nature of Atman.”

Today Vakyartha Sadas is to be done on this subject: When you face your hormonal gush with your pure will without any technique or method, how is it trying to convince you? “No, no, what is wrong with it? It’s natural. It’s everything. It’s okay. Sadashiva himself is sitting with Devi and Devi is sitting on his lap.”

I also wanted to say, use the word “Nithyanandeshwara Sadashivaya” whenever you talk about Nithyanandeshwara. Whether it’s a temple name or anything, let’s use the word

“Nithyanandeshwara Sadashiva Temple, Nithyanandeshwara Sadashiva and Devi, Nithyanandeshwari AdiShakti.” I saw the Somvara Abhishekam video. In the show you say: “Abhishekam for Nithyanandeshwara-Nithyanandeshwari.” The Deity with the form when He is present, use the word “Nithyanandeshwara Sadashiva,” for the Linga - “Nithyanandeshwara Linga,” for Devi - “Nithyanandeshwari AdiShakti” so that the definition is complete.

How our logic is convinced by the gush of the hormones, when the hormones are released, with the same logic, how it tumbles down, collapses and pokes you in different ways. See the ups and downs. The pure will fight and how the logic is convinced when the gush of the hormone happens in your system. This will help you to understand many things.

Then I will also talk expansively on the techniques, and methods of Mani, Mantra, Aushadha, Siddhi, Bhavana. The word is actually Siddhi, but pāṭhabheda is Shiddhi because that is the way I heard it from My Guru. I think Arunagiri Yogeshwara, after eating a lot of Idli in South India, His tongue has become like My tongue. I still remember very clearly what I heard from Him is not Siddhi but Shiddhi. That’s the exact sound. That’s why I am repeating the same word. In Sanskrit, the pronunciation is Siddhi.

Today we have a long day. I have a lot of Initiations to be done for Nithyanandoham participants and for Balasants. I am preparing the Balasants for Sadashivoham. On day one of Sadashivoham, at least fifty one Balasants will be demonstrating extraordinary, fifty-sixty powers. Not just one or two. Get ready for Sadashivoham 2016. This time it is not just going to be the show of Me. It is going to be the show of Me and My Balasants. This time it is not just going to be the show of Sadashiva alone. It is Sadashiva and Sadashiva’s Sena.

Amritatva (Immortality) is The Way of Existence

Please recite along with Me.

pratibodhaviditaṁ matamamṛtatvaṁ hi vindate
ātmanā vindate vīryaṁ vidyayā vindate ‘mṛtam || 4 ||

These words are so powerful, so clear. I will read out the translation and expand.

It is truly known, when the Self is consciously cognized and subjectively known to oneself, pratibodha in each state of Consciousness with every modification of the mind and intellect. Through such complete cognition of the Pure Self is attained immortality, amṛtatvam – existence in one’s own Self. By Ātman, the Pure Self is attained real strength, the space of powerfulness achieved by celibacy and brahmacharya. And by Vidyā, complete knowledge of the Self is experienced Immortality, amṛtatva, which is the true nature of Ātman.

Let me explain some of the sacred secrets in the key words. One key word here is Amritatva (immortality). It is something in you which does not die, which does not go through illusion, which does not go through losing its existence.

All your depression, all the feeling of suffocation, all the feeling of torture, all the pain you have physically, all the pain you have mentally, everything boils down to fear of losing what you think of as you. It is the fear of losing your existence, fear of losing your experience as you. You think this is the way you should exist and if anything threatens that existence immediately fear is invoked and when the fear is invoked you become a cunning fox. You start doing all third rate strategies in which you think you can cheat life. The moment you become the cunning fox, you do not cheat others, you are cheating yourself.

Immortality is the way of existing. Nothing can touch the way you exist. Find that existence of you which gives you a complete feeling that it cannot be changed, it cannot be questioned, it cannot be taken away from you.

I have seen some of the most selfish human beings. It is all about 'me, me, me, me' in them and that stupid 'me' which they are carrying is so insecure and wounded, full of puss and pain. They go on protecting that, cherishing that. It is as if you have somebody who came to your house as an orphan, who is paralyzed, mental deranged, nothing in them works other than arrogance. You fall in sympathy with that person and that person is, "oh, if you don't take care of me, I will die." You give your whole life literally and take care of that person. Why? "If I don't take care of that person, who will take care of them?" At the end of life you did not get married, you did not have children, you did not do whatever you wanted to do in your life just to take care of that person. You did not even go to the Guru to take care of that person. At the end of life, the person just kicks you in the face and disappears in thin air. You are here sitting, wasting your whole life to protect somebody. Finally you realize that person is not there, he is a delusion, ghost. That is exactly what you are doing. Who you are trying to protect, the identity you are trying to protect with that me, me, me, me, me, me – will suddenly disappear in thin air, after sucking your whole life. Then you will realize, the me, me, me, me, me in you will be the worst exploiter and cheater. By its very constitution it cannot exist eternally, but makes you believe it is going to exist eternally. You yourself cheat yourself.

You need to understand the word Amritatvam. There is something in you which does not lose itself even while you go through the dream, while you go through the waking state, while you go through deep state. Relaxing into that something is what I call Amritatva (immortality). Start finding that something which does not lose its existence, while you go through a dream state or deep sleep state or waking state. That in which, when you relax, you don't feel threatened, you don't feel you have something to lose, you don't feel something is going to be taken away from you, you don't feel something is going to change in you.

Amritatvam, whether you are a 2 year old kid, a 20 year old loosu, an 80 year old caraboldu or a 99 year old about to go, the first priority for you should be recognizing that part of you. It is there like the bone marrow in you, that part of you. View as the skin, then blood, then bone, and then

bone marrow, like the structures of the body. In the same way, see your ordinary confusion, your ordinary attachment, then ordinary fears. Then if you dig deep into you, inside the core you, just like inside the bone, bone marrow, is sitting that immortality (Amritatva) which you don't lose or which does not recognize any of the physical, mental pains you imagine. You go on imagining physical, mental pain because of the hidden payoffs, because of the immature cognitions.

Just like inside your bone, the bone marrow is there. In the same way, inside your identity that immortality is there in the form of a pure light, in the form a pure consciousness. Recognizing that part is the first priority. This should be the first lesson in all our Gurukuls, schools, colleges, temples, monasteries, Aadheenams, everywhere. The first lesson is spending some time and recognizing the connecting thread, just like the bone marrow is inside your bone, inside your identity this component. It is that which keeps you alive while you are in the deep sleep, which holds you when you are dreaming and in this waking state. It holds you when you are young, when you are in middle age, everywhere, when you are cunning, when you are depressed, when you are blissful. That which holds you, recognizing its existence in you and catching it, is what I call Amritatva (immortality).

Amritatva: Eternal Pure Light

Amritatva, it is in the form of pure light. It does not change when you have a body or it does not change when you don't have body. It is there with you forever, from the time you remember you to the time you disappear as you. Even before you remember you, it exists and supports you. Even after you forget to remember you, it is going to continue to support you and hold you. It does not get worked up. It does not get messed up. The increase and decrease of your vata, pitta, kapha, or the hormones does not affect its existence and its clarity. When the vata, pitta, kapha gets imbalanced, you go through some crankiness. That is why when you catch a cold, everybody is afraid of the crankiness which comes to you along with the cold.

How Vata, Pitta, Kapha Dosha Affects The Body System

I have seen at least five Ayurveda Vaidyas which are expert authorities on the scriptures and fifty years of practice. Very confidently I can say, all five of them when they hold My nadi, first thing that they say: "Oh Samadosha, Samatva." This means the body is not vata, pitta or kapha type; it is samatva. Try this very simple technique. Just make yourself catch a cold. Go in the rain for 1 hour and you will catch a cold. Before catching the cold, make this will, decide: "Today I will realize my Amritatva; for that I will make myself catch a cold." With a little cold you are not going to die. Make the sankalpa I am going to catch my Amritatva. With that, catch a cold and see how the cold is influencing your logic, influencing your thinking pattern. In the same way, drink half a litre

of coffee, because coffee will affect your mood. Coffee puts you in a certain high; cold puts you in a certain low.

One day work with the cold and catch your original state which is not going up or down after you recover, after 2-3 days play with coffee, have half a liter coffee. It will put you in some high which is an imbalance, not again your immortality. If you experiment with this vata, pitta, kapha, the highs and lows, it will really help you. With coffee just see how you feel the high, which is not your immortality, not your Amritatva. Look at the simple things. Certain foods will put you in depression, you should eat that food and see how it is affecting your existence and what is it which can be beyond this.

Then for one week, without missing, in the night take kadukkai podi [haritaki herb], morning take neem juice and pancha kriya. In that one week see how the core of you is shining. See how you are feeling when the core cannot be imbalanced. That core, taste that core, that is immortality. One day, play with a cold and see. One day, play with coffee and see. One day, play with some food which puts you in depression. Onion uttappam is the best to put you in depression, onion uttappam with puttlu (garlic) chutney. Vivekananda used to do this. When some of his disciples, through his presence get power, siddhis, not shaktis, but they are not matured to handle the siddhis, he will feed them with fish. Fish and onion will finish you. All powers will disappear. Every one of you try to play with coffee. Then you will understand how dangerous it is. The decisions you make after coffee you will never be able to maintain because that is not you who made that decision. It is not the core which made the decision.

Garlic is an amazing medicine if you have problems related to fat and the heart but not as regular food. If you play with onion, green chili and garlic, eat all 3, you will see your low curve, your depression. All this will give you the idea of how much you can be affected and what is the core in you which is not affected by any of this vata, pitta, kapha, ups and downs and the hormonal urges and hormonal torture. It'll give you a rough idea. When you play with all this, you will understand there is some part of you, just like inside the bone, bone marrow, inside your identity there is core of you which is a sweet, pure light. It is an amazing feeling. What a way to exist! Like in the morning after My walk, I sit on my swing and my team takes care of Me, cleaning up the hair. If you sit with Me at that time and breathe My space, then you will understand – what a way to exist.

If you can be without vata, pitta, kapha, hormonal imbalances, when all these things are not able to imbalance you and you do not have any cunning strategy to exist and protect your existence - the light in you is Amritatva. If you let that Amritatva penetrate into your day-to-day activities, in the dream also you will not be imbalanced. You will be very clearly saying, "Aye see, see, see, I myself seeing, I myself became a tiger and I myself were chasing and I myself created the forest which I myself cannot get out. What a game!"

You will understand the whole life. The virtual video game you created and you are playing it. Understanding it, grasping it and clicking with it. Whenever you feel whatever you want to verbalize, I am verbalizing, it is clicking with you. It's like when you dig a bore well for water in

some places. It will be hollow inside the earth so the drill will go just like that because it is already hollow. In the same way, at some time when you want to catch it, “Oh God, this is what I wanted to verbalize and He is verbalizing” That feeling is immortality (Amritatva). What a way to exist.

Viryam: Ability to Withstand All Dosha Imbalances

The second key word in this verse is Viryam. I will define it exactly. Your life energy and the vessel which holds the energy, these two put together is your life. Energy may be available like an ocean but you have only one pot. If it is a mud pot with hole, what will happen? It is useless. Energy can be only one well size but you have a strong beautiful brass vessel. It's good, but not complete. The complete is, ocean like energy and a perfect strong gold vessel. The system you carry, the body and mind, this whole thing is the vessel and the energy available is a lifestyle. If you are struggling on your own, you have the energy of a small well. Every day you have to dig out, then the water will slowly seep and you need to use it. You are living in a dry area. Or you may be living next to Ganga. The moment you wake up in the early morning, you don't have to do anything. She is gushing 7-9 pravāha. Whether you see or not, She is gushing all around. You may be living in that kind of area. It's up to you.

The energy availability and the vessel you carry are determined by pure will. The way you are able to handle your hormonal gush without any support from any other technique or method, decides the quality of the vessel you are carrying. That pure will is the material out of which the vessel you are carrying is made, the body and mind. Its ability, its capacity is a very important need for you to hold the energy how much ever may be available. For all of you, you don't have to worry about living near the well or Ganga. You are already into this Jnana Sagara, the ocean of Amritattva. It's not just Ganga, it's an ocean made of Ganga. You don't have to worry about the availability of the energy. You only have to work on the strength of the vessel. I can give you techniques. Sadashiva gives 5 beautiful ways – mani, mantra, aushadha siddhi, bhāvana. With all these 5, if you make the vessel and it will be a good vessel. However the ability to manifest the power is dependent on your ability to handle your hormonal gush with your pure will.

If I create your vessel with mani, mantra, aushadha, siddhi or bhavana, that will be like an aluminum cooker with a copper bottom. When you take the external support, it will only be the aluminum component. Your pure will decides the quality of the vessel you are going to be made of. If you can handle just with your raw, crude pure will, without the support of my techniques or methods, your hormonal gush, urges, and hormonal torture, you become a gold vessel. That will decide the kind of the power you will radiate, manifest. Whether it is a mud pot or gold pot, the energy is the same. Enlightenment, you will have it the moment I decide to give it. If the vessel is strong, it can manifest tons of powers. Just having is not the goal, radiating is the goal. If you can handle your vata, pitta, kapha imbalance, hormonal gush and hormonal urge, hormonal torture with your pure, raw, crude, street smart will, not only you will have enlightenment energy, you will manifest all the powers of Sadashiva. Virya is the powerfulness which comes by handling, facing your vata, pitta, kapha and hormonal imbalances through the raw will, just with will power, without the help and assistance of any method, technique like mani, mantra, aushadha, siddhi, bhāvana.

Bhāvana means attitudes. Pure will makes the vessel powerful not only to hold but to radiate Enlightenment. If through technique you made the brahmacharya possible, it is like a wooden piece reflecting the sun. Pure will without any assistance of the technique if you have mastered, is like a mirror reflecting the sun. The wooden piece forgets it's holding the Sun, but when the mirror holds the sun, it is useful for him and the whole world.

Pure will is the mercury applied on the glass. Your ability to stand the dosha imbalances and the hormonal urge, gush, torture is called Virya. That powerfulness is Virya.

There is one more beautiful technical term in this Upanishad - Pratibodha. I will expand on it in further satsangs. Have Vakyaartha Sadas today on these 2 words: Amritattva and Virya. For at least 1 week you guys should be having the Vakyaartha Sadas on the subject of Virya.

केनोपनिषत्

॥ अथ केनोपनिषत् ॥

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः
श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।
सर्वं ब्रह्मोपनिषदं
माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म
निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु ।
तदात्मनि निरते य
उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ।
ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ केनेषितं पतति प्रेषितं मनः
केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति
चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १॥

श्रोत्रस्य श्रोत्रं मनसो मनो यद्
वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुरतिमुच्य धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २॥

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।
न विद्मो न विजानीमो यथैतदनुशिष्यात् ॥ ३॥

अन्यदेव तद्विदितादथो अविदितादधि ।
इति शुश्रुम पूर्वेषां ये नस्तद्ध्याचचक्षिरे ॥ ४॥

यद्वाचाऽनभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५॥

यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६॥

यच्चक्षुषा न पश्यति येन चक्षूषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ७॥

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ८॥

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ९॥

॥ इति केनोपनिषदि प्रथमः खण्डः ॥

यदि मन्यसे सुवेदेति दहरमेवापि var दभ्रमेवापि
नूनं त्वं वेत्य ब्रह्मणो रूपम् ।

यदस्य त्वं यदस्य देवेष्वथ नु
मीमाँस्यमेव ते मन्ये विदितम् ॥ १॥

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ २॥

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ ३॥

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ ४॥

इह चेदवेदीदथ सत्यमस्ति
न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति ॥ ५॥

॥ इति केनोपनिषदि द्वितीयः खण्डः ॥

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो
विजये देवा अमहीयन्त ॥ १॥

त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ।
तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत
किमिदं यक्षमिति ॥ २॥

तेऽग्निमब्रुवञ्जातवेद एतद्विजानीहि
किमिदं यक्षमिति तथेति ॥ ३॥

तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा

अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥ ४॥

तस्मिं स्त्वयि किं वीर्यमित्यपीदं सर्वं
दहेयं यदिदं पृथिव्यामिति ॥ ५॥

तस्मै तृणं निदधावेतद्दहेति ।
तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं स तत एव
निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ ६॥

अथ वायुमब्रुवन्वायवेतद्विजानीहि
किमेतद्यक्षमिति तथेति ॥ ७॥

तदभ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा
अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥ ८॥

तस्मिंस्त्वयि किं वीर्यमित्यपीदं
सर्वमाददीय यदिदं पृथिव्यामिति ॥ ९॥

तस्मै तृणं निदधावेतदादत्स्वेति
तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं स तत एव
निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ १०॥

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति तथेति
तदभ्यद्रवत्तस्मात्तिरोदधे ॥ ११॥

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमाँ
हैमवतीं ताँहोवाच किमेतद्यक्षमिति ॥ १२॥

॥ इति केनोपनिषदि तृतीयः खण्डः ॥

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति
ततो हैव विदाञ्जकार ब्रह्मेति ॥ १॥

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्ते
ह्येनत्रेदिष्ठं पस्पर्शुस्ते ह्येनत्प्रथमो विदाञ्जकार ब्रह्मेति ॥ २॥

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स
ह्येनत्रेदिष्ठं पस्पर्श स ह्येनत्प्रथमो विदाञ्जकार ब्रह्मेति ॥ ३॥

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा३
इतीन् न्यमीमिषदा३ इत्यधिदैवतम् ॥ ४॥

अथाध्यात्मं यद्देतद्द्रच्छतीव च मनोऽनेन
चैतदुपस्मरत्यभीक्षणं सङ्कल्पः ॥ ५॥

तद्ध तद्धनं नाम तद्धनमित्युपासितव्यं स य एतदेवं वेदाभि
हैँ सर्वाणि भूतानि संवाञ्छन्ति ॥ ६॥

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद्ब्राह्मीं वाव त
उपनिषदमब्रूमेति ॥ ७॥

तसै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि
सत्यमायतनम् ॥ ८॥

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे
लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ ९॥

॥ इति केनोपनिषदि चतुर्थः खण्डः ॥

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः

श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।
सर्वं ब्रह्मोपनिषदं
माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म
निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु ।
तदात्मनि निरते य
उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ।
ॐ शान्तिः शान्तिः शान्तिः ॥

॥ इति केनोपनिषत् ॥

