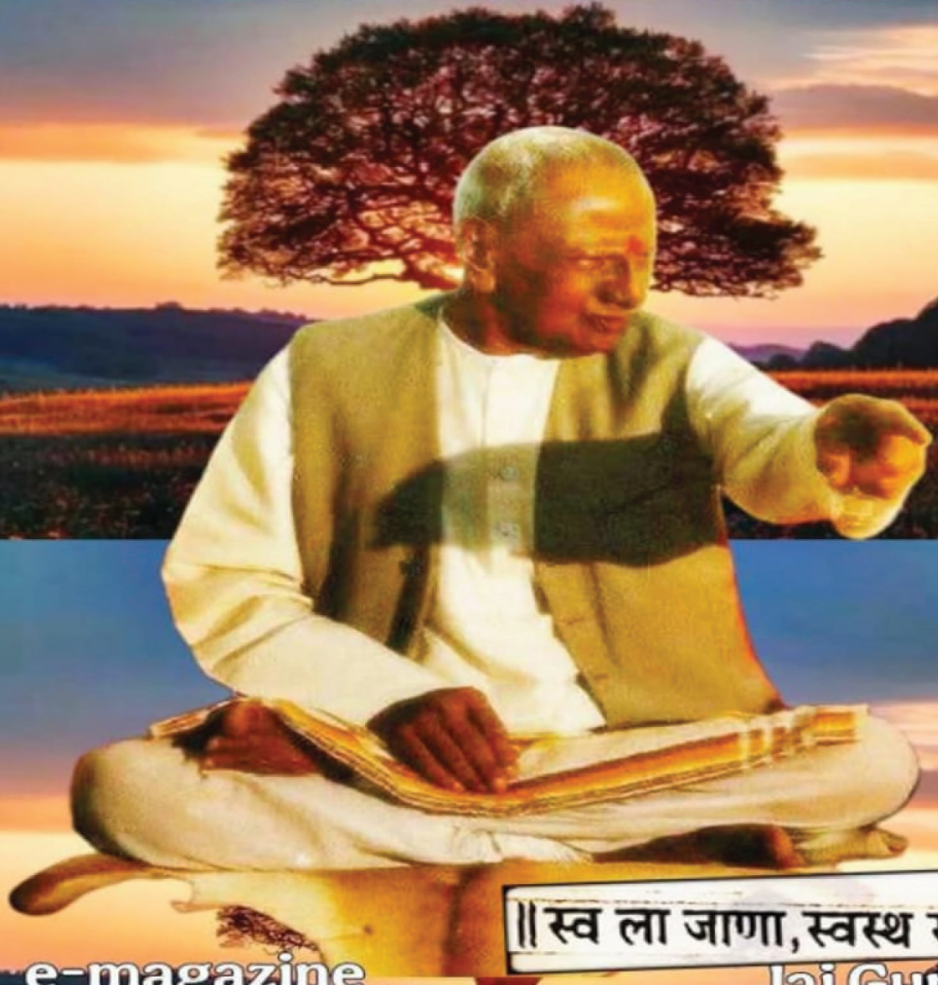


just remember yourself, 'I am',
it is enough to heal your mind



e-magazine

॥ स्व ला जाणा, स्वस्थ रहा ॥

Jai Guru

NISARGAVAANI निसर्गवाणी

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निसर्गबानी

निळतरेबाळ

श्री निसर्गदत्त समाधी चॅरिटेब्रल ट्रस्ट यांच्या वतीने प्रकाशित

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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. Our firm belief is 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
nisargavaani240125@gmail.com

EDITORIAL

Exploring India's Timeless Spiritual Heritage

The Advait Indian philosophy percolates throughout the whole civilized world, modifying and permeating as it goes. So also in ancient times, her trade reached the shores of Africa before Europe was known, and opened communication with the rest of the world. The Advait teachings taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we respect all religions. This ancient nation has not only sheltered but respected the persecuted and the refugees of all religions and all nations of the earth. We have gathered in our bosom the purest remnant of the Israelites, who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. This motherland has sheltered and is still fostering the remnant of the grand Zoroastrian nation.

Across generations, various scriptural traditions and divine Guru lineages propagated the quest for ultimate truth. Among them, Shri Nisargadatta Maharaj of Inchehiri Sampradaya (lineage) stands as a towering figure, whose direct and uncompromising approach to Self-knowledge transformed the lives of seekers worldwide. His teachings continue to inspire spiritual aspirants across generations.

Shri Samarth Ramdas Swami in *Sarth Shri Dasbodh* says:

जया अंतरी भगवंत | अचळ राहिला निवांत | तो स्वभावे जें बोलत | तें ब्रह्मनिरूपण ||
(१४//३/२५)

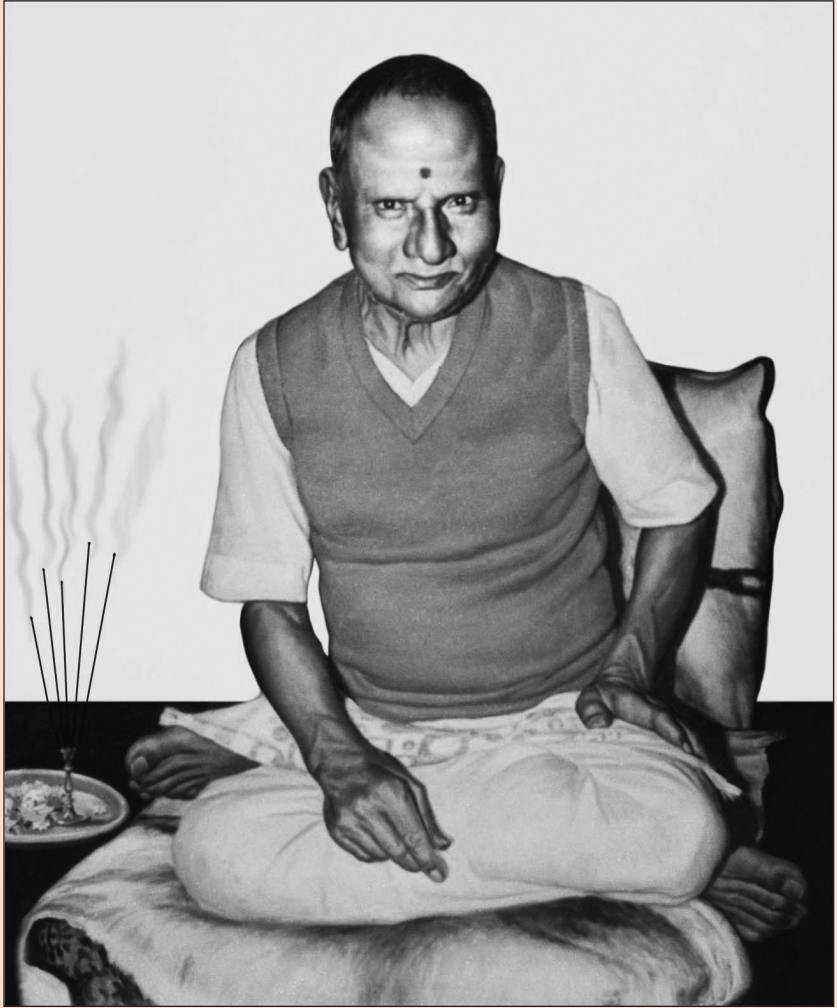
Which means the one whose heart is the abode of God where it is immutable and extremely peaceful, whatever his natural utterance itself is Vedanta only. His words are the echoes from ancient Indian Rishis of Upanishadik era. Shri Nisargadatta Maharaj is the real Vedant-Kesari (lion) whose roars have broken the illusion of ignorance and torn the veil of Maya of many earnest seekers from all over the world and made them realize their true divine nature. Through this magazine this nectar of immortality would be available to all of us.

“I AM THAT” contains profound Teachings of Shri Nisargadatta Maharaj which is regarded as a modern Upanishad. Our aim is not only to spread the teachings of Shri Nisargadatta Maharaj but also to spread the wisdom of other great masters from the Inchehiri Sampradaya, other saints and Vedantic philosophy.

There are many hidden gems, many unsung heroes in this divine land like Shri Hansraj Swami of Paranda, Dist. Dharashiv, Maharashtra. It would be no exaggeration to address him as “Marathi Acharya Shankara”. He has written extensively on Vedanta. To mention a few of his books are *Agamsar*, *Sadachar*, *Laghuwakyavrutti* the commentary on Acharya Shankar’s original work so on. Many realized saints of Inchehiri lineage like Shri Siddharameshwar Maharaj, Shri Nisargadatta Maharaj, Shri Ranjit Maharaj and so on who delivered sermons on his Marathi commentary of *Sadachar* on Acharya Shankaracharya’s original work. But unfortunately, very few are aware of original author viz. Shri Hansraj Swami. Surprisingly even the old publication who published *Sadachar Granth* in Marathi mentioned there “unknown author!” We would be delighted to bring before you through this magazine the teachings of such great sages who preferred to remain away from limelight.

Shree Nisargadatta Samadhi Charitable Trust with great pleasure and happiness launches today its first issue of quarterly e-magazine. *Nisargavaani* on the auspicious Gurupurnima day. *Nisargavaani* will be published in four languages – Marathi, Hindi, Marathi, Hindi, Kannada, and English – so as to make it accessible to a wide Kannada, and English audience for the benefit of seekers across different linguistic backgrounds. In alignment with its sacred purpose, the e-magazine will be totally free of cost or donations. *Nisargavaani* e-magazine is an honest and sincere attempt on our part to take ahead the ancient and eternal Vedanta teachings of all known and unknown masters of India.







श्री निसर्गदत्त समाधी चॅरीटेबल ट्रस्ट

Nisargavaani

निसर्गवाणी

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ISSUE 1

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अभंग ज्ञानेशाचा

आनंदाचे डोही आनंद तरंग

मनः शोधनम् (मनाचे शुद्धीकरण)

सुखसंवाद बोधामृत

दक्षिण कोकण स्थित साधु-संत-महंत

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‘LOGO’ of Shree Nisargadatta Samadhi Charitable Trust

*Artist: Vaikhari Vadye, Vasai
(Class 7th student)*

The Symbolism of the incense stick: A Reflection on Life and Awareness many disciples and seekers, from India and abroad, recall seeing Shri Nisargadatta Maharaj in his simple and unassuming manner. Often, he would take out a bidi (traditional Indian cigarette), light it with a lighter, and begin smoking. At the same time, from a cylindrical casing beside him, he would pick two or three incense sticks, light them and place them in the incense holder. Shri Maharaj would seem to be lost in the soft, lingering fragrance from the glowing red sparkling tip of the incense stick quietly releasing gentle swirls of smoke slowly spreading into the air and disappearing into space. For the common man, this would appear to be an ordinary routine scene. At the most one may enjoy the fragrance, admire the curling smoke and move on. The pleasant aroma filling the ashram room was, for most, merely a sensory experience. But to the spiritually awakened, like Maharaj, every such act had a deeper, symbolic meaning. From the perspective of knowledge, it is something entirely different. Words flow from him:

“Observe this incense stick carefully. Within its slender stem burns a fire; from which rises smoke, and from the smoke emanates a fragrance. As long as the fire continues to burn, the fragrance remains. This fire is the body’s essence – the incense

stick is the body itself. The fire inside it represents the life force, the smoke is the breath or Prana, and the fragrance symbolizes Awareness or consciousness. The tiny spark of the burning fire is like a flickering light of knowledge. The entire body is as small and fragile as a grain, yet within it burns this spark. The mind perceives it, attaches meaning, and creates illusions. The spark is the decision-maker, while the smoke that spreads is the restless mind. The truth of the incense is that the grain lasts only as long as the spark keeps burning. In the same way, the mind's play continues until the spark's rhythm ceases; when the spark dies, the mind too, dissolves – the world fades away. This rise and fall of the spark happen on a foundation of pure knowledge – infinite and boundless beneath the surface. As long as the incense burns, there is fragrance in the air. Likewise, as long as the truth of the body burns, there is the knowledge of "I am." Underneath the appearance, there is infinite, boundless silence – the unfathomable depth of the Self. When the incense ends, the fragrance ceases. Similarly, when the body ends, the sense of "I am" ceases. But as long as the stick burns, there is a sense of "I exist" – just like the lingering scent. This burning of incense becomes a symbol of our existence – as long as the fire of awareness burns within the body, the subtle fragrance of presence continues.



The spirit is the actor; the body is the stage,
and the physical form is but the vehicle
through which the invisible
passes into the visible.

– Dr. Ernest Holmes

With Best wishes to Nisargavaani
e-magazine on its maiden journey



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*I am unborn, I was unborn and
I shall remain unborn.*

The story of Edith Deri and Nisargadatta Maharaj

Edith Deri was an accountant in a reputed bank in Paris. Every year she would spend all her earned holidays of the year at Sri Ramanasramam. She would land in Bombay, catch a flight to Madras, take a taxi and arrive at our Ashram without halting anywhere. Her dedication to Sri Bhagavan and His teaching was that deep. I became very fond of her and even addressed her as my ‘French Mother’! She too responded and addressed me as ‘Son’!

When she read my encounters with Nisargadatta Maharaj in ‘The Mountain Path’, she got very upset. On her next visit, she chided me for wasting time by going away from Arunachala to Bombay to be with another teacher. She asked me, “What is lacking in Sri Bhagavan’s teaching that you needed that teacher’s help?” She was a powerful personality.

It was clear to me that no amount of verbal explanation on my part, would convince her. So I told her, “Mother! You have to be with Maharaj to know why I go there. On your next visit, stop for a day in Bombay, go to him and see for yourself!” She agreed.

The next year, during the milk offering at the Ashram early morning puja, I felt the warmth of an affectionate pat on my back. It was my French Mother! She looked overflowingly happy. She hurriedly drew me out and narrated the following, with great joy:

“As directed by you, my dear ‘Son’, I stopped for a day in Bombay and went to see Maharaj. I was simmering with anger. I wanted to take him to task for luring my ‘Son’ away from my Sri Bhagavan!

I went to Maharaj's house at ten. When I climbed up the stairs, there was a large crowd already gathered in front of Maharaj. So, I sat on the last step itself.

Maharaj welcomed me with a smile and a nod of his head. This infuriated me further. I controlled myself and kept quiet.

Maharaj told me, "Ask some question." I didn't respond. He insisted a few times that I ask him something. I became restless and angrily blurted out, "I have nothing to ask of you. There is no doubt in me." Maharaj still persisted with his demand.

I became really angry and said:

"Why are you insisting on my asking you a question? Is it to show off your greatness to your audience? That is, I should ask a question and you will answer it and smash my doubting mind, right? And the entire audience will applaud you, right? Is that not the reason you go on insisting that I should put a question to you?"

I was certainly rude but I could not hide my irritation. I had to take it out on him. "Maharaj was all the time graciously directing his look on me, with a beatific smile on his face. He was untouched by my expression of anger and intolerance. After a few minutes of concentrated look at me, he opened his mouth and words rolled down like a waterfall:

"Water is never bothered whether the thirst of the man is quenched or not!" Maharaj repeated it slowly but with emphasis a couple of times: "Water is never bothered whether the thirst of the man is quenched or not!"

Something wonderful took place in me! All my anger, frustration and irritation vanished and in their place a sea of peace, silence and bliss surged up. This experience helped me transcend my mind's limitations; and, I became immensely happy.

I am very happy I met him. Thank you, my 'Son'! Maharaj is truly a great Saint!"

Source: *Meetings With Sages And Saints: Lighthouses Guiding Seeker's Journey Within* by V. Ganesan.

– Traducción Antonio Plana

Jai Guru !

It's the teachings of Bhagvan Ramana Maharishi and Shri Nisargadatta Maharaj by which this disciple is providing the below content. It may not be perfect, but just trying to make an effort to explain.

It is not easy to explain about consciousness (c) or Consciousness C. Actually there is only one Consciousness. It was helpful to explain this principle to an American friend, where small c is the consciousness with quality and big C is the consciousness with NO quality. It was easy to explain that small c arises from the big C and creates the waking state. In the small c, there are the three mental states of waking, dreaming & sleep. Our human nature is not designed to see the arising of small c or its setting. We are everlastingly caught in ignorance without knowing the secrets of consciousness.

Just few moments before the Waking state of the mind...

The below is the transition from sleep to waking and just before you gain your senses..Without consciousness, You can see that the world is not perceived or cognized...Just after Waking...The physical world is reflected in I AM or in consciousness (small c)

The World is imprinted in consciousness (c) or in I AM with the light from sattvic particle of food juices. It's almost instant that the light and picture of the world is imprinted together in the small c. The Big C or the Supreme Self is not colored by light or touched by the world. It is untouched, unalloyed and Nirguna Brahman.

Please try to ponder on the above pictures. Also please note, that in dream state the physical world is not there, but the conscious world is there..Comparing the dream state and the waking state, one can verify that consciousness is the constant factor in both these state and the absolute reality. The word appears and disappears during waking state in small c. That you don't see the arising of consciousness before waking up, is the cause of the illusion - 'that we are born into this physical world' and that's the reason Krishna says 'All beings are born

into delusion' in the Bhagavad Gita..... It is this delusion that needs to be broken in the first place.....A hole in a paper appears in the paper but it is not of paper - Nisargadatta Maharaj !! Consciousness that appears in the body is in the body, but it is not of the body... Please ponder over this..Hail the Guru !! Hail the Guru's feet!!!



God, Guru and the Self are not different;
they are one and the same.
The Guru is within and not without.
What is within as the Self
manifests in due course as Guru in human shape.
The Master is thus God manifests as
human being

– Sri Ramana Maharshi

Summa Iru – Just Be

Understanding Meditation according to
Bhagwan Sri Ramana Maharshi

I find meditation very difficult and confusing. Can you explain it to me in simple terms?”

Sure! Meditation as taught by Bhagwan Sri Ramana Maharshi is very simple and direct.

The goal of all sadhana, whether it is reading scriptures, reciting shlokas, doing japa, visiting the Guru, or meditation, is Self-realization or Self-knowledge, is it not? We will use the term Swarupa Jnan for Self-knowledge.

We then have to ask the question: ‘What is Swarupa?’

Swarupa is that basic or fundamental thing or quality without which a thing is not itself. (Strictly speaking, it is neither a thing nor a quality, but we are compelled to use words to describe it.) Let us understand this with an example.

I give you some white crystals which you taste and immediately say: “It is sweet so it is sugar.”

Next, I give you a white powder which you taste and say: “It is sweet so it is sugar. You must have ground the sugar into a powder”.

Next, I give you crystals of various colours – blue, green, yellow, red – and you taste it and say: “It is sweet so it is sugar. You must have added various colours to the sugar crystals”.

Next, I give you a big shapeless, colourless lump and you taste it and say: “This is sweet, so it is sugar. You must have made it into shapeless mass”.

Next, I give you some white crystals. You look at it and say it is sugar, but when you taste it is tasteless and you say: "Even though it looks like sugar, it is not sugar because it is not sweet."

So, the colour, form, shape can change but what absolutely cannot change if it is sugar, is sweetness. If it is sugar it has to be sweet.

So, we can say the Swarupa of sugar is sweetness.

And Swarupa is absolutely constant and changeless. We cannot say that the sugar was sweet a second ago but is not sweet now, or that it was not sweet a second ago but it is sweet now. If it is sugar it has to be sweet all the time.

Let us move to the next point.

Our Sages, Rishis, Gurus and scriptures have given us two dictums or statements as tests to determine the nature of the Unreal and Real.

Whatever is not constant by nature, is changing all the time, is Unreal. The world is by its very nature changing all the time and is therefore, not Real.

Whatever is by its very nature constant and changeless all the time is Real.

They have not stopped at this but have also made a third statement which states:

Your true nature or your Swarupa is changeless and is therefore, Real.

Now, I want to test for myself, here and now, whether the third statement is true. I will not accept it as true just because the Rishis or scriptures have said it, but I want to test for myself whether it is really so. Is there something in me that is constant and changeless?

For our illustration let us take the case of yourself, the reader. Let us imagine that you are sitting on a chair, just relaxed.

As you sit there relaxed, do you 'know' the things around you?
"Yes".

Because of what do you know the things around you?

(Here knowing means whatever is there in the surroundings. So, if the person is sitting at home he or she will 'know' the things like furniture and sounds like people around talking. If the person is in the forest, he or she will 'know' the trees and sounds of birds and animals.)

“I ‘know’ the things around me because of my eyes, ears, nose, taste and touch – the five senses.”

These five senses are just the instruments. But if a life size doll is sitting on a chair, would it ‘know’ the surroundings? Or say a person is sitting and has a sudden cardiac arrest and dies. Would the person ‘know’ the surroundings even though the eyes, ears, nose etc. are present?

“I understand that I ‘know’ the things around me because of Consciousness or Awareness.”

Ok, let us do a small time-travel experiment.

You are a five-year-old child sitting on the chair, relaxed. You are just two feet tall. Your feet don’t even reach the floor, yet you are still relaxed. What is it that allows you to ‘know’ the things around you? “Awareness.”

In a flash, you are 15 years old. You are still sitting on the chair, relaxed. But now you are 4 feet tall. There are immense hormonal changes happening in your body. Your voice is changing and also your outward physical self, according to whether you are a boy or a girl. Do you ‘know’ the things around you? And because of what do you ‘know’ them? “Because of Awareness.”

Now, you are 30 years old. You have reached your full height. You are physically strong and confident of facing any challenge that you may face. You are still sitting on the chair, relaxed. Do you still ‘know’ the things around you? And because of what? “Again it’s Awareness.”

Next moment, you are fifty years old. You are still sitting on the chair, relaxed. Your hair is greying, there is slight pain in the joints. You are not too keen to do anything new and are less physically active. Now, do you ‘know’ the things around you? Why? “Because of Awareness.”

Finally, you are now seventy years old. Your hair is grey. Many of your teeth have fallen and your eyesight is also not sharp. You feel physically weak. You are still sitting relaxed on the same chair. Do you ‘know’ the things around you? What is it that allows you to ‘know’ the things around you? “Once again it is Awareness.”

So, we have taken the age of the person from 5 to 70 years in a few minutes. The body has changed immensely but has the Awareness changed?

“No. It has remained changeless.”

So, our true Nature or Swarupa is the changeless Awareness.

Let me ask you a few questions.

Are you alive now? “Yes.”

Are you conscious now? “Yes.”

Do you exist now? “Yes.”

Are you Aware now? “Yes.”

Do you have any doubt whether you are conscious, or aware, or you had to think before you answered? Am I aware now? or Am I conscious? Without any words do you know your own existence or does someone have to tell you that you exist.

“I had no doubt about my own existence.”

So, you see for the simple fact of existence so many words consciousness, existence, awareness, I, I am etc. have been used which is very confusing. But sitting there relaxed, without using any words you know that you are alive. This life or consciousness or awareness is spontaneous and is not given by anyone external to you. It is Swayamprakash, shining by itself.

It is self-evident and no proof is required for your existence. If someone asks you to prove that you exist, what proof will you give?

“I will make them feel my pulse or breathing.”

But this can be done by a machine like the heart-lung machine. How do you prove to yourself, for yourself that you are alive, you exist. For example, when you are in deep sleep or when you are unconscious for some reason, and you wake up or regain consciousness again, do you feel you did not exist? You do not doubt your existence even though you were not aware or conscious of the body or surroundings. So, if someone asks you for proof that you existed during deep sleep or when you were unconscious how will you prove?

“I do not need any external proof that I exist. I ‘know’ that I exist even in deep sleep or after I regain consciousness.”

Swarupa is Pratyaksh or directly perceived.

“So, what does the advice to ‘go inside’ or ‘look within’ mean?”

There is no inside or outside for Awareness. Let us say that you are sitting quietly looking out of a large window. At a distance there is

a tree full of beautiful flowers. You see the tree swaying gently in the breeze and it is beautiful to see. You are happy because you have many good memories of climbing the tree as a child.

How do you 'know' the tree, which is 'outside'? Because of what do you 'know' the tree and its swaying gently in the breeze? "Because of Awareness."

How do you 'know' the happiness, which is 'inside'? Because of what do you 'know' the happiness? "Because of Awareness."

Let us say suddenly there is a strong wind and the branches break and the leaves and flowers are scattered on the ground. You are sad and shocked at the damage to the tree.

Because of what do you 'know' the tree breaking and the flowers and leaves on the ground, which is 'outside'? "Because of Awareness."

Because of what do you 'know' the shock and sadness, which is 'inside'? "Because of Awareness."

Is it not the same Awareness? "Yes, it is."

So, for Awareness there is no inside and outside. So 'go in' or 'look within' may be taken to be terms to encourage us to be effortlessly aware.

In fact, everything is within Awareness only, which is one indivisible whole. This can be illustrated by another example.

Let us say there is a small pot. This pot is limited by its size and can contain or hold only a limited amount of material. There is space or Akash within the pot which seems limited by the size of the pot. Outside the pot there is infinite space or Akash. As long as the pot exists the space within the pot seems to be separate and limited. When the pot dies (breaks) the limited space 'within' the pot and the infinite space 'outside' the pot become one single space. But is it not a fact that there is infinite space in which the pot appears to exist for a limited amount of time. The limited space within the pot is only a mental concept – the mind limiting the limitless and indivisible space or Akash. This function of the mind of limiting and differentiating is necessary for practical purposes. But it limits to form of the pot, the space or Akash which is essentially infinite.

Similarly, Awareness is One, Infinite, Indivisible whole but the

mind limits it to this body which appears (is born) for a limited span of time. This limiting of the One, Infinite, Indivisible Awareness which is our true nature or Swarupa is the cause of misery and all sadhana is done to eliminate this division.

“Why do you say effortlessly Aware?”

Well, are you Aware now?

“Yes, of course!”

Do you have to make an effort to be Aware? Or is it effortless?

“It is effortless.”

As we saw it is Swayamprakash or shining effortlessly, spontaneously by itself. So, no effort is necessary to be Aware. So just be, as Awareness, which is our own Swarupa.

No other sadhana or exercise is required to purify the body or mind for Swarupa jnan.

“Is pranayama (breathing exercises) or yoga not necessary in order to purify the mind?”

Our Swarupa is always pure and no sadhana or exercise is needed to make it pure. For example, the outer space which we call Akash (sky) is so pure that we cannot replicate it in any laboratory in the world. That pure, infinite Akash which is all pervading, is here around us as the background. If something is burning outside and smoke enters the room, the entire air in the room becomes black. It is only the air (Vayu) that gets affected and becomes impure, but does the Akash get affected? Does it become impure? “No.”

Let us say that there are many flowers in the room and the air is filled with fragrance. The air in the room becomes fragrant but does the Akash which forms the background get affected? “No. It is always pure.”

So also, our Swarupa or Awareness is always pure and there is no need to purify it. It cannot be made impure in any way because nothing can affect it. Lord Krishna in the Bhagawad Gita says that the sword cannot cut it, water cannot wet it nor fire can burn it.

“So, what is the Sadhana to be done?” Do Nothing. Summa Iru.

“How so?”

What is your name?

“Advait.” (The reader may replace Advait with his or her own name.)

What do you have to do in order to be Advait? (Again, replace Advait with own name.)

“Hmm...”

Do you have to do anything to be Advait? (Replace with your own name.) “Nothing.”

That is the Do Nothing. Bhagwan Sri Ramana Maharshi, when asked what is to be done as Sadhana, he would say Summa Iru (just be).

Why you have to do nothing in order to be Advait? (Replace with your own name.)

“Because I am already Advait.” (Replace with your own name.)

Yes, similarly you have to do nothing to be your own Swarupa because you are already your Swarupa.

So, if at all anything is to be done, some practical tips can be followed.

Sit comfortably in any posture such as sukhasana. One may even sit comfortably on a chair. Keep the eyes open or ‘half closed’. Relax the body consciously and let go. Just sit relaxed, Sahaj, and just be as Awareness, which is our Swarupa. So, one is effortlessly aware of the things and events happening around. If you run away with a thought, then as soon as there is awareness that you are caught in a flow of thought, it stops – and you are once again Awareness. Understand that whatever is happening around you as you sit in meditation is merely the content of awareness. So, if a dog is barking loudly, there is awareness of it. If there is irritation at the loud barking, understand that it is a reaction of the mind and there is awareness of the irritation. Or if there is sweet music, there is awareness of it. If there is attraction to the music, understand that it is the reaction of the mind and there is awareness of the attraction. In and as Awareness there is no attraction or rejection of anything, or event which is merely a happening in Awareness. Awareness is the power or ‘light’ by which everything is known, which is neutral.

This then, is the do nothing (Summa Iru) to be, in the Now?

When someone asked Bhagwan “When can one practice Sahaja Samadhi?”

Bhagavan replied: “Even from the beginning”. Bhagavan meant here that we are the Swaroop (Self) all the time. What is Samadhi? Being our own Self; and we are our Swaroop all the time, for which we have to do nothing! Another quote by Bhagawan Sri Ramana Maharshi “The Sadhana for the Sadhaka is the Samadhi of the Siddha” will make this clearer.

This relaxed Awareness or Effortless Awareness is itself meditation and can be practiced at all times, even in the midst of activity. Since everyone is effortlessly aware, all are Self realised or all have Swarupa jnan. There is nothing to be achieved.

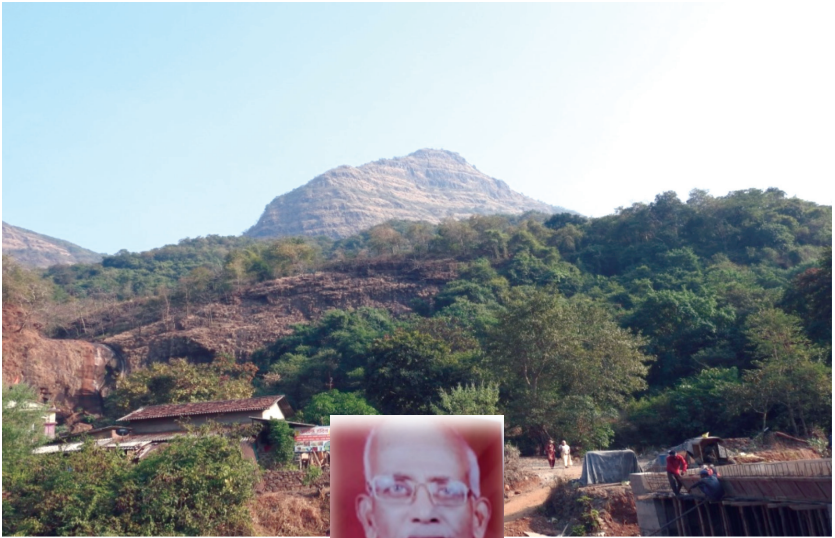
Jai Guru!

– Gajoba



Srimad Dasbodha

English version with explanatory notes
based on the Teachings of Shri Nisargadatta Maharaj



Late Shri Uday Naik
A Tribute

Srimad Dasbodha does not need any introduction as far as Marathi speaking people in the world are concerned. Well-known Maharashtrian Saint Shri Samarth Ramdasa Swami composed this most revered Grantha in 17th century during which he stayed in an ancient cave in Sahyadri Mountain Ranges, later which was known as Holy Shivathar Ghal in Raigarh District of Maharashtra State. The Grantha is in the form a Guru-Shishya dialogue between Sadguru

Shri Ramdas Swami and his revered disciple Shri Kalyan Swami. The entire Grantha is divided in 20 Dashakas each containing 10 chapters i.e. total 200 chapters covered in 7,800 poetic verses. Over the years, many Indian Scholars and intellectuals as well as learned pundits of Indian Philosophy interpreted the Grantha in their very own style and understanding of the subject. Many such versions are available in Hard-copies and presently digitally in audio format also using modern technology. Readers may be aware that Hindi as well as English versions are available presently. Taking into consideration the voluminous contents of the Grantha, it certainly shows tremendous efforts not only requiring huge patience on the part of a translator to translate these 200 chapters but also conviction. Those who have accomplished this Himalayan task are certainly worthy of all praises.

I consider myself fortunate that the habit of reading Srimad Dasbodh was developed in me at a young age and for last more than 50 years I read it daily. I am also fortunate that I could visit five times the Cave-site and stayed at the holy Shivathar Ghal for Dasbodha Parayana. I humbly feel that this was possible only due to the grace of my Sadguru Shri Nisargadatta Maharaj who belongs to the well-known Nimbargi Sampradaya which follows Srimad Dasbodh since centuries. In the year 1965 I was initiated by Shri Nisargadatta Maharaj. Since 1973, I was a regular visitor to the Nisargadattashram in Khetwadi, Mumbai. Around that time I was familiar with few people who were regular visitors in Ashrama; one such person was Smt Naik or as Maharaj used to mention her as Naik Bai. Her two young sons Uday; the elder and Tushar; the younger used to accompany her. During morning prayers and meditation sessions at the Ashram, Uday used to read Dasbodha and thereafter used to attend Ashram routine work. Naik family's devotion to Maharaj was supreme. In September 1981 Shri Maharaj left his body and the regular Ashram activities got a hit. In the year 2006 I revealed my intention of writing a Biographical book on Shri Nisargadatta Maharaj; to Gurubandhu Uday as he was the right person to provide me valuable inputs required... As expected my book writing was possible only because of his valuable inputs.

He himself was a highly qualified person with M.Com, L.L.M. and

Cost Accountant degree and used to advise us in the matters relating to Nisargadatta Maharaj, may it be long cherished dream of Maharaj Samadhi construction at Banganga, Trust formation, publishing new books, e-magezine and their contents and so on. It was unfortunate tht due to health problems he was confined to his room for last so many years. On 28th April 2024 his younger brother Tushar informed me about his emergency hospitalization due to critical health where Uday passed away the next day. When I visited their residence to offer my respects to the departed soul, his brother Tushar handed me over a thick packet containing a bunch of type-written material. I was told that Uday spent many months, perhaps few years to translate the entire Srimad Dasbodha in English for which he had hired a Typewriting machine. Out of 200 chapters, only four chapters were missing in the bunch... may be misplaced or remained to be typed. Tushar expressed his desire that I may utilize the great work of his late brother in the appropriate manner. Uday was deeply interested in spirituality throughout his life and was a close devotee of Shri Nisargadatta Maharaj, I feel that his valuable contribution in the form English version will give all of us, especially to the non-Marathi readers an opportunity to understand the Dasbodha with further clarity which he had. I take this opportunity to pay my deepest tribute to revered Gurubandhu Uday.

– Anil Chube

||श्रीराम समर्थ||
 ||दशक १-स्तवनाचा ||
 समास पहिला

श्रोते पुसती कोण ग्रंथ । काय बोलिलें जी येथ । श्रवण केलियानें प्राप्त । काय आहे ॥१॥ ग्रंथा नाम दासबोध । गुरुशिष्यांचा संवाद । येथ बोलिला विशद । भक्तिमार्ग ॥२॥ नवविधा भक्ति आणि ज्ञान । बोलिलें वैराग्याचें लक्षण । बहुधा अध्यात्म निरोपण । निरोपिलें ॥३॥ भक्तिचेन योगें देव । निश्चयें पावती मानव । ऐसा आहे अभिप्राव । ईंये ग्रंथीं ॥४॥ मुख्य भक्तीचा निश्चयो । शुद्धज्ञानाचा निश्चयो । आत्मस्थितीचा निश्चयो । बोलिला असे ॥५॥ शुद्ध उपदेशाचा निश्चयो । सायोज्यमुक्तीचा निश्चयो । मोक्षप्राप्तीचा निश्चयो । बोलिला असे ॥६॥ शुद्धस्वरूपाचा निश्चयो ।

देहस्थितीचा निश्चयो । अलिप्तपणाचा निश्चयो । बोलिला असे ॥७॥ मुख्य देवाचा निश्चयो । मुख्य भक्ताचा निश्चयो । जीवशिवाचा निश्चयो । बोलिला असे ॥८॥ मुख्य ब्रह्माचा निश्चयो । नाना मतांचा निश्चयो । आपण कोण हा निश्चयो । बोलिला असे ॥९॥ मुख्य उपासना लक्षण । नाना कवित्वलक्षण । नाना चातुर्यलक्षण । बोलिलें असे ॥१०॥ मायोद्भवाचें लक्षण । पंचभूतांचे लक्षण । कर्ता कोण हें लक्षण । बोलिलें असे ॥११॥ नाना किंत निवारिले ॥ नाना संशयो छेदिले । नाना आशंका फेडिले । नाना प्रश्न ॥१२॥ ऐसें बहुधा निरोपिलें । ग्रंथगर्भी जें बोलिलें । तें अवघेचि अनुवादलें । न वचे किं कदा ॥१३॥ तथापि अवघा दासबोध । दशक फोडून केला विशद । जे जे दशकींचा अनुवाद । ते ते दशकीं बोलिला ॥१४॥ नाना ग्रंथांच्या समती । उपनिषदें वेदांत श्रुती । आणि मुख्य आत्मप्रचीती । शास्त्रेंसहित ॥१५॥ नाना समती अन्वये । म्हणौनी मिथ्या म्हणतां न ये । तथापि हें अनुभवासि ये । प्रत्यक्ष आतां ॥१६॥ मत्सरें यासी मिथ्या म्हणती । तरी अवघेचि ग्रंथ उछेदती । नाना ग्रंथांच्या समती । भगवद्वाक्यें ॥१७॥ शिवगीता रामगीता । गुरुगीता गर्भगीता । उत्तरगीता अवधूतगीता । वेद आणी वेदांत ॥१८॥ भगवद्गीता ब्रह्मगीता । हंसगीता पाण्डवगीता गणेशगीता येमगीता । उपनिषदें भागवत ॥१९॥ इत्यादिक नाना ग्रंथ । समतीस बोलिले येथ । भगवद्वाक्ये येथार्थ । निश्चयेंसीं ॥२०॥ भगवद्चर्नीं अविश्वासे । ऐसा कोण पतित असे । भगवद्वाक्या विरहित नसे । बोलणे येथीचें ॥२१॥ पूर्णग्रंथ पाहिल्याविण । उगाच ठेवी जो दूषण । तो दुरात्मा दुराभिमान । मत्सरें करी ॥२२॥ अभिमानें उठे मत्सर । मत्सरें ये तिरस्कार । पुढें क्रोधाचा विकार । प्रबळे बळें ॥२३॥ ऐसा अंतरी नासला । कामक्रोधें खवळला । अहंभावे पालटला । प्रत्यक्ष दिसे ॥२४॥ कामक्रोधें लिथाडिला । तो कैसा म्हणावा भला । अमृत सेवितांच पावला । मृत्य राहो ॥२५॥ आतां असो हें बोलणें । अधिकारासारखें घेणें । परंतु अभिमान त्यागणें । हें उत्तमोत्तम ॥२६॥ मागां श्रोतीं आक्षेपिलें । जी ये ग्रंथीं काय बोलिले । तें सकळहि निरोपिलें । संकळीत मार्गें ॥२७॥ आतां श्रवण केलियाचें फळ । क्रिया पालटे तत्काळ । तुटे संशयाचें मूळ । येकसरें ॥२८॥ मार्ग सांपडे सुगम । न लगे साधन दुर्गम । सायोज्यमुक्तीचें वर्म । ठांड पडे ॥२९॥ नासे अज्ञान दुःख भ्रांती । शीघ्रचि येथें ज्ञानप्राप्ती । ऐसी आहे फळश्रुती । ईये ग्रंथीं ॥३०॥ योगियांचे परम भाग्य । आंगीं बाणे तें वैराग्य । चातुर्य कळे यथायोग्य । विवेकेंसहित ॥३१॥ भ्रांत अवगुणी अवलक्षण । तेचि होती सुलक्षण । धूर्त तार्किक विचक्षण । समयो जाणती ॥३२॥ आळसी तेचि साक्षपी होती । पापी तेचि प्रस्तावती । निंदक तेचि वंदूं लागती । भक्तिमार्गासी ॥३३॥ बद्धची होती मुमुक्षु । मूर्ख होती

अतिदक्ष ।अभक्तची पावती मोक्ष । भक्तिमार्गे ॥ ३४॥नाना दोष ते नासती । पतिव्रता
 तेचि पावन होती I प्राणी पावे उत्तम गती । श्रवणमार्गे ॥ ३५॥ नाना धोकें देहबुद्धीचे ।
 नाना किंत संदेहाचे ।नाना उद्वेग संसाराचे । नासती श्रवणे ॥ ३६॥ ऐसी याची फळश्रुती
 । श्रवणे चुके अधोगती I मनास होय विश्रांती । समाधान ॥ ३७॥ जयाचा भावार्थ
 जैसा । तयास लाभ तैसा । मत्सर धरी जो पुंसा । तयास तेचि प्राप्त ॥ ३८॥

इति श्रीदासबोधे गुरुशिष्यसंवादे ग्रंथारंभलक्षणनाम समास पहिला ॥ १॥

SET I Chapter I

Listeners ask,(Swamiji) ‘what’s the name of this tome ? What it contains ? What are the benefits of listening to it?’ The name of this tome is Dasbodha. In this book, Path of Devotion is explained in the form of dialogues between the Guru (Master) and the Shishya (disciples). It explains nine ways of Devotion and Pure Knowledge, signs of detachment and in general there are discourses on spiritualism. This book opines that man can definitely win over the God by devotion. Primary devotion, Pure Knowledge, Absolute understanding of the Self, Pure Teachings, Inseparable absorption in the essence of Brahma, Liberation, Pure Self-hood, State of Bodyless-ness, Detachment ..These have been explained with settled and firm conviction. Who is the primary God, who is the main (real) devotee, relation between Jiva and Shiva, primary Brahman and related opinions, what one is, also main devotional practices, signs of several types of writings(kavitva) and sagacity, have been explained with conviction. Emergence of Maya (illusion), five elements, who is the doer...are explained.

Many apprehensions, doubts, misgivings have been clarified and questions answered. Thus on many topics discourses have been delivered in this book but they all can not be detailed here. Yet entire Dasabodha is divided into decades and related topic is explained under respective decade. In writing this book, reference have been made to many scriptures like Upanishadas, Vedanta, Shruti etc.and

main support is of Self experience as explained by sundry scriptures. This Book has scriptural support, and hence cannot be belittled as “Nothing’. But of course you are going to experience it soon. If out of envy this work is called false, then all supporting scriptures will be nullified as false. Many scriptures and utterances of God support this Book. Reference is made to many Books like ShivaGeeta, RamaGeeta, GuruGeeta, GarbhaGeeta, Uttar Geeta, Avadhuta Geeta, Vedas and Vedanta, BhagvadGeeta, HansGeeta, PanadavaGeeta, Ganesha Geeta, YamaGeeta, Upanishadas and Bhagavata. All these various Booksa are surely are true utterances of God himself. Is there any fallen one who disbelieves in utterances of God? There is nothing other than utterances of God in this book. Without reading the entire Book if someone censures it, such an envious evil-minded is obstinate of his vile opinion. Ego breeds envy, Envy breeds contempt; which flares into malday of strong anger. Thus, when any one is worked up by Desire and Anger, and Ego has brought change in his conduct, it I evident that his mind is rotten.

Many apprehensions, doubts, misgivings have been clarified and questions answered. Thus on many topics discourses have been delivered in this book but they all can not be detailed here. Yet entire Dasabodha is divided into decades and related topic is explained under respective decade. In writing this book, reference have been made to many scriptures like Upanishadas, Vedanta, Shruti etc. and main support is of Self-experience as explained by sundry scriptures. This tome has scriptural support, and hence cannot be belittled as “Nothing’. But of course you are going to experience it soon. If out of envy this work is called false, then all supporting scriptures will be nullified as false. Many scriptures and utterances of God support this tome. Reference is made to many scriptures like ShivaGeeta, RamaGeeta, GuruGeeta, GarbhaGeeta, Uttar Geeta, Avadhuta Geeta, Vedas and Vedanta, BhagvadGeeta, HansGeeta, PanadavaGeeta, Ganesha Geeta, YamaGeeta, Upanishadas and Bhagavata. All these various scriptures are surely are true utterances of God himself. Is there any fallen one who disbelieves in utterances of God? There is nothing other than utterances of God in this tome. Without reading the entire tome if

someone censures it, such an envious evil-minded is obstinate of his vile opinion. Ego breeds envy, Envy breeds contempt; which flares into malady of strong anger. Thus, when any one is worked up by Desire and Anger, and Ego has brought change in his conduct, it is evident that his mind is rotten.

When muddled in desire and anger, how one can be virtuous ? Nectar gives immortality, but when the Rahu (the demon) consumed it, it led to his death. Let us stop here. The Reader can follow this as per his spiritual authority. However, it will be the best option to cast ego away. The audience asked in the beginning what is stated in this Book has been explained in a nutshell. If anyone listens to the Grantha, his conduct will undergo immediate change and all doubts will get uprooted simultaneously. You do not require hard penance but will find easy way to reveal secret of Saujyamukti Ignorance, sorrow and illusions will get destroyed and you will acquire True Knowledge instantly. These are essential benefits of the Book reading. One will acquire dispassion and reasonable shrewdness along with Reasoning. Those who are confused, characterless and ill-graced will become virtuous, shrewd, logical and with presence of mind. Lazy will become industrious, Sinner will start repenting about their wrongs, and critics of spirituality will adore Path of Devotion. The ignorant will become Seeker, Foolish will be extra careful, reviler will approach path of Devotion Many blemishes will disappear. Even a Non-devotee will attain liberation (Moksha). Listening of this tome will destroy Body-mind concept, it will save you from mundane anxieties, and your mind will be at peace and happiness. You will reap the fruits as per your faith. A jealous will harvest only strife.

EXPLANATORY NOTES

If you listen something, you remember it. Your caste, creed, and Religion you accepted till your end because you were told about it since your childhood. Dialogue means conversation between two persons... God and the Devotee, Guru and the Disciple. It expounds

knowledge...hints and tips, due to which a disciple becomes a Devotee who in turn can reach his goal through the Path of Devotion. Main God, main Guna which causes mankind to transact..Consciousness of our being is 'from... to'. One cannot find his Self unless he realizes the Main God. The Knowledge that 'You Are' in it contains all Gods. One who accepts it with conviction, he becomes boundless.. At least once in a way you must experience that the Knowledge 'You are' is itself God. The true devotion is Self-Love...Self-Realization. Consciousness I am is the love of your Self and that is the Realization. 'Self' is our true identity. Our identity is without Body-Mind concept. 'I am the Body' concept works only for body related matters. Shiva is totally indifferent. Simple meaning of Shiva is touch of Knowledge to the Knowledge 'I Am'.

You should be able to solve the quiz, "Who am I, the Questioner?" Then you will automatically know the doer who you are! As long as the questioner does not qualify to realize knowledge of the Self, he will not be able to solve this riddle. All karmas and kriyas are there till you understand who You are. Read Bhagvad Geeta, Bhagavatam. What is stated in Bhagvad Geeta...Reader of the BhagvadGeeta is himself Pure Brahman!.. Only this much. If you study BhagvadGeeta earnestly, you will clearly understand it. We look at us as our Bodily form and the name given to it(at the time of birth). That is the Ego.. Once we become old, Childhood, youthfulness is shaded away naturally. No special efforts needed for that. Similarly pride, ego must go naturally. As long as you stick to your body form as 'You', ego remains. I am like this, I am the body form, I am the body...is the Ego of every Jiva (human being).



There are temples throughout the world...
through it, the mankind has taken recourse
to suit his faith.

– Shri Nisargadatta Maharaj

