

## Talk 1 From Amrutlaya

`When the objective knowledge comes to an end, the Seer does not survive as a Seer. At that moment, the pride of the `I' (ego) just melts away". [Dasbodh, Chapter 6, Section 10.]

As long as objects are taken to truly exist, until then only the seer remains. As the being is conceptual, so also is the seer. If you call this city `Bombay', it appears as Bombay; if you call it earth, it will appear as earth. It all depends upon the seer's concept. If you call an object a chair, it is a chair; if you call it wood, it is wood. If you call the all as Brahman, then the all is Brahman. If you call it the world, it is the world. All objects depend on the concept of the seer. But Brahman is beyond concept and no concept can conceive it.

There is a woman whom one man calls her his `wife', the other calls her `sister', the third one calls her `daughter'. Actually she is nothing but a lump of flesh and bones. Whatever you say happens. All is conceptual and depends upon the concept of the seer. The world and the beings in it are conceptual. The `seer' who calls the manifestation as truth is the ego and that ego has to be eradicated. If the ego goes away, then only Brahman remains.

King Dhritarashtra of Mahabharata was blind. He gave birth to a hundred sons called Kauravas and had pride in them. The one who embraces the body as oneself is the blind Dhritarashtra. He is also the one who is called Ravana, a demon in the mythological book Ramayana. One should have a feeling that all the objects are untrue and Brahman alone exists. All objects are demons and because you give them the status of the demons, you are King Ravana. Ravana is not the rightful king. He is not the Lord. Because you consider the objects as being true, you become Ravana. You have to get rid of this Ravana `I'. The I does not exist. Getting rid of the `I' can be called a wishful death. In the Ramayana it is stated that Ravana was a great devotee of Lord Shiva and on the request of Ravana, Shiva gave him a boon of wishful death. Ravana rules over fourteen regencies, i.e., the fourteen senses: five each of knowledge and action, mind, intellect, consciousness and the ego. When God rules over the earth, the demons go to the lower regions, and when the demons rule over the earth, God goes away and performs penance. If the objects are taken to be true, it means that the demons are ruling and God is not there. There is no trace of Him. But when God becomes victorious (i.e. when the determination or the feeling comes that all these objects are untrue), then the demon `I' also disappears. When the ego is destroyed, then all is Brahman. One has to practice that the I and all objects are untrue. A realized person feels all is Brahman. The food, the wooden plank on which one sits while taking meals, for him or her the spouse and water are all expressions of Brahman. All is Brahman. Your subject of study should be as above. Then it will be God's kingdom. Brahman is not color, it is not yellow or black, it is not music, etc. The ghee (purified butter) which is liquid and the ghee which is solid are the same just as water and ice is the same. When the earth meets earth it is all consciousness. All that you see and perceive is nothing but the reality (Brahman). What you see is only the qualified consciousness just as you see that bangles or armlets are both made out of gold.

Stop insisting that good alone should happen to this body. You have become the gross body because only one body is the object of your concept. The servants and the attendants should be considered as God. There is no other Brahman with or without quality. All is Govinda (God). Because we categorize all objects, there is the ego (jeeva). You perceive the wife as wife, the daughter as daughter, the horse as horse or the dog as dog. They are all Brahman only. There is no need to change the form of the objects. Only the attitude of the seer must change. Brahma is the same even when it is in a state with attributes. You should see Brahma in whatever state He exists. Even the atoms and molecules of a chair are all Lord Krishna (Brahman). Once this attitude is taken, then he himself is Brahma. Even though one sleeps, awakens, or goes about, one has not slept, awakened, gone about or taken a meal. When all is Brahman who is eating and sleeping? The one who is without quality and the one who is speaking (i.e. with quality) are both God. Whether a king is sitting on the throne or hunting, he is always a king. The one who is walking and talking is the idol

of consciousness. One is a devotee when one gives names to different objects as well as to him or herself and is a saint (sadhu) or Paramatman when one looks upon the creation as Parabrahman. To forget Paramatman and eat food is just turning the food into faeces. The silkworms are better, as the silkworms made from their cocoons are used by priests while worshipping God. Those who eat faeces can digest faeces. The gods and demons are right here. The gods and the demons together churned the ocean of the world which produced nectar and wine. Lord Vishnu gave the nectar to the gods and the wine to the demons. To say "Vishnu did this" means the inner sense-consciousness did this. Both nectar and wine are right here. It is within our own hand to drink the nectar and to become immortal. One who "awakes" will achieve this. All is God. Let all be happy. If you practice this and take it to heart, then [the realization will be] all is Brahman. One has to water a plant until it gets its roots. Then it will grow by itself. You should persist in your practice until you achieve this.