

AMRUTANUBHAV BHAWARTHA MANJIRI commentary by Shri Sait Poet

Dasganumaharaj.

ShreeGaneshayanamaha | Prayer to Lord Ganesha | |

O! The original cause of this Universe!! O ! Satchidananda Narayana!! O !

Swanlike devotee"s mind, pleasing God!O! The live form of the Creator of the world | |1| |!As the water is the same having many names like "paya,

"wari,jiwan, pani "etc. in different languages , so also the One who is referred to as Brahma by the names like Shiva, Ganesha, Vishnu and Bhavani | |2| | O !

merciful ! You are the one who is called "Upasya" [to whom to pray –God] " , Upasaka [devotee], and the "Upasana [the way or kind of prayer]".All these are you only ! O! merciful ! So what ever we may imagine , it fails to

describe,is handicapped in your presence | |3| | Eventhough it is the principle ,the duality of you and me accepting for while O Pandharinarha I offer you

my salutation!! | |4| | O saints Tukarama and Ramadasa !!O pious saint Saibaba,

O shri sadguru Wamana!! Please break the bondage of ignorance of this child,

as fast as you can !!! | |5| |o ! the first Vaishnava Dnyeswara !O the Sun of the sky of knowledge , O the one who resides on the banks of holy river

Indrayani, i Nivrutidasa, give me darshana!! Your book " Amrutanubhava" is full of the fragrance of knowledge , shining in the garden of languages of

Maharashtra!! | |7| |It's purport is this blossom which I should be able to pluck

with your blessings which you should shower on Dasganu!!!|8| |The book,
 “ShriAmrutanubhava ,“ is the Upanishada of Marathi which is new and in
 which you have given no scope to logic or reasoning !!!|9| |By saluting you I
 start writing this book ! So be with me to present the book in easy to
 understand form!!!|10| | Because if the Sun is there ,no fear of darkness, if
 Tripurari is infront , the ghost of ignorance runs away!!!|11| |The lion’s seat of
 my devotion be your place to sit, ! You are knowledge incarnated , showering
 blessings on me|12| | In the presence of the mother the child is inspired
 and speaks inarticulately words because of her|}|13| |Here I am a child and
 you are my mother “ Kalpataru”! So please do not distance me , bless me
 with your grace|}|14| |Your speech is juicy, nectar only , so to drink that I
 have put forth my tiny pot of speech!|}|15| |Please do not deny me the nectar
 because I am disqualified and do not turn me beggar back!!!|16| | { The end
 of bk page one}.

There are five Sanskrit shlokas at the beginning of the first
 chapter:

SHLOKA ONE: One which is formless, unspeakable , full of happiness, without
 birth-

Selfdefined and perpetual ,without any attachment, full of glory, and famous as :NIVRUTINATH: I devotedly submit and live at His shelter{01}

The meaning of these shlokas is explained in the c ommentary by Saint Poet Dasganu Maharaj as follows:

{ 01} In this the author has expressed his total submission in the Gurutatwa called Sadguru Nivrutinath!!He says, “ He {my Sadguru} is absolutely without any possibility of destruction! So HE is formless and the Truth incarnated {17} where the form and speech cannot comprehend HIM!, Even the meaning is powerless before HIM! [18].He is happiness incarnate! , having absolutely no birth,no change ! The same Nivrutinath is my first Diety! [19] . So in order to take shelter there I have come with myself to mingle with HIM! [20].Like the Ganges mingles with the Sea and losses its own existence ! The same will be experienced here at the confluence of submission! {21}.

Shloka 02: The Shankari Brahmhavidya, which is famous as “ Guru”, continuously inspiring and true , called “ Adhyatma Vidya “ , be victorious!. Such Brahmhavidya , which is as my Guru and always oozing with sympathy, I salute humbly and with total devotion.[02].

The commentary begins:

[2} The “ Shankari” Vidya is one which can help to understand the storage of welfare – Shree Nivrutinath Shankar! [22] !Shankar and Shankari are one like the Sun and His light [23].!The Shankari Vidya is the best and like the Meru mountain shines decorating itself. [24].!The same knowledge is called “ BrahmaVidya by common people!It is also named as : Adhyatma Vidya- the skill of spirituality to know God. [25]. This Shankari removes sorrow and Its reputation is ,it gives absolute happiness.It cannot be described by words.[26].! This is knowledge perfect and sympathetic perfect, breaking duality, resulting in oneness [27]..Let this Shankari skill be always victorious!!And the same vidya be saluted by us always!! | 28 | `

The shloka 03:The shivashiva as prakruti purusha are one. But whose half part is joined to whom is difficult to understand, as in them the duality is illusion.]03]

The commentary is as follows”

Because of this Shankari knowledge we know the Shivashakti!
This Shivashakti is the cause of duality we experience always [29]. [The bk

page 03 begins].. Though these seem two , but who has created whom or who is the half part of whom ,we do not understand! [30].!The nature of these two is very funny. When we start thinking it, its flow is blocked[31].!!Two in one! But when seen they are two!! It is because the third cannot be created without two [32]. This world is born as a child, then it must have its father and mother! [33].!Without the sexual unity of two , no body can be born. But the origin of Shivshakti is one which is unalterable/ indeclinable.!The pure Bhahma is without any other[34] ! So here this is very surprising that one has created two![35].!Elsewhere it is two who create one like one sound created by a pair of cymbals [36].From the pure Brahama ShivShakti is created no doubt but who is first, we do not know![37].!Both the Prakruti and Purusha are one , and therefore perfect one [38].!Look the particle of sugar is sweet totally!The words are two but their oneness is never broken![39]. In this way this couple of Shivshakti is unfathomable ! So I must salute this first of its kind platform/peetha. ||40||

Shloka 04: The parents of the unfathomable world, non-duality incarnated the original Prakruti and Purusha, I salute to know their philosophical nature.[04].

[The commentary on shloka 04 begins on bk page 03], as follows:

The shiva and Shakti seem two , but the experience of oneness never slips aside [41].!The imperfection remaining in this shivaShakti is retained by them only to showcase “PurnBrahama”[42].!The imperfection is there in the Bay and the small sea , both the types of the sea ![43].

These two- the Bay and the small sea are not different from the sea , they are unbroken from the sea and ever linked with the Sea.[44].! They have retained their imperfection to show to the sea which is perfect [45]..So also the Purusha Prakruti are perfectly one but forcibly accept duality to showcase the non-duality of the Brahama.![46].!The Prakruti Purusha are created from the pure Brahama.! Their existence is the cause of this appearance of the world.! [47],In order to experience the sweetness one has to appeal to the sugar, so also to have the knowledge of the Brahma one has to salute the Prakruti-Purusha. | |48| | [The end of bk page 03.].

Shloka 05: I salute the perfect and source of happiness Paramatma, who is without adi Madhya and end [anta], and birth[utpati],state, and loss.[05].

Shloka { 05}] The commentary begins on shloka 05,
bk page 04].

One who is the original cause of this world . On whose existence this world continues to live, and or who is “ Aadi, Anta and Stithi. [49], { origin, end and state , all these three become weak,,decorating himself,[50].This acting of him is not different from him. But he is not aware of this acting.[51].!! Like the beauty of the ornament is due to the gold principally but the gold never knows it [52]. It also does not know the ugliness!! The gold remains like gold only !So also these three states of the world are not with the soul of the world { jagadatmayate} [53],. As if he is detached from these three states of the world.He is always perfect . To touch it even the deficiency is scared. This defect has to be accepted in words.[54]. This perfection without disorder /formlessness ,with whom resides , to that complete Brahmhashambhu I salute.!!! |55| | The end of the commentary of shloka 05.]

Ovi {01}

In this way the duo Prakruti and Purusha are having no attachments, are the cause of birth of the world {parents} to whom I call “ Devo Devi”{ God and Goddess}.

The Purush and the Prakruti are certainly without any attachment. And from these two the world is created. These two are the original causes {parents} of the world ! The world is their child. Then how can they be called without attachment? When we call the world as world ,it is mandatory to call it having attachment . If its worldliness removed then the sense of attachment may not be there. Whatever is seemed in this world or whatever is seen, all is included in Prakruti and Purusha or covered by them.! It is the charge on them { Prakruti and Purusha} that they only seem or seen .! But actually when we look at ShivShakti as two it is only imaginary, as they are one only . It means the names given as ShivaShakti or Janak Janani { parents} are the names only!. The oneness of the ShivaShakti is the worldliness of the world !! So the names given are false.! But the ignorance is removed by ignorance only ! So here the attachment is accepted temporarily, to have the pure knowledge! So to that original cause I salute, calling them God and goddess { DevoDevi}!! || 64 ||

OVI {02}

He { the Purusha} himself became his Prakruti due to love and sees himself!
Thus they become one at the Parabrahma!

At the {Parabrahma} Sachidananda , the Prusha and Prakruti have been created having the same abode !|| 65 || The Purusha

took the form of the Purusha and he himself took the form of the Prakruti also .! Though he took the form of the Prakruti , he did not change his oneness , only keeping the sense that it is only the form of Prakruti that he has taken.!!The prakruti is only dress , but originally Shiva surely,and the Shivaness too is same when seeing Sachidananda as one.! The Purusha and the Prakruti are beautiful being one in reality , like the “ Ardhanarineshwara, two-in-one.At the level of beauty there is no difference between Purusha and Prakruti like the actor decorates himself of some role different from him in the drama.! The actor is handsome { like Balgandharava} , but when he plays the role of a woman character , its beauty is because of his original handsomeness!! If the actor is young and handsome , he shines in the lady’s dress, more than his original form.!So also if the male dress is given to a lady , it shines in the beauty of the both , blooming , the original beauty. Both appear in the one form only , even if wear different dresses .They do not miss their original maleness or femaleness. In this way both Prakruti and Purusha remain one completely , wearing dresses without breaking the oneness.!!But for the dresses they won’t break their oneness. They drown themselves in the joy of self , leaving the Bhogya and Bhogta to themselves.!! ||76||

Because both love each other, they swallow each other , and their duality expansion and reduction , cause to show the duality of the world!!

The God loves to destroy the world all over. ||77|| That time this duo of Purusha-Prakruti , cause the beginning of the world and ultimately swallow each other bodily!! Without the destruction of the Prakruti , the world is not possible , not to be!! So the Purusha swallows Prakruti.! When the Purusha is also lost alongwith the loss of Prkruti, as the maleness to the Purusha comes because of the Prakruti. For example, when the wife is dead , the husband becomes wifeless .! But even then his maleness remains intact.!He remains male as was without wife.! It means the special feature of the Purusha namely husbandness is related to his having wife.!When the God wished to be many , He shows the forms of Purusha and Prakruti.!! ||84||

OVI ||04||

“Both the Prakruti and Purusha are one “ cannot be said without accepting their duality as not their nature. They have their relation with God { Paramatmas}, very relative and undescribable { Anirvachaniyas}.!

Both these Prakruti and Purusha are separate, one to one. So cannot become one entirely. But both are incomplete without each other. Being relative, if one goes, the other too vanishes. Both are sat and asat- truth, untruth, which logically cannot live together. Such wonderful duo are born as one at “Satchidananda Paramamta”.!! ||88||

OVI || 05|

This dalliance of the Prakruti and Purusha is superb really. Both are everlastingly attracted towards self –happiness! These two are one in their abode, showing their duality, but do not break their oneness even when admiring each other. This their duality is only for the sake of a sport, because without two there cannot be satisfaction of the playing.!! This happiness of sport remains true till they give up their separateness and become couple. But this wearing of the ornament of duality is only due to fear that they may not lose the happiness of living together, for show only. ||93||

OVI ||06||

Though this duality gives birth to the child called the world , do not break their twoness.!!

This pair of Purusha –Prakruti are very much afraid of the separation.! Eventhough they become parents of the child, do not give up their happiness of oneness. When children are born , the couple dicard the happiness becoming one like when having sumptuous lunch, one discards the food.||95|| But here these two show opposite feeling of not leaving each other even for a minute ||96|| The world of child is in them actually .So they were not separated even for a while.||97|| So this clearly proves that the oneness of Purusha and Prakruti is continuous .!||98|| If we observe the world , we will come to know that the oneness of the faults is the worldliness of this world||99|| The existence, illusion, and loved one are the parts of the Shiva and here only naturally Shakti resides with its name and form.||100|| Without these five , there is not a thing . So in Prakruti Purusha oneness is continuous/ever.!!||101||

OVI ||07||

This Prakruti only with Purusha created the world, as the third one, but this creation of the third world could not touch them .{ Their oneness remained intact}.

This Prakruti has only created the world with the Purusha, without touching its duality. !It means eventhough the third world created as illusion , did not separate it from themselves. !The Sun and its light are the parents of the day { father and mother}, but the separateness of the never affects their unity. ! The day is only name ,having no separate form from the Sun and its light. So when we look at the day, we see the Sun and its light only. ! So also these Prakruti and Purusha, do not allow the separateness of the world to touch them even little. ! || 106 ||

OVI { 08}

These Prakruti and Purusha are seated on the one rule { of SadchitanandaBrahama}, base, and are wearing the same light , because of ehich they are living together since ancient times. || 08 ||

These Prakruti and Purusha have the same one dwelling .! They do not have different base even little. Both these have the same wearing of the light , which is felt sincw ancient times. Wearing is unlimited , but has one base in

truth of gold.! The brightness of the gold , shines them , and their wearing is gold only. Like this only this ShivaShakti has the same wonder of ancient gold wearing. Right from ancient period these Prakruti and Purusha live together on the same base like one.!!||112||.

OVI ||09||

The difference of duality and non-duality could not be found by, so the difference felt shame and drowned itself in the liking of oneness { of Prakruti and Purusha}.

In these Prakruti and Purusha , because of two , the difference incarnated itself went to find difference. But the difference could not find the duality in them and loved itself to drown in their oneness { with Satchidananda}. He could not find the duality in them .! So he { the difference incarnate } lost his ego and with shame drowned himself in their oneness at the satchidananda . Like the darkness went to the sunlight and became itself light, losing its name even. !The same thing happened here the difference could not find duality , and on the contrary itself lost its identity. Means the darkness went to find itself in the light but lost itself in it. In this way in the Prakruti and Purusha the difference itself became non-difference. This is the wonder of oneness in ShivaSDhakti. ||120||

OVI {10}

The life of devi is totally dependent on deo, but Purusha is nothing without Prakruti, on the contrary they are life of each other.!

Due to what Prakruti got life as Prakruti, is “Shivyoga”, and the Shivness of Shiv too is due to Prakruti. Without Prakruti Shiva has no shivanness like the light keeps the Sunness of the Sun. Both these are life of each other. If one is lost, the other too is no more in existence. These Purusha and Prakruti are relative to each other, like the sweetness of the raw sugar. It is nothing but the relative feature that one's existence is not possible without the other. The sweetness of the sweet is experienced against the bitterness, like the importance of light is because of darkness. The basis of wisdom is madness. When searched for the madness, its base is wisdom. When we say that there is Purusha, it means there is no Prakruti, as both are life of each other. ||128||

OVI }11||

How this meeting of the two has taken place? Both are possible to accommodate themselves in this world But they do live happily in the atom.

The love of these Prakruti Purusha is that of oneness, covering even the atom. The world is unlimited, but there also they

meet. Their oneness is never broken. For example in the cloth the fiber or thread is there inspite of its length and breadth.!! ||131||

OVI ||12||

These two { Prakruti and Purusha} cannot live without eachother, and cannot create even the blade of a grass, if separated. So both are life and energy of eachother..

These two cannot create anything without each other.Because for both are needed for creation of anything.The Purusha is the Pran or energy of Prakruti and and Prakruti is of Purusha.So they do not depend on anyother. ||133||

OVI ||13||

In this world only Prakruti and Purusha are only there two. This couple is every where and they rule the world alternatively.!

These two –Prakruti Purusha live together only at home. There is nobody there either small or old. So they are not ashamed of anybody , they remain together in any situation. Both take care of the world in absence of each other so Prakruti is called Pativrata, devoting herself to her husband. When shiva sleeps, he is as if lost,so the Prakruti has to reveal as his protector. When one is covered , the other is revealed, like the

multiformalist{one who assumes many different guises. When he covers his own form, then only the one he assumes is shown. So whatever is felt by the word world, the same is the presence of Prakruti, ruling the couple and the world. ||141||

OVI ||14||

Out of these two even when one gets out of sleep, it makes the world created, nil by swallowing it.

When one of them { Puruhs and Prakruti }, comes to the level of awareness, means conscious of self, the other is lost. ||142||. To be aware and to remain awakened, are both one only. This state of awareness of the awakened is itself illusory. ||143|| That their awakened state is the sign of their limbs, sleep and awaken states are but not with Shivshakti.. ||144|| The manifestation of the lost one is their sleep state, the sign of self-realisation, different from these two. ||145||. At self state there is no awakened state or sleep. This will be experienced at Shivshakti. ||146|| This Shivshakti when comes to its own self, everything else is lost and only that Atmatatwa remains. ||147||

OVI ||15||

These two , Prakruti and Purusha , at the time of extinction, remain one at the base { which is Satchidananda or Bhrhamachaitanya}, by shrinking in each other. And that is the nature of the end or extinction.{148} This base is nothing but Satchidananda/ Brhmhachaitanya. When the Shivshakti is lost in one , the world is lost. ||149|| When the ornament of the gold is melted , it remains only gold pure ,without any difference. ||150} This melting of the form has no effect on the gold and it remains as it is pure gold unbroken anytime.{151}.These Purusha Prakruti become one at the time of extinction, and again appear in duality at the time of beginning.{152}

OVI ||16||

These two are the subjects of eachother and also objects , because of which both are happy.!1

These two Prakruti and Purusha are subject and object of each other , enjoying happiness submitting to each other totally.{153} Like the Sun and its light, these two both are one , inseparable.{154}In these two in this state one is lost , and the other is automatically dissolved in , like the light of the lamp when it is off,!{155}.

OVI ||17||

Principally both the female and male { Prakruti Purusha }, though different in names are one Satchidananda Shiva only.{156}. That God, Paramamtma , is the same both Prakruti and Purusha named,without breaking their oneness.{157} It means both Prakruti and Purusha are Satchdananda , without duality and difference.!!{158}

OVI ||18|| and ||19||

When two playing sticks are hit together , there is only one sound, when two flowers are smelt, have one smell only, the two lamps too give one light only,||Ovi| 18|.

In these two Prakruti Purusha , there is only oneness though two.!!{159}Two playing sticks too give one sound only and the two flowers of the same kind give the same smell.{160} So also even if we lit two lamps, they give one light only .{161}

Ovi|19|

When two lips speak, they utter the same word, the two eyes have one sight. So eventhough the Prakruti and Purusha are two , they create one world only.When we try to find duality of Prakruti and Purusha, we see Shiva everywhere. So this world is falsely praised as made of two by word.!!{164}

OVI| 20|

Showing duality , enjoy oneness,making themselves as a couple, since ancient time.

This couple of Prakruti and Puruaha , make show or illusion of two, but enjoy the oneness with the Self called Sachidananda .!{165} Means to enjoy happiness they live duality , as there cannot be coupleness without two.{166} But this duality is illusion since ancient times , and only in names , remaing as a couple only.{167}.

OVI|21||

The Pativrata { married woman} has the power of her husband , and without her , the husband is not all-in-all powerful.

Without the power of the Purusha , the Prakruti has no its existence,like the presence of the moonlight is because of the moon.{168} . Till the husband is there, the woman has her name Pativrata, her existence is because of the power of her husband.{169}. Without Prakruti Shiva has no shivness. Like the heat of the fire is its important for its existence.{170}.

OVI || 22 ||

The feeling of Prakruti is that of Prusha's only. So it is difficult to chose who is shiva and who is Shakti{171}Both are having the same power to rule , no extra or less and this fault is never there to show its face.{172}.

OVI || 23 ||

The sweetness and the jaggery\raw sugar , the camphor and its fragrance cannot be selected from eachother. So also the smell of musk , the saltiness of the salt, cannot be separated by any means.{174}

OVI || 24 ||

When the whole lamp with light is to be taken , it happens that the lamp comes to hand. So also the Shiva comes to hand when we try to find the principle behind the Prakruti.

The jiggery, camphor,musk, and salt will come to our hand ,if we try to find out their sweetness, saltiness et{175} So also the the lamp and the Prakruti cannot be taken without the light and the shiva.{176}.

OVI || 25 ||

Like the light shows the Sun,{ illuminates it}, the Sun being its core, the difference between the Prakruti and Purusha is

swallowed by the beauty of the Chaitanya or by the
Satchidananda form of the Atmatatwa.!

Like the sun comes to show by its light, but it is because of
the Sun only, having the non-duality. { The same is true of the
Praakruti and Purusha- two words meaning one only. }. | 177 and
178}.

OVI || 26 ||

The disc and its reflection are one and depended on
each other. {179}. Whatever is at the disc, it is seen in its
reflection. The reflection is filled by the disc, without creating
anything. {180} Means the disc did not deliver anything, but
because of reason it created reflection. {181}. There is nothing
without the disc in reflection, two being one, so also it is wonder
that Prakruti and Purusha are one. {182}. The disc shows
reflection because of itself, so there is no duality in them. {183}.

Like the reflection of the moon, both the moon and its reflection
are one without the moon knowing it. {184}. Both are same only
names make them two, {185} So also Prakruti and Purusha are only
two names for the same one Sachidananda. {186}.

OVI {27}.

The conclusion of complete zero , is made Purusha by the female Prakruti, who became power because of the power of the husband.!!|27|

The end of the zero is the proposition clear, which is neither the best or bad or fit to be known or one that knows.{187}. Which is neither goal not the one that wants to achieve it. Which is neither to be prayed for or the one who prays. This thing Paramatma one is the base of the Prakruti and Purusha.{188}.For this base , the female who brought the maleness and because of male power brought to her the power or Shakti.{189}. The bride gives name to bridegroom , but gives him husbandness and self becomes wife for him.!!{190}. So also the Prakruti has brought the base to the maleness and self becomes Prakruti because of his power.{191}.

OVI ||28||

Without Shakti{ Praneshwari}, at Sachidananda Shiva ,
shivness never stays. So shiva has hold Shakti or Prakruti.

||28||

The Shiva has held Shakti , because he knows , he has no
shivness without her.[192].Even though the idol is made of gold ,
it has to take shelter of gold only.[193].So also to maintain his
shivness, Shiva has hold Prakruti as Brahmamaya,[194].

OVI ||29||.

The glory of god is the body of the Prakruti, who has
created this samsara/physical world.||29||

This indescribable Prakruti has created this world glorifying
the Purusha.[195]. The ornaments innumerable have glorified
gold, if we look into the ornaments, there is only gold.[196].
Because there is variety of ornaments , the gold has
importance.[197]. The ornaments have taken to gold to glorify
gold.[198]. The Prakruti only , knowing the importance of
reputation and work of the world holds it with God.[199].

OVI ||30||

}Because the husband has no form and name ,the Prakruti has
bashfully held the world full of name and form. ||30||

The Prakruti felt shy when she saw that her husband has no name or form.[200]. Without name or form there is no glory, so when there is no glory of her husband , the wife doesn't like him.[201] so in order to remove the weakness of having no name or form, she made the ornament of the world.[202]. Then she put it on her body for the Purusha, who was then satisfied by his own action.[203]. Due to name and form , the world got worldliness, and the world is felt as the work of Prakruti on the god –Paramatma.[204].

OVI|31|

Blessed is the Prakruti, who covers the deficiency of her husband , having no name or form, by her own deed.[205].In her husband , Prakruti sees scarcity of oneness . But the Prakruti , there only shows the non-duality in abundance [206]. The nature of duality and non-duality is relative to eachother, they , by nature cannot live without eachother.[207].So where there is scarcity of oneness , there the duality is not possible. Even then how Prakruti could show the eternity ,[208]. Fasting and the

lunch are relative to each other and other is opposite of one like having nothing.[209]. Here the base is imagined as fasting , as if the Prakruti has given lunch of daydream.![210].At the daydreaming level , there is nothing other than imagination, and the imagination is also imagined by imaging,1[211].It is like the earth imagining one, and expanded thinking many, and this too has done by imagining.[212] . So it has nothing done anything, remaining as it is, remaining one only as it is.[213,214,215, 216]. So also the ornament of the world, full of names and forms, was put on the Paramatma by Prakruti.[217].

OVI |32|

The Prakruti had covered the Purusha. But she had shrunked herself, had developed the Purusha,

The Prakruti has by her own efforts, shrinking herself, created this world, by glorifying the God,[218]. This tumultuous mirth of the achievements of Prakruti, the Paramatma has maintained by shrinking his own form.[219]. The costly shawl, shines till it is worn by the owner.[220].But when worn, it

becomes clout after sometime, due to shrinking.[221].The 222]
 The Lord Vishnu has shrunked his name and in order to honour
 his wife he took the name "RAMANATH".[223]. Eventhough he
 became Ramanath, he did not lose his Vishnuneess. Only due to
 Rama, got the name Ramanath.[224]. The waves of the sea,
 remain on its water , till it is not in original form of only water,
 with all its glory.[225]. Here the water has not shrunked itself, it
 took form so because of the waves only.[226].

OVI |33|,

To see the Prakruti, the Purusha is tempted , but when
 sees, loses his own self.

The shrinking that took place in Purusha, was tempted to
 see her.[227]. To see her the Purusha became seer, but could not
 see it, so he loses himself.[228] . The seer is Purusha, scene is
 Prakruti, though of different sex , still see each other , retaining
 their relationship.[229] But here the situation is reverse. Both are
 of same sex.[230] The Seer went to see the scene , but lost its
 own power to see.[231]. The smell of gadakhu, went gadakhu to
 smell, conserving the difference between the seer and
 scene.[232]. But gadakhu could not see its place, so he left the

ego of his seerness.[233] As the smell of gudakhu is one with gudakhu. How can the milk can test itself??[234]. The smell, test could both the milk and gudakhu would be lost. One cannot get one throwing away one!![235].

OVI |34|

Due to the bashfulness of his wife, the Purusha becomes the whole world, and remains without her open.

Due to the bashfulness of his wife , the Purusha becomes like the world,but remained open without attachment of her,[236]. So bashful is knowledge of the Purusha, and that is called Knowledge, because of which the ignorance is lost.[237].The work of the Prakruti is full of ignorance,it cannot stand knowledge, and if at all stands then the knowledge of the knowledgeable person is not true.[238].When the Purusha becomes knowledgeable, then the Prakruti's work is ended, and he remains himself , without the cover of Maya or Prakruti.[239]. Sari,ring,necklace etc , the name and forms of the gold,{clothes or covers], remain on the gold till it shrinks itself to gold,[240].Means the form of the ornament "sari" the gold takes , calling it Sari, and praises its beauty with bright mouth or

words.[241].Though it is the gold, it is called the form of sari[the ornament], distancing the name and form when the knowledge of gold is realized.[242].When the knowledge is there , it is called gold to the sari or to the ornament,removing the false name of sari[243]. All these names and forms are only illusion, those cannot vanish the original.[244].

OVI]35|

This Purusha remains steadfast [fix], and though spread all over, remains lost. Such Purusha becomes the world due to love of the Prakruti

One who is powerhouse of happiness,when truly sacrificing the Prakruti, is called steadfast.[245]. When steady at oneself, is lost when revealed openly, who then becomes like the world due to the company of Prakruti.[246]. Means without the relation of Prakruti,[Shakti],who is lost in his place principally, though vast ,never realized in reality.[247]. The same is Prakruti itself,felt as the world,realizing due to the company of the Prakruti.[248].

OVI]36|

The Prakruti awakens the Purusha from the sleep, and gives him sumptuous meal of the world, which he eats and satisfied finally devours the Prakruti too.!!| |36| |.

The Shiva comes to the Shivness, to eat the various types of foods prepared by the Prakruti as the world and is satisfied.[249].

Means as devoted wife {Pativrata},prepared various types of food in the form of the world for the lunch of the husband or Purusha.[250]' And the one who was to consumed the food, the Shivapurusha himself, was awakened by the Prakruti to have the lunch.[251]. When the Shiva or Purusha got up, consumed all the foods and because nothing was left finally ate the Prakruti [Shakti] too![who had prepared the food].[252]. Means the food and the cook, both were eaten when the Shiv or the Purusha got awake.[253] .Like the Telangi brahman gets up satisfied after eating the last serve of curd rice.[254] So also Shiva, the telanga Brahmin , eats finally the Prakruti herself, and declares satisfied .[255].In this way the food offered to God as the world[His creations only], finally become one with Himself only.[256].

OVI|37|

When the husband {Purusha} is sleeping , the wife [Prakruti] gives birth to this animate and inanimate world, whose husbandness too is melted in her. ||37||

This Prakruti comes to the status of wifehood , when her husband is asleep , creates the world full of living and non-living things.[257]. Thus when she mingles with her husband { Shiva}, his shivhood[husbandwood] is merged , as without wife , the husbandwood is no more there.[258].

OVI||38||

When wife is concealed|hidden, due to her , the Purusha is lost, and both as if become mirrors enjoying each other's happiness.|38|.

Because of whose stance, the Purusha remains hidden, and his absence is realized due o the development of the Prakruti.[259]. In this way they are mirriors of each other to show, when we think without any doubt.[260].The loss of the Purusha becomes the rise of the Prrrakruti. It means the

concealment of the Purusha, is the real mirror of the Prakruti.[261].That concealed state of the Prusha becomes the mirror of the Prakruti, reflecting herself as pure or satvaguni, posing as the mirror for the Purusha.[262].Here the Purusha is concealed under the cover of illusion, as there is no place for him to hide.[263].There is no place where he is not, so he hides under the cover of illusion , there only.[264]. The illusion makes it possible to hide, and the feature of seeing is that of mirror.[265]. The means of seeing oneself is called mirror.[266] When the Purusha was lost, the prakruti was seen and the mingling of Prakruti, prusha was seen.[267]. In this way the Prakruti is the knowledge from of the Purusha due to its purity or Satvaguna., which can be clearly experienced.[268]. So due to the power of the Purushs, Prakruti becomes visible in form, meaning there is nothing anything without Prakruti and Purusha,[269].

OVI||39||

Because of Prakruti,the Purusha enjoys happiness,but if she is not there ,he cannot.[39]

Due to her {Prakruti} link Shiva [Purusha}, enjoys his happiness in himself only delightfully.[270]. Without her relation

Shiva would not have enjoyed self-happiness himself.[271].In this way the enjoyment of the Purusha depends on the Prakruti like the enlightenment of the Sun depends on its light.[272].

OVI ||40}

Both the lovers are one { Purusha and Prakruti}, mixing with each other live together.[40]

The Purusha wears the Prakruti as an ornament, so also is the Shiv of Shakti[273]. Means both mixing their lunch of goodness , started eating the glory of duality.[274]. Thus both the Prakruti and Purusha are one and cannot be separated , having very peculiar no-duality of them.[275].

OVI ||41||.

Like the speed and the wind or the gold and its shining , the Shiv and Shakti are one.[41]

The speed of the breez and breees or gold with its shining so also the Prakruti is Purusha as one only.[276]. Like sweetness and sweet or the salt and its saltness, the Purusha and Prakruti have a duality nominally[they cannot be separated]. [277].

OVI ||42||.

Like the musk is with its fragrance , fire with its heat, so
also shiv is to Shakti| |42| |

The Prakruti and Purusha are mix up with one another like
musk and its fragrance, heat with the fire .[278]. They are only
two because of their names only, otherwise they are one only ,
never leaving their oneness.[279].{ Two words having one
meaning of Sachidananda Parabrahmha}.

OVI| |43| |.

The night and the day,are due to the Sun, so also both the
Prakruti and Purusha are because of the
sachidanandabrahmha.| |43| |

The night and the day are zero before the Sun, the very
names vanish .[280].Means no day no night, everywhere there is
only the sun. So at Sachidananda both the Purusha and Prakruti
vanish.[281].

OVI | |44| |

Omkar is the letter which is called “PRANAV”., which is the
support of the world, which takes form because of

Shivshakti.[282].Whatever is created by ShivShskti is destroyed by them, and became enemy though cause of birth of them.[283].

OVI||45||.

Let there be the difference of Name and form, both are swallowed, becoming Shiv and Shakti, to whom Dnyanadeo is saluting.{45}.

Here like grain grit and the sugar together make a sweet, so also the Name and form two make oneworld,[284].that is eaten and reveal the no-duality of Shiva Shakti, to whom Dnyanadeo salutes.!![285].

OVI||46||,

Both embraced each other, and got lost,like darkness is seen in the night [46].

Both the Prakruti and Purusha embracing eachother get lost and become one with the base Paramatma like night in the darkness, ignorance merging into Knowledge.[286]. Means the base which is Satchidananda perfect, get them merged themselves.[287] Like the ball of salt [idol],went to embrace the

sea, but itself became the sea.[288].It means both merging became one remaining only base as Paramatma in existence.[289].

OVI || 47||

The form of the Prakruti and Purusha cannot be described by the words, like the ganges merging in the Sea cannot be described by the words/speech.! [290] So also the nature or the form of the Parameswara/God cannot be described by the words or speech, it remains lame only[291].

OVI[48]

The wind with its fickleness|unsteadiness vanishes in the sky, or at the time of deluge the sun has lost with its light in the shining deity||48||

The wind is the action of the sky, which melts with its speed in the sky[292].Or at the time of the deluge the sun gets lost itself with its light in the shining deity of the sky only, merging action in the cause.[293].

OVI 49.

I salute when I see these two{Prakruti and Purusha}, who as sight and its subject become one, living in the house of the world.||49||

So also when we go to see Prakruti and Purusha, both the sight and the seer get lost, therefore I salute them.[294]. The seer and the sight get lost,merging action and cause.! The same thing happens to the prakruti and Purusha,merging themselves in their base{ sachidananda}.[295]

Ovi||50||.

Both the Prakruti and Purusha are as if the flow of the water flowing and when one went to know them, himself became them.

In order to know the nature of the Prakruti and the P{urusha, if somebody goes,[296], he himself will be lost there , means the selfness is lost in the spirituality, as there is no duality there possible.[297]. There is no duality there, knower and the knowing become one, as there is possibility of duality.[298].

Ovi||51}.

Here if I salute them being separate from them, then their non-duality is broken, and this difference is as if made by me,giving rise to duality, by saluting .[300].

OVI||52||

The gold and its ornament,look two, but are essentially one, so also Prakruti and Purusha are one.This my saluting is also so ||.52||.

The ornament of the gold are not different from the gold.Though one, they enjoy duality.[301].Enjoying duality,both remain same. Like that both the Prakruti and Purusha do. So I salute them.[302].

OVI[53].

The Speech and the words it describe are both same, there is no impurity in their duality. ||53||.

Speech is talk,the word spoken by the speech is also talk,so there is no difference between the words and speech[303].That is duality due to words and at Sadvastu or Atman, in reality words are useless or false, which cannot be described by the words.[304].

OVI[54].The sea and the river Ganges meet,without showing the male-female name difference because both are water having no duality.{54}

The river shri Godavari merges in the sea, there one is male and other is female. But both being water no sex difference is seen.[305]The duality in words of male female is no possible at the level of the water, whatever is at sea, is the same at the river continuous.[306]. In this illustration there can be one doubt that the taste of the waters of the sea and the river are not same.[[307]. Because the river water is sweet and that of the sea is salty, so how can we say that both the waters are same.[308]. But in origin the water is tasty ,it is neither sweet nor salty , these qualities of the water are due to the company of the earth.[309].The clouds send water to the sea and the same water again goes to become clouds.[310]. The water in the cloud is the same which falls on the sea and due to the earth becomes salty.[311].so the nature of the water is same in the river and in the sea, as sweet and salt are not at the pure water.[312].

OVI ||55||.

The Sun never becomes two when we want to see it, but when we see other things in the light of the sun this difference is felt[55].

The light and the lighting, both the qualities are in the sun without breaking its oneness.[313].

OVI ||56||.

The moonlight is spread on the surface of the moon being itself its light and needs no lamp to find it.[56].]

The moonlight falling on the moon is not different from moon.[314]. Or how can one separate light from the lamp?[315].

OVI ||57||.

The brilliance of the diamond covers it making it more bright.[57].

The brightness of the diamond, remains with the diamond only becoming part of its shining.[316].Means because of its brightness it has reputation and splendor, making both the diamond and its luster one{non-duality}.317].

OVI||58||

How can the word “PRANAV” be broken into three sounds or letters? Or how can the letter “NA”broken into three lines in Marathi or Sanskrit ?{58]

Akar, Ukar and Makar are three different sounds or letters and all these three together make the sound “OMKAR” or “PRANAV”.[318]. All these three have made ‘OMKAR” beautiful not broken it.[319]. Here the idea of breaking “OMKAR” into three sounds or letters is false.[320], and in Devanagari script “NAKAR” is one with its three lines making it perfect.[321].

OVI||59||.

See without breaking the oneness if one can enjoy its beauty, what is harm?.Like the water enjoying its lotus of waves’s fragrance.[59].

Without breaking the oneness of self,if one can enjoy the beauty of the waves, what is wrong?.[322] . The water, without breaking its state of water,the fragrance of the lotus of waves on its surface it can enjoy without harming its state of water.[323].OVI

OVI[60].

So both Bhuteshu and Bhavani {Shiva Shakti or Prakruti and Purusha}, without separating them I went to salute them, considering their oneness.[60].

Without duality between shiva and Shakti I saluted both of them.[324]. Like the light saluting the Sun or the water bathing water.[325].

OVI [61].

When the mirror is removed the reflection is merged into the original or wind stopped the waves merge into the water.[61].

When the mirror is taken away the reflection is melted into its origin form or the waves merge into the water, wind

stopped.[326]. Here the duality of the mirror and the wind, I like the reflection and waves, merge with the original.[327].

OVI [62].

When the sleep is over,one becomes oneself,like that giving up intellect I salute Devi Devo.[62].

Within a second, when the sleep of the self is over the self becomes Shiva instantly.[328]. So the state of dream with its sorrow and happiness of the self is lost when the sleep is over.[329].

This is the experience of awareness , that myself and the Shiva Shakti are surely one and live like one only.[320].

Ovi [63].

Leaving the temptation of saltiness, the salt took the advantage of the sea, so also I have giving up self become shambhu and shambhavi.[63].

When the salt gives up the saltiness and takes the advantage of the sea, becomes sea itself.[331].Now the saltiness of the salt is because of its hardness , featuring wateriness becoming hard.332].The experience of the saltiness of the salt is

there because the water has taken the ego of hardness.[333]

Because of its ego it lost its original form and when that is given up it gets its original form.[334]. So also leaving the hardness of ego I became one with the shiva and Shakti.[335]. Means Shambhu shambhavi became I , merging with the original form ,giving up self identity, became eternal.[336].

OVI[64].

I have saluted the shiva Shakti oneness like the vacuum in the banana tree fruit,merges with the sky.[64].

This salutation of mine to shiva Shakti is like the merging of the vacuum of the banana tree fruit into the sky.[337].In the vacuum of the banana fruit tree , the sky is already there,when the cover is removed the sky in the vacuum merges with the sky outside.[338]. The same thing happened here to me .Due to the description of the Shivashakti , found the origin base of mine to me.[339]. So also in this book of “ Amrutanubhav’, in the first chapter spoke Shri Dyaneswara of Indrayani river resident.[340]. Dnyashwara ,disciple of nirvriti, elder brother of sopan ,sea of knowledge incarnated.[341].Described as Shivashakti in the first chapter is the same VithalRukhamini,standing on the bank of

river Chandrabhaga.[342]. The name of shivashakti is the same of Vithalrukhmini, whose description I have given as Shivashakti.[343].When thought over it , I realized principally , that Dnyaneswara has purposefully done it for devotee Narahari.[345]. By tempting to the name of Shivshakti Narahari was made devotee of Shiva and his ignorance of and ego of duality was removed in the form of Vithalrukhmini.[346].In this way not using the words Vithalrukhmini, , the spiritual lesson was presented to test the wisdom of great devotee Narahari.[347].

The vithal is the shiva and the Rukhmini is the name of Prakruti. The same principle was experienced by shri Narahari sonar.[348]. Or because Dnyanadeo was Vishnu, praised Shiva. The true wise person never likes describing self.[349]..In this first chapter Dnyaneswara has described shiva and Hari as one full of life as both shiva and hari.[350]. This “BHavarthamanjiri” is nothing but a wave on the water of “Amrutanubhava, nothing else.[351]

Swasti,shree The book called ‘Bhavarthamanjiri’ written by Dasganu,has its first chapter ended here , describing Shivsshskti[352.Harihararpannamastu, Shubhavan Bhavatu.!!!

The end of first chapter. [the end of bk page 26].

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CHAPTER || 02 ||

Shree Ganeshayanamaha: I salute that root , from which I
am not aloof, and where the Prakruti and Purusha both shine
having their base || 01 ||

OVI || 01 ||

Now the various ways to achieve liberation is as if the garden and the Sadguru is the spring Season, and the fiber of the existence, abstract but visible, compassion incarnated. ||01||.

Now the one who is the means to spring season, who is the fiber of the Brahma vidya, having no form originally, incarnates as compassion. ||02|| Means the various ways of realizing God, like the Nine-ways of devotion from Bhagwat Mahapuran or the yogas etc. are as if the garden of beautiful trees, for whom the sadguru is the spring season || 03 and 04 ||.

Without the spring season the trees in the garden do not bloom, and then without flowers and fruits their existence is barren{ useless}{ without beauty}.[05]. In this way without the grace of Sadguru| divine teacher, no tool {way} is useful\fruitful, like the youth of the young woman is a waste without a husband. |06|.

Sadguru is like the holy marriage string, signifying the existence of the Brahma vidya or the married status of the woman. ||07||

The holy marriage string of the married woman in Hindu culture, is symbol of her married status, without it she is considered as unholy or inauspicious. ||08|| So without the Divine Teacher the whole philosophy of Brahma is fruitless, such knowledge is not

knowledge at all,||09||.The one which can be understood and experienced too is called knowledge and the the experience water can be found only at the merging of the Divine Teacher and his disciple.||10|| The divine teacher is formless { principally} but reveals in the form only for the uplift of the poor||11|| the body of the Sadguru is compassionate incarnate like the sun is the form of the brightness incarnated in the sky.||12|\. Like the brightness is formless zero, but the sun is round in form, so also is the feature form of the Sadguru.||13||.

OVI||02||

Due to the forgetfulness of the self, the energy {Chaitanya} is running after the Sadguru, and meets him because of his compassion.||02||

In the deep forest of the Avidya| ignorance| non-knowledge of self|,forgetting self the jiva [life] or self makes rounds moving around[14]. In that forest the wild animals like temptation, fear copulation etc.run after the jiva[15] Becoming distressed due to the fear, urged for the compassion and for them to set free the incarnated Sadguru rushed towards them.[16].

OVI || 03 || [chapter II bk page 28.].

By killing the Maya incarnated elephant , and freeing the “
ever free self knowledge diamond, “” with the weapon of self-
knowledge advice, Sadguru gives the disciple lunch , so to Him :
Nivrutinath, {my sadguru} I Salute!! || 03 |

And seeing the pitiable condition of the devoted devotee ,
he[Sadguru[, kills the elephant of the objects of senses of him
immediately.[17]. This devoted devotee is then given lunch by
Sadguru of the diamond in the head of the elephant of self
knowledge ,by his power.[18].By putting my head on his feet I
salute my sadguru, Nivrutinath, principally and politely.[19]. Here
the elephant is different sense objects of mind, who is killed first,
making the deiciple realize the falseness of the sense objects.[20].
Then the “Liberation”is given to the devoted devotee and his
own real self is shown to him.[21]. To give lunch means to show
him his real self and liberation is diamondaccording to the
meaning.[22]. When that illusion of the senses is removed the
real nature of the self is realized by him, by himself.[23]. This
disappearance of the maya is dependent on the Sadguru, when

knowledge incarnated feet of Sadguru are saluted, the maya is vanished.[24].

OVI||04||

Because of whose look the bondage of the disciple is liberated and he is made to realize himself. ||04||

Because of whose blessings the bondage becomes liberation and his understanding helps him to realize his self.[25].Means when the Sadguru meets the disciple, the feeling of bondage and liberation is vanished , the Jiva becomes Shiva.[26].The bondage is imaginary like liberation. So these do not show themselves at the Sadvastu or Atman.[27]. Because of bondage there is liberation., but where there is no bondage, what is the use of liberation.[28]. The pomp and show of them is real only till the sadvastu or Atman is understood.[29] . This knowledge of this Sadvastu , means understanding self by self,and it is called Shivness, without which is Jiva state only.[30].Like the shower of the water of blessings due to the grace of Sadguru ,the jivaness of the jiva is vanished and self is discovered by self.[31]. Like the pot spoiled , when falls into the

stream, its dirtiness is vanished and it comes to its original form.[32]. { book page 28 Over}.

OVI|05|[bk page 29 begins].

Sadguru { Moksha |} liberation is as if the donation of gold gives to all without any discrimination of small or great, and guides them to see Atma like a great seer. | 05 |

The kaivalya gold is donated by Sadguru having same feeling for all, removing all differences of seeing and the seer.[33]. As the Kaivalya gold is only immaterial so it is same to all.[34]. Here the Kaivalya is called gold to indicate the greatness of it.[35]. Kaivalya means recognizing self by self and it is not a thing like gold.[36]. The gold is top in the metal [having great value and demand], so also in liberation Kaivalya is great [knowledge of self [atma]], there is no liberation as great as Kaivalya giving happiness .[37]. To see the ocean , one has to go there at ocean, so also in order to enjoy Kaivalya [knowledge of self], one has to go to Sadguru.[38]. Guru and the Kaivalya is only difference of words, it is doubtlessly guru is Kaivalya pure

only.[39]. To be one with atman [sadvastu] is only Kaivalyaness. Sadguru teaches us the sense of oneness with atma removing the curtain of maya or illusion.[40]. The many stones of the salt when submit themselves to the sea , they are absorbed willingly by the sea.[41]. When the salt comes to the sea the difference of seer and seeing is no more there and the sea submits to the salt.[42]. The sea on his own gives seanness to the salt because originally they are one.[43]. It is same , so it merges with the sea [salt], so also is here [44]. The process of the melting of the salt is Sadguru , as the melting action is possible only when salt meets sea.[45] Sadvastu or Atma is there everywhere and Sadguru is mingled with it [46]. So seeing ,seen and seer are removed by the sadguru for the one who has surrendered to his Guru, and he is blessed with the His own status.[47].

Ovi |o6|

Due to the power the Sadguru wins the Grutva of the Shiva and like mirror gives jiva the happiness of being self. | |06| |. [end of page of the book 29].

The power of the Sadguru cannot be described always perfectly, He wins the Shiva's gurutva with his power.[48] { Book

page 30 begins.].The Sadguru is mirror to see the Atmatva of Atma in the body.[49]. The Shivaness of the Shiva is relative, without Jjivaness Shivness is not important.[50].The Sadguru due to his grace removes the Jivaness of Jiva, once it is lost the Shiva also forgets his Shivatva.[51]Till the bimba[original self] sees reflection [pratibimba] in the mirror , the ego of the bimba of seeing remains at it.[52]. Here the bimba is shivaness , reflection [pratibimba] is Jiva and the Sadguru is the mirror showing them both.[53]. That mirror removes jianess of jiva and mingles itself with the sea of Shivness.[54]. The relativity at the Shiva is not at the Sadguru, it is without expectation and always pure[55].

OVI | 07 |

The digits of the moon of moral lessons spread all over , the grace of Sadguru brings together as in full moon night. ||07||

Without hurting the moon the digits of it that are changing everyday are brought together at the full moon night.[56] The full moon night of the grace of Sadguru ,full of digits of advice merge into one , give the sight of perfection[complete moon}].[57].

OVI ||08||.

Like the river runs to meet the sea and when becomes one her run is ended, so also when the Sadguru is met the disciple's ways to see Sadguru stop and merge with the Sadguru.[08].

That meeting with the Sadguru realizes the experience of self form.[58].Here the river of the ways stops and the Pravrti takes the roll of Nivruti immediately.[59]. In this way due to the sight of the Sadguru , all the ways end , making it easy to stay steady at the sea of the self form,{like the river mingling one with the sea,}.[60]

OVI ||09||

Due to the separation of the Sadguru, the seer Jiva is attracted towards the world of many names and forms. But when he meets the Sadguru this illusion of the world is lost. ||09||

Till the meeting of the Sadguru, the Jiva is seer and sees the world with the Paramatma.[61]. But when the meeting takes place the seer and the sight vanishes sees Sachitananda everywhere filled in the world...{ the end of the book page 30}.

{Bool page 31 starts}. OVI ||10||.

Due to the touch of the grace blessings of the Sadguru Sun ,
the good /auspicious day of the self knowledge rises, removes the
I darkness of ignorance .[ovi 10].

The spiritual advice like good day rises when the grace of
Sadguru sun touches the night of darkness of the
ignorance.[63].The shiva becomes Jiva due to the development
of the ignorance [avidya], and loss of selfness.[64]. When the
darkness engulfs all it must be called night. But when its state is
observed , it never comes from outside.[65].It is there due to
darkness,showing it looks horrible.[66].That night becomes day
when the sun rises in the early morning [67].Means due to the
company of the sun the night becomes day , losing its
horribleness,looking very beautiful.[68]. The same praise worthy
thing happens here when the sun of Sadguru grace rises , that
Jivaness becomes shiva like a day[69]. And that becomes good
day, knowing self. When the sense of self is lost it becomes night
of the Jiva.[70]

OVI ||11||.

The grace of the Sadguru in the form of the water of the spiritual advice bathes the Jivatma as the true disciple making him so pure that doesn't allow the Shiva to touch him as Shiva is covered by the maya or illusion.[11 ovi].

The water of the grace of the Sadguru makes the Jiva so pure that the purity of Shiva seems impure to him.[71].Means due to the grace of Sadguru, the Jiva Shiva forms are lost and the difference of dine teacher and his student is removed, all become form of the Brahmha.[72]

OVI ||12||.

In order to protect the disciple , the Guru gives his Guruness to him and makes him guru himself. But in case of my guru Nivrutinath he never leaves his guruness.[Ovi 12].

When the disciple is made one with guru,leaving his guruness as without disciple cannot be united.[73].But the non-duality of the Gurushishya , the glorifying gurutva is never given up by Him anytime.[74].Like the lamp has made darkness light , making both the lights one and then the original lamp has left his ego of lampness.[75] [the end of book page 31]. But the glory of

the lamp is not left by the lamp in reality. It is there in the form of the flame.[76]. The flameness of the flame is lighted. But the flame is discovered as light inside out.[77].{ the Book page 32 begins.}.

OVI ||13||.

As oneness is felt as lonely , the duality of the GuruShishya is made , sadguru sees himself as both the teacher and student.[13].

Oneness never gives happiness, so becomes guruShishya , Guru, to glorify self.[78]. Means sweetness becomes sweet, and the duality is nominal.[79]

Ovi ||14||

OVI ||14||

The shower of the grace of the god when fall , the ignorance [Avidya] returns and reveals as spiritual advice .[ovi|14|.

When the shower of the grace of the god fall the ignorance [Avidya] returns and transforms itself into spiritual advice .[80].When bhangori meets a maggot or a worm, it becomes same, so also the ignorance becomes knowledge.[81]. The showers of the grace of guru , like Bhangori meeting a worm { vidya meeting avidya }, become one.[82]. Like the seeing of the lamp darkness becomes light, so also gurugrace, Avidya becomes vidya.[83].

OVI ||15||.

The world, jiva and shiva become one , but it is not turned into untouchable.[OVI 15].

Both the jiva shiva and jagat become one but becoming untouchable.[84].

Means the world becomes sadguru and Jivashiva disciple , the guru as if eats that discipleship.[85]. The Guru gives spiritual advice to his disciple and his discipleship is made to vanish[86]. The guru has made vanish the discipleship of many disciples, remaining self as it is.[87]. The sun daily rises eating the darkness, but he never has to go and wash his mouth.[88]. [the end of ovi 15 and the book page 32.].

OVI || 16 || [Beginning of the book page 33]'

Chapter 02 continued:

If the Sadguru grace is there, the Jiva becomes one with Brahma or the principle of knowledge. But if the Sadguru grace is not there then the Jiva remains as the blade of grass,Ovi [16].

Due to the blessings of Sadguru, Jiva becomes Brahmha, and if the guru is nervous Jiva becomes as light [unimportant] as the blade of grass.[89].Means when the disciple receives grace of Guru, becomes greater than Brahma when not then light than the blade . Dnyashwara says , this is the greatness of the Gurugrace.[91].

OVI ||17||.

When the disciple devotedly worships Sadguru , his all ways of devotion are made fruitful,[Ovi 17].

When the disciple worships Guru devotedly , all his efforts are successful[fruitful].[92. Without the service of the guru all efforts are useless, and the feature of the spiritual efforts should be the same.[93]. When the devotion is one with the order of the Guru, it is fruitful[it is never fruitless.].[94]. In this way the obedient disciple is only glorified in this way.[95].

Ovi |\18||.

When the spring comes into the garden of the vedas, in the form of the grace of guru, the trees get fruits.[18].

The spring is Grace of Guru till it comes to the garden of the vedas, till then the fruit of liberation [Moksha] is not received in the hands. [96]. Means without the coming of the spring the trees do not bear fruits , for that Spring is must.[97].here trees means all ways of spiritual worship. The garden is vedas and the spring is like the Grace of Guru.[98].

Ovi ||18|

Due to the touch of Gurukripa the body of the disciple is, freed from the material body and becomes Atma tatva, beyond body,[19].

When the guru touches the body of the disciple, it destroys his material body totally. [99]. Means even though the sense of body { feeling that I am body}, of the disciple is removed by the grace of guru...[the end of the Book page 33], but he never carries the credit of this himself.[100]. In this way the sense of body is removed by the grace of Guru , of the disciple, but its credit Guru never shows at him.[101]. { The end of Ovi 19 and the beginning of the page 34 of the book}.

Ovi [20].

Due to the lower status of the disciple , person becomes the guru by removing the ignorant state of the disciple fortunately. [But Nivrutinath is not like that ,but selfproved guru}. | | 20 | |

The lower state of the disciple is the capital incarnated of the guru, which makes him great guru.[102]. By destroying that capital , they become Guru. The smallness or greatness are not the faults at the Guru..[103]. Means the glory of the Guru is dependent on the capital of the disciple, but when that one is lost who is to be glorified.?[104]. When the state of the disciple is ended, the status of guru is also lost, one remains lonely in the pure

form.[105]. Means one who is in atom, remains till the end of the world, ending the play in between of the sense of the Divine teacher and his student.[106].It means guru is neither great or small , he remains aloof merged in his inner happiness.[107.]

Ovi ||21||

{ovi 21 continued},

They are drowned without water,saved by the great Guru.But even after saved , they are no where. ||Ovi 21|.

Drowned in the mirage[false feeling of water], was saved by the perfect Guru, remains nowhere.[108]. Here everything is fantastic : to drown mirage, to save him the person is materialistic guru.[109]. In other type of water , the light one is floated, in the great flood the pumpkin has great value.[110]. And one who is saved, moves to any bank, here wonder is that of one who is

saved.[111].Not reaching to any bank, never remains as saved, is there as god everywhere.[112]. When the jiva is born as jiva , is drowned in the illusion of deep water, and there he is saved by the guru.[113]. Here the saving is shown as false, not to remain even after saving anywhere without words.[114]. In this way when the grace of Sadguru is there “drowning,drown,saving”, the deep water, makes feel false principally with self experience.[115]. [the end of the page 34 of the book.}.the feature of the self-experience, the loss of the Jivaness of the jiva, the greatness of the Shiva is felt light.[116].{ the beginning of the page 35 of the book.}]}

Ovi ||22||

The Sky is with the form or limbs cannot compare itself with the formless Chidakash [,Ovi 22.]

The form of the sky cannot compare itself with the Sadguru as the its fullness is lacking in it.[117].Means the normal or natural sky is with form or limbs, Sadguru is the solid sky , its solidness cannot be broken by anyone.[118].the normal sky is form and the sound or word is born there as itself,[119].In addition it is empty but Sadguru Chidakash is at the base it is not smeared by it. [120]. The Brahmanda is filled in its stomach but remains starving , feeling

empty practically.[121]. But this Sadguru\ chidakash is not like it,limbless,emptyless and uncomparable.[122]. The empty one is ready to take somebody in,but the one which is full , will not accept anyone.[123]. And the fullness is one where whatever we see is already there.[124]. Its fullness is without ebb and such fullness is nowhere except the sea or ocean.[125]. The tidal flow and the ebb are only the words there to glorify. So the sea is called the treasure { Nidhi},[126] The sea is full with the water always. The tide and ebb are do not affect its water body, as both the states are illusion[127]. This example of the sea is very common at Sadguru, the description of Sadguru 's fullness cannot be describe ed by the speech or words.[128]. In this way the fullness of the Divine teacher is always true, emotional and formless. So the Chidakash [the sky of the divine Teacher] is great than the regular {Bhutakash} sky.[129].

Ovi [23[.

The moon and the sun both are bright looking because of the Sadguru[God].| |Ovi 23| |.

The coolness of the moon and light with heat of the sun are due to the power of the Sadguru.[130]. Means the cause of the moon and the sun is God from whom Sadguru is not different.[131]. { The end of Ovi 23 and book page 35.{

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38139 USA}.

Ovi {24}.

The Sadguru is asked the auspicious time for the Jiva yto becme shiva,[24]

Due to the annoyance of the Jivaness , the Shiva asks the Sadguru the
auspicious time to come back to the self.[132].Jiva being ignorant[having
little knowledge.], annoyed, jiva becomes Shiva means knowing everything{
omniscient}.[133]. Looking at the state of omniscient , being relative to little
knowledge, Shiva annoyed by the shivaness.[134]. And to give up Shivness
Shiva asks the proper time to Sadguru Astrologer, to return to the original
place.[135].That is the original place of the pure thing {soul}, and sadguru is
not different even in the smallest part.[136 }.

Ovi [25].

The light of self,covering self as if in the dual form, remains open the
moon.[25].

Even though the moon covers itself with its own light, its openness is never
covered by it.[137]. The light being the same of the moon , cannot cover
itself.{ If it would have different , then it would have covered
doubtlessly.}.[138]. The duality in the light and the moon is only at the word

level, no difference between the moon and its light.[complete non-duality].[139]. In oneness {Non-duality}, duality cannot remain anytime, if it is there it harms the oneness of the original.[140]. So let it be, the important thing is like the cover of the light cannot cover the moon, the discipleness of the disciple cannot cover his divine teacher {sadguru}}.[141].Means the light is discipleness and the Sadguru is the moon, glorify themselves by being one.[142].

Ovi || 26||.

Ovi,|| 26||.

He never can be seen openly , shines in the light, being in existence remains no where,[26]

The Guru, though uncovered, cannot be seen, though full of light, never felt,, he is omniscient, but never seen anywhere.[143], Whatever is in the world, it is He is incarnated. The existence of anything cannot be there without HIM.[144]. { the end of book page 36.] Ovi 26 commentary continues on page 37,,{ Dtped page 70 dated 22nd Oct. 2018 at 1826 Enclave Hollow lane E, Germantown, Memphis, TN 38139, USA.}.[Book page 37,,} Whatever is existence is He only, without HE nothing can have existence.{145} {Book page 37 { Chapter II}}

Though he is everything , he is called public by the people, means the owner's goods is stolen and thief has become rich.[146]. Here he is owner, no-existence world id thief, He has with existence come to live as self.[147]. The to beness that is taken by the world, is what he has lost, nothing is otherwise.[148]. The action is based on the experience, the cause is lost ,like when the pot is created the mud is no more.[149]. Guru is god incarnated cause, the world is his action. When the action is created by the cause., cause is not experienced.[150]. The experience of the action is form, and it is in the word form.[151]. So the loss of good of the Sadguru, is because of action, no other reason is for that.[152]. Though the Sadguru is spread everywhere , when it is doubted, it is surprise.[153]. Now the doubt is created because of the ignorance, that is never there when the Guru's grace is there.[154]. [The end of OVI 26, on book page 37, redtped on 29th oct. 2018].

OVI 27

Here the Sadguru is cannot be described with the common Names like who or he etc. neither it can be inferred as it is not a material thing of theory and proof matter, because he is self made and lighted perfect .{27}.

The Sadguru is without words, so he cannot be infeered by any inference.[155]. Guru never allows any proof to come to him. This is the greatness of the Guru which is undescribabled.[156]. The word like OM or

PRANAV remain lame at the Sadguru, there how can my inference method stand?[157]. In order to prove his nature, whatever proof is presented, that is already with him, fully filled.[158]. So the Atma is never subject of any proof. And Atma is the Sadguruneess of the Sadguru.[159]. { The end of ovi 27, page of the book:37, continued.}.

OVI : 28.

Where the script of the words is no more, he is silent, and is angry with the duality of Shiva oof Jiva.{ovi 28.

Where there is no pronouncement of the word, he only speaks more, and the oneness due to duality is not accepted.[160]. Means he is wordless, so how can there be speech.{ The end of the book page 37, 29th oct. 2018.]

Whatever is the speech , is speech not at all. [161] [The book page 38 begins, ovi 28 commentary continued]... Means to speak the word , there must be someone to hear, without that the word has no wordness in it.[162]. The words spoken give the affection to first to whom addressed,removing duality , merge with oneness.[163]. After oneness ,then where can be spoken word, that really is called silence or state of quietness.[164]. When somebody thinks of something, then his heart is full of thousands of

words,[165]. Thwe words do not come out as speech,but revealed in the heart, and when opened , one hears to himself.[166]. Means when the speech is quiet , makes innumerable speeches, being the purpose of it to tell somebody.[167]. The disciplneness od the disciple is gone, then there is nobody , then only the Sadguru speech.[168]. The wonder of the speech of sadguru is that speech which is not for him.[169' Because duality of the other , the oneness comes to him, that also is thrown away , refusing the relativeness.[170]. Means duality non-duality remove, at the state of “ Sachitananda”, making them all same.[171].

OVI 29.: The proofs are vanished, when the theory is there, but at sadguru, they remain absent and Sadguru doesn't like their presence, is wonder.[29]

When the line of proof is lost, then the theorem of the Sadguru is revealed, and due to extreme absence , do not consider sadguru.[172],Means proof any do not stand at the theorem of the Sadguru, proof cannot give decision of Sadguru.[173]. The theorem which has no proof,, it is not there in truth, like saying unfertile married woman has a son..[174]. It is not possible that there is no Sadguru. It is wonder that he is beyond any purport.{175}.

OVI : 30}.

In the place of Sadguru, , he is always visible, there non-visibility , is to be avoided.

Once in a way seeing is also not possible, as the sight is not avoided there.[176], Means guruParamatma is consistent in the form of knowledge, cannot be seen as the seer is not living without him.[177]. { book page 38 complete, ovi 30 commentary continued.}. { The book page 39 begins.}.

Where there is “ not seeing” never, there how can be seeing/ One who is not born , how can he have death?[178]. Means sadguru is truth and consistent, filled in full in the world, then to see him , who can be another one / [179].

Look how one can see oneself. Is it possible that the water is thirsty. ?[180]

OVI 31.,There how can one remain aloof to salute? The name of Sadguru, “NIVRUTI” is deceptive in reality.

At Sadguru, the salute and praise is not allowed, as there form and name are absent.[181]. The practice of salute to form and praise for the name is okay.[182]. The name and form are illusion . this illusion has been already removed.[183]. When reached beyond illusion , then only Sadguruness is achieved, so the salutation and praise are nonplus before him.[184].

OVI 32.

The jiva changes from Pravrutti to Nivruti, but Sadguru never throws the name Nivruti,,

At the Atma there is no Atmavruti, so how can there be Nivruti ? even then sadguru never leaves his name Nivruti[185]. Look Pravrutti and Nivruti are due to Atma . but these two do not smear the Atma.[186]. Means for both the Atma is the base.The cover of these is falsely taken by the atma..[187].

OVI 33. The Pravrutti is not there, then what is removed and the name Nivruti is taken?[33]. Nothing is left to remove , then of what it will remove [188]. If this is the state, how ShriSadguru is named as Nivruti?.[189]. The end of the OVI 33 and the book page 39}

OVI 34.

Is it possible that the sun will see darkness? Even then the sun is called “ Tamari”{ one who kills darkness}.Ovi 34.

Even though the sun cannot see the darkness, he is called “ Tamari”[one who kills darkness’][190]. So also the name “NIVRUTI” has come to Sadguru, as in his presence the Pravrutti , cannot show itself.[191].

OVI 35.

The world is there because of the form of the Sadguru as Brahmha. It is seen because it has the base of the Brahmha. And it is the reason that unexpected happens.[35].

Due to the power of Sadguru, the false is felt, the inanimate becomes animate, due to his play only.[192]. Means name and form etc, all are illusion and to be, to like and love, all is based on Sadguru only.[193]. In order to feel the false, basically truth is needed at its origin. The illusion has no existence without something being there.[194]. Because there is false, truth is there. So such unexpected happens because of the power of Sadguru.[195].

Ovi 36.

The one you show as an illusion, is rejected by you as illusion, and you being non-illusion, cannot be the subject of any thing,[36]

O Gururaya,full of grace, whatever is shown as an illusion, that is brought to experience as false and makes us reject.[196]. And your form which is beyond illusion, pure and pious, that never becomes subject of anybody.[197].

OVI 37.

The secret form of you is of no use to me, O "shva Shiva." Because you do not allow me to form any definite opinion of you.[37].

- Shiva Shiva , Sadguru, what can I do of your secret form ? No any fixed idea is allowed to be there.[198]. Your live form is described by the scriptures and the devotee sees you in the form of his devotion tool.[199]. But your non-form{ invisible} secret nature is not understood by even the scriptures, then what is the way to find it out , tell .[200]. [The end of ovi 37 and the book page 40, as on Tuesdsy, 30th Oct. 2018.].

OVI 38, [The book page 41 begins on Tuesday 30th oct 2018.].

By creating the name and form world and then showing it as false , your satisfied due to your power.[38].

The festival of happiness of your innumerable names and forms,creating and proving as false , your are satisfied.[201]. Means you are not aware of the creation and destruction of your name and form world of your power.[202].

OVI 39.

O ! Sadgururaya , if somebody loves you, you take his life, and you and he become one and the sense of employee and the owner vanishes.!![39']

Without taking the jovaness , do not allow to be disciple, and the sense owner in respect of the disciple is too removed.[203]. Means when the jiva is having its jivaness, he cannot be a disciple, and when you meet the disciple you ownership [to be swami or sadguru], also leaves.[204].

OVI 40,

At Sadguru, ordinary or special practice is not tolerated, there is no any feature at Sadguru.[40].

At Sadguru , there is no name or form , even Atamatatva is also not accepted there.[205]. In this way nothing is allowed there.[206], The shivanness is the best compared to the knowledgeless jiva and the Atma is superior than these two.[207]. But this special sense, at the Atma is not possible as he himself is self-reliant form.[208]. Means the quality of the ordinary , is not accepted at the Atma.[209]. Because to show at Atma, no other thing is at hand. So the ordinary and special sense never stands at it.[210]. This ordinary special feature is not possible without duality. And when the duality is lost , one can have the meeting with Sadguru.[211].One has to first put fire on one's name and form , if one wants to have the meeting with the Sadguru.[212].

Ovi 41.{ The end of book page 41, on Tuesday 30th Oct 2018.].

In the night , there is no Sun, the salt never remains in the water aloof, or the sleep vanishes when one is awake.{41}'

[the beginning of the book page 42, commentary on ovi 41 continued.

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In the presence of Sadguru, the discipleness is vanished, like the night before the sun or salt in the water.[213]. Or when awake the sleep is , so also in the presence the discipleness of the disciple remains no more.[214].

OVI 42.

The tablet of champhore never exists with the fire, vanishing its name and form.{42}

When the ornaments of the camphor are taken to the fire, they vanish with their form and beauty.[215]. So also in the presence of Sadguru, discipleness , vanishes, once totally devoted to HIM, without any part remaining.[216].

OVI 43,

The Sadguru never comes before the disciple,even he is very humbly prostates before HIM, without submitting to the sense of duality.{43}.

Eventhough at the feet of the sadguru, request is made by humbly prostrating that please do accept my salutation,[217], HE will not listen to it,never coming to the state of to be worshipped, refusing to come to the sense of duality , without succumbing to the force of anybody.[218]. To be saluted and salutation, give sense of duality , so Sadguru never touches state of accepting salutation.[219]. Because it is naturally disliked by Sadguru.[220]. It is always in the state of to be saluted,beyond the sense of

salutation and state of to be saluted. The real King never likes to wear the false form of kingship.[221].

OVI44,

Like the Sun never rises for himself,so also HE is not to be saluted for himself.{44}

Has the sun ever risen for himself? So also the Sadguru never comes to the state of salutation for himself.[222]means as the sun never see its setting , is never aware of his rise.[223]. At the sun,rise always, in his place, so also this sadguru is always in the state of salutation, without being saluted.[224].

OVI 45.

One cannot come before himself,so also Sadguru has refused to be in the state of salutation. { The end of the book page 42.}.

{ The beginning of book page 43, the commentary on ovi 45 is continued.}

Like one cannot bring oneself before one, so also Sadguru has removed the state of to be saluted to him, himself.[225]. Means whatever is different from us can be brought before us.[226]. But one which is absolutely one with us, cannot be brought before us.[227]. Means if the sadguru is accepted as to be saluted, the somebody must be there to salute him.[228]. Means to salute some one, there must be duality, and such duality is not possible at

Sadguru.[229]. Everything is self,{Sadguru},in this way he has lost his state of to be saluted.[230]

Ovi [46].

If the mirror of the sky is made, whose reflection can there be? So also he[Sadguru] is non-salutable.

As in the mirror of the sky no reflection is possible, so also Sasdguru is not suitable for the salutation.[231]. The reflection is not there in the mirror of the sky because it is everywhere spread.[232]. The rule of nature says where there is nothing spread , reflection is possible.[233]. The Spread of Sasdgur in the form of Atma is everywhere, so the possibility of to be saluted and one who salutes is not there.[234]. Due to occupying everywhere, Sadguru is not possible to be saluted, and both to be saluted and one who salutes Sadguru becomes { 235}.

OVI 47, { The book page 43, continued, and DTP page 81 continued as on Thursday 1st of November 2018, at 1826, Enclave Hollow lane E Germantown, Memphis, TN 38139 USA.}

But if Sadguru refuses to be saluted, it is ok.but He doesn't allow the one who salutes him to be there. { Ovi 47}.

If the Sadguru is not to be saluted, it is okay, why I should speak wrong words without meaning.[236]. If he is not to be saluted, I do not mind, but he never allows the one who is to salute, to live for that.[237]. Means the jiva sense of the disciple, removing quickly in truth, gives the experience of oneness of both the to be saluted and one who wants to salute.[238].

Ovi 48, { th book page 43 end}.

The “dhotar”[white loose men wear] when worn, covering the part of the body of the male below the waist, having two sides. But when it is removed the both sides fall apart automatically. { The end of the book page 43}. { The commentary on the ovi 48 is continued on the book page 44.}

The [book page 44 begins, commentary on ovi 48 continued, today 2nd

November 2018, M TN USA], dhotar is automatically falls apart when left binding is removed, and the other too also gets free[Moksha],[239], Means Sadgur leaves his guruness voluntarily then the discipleness of the disciple automatically vanishes.[240].

OVI 49,

The reflections are lost alongwith the thing reflected when the water or matter in which it is reflected is no more there., and the original thing is there

very much. So also the Sadguru remains himself intact though the disciple who goes to salute him is no more there,[49].

Like the loss of reflection along with the thing in original, the Sadguru, removes the one who salutes him along with the salutation.[241]. In truth the reflection is there because of the original disc[Bimba], and the discness of the disc is due to its reflection.[242]. Look the reflection and the disc both are one at the disc, and it doesn't know the sense of self and its reflection.[243]. A reflected image is a shadow. But somebody must be there for a shadow. For shadow or reflected image there must be something or somebody.[244]. In the mirror there is something or somebody is reflected, the original becomes the reflected image, and when the original is removed, both are lost.[245]. Look in the mirror, reflection is like the original disc, but this shadow is illusion.[246]. The disc is related to original, but that too is illusion as the existence of the disc is due to the reflected image.[247]. When the reflected image is lost, then the disc too is not there. When the mirror is removed both the disc and its reflection are no more.[248]. So also the trouble {“UPADHI}, of the sense of the world when lost, the difference between the disc and the reflection remains not even in part.[249]. So also the salutation of the disciple is taken away and the state of self to be saluted is also discontinued.[250]. Means the discipleness of of

the disciple satisfied by the spiritual advice, the Guruness of the Guru is also no more there.[251].

OVI 50.

At the Sadguru, nothing can be seen and the sight returns to its original place. In this way the feet of Sadguru we could get.{50}.

Where there is no form there how can sight see, because of this state we got the feet of sadguru.[252]. Means whatever is seen, that all is prone to destruction, and the same state of destruction is seen by the seer.[253]. All features lost, only Sachitdananda.....{ the book page 44 ended. The commentary on the ovi is continued.} { Today the 2nd Nov 2018}. In reality, this eternal state is called the feet of Sadguru.[254].{ Bk page 45 begins, Ovi 50 commentary continued}. These eternal feet blessings, got because of their grace. So in me now there is no states of to be saluted and one who salutes{ vandyavandyakatava}.[255].

[Today is Saturday 3rd Nov. 2018, "INDIA FESTIVAL 2018, here at Memphis, TN USA.].

OVI 51,{bk p 45}

OVI: 51....The lamp can go on till there are oil and the wick, is it possible in a small piece of camphor?.

The flame comes to form due to oil and wick, and the qualities of this flame cannot be there in the flame of the camphor.[256] Means in the flame of oil and wick, though in contact with the fire, the form of oil and the wick remains as it is [not lost as in the flame of camphor],[257]. But at the flame of "[BRAHMHADNYANA]" knowledge of Brahmma the difference of {Guru Shishya}, the divine Teacher and the disciple remains. But this difference is like the oil and wick in truth.{258}. But this difference is practical or materialistic, not at all in any percent spiritual, and the oneness of the divine teacher and his disciple is spiritual,[259]. Like in case of the flame of the camphor, nothing remains in the end, so also in the oneness of the Gurushishya, difference vanishes when the oneness is achieved.[260]. {They are united resulting in NON-DUALITY, Advaita}.

OVI 52.

Both the camphor and the fire when meet vanish, remaining nothing in the end.[52].

When the camphor and the fire come into contact, both are immediately destroyed.[261]. Means when the Guru and shishya meet, their difference is lost, and they become one in the form of “Sachidananda”. [262].

OVI 53.

So also when I look at the Sadguru to salute him, the jiva sense of me seer, and the state of accepting salutation at Sadguru, vanishes like the wife seen in the dream vanishes when awakened. {53}.

Like lover-wife of the dream vanishes when awakened, when I see Shriguru, both us vanish. [263]. Means when the meeting with Sadguru is held, sense of duality vanishes totally and the presence of I and You is no more. [264]. Till you have ignorance, till then only there is sense of duality,, though we are one, this is the sign of ignorance [265]. Look wife-lover and husband remains in the dream. But when awakened, he remains alone. [266]

{ The end of ovi 53 and the bk page 45, as on today, the Saturday, 3rd Nov 2018, at 1826, Enclave Hollow lane E, Germantown, TN, 38139, USA, }.