

JAI AJJA BHAGWAN

ANANDOPANISHAT

(INSPIRATIONS FROM THE UNMANIFEST TO THE MANIFEST)

Dedication

Dedicated with repeated prostrations at the Lotus feet of Ajja, without whose infinite grace, kindness, compassion we would not be here today

Acknowledgements

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Foreword

We are placing this translation before the readers with an aim of reaching Ajja's non Kannada speaking devotees. Ajja spoke only in Kannada and presently His talks and audio cassettes are available only in Kannada. As a first step we have undertaken the translation of the second book on Ajja by Padma Shenoy.

We have tried to present Ajja's words as accurately as possible, but as all readers know, translation invariably takes much off from the original. Moreover the matter discussed being rather abstract, English has its own limitations in expressing some of these concepts. For clarity, Ajja's words have been given in *ITALICS* through out the text.

It should be further borne in mind that Ajja was physically present when the original was written some 2 years ago or so. This exercise has been undertaken after He has given up the body. Consequently and due to the explanatory notes given through out the translation and also the fact that a website(www.myajja.org.) is presently available, there is some difference between the original work and this translation in content. We have endeavored to put the latest known information before the readers.

We are aware that there is great scope of improvement in the present work and welcome suggestions towards it. Ajja being imbued with the Spirit was truly Universal and knew no barriers. It is with the hope that this small effort will go some distance in facilitating the availability of His words to all devotees that this work is being put forth.

Chapter 1 : The Guide

A life appears on earth and we call it birth. Infancy, adolescence, adulthood and old age are the milestones of life. Finally one day, it ceases to be. This is death. Between the endpoints of birth and death, it is the self which renders the inert body alive. Naturally, the body begins to decompose into its constituent elements. Soon it has to be prepared for burial, cremation or any other means of disposal. There are apparent and perceivable parts in these events. Now the question is of that one which is not perceivable to the senses and is not apparent.

What happened to the self which was animating the body?

From whence did it come?

“Who are you and who am I?

From where did we come here...” and

“Again birth and then again death

And again taking shelter in a mother’s womb”¹

We are all familiar with this? This cycle of birth and death is so called life in general. It is also the history of an average self(jiva). Life is between the extremes of birth and death. This life is a continuous search- what next? What next²? Just as the proverbial musk deer that goes on searching elsewhere for the perfume that emanates from its own glands³, the search continues till death.

Like the musk deer, man goes on chasing imaginary satisfaction. The inner enquiry commences when the outer search stops. What is this inner enquiry? I am not the body. The so called death occurs to the body and not to this I. This I will be born again. This keeps on rotating in the birth-death cycle. The earth also keeps on rotating. This marks the passage of time. But this I does not appear in that passage. It keeps on rotating and turns all the accounts upside down. This is bondage. Where there is bondage, freedom is bound to coexist. What is the process to be followed to get oneself released from bondage?

¹ Sri Shankaracharya in Bhaja Govindam

² Tatah kim Tatah kim-Sri Shankara

³ The deer in the common legend runs searching hither and thither, being tantalized by the smell of musk, for the source of smell. Each time the deer stopped, the perfume was sensed and it started running again. Finally it dropped dead in sheer exhaustion. This was due to the fact that the search was external and it was not aware of itself being the source of perfume

At Ananda kuteera an unknowable living principle(power)¹ answers such questions through the medium of its frail body.

If anyone wants the way to freedom from bondage, its very clear here.

- *Transformation² by performance of proper actions.*
- *When the transformed mind gets concentrated on the transformed life force, the one who thus searches becomes the object of the search itself*
- *When that searched one evolves further by contemplating who am I, ..See! Then what remains there!?!....*
- *He becomes Atma, theAbsolute.*

This is clearly perceivable, otherwise who would We³ dare to tell in this manner?

Here(at Ananda Kuteera) the visible frail body of the great soul is like the Indian stringed instrument, the Veena. The central nervous system is like its perfectly tuned strings. Using such a body as the instrument, He enchants listeners with divine and inspiring music of enlightened words. Who is this grand artiste(Vainica)⁴?

¹ Ajja , the Great Master of Ananda Kuteera, who has since given up the body and now there is the guiding silence

² Original word- parivartane used by Ajja. Refers to the qualitative change of 'I' sense from a limited body mind notion to a Cosmic 'I'. The first step of the spiritual journey, the second being Vikasa. This term was used by Ajja repeatedly and the means to achieve it spelt out in detail in Divya Jeevana. In nutshell, practice of Truth, non violence, Surrender, constant remembrance of the Lord and self less work and meditation to be carried out simultaneously.

³ Ajja referred to himself as We and did not use the singular pronoun I. This usage is followed throughout this translation.

⁴ A Veena maestro

Chapter 2 : Athato Brahma Jignasa (Afterwards, therefore enquiry about Brahman).

The question echoing in all corners of Ananda Kuteera for the last few days is “What does Athato Brahma Jignasa¹(Afterwards, enquiry about Brahman) mean?”

Afterwards, afterwards of what??

Hmm .tell, we need an answer.

Have the Wise Ones not talked much about differences in competence? Can one talk about enquiry into Brahman all of a sudden? Is it a peeled banana(ready to be eaten)?

There are four criteria to be met-SADHANA CHATHUSTAYA

1. Nithyanithya vastuviveka² – literally ability to discriminate between the real and the unreal. What is real, immutable and what is not. A clear understanding must be there about these matters. Brahman alone is ever existing and true. Everything else is to perish in time and is thus transient. This understanding itself is understanding existence, nithyanithya vastu viveka.(Nithya-eternal, anithya-transient or ephemeral, vastu-object, viveka-discriminative wisdom)
2. Detachment to the enjoyment of results related to actions here and hereafter is the second criterion. This means adopting indifference towards the results of actions in this life or thereafter and to the objects of enjoyment resulting from internal or external causes. Is it not a fact that even if one has a long life and good fortune at his disposal, the body, said to be mansion of pleasure, shall one day lie inert in death? Performing various sacrifices, feeding the sacred fire with strictly prescribed articles, performing the good deeds one may get entry into the coveted capital city Amaravathi in heaven. Even in that case is the enjoyable stay not limited?

Shri Krishna to Arjuna(Bh. Gita VIII.16):

“Beginning from the highest Brahma Loka³ down to the lowest lokas every one comes and goes as per the results of his actions after his stay on earth. But if one takes refuge in Me, O Arjuna, only for him rebirth is not imposed.”

Even after prolonged enjoyment elsewhere one has to come back to earth to work out the residue of his actions. Understanding this fact fully one has to develop detachment towards the enjoyment of existence here or hereafter.

3. The third criterion is incorporation of the six cardinal virtues viz., Shama, Dama etc. These virtues are to be strictly applied in one’s daily life. Shama is withdrawing the mind from sense objects and establishing it in the Self. Dama is control over the senses of perception and organs of action. Uparati is enjoyment of freedom derived from dispassion in the habitual sensual pleasures. Titiksha is the ability to maintain equanimity in pleasure as well as pain. Samadhana is calmness arising from the concentration of the mind. Shradda is unshakeable faith

¹ This is the famous first aphorism-Brahma Sutra- written by Sage Vyasa

² Nithya-eternal, Anithya-transient, vastu-object that exists, viveka-discriminative wisdom

³ Loka- a specific sphere of consciousness, where one dwells for a fixed time span after physical death, as a result of performing actions with motives

and conviction in the Guru's words and the scriptures. Lastly, one should cultivate intense desire for liberation from the cycle of birth and death.

In this way there are many steps to achieve. Shravana-listening to the exposition of Truth from One who knows, Manana-contemplation on the matter listened to and absorption, Nidhidhyasa- living according to this contemplated matter, are also required. Purification of the feelings¹ is very difficult to achieve. Only after these criteria become one's very nature (swabhava) through superhuman efforts (as put forth by the sage Bhagiratha in bring the Ganges down to Earth, if one may say), only after that (Athato..) Brahma jignasa (enquiry into the self) and understanding the truth. In Ananada Kutira the same thing is put forth in simple words :

"Transformation² through action, Evolution through knowledge (Vikasa)³-

"One precedes the other, first transformation and then vikasa or Brahma jignasa."

¹ Refers to the prescribed chitta (mind-stuff) shuddhi- purification of the quality of emotion/feelings

² Original word –parivartana. It refers to the conversion of 'I' sense from a limited body-mind one to an all including cosmic 'I'. Such a one is like the Creator himself and clearly realizes that he is not the body but dwells in it. Refer earlier foot note on page 1.

³ Vikasa refers to the flowering of a transformed one (refer previous foot note) by way of the enquiry who am I? to strip away all that is illusory and extra. The final stage of this vikasa is a complete abidance in the Atman. This is a new term used by Ajja. There is no exact word...it represents crossing the final barrier.

This transformation through action implies Nama Smarana (Repetition of the Holy Name), contemplation, performance of selfless action(action without motives), surrender(to the divine), practice of Truth and non-violence. Practicing these bring about transformation. What should be done after transformation? Contemplation on the question who am I leads to release from the cycle of birth and death. This is freedom, vikasa through knowledge(jnana). The phrase “Athato Brahma Jignasa” may indicate in nutshell transformation through action and vikasa through Jnana.

Chapter 3 : Awakened consciousness speaks.

One state is Sakshatkara.¹

A second state is Aikya-² the living essence in individual(jeevatma) merging itself in paramatma³.

A third one is birth death⁴.

These are the only three subjects of enquiry.

There is death for the one who has birth –is it not so? He takes his birth; dies and then takes his birth again. We are not talking about the death of the body-it is composed of earth;⁵ should return to earth. There is one inside, isn't it? When death occurs to the one⁶ who comes and goes, ...there the issue is to be examined.

In Aikyatha, there is (individual) existence; There is possibility of returning if one is willing to do so.

The earth, planets stars and galaxies exist in place only due to mutual attraction – isn't it ? In the same way, mutual attraction exists inside individuals also. There is the bond of attraction between the Jivatma and his astral body. Otherwise how can the jivatma stay in the body? Does he have a cage? It stays because of the bond of attraction of his astral body. If he detaches himself from that bond of attraction (with astral body), that is to say, if he detaches himself from the karmic bond, he becomes one with the original power(creator). He attains aikya. When the river joins the ocean, it becomes one with the ocean. The river attained aikya with the ocean. The river ceases to exist. The ocean and this river become one. But the ocean exists, is it not so? The water exists, isn't it? That may evaporate, then condense to form clouds thereafter and into rain. And the same water may form a river. Is it not so?

But in sakshatkara, when transformed mind is concentrated on the transformed power, one who is the enquirer becomes the object of enquiry. This enquirer then loses itself in the enquiry 'Who am I', there threefold annihilation(Triputinasa) takes place.

There remains no enquirer, no enquiry and no object of enquiry.

¹ To become the ever existing One

² .unification,union

³ Creator, sustainer and annihilator of the creation-the universe- the manifested.

⁴ .The process of individual spiral cycle of evolution.

⁵ .Five elements..

⁶ .living essence, the soul that is bound by residue of actions done with motives(sankalpa),

Chapter 4 : When Worry becomes Contemplation

All humans have their share of worries. Such indeed is life.

Purandara Dasa¹ himself sang

“All the time worries hound the jiva?”

Also no one is free from sickness, disease, old age and death! Everyone has to keep on moving in this visible and often invisible world without knowing either destiny or knowing the way through it(if it exists). Possible mishaps that may happen are not few, they are in hundreds; and so many questions ! Even if questions are conveniently swept under the carpet, the question mark remains deep inside.

If, in time, they raise their head again and generate waves of confusion, then every thing that we were clinging for comfort gets washed away by that force which would then have neither comma nor full stop. Mind becomes totally disturbed. In such a calamity, if the same mind gets transformed, it detaches itself from worldly life and engages itself in spirituality .

It need not necessarily take such a calamity to cause transformation. Even a painful incident or situation will suffice to affect the change.

In the life of diamond merchant Srinivas Nayak who was popularly known as Navakoti Narayana such a situation arose¹.

That was enough; he gave away his nine crore gold coins worth fortune to the needy and left his home never to return, having only cymbals in his hand for singing devotional songs. He became Purandara Dasa. His songs are sung by lakhs of people even today . He thus became immortal!

In the life of Tulasidas, highly respected poet saint a similar situation arose.

A rope may scare us appearing as a snake in dim light due to Maya, the Illusive power of Brahman². But in this case a real snake was mistaken for a rope on the way to meet his beloved wife, whose rejection caused the whole edifice of attachment (brought about by Maya) to drop³.

Ratnakara was a hunter, moonlighting as a robber. He was released from the shackles of Maya on account of the rejection from his wife and children. Freeing himself from his mountainous burden of sin, emerging from the ant-hill(Valmika) he became VALMIKI the sage.⁴! The aforementioned events show us that worldly life and

¹ A very rich jeweler of Vijayanagara transformed into great devotee of Lord Purandara Vithala who spent rest of his life as a beggar singing devotional songs. He was also was one of the greatest musicians of the karnatic school of music

²Maya- (A natural phenomenon) that which appears to be but is not.

³ Tulasi was smitten by physical passion for his youthful wife and felt her absence strongly when she was on a routine visit to her mother's house. Using a corpse, floating in the swollen river in between, as a log to cross it and then using the snake as a rope to climb into his wife's chamber, he met only severe rebuke from his wife. He instantly gave up worldly life and sought his beloved Rama, and finally found Him.

⁴ He was robbing travelers so as to look after his family members. A saint, when was attacked by him told him to ask his family members whether they share the sin incurred by robbery in the same manner as they share the booty from robbery, as he thought it to be.

When enquired thus, the agitated family members declared that they do not share the sin incurred by him while discharging his duty to feed and protect them. That was his own responsibility as the head of the

spiritual life are very closely related. Spirituality is the other face of worldliness, in fact spiritual life and the worldly life are two sides of the same coin.

If we have to see the other side of the coin, we have to turn it. By merely polishing one side we cannot see the other side. This side is in a way an obstruction to the other side to see which we simply we have to turn the coin . On turning it another side appears.

Often in this regard we have this example in Ananda kuteera:

“During squally weather, some times, the umbrella folds the other way(inside out), have you seen? The mind should invert in the same way. This way the inverted mind went inside¹”

When we are sorely affected by worldly worries, we have to search their origin. If we have to search the origin of the worry, we should be deeply affected by worry. Only then we can search its origin

What is that origin ?

It is the mind; nothing else. The root of worldliness is neither the world nor the myriad incidents, but the mind. Only now it is dawning upon us that the origin of the worldliness is our mind itself!

Eureka, Eureka..... We got it! We got a new formula.

We stumbled upon the very thing which we were searching for.

Origin of worldliness is our mind, neither the world nor the incidents therein.

What is worldliness?

Related to world

What is world?

It is the earth on which we live. It has north and south poles. The same way it contains opposing qualities and opposing nature. Heat and cold, light and darkness, pleasure and pain, such dualities. They are relative in nature. Thus this world is made of relative nature and qualities. There is no possibility for unilateral existence. Let the world be, it is as it is. One should bother about oneself only. If enamored by the world it will get enmeshed and stuck.

On the other hand if the mind gets detached from the worldly concerns², it becomes indrawn. Then real contemplation begins. The mind is the origin of both the outward and inward movements. What is the origin of mind? This is the path/steps of contemplation.

The origin of mind is ‘I’

Who is this ‘I’?

Who is this ‘I’, the one who is whispering ‘I’, from within the heart space?

When the mind is concentrated in this I alone,! ‘I am You’. The one who was searching became the object of search itself. In the next stage, when that searched one, by the enquiry “Who am I’ evolved to his full potency, the enquirer, the enquired and the enquiry, all the three cease to exist. This is Enlightenment!

family. This incident transformed him as a seeker of eternal truth. His penance was so intense that he forgot his physical consciousness completely. In due course of time an anthill covered his seemingly inert body. At last, when he came out of anthill after overcoming the effect of his actions, he was not the hunter Ratnakara anymore! He was the great sage Valmiki, who was also the first and also one of the greatest poets India ever produced. His Ramayan has an influence on Hindu minds positively even today

¹ Ajja is indicating his own experience.

² Undergoes Transformation

About this, the awakened Consciousness(Ajja) speaks thus:

Even paramatma is not Eternal. He is the guide, What is meant by Paramatman? Is it not moola prakriti?(primordial Nature). It appeared. Then it must disappear one day. It must be so. It does not have an independent existence. In this manner when worry transforms into contemplation, only One remains.

Worldly life and spiritual are separate. From the standpoint of non dual existence worldly life and spiritual are not different. Worldly life itself is spiritual life. This is Yoga jeevana. What is yoga? Unification, union. In the state of awakened Consciousness the following words flashed. *It is the state of union of Purusha and Prakriti¹*.. This is indivisible, without a second. No doership(karta) exists, then how can there be any Karma²? What to speak then of any bondage arising there from? This life without karmic bondage is divine. This itself is divine life.

¹ Purusha-the Eternal, Atman, Brahman. Prakriti- the creative aspect of this Atman

² The idea is that without the sense of doership, no Karmic residue can arise even if actions are performed(Akarma)

Chapter 5 : 'Jeevana'(Life sketch)

“How do you write a life sketch? Date and the year of birth, details of parents, place of birth, qualifications, office of authority, performances, fame and at last one day death!.... No, we do not agree with any of this; This is the history of the body.

We want history of the life within. Come on tell.

When did that life begin?”

“Is it not beginning less?”

“With beginning or beginning less... all these we do not know: we do not know vedanta¹.”

“The beginning of history of life cannot be marked on a time scale. It cannot be said that it began at a particular point of time.”

“Beyond the time scale? Yes, beyond the timescale. Now, here there is scope for enquiry. We were there before the beginning of time itself...”

“That is correct. But writers have to write it within a space-time framework. Is it not so?”

“You are correct. See... There should be a foundation (basis) is it not so? For example this building (shows a nearby concrete building) How many persons were there when the work on the foundation began? There were four to five persons only. Some how one stone was kept in place. After that? So many things came, gravel, size stones, sand, soil, iron bars, cement,... and what they call concrete. So many materials. That foundation got buried! Now where is it? No one knows. But, on what building does stand?

“On earth.”

“What is on the earth?

“Soil, water, air, fire sky...”

“Isn't the sky empty space... answer quickly..(forcefully expressed)”

“Where does the earth stand? What is the foundation for the earth? Is it not empty space? What ever exists, does so in emptiness.”

¹ Ajja is apparently irked by the display of mere book knowledge by the devotee.

These are the thoughts echoed in the Upanishads:

In Aitareya it is said:

Atmava idameka evagra asit

Nanyat kincana mishat

Saiksata lokannu sreja iti

This creation manifested itself How?

At the beginning only Atman¹ existed. There was nothing else. It observed 'Let worlds be created'. Thus creation manifested from Brahman, the Void itself. There are no other material and efficient causes² for creation. The Void itself is the material and efficient cause for creation.

Mundakopanishad says,

“Yathorna nabhih srjate grhnateca...”

Which means, the same way as the spider produces the web from its own body, in this case as well, the primary and secondary causes are in one entity. The second example of creation described in Upanishads below:

‘Yatha pritivyam ausdhaya sambhavante...’

The universe apparently came into being naturally as the way plants sprout from the earth.

A third example Upanishads give is

‘Yatha satah pursha keslomani...’

Creation came into being the same way as hair appears effortlessly in a living man.

This existence is the effect of Maya-ya-ma meaning apparent existence of that which is not.

When this Maya manifests progressively from subtlety to grossness, unseen to seen, life and matter compound to create myriad life forms. When this appears as man we identify it as an individual.

In this aspect the soul, Atman is called the bound soul, jeevatma. The jeeva manifests from the Unmanifest and in time merges into it.

In Bhagavad Geetha Shri. Krishna says:

“Avyaktdine bhootani vyaktmadhyani bharata

Avyaktanidhnanyeva tatra ka paridevana 2.28”

(In the course of evolution the manifest originated from Unmanifest, in between for some time and merged into the Unmanifest).

Jeevatma (bound soul) is a combination of the conscious and the inert. Being extrovert, he identifies himself with the senses and becomes a bound soul, jeeva or ‘I’(the small I sense-limited body mind consciousness). When he becomes introvert and enquires ‘who am I’, becomes transformed and evolves through knowledge becomes Atman. “That alone is our final destiny”³

Then and there only we have our lasting shelter. Every thing else is transient. Till we get back that final state of existence, we have to return again and again to this world. Till then we have to experience all manner of dualities and the suffering arising therein. This is life.

¹ Brahman, the Infinite, Indivisible, the Complete, the Void.

² In the creation of the pot, soil is the material cause (upadana karana) and the potter is the efficient (Nimitta karana) cause.

³ A popular bhajan by Purandara Dasa expressing the transient nature of this ephemeral world.

Here the Unmanifested living essence is expressing results of its self enquiry, using a visible body as the medium of expression. This must be a jeevatma that has transformed itself by means of its right actions and further evolved fully on the path of knowledge to become Atman itself

Thus this declaration “*I am self effulgent light itself*”

The corresponding upanishadic statement is

‘Aham Brahmasmi(I am Brhaman, the Absolute)’

Awe inspiring statement!

What is this self effulgent light?

Upanishad says-

Natatra suryobhati na Chandra tarakam

Nema vidyuto bhanti kutoyam agnihih:

Tameva bhanta manubhati sarvam

Tasya bhasa sarvam idam vibhati

(That which the sun, the moon, nor stars, not even the shafts of lightning, what to say about fire, do not illumine, by Him, in Him, these are shining.. That is to say, all the light sources mentioned above shine forth only because of His light and cannot illumine It.)

The former declaration some times continues saying:

“*Applying brake We have retained a little. If the brake is withdrawn – gone!*”¹

Chapter 6 : A prayer from the Upanishads

Asatho ma satgamaya

Tamaso ma jyotirgamaya

Mruthyorma amruthangamaya

Om santih, Santih, Santih,

Lead us from Untruth to Truth

Lead us from darkness to Light

Lead us from death towards immortality

Who is this praying? The bound soul prays. To whom? Creator! Lead me from Untruth to Truth, thus he knows what appears to be Real is actually not so. This world is not Real for it is not eternal. In this world birth is as real as death. This law is equally applicable to all life forms. To the bound soul his body itself is the world. When death occurs to the body what happens to the Indweller, who identifies himself as I when the body is alive?

This very question haunted the great Nachiketa², who asked Yama³ himself. If he should ask Yama then Nachiketa is one who has experienced Death! It is not a simple question, for Nachiketa himself was in the after Death state while asking.

¹ According to scriptures, ego animates the body and not the cosmic consciousness or the existence beyond. This statement means that Ajja is animating his body with a portion of his cosmic consciousness bringing it down to ego consciousness. If he chooses to withdraw completely to his natural state his body falls dead

² The central character of Kathopanishat (refer Katha II.1 to I 1.20 for the story)

³ Yama is described as the god who takes away life at the time of Death

Unless the body is dead the indweller cannot meet Yama. Therefore it is clear that the living essence survives physical death.

Kathopanishat says, “Yoni manye prapadyante shariratvaya dehinaha

Sthanu manyenu samyanti yatha karma yatha shrutam”(Katha II.2.7)

“Some souls entered the womb for acquiring the bodies and others follow the motionless in accordance with their work and in conformity with their knowledge.”

Truth is perceived when death occurs even to the one who comes again and again desiring to have physical existence.

‘Tamasoma jyotirgamaya’. Lead me from darkness towards light

This bound soul knows that there is darkness

He knows that there is light.

And also he knows that he should move from darkness to light.

Therefore he prays to the Light of Lights-God-thus

‘Show me the way, lead me there’

‘Mrutyorma amrutangamaya’

Lead me from death towards immortality

Body is temporary. It falls away and perishes.

There was the existence of a living entity(bound soul-jiva).

That comes again and again wearing a new body.

Then again, the body dies.

“Save me from this agonizing birth-death cycle and take me to the deathless state of existence.”

This is the Truth perceived by the ancient seers of Upanishads.

This Truth appears alive and vibrant again in Ananda Kuteera.

Q: What are the values of life?¹

A: *Truth, Light and Existence*

Q: Who are you?

A: *We have been sent; we are not of that kind who come on invitation or go on command.*

Q: From where did you come?

A: *From Light to darkness. All pray for going from darkness to light, is it not?*

Yes, why did this entity come? In Bh. Gita(IV.9). Krishna says “Janma karma cha me divyam”(My birth and then actions have Divine origin)

God incarnates for the welfare of all(Loka kalyana). Since He is not bound by Karmic debt², He need not be compelled by sense tendencies as in general classes to take birth.

Since His birth is divinely inspired no Karmic residue results from His actions. The following words emerged from the Cosmic consciousness in Ananda Kuteera.

“We were there even before creation. We do not have mother or father”.

Fantastic facts!

Existed even before creation- Who existed? One who creates; the Super soul, Brahman the spirit.

¹ These questions and answers are from the devotees and Ajja respectively

² Good or bad effects of actions done with motives

There is vast difference between spirit materializing in gross form in the world and bound souls taking birth here. The spirit has no beginning. Beginning or birth is an incident that happens within space and time. For eg., body and matter. They remain unperceivable ideational aspects as Avyakta¹ in time. They manifest in time as matter and perish in due course. Thus they are bound by a process, constant change, flux. Whereas Brahman, the spirit, is not an event in time and space. For Time and Space are events in the eternal spirit, Brahman. It is not subject to aging, death or any decay as it is beyond the scope of any natural process. Jivas, the bound souls are bound by their karmic bonds. Bound by the tendencies generated by actions done with motives, rendered helpless thereby, they emerge from mother's womb. Brahman is the judge of all actions. Svetasvatara upanishat says, "Karmadhyakshaha sarva bhutadhi vasaha(Existing in everything created, He presides over every action)". He is the ruler, for the benefit of all.

"*We² manifested from our own effulgence*". This is not a recent expression. This immortal message is being conveyed since the day that cataclysmic, extraordinary event took place in 1952 It was a direct descent. It was a birth free from Karmic residue hence not through mother's womb. Consequently, the announcement '*The former one went and the present one came.*' This was the auspicious moment of the birth of a spiritual saint. The people around could not comprehend nor was it comprehensible. What spiritual fervor! He was unconcerned about his dress, food etc. Laughter with no plausible reason, incoherent talk and impromptu dance steps caused people to label him mad and rightly so apparently. Sri Shankara has written thus about that state of consciousness:

"Jati, neeti, Kula gotra duragam
 Nama rupa guna dosha varjitam
 Desha kaal vishayati vartiyat
 Brahma tat tvam asi bhava yatmani"

When one gets established in Brahman the following changes takes place
 He keeps away from caste , morality, clan or tradition
 Name, form, virtue or vice are irrelevant to him
 Nor is he affected by space, time or sense objects

Accordingly, it was a Muslim brother³ who perceived to some extent that the mighty Brahman is manifesting explicitly in that body. For twenty long years, he was the noble soul that served the great one ceaselessly and protected the body. He passed away in the year 2000.

¹ Unmanifested, not perceivable through external senses

² Ajja would always use the word 'we' instead of 'I' for the vast consciousness present within could nor be accommodated in the pitifully small I. If at all he had to indicate his person he would say 'this' as if referring to an inert piece of wood

³ Called Ismail by name, referred as Kunjappa sahuakar with affection by devotees

Chapter 7 : I

This the welcome one gets in Ananda Kuteera, *“Please come, ..this way, be seated, you and we are One¹. In the body of everyone the existing One is I. Is it not? That is the only I. It is clearly expressing here.”* Empathy arises in the devotees hearts. These words are strangely familiar.

Is it not Lord Krishna who spoke thus to Arjuna

“Isvaraha sarva bhutanam hriddesherjuna tishtati”

The Lord dwells in everyone’s heart(Bh. Gita XVIII 61)

“Ahamatma gudakesa sarva bhutashayaha sthita”

I, the super soul exist in all that which manifested(Bh. Gita X 20)

“Kshetrajanam chapimam vidhi sarva kshetreshu bhara”

In all bodies understand Me alone as the knower of the body(Bh. Gita XIII 2)

How can this saint of Kaliyuga mouth the words of Sri Krishna, the leading light of Dwapara yuga? Every one knows that this saint never studied the scriptures such as , Vedas, upanishads or the Bhagawad Gita, yet he explains their mysteries.

“A nerve(jnana vahini) in the brain functions as an antenna and provides the necessary information after collecting it. How is it in the radio? You here from the station tuned into. Isn’t it so? It collects it from the space itself. The right answers to your questions are embedded in the space, only a matter of tuning. It collects and provides the answers.”

¹ That is to dispel the hesitation of the visitor to sit in front of a realised Master-an act considered arrogant in Indian society even today.

Chapter 8 : Comprehensive plan for the integrated evolution of the individual and the power within.¹

Related to whole multitude of living entities is samashti. Everything related to jiva² is vyashti. That which is related to samashti is universe(Brahmanda). That which is related to vyashti is body(pindanda). What is related to samashti is outer space(Bahyakasha), what is related to vyashti is Heart space(hridayakasha). What does akasha(Space) mean? As we see, it is emptiness. The oft repeated sentence in Ananda Kuteera is “*Be empty. Please be empty. Everything exists in emptiness.*” The original word akasha is defined thus “*avakasha pradatyatvat akasha*”(as it gives accommodation, it is akasha) That in which there is room for everything is space. Where do we stand? On the ground? What is the support of the ground? The earth itself. Where is the earth? In the solar system? Where is the solar system? It is in space. It is in space that accommodates³. It is in emptiness. The whole of living and inert units of creation, the earth, the sun, moon, stars and planets exist in space. Every thing exists in the void, emptiness. Our eyes being organs of sense perception see the earth as flat, rising and setting of the sun, and the sky as an inverted sphere. But the reality is otherwise.

Similarly, the individual is body, name and form on cursory examination. But if one perceives at a deeper and subtler level, the individual is made of sensory mind(manasa), discriminative intelligence(Buddhi), mind stuff(chitta), ego(ahamkara) bound soul(jeevatma) These are progressively subtler and the last one is so subtle that it cannot be perceived at all by the ordinary mind. Though the existing body falls dead, this itself comes again and again wearing a new body.

Yoga Vasishtha⁴ tells us :

‘Pravrittisca nivrittisca bhavati dvidividhah puman’. There are two types of individuals. They are i) Naturally inclined to follow the worldly life and ii) Naturally inclined to follow the spiritual life. In the worldly life group we see the persons who are mainly attracted by the senses, sense objects and material world. It is neither wrong nor special. Kathopanisad(II.I.1) says that the senses always look towards external objects.(Paranchi khani...). Only for the very few it is possible to direct the focus inwards. They follow the spiritual path. Even scientists are worldly people because their minds function externally. They engage themselves in the investigation related to the external world. What is the nature of the power behind the process of combining certain substances? Such is the nature of their search.

As a result of scientific investigation only it was possible to send space craft in orbit round the earth. To conduct their experiments they sacrifice animals, plants, insects and other materials. In search of energy, Science has been successful in the

¹ Refer to the English translation of Divya Jeevan on the web site myajja.org.

² a living entity bound by birth-death cycle

³ Ajja employed this type of discussion eliciting answers from devotees leading them to explanation of difficult points of philosophy

⁴ A treatise on yoga as told to Rama by sage Vasishtha

conversion of the same and its proper usage. In producing products useful in every day life, the contribution of Science is immense.

The same science discovered atomic energy and created nuclear bombs. The energy created and stored though sufficient to wipe out humanity does not cause any threat to its discoverer. There is no danger to his existence, only accidentally may death occur as a result of such activity. But, in general, he continues to research enjoying the benefits thereof. How can the upanishadic expression 'Anoriyan(smaller than the smallest indivisible unit of matter)' be explained scientifically? In this case should it not be very subtle? That is the nucleus around which electrons orbit at high velocity. Holding the electrons in one place is as unlikely as viewing the sunrise in the west. These electrons shine as energy pulses with great rapidity, vanishing and reappearing continuously. Thus the atoms contain packets of energy pulses. To explain the word packet, the Latin word quantum is used. At the quantum level, this well organized universe is nothing but twinkling light!

The whole creation is simply a quantum mirage. Therefore, scientifically speaking, the individual, as part of the creation, is only pulsation of invisible subtle energy that manifests in the void, Akasha. Notwithstanding this, science continues its search by way of ever increasing experiments in the labs leading to further new discoveries. Let it be light or invisible quanta, there has to be a driving force behind it. What is the nature of this power? It is presently unknown and may remain so. For to seek it in the external world is futile. Science cannot create anything which truly does not exist but can transform existing materials. As long as the seeker is present there will always be something to seek, hence the ever increasing discoveries of science for it no way addresses the seeker. The way of disentanglement is of the sages. They are relentless seekers of Truth. They are free from worldly entanglements. Theirs is the internal investigation in the Heart-space(hridayakasha). No infrastructure by way of labs, guinea pigs, equipment or financial aid is needed.

Anoraniyan-the power which is subtler than the atom exists within ourselves, constantly prompting 'I' concept from within our heart space. What is that? The mind which is totally detached from worldly indulgences and turned inwards when concentrated on the living essence within causes the searcher to become the object of search itself. The mind then losing its narrow confining boundaries of I and mine becomes broad(vast) and then when the object of search(prev.) enquires who am I, there remains neither the searcher, searched one and act of searching(Tripiti Nasha-threelfold annihilation). The knower, object to known and knowledge- all perish simultaneously. This is the comprehensive plan for the development of the individual and the power within. Mind and the power within have to evolve together. In Ananda Kuteera, the following clear expressions emerge:

"All this apparently emerged, came into existence, what came into existence perishes. This is clear to us." Though creation does not have eternal existence and is subject to constant flux, everyone agrees that it has practical existence. But that itself cannot be a part of eternal truth because it must perish one day.

Chapter 9 : An Assessment.

Ajja appears to be in advanced age¹ to our ordinary sense perception. Evidently this individual has transformed through right action and evolved through knowledge to become pure bliss and thus got itself perfected. This is the portrait.

The Ganges like uninterrupted flow of knowledge and wisdom is proof of the perfection. We can only make guesses about the means used to reach here. The reader may note that while we are appearing to judge the Master by our petty minds, it is our pettiness and judging mentality that we have as our asset. So trying to begin from where we are, we see Him step by step. That transformation took place is evident from His first utterances:

The earlier one is gone. The present one came”

“I am not the body; I am the one who dwells in the body”

Father, mother, relatives, home, property and fortune, money and family any of this We have not. This body is not mine.”

That the above Transformation took place through work can be deduced from the fact that Ajja was constantly getting work done by his associates and himself leading from the front at all times giving an indication that work was rather close to him. Also Ramachandra Bhat was a tireless worker not shying away from the most daunting tasks. That the subsequent evolution(Vikasa) took place through knowledge can be concluded from the fact many times Ajja would say that a sure way of getting rid of desires is to enquire and examine into their origins thoroughly. Thus indicating that this method was quite familiar to him, the way of knowledge-constant enquiry.

¹ Ajja was then almost ninety years.

Chapter 10 : Some of invaluable expressions rarely available even to divine beings:

Section-1

*Sakshatkara¹ is to happen only when one is in the body.
It is existence in bliss². Totally blissful. See
Lead me from darkness towards light. 'Tamasoma jyotirgamaya'
This is this³ one's prayer.
How did he understand that this is darkness? Should not this one have been
acquainted with light? Is it not so?..
Yes...(Because) this one had come from the light itself;
Some relationship must exist...
'Mrytyoma amritangamaya'
Lead me from death towards immortality.
If so, therefore it knows that death exists!
One who is born knows that there is death;
If there are the states of birth-death, there should be a state where birth and death do
not exist, is it not?
Jeeva (pseudo soul) also is born (one)... Is it not so?
It comes into being; ceases to exist hence
Even the primordial nature came into being;
That is not separate from That (spirit) which it originated, came into being.
This body is formed by earth (the five elements)
Does it exist separated from earth?⁴

It perishes merging itself in earth⁵. Is it not so?
In the same way,
That which came into existence from the self effulgent light.
Is not separate from it.
It is a state of union (of) the Brahman the spirit and the nature
That itself is creation and the cause for the creation.
How is it in this world?*

¹ Sakshatkara- becoming Brahman itself. Or losing that which is not Brahman.

² Original word used is Ananda.

³ The prayer of a jeeva or bound soul.

⁴ The connection is fairly simple. The body is nourished by food, all of which (Vegetarian and nonvegetarian) ultimately comes from the earth. We need air to breathe etc. The ill effects on the health of those who constantly work surrounded by artificially created materials is well known, compared to the robust health enjoyed by those whose work keeps them in close contact with Nature, farmers, fishermen etc.

⁵ The physical body is returned to the elements by all religions in different fashions (Cremation, burial, air burial etc.). The remnants of the unfulfilled desires provide the motive force for the future births. Also certain repetitive patterns decide the shape of future births. Quite obviously the entire matter is a complex and complicated one known only to Realised Masters. We merely indicate the outlines.

*There should be a male and a female. Is it not so?
The jeeva is another form of Paramatma, the creator and primordial nature.
The jeevatma prays; when prayerfully surrenders¹ to the creator becomes like the
creator
It is this entity who contemplating 'who am I' loses separate existence.
And becomes Atman, over.*

¹ Ajja is referring to the path of devotion, Bhakti here. Refer section Reference for further reading

Section: 2

*“Here this flashes to us ;
Rama¹ shot the deer by an arrow²;
The arrow was aimed at and hit the deer.
But..? What happened to the deer?
Did the deer exist there?
If it were there, should it not have fallen dead?
The deer was seen apparently ... illusory animal³
At last
There does not remain either deer or Mareecha⁴
There remains neither jeeva nor paramatma!
Paramatma itself appears apparently as the jeevatma
Atma alone is.*

Section 3

*The river flows into the sea⁵
This water and that water became only one
Is it all over?
No; Does it not still exist? Does not the origin(the sea) remain? That water evaporates,
forms clouds, comes down as rain and flows again as the river, is it not ?”*

Section 4

Swamiji of Shandilya ashrama enquired about Ajja’s health, when he visited Ananda Kuteera:
*‘Is nature⁶ peaceful Sir?
‘In nature⁷ disturbances always exist. (but) we are existing peacefully’.*

¹ The epic Ramayana tells the story of Prince Rama, the kidnapping of his wife Sita. by demon king Ravana, who is finally slain by Rama. The characters represent various facets of the human personality in toto. A number of commentaries on the epic can be referred to, many of them only in local Indian languages.

² The story is from Ramayana. The demon king Ravana compelled Mareecha to disguise himself golden deer to take away Rama from Sita, his wife, so as Ravana could kidnap her. As planned she desired to have the golden deer and Rama to please her went away chasing the deer. Failing to capture it alive he shot it by an arrow. But there, he did not find dead body of deer as he expected. There was the dead body of Mareecha who had disguised himself as the golden deer by magic (Valmiki Ramayana, Aranya Kanda)

³ Maya mrga original word used. Something perceived as a deer due to Maya.

⁴ At last both the result of maya and the inducer of the result through maya perish

⁵ This example is also repeated in Ch. 3. Some times Ajja repeats certain matters, some times to drive those matters deep into the consciousness of devotees or to make casual listeners to contemplate deep on the subtle matters. If any one gets bored by repetition he picks it up and consoles: *In front of your God don't you repeat the same Mantras daily? This is like that!* (one gets potent sound of Mantra effective only when repeated with understanding)

⁶ Nature refers to health here.

⁷ Here universal nature is being referred by Ajja which is always in flux

Section 5

When Ajja was surrounded by devotees:

“You have to grab the sentences that find expression through us. Be ready to take them. If there are people capable of grasping more words flow from us.”¹

Be like the warblers which ate all the scattered food regurgitated by Yagnavalkya².

Section 6

The awakened consciousness³ acts like an aerial. In the same way as in the radio and television, voice and images are formed and perceived clearly, here the images are clearly seen. Object and image, isn't it so? A clear reflection⁴ Likewise the utterances emanating here also indicate that Truth.. Let the mind be emptied. Required inputs are made available from the empty space to this empty mind⁵ as and when needed. This is fed by the awakened consciousness.

Section 7

There is a power in this body.

¹ One of the functions of cosmic consciousness is described through this instructions. The devotee should ask questions about truth. If the purpose is self improvement through application, if the questioner is developed enough to understand, and if there is real need of truth based answer then the answers are revealed to Ajja by the subtle universal storage system of knowledge. Then remaining a witness, using the body as medium he passes the information to the devotee. Thus devotee 'picks' the topic and expressions from Ajja. If questions are proper then only answers are revealed to help the devotee out of compassion. As a witness Ajja does not entertain any personal purpose here. He seems to be hinting that proper questions should be asked and subsequent responses be assimilated. This is actually more difficult than it seems. He seems to urge the devotees out of compassion to take the discussion seriously

² The sage Yagnavalkya left discipleship with his preceptor and brought out the assimilated knowledge as vomitus. However, his disciples eager not to miss this knowledge became warblers and ate all the scattered food. The point being made is that one's thirst for knowledge should be thus.

³ Original word is supta prajna, supta-dormant, sleeping Prajna-faculty that can know accurately, also means consciousness. Consciousness in jeeva being ego based in a body level is limited to sense perceptions. There the potency of universal or cosmic consciousness is fully dormant. Refining his perceptions by proper enquiry, proper action, practice of truth, nonviolence, constant repetition of the holy name and taking shelter without any reservations, at the feet to creator, he becomes like the creator himself. Then he has cosmic consciousness, for his identity is transformed from body level to the universal level spontaneously. Then onwards with the help of enquiry 'who am I' losing his identity he become Brahman the spirit the attribute less (repetition is for refreshing memory). Then he has unchangeable cosmic consciousness. When cosmic consciousness is active, individual consciousness in jeeva cannot function. It is dormant. When individual consciousness is active cosmic consciousness becomes dormant. When ego based prajna becomes fully dormant(supta) by the awakening of cosmic consciousness, the stored up knowledge key can be operatead. The prjna that is fully dormant (supta) while engaging in ordinary mental activity is called supta prajna-translated as 'awakened consciousness' for clarity

⁴ As the image falls only when there is an object like wise here the clear reflections seen indicate the existence of that Truth.

⁵ Generally mind rapidly oscillates to the stimulus received from flux in inner and outer nature. It becomes totally calm only when one is in dreamless sleep state. But then one is not conscious. So he cannot concentrate the dormant mind on anything. The violently oscillating mind cannot either be fully concentrated or like vibrating mirror it cannot reflect undistorted pictures. Mind can be fully calm, and fit to be concentrated only when one has transformed consciousness(cosmic consciousness)

*Research of scientists is in the external world;
Earth (solid), water (liquids), fire(energy), air(gas), Akasha(space)...this way.
To awakened consciousness, in the internal world. What is the basis for this research?
Enquiry of that.*

One, who proceeds enquiring thus, realization of what is 'that' happens.

But here?

No particular relevance of either¹.

The outer world of science perishes one day. That is outer nature. This is related to the primordial nature. What is it? It is a power; the creator. Even that does not exist for ever. What exists beyond that, is the witness. That alone lasts (forever).

Section 8

Who am I? Together with the existence, the question exists. Isn't it so? Yes who?

So and so.(jeevatma)

*What is my origin? From here the enquiry proceeds. Who faces the question who am I?.
Only the transformed jeevatma² After that, the question does not leave him. It persists till he gets the answer fully.*

Brain should not get damaged

There, surrender is the only recourse.³

This(egoic) one is gone; only the creator.

This must be there in Gita...No?

(Daive hyeshagunamai mama maya duratyaya

Mameva ye prapadyante mayametam taranti te -Bhagavad Gita 7.14)

It is difficult indeed to go beyond the influence of My divine cosmic illusion, Only those who take shelter in Me(theCreator) become free from this power of illusion.

'This is not a far fetched claim but actually possible for all. But even this state⁴ does not last (for ever) till this loses its existence.

Section 9

"The one who exists in all is 'I'

Nothing exists other than 'I';

¹ Ajja attaches no importance either to science which leads to the discovery of the external world or to the internal enquiry which leads to Paramatma(creator), since the Truth He is established in, is beyond both.

² In the resulting state he is equipped to face the question effectively

³ This is a positive warning to those who are overly concerned about becoming 'saints' overnight! They believe in their mental faculties stuck in ego based habits and actions which are actual barriers to spiritual growth. Every jeevatma has three bodies: casual, made of past impressions-samskaras; astral, made of life energy and physical, made of elements. The ability to perceive subtle ideas and concepts is dulled as a result of the karmic burden it carries and also due to the continued performance of actions with motives. When one undertakes spiritual discipline sincerely, a general cleansing of the entire system of three bodies takes place. The dross removed thus gets lodged in the causal level and works its way down finally to the physical level where the actual release takes place. This may be in the form of some ailment, disability or pains. This is a natural process completely under Nature's control. However, every ailment is not of this esoteric origin! The brain playing a vital role in the control of the physical body and in the transmission of such effects from causal and astral bodies, also being of very delicate and complicated structure may get irreparable damage. Only universal benevolence or realized Masters have enough resources to prevent this and guide safely in the difficult spiritual path, if one can surrender willingly to them all of one's desires

⁴ The state similar to that of the Creator

There exists nothing that is separated from 'I'

Do you believe in Gita?(perhaps someone responded positively)

No, you don't. Throw it away. You do not (even) believe in Krishna. We can tell it with confidence"

There are occasions when the expressions are delivered as a slap in the face!

They are (always) prompted by compassion and by universal love

Lord Krishna told to Arjuna, in Bhagavad Geetha (VII:7)

“Mattah parataram nanyatkincidasti dhananjaya

Mayi sarvamidam protam sutre manigana iva

O Arjuna! There is nothing higher than Me or beyond Me. All things(creatures and objects) are bound to Me like a row of gems on a thread.”

What was told by Lord Krishna then, is now being told by the universal witness itself in front of us!

“Nothing exists other than 'I'

We did not believe in Lord Sri Krishna!

We do not believe this visible witness either.

What does this mean? There is a great difference between hypocritical belief and the deep seated belief born of true inner feelings. If one is south pole, the other is north pole

If one would have really believed with open heart, we would have had a saint like Puradaradasa, Tulasidas, Kanakadasa , Meerabai or Akka Mahadevi amongst us!

Some times truth is terribly bitter.

We keep reading Gita again and again but remain the same as we were. Not an iota of transformation.

Section 10

Sentences emerge due to resonating vibration of nerves. Even that comes only when situation warrants it.(see note1 below). Necessarily we have to maintain balance¹. If balance is maintained it is possible to talk to any extent(if there exists need). The questioner may think that this (Ajja) one is defeated in the argument². Even that does not matter.

We have to maintain balance.

A little bit (of body consciousness) is retained: If it goes to other side- it (body) gets lost.

Section 11

Mind does not go inwards unless the desires are relinquished

You do nama smarana(remembrance of the holy name); this is possible for you .

¹ Inflow from cosmic source stops if ego is allowed to participate there(in Ajja). If ego is left to diminish further body may lose its activity as explained in footnote 1 on page 10. Thus cosmic consciousness and ego consciousness should be balanced in the right proportion.

² Cosmic consciousness is said to be very shy of gross tendencies of bloated ego. In some questioners who have self control less than desired, gross tendencies erupt suddenly within. Though he is skillful enough to cool it fully with modesty, cosmic consciousness, which also fully understands him from within, stops communication abruptly. Ajja, solely dependent on it, stops talking

Section 12

“Surrender ; total surrender; All that exists art thou. Is there ‘I’¹ then? This is spirituality in day to day life².

Section 13

Have you seen a sign post where roads join together?

What does it show?

To reach a certain place, certain road is to be followed.

Is it not so?

It shows the way only. It is you who should tread the path

In the same manner,

We are only guides showing the way. It is you who should follow the path.

All the importance is given to you. We do not have any.

Go ahead!...

Some people having already purchased ticket to Mangalore³ ask the route to Manjeshwar!

Why do they need the route to Manjeshwar?

Are they not having the ticket to Mangalore in their pocket?

Very potent questions?

Is it the indication that those who come with already decided course of action and pre conceived notions may not get any guidance from him?

Section 14

Amazing utterances!

Only one sun! only one sun exists but the rays of light? Countless

The same way, Brahman, That is one only

Only one Brahman exists.

From Him,

These countless species of beings (emerge). They have come from Him alone. They should merge in Him only”

There is a Mantra in Mundakopanishat elaborating on the same idea.

‘Yatha sudiptaat pavakadvishphulingah

Sahasrasah prabhavante saroopah

Tathaksaradvividhah somya bhavah

Prajayantetetatra caivapi yanti(2:1:1)

In which manner thousands and thousands of sparks come out of blazing fire, in the same manner many kinds of beings come out of the Indivisible Is; and merge only in That itself. These countless species of jeevas are replicas of the formless One and return from where they emerged.

Section 15

I am the one who resides in the body.

¹ Refers to the small I sense of limited body –mind consciousness.

² Refer translation of ‘Divine life’ section ‘Contemplation’

³ The road leading to Mangalore is quite different from that leading to Manjeshwar(2 separate towns)

*How can the mere description of the body suffice?
This has not even been christened, are you aware?
This . is a medium only/
There is no importance whatsoever to the name or to the body.
Did the great Rishis of Upanishads recorded their names there?
Then why so much importance is being given to this body?*

Section 16

*'There is a worry. Is it not so? Is there worry?
It came forth.
Tell me, what is your worry? It is, ' I am alone ', isn't it?
It seems it is there. How is it referred there?
See, That One was alone.
It thought of becoming many.
There fore all this creation.
In the same manner.
The mind has wants. Is it not?
To a man, a woman and to a woman a man; After that?
That...this, everything. One wants every thing!
Please think for yourself.
We ourselves have told every thing.*

The expressions coming on their own here, are there in the Aitareya Upanishad too(1:1:1)
Atmava idmekaeavagraasit
Nanyata kinchanamishat
Sa aikshata lokannu srija iti

At the beginning this Atman, Brahman the spirit only existed. That spirit thought let the worlds becreated
"Here it is very clear. All this creation is manifested. Showed itself. It only appears to be.
This is the same truth which is oft repeated in almost all Upanishads!

Section 17

*There is nothing new in the spirituality;
The same expression repeats again and again.
How many letters are there in Kannada language? Aren't there fifty two?
How many are there in English? Aren't there twenty six?
Vedic mantras, ritual expression of devotion are all these not repeated again and again?¹
Sri.Rama jaya Raya Rama Jaya Jaya Rama...
Repeating the same thing. No? Even to this moment they remain the same! Our
expressions are also the same old expressions.
These expressions are of eternal truth!
Invaluable pearls in the form of words!*

¹ Repetition of mantras , prayer expressions is considered normal and rightly so because then only the vibratory power of those sounds can be fully harnessed. In the same way Ajja being a perfect transmitter for the invisible IS uttered only that which it prompted . Quite like a mantra itself. Hence on matters of abstract concept his expressions were always identical and remained same for fifty odd years.

Section 18

The externalized mind should be exactly reversed:

Due to gusty winds don't the umbrellas get inverted.?

The same way,

Then the mind got transformed,

and began to look inward¹!

There are persons to whom this happened. Isn't it?

Tulasidasa, Purandara Dasa, Buddha, Valmiki

This is not easy.

But..?

It also is easy.

The outward tendency of the mind is natural. The mind turning inwards is also natural

That is there and this is also there in nature.²

Both exist.

There should not be even a single desire.

That(jeevatma) should accept it, when nature releases it³.

To That(Paramatma) also, there must be acceptance of this(jeevatma).

This appears in the beginning santi Mantra in the Chandogya Upanishat:

Maham Brama nirkuryam

Mama Brahma nirakot

(Let me not keep away Brahman

Let Brahman not keep me away)

Section 19

“Look here! The river goes and joins the sea

What happens where confluence takes place?

Clear water of the sea;

The sea pushes filth, dirt impurities this side or that side and sucks clean water a little by little quantities into itself. Is it not so?

That water and this water became one. Is there any existence of the river then?”

This truth is recorded in Katha Upanishad also(II-I-15)

Yathodakam shuddhe shuddha masiktam tadrgevbhhavati:

Evam munervijanata Atma bhavti goutama

Oh Gautama, as pure water poured on pure water becomes verily the same, so also does become the Self of the man of knowledge who is given to deliberation on the Self.

Brahmavit Brhamaiva bhavati(one who knows Brahman becomes Brahman

The flow of utterances continues:

¹ Past tense may indicate Ajja was talking about his own case.

² As both the outward and inward tendencies are governed by nature they are both easy and difficult depending on which way one is oriented as per his evolution.,.

³ Nature releases one from its clutches only when certain unknown criteria are fulfilled.. As a precondition when all the worldly desires carefully neutralized by freewill induced action totally governed by pure discriminative intelligence, These actions thoroughly clean the heart which then does not contain any space for small ego. This is not the only requirement to be fulfilled. However, it maybe said that without this it is difficult to happen.

Becoming Atman itself. That is important
Water mixes with water; is it a big thing?
All know it ,isn't it?!

In support of these eternal truth revelations from the awakened consciousness it is easy to quote in plenty from Brahma sutras, Gita or Upanishads. When the eternal truth flashes out through the Master, it is for the few seekers, who can carefully collect, retain, assimilate and practice them to enlarge their understanding. Unfortunately they are not very many and also mostly remain silent and meek during satsanga, being busy inside. But those who acquire information from scriptures with mere egoistic intensions are very many and also are loud and greedy being eager to display their 'insights' more than any one else attending satsanga. Master generally saves satsanga from this kind of arrogant display of 'wisdom' by a cold look or a grim face: ice or iron! If any one who has a swollen head with a matching thick skin, is persistent in his mischief being immune against the initial treatment, Master shoots his pride down to silence by an impossible question. If this second strategy too fails (there are such cases) Master requests him to quit satsanga.

No wonder that the Upanishadic Rishis taught only few disciples! Obviously advanced souls cannot be produced in batches of thousands like in every academic session of our educational factories.

Section 20

One day the Master himself initiated the discussion by asking devotees-
Don't they talk about samskaras(past impressions)¹? This birth is caused by the samskaras of previous births. Next birth will be caused by the samskara of this birth. Is it not so? Do you, (addressing a visitor) believe in reincarnation?

Visitor: Yes, Sir.

Master: *No! we already told.*

Visitor: Definitely we have. We have belief in reincarnation.

Master: *Let your case alone. No one believes in it². Even the scholars³ do not believe in it. We did not find even one person having this belief up till now⁴! Do you understand what we say?⁵*

Master: *Shankaracharya has said... (And again birth, again death; and again rest in the mother's womb)⁶...No?*

What do you say?

¹ The original word: samskara: The powerful force of habitual tendencies (in incarnated soul)-The impressions made on the conscious and subconscious mind by past thought and actions

² This appears rather strange. Because all the Hindus traditionally believe in the theory of reincarnation and they are nearly 80% of the Indian population

³ Here the allusion is to the fact that the scholars being referred to are well versed in these concepts yet do not believe in them as they live their lives as if there is no law of karma operating.

⁴ Any one who truly believes in reincarnation would live his life with extreme care. It is this aspect which Ajja found missing in the lives of those who had come into contact with him. Perhaps He sought to awaken in the minds of the listeners awareness of this law and the need to go beyond it.

⁵ The master is driving at the points made in the above two footnotes.

⁶ In the famous 'Bhajagovindam' prayer to the Lord, Sri Shankara narrates the futility of worldly life in concluding stanzas. The jeeva suffered incarnation after incarnation and he appeals to the Lord to help and protect him to cross over this ocean of misery for ever.

This is the Master's way to induce deep contemplation in his listener's minds. While we were patting ourselves on the back thinking it was our good samskaras which have allowed us to accept Ajja as the Lord himself and bloating up our self esteem, a slap in the face is delivered by the Master saying, "*You have no faith in reincarnation*". On an earlier occasion when we were thanking our stars for allowing us to sit at the feet of this Witness bang came the words, "You have no faith in this Witness". Having been thus slapped on both cheeks, it is perhaps only through this pain that we shall blossom forth¹.

¹ Ajja sometimes used harsh treatment, in order to hasten the development of a devotee. In most of the cases, the people on whom such methods were employed felt some great load being lifted off .

Section 21

Are you aware that you have been born?¹

We have come. So have you. This² one emerged. One day it shall cease to be. That which emerged has to dissolve. What is swayambhu? (Literally) one who came on its own. Who is that? the Creator. He too emerges and then cease to be. Atma alone abides. This is our natural state. This is our nature and nothing very special. Spirituality is our nature.

All this is mentioned in Bh. Gita. In the beginning of Ch 8, Arjuna asks Shri Krishna, “Kim tat brahmam kim adhyatmam” What is Brahman and what is spirituality. The Lord replies’ “ Aksharam Brahma paramam swabhavo adhyatma muchyate”. Simply put- The Brahman residing in every one is itself spirituality.

If the samskaras are good, one is inclined towards spirituality: Keep trying:

We have come here for vikasa(evolution). We have been sent. In the beginning when these utterances would come forth We were unaware that it was spirituality, only when people told then it was known.

This is the very embodiment of simplicity.

Section 22

Vaikunthavaasi Narayana³ , so it is said

They say Narayana dwells in Vaikuntha

We are not aware.

Where to go searching for Vaikuntha?

We say Hridayasi⁴ Narayana, He dwells here itself in the heart space. He dwells in everyone’s heart, just look within, very close by. There is no need to go anywhere or to spend even a paisa⁵.

In the 7th verse¹⁵ Chapter of Gita it is said, “Mamaivamsho jeeva loke jeeva bhutah sanatana”- From time immemorial anything sentient is part of Me only.

Section 23

Visitor: There was a craze for attending spiritual talks anywhere. The work would be finished post haste and would rush off to either Chinamayananda, Vijnanananda, Poornananda, Bhumananda, Brahmananda et al . Now this has come to Nityanandam.

Ajja: *Is it so? This is Anandam, Nityanandam. Here there is an extra zero⁶ at the end. (Laughs) Isn’t it so? All of those are the Ananda series⁷. This one is Anandam⁸, zero in*

¹ The reference is to whether we identify ourselves with the body or with the one who comes and goes in each birth-death episode.

² Creator.

³ Refers to a popular bhajan in which Lord Vishnu is being extolled. As per the scriptures Lord Vishnu, second of the Trinity also called Narayana, dwells in Vaikuntha, his celestial abode.

⁴ One who dwells in the Heart space

⁵ The hundredth part of a rupee, smallest monetary denomination in Indian fiscal system

⁶ This zero in Kannada(the language of these conversations) script produces an ‘um’ sound. Thus Nityananda with this zero becomes Nityanandam.

⁷ Ajja is perhaps poking fun at the names used by the sannyasins of certain orders whose names end in Ananda.

⁸ Ajja was established in cosmic consciousness and demonstrated this in his living and passing away. Through out his life even his worst detractors could never summon the courage to say anything in front of him as all were in complete awe of him. At the final moments he breathed slowly and deeply thrice. **The physical journey ended with the third inhalation itself, there being no corresponding exhalation. This**

the end. we are also zero (Again laughs). What is this zero? You make a round mark, is that zero? Remove that round mark, that is zero, shunya. Emptiness. Zero means emptiness¹

Every thing exists in this emptiness. The whole universe is existing in emptiness. Be empty , every thing is in emptiness.

Section 24

Some people ask Us, You have such a big Ashrama, Trust etc. do you need all this? What to say? We don't need any of these things. We were happily sitting by the road side and are ready to go this instant. Even if there is a piece of sacking , its fine. Its fine otherwise too. Are you ready to sit there? Its all for you. Its all yours, someone donated and someone constructed. No importance need be given to us. All for you. Now take the case of the Prime Minister. He is the PM for the nation, for the citizens.. for himself? What is he? Come on tell... is he the PM for himself? In the same way we are nobody for ourselves . all for you only.²

Section 25

Visitor: Of ate the mind is withdrawing from worldly activity and wants to remain immersed the whole day in contemplation.”

Ajja: *Yes the mind has gone inwards. We can see it Have you taken any initiation?*

V: Yes. I have received the Holy name from my guru. He asked to focus the mind within and contemplate with one pointed ness.

A: *Is he able to do like wise?*

The visitor is confused and nonplussed but manages to reply, “ I am not aware of that. But I have received the right guidance from him.

A: *Ok then, proceed with your current practice.*

Section 26

Is a Guru necessary in the spiritual path? Spirituality represents the natural, intrinsic state of a human. There is an instinct for which no guru is required³. All know about it, right? Who teaches that? No teacher is required for that. Bolt the door.... Isn't it? That is

is Mastery over Death as for ordinary mortals, death is accompanied with the final exhalation.. He was serene in spite of the continuous suffering of the body of the last 40 odd days. In fact Ajja had indicated His imminent departure from the physical body some 12 hours earlier by hand gestures and adopting a blessing posture, which was observed by the devotes present then, though they could not clearly decipher the gestures then. His humor & wit remained intact. He quite resembled a radio whose speakers were worn out but the tuning .of which to the main station was steadfast. Never once did he deviate from his stand that he was not the body and was the Witness to everything.

¹ As at our core is Atman, the whole spiritual quest is one of losing that which is Not Atman. Thus becoming empty or zero alludes to losing this pseudo existence completely. This is of course a rather painful process as our identification with that which is not is rather deep.

² Ajja would often give another example: For the son he is the father, for his father he is the son then who is he ... also for himself is he the son or the father? The allusion is to the fact that the Creator exists so long as there is creation. Once the unreality of the creation is clearly perceived there is no creator either. Atman alone abides. Ajja is indicating his state here.

³ Ajja is referring to procreation at the physical level.

gross nature. This is also like that. Do in secrecy¹ and enquire within, 'who am I'² What happened there? The act done in secrecy produced a child. Here³? Come on tell.. The entity born of the union between Purusha and Prakriti is 'I'. How is it there? 'I' am neither an individual nor a power⁴. The One who emerged must dissolve one day⁵.. huh? You please ponder over it and put efforts⁶. 'I' is a word. It indicates the existence of That(Atman). Just a symbol.

¹ Ajja always maintained that spiritual pursuit was an entirely private matter which not even one's kith and kin should be aware of. It should be done in a completely discreet fashion. Ajja's close devotee, Late Dr. Devadas Nayak lived this to perfection. Even his wife was unaware of his spiritual side. The basic reason is that sharing of secret experiences with all and sundry is likely to fuel the ego rather than let the experience work within and cleanse us. A similar instruction has been given by almost all Masters.

² All the fitness and eligibility criteria spelt out in Chapter 2 apply.

³ Ajja has taken a parallel with Nature wherein the union of a male and female produces a new being. In spirituality this entity 'I', born out of a union of Purusha and Prakriti- so to say, has the capacity to work its way towards its origin(Purusha) by ensuring the control of the manas(portion of the mental apparatus consisting of desires and emotions) by the buddhi(discriminative intellect) to ensure that the correct course of action is chosen by free will.

⁴ Ajja is indicating the state of final attainment.

⁵ Through Self enquiry.

⁶ Ajja is indicating in reverse the order of things in the spiritual quest. He first indicates the final stage(neither an individual nor a power) . He then indicates how that comes about(dissolution of the One who was self-created-the Creator). Then the way is indicated(You ponder- refers to Brahma Jignasa, self enquiry who am I, after transformation-Put efforts).

Chapter 11

Section 1

*Is this all ours? Such a big building. This –that- whose is all these?
A person standing on the dais declares
Any one of these¹ (things) are not ours.
All these are of God: (they)belong to God.
All the creation is an abode of the lord.(Isavasya Upanishad-1)
When he has come down...(what)?
In his pocket there is a money purse!
He has an account in a bank²!
We? ... we are empty . We are empty³.*

Section 2

*These words flashed to awakened consciousness
“This body is only an instrument, the words are being broadcast by it.”
There have been instances of people imitating Him.
“Keeping this body as an instrument so and so asks you this question....”
This has evoked a sharp response from the Master:
Are you sure?
Yes.
Are you certain that you are not the body?
Yes.
False!
You identify your self one hundred percent with the body and are certain the body is you.
You sign your letters and records, don't you?
You have an account in the Bank, don't you?
Those who heard this were at a loss for words.
It is not commonplace to have cent percent detachment.*

Section 3

*Master: Now you have come from Mangalore.... Haven't you?
If anybody asks you, Sir, Which is the way leading to Mangalore?
You can tell him correctly. Is it not?
It is the same with us
If any body asks what is the way for freedom from bondage, We know the way clearly
(because)
We are those who have come down here. We are those who have been sent*

¹ Material possessions.

² The reference is to the arrangement of personal security made by the speaker who is mouthing high words of total fath in God.

³ Ajja is referring that He truly had no arrangement worked out for the preservation of his body. While it may be said that he lived in a big Ashram, at no point was he tied down to anything. Complete and total nonattachment was his true ornament

Section 4

There is a chant in the Mundakopanishad (I-2-8)

Avidyayamantre vartamanaha

swayam dheerah panditam manya manaha

Janghanyamanaha pariyanti mudha andhe naiva niyamana yathandhaha”

Those who themselves are drowned in illusion, feeling proud that they have learned all that which is to be learned, suffering slow death by old age and diseases, straying aimless, lead the unwise, as though blind leading the blind (commentary by Shankaracharya)

This is a warning from the Upanishads about those who deceive themselves and others as well.

“Who am I?” could they answer?

“No idea.”

“What about going beyond the cycle of birth and death?

“Nothing happened.”

Yet, despite this, one poses as a spiritual master.

About those who are leading their thousands of followers towards a dark pit, the Master would excitedly say,

“First discard your saffron robe, then come here.”

Chapter 12 :Questions

Visitor: We are worldly people: We need our home, property etc. to survive. If some one sneaks into our estate, chops wood and takes it away, is it not stealing? Observing this how one can remain quiet, thinking 'That is not mine'? If we keep quiet, tomorrow another one will enter the house and take away what ever he can brazenly.

A: For this adopt a stratagem. Approach the wood cutter and ask him, does the wood belong to him?

Wait for his reply.. To say that not to cut the wood implies visitor's right over the wood which is equally wrong.

To cut that, it is not his(the wood cutter) either.

Try it, you go and ask. He will go away without a word!

He will clear off¹ .

¹ This whole episode is to demonstrate how an ordinary person can adhere to his principles in the face of every day challenges. Ajja is hinting that existing social patterns cannot be used as an excuse for weakness. Rather we have to stick to the eternal values and appeal to the conscience of the people who stand at cross purposes with us.

Chapter 13 : Another situation

Q:: What do you feel when see misery in the world?

When you see the misery of animals, birds and human beings what do you feel?¹

There was silence for few minutes!

Then came the soft words from Master.

A:: *Who is undergoing suffering and pain? Are there² two separate entities as 'I' and 'You'?*

One who exists in the bodies of all is 'I'³. Is it not so?

That always remains only one 'I'⁴

All these things have apparently manifested and shall dissolve.

The jeevatma who felt, "I am the body itself" loses its identification with the physical body on transformation through proper actions.

Still it has the 'I' notion of the Indweller.⁵

On evolution through the path of knowledge even that is gone.

Only Atman remains⁶.

¹ Perhaps the questioner wants to know how Ajja, being all compassionate and supremely in tune with the entire creation can bear that much of indirect suffering in this frail body.

² From the standpoint of Atman, Ajja's natural state

³ All pervasive, indweller in all beings- Creator.

⁴ Refers to the Atman, the origin of the Creator also.

⁵ On losing physical body identification the jeeva becomes like the Creator, ready to undertake 'who am I'. During this process of vikas this cosmic 'I' sense is also lost. What remains finally is the Atman.

⁶ Here, Ajja is indicating that as there is only One (Atman), the question of feeling anything does not arise. For us bound by the fetters of the three bodies this appears somewhat callous but if we ponder then we can see that we do not get angry with our teeth if they accidentally bite the tongue while eating! Like wise all the issues of so called suffering etc.

Chapter 14 : And Another Situation

The expressions that emerged:

It is said that Truth should be told . It is also said that Truth should not be told.

Even the Creator does not pass muster in Self-Enquiry.

What would happen if this is told to people?

Would there be any takers?

We will have to face the fate of Jesus Christ!

Visitor: We are ordinary people. We are living only in the body identity. In that we continue our day to day life. We need a support. Paramatma alone is the support for this mind. Difficulties, miseries and pains of life become tolerable because of the faith that He solves our problems.

A: *For those who live in body consciousness, it is proper to acknowledge existence of Paramatma(Creator).*

Visitor: How can we, dwelling only in this state believe if we are told Paramtma is not an Eternal fact? For us only paramatma is Truth.

A: *It is for that reason that we say that Truth should not be told. However, it is also that Truth should be told*

Paramatma! that itself is not Truth.

He is a guide, one who shows the way. For his sake There is no special importance attached to Him.. The focus is on you¹. That is why We stay incognito. No need for attaching any importance here.

Now, look here

Consider that one has one hundred thousand rupees. How does he keep it secret so that no one knows about it? He reveals it only to them for whom it is to be handed over. Is it not so?

Does he go around telling Tom, Dick and Harry about it?

We also maintain a similar low profile.

Let the situation come²: Wait and see.

¹ Ajja is hinting that as long as the separate small 'I' notion exists making efforts oneself is of paramount importance. All the philosophies can wait for an ounce of practice!

² Ajja is expressing by contrast. In his own words 'Giving the negative which you should develop into positive'. If he remained incognito then on the said situation arising He would do otherwise

Chapter 15 : Bimba and Pratibimba

That¹ is the original

This² is the reflected image of it.

The image has no existence separate from the object.

However, the image under consideration developed the notion of separate existence(ahamkara). What was the nature of that ahamkara?

'I am the original, that means "You" are none other than "Me".'

It then³ reasoned⁴

How can You become I?⁵

You are the Creator and what about I?

I am thy part.

How can that be? If I am thy part then thy indivisibility becomes strained.

Then who am I? I am You in another form.

How could I be You in another form?

Taking the form of a Divine power you descended.

You yourself are a manifestation, then what about I?⁶

I am neither an individual(Reflection or pratibimba) nor a power(Object or Bimba)⁷ but only serve to indicate Your⁸ existence.

Merely a word, only a symbol.

¹ In the scriptures the words are Bimba-pratibimba, object-image though used in an exclusive sense for the Sun and its reflection in still water. Here That refers to the Creator.

² Small 'I' sense .

³ After Transformation , meeting all the eligibility criteria spelt out in Ch. 2.

⁴ Embarked on the enquiry 'who am I'.

⁵ The beginning of Self Enquiry. Ajja took 16 long years in the process described in these few sentences. Thus enabling him to retain the body for such a long period after. If the process is allowed to proceed rapidly then damage to the brain can result. Shri Ramana Maharshi spent 13 years in silence after the first death experience to remain completely established in the Self

⁶ Ajja is spelling out what actually took place in his own life. After Transformation the pure mind knew it was not the body and then thought itself to be the power which had descended as it could clearly perceive it. But in the process of enquiry, which these sentences are indicating, the ignorance about the power, the pure mind and the power itself began to dissolve out starting the process of three fold annihilation.

⁷ Here the process is complete. With the final vestige(Kept in place by the Divine Will so that the body can be sustained. Normally the onrush of such divine contemplation leaves the body battered only to last 21 days as per Shri Ramakrishna Paramhansa) of that which is not Atman, the status is being revealed.

⁸ Atman, now it is known beyond doubt as to who He is.

Chapter 16 :

It¹ is very easy. The mind exists within. Is it not? Focus it there² itself, at its original place. Enquire³ within deeply, 'who am I'? Don't you know the tortoise? Its retraction of its limbs? How?

How is it referred in Gita?

A visitor responds.

Yada samharte cayam kurmonganiva sarvshaha

Indriyanindriyarthebhyastasya prajna pratishtitha (Bh.Gita II.58)

When someone withdraws his senses from the objects of perception in the manner of a tortoise retracting its limbs under any threat, then his consciousness remains steady.

*'Look! What does that tortoise do? It withdraws its limbs on its own. Does anyone have to push them in from the outside? In the same way, all the work is to be done inside.'*⁴

Ajja gives a practical demonstration of the above by merely closing his eyes.

And what about us (the gathering of devotees)? Who only talk much about spirituality?

We just blink.

¹ Focusing the mind within

² The space within the heart, on the right side. Here the heart refers to the spiritual heart supposed to be the source of the Mind.

³ The prerequisite of transformation is to be met with. So long as the body consciousness is there one cannot truly look within

⁴ Ajja is referring that the problems of an unruly mind can be better handled when its source is enquired into. Or the source of all the many pulls which the mind exerts is to be examined. While this may not be fully realizable in the initial stages, the aspirant must time and again try this approach to finally quell the mind.

Chapter 17 : Dialogue-1

Question: Should the transformation through proper action take place before the evolution through knowledge takes place?

Master: *Yes.*

Question: There are many saints who evolved through knowledge; straight away they became saints of pure and stable wisdom. We have such examples, don't we?

Master: *All of you believe in rebirth. Don't you?*

Questioner: Yes, we agree.

Master: *What were the jnanis¹ you describe thus in their previous birth? Do you know anything about that? Or did they tell you?²*

Questioner: No; we do not know about that.

Master: *They must have achieved transformation through proper action previously. One has to qualify³ oneself for acquiring knowledge. Have you seen the preparation of Jalebi⁴?*

There are two broths⁵ The second stage can be done properly only when the first stage is done correctly. How? For that mixing the flour,(heating and frying, the intensity of the fire, pouring the mixed flour into the boiling oil etc. If every aspect is rightly done then only the second preparation absorbs it properly. In the both the aspects everything should be two each. Two hearths, two containers, fires(burning) everything two each.

In the same way, one is stage of Karma, another of knowledge.

Question: Have you actually prepared jilabi?

Master: *Of course!...We were near the hearths. Other wise how can we know these things? look here.. like this (demonstrates)we kept looking! Without experience, how can one dare to tell? After wards we got this one. What is there in Brahma Sutra? ATHATO BRAHMA JIGNASA....what does that mean?*

Questioner: Afterwards therefore desire of knowing Brahman.

Master: *Yes, afterwards of what? After transformation through right action, the qualification for Brahma jignasa⁶ was attained.*

¹ Jnani- Man of Knowledge, a realized soul.

² Ajja is referring to the fact that the spiritual journey spans several lifetimes, each time taking off from where it was left off so to say.

³ One who has not desisted from bad conduct, whose senses are not under control, whose mind is not concentrated, whose mind is not free from anxiety cannot attain this Self through knowledge(Katha Upanishad I-II-24). But one who is otherwise can attain to such Knowledge. A basic requirement is being spelt out.

⁴ A juicy Indian sweet.

⁵ Preparation-1.Sugar syrup is prepared boiling a little water and sugar on a hearth fire to a honey like consistency.

Quality and quantity should be right. After removing the fire left to cool to some extent.

Preparation -2.The fermented dough is prepared so as to be extrudable through a hole. Another hearth is fired and oil placed on it in container to fry. After filling the dough in a small container having hole in its bottom, the dough is extruded out evenly and slowly on the boiling oil to fry, forming spiral tubes of 2-3 rounds. Preparation of dough and forming the spiral tubes should be done properly. After frying spiral tubes of dough is placed in the syrup, hot as it fried. If the syrup and also spirals are properly prepared the syrup is absorbed properly into the spiral. Jilabi is then ready

⁶ Dealt with in detail in Chapter 2

Chapter 18 : Dialogue-2

Q: How to concentrate the mind on the 'I'¹ which is inside²?

A.: *That, that mind, should go within is it not so? That has desires... isn't it?*

Q: How to drop the desires?

A.: *Should it be told?*

Q: Please tell.

A: *Must it be told?;*

Q: Please do tell.

A: *There is this gold is it not there? Throw it in the gutter... You have to dance over that³.*

(Perhaps the person had a proud display of shining gold all over his body)

There was stunned, pin drop silence.

This incident reminds us⁴ of a story:

The great king Sivaji presented two bangles to his guru Samartha Ramadas. They were stuffed with pearls, diamonds and other precious stones. The saint was then sitting on a river bank. As he was looking at one of them, it fell into the river as if by accident, and was washed away by the current. Shocked, the king anxiously enquired; 'Reverend Sir, How did it fall?'

'Like this', answered the guru and threw the other bangle, as if by demonstration, into the river.

Where can we find persons of such utter detachment?

Subsequently, the following words emanated from the Master

A: *How? Not to give away in charity; 'We do not want it, at the least let it be for you' in this way it is not to be given away: Throw it. What happened to it afterwards, where did it go? It could have been given to someone. No. no such post mortem.*

This is what we did. How? Threw the bundle of currency notes out side the window.⁵

This is true detachment...!

As it is said in Bhagavad Gita(II.29)

VISHAYA VINIVARTANTE NIRAHARASYA DEHINAH

RASAVARJAM RASOPYASYA PARAM DRSTVA NIVARTANTE.

The man who physically fasts from sense objects finds that the sense objects fall away for a little while, leaving behind only the hankering for them. But he who beholds the Supreme is freed even from hankering.

If one gives in charity, there, the donor 'I' remains. doesn't it? How about us? Hesitation even to raise the hand for giving! We have anxiety about security, desire for accumulation, fear of bankruptcy and many worries, fears etc creating many kind of

¹ Creator.

² The questioner is asking a general question on behalf of entire humanity, whereas his question should be specific related to himself. To the best of our knowledge Ajja gave meaningful replies to original questions, i. e. questions which had real relevance to the questioner.

³ Here Ajja is giving a specific instruction to the person concerned. Quite obviously, if the said act were to be done as a premeditated one it may not result in the eradication of desires. Many times Ajja would offer such Zen type short cuts. Here at a logical level, the correlation between question and answer is apparently not there.

⁴ Refers to the author.

⁵ Still the original question of how to overcome desires is unanswered. Ajja is spelling out the behavior of one who has overcome desires. Why? May be the questioner deserved this much only. Who can say anything about the ways of the Master?

fortifications around us and then embarking on the search for the Indweller. Necessarily we have to demolish all these self constructed edifices. Isn't it?
Unless we give up desire, this small 'I' does not drop away, and, unless this small 'I' is relinquished, desires do not drop off. What a dead lock/stale mate

Chapter 19 : Some flashes; expressions

1

So called darkness never exists; Only Light exists¹.

2

If sunlight is concentrated (by convex lens) paper burns away, doesn't it ? Concentrate the mind and explode the power within².

3

Death is our closest friend³.

4

Our life is our message⁴.

5

When you become aware who you are, you will know who We are⁵.

6

Adhyatma⁶ is our natural state⁷.

7

Using this body as an instrument, words emanate⁸.

¹ This is from the standpoint of the Absolute. The sage who firmly abides in the Atman, knows everything to be light as he sees the Atman shining in everything.

² Focusing the mind is possible only when the external attractions have fallen away. The mind naturally prefers to remain inwards. This is the state achieved after transformation. Then this indrawn mind will easily focus on the power within and the process of three fold annihilation would take place. This cogitation is described in detail in Ch. 15.

³ Ajja referred to this expression while speaking of the martyrdom of Mahatma Gandhi. He said that Babu was waiting for that to occur as it would open the door to Vikasa. Also he always referred to death as death of the causal body, which again was the doorway to Eternal blissful life beyond opposites. Hence he considered Death as his closest friend. For ordinary persons subject to birth-death cycle, the physical death brings to and end the earthly sojourn filled with hard lessons(in most cases). This is itself a relief.

⁴ Ajja would often tell devotees , 'We are not interested in what you have read. We are interested in the way you lead your life'. Actual word is KRITI. Ajja could easily fathom a person's worth as his conduct and way of living was an open book to him. Actions speak louder than words. In his own case, his entire life was completely laid bare for examination. In a conference in Vivekananda Yoga Kendra a delegate asked him whether he got angry. Ajja characteristically replied, 'Why do you ask? Insult me and see...'.He was thoroughly practical and mere philosophical abstraction had no worth for him.

⁵ We perceive the world through our mind, which is clouded with desires, past tendencies etc. In ordinary life also it is known that prejudices cloud judgment. Sri Ramakrishna would say, 'Can a one seer pot hold five seers of milk?' How can the limited mind(us) comprehend the limitless(An Enlightened Master)? It is enough if we trust Him fully as the child trusts its mother. As our evolution proceeds the Master will appear in a different light. Late Dr. Devadas Nayak would say, ' You(referring to us devotees) do not know what a Fire that is(referring to Ajja)' Evidently he was seeing something we were not seeing. We would thus know Him fully when we realize who we are(Atman). To Understand a Master is to be like Him-Sri Paramhansa Yogananda.

⁶ Adhyatma-commonly understood a spirituality.

⁷ At the core of our being is Atman, the formless, the attributeless. Ajja would often say, that Adhyatma begins only when body consciousness is overcome, after transformation when one is like the creator. After this only three fold annihilation remains. In other words Adhyatma can be equated to Atman(In Ajja's connotation), which is our natural state.

⁸ Ajja would say, 'There is no doer here. Who then is speaking? Some unknown power is using this body and putting the words out'.

8

Someone is recording our talk more than two thousand miles away¹.

9

We are putting forth a portrait of nine inches from which you have to draw a body of 52 inches in size.²

10

We give only the negative picture, you have to generate the positive image from it and get the message from it³.

11

Do we need all this? We exist yet, We are not. Doing, from a state of non-doing⁴.

12

I⁵ am the one who exists in every body⁶.

13

We did not find even a single person, who could comprehend our words.⁷

¹ During the course of conversations Ajja would many times say, 'The people who understood what has been spoken are not physically present'. Or 'Don't think that all this talk is meant for you people'. Having transcended space and time His words could reach any mind any where. But finally, who knows what He meant? We can only hazard a guess.

² Ajja would remark that He is giving only the salient points(or 'pin points' as He would call them) from which we have to develop our own implementation strategy. There was also no question of any spoon feeding by Him. His great insistence was that arm chair spirituality be dumped and one should walk the path straight away. Then divine help would surely come. But most important was that the aspirant put his best foot forward before asking any assistance.

³ As stated else where, there was no doer inside so He would seldom give direct instructions. Moreover being the Witness, all His actions were in conformity with that. He would also say that a teacher would sometimes write wrong things deliberately on the blackboard to see if the students were awake or merely nodding in their sleep! He would also say that devotees should mull over what He said. He churned the minds so to say . Finally, it must be said that many of his instructions were also contradictory. For those who stayed with Him, it was a real testing time, the benefits of which they will surely reap. And as with all His words, we can only attempt to get at what He actually meant.

⁴ Up till now Ajja is giving some hints as to how to understand Him and His methods. Now He is shedding light on His own state. Ajja's physical style changed rather dramatically from 1996onwards. Before that, He lived in his house as stranger and outcast, coming to Puttur and going sometimes to Mangalore and Bangalore. After 1996, when the new group of new devotees gathered the overall state of arrangements improved. A new Ashram was built in which buildings were added at regular intervals. The quality of construction was being upgraded all the time. So much so that towards the end, Ajja was living on private land and in posh surroundings He would earlier not have entered. He once remarked that the Nettar Mandir was enough for an aspirant(AC sheet roof, no electricity or running water). In this point He is perhaps replying to the unspoken thoughts of certain devotees as to why this increased infra structure. He is further telling that all His actions are Akarma(Gita IV.18) and He is not(the individual is dead long ago, That which is animating the body is the Indivisible, infinite IS)

⁵ Atman

⁶ This idea has been expressed in Bh. Gita(XV.14 & X.20) and in Kathopnishad(II.II.9). The earlier statement is from the standpoint of the creator and the latter from the stand point of the Atman. Ajja being firmly established in the Atman, is making this statement from that standpoint

⁷ When Ajja would made this statement, some of us would refer to His advanced disciples, like Dr. Devdas Nayak, Kunjappa Sahukar and ask whether they too could not comprehend Him. His reply was , 'Don't talk about them. Leave their case'. In any case whether it was literally true or not we do not know. It could have been a way of egging his recalcitrant disciples along the spiritual path! When asked whether He had seen another in the same state as He, The reply was Nithyanand Maharaj of Ganesh puri.

14

Laughter arises in us all the time, the whole day. What do people call one who laughs to himself¹?

15

Taste is perceived. in the central portion of the tongue alone. Likewise, the words of Truth² flash only in the awakened Consciousness³.

16

Emptiness is of two kinds.. One which can be drawn as a zero. The other one? Remove the outline of the first one and then what you get is emptiness. Every thing exists in that emptiness. We have asked for a orb to be brought. What is it called? 'Globe'! Yes we asked for a 'globe'. It demonstrates the rotation of the earth. Where is the earth located? In emptiness. It is turning at 19 miles per minute in space. Wonderful? Do we comprehend it? Only when you stand away from the earth by a couple of feet⁴ can you know.

17

Take drop of sea water in your palm. What is that drop? Can you recognize the water as of this river or of that river? It is collective 'water' Isn't it? The Power that has descended here in this body is of a collective nature. No specific one , a collective one⁵.

18

*Here, there is a motor. The machine is there.
If the motor is switched on here, the machine works there.*

¹ Laughter is the physical expression of the overflowing bliss within due to abidance in the Self, which is possible only when not only the worries but the mind which cognizes them is consigned to the flames as it were. Ajja is provoking the devotees to call him a mad man. In his early years between 1952-68 most of his village people thought him thus. Paramhansas adopt this as one of the attitudes , the others being that of a child, of an inert thing or a ghoul.

² Revelations.

³ Refer section 6, Chapter 10. Being thoroughly practical, Ajja would generally give some example which the people could easily associate with.

⁴ A couple of feet would not actually suffice. One has to be in the stratosphere to comprehend the rotation where one can feel the jet stream. However, two feet would suffice to see the rotation of the globe He kept in front of Him. He is perhaps referring the body as the earth(the body is mud- an oft repeated statement of His). Two feet above could refer to 2 feet above the Muladhara(the seat of the Kundalini shakti) which would mean above Visuudhi chakra or the Ajna chakra. Then when one is at the level of the Ajna chakra , the subject would clearly see all aspects of Creation and be wonderstruck as perhaps Arjuna was when he beheld the Cosmic form Bh. Gita XI

⁵ Used to clinging to the past and not being able to appreciate the priceless treasure existing in front we in the beginning many would ask Ajja as to which power He was. It is a common Eastern practice of devotees to put such questions to their Master. Sri Ramana was asked whether He was Skanda, Milarepa was also asked as to which Buddha's incarnation He was. Ramana remained silent but has addressed Arunachala as Father, whom He considered as Siva. Milarepa said it is due to lack of faith in the doctrine of Karma that such questions are put, even though the disciples want such information to praise their Guru with loftier epithets. Sri Ramakrishna put this question to devotees to assess their development. Here perhaps Ajja is hinting at the incident which took place, refer Ajja's life sketch on the web site [www. myajja.org](http://www.myajja.org) . Also a pointer to the fact that people should try attune themselves to the Universal power which dwelt within rather than to cling to a single name or form.

*In the same manner, Awakened consciousness is like a motor, where revelations flash, and the body like a machine. If the revelations emerge there, they are being sent out from here.*¹

19

*No importance should be given to the body*². *If you wish, you can take it as a model. How? If food is prepared well, then that recipe can be adopted. In agriculture if some one has done good cultivation or has a nice plantation, those practices can be adopted. In the same way, You observe how We work and get the work done*³. *There is no thought of food or drink then*⁴. *But is it ours*⁵? *We have nothing and are related to nothing. Thus keeping Us as a model carry on your work*⁶.

20

*Are we of human beings? No. We are those that reside in a human body.*⁷

21

*Have you seen empty ghata*⁸ *being played? Same way, let the mind be empty*⁹. *Look, how the words and sounds*¹⁰ *then emerge.*

22

We do not have father, mother, kith and kin.
*Not even Guru disciple relationship-nothing whatsoever*¹.

¹ Ajja is explaining the need of a physical body even for a realized soul.

² Ajja is referring to Himself.

³ During the 8 odd years that Ajja lived in the Ashram, work was going on all the time after the first year. He was at the forefront, personally supervising and attending to the minutest detail. He would not shy from picking tools himself but only due to our pleas, He desisted from actually doing the work. An exceptional worker in his young age, his command over all the facets of rural life was amazing. His instruction and follow up action and supervision was quite simply the best. Some of us who were very successful professionals fell totally short of his stringent requirements and had many a lesson to learn from Him. His involvement had another lesson that laziness must be completely shunned and all must contribute their bit so as to not become thieves by merely eating the fruits of others labour.

⁴ During the digging of a new well in Nettare mandir, when He was alone, He would stand with the workers in the blazing summer sun bare bodied and for the whole day. In the nights His old body would creak and groan but He would say, 'There is no hangover of what was done in the day'. This is rather relevant as many of us would be intoxicated with our efforts put in, 'WE DID IT' and other such absurd displays of egoism.

⁵ Ajja is clearly pointing out that all his efforts were Not put because of some personal stake in the issue. But these were put forth as the situation demanded it.

⁶ We have merely highlighted the outer aspects of Ajja's work, but His real work remained a complete secret from all others. He gave some hints now and then, 'The benefit of being here will be derived later as it We work at the causal level benefiting the Indweller.' This benefit would not be known by our externalized minds.

⁷ Ajja is referring to every one and their innate potential. While we may be stuck at the level of body and mind, we are actually those who come and go. It is for us to put efforts and realize this for ourselves.

⁸ Ghata- percussion instrument in Carnatic music consists of an empty baked earthen pot which when struck by the fingers of both hands produce a range of sounds.

⁹ The sounds of the Ghata are produced due to its being empty inside. Our minds, full of desires, irrelevant thoughts and other such rubbish cannot attune with the universal void. Only when the pot is baked (transformation) and emptied (Vikasa) will sounds be produced..

¹⁰ These are the Primordial sounds which when attuned to, assist in the rapid development of the aspirant

The fifth verse from NIRVANA SHATKA by Sankaracharya.

Pita neiva me neiva mata na janma,
na bandhur na mitrah gururneivasisyah

(I have no father, no mother, no birth; no relative, no friend, no guru, and no disciple)

23

Hello, look there, we are beside ourselves looking at that areca palm leaf. How was it? When it was green, no matter how strongly one pulled it wouldn't come off. Now, it is drying up having grown fully. It will fall off by itself one day. Thus the mind, transformed through right action and fully evolved through knowledge will lose the Karmic as well as birth-death bonds. Freed thus it will be the Atman itself. It has to happen in due course and cannot be rushed through.²

24

We say learn to die. The jeeva is born, dies and is born again. He thus is tied down to this wheel of birth-death. When the one who comes and goes undergoes death³ experience then only freedom ensues. The eternal life beyond pairs of opposites⁴. It has to be achieved only while embodied⁵.

25

In the festival, have you seen the dancing effigy⁶? There is some one inside Isn't it? Can you identify him? For him? He can identify you all. After that, once in a while he will come and stand near you⁷. If you too want to identify him, you have to see properly. If you identify him its your chance. See, he too must want to identify you. When both want to see each other then the eyes meet⁸. Interpret this experience into spiritual⁹ terms.

¹ Being firmly established in the Atman, Ajja had no need for normal social connections.

² It should not be concluded that the process would take place automatically. While our efforts are essential, there is a time frame to the whole process which cannot be compressed.

³ The death of the causal body. Completion of vikasa, the three fold annihilation.

⁴ Abidance in the Atman.

⁵ Ajja insisted that vikasa can be achieved only from the level of the human body and not from higher planes. When asked about references in 'Auto biography of a Yogi- resurrection of Sri Yukteswar' on the subject Ajja replied, 'We talk only from personal experience'.

⁶ The dance of the effigy. In the temple festivals the procession of the temple deity is the most attractive feature. This is lead by huge(9-10feet tall) human figure called devil dancing to the rhythm set by beating of huge drums or the music played by the band set. These figures are supported by a light weight bamboo frame formed into a human shape. Though structure is covered with colorful dress to appear like a huge human figure. At the beginning of the procession a man enters in to the figure. The figure is so structured that when the person inside stands, he can balance the whole figure on his head and then lowest part of the figure remains about six inches above the ground so as he can turn around and dance easily. A small window is provided to the animator of the figure to have the out side view.

⁷ When the Creator, from within, recognizes our spiritual state it comes near you in the form of benevolent gestures such as help through visions, intuition and through the help from others who act as agents. Masters too noting the spiritual urge of a devotee who was cared by him in former incarnations or warranted by mere spiritual urge he has at present allows the contact. Even the contact of a Master is availed by his (hidden) mercy only Narada bhaktisutra-40

⁸ The person animating the effigy sees out of a small space for the eyes. It would be dark inside and thus an outsider cannot easily identify the person within. Only if he peers and at that time the person inside also looks in his direction then with eye contact identification may be possible

⁹ The Indweller is hidden and away from observation. Only when the mind is internalized can we look in its general direction. If at that time the Indweller too is looking hither can the cross over be possible.

26

We look at the heart. We never look at the brain. Scriptures, learning, cleverness etc all these are related to the brain. Isn't it ? Heart! Now that should bloom. A brain without a heart is of no use¹.

27

*There does not appear to be any relationship between this body and us².
Now, we are here in Ananda Kuteera. That is all.
As we stay in your home, now we stay here.
That is not ours and this too is not ours.
If we ever see it as ours , Ugh.. then We will never stay there³.*

28

There appears to be no relationship between us⁴. Please do not mistake us⁵.. There is no relationship whatsoever⁶. Only later We came to know your antecedents⁷.

¹ It is well known that man is only 1/10 th conscious and 9/10 subconscious. As the spiritual ladder is ascended, the ratio changes and in a jnani he is fully conscious. In our present state the subconscious mind plays a very important role. Hence its cleansing is very vital. This part controls our feelings and emotions which as every one knows generally have the upper hand over our feeble intellect. As we purify the quality of our emotions and strengthen the positive aspects our whole personality undergoes a slow and gradual change. Our real index of development is the present state of this side of our personality, which a Master like Ajja can easily see. Mere intellectual brilliance without the purity of heart can be used only to dominate others and not put to any real use. Hence, in general Masters have looked down upon mere book learning. Only when the ratio of the conscious mind rises from 1/10th that the aspirant acquires discrimination and is able to go on the right track by mere reasoning alone like King Janaka.

² Ajja is one with the Universal consciousness and has no drags imposed by any attachments. According to scriptures, ego animates the body and not the cosmic consciousness or the existence beyond. This statement means that Ajja is animating his body with a portion of his cosmic consciousness bringing it down to ego consciousness. However, it is extremely pure unlike our ego and no thoughts of limited 'I' and "Mine" can arise there.

³ If at all any limited notions of 'I' and 'Mine' were to sprout somehow, then Ajja the universal Spirit would leave the desecrated cage at once(referring to the body as well as the place).

⁴ Between Ajja and the devotees.

⁵ Ajja was always correct in his external behavior in spite of being established firmly in the Atman. Hence, he is consoling the hapless devotees who can only interact in the framework of relationships.

⁶ Ajja is indicating His indivisible state of Unity, where there is only ONE, so where is the question of any relationship or any other dualistic parameter?

⁷ Ajja is indicating that the external world is cognized by Him by the descent of His Universal consciousness and that too with some effort. Other Masters have also experienced similarly.

29

Look here, the body exists like a machine. There is an Indweller, isn't it¹? We are merely passengers², not the driver. The driver has a feeling, 'This vehicle is mine'. You have traveled by bus or train, isn't it? Were they yours?

30

Our kith and kin departed. Is it so? Were they really yours? Not at all. If they were truly yours they should have informed and gone, but they left without taking leave, isn't it? Thus they are not yours at all. You merely thought so and reinforced it. You are unrelated. You created a relationship by a Vedic rite lasting a few minutes³. Then, they become yours! Vedic rites are the cause of bondage⁴. We told someone who had lost his son, 'He was not your son and never died, nor did you grieve over him⁵.' This is how revelations flash. Only the inert body dies and must return to earth. Is there any death for the Indweller? It will be born somewhere.

¹ In Kathopanishad(I.III.3) the Jiva is likened to the Master of the chariot and the intellect to the Charioteer and the body, the chariot.

² Ajja is indicating His state which is quite different from the one spelt in the previous note as no trace of doership exists in Him.

³ Ajja is referring to marriage rites.

⁴ These rites can be performed only after a sankalpa(resolution) which only strengthens the 'I' notion and is the cause of bondage.

⁵ From the Universal standpoint, the world itself is Unreal also from a slightly lower standpoint too, each one is driven by their Karma, hence any earthly relationship has little meaning. If the person was really sad, as Buddha was when He saw the 4 scenes, he would have immediately and irrevocably turned to spirituality.

Chapter 20 : Publicity

A visitor asked Ajja's views on dissemination.

V: "Many ask about what is said at Ananda Kuteera. Will it not be better if what spiritual matters are discussed here is published?"

A; *Why?*

V; So that all may know.

A: *Now, observe the sweet kept here. What do you see?.*

V: Ants are crawling on it.

A: *Who told them about it? How did they come to know? In the same way, the existence of Truth will be known automatically to genuine seekers will come of their own¹.*

V; The ants that have come here are those moving in the vicinity of the Kuteera. But what about those who live in far off places?

Ajja replied after a brief silence: *A cow lies dead in some remote corner of a village. The vultures come from afar, isn't it? It is better not to mention from what distance! Who told them?²*

Ajja is far from seeking the glare of publicity.

¹ Ajja virtually remained incognito till 1992-3. Only after 1998 did people gather around Him. When the rush threatened to be a deluge, He tightened the discipline imperceptibly and engaged most people in hard work. He was also apparently harsher. This caused many people to leave. He cut all efforts to propagate Him at the root itself.

² Ajja is trying to tell the range and reach of a Master. Many devotees came here from very long distances only to have His darshan. But what transpires between a Master and his ardent seeker is fully known only to Universal consciousness.

Chapter 21 : Like water on the lotus leaf

Isn't there a flower which grows in water? Which one? Lotus¹, isn't it? How is it? The flower and leaves are above water. Even though rooted in water it exists above it². In the same way, live in the world but don't be of it. Eh? The flower must be seen when present in water, not after dislodging it³. Search, while living in the world⁴. Truth exists amidst untruth, isn't it? The untruth serves merely as a prop for Truth⁵. Give it a thought, or else it becomes a lecture⁶. Let the ideas flow from you people.

¹ Water drops do not wet a lotus leaf. Most of us have seen this. This is used as a classical example of how a spiritual person should live in the world, without attachment to it and doing things because they need to be done. Work for its own sake.

² The root system is buried in slush but the leaves and flowers are untouched by it and remain in the clear, clean air. A master though in touch with Nature through His body enjoys the bliss of the Infinite being completely detached to the body.

³ The pleasing lotus must be studied in toto, i.e. by studying it in its natural habitat and not by uprooting it. Like wise the search of Truth must begin from the root level and not be a mere game of mental chess. While observing the Master we have to see Him in the context of His routine, normal life.

⁴ Ajja was totally insistent that the search must be carried out while leading a normal life. 'The mundane life itself is spiritual life' refer Divya Jeevan.

⁵ For the realized Master, nothing exists but the Atman. The world is verily the Atman in as much the snake is the rope(The classical example of a rope being mistaken for a snake). A human body is ideally designed by Nature for the purpose of knowing one's real nature being equipped with buddhi(discrimination).The world serves to frustrate an aspirant thoroughly if he lives authentically, and then turns him to spirituality.

⁶ Ajja often repeated this to prevent the dialogue from becoming a sermon. He always wanted a participative frame of mind from the listeners.

Chapter 22 : Manifesting from moment to moment

V: We have come to know that Meditation classes will be held shortly.

A: *Yes.*

V: Will we be taught how to meditate? How many days will we be required to come?

A: *It must be seen. However, this is not a paid course of 7 days , 15 days etc. These will be free.*

V: Can we all come?

A: *A certificate is required. You have attended other class of meditation , haven't you?*

V: Yes. We have attended vipassana...

A: *We are not interested in those certificates. We are asking whether Transformation through right action has been achieved. Meditation is possible only for transformed souls.*

There is total silence. Words then flow from the Master.

A: *Is it definitely known that there is an Indweller?*

V: There is something within.

A: *Mere talk! We give no importance to such intellectual gymnastics. We refuse to accept it. Have you had any experience of it?*

Silence reigns again. There is nobody with any trace of the real experience! Mere scholarship is like a inert crown placed on the head. What is required here is an internal flowering of the being wherein the flower is a living part of the creeper. Coming into contact with this living entity itself is pollination and subsequent rebirth. Then the realization that 'I am not the body but one who resides in it.'¹ Again words spring forth:

A: *How do you join college? Should have completed High school, isn't it? They give a certificate for having completed it. If he does not clear high school how can he be allowed to join college?*

Again silence.

A: *You do nama smaran and surrender² completely. 'All art thou'. Then there is no room for the small 'I'. Then He³ has to descend⁴ How has it been told? Manifesting in each Yuga⁵, no no, day to day, moment to moment⁶*

¹ These are the Writer's views.

² Steps mentioned in Transformation phase. Refer Divya Jeevana.

³ Creator.

⁴ Hindu belief popularly is that The Lord incarnated in different forms 10 times. Strictly speaking, every descent actually is an incarnation. The Lord has thus countless incarnations, some of which may be for an instant only. However, here perhaps the pointer is to the fact that if the jiva gets rid of his small 'I' sense then for the body to last the Divine has to enter. Ajja is indicating what happened in the life of Ramchandra Bhat.Or else the body to drop.

⁵ Refers to the popular verse in Bh. Gita(IV.8)

⁶ Ajja is modifying the Gita verse as it were and saying that He descends from moment to moment. All Masters have invariably stressed the importance of living in the present moment and only from moment to moment. The present moment is eternal for it is always. The past is over and the future yet to come. Hence, this could also be a pointer to live in the present.

Chapter 23 : Conversations

V: There is some dissatisfaction in life. Am not able to even identify it.

A: *Try to find out what it is. See what is it that you want¹. There are so many desires, isn't it? Try to see what it is².*

V: Everything required for normal living is available. It is none of those. Something else... some unknown hankering³.

A: *What is it then?*

V: Am unable to find out what is the matter. Have been wandering from one ashrama to another, from one to another, satsangas etc. to see if I got what I wanted.

A: *All this wandering should stop. What you are looking for is within yourself.*

V: Fine. But how to realize that?

A: *Sit still and look within⁴*

V: I may get it in such Divine proximity.

A: *No, not possible. What do you think is meant by Satsanga? Mere chattering of ten twenty people? Satsanga is something else altogether. Proximity of Sat⁵. Is it so easy to obtain? Silence. Contemplate in silence⁶. Am 'I' the body? No, it refers to the one residing in the body. Go further⁷. I am silent, You are silent⁸ First external silence⁹, then mental silence¹⁰. This is our concept of Satsanga. Proximity of Sat. Silence. How is that? Satsanga is...*

V: Satsangtve Nissangatvam

Nissangatve Nirmohatvam

Nirmohatve Nischalatatvam

Nischala tatve jivanmuthi.

Shankarachary in Bhaja Govindam-9

When one gets himself associated with realized Master or everlasting truth, he detaches himself from bodily interests. This detachment releases him from blind desire for selfish possessions. This later state develops unflinching calmness in his body and mind. This ever stable calmness, when gets established permanently and naturally he becomes liberated from every kind of misery while living in the body)

¹ This perhaps is the most difficult question for an aspirant. Unless He really strips the superficial layer he can never know what is it that drives him. Only when some of these basic drives are identified that some semblance of peace can descend.

² Ajja is repeating the idea as this is the basis of Enquiry and the mind must be trained in it. Event though it may not bear fruit in the beginning, by and by the smaller issues can be tackled.

³ This typifies the state of our minds. We seldom look at the real issue and think we are afflicted by some mysterious maldy!

⁴ A similar point has been made in the end of Chapter 16

⁵ The Eternal Truth. Part of Sat-Chit –Ananda, the trinity used to connote the final IS.

⁶ It is implied that the person is working sincerely towards his transformation. Only then is this possible.

⁷ The further stages of Self enquiry are being referred to.

⁸ It has been recorded by advanced aspirants that in course of meditation the object of meditation(Creator) becomes alive and starts conversing with the seeker. Then both have to fall silent, meaning an entry into the Form less and subsequent three fold annihilation.

⁹ Of control of speech.

¹⁰ Wherein thoughts cannot arise in the first place.

A; Yes indeed¹ Liberation from Satsanga. This is how it is.

V: This dissatisfaction must let one do something. It is all back to square one after a few days.

A: *There is only way out. Experience that dissatisfaction totally. All the pains and travails, go through them fully without seeking redressal. If you seek temporary relief, these will come back to bother one again and again².*

¹ Words cannot do justice to this emphatic utterance of Ajja which would come forth when the words desired by Him would emerge from the seeker's mouth.

² In the life of Ramchandra Bhat, the chest pain was totally accepted without any trace of a feeling of seeking relief. The method was so effective that transformation took place in 6 months itself. Refer to 'Ajja- a life sketch' on the web site [www. myajja.org](http://www.myajja.org).

Chapter 24 : Kriti

V; We are unable to translate your words into action even though they seem to be right.

A: *We say you never heard what was said. Where is then the question of agreement?*

V; Some times we are reduced to tears. Hearing you oft, at least we can logically conclude that we are not the body but the Indweller.

A: *No. We refuse to accept. You have not understood anything. Notions like 'I am so and so', 'such kind of a person', are firmly embedded in you. 'My children', 'My world' .. forget it. Where is then the question of knowing the Indweller? If it really were to happen...You would be changed completely that very instant. The case is to be seen then¹.*

V: When at all will that blessed moment come?

A: *(Laughs)How does that song go? A moment was an eon².*

The song runs thus:

The moment stretched to eons, lower than a grass blade

Impossible the count, the miseries of this world..

It is true that sometimes we moved to tears over the miseries of this world, yet that too is a passing emotion. Whereas real pain coalesces and condenses, causing the tears to dry up. We imagine the emotions to be intense judging on the tears, but the eyes water even if a small speck falls into them. That is precisely the worth of our tears, less than a speck of dust!

That³? It is beyond emotions.

¹ Ajja never gave any importance to mere mental conclusions unless they were part and parcel of the person's life.

² Ajja is indicating the extent to which we should be fed up of the whole thing called mundane life.

³ The state where the indweller is perceived

Chapter 25 : The tasting tongue

A: It is the tongue which tastes the food. But is it enough if it causes salivation? The food has to descend into the stomach where it is digested and nourishes the person. It is not enough to merely appreciate the words coming from here and deriving momentary satisfaction. Let them become part of your being¹.

¹ The sastric injunction for absorbing a Master's words are Shravana, Manana and Nidhidhyasa(Listening, contemplating and assimilating)-Viveka Chudamani- 365. Ajja is once again indicating that actions speak louder than words. All our mental cogitations must become part and parcel of our basic nature(swabhava).

Chapter 26 : Bondage and liberation

The mind itself is the cause for bondage when it identifies itself with body, creating an edifice of 'Mine' and getting diverted. It then went to seek the sights of the world (as it were) and got enmeshed. The same mind when It came to know itself to be the Indweller, found the road to Freedom¹. The mind alone is the cause for freedom and bondage. How is it referred?

V: The Mind itself Is the cause of bondage and freedom for Man. It is said that attachment to objects results in bondage and non attachment leads to freedom (Brahmabidopanishad).

A: *Consider the Indweller. When the mind is concentrated on the Indweller, that Indweller is itself the mind. The aspirant is like the Creator. The seeker became the object of the search. There 'I' still remains though 'mine' is gone. That is the cosmic 'I' primordial nature of the Creator. When this Cosmic 'I' too ceases to exist Atma alone remains, Self effulgent light².*

¹ Transformation leads to overcoming, 'I am the body' notion. The aspirant then embarks on Self enquiry and achieves freedom after three fold annihilation.

² Refer Chapter 15 where the process is explained in detail.

Chapter 27 : Buddhi

Can we see our face? We need a mirror, isn't it? Hello, who is there? Kindly fetch a mirror. (He looks into a mirror which is provided). See here, the image falls in the mirror. Seeing that We come to know ourselves. In the same way, It¹ should be reflected in our intellect². If the intellect is clouded with all manner of dirt and debris how can it reflect then ? If the mirror is dirty can you see your face? Clean it³ and then it must reflect⁴.

Chapter 28 : Difference

What is the difference between us? None whatsoever. That body is made of the five elements as also this body. Isn't it? The Indweller is the same in that body, this body and in every body. The only difference is that we have come to know the real nature of that Indweller, whereas you have not.

An admirer: That difference itself is like heaven and earth. Moreover, there is a difference in the body too. That body(Ajja's) is purified down to the last cell. The severe chest pain that appeared before the incident in 1952⁵, spreading to the whole body and untreatable by known means. Should I proceed?

A: *You may.*

Admirer: It was the reason for purification of the body. It disappeared miraculously as it had appeared. Amidst these strange happenings, the mind got concentrated and led to the awakening of consciousness,⁶ vacation of the body by one power and occupation by another⁷. You have also mentioned that it is a combined power⁸.Is it a run of the mill occurrence? Further you have mentioned that this body does not suffice(to hold the power). Please clarify.

A: *Then? If it undergoes full vikasa, this body cannot last. So We have kept just that iota pending.⁹*

Admirer: That is how it is! How can that body and this body be at par? This is completely different.

A: *We were talking of an inert body made up of the five elements.*

¹ Atman

² The image of the Atman in pure Sattva is Paramatma, while its image in predominant rajas and tamas with trace sattva is the individual. This idea is explained in detail in any treatise on Advaita Vedanta.

³ Undertake all the acts necessary for transformation. Refer Divya Jeevana.

⁴ Ajja had a large mirror installed in the premises for this purpose. He said, as the image in the mirror is verily the object, like wise the 'I' sense is a reflection(Distorted, as our intellect is clouded) of the 'Is'. If one concentrated on the Indweller and then looked into the mirror, no image should register in the mind.

⁵ Refer web site www.myajja.org

⁶ Refer to section 6 Chapter 10 on Awakened Consciousness.

⁷ Refer foot note 1 above.

⁸ Refer section 17, Chapter 19.

⁹ It is through this iota of ego consciousness that Ajja interacted with the people and lived an ordinary life, as in the case of other realized Masters.

Admirer: You have mentioned that the elements are only four.

A: *Akasha(Ether) is all pervading and in it manifest the other elements. However, it is no big deal. You and we are one¹. We are just like others, working amidst you all. We are nohing special².*

¹ Being firmly established in the Atman, He perceives nothing else. Then indeed all is One and where can the difference arise?

² This typifies Ajja's complete absence of ego and individuality. He never liked to be treated differently and any special quarter given to Him. He did more than His share of work and was streets ahead of any one else in this mundane aspect too. Standing in the hot sun, He never supervised the various works going on in the Ashram from a distance but led right from the front, be it construction, horticulture or extending hospitality to the guests. In a crowd of human beings falling over themselves to prove their specialty and uniqueness He was truly the only ordinary person.

Chapter 29 : Centre for Naturopathy

The very mention of Naturopathy or nature cure conjures up a picture of the various nature cure clinics existing. However, at Ananda Kuteera there is something new. For that matter everything is new here. Here one is there. Meaning to say someone is here, but when used in the sense of an individual, all the myriad classifications and categorizations spring forth. But this is One without a second, neither an individual nor a power. This has neither a past nor a future, existing from moment to moment.

'We existed before time and live in the present only.', *'Manifesting every moment'* are some of the utterances we have heard. Hence this is ever fresh.

Some revelations on Nature cure:

Nature cure does not refer to the well being of the body or curing its many ailments. We refuse to speak on that. The body is nothing but mud. Here, We refer to primordial Nature. It apparently came into existence. It has an 'I' sense but no 'mine'. When that too is dissolved Self effulgence remains. The jeeva labours under the idea 'I am the body' and all the notions of 'mine'. What a pity! Then? He makes tall claims about renunciation. Who renounced? Whose was it any way? Was it yours? Who are you? You are totally identified with the body or is there an Indweller?: Come on, reply.

Q: There is an Indweller.

A: *How do you say so? Have you any experience of it?*

Q: What indeed can we reply to such grilling? When the one who animates the body departs it falls as a corpse and must be carted off. We see this regularly.

A: *So?*

Q: Tomorrow a similar fate awaits this body(referring to his own body).

A: *Then it is a derived conclusion, isn't it?*

Q: Yes.

A: *'Some issues to be asked of the learned ones, some to be observed in the actions of others and refer scriptures for some'¹, isn't it (Ajja is bemused). Who is that Indweller? Focus the mind there. The mind is within only, and internalize it from its seating place. The indrawn mind when focused on the power within becomes like the power itself(Creator). That too falls by the side on Self enquiry. Only when the identity of the Creator falls off, is the Atman realized. That itself is SAT, the eternal One. This is nature cure, or cure of primordial Nature.²*

¹ Ajja is referring to a colloquial idiom.

² All the ideas expressed here have been dealt with in detail else where in the book. The reader may go through relevant passages.

Chapter 30 : Escapism

What is life? Pain and pleasure keep alternating. Humans are beset with worries, isn't it? When you are confronted with problems, you just want out. 'Oh God, spare us from this ordeal of worries, difficulties and pain' is your oft repeated prayer. Why? Why this escapism? Let the worries be. See what happens. Let more worries come¹. Go through the experience fully and see them at close quarters. Concentrate the mind on them². The mind will turn inwards. This is contemplation³.

¹ The famous prayer of Kunti to Krishna in the Mahabharata and of Akka Mahadevi to her chosen Lord Chenna Mallikarjuna are shining examples. Both these saintly devoted ladies prayed for more and more miseries to be heaped on them, despite their life already being full of it. They were aware of the great purifying capacity of undergoing trials stoically

² Refer foot note in Chapter 23 on Ramchandra Bhat.

³ Ajja is relating what happened in his own life. Refer web site www.myajja.org

Chapter 31 : Lazy bones/The indolent.

Some people want to meditate. Tell us how, they ask. When sent to the Dhyan Mandir to meditate for an hour they constantly look at their watches. All things crop up then, they have other work, they may miss the bus, people are awaiting them at home etc. You all have so much work to do! You have no spare time, you have to go back early... How then can you meditate? If they come here taking time off, all they think is of their work only. No sooner than they sit down they are back at their places mentally. Meditation is not for the hyper active but only for lazy bones like Us. We have no work cut out and have nothing. We are empty. See this room here. We could sit here because it was empty. Suppose it was full of things then was it possible? Like wise only if the mind is empty can it reflect the Self. But you people are just too busy! This is not for people who have endless plans and projects on the anvil. One has to be completely free of desires. If one has truly dropped everything then it is possible. Who has left everything? Sannyasins, right? Are all the saffron clad sannyasins? We say their operations are on a big scale. So much money, property, bank accounts, the works... they have it all. They too have no time. We are empty, truly empty. We searched into all this. Put a matchstick to a bundle of currency notes and reduced it all to ashes. Then tasted some of it! Ugh What is there? Nothing but emptiness. Those who are empty thus can reach the final destination. There is the third zone. We can see clearly. All things are present there too... Red crabs, White apparel, water land, hunger , thirst etc. Its all there. As you can see both land and water from the sea shore, We can see here and there simultaneously. Even then¹, we are with you and carry on like you. We are not different².

Rare utterances indeed! How can this be termed as laziness? A living example of how one can straddle both the worldly and other worldly areas with ease, smoothly moving from one zone to another instantly. This personification of utter renunciation is verily another Suka muni(son of Vyasa, a great Paramhansa).Only He who has transcended the level of the Creator can say that it(Creator) is not eternal. This is an oft repeated utterance-*‘Even the Creator does not pass muster. Atma alone abides.’*

¹ This is nothing but boundless compassion on part of the Master who in spite of His exaltation chooses to undergo all the travails of human life and interacts with devotees. This was seen especially in His terminal illness where He suffered continuously for 43 days in spite of being completely free from any Karmic residue.

² All the concepts and ideas dealt with here have been explained in earlier chapters hence no explanation here is deemed necessary.

Chapter 32 : Martyr's Day 30-1-2004

Life¹ is a river. It flows. Even if the body falls it² continues. Has Mahatma Gandhi ceased to exist? No, his body returned to the elements, but the Indwelling one is living still³. Lets see.. lets watch and wait.

Chapter 33 : Songs

Ajja like songs impregnated with meaning and wisdom. The songs reflecting the depth of knowledge, the abandonment of surrender, the entreaties of the devotee saints, the pithy couplets of Kabir are clear favorites.

Once, a devotee sang with great feeling, pleading with the Lord to bestow his vision on her. Then the following conversation ensued:

Ajja: *Will He come if you call Him thus?*

Devotee: He has to come, being ever compassionate to the devotees. Did He not bestow His vision on Prahlada and Dhruva⁴? After all, even the Lord is under the sway of His devotees⁵.

Ajja: *You believe that strongly, don't you?*

Devotee: Yes indeed. I firmly believe that He will surely come.

Ajja: *Can you recognize Him when He comes? Will you be able to comprehend⁶?*

Devotee: Of course we will be able to recognize Him, let Him come once⁷!

Ajja gave a mischievous smile from close quarters without uttering a single word.

Chapter 34 : The Stray Dog

Have you seen a stray dog? If someone gives something it may eat. It is not under everyone's control. Sometimes it won't even sniff at what is given. It sleeps wherever it feels like without bothering for the elements. Does anyone have the courage to tame him? No one knows his owner. We are afraid to go too near, it won't be easily caught. If you

¹ Ajja is referring to the Indwelling one.

² Refer note 1.

³ Refer the incident in Ajja's life on the website www.myajja.org. Ajja was in a way Gandhi, at the level of the causal body hence the emphatic declaration.

⁴ Popular characters of Indian mythology who won the Lord's favor by ceaseless devotion, in their childhood itself.

⁵ Lord Krishna to Uddhava in the Bhagvata, a foremost scripture of devotion.

⁶ Even Arjuna, Lord Krishna's great devotee had to be bestowed with Divine vision before he could see the Lord in all His glory, hence the question from Ajja, Bh. Gita(XI.8). With the handicap of a limited mind it is not easy or possible to grasp that which is clearly beyond its range.

⁷ The devotee is of course being overconfident like a child who is secure in the presence of its mother. The reality however was slightly different. Over a fair duration of time a number of cases were seen when in adverse circumstances the devotees would be reduced to cynicism. Those who still held on to their faith that , "All art thou" passed the test. The Lord comes incognito in general. In fact in most unexpected garbs, hence the question from Ajja.

happen to tie it, its owner may well file a case against you. What freedom! It roams carefree.

Explanation : A transformed power entered this body and roamed here and there in the state of divine frenzy. It ate whatever it could get, Uttered what ever it felt like, sang and slept wherever it felt like. It refused to accept anyone's writ. It was quite free and without getting entangled proceeded on the path of Vikasa.

Chapter 35 : Untouchability.

What is considered untouchable in the extreme?

If anyone touches it, they necessarily take a bath.

What is that? A corpse, isn't it? A body from which the life force has flown away is a corpse. We entered such a body¹. We are the untouchable amongst untouchables².

Distinctions of cast, creed, sect or religion hold no water for Him. If Muslim devotees come, He says " *We are Muslims³. When interacting with you we are Muslims, otherwise there is no relationship between us⁴.* "

Chapter 36 : Food

Any food can be consumed. Some people ask Us, which food regimen to be adopted.. There is Sattvika, Tamasa⁵ etc. isn't it? We say, eat with moderation. The food should be pure but moderation.. moderation always. The flow of prana is efficient when moderation is observed⁶. Gluttony results in obstruction of the flow of Prana⁷.

Chapter 37 : Rest in peace

You wail loudly over the death of your kith and kin, don't you? They are gone... is it? Photos are published in the papers, you pray for their eternal rest Whom do you pray for? If they really ceased to exist, then for whom do you pray? Eternal rest for the departed soul isn't it? Then there is a soul, you agree? Then what are crying about? The

¹ Refer the Incident in Ajja's life on the website www.myajja.org.

² Ajja is firmly established in the Atman, which is the only thing left undefiled. Hence his contrasting expression, untouchable amongst untouchables, which actually means purest amongst the Pure. Also untouchable commonly refers to that which no one wants to touch. Ajja is using it in the sense as that which no one can touch. Amongst transformed souls too, He could not be touched for He reached there, where one can go only by losing oneself. Who is left then to touch?

³ Ajja's body was taken care of by Ismail for 20 years. He had special affinity for muslim brethren and maintained that if any one was a true muslim, there was no rebirth for him. During Ajja's mahasamadhi Holy Quran was chanted.

⁴ Ajja is indicating his Absolute state, One without a second.

⁵ Bh. Gita (XVII.8)

⁶ Yogic disciplines prescribe that at least 25% percent of the stomach be left free so that the Prana can act as it should. Hindu tradition associates digestion and various acts to the play of Prana which is classified into 5 types. Details of these can be seen in any text on Yoga. Prana is the essence of breath, the vital portion of the air we breathe.

⁷ Ajja would say that the essential part of controlling the senses lies in one's control of the palate.

body is mud and must return to it. There is no death for the Indweller. It will take on another body. If we tell you, you won't believe. Think over it, ponder over it.

Chapter 38 : Atheism

Q: I do not believe in God. These monasteries and temples are fleecing centers.

Ajja responded in a benevolent and intimate manner:

A: *You need not believe in them. But do you believe in yourself?*

Q: I do indeed.

A: *You believe that you exist don't you?*

Q: Yes, I am.

A: *That is more than enough. "I" is your existence. See what it is. You don't have to bother about any deities.*

Q: I did not perform the funeral rites for my parents. I do not believe in any of this hogwash.

A: *You did have parents then?*

Q: Yes, they were there.

A: *We have neither mother nor father. Then We are an atheist amongst atheists. You don't have believe anything. Just search the roots of your existence. When death occurs and the body is disposed of, all is over and nothing can be done. But while living now, see what that is¹. That itself is enough. You are all rationalists, it is easy for you to find out.*

Chapter 39 : An important message.

Faith and inclination are of prime importance in spirituality.

Chapter 40 : Meditation

The devotees fondly address the body, which is used as a medium of expression by an unknown power, as Ajja. His benevolent visage of silvery white hair, toothless smile could be the reason why many plead with Him to be taught meditation. Ajja would often reply: *'You prepare yourself'*. At last, He agreed and told that a meditation class would commence. Many devotees happily assembled.

The gist of His instruction in the class is given below:

Concentrate the mind on the empty space between the lungs. Being aware of the breathing pattern helps the mind to go within. But that alone is not enough. Where does breathe originate? Focus the mind there. The spot we point at to indicate ourselves (in the right portion of the chest) is the one. Let the eyes be half open, the gaze be on the ground and let the mind free. Practice this for a month, then let us see.

¹ Ajja is stressing that any enquiry or cogitation must be undertaken with all the faculties intact. It is for this reason other Masters too stressed the need of making efforts while having a physical body.

After a month, the people assembled and told , “We cannot meditate. The mind refuses to go within. Even if we try for an hour there is no result.”

A: *Why? What happens?*

People: The mind runs riot. When it is known that the mind has slipped off, it slips again after bringing it back. It refuses to be still.

A: *Is it the case with everybody?*

People: Yes.

A: Is there no one whose mind has gone within? There should be some at least?

There is dead silence as an eloquent reply!

A: *You at least repeat the Holy Name. If there are people initiated in this, they can repeat that Mantra or else Omkara will suffice. First repeat it loudly so that the mind gets concentrated on it and then reduce the pitch . Finally , there should be no lip movement even. It should go on in the mind. In silence. Let the mind become silent thus. Let it free.*

He stood watching having got the process started.

Then the following words emerged:

Nowadays, there is a new trend in everything. In the earlier days, the tress were watered using a pot, then with a hose pipe. Now , what do they call it? Drip irrigation? Watering is done drop by drop, ensuring moistness the whole day. The base of the plants remains damp through out. Like wise, let us find new procedures. It is difficult for you to meditate for an hour at a stretch isn't it? Then spread that one hour over the entire day. That means... come on calculate and tell. It amounts to two and a half minutes every hour. This is possible isn't it?

People: Yes it is.(In one voice)

A: *So it is possible for all.. doctors, engineers and all those who say they have no time. Leave the mind free. As the river flows freely towards the sea, let the mind be. Is it so very difficult for you? Our job is to sweep away the dirt and dust. We are here to clear away your mental cobwebs. Unless the mind is cleansed no meditation is possible. Allow Us to enter within. We need some place to stand by. We are your servants.*

Again, Ajja spoke: *There is a peepul tree there. When it was a small sapling, how much care was required! Barriers were erected from all four sides, daily watering.. so much care. Now? Nothing is required, it grows by itself. Think it over, is this some lecture for us to rattle on? Only two and a half minutes meditation every hour. How? The phone rings endlessly till the call is received. Like wise, even if He does not respond, keep trying till He comes. He must come some time or the other? Nowadays you have a new thing. What is it? Mobile phone. It is received directly by the concerned party. You have to dial the correct number. But this number is not available with one and all.*

Words of great import!

A: *The river flows. They construct an anicut, then the water gets collected. Then utilized for irrigation through channels. In the same way the mind. It is frittering away in various diversions. It must be stopped in its tracks at the original location. Don't waste it in so many pursuits. Concentrate this mental energy in the Heart center. How about this mike? It is amplifying and transmitting our speech. Isn't it? In the same way, the mind is expressing words. If we turn the mike away(turns the mike away from Him) can you hear Us? If oriented properly it can work. If ones thoughts are turned upside down , nothing remains. If the mind is drawn externally, all words and thoughts emerge. If it is*

internalized, then no speech only silence. All these words are for your sake only. The mike is there so that you can all hear. We do not need the mike. We need nothing.

Chapter 41 : Krishna Consciousness

One evening when the devotees had gathered around Ajja, the following question arose:

A: *Which is the first chapter in Bhagwad Gita?*

Devotee: Vishaada Yoga(the despondency of Arjuna)

A: *What happened there? Please elaborate.*

Devotee: Arjuna was overcome by despondency and laid down his arms and refused to fight.

A; *What is the second chapter?*

Devotee: Sankhya yoga(the way of Wisdom).

A: *What does that mean?*

Devotee: Sri Krishna taught Arjuna the way of wisdom, how to remain unperturbed and abide in the Self. The scholars say that all that was to be said by way of principle has been said in this chapter. It only remains to be practiced. No other chapter is necessary.

A: *Oho? Then the Gita should have concluded there itself! What is the third chapter?*

Devotee: It is Karma yoga.

A: *What is mentioned there?*

Devotee: Karma yoga is to be practiced for the cleansing of Antahkarana(The inner mental space which holds all other mental faculties). How to perform selfless work without any expectations is mentioned there.

A: *No meditation is possible without cleansing of the Antahkarana. You just cannot take a jump in to the sphere of Knowledge. The mind has to be transformed through right action. Isn't it? If we had said this in the beginning, you would have said that we already have read the Gita and do not wish to know about actions. We want only to be taught meditation. Isn't it? Arjuna was overcome by grief. What has happened to any of you? Is any one truly desperate? Have they had enough of this world? You seem to be getting along fine. With every thing hunky dory having numerous aspirations, no meditation will ever take place. The mind has to be purified and one should perform actions without seeking anything in return. Daily and always, the practice of selfless work ,surrender, prayer and contemplation must go on. Without fulfilling any of the basic requirements, how can have you the audacity to ask for meditation classes?*

How very true! Virtually stripped in the thoroughfare! Having conducted the classes as per own desire he has made us to unmask ourselves as regards to our present spiritual status. The dream of having wondrous visions in some fantasy land merely on closing the eyes for some time, lies shattered. It is all a play of the mind. Mere monkey tricks. This Krishna consciousness which has descended in this frail body has captured the every essence of the Bhagawad Gita in the statement that unless practiced nothing bears fruit. Only when the mind is totally fed up of the world does it go within. Detachment, non covetousness etc. form the base. Let deep despondency haunt you, only then does meditation take place. The following words emerged:

Someone has said 'I am That', we say , 'I am This'. There is neither This nor That. I alone remain. Which 'I'? Only a symbol to indicate the Atman. But being a symbol, it too does not remain. Atman alone abides.

Chapter 42 : Mistake

A: We always feel it is our mistake. How? We see our face in the mirror, isn't it? In the mirror we saw a flaw. Where is that flaw? It is in our face. Is it a flaw of the mirror? If we set our face right the flaw vanishes¹.

Chapter 43 : Ananda Kuteera

Where is Ananda kuteera? Is it in Puttur? Is it in Kemmai? It is there right within your heart. Look within. Where is ananda(Bliss)? In your heart, isn't it? The Kuteera is also there. How does that verse run? Isn't there such a verse?

A visitor furnished the said verse:

Hridaya kuhara madhye kevalam brahma matram

Ahamahamiti sakshat atmarupena bhati

Hridaya manasa sva chinva majjatava

Pavana chalana rodhatma nishto bhavatvam.(Ramana Gita)

A: what is kuhara?

V: A cave, grotto.

Ajja: Kuteera is also the same thing. A small house. See, the bliss exists in the heart itself. This (external structure of)Ananda Kuteera points to that temple of bliss within.

We are here merely as guides.

Chapter 44 : Who may be the one who came

While we have heard from Ajja Himself on several occasions as to who the occupants of that physical body were, we will try once again to find out or hazard a guess. Some things should be borne in mind before hand. While Ajja said some things many were left unsaid. His statements at various times were apparently in contradiction. So let us start at the beginning.

Ramchandra Bhat: The first occupant was a serious minded, hard working farmer who led a normal life. Somewhere in 1947 he had a vision of Nithyananda Maharaj and Mahatma Gandhi. Then on many changes took place which were unnoticed by even his kith and kin. He would long for the vision of God and shed tears at night, wrapped up in his bed sheet. These and many other things culminated in the chest pain and led to the incident, described in detail in the web site www.myajja.org . Who really was the first inhabitant? Why was he alone chosen to be the body in which a divine soul would enter? We have no clear answers to this and many other questions.

¹ Of all the obstacles in spirituality, fault finding is particularly dangerous as it has apparent social sanction. All our social interactions and problems arising thereat are merely reflections of the turmoil of our inner self. Thus there is no purpose served in finding fault with anything other than ourselves- the root cause of the problem. If we set ourselves right then the world is automatically set right.

Mahatma Gandhi: Many people heard that it was the causal body of Mahatma which entered Ramchandra Bhat and then worked out its Vikasa. Late Dr. Devdas Nayak beheld this in many of his visions. Even Kunjappa sahuakar knew of these matters, but today both are not in the physical body and even when alive both seldom spoke of these matters. Ajja himself hinted about this on many occasions. However, he put the rider that it was at the level of the life force and not something we ordinary minds could easily comprehend.

Nithyananda Maharaj: Ajja went to Ganeshpuri thrice. In 1954, 1958 and 1960. He held Nithyananda in the highest esteem and was almost reverential whenever the topic arose. Shri Vijay Krishna Das clearly beheld the power of Nithyananda operating in Ajja. But these matters are not so easily resolved and give birth to more questions than answers.

In Conclusion we can only say that it was our greatest fortune to have beheld His divine play. What does it really matter who He was? He represented the acme of spiritual perfection for all those who came and saw Him. It is for us now to try and tread the path He walked on.

Suggestion for further Reading:

Ajja's words uttered in a simple homely fashion invariably had the backing of the Scriptures(Upanishads, Gita etc.), even though he never had any scholastic leanings. We have collated certain references for the serious minded reader who would like to take up those verses for study. These are presented in the table below:

Sl. No.	Page and line reference(of Padma Shenoy's book)	Scripture	Verse reference
1			
2	68, line 5	Bh. Gita	XVIII.61
3	68, line 6	Kathopnishad	II.I.12
4	72, line 5	Bh. Gita	X.34
5	72, line 5	God Talks with Arjuna by Sri Paramhansa Yogananda	Introduction-Vol-I, pages 861,862,864,869 vol-II
	50 line 10	God Talks with Arjuna by Sri Paramhansa Yogananda	Introduction-Vol-I, pages 34-40
	50 line 11	Kathopnishad	II.II.9
		Aitreya Upanishad	I.I.1-4
	50 line 14	Bh. Gita	Ch 12 complete, XVIII.64, Narada Bhakti Sutras
	78, line2	Taitreya Upanishad	I.II.1
		Bh. Gita	III.26
	90 line7	Narada Bhakti Sutras(39), Vivekachudamani (Stanza 365)	
	93 line 5	Purusha sukta, Mundakopanishad(1 st Stanza) Diagram of Astral nerve and centres by Lahiri Mahashaya given in the commentary of Bh. Gita, God talks with Arjuna, Part-II by Paramhansa Yogananda	
	93 line 11	Atmopanishad-2,	

		Kathopanishad(II.II.)	
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Sl. No.	Page and line reference(of Padma shenoy's book)	Scripture	Verse reference
	Page 96 line 19	Aithreya Upanishad(1.1)	
		Isavasyopnishad(I-XV), Brahmabindopanishad-12, Narada Bhakti sutras-41	
	Page 108 line17	Dakshnimaurya Upanishad	Verse no.1
	Page 114 line 9	Patanjali yoga Sutra, Katha	1:2, 1:20-21
	Page 114 line 12	Bh. Gita	II.63-66, II.50, X.22, III.42, II.41
	Page 114 line 9	Kathopanishad	I.III.34
