

Shree Nisargadatta Samadhi Charitable Trust, Mumbai

श्री निसर्गदत्त समाधी चॅरिटेबल ट्रस्ट, मुंबई द्वारा प्रकाशित त्रैमासिक

NISARGAVAANI

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गुरुःसाक्षात् परब्रह्म तस्मै श्री गुरवे नमः॥

गुरुपौर्णिमा

आणि

**प्रथम वर्धापनदिनाच्या
हार्दिक शुभेच्छा!**



**प्रथम
वर्धापनदिन
विशेषांक**

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Appeal for Articles

As any journal depends on articles from potential writers, we appeal all of you to send in articles to us. Self-Knowledge is beyond all religions, caste and creed. Remembering this aspect Nisargavaani will contain wide range of topics not only related to the Self-Knowledge expounded by Shri Nisargadatta Maharaj specifically but also Self-Knowledge teachings of various saints, experiences related to the practice of their methods, biographies, teachings, experiences related to the practice of methods taught by other spiritual masters, teachings and stories from religions other than Hinduism, interpretations of sacred texts and verses, spiritual travel and insights, poetry and of course feedback from our worthy readers. We firmly believe that Spirituality is in itself has a wide and diverse covering aspects.

Suggestions

As a guideline, we request that as far as possible articles should be short (say around 750 words), medium (around 1500 words) or in longer format (around 2300 words).

Please send in your contributions through e-mail to
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EDITORIAL

The New Age: Personal and Global Challenges in the Light of Shri Nisargadatta Maharaj's Teachings

The present age is an era of science, technology, artificial intelligence, globalization, and an unprecedented speed of information exchange. Humanity has explored outer space, developed artificial intelligence, made communication instantaneous, and transformed life into one of greater convenience and efficiency. Yet, alongside this remarkable material progress, the human mind appears increasingly restless, anxious, and isolated. As the pace of external advancement has accelerated, inner peace, contentment, and spiritual stability have steadily diminished. In modern society, success, wealth, and fame are often regarded as the ultimate goals of life. As a result, many individuals are gradually losing sight of the true meaning of their existence.

Every individual today is confronted with numerous personal challenges. Mental stress, depression, fear of the future, job insecurity, competitive pressure, strained relationships, and the constant tendency to compare oneself with others have left man increasingly restless and unsettled, instead of encouraging him to turn inward and discover his true nature. The influence of social media has led individuals to constantly compare their lives with the achievements and successes of others, thereby deepening their sense of dissatisfaction with their own

lives. Although material comforts and conveniences have increased, inner peace, self-confidence, and genuine happiness remain elusive. Questions such as “*What is the purpose of my life?*” and “*Where can true happiness be found?*” continue to trouble countless people.

At the same time, the world as a whole is confronted with a number of severe global challenges. Climate change, environmental pollution, deforestation, water scarcity, the loss of biodiversity, wars, terrorism, economic inequality, and the decline of ethical values have become defining realities of the modern age. Although science and technology have achieved remarkable progress, qualities such as compassion, harmonious coexistence, restraint, and a sense of shared humanity appear to be weakening in many spheres of life. The widening gap between external development and inner maturity has emerged as one of the greatest challenges facing modern civilization.

To the question of what lies at the root of all these problems, Shri Nisargadatta Maharaj offers a profound yet remarkably simple answer. According to him, the fundamental suffering of human beings does not arise from external circumstances but from a mistaken sense of identity. Man takes himself to be merely the body, the mind, a name, or a personality, and from this misidentification arise the ego, desires, fears, expectations, and feelings of insecurity. It is this false identification with the limited self that is the very root of all suffering.

The central focus of Shri Nisargadatta Maharaj’s teaching is the realization of one’s true and eternal nature. He points out that before every thought, feeling, desire, and experience, there is the simple sense of “I Am.” This sense of being is not confined to any name, form, or personality. To abide in this awareness is to return to one’s true Self. According to Maharaj, genuine spiritual practice lies not in external rituals, ceremonial acts, or complex spiritual exercises, but in the continuous observation of this fundamental sense of one’s own existence.

Maharaj places great emphasis on remaining as the witness. Thoughts arise and subside, feelings continually change, and pleasure and pain come and go; yet the witness of all these experiences remains ever unchanged. If a person learns to view thoughts and emotions

merely as passing events—without identifying with them—mental stress and fear begin to dissolve naturally. Rather than placing blind faith in the movements of the mind, one develops the capacity to observe it with clarity and detachment. This is one of the most practical and transformative aspects of his teaching.

Maharaj's teachings also provide a deeper insight into the stress and anxiety created by the intense competition, consumerist culture, and relentless expectations that characterize modern life. Every fulfilled desire gives rise to another, and if it remains unfulfilled, suffering follows. Hence, Maharaj points out that true happiness does not lie in external objects or circumstances, but in the awareness of one's own true nature. When a person discovers the peace that resides within, his inner balance remains undisturbed regardless of how circumstances may change.

Maharaj's Advaitic vision also provides a deeper perspective on environmental and global issues. When a person considers himself separate from the totality of existence, he begins to exploit nature, enters into conflict with others, and is driven by self-centred interests. However, when one realizes that all living beings and the entire universe are manifestations of the same Consciousness, compassion, harmonious coexistence, and a sense of responsibility arise naturally. From such a perspective, environmental protection, social justice, and global peace acquire a profound spiritual foundation.

Artificial intelligence, automation, and emerging technologies are poised to transform many aspects of human life in the years ahead. However, Self-knowledge, love, compassion, discernment, inner peace, and the spirit of witnessing are values that no machine can ever generate. It is therefore likely that the significance of spiritual awareness will increase rather than decline in the years to come. Science enables human beings to understand the outer world, whereas spirituality guides them towards the knowledge of their own true nature. The harmonious integration of both is indispensable for humanity in the new age.

Shri Nisargadatta Maharaj's teaching is profoundly practical in its application to daily life. By setting aside a little time each day to

sit quietly and attend to the sense of “I Am,” by observing thoughts without struggling against them, by performing every action with awareness, and by relating to oneself and others with compassion, one can cultivate mental stability, discernment, and inner peace. When such a transformation takes place within an individual, its influence extends to the family, the community, and ultimately to humanity as a whole.

In conclusion, it may be said that the challenges of the new age are not merely economic, social, or technological in nature; they are deeply connected with human consciousness, identity, and one’s understanding of life itself. Shri Nisargadatta Maharaj’s teaching does not call for the renunciation of the outer world, but for the recognition of one’s true nature.

By living with the spirit of witnessing, personal suffering can be greatly reduced, human relationships can become more harmonious and resilient, and one can be inspired to approach global challenges with a greater sense of responsibility, compassion, and wisdom. For this reason, the relevance of Maharaj’s teaching appears to be even greater in the modern age than ever before.

Jai Sadguru.



The secret of karma yoga which is to perform actions without any fruitive desires is taught by Lord Krishna in the *Bhagavad Gita*.

– Swami Vivekananda



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Nisargavaani

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A Year with Nisargavaani: The Digital Quarterly

In February 2022, the Sri Nisargadatta Samadhi Mandir was established, and in 2024, a charitable trust was formed. With the creation of the Trust, two important objectives were envisioned. The first was to develop an official website for the Trust, and the second was to launch a quarterly publication under its auspices. The inspiration behind this initiative stemmed from the fact that several spiritual centres associated with the Inchegiri tradition have been publishing magazines, quarterly journals, commemorative issues, and other literary works to preserve and disseminate the teachings, discourses, and experiences of their Sadgurus and disciples.

For many years, the teachings of Sri Nisargadatta Maharaj have reached seekers across the world. Even today, countless people outside the Inchegiri lineage continue to study and draw inspiration from his teachings. Yet it was felt that there existed no regular quarterly, half-yearly, or annual publication from any spiritual centre dedicated to presenting not only Maharaj's teachings but also the lives, teachings, and spiritual legacy of the saints who have adorned the Nimbargi Sampradaya.

Considering the enormous costs involved in printing, the absence of a dedicated distribution mechanism to reach readers every three

months, and the recurring expense of postal and courier services, it was felt that a digital format would be far more practical for the quarterly publication. A digital magazine could be easily uploaded to the Trust's website and made instantly accessible to readers across the globe. This digital format would ensure that seekers in every corner of the world could access it with ease. Furthermore, it would remain readily available to anyone, anywhere, at any time, enabling readers to explore its contents whenever it suited them.

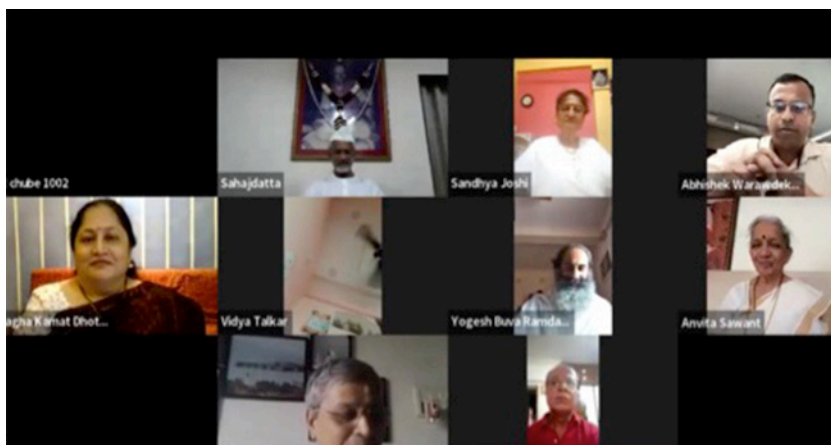
Keeping in mind the diverse linguistic backgrounds of readers across India and abroad, it was decided that Nisargavaani should be published in four major languages—English, Marathi, Hindi, and Kannada. This multilingual approach would enable the magazine to reach the widest possible audience and make the teachings accessible to seekers from different regions and linguistic communities.

Another important consideration was that disciples and devotees scattered across different regions could easily contribute articles, reminiscences, translations, research papers, and other material in digital form. This would make participation in the publication process far more convenient and inclusive.

At the same time, with the active involvement of the younger generation and their familiarity with modern technology, this work could be carried forward with renewed energy and enthusiasm. Such collaboration would not only help preserve the teachings and traditions of the Sampradaya but also enable them to reach a wider and newer audience.

It was felt that the rich spiritual heritage, teachings, and historical information related to the lineage could thereby be introduced to many seekers who might otherwise remain unaware of them. Inspired by these considerations and objectives, the concept of Nisargavaani Digital Quarterly gradually took shape and was eventually brought into existence.

On Thursday, 10 July 2025, the auspicious occasion of Guru Purnima, the inaugural issue of Nisargavaani Digital Quarterly was formally launched through an audiovisual presentation ceremony held between 5:00 p.m. and 6:00 p.m.



The launch ceremony was graced by the virtual presence of two distinguished guests. The chief guest for the occasion was the revered Samarth devotee, Pujya Shri Yogeshbuwa Ramdasi, Honorary Secretary of Samarth Seva Mandal, Sajjangad. Also present through audiovisual media was Sadguru Shri Sahajadatta Maharaj, a direct disciple of Sadguru Sri Nisargadatta Maharaj.

The keynote address was delivered by Dr. Sandhyatai Joshi, who holds a doctoral degree for her research in the field of Philosophy. Her insightful reflections added depth and significance to the occasion, enriching the celebration of the inaugural issue of Nisargavaani Digital Quarterly.

As stated in the editorial of the inaugural issue, the words of Sri Nisargadatta Maharaj are nothing less than echoes of the ancient Indian sages of the Upanishadic age. Sri Nisargadatta Maharaj stands as a true ‘Vedanta Kesari’, whose thunderous proclamation of Truth continues to awaken seekers across the world. Through the power of his teachings, the veil of ignorance born of illusion is being lifted from the minds of countless aspirants and earnest seekers. His words guide them towards the recognition of their own divine and eternal nature. Through Nisargavaani, it is our heartfelt aspiration to make this nectar of immortality—the timeless wisdom of Maharaj and the great sages—continuously available to spiritual aspirants, seekers, and truth-lovers throughout the world.

In India—the sacred land that has taught the world the ideal of universal brotherhood—countless renowned and uncelebrated incarnations, sages, saints, and realized masters have appeared since time immemorial and continue to do so even today. Nisargavaani is a sincere effort to present the ancient and eternal Vedantic teachings imparted by all such known and unknown Masters of India.

During the first year of the magazine, many authors and contributors extended invaluable support to the Sri Nisargadatta Samadhi Trust by generously offering their time and contributing excellent articles. It would be appropriate to acknowledge and express our gratitude to them here.

Many precious reminiscences of Sri Nisargadatta Maharaj, unknown even to several of his disciples, were made available to the magazine by the Italian seeker Antonio Plana. Another overseas contributor is Elkin Mengüsoğlu, a writer pursuing his studies in London.

We are also grateful to Shri Pramod Parkhi of Nagpur; Shri Vishi Sanakran, Bengaluru, Prof. Balkrishna Lalit (Retd.) of Chandmal Tarachand Bora College, Shirur, Pune; Dr. Sudhir Phadke of Kolhapur; Smt. Anuradha Mhatre of Pune; Shri Anant Kulkarni, a disciple of Samarth Ganpatrao Maharaj Kannur; Shri Mayur Yadav; Smt. Shamal Yadav of Thane; Dr. Rasika Tamhankar of Navi Mumbai, who has earned a Ph.D. in Samarth literature; Shri Satam of Mumbai;

Dr. Sandhya Joshi; Dr. Ashutosh Raravikar, a senior officer with the Reserve Bank of India; Shri Shantidas (Babaji Sawant); Shri Gajanan Netravali; and Smt. Hemalata Kolarkar for their valuable contributions to the magazine.

The attractive and thoughtfully designed covers of each issue of Nisargavaani magazine published so far have been created, within a remarkably short span of time and in a true spirit of selfless service, by Shri Bharatbhai Shimpi of Jalgaon, a devoted follower of the Sadguru. His contribution to this endeavour has been invaluable.

Finally, special mention must be made of Shri Yogeshji Sharma, the driving force behind Zen Publications, Mumbai, whose deep love for Maharaj's literature is well known. He has voluntarily shouldered the important responsibility of the magazine's attractive layout, design, and internal presentation, thereby making a significant contribution to the success and appeal of Nisargavaani.

On this occasion, I extend my heartfelt congratulations and sincere gratitude to the Editorial Board of Nisargavaani, whose support and dedication have made it possible to undertake and sustain this challenging endeavour. I also wish to express my deepest appreciation to all our well-wishers and contributors for their invaluable support, specially shri Ramji Verma and Deepak Vaikunthe for looking after translation part. We earnestly hope that they will continue to extend the same encouragement and cooperation in the years ahead as Nisargavaani continues its journey.

– Smt. Anagha Dhotre -Kamat
President

Sri Nisargadatta Samadhi Charitable Trust, Mumbai



Paul Vervisch and Nisargadatta Maharaj

What happens when a Western intellectual encounters, in India, a pure representative of Advaita Vedanta in the context of this chaotic end of the century? Our friend Paul Vervisch, a French actor and journalist, recalls here his face-to-face encounter with one of the greatest contemporary sages...

It was during one of my stays at Douglas Harding's house in England that I first heard of Sri Nisargadatta Maharaj. Surprised that I didn't know him, Douglas placed "I Am That" in my hands. I was deeply impressed by the reading. The simplicity and depth of the dialogues provoked a kind of effervescence in me, linked to an extraordinary calming. Back in France, I obtained the book, reading it daily, often without turning a page, it seemed like nourishment. Six months later, I decided to visit this man who, unknowingly, occupied a larger place in my daily life. Since he had throat cancer, his days were numbered, and I wasn't sure I would ever actually meet him.

[...] Excited and ashamed at not having managed to arrive on time to such an important meeting, I entered a low-ceilinged room where I found about fifteen people sitting on a carpet, listening to Maharaj. Maharaj's body was small and thin, his skin even paler; his gestures, frequent, were vivid. He was broad and very beautiful. I remember all that with great precision today. But back then, I knew nothing but his eye. A strange, unforgettable gaze that seemed to go through the walls. When it rested on me, I felt the shadows of everyday life dissolve. I was naked. An experience unthinkable for anyone.

I just sat down, agitated by contradictory emotions, when the translator finished, Maharaj pointed at me, and began to ask: where do I come from? Why have I come? Who do I believe I am?

I had come to ask questions, but it was Maharaj who asked them and swept away the little sketch that I had prepared. Relying on the intensity of the moment, I answered from the bottom of my heart. I remember just a little part of this dialogue, but the end of the conversation was etched in my memory.

When Maharaj asked if I had ever heard his biting words before, I said, "Of course, every day." Then, he replied, "Very good, we will be able to work together. But all those words I've used, which you're trying to understand, have nothing to do with who you are. Your true nature is much closer than the place where all those concepts abide".

If my encounter with the master had been limited solely to that interview, the essential would have already been given to me.

The liveliness of Maharaj's responses was astonishing; there was no pause between the translation of the questions in Marathi and his answers. He even went so far as to anticipate and interrupt the interpreter's words. This dazzling spontaneity made clear to each of us that those words arose from a level completely unrelated to cerebral reflection. That simple man, poor, former peasant, and uneducated family man ("I am almost illiterate," he said), comfortably dealt with the most abstract topics with visitors of extremely varied cultures and personalities.

[...] We often laughed during our conversations. Maharaj possessed a sharp sense of humour; he didn't even forgive his interpreter when he felt that he embarrassed by somewhat crude words, was using paraphrases. The cancer that Maharaj suffered, was not a taboo subject; he spoke of the degradation of his body and his suffering with the detachment one can experience when discussing weather (he didn't take any medication). What I felt at the feet of this man is impossible to describe. At most, I can mention the disappearance of all fear, a great inner freedom, a state of love.

"You remain at the body-intellect level, at the level that wants to amass forms. Don't fight them, turn to their source!"

Maharaj answered all my questions, always insisting on the same point: that unavoidable being, the foundation of everything that can be experienced. One morning, he asked me this question: “You’ve been coming here for some time now. Tell me what you haven’t retained!” In a subtle way, Maharaj was once again exposing the constant activity of this mental level that I needed to overcome. This question, in its simplicity, shocked me deeply.

Soon, when the questions arose in my mind, they revealed their emptiness: they were the product of an absurd mechanism whose gears I could see turning. I told Maharaj about it, but he did not see it that way. I had to dig deeper, corner the contradictions, the smallest shadows, and expose them. I strove to do so, but Maharaj became increasingly demanding. “All of that has already been explained, so you have understood nothing...! These questions are elementary. Abandon the body-intellect... Everything begins with ‘I am’; it is a presence, not a memory, with neither form nor smell. Stop there and then ask your question!”

Maharaj wanted to proceed with the great cleansing, but the questions were scarce. He began to make fun of me. To travel thousands of kilometres, to sit on the floor in the discomfort of a stifling room and yet be unable to formulate a single question —when that was the very purpose of my journey— was simply too ridiculous. Then, one evening, he turned it into a threat: “Tomorrow it will be like in the theatre: your question will be your ticket. Without a question, there will be no talk, and you’ll be left outside!” I spent a horrible night. When the next morning I arrived at Maharaj’s home, no question had yet arisen in me. Questioned, I piously answered: “What is the question whose answer could be most useful to me?” That made him laugh, and I was allowed to stay without conditions.

Maharaj was peremptory: “If you fully absorb my words, they will dissolve all your concepts before dissolving themselves. I give you a needle so that you can remove from your foot the thorn of ignorance that makes you limp. But if, after removing the thorn, you keep the needle, what will you have gained?” Or else: “My words are like soap that allows you to get rid of the layers of knowledge that stain your

spirit; once they have dissolved, for heaven's sake, rinse yourself! If you keep on soaping yourself, you'll be dirtier than before!"

In mid-November, Maharaj asked me to leave; I had assimilated what I could, and it was time to return home. For several days, he had been seeing off visitors. He complained of great weakness, although some questions still provoked dazzling, rich, and concise answers. "I am no longer bound to the manifest except by a narrow beam of consciousness," he said. "These answers are even more powerful. Be careful... my words will dissolve everything in you; nothing will remain!"

I then flew back to France, carrying his words as sustenance: "I know you have understood everything I have said. The only obstacle that remains is your identification with the body, the conviction that one day you will die. Love your body and possessions less. What you truly are does not need love: it is love."

Maharaj passed away ten months later, on September 8, 1981. After recalling these memories and writing so many words, I want to quote one last phrase of Maharaj that clearly sets things in order: "There is a deep need to hear these words repeatedly. But one must not collect them, hoard them. One must suffer their impact and let them go."

– Translation by Antonio Plana

(Original source unknown. This translation has been done from Tercer Milenio (Magazine), num. 3. Published in Spain. It could be a version of the French magazine Troisième Millénaire, published in France (around 1985).



Peace comes from within. Do not seek it without.

– Bhagvan Buddha

Sat – Chit – Ananda

Our Scriptures and Sages tell us that our Swarupa (True Nature) is *Sat - Chit - Ananda* or Existence - Consciousness - Bliss. What do these words mean? Are they a part of our daily lived experience? Can you explain in a simple way what these words mean?

Yes, it is quite simple. Let us consider the first aspect: *Sat* or **Existence**. Let us begin by answering a few questions.

Are you alive? 'Of course! Yes!'

Are you absolutely certain that you are alive or do you have some doubt? When you wake up in the morning, do you think "Let me ask someone if I am alive".

'I have absolutely no doubt that I am alive.' Do you exist?

'Yes.'

Therefore, you are alive means you exist. This is *Sat* or existence. It is spontaneous and we don't have to do anything about it.

Now let us go to the next aspect: *Chit* or **Consciousness**. As you sit there do you know the things around you?

'Yes.'

Because of what do you know the things around you? Is it not because of Consciousness or Awareness?

'Yes.'

This Knowingness is *Chit* or Consciousness/ Awareness.

This Awareness is also spontaneous and we don't have to do anything about it.

Sat (Existence) and *Chit* (Consciousness) are two sides of the same

coin. You cannot say 'I am alive, I exist but I am not Conscious'. Or you cannot say 'I am Conscious but I am not alive'. If you are alive, you must be conscious or if you are conscious, you must be alive. They both go together. Now the question may arise that we are not Conscious/ Aware during deep sleep.

In our waking state we are both Alive/ Exist and also Conscious/ Aware of the world (including our body/mind) around us by means of our senses.

In our dream state we are aware of the dream world by means of our mind/ memory.

In deep sleep the body/ mind mechanism shuts down for rest. Thus, though for practical purposes our senses are not functioning and we feel that we are not Conscious/ Aware, we clearly have the experience of existing or being alive. When we awaken from deep sleep, we feel refreshed. We do not feel that we did not exist. As pointed out before, Existence and Consciousness always go together and the sense of existence in deep sleep must mean that there was Consciousness too.

Let us go to the third aspect of our Swarupa which is *Ananda* (Bliss).

Ananda is not happiness. Happiness is an emotion related to the body/ mind. It has an opposite emotion which is sorrow or sadness. When I want something and I get it, I feel happy. If I don't get it, I feel sad. Both the emotions are related to our mind. Note carefully that both happiness and sadness are related to our limitedness. I feel I lack something, I feel incomplete and sad and getting something will make me happy. When I get what I am seeking, I feel happy.

Ananda (Bliss) is not an emotion. It is uncaused and does not depend on any external factor. We have seen that our *Swarupa* or True Nature is *Chaitanya*/ Awareness which is pure and Infinite like *Akash* (Sky).

The sky is infinite and the whole universe is contained in it. It is *Purna* (complete) by itself. It is not affected by anything. So also Awareness, which is our True Nature is pure, infinite and *Purna* (complete). This sense of fullness and completeness is *Ananda*.

We experience this *Ananda* in deep sleep when there is no body,

mind or the world awareness. That is why we seek deep, restful sleep in order to experience the Purna or completeness which is our True Nature.

This completeness is also spontaneous and we don't have to do anything about it.

Jai Guru!

– Gajoba



Karma is the eternal assertion of human freedom. . . .
Our thoughts, our words, and deeds are the threads of
the net which we throw around ourselves.

– Swami Vivekananda

Teachings of Srimad Bhagavad Gita & ‘I Am That’ by Sri Nisargadatta Maharaj

Many years ago, I came across a book called ‘Gita Pravachanae’ by Pujya Acharya Vinobaji Bhawe. I read it because I wanted to read the Gita at least once. Moreover, this book was firstly in Marathi and secondly, we had a copy of Bhagavad Gita at home, but since it was in Hindi, I tried to read it a little bit. Vinobaji’s book gave me some exposure to Bhagavad Gita. But reading and understanding the Bhagavad Gita remained the same.

In Nisargadatta Maharaj’s Nisargadattashram, Maharaja would occasionally mention Bhagavad Gita and Krishna-Arjuna’s Jnanayoga and his words I tried to write down as much as possible. Elaborating on the importance of Shri Krishna and his Gita, he says:

“What is said in the Gita?...It is only said that the one who reads the Gita is pure Brahman. If you study the Bhagavad Gita with devotion, you will see this clearly. For whom is milk produced?...for Vatsa! (the calf) But Vatsa(the calf) is beaten with a stick and we drink that milk. By the way, the knowledge imparted by God to Uddhava has become beneficial to man today.”

But even after hearing so much from Shri Maharaj, I could not, for some or other reason, read Bhagavad Gita in full or tried to understand it from someone who knows it well.

On the auspicious occasion of *Gudhipadva* on March 19, 2026, the book '*Mala Umajaleli Bhagavad Gita*' written by Shri Prabhat Gopal Joshi, a seeker from Thane, fell into my hands. He studied the Gita in depth for seeking degree of Gita Dharma Mandal Pune, and Tilak University degree in 'Secrets of Bhagavad Gita' and wrote the book on Bhagavad Gita which emerged from his understanding of the Gita. I got this book as a gift which I read it till its last page. The last page lists the names in the main reference bibliography. While reading the names in this list, I came across the name 'I Am That - Shri Nisargadatta Maharaj' and I was very happy.

The above verses from Maharaj's discourse came to my mind. In fact at that very point of time, I was thinking about writing an article on a new topic for the forthcoming issue of 'Nisargavani'. The above book gave me required impetus that I should write something on the above topic so that once again the entire Gita would be overlooked. And that's where this little bit of writing comes from. Maharaj used to say repeatedly that amongst all the incarnations, Shri Krishna was *Purna parabrahmswarup*.

"The sage, who has conquered the death and who lives for thousand years during which he loses a single hair, desires for darshan of Shri Krishna. ...what does it mean? Before him Krishan is a teenager. But thousands of years old mighty 'Japi-Tapi sages and Rishis' worship Krishna. I mean, what knowledge would Krishna possess!"

Shri Nisargadatta Maharaj while describing the greatness of Shri Krishna and the Bhagavad Gita in his unique style, says:

*"Shri Krishna is a self-created painterly picture of **Gunakshoba!** A rare one like Krishna who tells us how we were created!*

"What is expounded in the Gita?..It is only said that the one who recites the Gita is pure Brahman. If you study the Bhagavad Gita with devotion, you will see this clearly. For whom is milk produced?..for Vatsa! (calf), but Vatsa is beaten with a stick and we drink that milk. By the way, the knowledge imparted by God to Uddhava has become beneficial to mankind today."

The first term he (Shri Maharaj) used here is ‘*Gunakshoba*’. The combination of two words... ‘*Guna + Kshobha*’, very naturally uttered by Maharaj. At the beginning of this article, I, therefore, wish to elaborate on these two words before turning to Maharaj’s ‘I am that’.

The quality of sugar is sweetness, the quality of tamarind is sourness, the quality of salt is saltiness, and so on... that means, the properties of the juice inside that substance is its quality, its taste. Whatever we eat becomes the essence of what we eat, and the quality, attribute or taste of that essence is the ‘knowledge’ that ‘We are!’ or the ‘Awareness’ that we are. In living beings this quality is created at the time of birth. Some call it *Chaitanya*, some call it Consciousness, some call it the burning lamp within, some call it the inner burning flame. But all the animals have this one quality...Consciousness! Food, water and *Prana* (oxygen) are all three essential things required for the existence of this *Guna*. (knowledge)

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।
असक्तं सर्वभूच्चैव निर्गुणं गुणभोक्तृ च ॥

(भगवद्गीता अ. १३/१४)

‘**I Am That**’: Readers all over the world know that this world-renowned book was born out of a spiritual dialogue between Mr. Maurice Friedman and Maharaj. who am I? This is the question of the *Sadhakas* (seekers) and the answer given by Maharaj in detail is ‘That is me’. That is, the very basic question, who am I? of seekers and minutely explained its answer by Shri Maharaj begins with the formative stage of *Guna* (knowledge I Am)

We refer ourselves as ‘I’, while we talk, while we walk, while we eat and drink ...that ‘Consciousness’ is created. That knowledge is inherent. That *Guna* (quality) is created in *Satva*.

How did it all come about? what has happened? and in English we started mentioning “I am (so and so) ...” and practice started. In Marathi we started saying “...me” (I did this, I did that and so on...)

Nisargadatta Maharaj explains it intricately and describes the

Guna (quality):

The food we eat supports Guna which is named as Sattva. where sattvaguna is there, the memory 'You are' is also there. Just as there is fragrance in a flower, similarly the knowledge 'I Am' is in the body...which is Guna (quality) of Sattva. In that Sattva... Shuddhasattva (Pure Satva) and the Guna (quality) of that pure essence... is what we feel that 'We are', we feel the world is there. In the essence of food there is Swada (Taste)..You are! This is Sattva Guna! Guna means the knowledge, which is presently listening!"

Moolaguna (Original Guna) is also felt through sattva. That too it is felt as consciousness that 'I am'. There is no Guna without food. The knowledge that 'You are' dwells in that Sattva in the form of 'Svatva' (Self) The quality of Suddhasattva...we feel our 'beingness'. In the light of knowledge, body is visible and surrounding world is also visible.

Guna is the most natural beingness...gives you feeling of 'You are' ... When that Guna (quality) shines, you became aware of "I am-ness". Guna means that you become aware of your beingness, prior to that you were not aware of your beingness. Due to this awareness, we got the guarantee of our existence. To whom to be called Guna? It is that knowledge which is born as 'Birth' (of a baby).

You are prior to all this. The knowledge that 'You are' is the simply the drama of this Guna (quality) only. Guna means knowledge. It is the light of Sattva... Atmaguna of Suddhasattva! Just like sweetness is the self-quality of sugar, similarly knowledge is the self-quality of Shuddhasatva (pure essence). What does it mean? The presence 'we are'. Attendance 'we are'!

After hearing how the **Guanagnyana** (knowledge of Guna) originates, Sri Nisargadatta explains how this single Guna becomes Triguna (gets divided into three Gunas):

Only single Guna (quality) inside, but outwardly it becomes three. Acts in three ways. The cardinal Guna of the trigunas is

Knowledge. By this quality only you know everything. All things in the universe..machines, houses, roads. who makes it? It is the someone's knowledge that 'I am'!

Sattva means the essence of food. The quality inside it is consciousness. It acts in three ways...*Raja, Tama, Sattva*. The three *Gunas* are behavioural names. These three *Gunas* prevail in all beings...naturally...means spontaneous. Due to the quality of *sattva*, the awakening that 'I am'.. we call it waking state. *Rajoguna* is called dream world. Watching it for a long time one becomes tipsy. Waking state is difficult to bear. That prompts Sleepiness which is *Tamoguna*. Waking state is the hardest. *Sattva, Raja* and *Tama*...this is *Tripada Gayatri* (three-legged cow). She does all the talking and so on. I don't do anything.

The body is essentially food dependent. *Sattva* is produced after filtration of salts from the food intake. Out of it body is formed. The essence of *Sattva* is the knowledge that 'We are'. Body essence oozes body juice. It is being used every day. That's why you feel hungry, you feel thirsty.

Body is nothing but idol of food. The essence of that food oozes. Inside it *Guna* develops. Life also develops there. *Prana* does all activities. The body is the food of the *Prana*. Doing act is *Rajoguna* and to take credit of actions is *Tamoguna*.

Self-knowledge is obsessed on its own quality..that means consciousness longs never to lose itself. Combination of all three *Gunas* results in our Beingness. Only *Tama* and *Raja* act. *Sattva* is only spectator! The knowledge that you are is the quality of *sattva* in the body food essence. *Rajoguna* acts, *Tamogun* takes pride in the actions done. Besides 'Guna' and 'Body', what else do you have?

एतां विभूतिं योगं च मम यो वेति तत्त्वतः |
सोऽविकम्पेन योगेन युज्यते नाल संशयः|| (अ.१०)

In the Bhagyd Gita, the above verse occurs in Vibhuti yoga Chapter. Shri Krishna says: 'All are my *vibhuti*! (incarnations)... I am pervading everywhere.'

Guna based 'Awareness' is pervaded everywhere. Nisargadatta Maharaj further explains the nature of this Guna awareness:

There's fragrance in the deer's belly (but the deer is unaware of it). Likewise recognize the Vasudeva in your 'inner self'. The knowledge (I Am) dwelling in the body is in the essence of the food intake. You get fragrance of that Vasudeva....in the form of consciousness that 'we are'. Due to absence of food and water, If the circulation of Prana diminishes, the fragrance of Vasudeva also starts to diminish. Take a look at you as long as there exists body form.

Are we not those who know the meaning? The body is not your actual form. Krishna says, 'I am the Godly principle in all the incarnations. Devotion must be wholeheartedly. 'I am' everywhere! If it's a place, I am that place. Who says; these are my incarnations?

The Ganga(Ganges) of knowledge! Who speaks? How and what he is? Sages and Saints speak about this. In the early morning, you have involuntary darshan of God. When you understand what is the Vibhuti Guna that you are, you will realize that whatever happens is by Him. What happens? We are that which says that whatever is witnessed they all are my vibhuti!(incarnations).

Now the next word is 'extreme anger'. When the limit of anger reaches its climax, the word *kshobha* is often used. *Atikrodh* or in today's parlance an anger exploded! The word makes all the sense. 'A sudden explosion' is self-explanatory. Just like it, the term '*gunakshobha*'!

Let's see how Nisargadatta describes this *Gunakshobha* before we stop to resume in the next issue of Nisargavaani.

Guna means all of a sudden being aware of our consciousness i.e. 'we are'. Infinite universes play in it. Who's its knower? Who is the father? That which sees? Or that what is seen?

Gunakshobha means sudden beingness that 'we are'. Here guna means soul. It is only through gunakshoba, Maya appears. As

long as there was no there was no Gunakshoba, there was no Maya.

– Anil Chube, Thane (W)

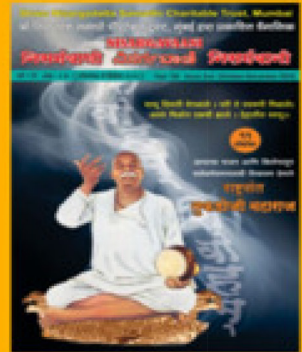
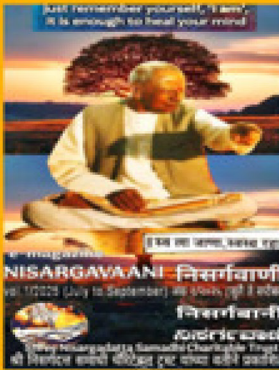
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(To be continued in the next issue)



Knowledge of the self is the mother of all knowledge.
So it is incumbent on me to know my self, to know it
completely, to know its minutiae, its characteristics,
its subtleties, and its very atoms.

– Khalil Gibran



The digital journey of **Nisargavaani** tri-monthly began last year with a single step into the vast world of technology. As we embark on this path, we find ourselves immersed in a realm where connectivity and information flow seamlessly across the globe. This journey will take us ahead to an ever-growing ways of communication, connectivity and responses. Embracing the digital journey means being open to change, committed to lifelong learning, and ready to harness the power of technology to bring about positive changes in numerous lives and create a brighter future for all.

