



Instant Self-Awareness

(Talks on Ashtavakra Gita)

Swami Shantananda Puri

INSTANT SELF-AWARENESS

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Samarpan

*Dedicated with veneration
at the Holy Feet of
Bhagavan Sri Ramana
who is the inspiration behind this book
and to the Spiritual Sadhaks
all over the World.*

*- Swami Shantananda Puri
6th May, 2004*

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FOREWORD

These are guidelines as set forth by Sage Ashtavakra for the Sadhaka, the spiritual seeker. The directions given are crystal clear. Especially in **Section-C**, the points enumerated under the headings such as **Dheera, Highest State, Jivan Mukta, Sadhana, Self etc.**, are mostly standards set to check oneself; therefore the reader can have a self-assessment of his own standing on the Spiritual Path.

One treading the path or building up oneself must have a definite direction to reach his destination and a strong base too; hence, repetitive words are essential and inevitable. Also, an axiom, a statement, a point or a saying appearing under a particular heading might aptly fit in under other headings as well. A reader finding any contradictory statements might choose the one that is agreeable to him and ignore the other - for a point brought out in a lecture on one day might have been narrated in a different context as well. Therefore, out of the many ways shown here, one may take the ones that suits one the most - like the swan that distinguishes water from milk. One may take only the familiar ones or those found most appealing. Churn and muster these points and take in the essence and surely you are bound to find the Truth yourself.

**A guru can only show you the way.....
and the *Direct Path* ought to take you there.**

For the benefit of all sadkhas (spiritual seekers), the original Sanskrit text's word by word meaning in English is given under **Section B** and the points recorded during the course of Revered Swamiji's discourses at Sri Ramanasramam are given under appropriate headings in **Section C** as Axiomatic Statements.

We are grateful to His Holiness Sri Swami Shantananda Puri Maharaj for His enlightened discourses on the subject, which are the basis for this publication.

A very special feature of Ashtavakra Gita is that it was always commended by Bhagavan Sri Ramana Maharshi and in one of the editions published by the erstwhile Maharaja of Mysore, Bhagavan had written each sloka in Sanskrit in his own handwriting.

– Publisher

PREFACE

Even if all the existing Scriptures are burnt and Ashtavakra Gita alone remains, that alone is enough to enable us to reach the highest Truth.

The whole teaching of Ashtavakra Gita is summarised as :
(1) Be a Witness, (2) Be desireless, (3) Do not react,
(4) Be convinced and (5) Remain as liberated.

Ashtavakra and Janaka are both Realised Souls. Ashtavakra Gita is unparalleled in Scriptures anywhere else in the whole world. In Ashtavakra Gita we have a unique Guru and an equally great and unique disciple. With the pincers of right perception and through the knowledge given by the Guru, the disciple takes away the poisonous arrow of ignorance which has pierced him, through intuitive knowledge which wells up from the heart.

Hear this (the slokas and the words of Ashtavakra Gita) and you are already there (the Highest State). The Sravana (hearing) has already taken the sadhaka There. The beauty of Ashtavakra is that by just hearing His instructions you reach the Highest realm. Just hearing Ashtavakra Gita activates the spiritual thermostat in everyone. By hearing we are awakened from our slumber. Even by hearing the discussion between Ashtavakra (the Guru) and Janaka (the disciple), one can attain the Total Awareness straightaway. Here in listening to Ashtavakra Gita the door to the transcendental (turiya) or even turiyatita state, the transcendental Supreme Conscious state is open to the deserving ones.

On understanding and contemplating on the points brought out in Ashtavakra Gita, one can easily realise, Here and Now, that: 'I am the Shiva, the Super Consciousness, the Supreme

Brahman, the timeless Consciousness, where nothing exists apart from Him, where HE Alone Exists as the Final Ultimate.'

All scriptures give us the path, but Ashtavakra Gita is a book of no path but of destination. By hearing it, one touches the chord of waking up, where all thoughts and the world disappear. In Ashtavakra Gita, the path and the destination are one and the same. Ashtavakra Gita is no path - it is direct destination. There is no 'how?' but only 'THAT'. All the paths are inside destination. In Ashtavakra Gita, you touch anywhere and you touch the Reality. Ashtavakra just awakens you. You find yourSELF; you are touching the path and you are touching the destination. As the one who is already There as the Ultimate Reality, you have only to just remain *As You Are* – nothing to be done and nothing to be attained.

A synopsis of Ashtavakra Gita is given in the foregoing pages (Section 'A') so that the reader can have an insight into the teachings of the Sage before embarking on the detailed study of the Text (along with the meaning) as given in Section 'B'.

– **Swami Shantananda Puri**



Sri Swami Shantananda Puri

SECTION - A
ASHTAVAKRA GITA
A SYNOPSIS

CHAPTER - I

INTRODUCTION

Ashtavakra Gita (known also as Ashtavakra Samhita) is a unique treatise on the non-dualistic (Advaita) philosophy which guarantees to transport a seeker instantaneously by a direct path from time to Eternity, from the relative to the Absolute and from bondage to Liberation (MUKTI). There is no pre-requisite, no rituals no control of breath (pranayama) or thoughts, no japa or chanting of sacred syllables, and not even any meditation or contemplation. It is all an effortless quantum flight to the Ultimate Goal (MOKSHA). One second you are here on what you consider as the terra firma of the phenomenal world and the next you find yourself on a summit of timelessness and bliss, where both the world and yourself are dissolved into nothingness. “When ‘I’ ceased to exist, there was liberation and so long as ‘I’ existed, there was only bondage.”¹ Ashtavakra does not lay down any pre-condition or prior qualification. He accepts his clients on an ‘as is where is’ basis. There is neither any cultivation of particular qualities nor any renunciation of existing conditioning. It is just **Being** and no becoming. “How and where can anyone think of acceptance or rejection?” “His mind neither renounces nor accepts; neither rejoices nor gets angry”². The entire process seems to be revolutionary and contradictory to all accepted norms of traditional Sadhana.

While Bhagavad Gita leads one to the goal of Liberation progressively through L.K.G. class to the Ph.D. (Doctorate level),

-
1. “यदा नाहं तदा मोक्षो यदाहं बन्धनं तदा” । (VIII-4)
 2. “अतः कस्य कथं कुत्र हेयोपादेय कल्पना” । (XV-12)
“न मुञ्चति न गृह्णाति न हृष्यति न कुप्यति” । (VIII-2)

Ashatavakra Gita catapults you direct to the Ultimate destination without the need for any steps. The choiceless perception of all events and happenings from the **Witness** state, unprejudiced, uninvolved and bereft of any judgment or categorisation (as good or bad, pleasant or unpleasant) and Ashatavakra's exhortation about the futility of utter dependence on the preceptor (**Guru**) reminds one of the teachings of J. Krishnamurthy, an eminent philosopher of recent times. "Even if the Divine Trinity of Siva, Vishnu or Brahma were to instruct you, the Self-knowledge cannot be handed over to you on a platter. You will have to work for it by forgetting everything else but the Supreme Self."³

Ashtavakra Gita is a conversation with the melody of music (in the form of a song) between Ashtavakra, a great Self-Realised saint of Mahabharata fame and King Janaka, a philosopher king famous for his lack of body-consciousness (Videha). While Bhagavad Gita has lent itself to several interpretations and its meanings have been twisted and distorted by many commentators, both ancient and modern, Ashtavakra Gita is so simple and emphatically direct that it is impossible to misinterpret the text and very few have ventured to translate it and add any commentaries. This is a text which cannot be understood through intellectual brilliance or by mere scholarship. It can only be understood through the heart, by an intuitive spiritual experience. Out of the total 298 stanzas almost each one of them is an independent **Bliss-capsule**, self-sufficient and capable of taking one to the Ultimate destination by itself.

Sri Ramakrishna Paramahansa was desirous that his best pupil Naren (later known as Swami Vivekananda) should go through Ashtavakra Gita, but the latter stubbornly resisted it. But Sri Ramakrishna resorted to a ruse by requesting Naren to read

3. हरो यद्युपदेष्टा ते हरिः कमलजोऽपि वा ।
तथापि न तव स्वास्थ्यं सर्वं विस्मरणादृते ॥ (XVI-11)

out the book to him whenever he was having oil massage. Finally Naren became mad after this book.

As this book contains the seed of the theory of non-creation (Ajāta Vāda) developed later by Gaudapada in his 'Mandookya Karika', it is generally believed that Ashtavakra Gita must belong to a period much earlier to that of Gaudapada. It is not known who compiled the text and when. Whoever may have done it, he was no less than an Ashtavakra. Let us concern ourselves with the wonderful contents of the book and not with least important aspects which normally exercise the minds of critics.

As regards the connection between the sage Ashtavakra and King Janaka, there are several stories current and some of them are to be found in Mahabharata.

Ashtavakra while yet an embryo in the womb of his mother became well versed in the scriptures (**Vedas**) and one day criticized (humbly though) the bad pronunciations of his father Kahoda, who used to recite the Vedas daily. Kahoda, a renowned scholar that he was, got infuriated by the audacity of his unborn son and cursed him to be born with eightfold deformity and contortions.

Soon enough Kahoda left for the court of King Janaka where scholars who proved their worth were normally rewarded with immense riches. Ashtavakra, who became enlightened by the time he was twelve years old, one day walked into the court of King Janaka who was discussing philosophy with many renowned philosophers, scholars and saints. On seeing the ambling, distorted gait of Ashtavakra and his physical contortions while walking, the entire assembly including the King burst into laughter. Ashtavakra also laughed, the loudest of all. When enquired about the reason for his laughter, Ashtavakra retorted "I came thinking that I was walking into an assembly of philosophers and spiritually evolved people. When I found that the people here are all mere cobblers whose eye is all on the skin and who are incapable of seeing the beauty inside, I could not help laughing." The King, as also the entire assembly, was stunned into silence by these words of supreme wisdom. Ashtavakra easily defeated in argument the court

scholar, **Vandin** by name, who had earlier defeated his own father (**Kahoda**) and innumerable scholars and consigned them to a very big well wherefrom nobody returned alive.

Actually, all the scholars, consigned to the well were taken to the world of Varuna who required them all for the performance of a sacrifice. Ashtavakra's father, along with others, returned at the completion of the sacrifice laden with riches, and by his blessings Ashtavakra was rid of all eightfold deformities. One day, Janaka took Ashtavakra to his palace and there the conversation ensued which has been recorded in the Ashtavakra Gita and which has turned out to be a great blessing for all posterity.

Another story in circulation is that Janaka, when relaxing and lying down on his couch with his wives attending on him, began to have the following vision:

Suddenly, the soldiers of an enemy king rushed into his room, made him a captive and took him (Janaka) before their master. The enemy king was generous enough not to kill Janaka but decreed that he should go outside the boundary of that kingdom before midnight. Janaka ran for his life and was extremely thirsty and hungry. All the subjects were prohibited by a proclamation from helping the King as whosoever dared to give even a drop of water to King Janaka was to be beheaded immediately.

Somehow, Janaka managed to cross the boundary just by midnight and reach a charityhouse (a choultry). The manager expressed his inability to give him any food at that time but suggested that he might try his luck with the cooking utensils which were lying unwashed. With difficulty Janaka was able to scrape out a handful of cooked rice sticking to the sides of the vessels. But just when he was about to eat it, two dogs jumped from nowhere, grabbed the handful of rice and ate it away. Janaka began to wail and weep at this cruel play of fate.

Suddenly the vision disappeared and Janaka found himself relaxing comfortably in the sweet company of his wives. Janaka began to ask "**Is this true or was that true.**" As nobody was aware of Janaka's earlier vision, nobody could answer his enigmatic question. At last the Sage Ashtavakra was ushered into the presence of the King. He told Janaka that neither this was true nor that was true. Truth is that which never gets sublated or superseded at any point of time - whether past, present or future. The hunger and thirst which he experienced during the vision of his banishment no longer existed in the present, hence that could not be the truth. This present state of happy living in the midst of his wives and ruling over the Kingdom of Mithila ceased to exist at the time he saw himself running away full of thirst and hunger, hence that also could not be the truth.



CHAPTER - II

INSTANT RECIPE FOR MUKTI

Scriptures prohibit voluntary instructions or any information or advice unless specifically requested for. The first chapter starts with Janaka questioning Ashtavakra as to how to get Self-Knowledge, Liberation (Mukti) and dispassion (Vairagya). By Liberation is meant the dissolution of our relationship with the phenomenal world resulting in the cessation of all miseries and being established in our natural state of Existence, Consciousness and Absolute Bliss (Satchidananda). Ashtavakra gives such a forceful, direct instruction in barely twenty stanzas, that King Janaka immediately becomes spiritually illuminated and starts describing his own experience.

According to Ashtavakra, **one could get instant Liberation and bliss if only one were to separate oneself from the body and remain effortlessly resting in pure Consciousness.**¹

Lord Krishna also starts his sermon in the Bhagavad Gita more or less in the same strain explaining how the body is different from the Self, the former being subject to birth and death while the Self remains eternal and immortal. **The very first step on this path is to understand clearly that the Self is all Consciousness, always liberated, an uninvolved witness of all events and happenings, all-pervasive and perfect like a 'Super Conductor' and it has nothing to do with the body at all.** It is only due to an inexplicable delusion that the world is superimposed on it and it looks as if it is bound and subject to all miseries including that of birth and death. One should abandon the idea of identification with this body-mind complex

1. यदि देहं पृथक्कृत्य चित्ति विश्राम्य तिष्ठसि।
अधुनैव सुखी शान्तो बन्धमुक्तो भविष्यसि। (1-4)

and remain as a sheer witness to all events and goings on, divorcing oneself from the mental imaginations of joy and sorrow and without judging them as good or bad, right or wrong, pleasant or unpleasant, etc. **It will be a choiceless perception.** The relationship between the body and the Self is as between an electric bulb and electricity. Electricity is different from the bulb and both have opposite characteristics. The bulb has a date of manufacture and may fuse or get broken one day, while the electric energy is neither born nor can be destroyed. 'It is only one continuous Electric Energy which flows through all the bulbs and it is not separate for each bulb.' As the main attachment to the body is due to the attraction of the senses to various worldly objects, Ashtavakra exhorts Janaka **to avoid all objects of senses as if they are deadly poison.** (1-2)

The second process after separating oneself is to rest in Consciousness. Consciousness is the capacity to know that 'I AM' or 'I EXIST'. This knowledge of 'I AM' is a direct Knowledge which comes to us directly without passing through the medium of our senses like the eye, ear, etc. It is an intuitive knowledge while the knowledge of the presence of other objects and persons in the world is a conditioned knowledge filtered and modified through the senses, mind and memory. The senses are unreliable instruments as proved by the sighting of a mirage in a desert. The fact that 'I AM' is an incontrovertible direct Knowledge which requires no other proof. **Remaining quietly in that 'Am-ness' or 'Is-ness', remaining as pure Existence without any further qualification, is remaining in pure Consciousness** (चित्ति विश्राम्य तिष्ठसि). Do not entertain any projected ideas that 'I am a woman', 'I am seventy years old', 'I am an engineer', 'I am a father', 'I am an Englishman', etc. Remain as 'I AM' and do not repeat in the mind like a Mantra 'I AM'. Simply 'BE'. Nisarga Datt Maharaj of "I AM THAT" fame has claimed that he got his

2. आत्मा साक्षी विभुः पूर्ण एको मुक्तश्चिदक्रियः।
असन्नो निस्पृहः शान्तो भ्रमात् ससारवानिव ॥ (1-12)

enlightenment in less than three years through the only sadhana of remaining in 'I AM'. **Ashtavakra claims that Enlightenment can be instantaneous** (अधुनैव). This is the quantum flight from body consciousness to the eternal Existence. There are no processes, stages, auxiliary means or anything else involved. One should be careful not to meditate or think as 'I AM', but to simply remain in that fact of one's **Existence**. One should not also associate himself with any extensions of existence, for instance 'I am a Brahmin', 'I am a monk', etc³. A new born child, say an hour old, has no vocabulary or knowledge of the external world. Its only instinctive understanding, in which it rests, will be 'Ah, I am'. Be like that child. A new born child having no vocabulary cannot think. It is only aware that it is alive ('**IT IS**'). It just remains in that feeling of '**I AM**' and is happy. In the same way one should not have any thought including '**I AM**', but remain in that awareness of '**AM-NESS**' (Being). All miseries, stress, anxiety, tension, etc., stem from our identification with the body. De-linking oneself from the body sense and remaining in pure Existence is a relaxed, peaceful and effortless state. **If we start remaining in such a state even for 3 to 4 hours a day, we shall certainly have Self-realisation.**

The second explosive **Moksha-capsule**⁴, which is far more potent than the previous one, is: **"You just remain in the conviction that you are liberated and free and you will be liberated. On the contrary if you consider yourself as a bound and limited being, you will continue to be bound."** It is as simple as that, **"As you think, so you become."** You have been conditioned and hypnotised into thinking that you are the body subject to various limitations including birth, death, old age and bodily afflictions. **The process of de-hypnotising lies in considering oneself as Consciousness and thus remain**

3. "न त्वं विप्रादिको वर्णो नाश्रमी नाक्षगोचरः ।" (I-5)

4. मुक्ताभिमानी मुक्तो हि बद्धो बद्धाभिमान्यपि ।
किंवदन्तीह सत्येयं या मतिः सा गतिर्भवेत् ॥ (I-11)

ever liberated. This is logical and scientific. It is not enough to have an intellectual conviction that "I am the **ATMAN** and ever liberated." The conviction should come from inside, from the entire being, with every call in the body being, permeated with the knowledge "**I AM EVER LIBERATED.**"

It is not a question of externally affirming that I am liberated yet continuing to be involved in the world, choosing the pleasant and favourable and rejecting the unpleasant, favouring some and hating some others, etc. **We have to behave in actual life as the liberated Self, free, unconcerned and uninvolved, choiceless and desireless.** Those who dare not go all the way, may try it even for half a day, once a month or so. When you try to remain in that state, you will be bereft of all result-oriented actions, still, calm and subject to no reaction even if the heavens were to fall. You will not react to any news, good or bad, will not advise or instruct any body in connection with any worldly affairs, nor attend to or make any telephone calls however emergent they may be and will not keep a cell-phone by your side. You will not bother even if the President or Prime Minister of a country were to visit you.

Even if we may not rank with Janaka, by repeatedly hearing the Ashtavakra Gita, understanding will dawn one day. There cannot be an easier technique than Ashtavakra's.

The third method is elimination of 'I'. The ego is the 'I' sense which identifies itself with the body-mind-complex. This impostor of an 'I' is sustained solely because we always consider ourselves as the doers of various actions and as the ones who experience the fruits of such good or bad actions resulting in joy or sorrow. Righteousness and sin, pleasure and pain are all imaginations of the mind and are not real.⁵ Actually, there is no individual personality at all as all actions including breathing, thinking, eating, talking, walking, etc. are done by the Totality

5. धर्माऽऽधर्मौ सुखं दुःखं मानसानि न ते विभो ।
न कर्तासि न भोक्ताऽऽसि मुक्त एवासि सर्वदा ॥ (I-6)

(i.e. the all - pervasive cosmic Consciousness using each human body as an instrument). So we are not the doers at all. The Consciousness, after assuming a body, has forgotten its integral link with the Totality and instead identifies itself with the body with all its limitations. So a false 'I' is created which thinks I am breathing, I think, I eat, I talk, I walk, etc. **The moment you cease to consider yourself to be the doer or enjoyer, you will recognise yourself to be ever liberated.**

A story from Yoga Vasishtha (another classic) is very relevant here. A demon called Sambara was causing a lot of misery to the gods of Swarga (heaven) and the latter also equally reciprocated it. Ultimately, Sambara created three robot-like demons programmed to go fearlessly and demolish the army of the gods. As these robots were not afraid of death, the gods became panicky and approached Brahma, the creator. Brahma told them "These robots, newly created, have no conditioning of fear. They have no ego of their own and simply follow the programme. For some time, you fight with them and run away. By going on doing like this, this experience will begin to leave impressions and when they see that they are able to strike terror among you and make you flee, slowly their ego will begin to grow and impressions of fear will be built up. Then, when once the ego and fear are built up, even a child can knock them down". The gods followed this advice and became victorious.

So long as one considers oneself as the doer, the actions being motivated by vasanas / desires bind one by forging a chain of birth and death in order to reap the fruits of actions good or bad as the case maybe. When one gets out of the notion of doership, being impervious to desires and by considering any action done by one as emanating from the Totality and as being done by the respective senses, oneself remaining as the witness Consciousness, one will no longer be bound by one's actions.

Ashtavakra, however, stresses as an elaboration of the first technique that **by simply remaining in the firm knowledge**

that "I am the Pure Consciousness", you become freed from all miseries and established in happiness. Instead of remaining as the one immutable Consciousness, unattached, actionless and pure, when one tries to meditate on It as "I am the Brahman" etc., it constitutes the main bondage⁶. (1-15)

According to a story current in some spiritual circles, King Janaka was once sitting all alone on the banks of the Ganges and loudly chanting "अहं ब्रह्मास्मि" (I am the Brahman). The sage Ashtavakra happened to come to that place and standing before Janaka began shouting repeatedly "This staff is mine, this Kamandalu (a vessel containing water) is mine". King Janaka, who was irritated, left the place and went to another corner for his Japa. Ashtavakra followed the King and continued shouting as before. Janaka could not tolerate this any longer. He called Ashtavakra and told him "Oh! great sage, nobody is disputing the fact that the staff and Kamandalu are yours. They are yours. Where is the need for you to shout and proclaim it?" Ashtavakra laughingly countered "My dear Janaka, will this not apply to you also? You are Brahman and nobody can dispute it. Why then are you shouting 'I am Brahman?' Just BE.



6. "अयमेव हि ते बन्धः समाधिमनुतिष्ठसि" (1-15)

CHAPTER - III

THE MARVELLOUS FLIGHT

Just by hearing the instructions of Ashtavakra, King Janaka's spiritual illumination was instantaneous. What he attained bubbled out of his mouth as a song of illumination, repeatedly punctuated by pregnant exclamations of "Oh!" (अहो). What followed was all an expression by Janaka (supplemented amply by Ashtavakra) of the inexpressible – a description of the indescribable state of an enlightened Buddha as a Jivanmukta remaining established in the natural state of the Self. In the Indian T.V. (and in foreign countries too), sometimes there is a programme called Jugalbandi where two musical maestros of different systems meet on a common platform and sing the same Raga in their respective traditions. In exactly similar way, both Ashtavakra and Janaka speak alternately in identical terms supplementing each other, the former from his long established state of Realisation and the latter from his newly experienced state of Enlightenment. Both, being competent and fully evolved, are speaking from the same state and from the same stage. There is no competition between them to prove their respective superiority nor is there any question of the former testing the latter, as some recent commentators have presumed. Janaka was only a pretext and the Ashtavakra Gita is addressed to all serious aspirants and seekers of all times to come.

Janaka now affirms that there is no question of either bondage or release (Moksha) as both these are mere delusions of the mind¹. The entire universe is but a superimposition on the glorious Self and has no reality. All miseries and sufferings are due to our sense of duality where we see the world as apart from us. The individual souls (**Jivas**) are just like the waves (which are no different from the vast ocean) which arise

1. "न मे बन्धोस्ति मोक्षो वा भ्रान्तिः शान्ता निराश्रया ॥" (II-18)

from, play with each other and dissolve into the infinite ocean. (II-18, 16 & 25)

In the third chapter, Ashtavakra delineates how the behaviour of the Enlightened man and what his relationship with the world should be. Many sadhakas, after doing some sadhana, especially when some mystic powers like reading the minds of people or immediate materialization of even casual desires arise in them, get deluded into thinking that they have attained Enlightenment. In order to prevent such misconceptions, these warnings of Ashtavakra as to what sort of behaviour is incompatible with the highest state of Self-Realisation will prove very useful. Further, all philosophical sadhanas are based on Adhikari-bheda (i.e., the three-fold categorisation of the pupils as eminently fit, mediocre and dull). The recent philosopher Osho used to cite an anecdote from Buddha's life where Buddha instructed his pupil Ananda as follows:

There are four types of horses. The first type, an adamant horse will not budge an inch however much it may be thrashed with a whip. The second type of horse will run so long as it is continued to be whipped and will stop the moment the whipping stops. The third type of horse will begin to run just at the cracking of the whip. The last and excellent type will begin to run just on seeing the shadow of the driver's hand moving towards the whip.

Ashtavakra himself says **"A person of pure intellect is able to realise his Self even through casual instructions while others continue to wallow in their delusions despite a lifetime of enquiry and exposure to elaborate instructions"**². Hence Ashtavakra wants to take with him not only the most brilliant people like Janaka but desires that others should also be benefited. So he sums up briefly the following instructions regarding the cultivation of certain distinguishing characteristics of an enlightened saint:

* **A knower of the Self will not be interested in earning and amassing wealth (II-1).**

2. यथा तथोपदेशेन कृतार्थः सत्त्व बुद्धिमान्।
आजीवमपि जिज्ञासुः परस्तत्र विमुह्यति ॥ (XV-18)

- * **There will be no attachment to the illusory objects of the senses**, which arises in those ignorant of the Self. (II-2)
- * **There will be no desires and consequent running after material prosperity.**
- * The sense of possession (i.e. This is mine) will cease to exist.
- * **An enlightened person will not indulge in amorous sports or in lust and passion towards other sex.** The one who remains unperturbed in mind at the sight of a woman full of passion as also at the prospect of imminent death is verily liberated³. (II-4, II-6, II-7, II-11 and XVII-14)
- * **The last barrier** for a seeker at the very threshold of enlightenment **is fear from Liberation itself resulting in the dissolution of individuality and the body sense**⁴ (III-8). He is afraid of losing his individuality as Moksha or Liberation aims at merging in the Totality and losing the ego sense. The same idea has been elaborated⁵ in Gaudapada's Karika (poetic commentary) on Māndukya Upanishad. (No. 39 **Advaita Prakarana**)
- * Whether feted and feasted or teased and tormented by people, **an evolved person will neither become happy nor angry.**
- * He will be indifferent to both praise and censure.

3. सानुरागां स्त्रियं दृष्ट्वा मृत्युं वा समुपस्थितम्।
अविह्वलमनाः स्वस्थो मुक्त एव महाशयः ॥ (XVII-14)

4. आश्चर्यं मोक्षकामस्य मोक्षादेव विभीषिका ॥ (III-8)

5. योगिनो बिभ्यति ह्यस्मादभये भयदर्शिनः।
(गौडपादकारिका-अद्वैत-31)

- * He will **exercise the attitude of a witness towards all happenings and events.**
- * **Death, however imminent, will hold no terror for him.**

As a Self-Realised saint is freed from all internal impurities and is free from all desires and attachment, even if he is subjected to experiences of enjoyment or sorrow due to some destiny or past karmas (actions), he remains unaffected, bereft of any reaction like pleasure or pain and treats it all as a sport.

(III-14, IV-1, IV-2)

He is beyond papa and punya (sin and merit) and beyond likes and dislikes. As no individual doership or conditioning due to past latent tendencies is left, whatever he does, he does it spontaneously without fear or favour and nobody dares to forbid him.

(IV-3, 4, 5 & 6)

Janaka gives three methods for remaining established in the Self, appropriate respectively to: (1) those who believe in duality (**Dvaita**) that the Self or God is absolutely different from the world, both of which are real (2) those who believe in qualified non-dualism (**Visishtadvaita**) that though God and the world are both real, both are made of the same substance as reality [i.e., the world is an Amsa (part) of God] and (3) those who believe in Non-dualism (**Advaita**) that Self or God is the only reality and the world is but a false superimposition on the former due to ignorance.

In the first case one should remain unaffected considering oneself as a vast and infinite ocean on which the ship of the universe wanders hither and thither driven by the wind of the mind.

In the second case one should consider oneself as the infinite ocean on which the waves of the world arise and disappear without causing any loss or gain to the ocean itself.

In the third case one should consider oneself as the infinite rippleless ocean where the world has been superimposed by imagination (just like the delusion of a serpent superimposed on a rope at dark).

The essence of all Sadhana is "DO NOT REACT" to pleasure or pain, praise or censure, life or death, like or dislike, heat or cold, success or failure, good or bad, love or hate, etc. Here Janaka has given some tips as to how to reach this stage in respect of three different types of Sadhakas. (Chapter VIII - 1, 2 & 3)



CHAPTER - IV

PREPARATION FOR THE FLIGHT

Desirelessness

As all Hindu Scriptures and Buddhism aver, **desirelessness is the main sine qua non for progress in spirituality.** Normally, any enjoyment of worldly objects leaves some scar (called Samskāra or Vāsana), an impression on the mind which induces desires for repetition of the experience and also for enjoyments not experienced so far. **He is a rare Sadhaka who eschews such desires not only for enjoyment but for liberation too.** (XVII - 4, 5)

Ashtavakra affirms that detachment from sense objects is salvation while attachment for sense objects is bondage¹. (XV- 2, X-4 and IX-8). He repeats the necessity for desirelessness again and again as the main preparation required for the flight into the Absolute. (XVIII-2)

Witness Attitude

Another unique point made out by Ashtavakra is that a Bhogi (who is after more and more of enjoyment), as also a yogi² who is bent on renouncing all enjoyments, are both qualitatively on the same plane. The minds of both are on 'enjoyment' – one for grasping it and the other for leaving it. **One has to go beyond both by adopting the attitude of a witness (Sakshi), i.e. by neither accepting nor rejecting.** (XVI-6,7, XIII-1, XVII-5)

-
1. मोक्षो विषय वैरस्यं बन्धो वैषयिको रसः।
एतावदेव विज्ञानं यथेच्छसि तथा कुरु॥ (XV-2)
 2. विरक्तो विषयद्वेष्टा रागी विषयलोलुपः।
ग्रहमोक्षविहीनस्तु न विरक्तो न रागवान्॥ (XVI-6)

Effortlessness and Inaction

The Jivanmukta (liberated while alive) is a master idler who deems it too much of an exertion even to go on shutting and opening his eyelids. He remains awake in eternal vigilance and remains drowned in the unique happiness of the Self³. He is just doing those actions which are forced on him by destiny without judging whether they are good or bad. His actions are just like those of a child.⁴ One should realise that nothing whatsoever is ever done by the Self which is actionless. One has nothing to gain by striving (as one is already ever liberated) nor does one sustain any loss by inaction. **All happiness and misery as also birth and death are pre-destined by the effects of past actions (Prarabdha)**. There is nothing to be accomplished. (XVIII-49, XIII-3,6, XI-4)

Control of Mind

One has to divorce oneself thoroughly from the sense of doership and being an experience⁵. All the modifications of the mind, including the ego, get dissolved – this is essential for Self-Realisation. A mediocre sadhak who practises control of the mind may succeed temporarily, but the moment he stops the practice all desires and fancies take control of him. The complete stillness of the mind results without any effort or practise through mere Self-Knowledge. This claim of Ashtavakra is contrary to the discipline prescribed in the Yoga Sutras of Patanjali where control of mind (चित्तवृत्तिनिरोध) constitutes yoga (i.e., the path for Self-

-
3. व्यापारे खिद्यते यस्तु निमेषोन्मेषयोरपि ।
तस्यालस्य धुरीणस्य सुखं नान्यस्य कस्यचित् ॥ (XVI-4)
 4. यदा यत्कर्तुमायाति तदा तत्कुरुते ऋजुः ।
शुभं वाप्यशुभं वापि तस्य चेष्टा हि बालवत् ॥ (XVIII-49)
 5. अकर्तृत्वमभोक्तृत्वं स्वात्मनो मन्यते यदा ।
तदा क्षीणा भवन्त्येव समस्ताश्चित्तवृत्तयः ॥ (XVIII-51)

Realisation). The paths to the Infinite are equally infinite so as to suit the conditioning, the spiritual constitution and the taste of the various aspirants and seekers. Hence contradictions among them are inevitable.

It has been the experience of Ashtavakra that when a person is established in Self-Knowledge by leaving off the body-consciousness and resting in pure Consciousness, the control of mind becomes a natural by-product⁶. (XVIII-51, 41, 75, 33). What a direct path! This very idea is also echoed in Srimad Bhagavatam (II-6-33) where Brahma the creator exclaims⁷ that no untruth ever came out of his mouth, none of his senses ventured out on the wrong path and his mind always remained in control, not because he cultivated those qualities but because they were the natural result of his holding tight the Supreme Lord (same as Self) with intense longing and love in the sanctorum of his heart.



-
6. क्व निरोधो विमूढस्य यो निर्बन्धं करोति वै ।
स्वारामस्यैव धीरस्य सर्वदाऽसावकृत्रिमः ॥ (XVIII-41)
 7. न भारती मेऽङ्ग मृषोपलक्ष्यते
न वै क्वचिन्मे मनसो मृषा गतिः ।
न मे हृषीकाणि पतन्त्यसत्पथे
यन्मे हृदौत्कण्ठयवता धृतो हरिः ॥

(श्रीमद् भागवतम्-II.6.33)

CHAPTER - V
THE PATHLESS PATH

Ashtavakra exhorts us lovingly just **to believe and have firm faith that we are that ultimate Self-Knowledge which is sought, the very Self and the Lord.**¹ This results in Self-Realisation. In between no steps are necessary. (XV-8)

You are the Self and ever liberated. Even the meditation on the Brahman or Self should be given up completely in order to have Self-Enlightenment. The finite consciousness has to slide directly into the supreme Consciousness of the Infinite Self by just hearing with total belief that we are the Self² (XVIII-48 & XV-20). There is no need even to think of the attributes of Atman (Self) (viz. purity, non-duality etc.).³ (XVIII-43 & 34)

All the scriptures lay emphasis on purification of mind by erasing all vasanas (conditioning by past experiences or latent tendencies due to the imprint left in the computer memory called 'chitta' by past actions, which itch for repetition of the earlier experiences). They also prescribe various means of practices like japa (incantation of sacred syllables), pranayama (control of breath), reflection or Self-enquiry (vichara), etc. Just by the mere knowledge of the Reality and the (delusive) unreality of the world, one gets liberated thus by-passing the step of removal of vasanas. The mind becomes a void, the existence of vasanas is itself as much a dream as the body - mind complex and no vasanas ever

1. श्रद्धस्व तात श्रद्धस्व नात्र मोहं कुरुष्व भोः ।
ज्ञानस्वरूपो भगवानात्मा त्वं प्रकृतेः परः ॥ (XV-8)
2. वस्तु श्रवणमात्रेण शुद्धबुद्धिर्निराकुलः (XVIII-48)
तत्त्व निश्चयमात्रेण प्राज्ञो भवति निर्वृतः (XVIII-34)
3. त्यजैव ध्यानं सर्वत्र मा किञ्चित् हृदि धारय ।
आत्मा त्वं मुक्त एवासि किं विमृश्य करिष्यसि ॥ (XV-20)

existed for the process of removal. Why beat a serpent imagined by superimposition on a rope?⁴

Similarly even the most popular Vedantic method (advocated in other Scriptures) of negating all the world as NETI NETI (not this, not this) becomes superfluous, as the concept of the world itself has been transformed along with the vasanas for a yogi following Ashtavakra's path, who, though seeing the world, is impervious to its impact⁵.

No rituals, spiritual practices like control of mind nor any other action are needed for attaining Self-Illumination. One remains liberated without any effort or action through the direct apprehension that one is always of the nature of the Supreme Brahman and the question of desiring to become the Brahman can never arise at all. (XVIII-36 & 37). Ashtavakra transcends the principal teachings of the Upanishads when he logically advises⁵ that when we are established as the non-dual Self, there is no question of contemplating on oneself as 'I am that Brahman' (अहं ब्रह्मास्मि). The latter contemplation indicates an inferior state of consciousness where 'I' exists apart from the Brahman and sees the Brahman. (XVIII-16)

Ashtavakra daringly proclaims⁶ that **there is no need even to discriminate between Atman (Self) and Anatman (non-self)**. By merely remaining in the realisation that everything is the Self or Brahman (सर्वं खल्विदं ब्रह्म) one attains the highest bliss. **Ashtavakra's path enshrines neither ladders nor steps.** (XV-15&9)



4. व्यामोहमात्रविरतौ स्वरूपादानमात्रतः ।
वीतशोका विराजन्ते निरावरणदृष्टयः ॥ (XVIII-6)
समस्तं कल्पनामात्रमात्मा मुक्तः सनातनः ।
इति विज्ञाय धीरो हि किमभ्यस्यति बालवत् ॥ (XVIII-7)
5. येन दृष्टं परं ब्रह्म सोऽहं ब्रह्मेति चिन्तयेत् ।
किं चिन्तयति निश्चिन्तो द्वितीयं यो न पश्यति ॥ (XVIII-16)
6. अयं सोऽहमयं नाहं विभागमिति सन्त्यज ।
सर्वमात्मेति निश्चित्य निःसङ्कल्पः सुखी भव ॥ (XV-15)

CHAPTER - VI
AHI DESTINATION AT LAST
 (State of the Self-Realised)

The natural state of Samadhi (Sahaja Samadhi) in which an Enlightened person (Jeevanmukta) remains and how he conducts himself in practical life has been described in various Vedantic texts like Jeevanmukta Gita, Bhagavad Gita, Viveka Chudamani, etc., but nowhere is it so all-comprehensive, elaborate and set in beautiful expressions of poetic grandeur as in Ashtavakra Gita.

The Jivanmukta behaves¹ like a dried leaf driven hither and thither by the wind of Totality which runs the entire world (i.e., the cosmic programme), with no volition of his own. He is free from all vasanas (latent tendencies), requiring no external support, liberated from all bondage. (XVIII-21)

A person who has been normally eloquent, wise and fully active becomes², on attaining Self-Knowledge, dumb, inert (dull) and lazy. (XV-III). According to some scriptures³ when the Grace of the Lord descends, a mute person is made eloquent and a lame person is enabled to climb up a mountain. Here Ashtavakra's description contradicts this traditional concept. Actually they represent different stages of Consciousness (as seen from the ignorant level), and Ashtavakra's is the Ultimate stage where one has become merged in the Absolute. In the fire of Self-Knowledge, personal ambitions, self-aggrandisement, competition, aggressiveness—all are reduced to ashes.

1. निर्वासनो निरालम्बः स्वच्छन्दो मुक्तबन्धनः ।
क्षिप्तः संसारवातेन चेष्टते शुष्कपर्णवत् ॥ (XVIII-21)
2. वाम्नि प्राज्ञमहोद्योगं जनं मूकजडालसम् ।
करोति तत्त्वबोधोऽयमतस्त्यक्तो बुभुक्षुभिः ॥ (XV-3)
3. अ) मूकं करोति वाचालं पङ्कुं लंघयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥

The enlightened one, being free from all desires and having lost his individuality and ego, behaves as if he possesses no knowledge though knowing; and though it looks as if he is talking or seeing, does not in reality talk or see. Everything takes place automatically in Totality and as the impelling force of desire is absent, he does not do any work at all even though he looks as if he is doing some work³. (XVIII-90). Ashtavakra specialises in the use of such apparently contradictory expressions which cannot be helped while expressing highly subtle concepts which are not capable of being expressed in words.

The Enlightened one is always in the alertness of perfect Consciousness so that even while asleep he is not really asleep. Even though dreaming he is not identified with the dreamer (the one who identifies himself with the subtle body). Even in the waking state⁴ he is not really awake to the objects of the world like a common worldly man whose perception remains conditioned. This is almost like the description given in Srimad Bhagavad Gita-

“या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।”

This state of Jivanmukta is not the sole monopoly of a monk who has taken formal sannyas and has renounced his family and house. It is well possible even for a householder to reach this stage. **A householder who has become a Jivan Mukta remains free from attachment to his wife and children⁵**. (XVIII-84). He remains unperturbed and immune to all the ridicule and contempt that may be heaped upon him by his servants, sons, wife and other relatives. (XVIII-55)

3. आ) द्वार कृपा का जब तू खोले पंचम स्वर में गूँगा बोले ।
अंधा देखे, लंगड़ा चलकर काशी पहुँचे रे ।
4. न धावति जनाकीर्णं नारण्यमुपशान्तधीः ।
यथा तथा यत्र तत्र सम एवावतिष्ठते ॥ (XVIII-100)
5. क्व चास्ति क्व च वा नास्ति क्वास्ति चैकं क्व च द्वयम् ।
बहुनात्र किमुक्तेन किंचिन्नोत्तिष्ठते मम ॥ (XX-14)

Ashtavakra ends his dissertation by affirming that **a man⁶ established in the Self neither runs to a forest in search of solitude nor does he seek a crowded place.** He remains the same everywhere and in all conditions. He is unconcerned whether the environment is favourable or otherwise.

Whatever the yogi (wise man) does (whether sitting, sleeping, speaking or eating, etc.), he does it with total ease and comfort in a very relaxed and peaceful manner; while a common man, even while doing one activity (like eating, walking or talking) is tense and restless and thinking of various plans for the future, his office or business affairs, etc.⁷ The Liberated one behaves externally like any common man even though he is the antithesis of a lay man. The light (lamp) of Knowledge is burning inside his heart and he is living in full Consciousness, while an ordinary man remains in delusion and ignorance⁸.

We may add one note of warning - Ramana Maharshi used to say that his path of Self-enquiry as to **'WHO AM I'** was meant for those who were fully mature spiritually (pakwees), whose minds have become purified and are like dry wood ready to be ignited in a trice at the flicker of a matchstick. This position applies mutatis mutandis to the methods advocated by Ashtavakra too. For others, as told in "Upadesa Sara" of Bhagavan Ramana, puja, japa and meditation, etc. may be found to be more suitable.

Janaka concludes the narration of his highest spiritual experience as follows:

With the Realisation of the unborn undivided Self, the ideas of existence and non-existence and the idea of one and multiplicity, etc., which were all products of the mind have disappeared.

6. न धावति जनाकीर्णं नारण्यमुपशान्तधीः।
यथा तथा यत्र तत्र सम एवावतिष्ठते ॥ (XVIII-100)

7. सुखमास्ते सुखं शेते सुखमायाति याति च।
सुखं वक्ति सुखं भुङ्क्ते व्यवहारेपि शान्तधीः ॥ (XVIII-59)

8. धीरो लोकविपर्यस्तो वर्तमानोऽपि लोकवत्।
न समार्धिं न विक्षेपं न लेपं स्वस्य पश्यति ॥ (XVIII-18)

Along with Ashtavakra he accepts the Reality of Self alone. The Self is non-dual and there is no world or anything besides the Atman.

All that Janaka has talked so far sprang out of Totality and he finally lapses into Silence.

HARI OM



SECTION - B

ASHTAVAKRA GITA

(Text and its meaning)

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CHAPTER - I
INSTRUCTIONS ON SELF-REALIZATION

जनक उवाच ।

कथं ज्ञानमवाप्नोति कथं मुक्तिर्भविष्यति ।
वैराग्यं च कथं प्राप्तमेतद् ब्रूहि मम प्रभो ॥१॥

Janaka said :

1. How does a man acquire knowledge? How liberation (will be) attained? How renunciation is secured? and O! Lord (please) tell me this.

अष्टावक्र उवाच ।

मुक्तिमिच्छसि चेत्तात विषयान् विषवत्त्यज ।
क्षमार्जवदयातोषसत्यं पीयूषवद्भज ॥२॥

Ashtavakra said :

2. O, Child, If you wish (to attain) liberation, (then) shun the objects of the senses like poison; seek forgiveness, straightforwardness, compassion, contentment and Truth (Straightforwardness is being the same in thoughts, word and deed) as if they are nectar.

न पृथ्वी न जलं नाग्निर्न वायुर्द्यौर्न वा भवान् ।
एषां साक्षिणमात्मानं चिद्रूपं विद्धि मुक्तये ॥३॥

3. You are neither earth, nor water, nor fire, nor air, nor space; in order to attain liberation consider yourself as witness of these, and as the form of pure consciousness itself.

यदि देहं पृथक्कृत्य चिति विश्राम्य तिष्ठसि।
अधुनैव सुखी शान्तो बन्धमुक्तो भविष्यसि ॥४॥

4. If you separate the body from yourself and rest in consciousness, even now itself you will become happy, peaceful and free from bondage.

न त्वं विप्रादिको वर्णो नाश्रमी नाक्षगोचरः।
असङ्गोऽसि निराकारो विश्वसाक्षी सुखी भव ॥५॥

5. You are not a Brahmana nor one of the other castes nor do you belong to a station of life (asrama like Brahmachari, Grahasta, Vanaprastha or Sanyasa); nor are you perceivable by the senses. (You) are unattached, formless, being a witness of all; be happy.

धर्माधर्मो सुखं दुःखं मानसानि न ते विभो।
न कर्ताऽऽसि न भोक्ताऽऽसि मुक्त एवासि सर्वदा ॥६॥

6. Oh all pervading one; virtue and vice, pleasure and pain are all psychological and do not belong to you. You are not the doer. You are not the enjoyer; ever free surely are you.

एको द्रष्टासि सर्वस्य मुक्तप्रायोऽसि सर्वदा।
अयमेव हि ते बन्धो द्रष्टारं पश्यसीतरम् ॥७॥

7. You are the one seer of the entire world. You are ever really free. Surely, this alone is your bondage that you see somebody else apart from you as the seer.

Note : The pure consciousness pervades all the beings and is only one, it is the only seer. We however, in ignorance consider each of the other beings as a separate seer.

अहं कर्तेत्यहंमानमहाकृष्णाहिदंशितः।
नाहं कर्तेति विश्वासामृतं पीत्वा सुखी भव ॥८॥

8. You have been bitten by the great black serpent of egoism that 'I am the doer'; drinking the nectar of faith that 'I am not the doer', be happy.

एको विशुद्धबोधोऽहमिति निश्चयवह्निना।
प्रज्वालयाज्ञानगहनं वीतशोकः सुखी भव ॥९॥

9. I am one pure consciousness. Thus, by the fire of this conviction, having burnt the forest of ignorance, become free from grief and be happy.

यत्र विश्वमिदं भाति कल्पितं रज्जुसर्पवत्।
आनन्दपरमानन्दः स बोधस्त्वं सुखं चर ॥१०॥

10. The substratum on which this universe appears imagined or superimposed like a snake on a rope, that consciousness is Supreme Bliss. You go about happily.

मुक्ताभिमानी मुक्तो हि बद्धो बद्धाभिमान्यपि।
किंवदन्तीह सत्येयं या मतिः सा गतिर्भवेत् ॥११॥

11. Surely one who considers himself free from bondage is free; one who considers himself bound remains bound. As is the thought, so will be the attainment; in this world, this popular saying is verily true.

आत्मा साक्षी विभुः पूर्ण एको मुक्तश्चिदक्रियः।
असङ्गो निस्पृहः शान्तो भ्रमात् संसारवानिव ॥१२॥

12. Self is witness, all-pervading, the only perfection. It is of the form of consciousness, being liberated, actionless, unattached, desireless quiet. Through illusion it appears as if involved in this world.

कूटस्थं बोधमद्वैतमात्मानं परिभावय।
आभासोऽहं भ्रमं मुक्त्वा भावं बाह्यमथान्तरम् ॥१३॥

13. Having given up this illusion that I am a JIVA (an individual Self, a reflection of consciousness) and also both external and internal identifications (of the Self), consider with conviction your own Self as non-dual consciousness steady and firm like an anvil.

देहाभिमानपाशेन चिरं बद्धोऽसि पुत्रक।
बोधोऽहं ज्ञानखड्गो न तन्निकृत्य सुखी भव ॥१४॥

14. Oh child ! You have been bound by the noose of body consciousness since a long time; and cutting off that rope of 'body consciousness', with the sword of knowledge that 'I am consciousness', be happy.

निःसङ्गो निष्क्रियोऽसि त्वं स्वप्रकाशो निरञ्जनः।
अयमेव हि ते बन्धः समाधिमनुतिष्ठसि ॥१५॥

15. You are unattached, actionless, self-effulgent and without blemish; this surely indeed is your bondage that you practise samadhi (meditation).

Note : Meditation is a process of becoming. Ashtavakra believes in being.

त्वया व्याप्तमिदं विश्वं त्वयि प्रोतं यथार्थतः।
शुद्धबुद्धस्वरूपस्त्वं मा गमः क्षुद्रचित्तताम् ॥१६॥

16. This universe is pervaded by you (and) really it has been woven unto yourself. You are pure consciousness by nature; do not attain little (narrow) mindedness (by considering yourself finite and limited).

निरपेक्षो निर्विकारो निर्भरः शीतलाशयः।
अगाधबुद्धिरक्षुब्धो भव चिन्मात्रवासनः ॥१७॥

17. You remain having no expectations or dependence. Immutable, devoid of bulk and form, of cool disposition, of unfathomable intelligence and unperturbed are you. Remain established in Consciousness alone.

साकारमनृतं विद्धि निराकारं तु निश्चलम्।
एतत्तत्त्वोपदेशेन न पुनर्भवसम्भवः ॥१८॥

18. Know as unreal anything with form and the formless one as permanent; by this instruction about Truth, there is no more any possibility of rebirth.

यथैवादर्शमध्यस्थे रूपेऽन्तः परितस्तु सः।
तथैवास्मिन् शरीरेऽन्तः परितः परमेश्वरः ॥१९॥

19. Just as in the image which exists in a mirror both all around as also within the image is the mirror alone; in the same way it is in this body also (which is only a delusion). But both inside (and) outside, the Supreme Lord alone exists.

Note : The image is only a non-concrete delusion and even where the image appears, it is, all the solid mirror only. So it is all God only and this body is a delusion.

एकं सर्वगतं व्योम बहिरन्तर्यथा घटे।
नित्यं निरन्तरं ब्रह्म सर्वभूतगणे तथा ॥२०॥

20. Just as in a jar, outside and inside, only one all-pervading space (exists); in the same way, in all things seen outside, the all-pervasive Brahman alone exists at all times.



(Total 20)

CHAPTER - II
JOY OF SELF-REALIZATION

जनक उवाच

अहो निरञ्जनः शान्तो बोधोऽहं प्रकृतेः परः ।
एतावन्तमहं कालं मोहेनैव विडम्बितः ॥१॥

Janaka said :

1. I am untainted, (unblemished), calm, beyond the Maya. Being only consciousness, I have been deceived by illusion only all this time. What a pity!
यथा प्रकाशयाम्येको देहमेनं तथा जगत् ।
अतो मम जगत्सर्वमथवा न च किञ्चन ॥२॥
2. I alone illumine this body, and also (this) universe; therefore all universe is mine or (alternatively), certainly nothing is mine.
सशरीरमहो विश्वं परित्यज्य मयाऽऽधुना ।
कुतश्चित् कौशलादेव परमात्मा विलोक्यते ॥३॥
3. What a wonder! Now, having abandoned the entire universe along with the body, through some indescribable skill (born of a secret wisdom), only the Supreme Self is being seen by me.
यथा न तोयतो भिन्नास्तरङ्गाः फेनबुदबुदाः ।
आत्मनो न तथा भिन्नं विश्वमात्मविनिर्गत्तम् ॥४॥
4. As the waves, foam and bubbles are not different from the water, so also the universe emanating from the Self is not different from the Self.

तन्तुमात्रो भवेदेव पटो यद्वद्विचारितः ।
आत्मतन्मात्रमेवेदं तद्वद्विश्वं विचारितम् ॥५॥

5. Just like a cloth (when) analysed remains as thread only, so also this universe on being analysed, is made up of the Self only.
यथैवेक्षुरसे क्लृप्ता तेन व्याप्तैव शर्करा ।
तथा विश्वं मयि क्लृप्तं मया व्याप्तं निरन्तरम् ॥६॥
6. Just as sugar, which is produced from the juice of sugar-cane is only pervaded by that (sugar-cane juice), so also, the universe, which is produced through and through, in me (as an illusion) is pervaded by me.
आत्माज्ञानाज्जगद्भाति आत्मज्ञानान्न भासते ।
रज्ज्वज्ञानादहिर्भाति तज्ज्ञानान्नासते न हि ॥७॥
7. Because of the ignorance of the Self, the world appears; from the knowledge of the Self, (the world) ceases to shine. Verily, from the non-recognition of rope, the snake appears (an illusion); from the recognition of the rope, the snake ceases to manifest.
प्रकाशो मे निजं रूपं नातिरिक्तोऽस्म्यहं ततः ।
यदा प्रकाशते विश्वं तदाहम्भास एव हि ॥८॥
8. My own nature (form) is light (knowledge). I am not different from that light; when the universe manifests itself, then it is indeed myself alone who shines.
अहो विकल्पितं विश्वमज्ञानान्मयि भासते ।
रूप्यं शुक्तौ फणी रज्जौ वारि सूर्यकरे यथा ॥९॥
9. Alas, the universe, having been imagined due to my ignorance, shines in me just as in the mother of pearl the silver (shines), just as in the rope the snake (shines, as an illusion) and just as in the sun beam, water (shines as a mirage).

मत्तो विनिर्गतं विश्वं मय्येव लयमेष्यति।
मृदि कुम्भो जले वीचिः कनके कटकं यथा ॥१०॥

10. Just as a pot merges back into clay, just as a wave merges back into the water, a bracelet merges into gold, (in the same way), the universe which has emanated from me will surely attain dissolution into me.

अहो अहं नमो मह्यं विनाशो यस्य नास्ति मे।
ब्रह्मादिस्तम्बपर्यन्तं जगन्नाशोऽपि तिष्ठतः ॥११॥

11. What a wonder am I? Adoration to me for whom there is no destruction; remaining as I am, even at the time of the destruction of the entire world from Brahma down to a clump of grass.

अहो अहं नमो मह्यमेकोऽहं देहवानपि।
क्वचिन्न गन्ता नागन्ता व्याप्य विश्वमवस्थितः ॥१२॥

12. What a wonder am I? Adoration to me even though possessing a body I am alone, nowhere do I go, nor do I come, (I) am existing, pervading the entire universe.

अहो अहं नमो मह्यं दक्षो नास्तीह मत्समः।
असंस्पृश्य शरीरेण येन विश्वं चिरं धृतम् ॥१३॥

13. What a wonder am I? Adoration to myself! No one who is equal to me in dexterity exists in this world, by whom without having any relational contact with the body, this entire universe is being borne since a very long time.

अहो अहं नमो मह्यं यस्य मे नास्ति किञ्चन।
अथवा यस्य मे सर्वं यद्वाङ्मनसगोचरम् ॥१४॥

14. What a wonder am I? Adoration to myself! for whom no possession exists or otherwise to whom everything whatsoever which is accessible to speech and mind belongs.

ज्ञानं ज्ञेयं तथा ज्ञाता त्रितयं नास्ति वास्तवम्।
अज्ञानाद्भाति यत्रेदं सोऽहमस्मि निरञ्जनः ॥१५॥

15. Knowledge, knowable as well as knower, the triad in reality is not there. I exist as that stainless (Self) where this triad appears through ignorance.

द्वैतमूलमहो दुःखं नान्यत्तस्यास्ति भेषजम्।
दृश्यमेतन्मृषा सर्वं एकोऽहं चिद्रसोऽमलः ॥१६॥

16. Alas! All misery is based on duality and for that no remedy other than that mentioned below exists. All this, whatever is seen, is unreal; I am the only one made of the essence of consciousness and pure.

बोधमात्रोऽहमज्ञानादुपाधिः कल्पितो मया।
एवं विमृशतो नित्यं निर्विकल्पे स्थितिर्मम ॥१७॥

17. I (am) only consciousness; (but) due to ignorance limiting adjuncts have been superimposed by me. In this way by constantly reflecting, my abidance is in the undifferentiated state.

न मे बन्धोऽस्ति मोक्षो वा भ्रान्तिः शान्ता निराश्रया।
अहो मयि स्थितं विश्वं वस्तुतो न मयि स्थितम् ॥१८॥

18. For me, bondage does not exist, neither (is) liberation; Delusion having had no base has been dissolved. What a wonder ! This entire universe exists or appears to exist in me; (but) in reality does not exist in me.

Note: As the delusion of the world takes place on myself as the substratum, it exists in me. In reality, I alone exist and there is no world.

सशरीरमिदं विश्वं न किञ्चिदिति निश्चितम् ।
शुद्धचिन्मात्र आत्मा च तत्कस्मिन् कल्पनाधुना ॥१९॥

19. This universe along with this body is nothing, thus it has been concluded. The Self also is of the nature of pure consciousness only, now on what basis can that imagination of the universe exist?

शरीरं स्वर्गनरकौ बन्धमोक्षौ भयं तथा ।
कल्पनामात्रमेवैतत् किं मे कार्यं चिदात्मनः ॥२०॥

20. Body, heaven and hell, bondage and freedom as also fear, all these (are) imagination only. For me who is of the nature of Consciousness, what remains to be done?

अहो जनसमूहेऽपि न द्वैतं पश्यतो मम ।
अरण्यमिव संवृत्तं क्व रतिं करवाण्यहम् ॥२१॥

21. What a wonder to me, who is not seeing duality (i.e. multiplicity) even in the midst of a multitude of human beings; it (world) has become just like a (lonely) jungle. Where will I exercise any attachment?

नाहं देहो न मे देहो जीवो नाहमहं हि चित् ।
अयमेव हि मे बन्ध आसीद् या जीविते स्पृहा ॥२२॥

22. I am not the body, the body does not belong to me, I am not the individual finite Self, I am only consciousness; this only indeed was my bondage that there was attachment to my life.

अहो भुवनकल्लोलैर्विचित्रैर्द्राक् समुत्थितम् ।
मय्यनन्तमहाम्भोधौ चित्तवाते समुद्यते ॥२३॥

23. Oh! In me who is like the limitless ocean, on the rising of the wind of the mind, diverse waves of worlds are produced immediately.

मय्यनन्तमहाम्भोधौ चित्तवाते प्रशाम्यति ।
अभाग्याज्जीववणिजो जगत्पोतो विनश्वरः ॥२४॥

24. In me who is like the limitless ocean, when once the wind, viz., the mind has subsided, the boat, namely the universe belonging to the trader namely the embodied self, has been destroyed unluckily.

Note: Normally a ship gets destroyed when the wind blows and not when it subsides. Even though to lose a ship is a misfortune to the trader, the destruction of the mind and consequent disappearance of the world is the greatest luck which can befall a jiva.

मय्यनन्तमहाम्भोधावाश्चर्यं जीववीचयः ।
उद्यन्ति घ्नन्ति खेलन्ति प्रविशन्ति स्वभावतः ॥२५॥

25. What a wonder to me, who is like limitless ocean that the waves of the individual selves spontaneously rise up, hit each other, play and enter (get dissolved).



(Total 45)

CHAPTER – III
TEST OF SELF-REALIZATION

अष्टावक्र उवाच

अविनाशिनमात्मानमेकं विज्ञाय तत्त्वतः।
तवात्मज्ञस्य धीरस्य कथमर्थार्जने रतिः ॥१॥

Ashtavakra said :

1. Having completely known one's own Self in its real nature as indestructible and as only one, for you who is a wise man and who is the knower of the Self, how can there be desire in acquiring or earning money and wealth?

आत्मज्ञानादहो प्रीतिर्विषयभ्रमगोचरे।
शुक्तेरज्ञानतो लोभो यथा रजतविभ्रमे ॥२॥

2. What a wonder! Due to the ignorance of the Self, attachment (takes place) to the objects of the world which become visible due to an illusion just like due to ignorance of the silver lining on mother of pearl, greed arises for possessing the silver which is only an illusion.

विश्वं स्फुरति यत्रेदं तरङ्गा इव सागरे।
सोऽहमस्मीति विज्ञाय किं दीन इव धावसि ॥३॥

3. Having known that "I am That (Absolute Being)" where just like the waves in the ocean this universe suddenly appears; why are you running along (after the objects of the universe) like a thoroughly helpless person?

श्रुत्वापि शुद्धचैतन्यमात्मानमतिसुन्दरम्।
उपस्थेऽत्यन्तसंसक्तो मालिन्यमधिगच्छति ॥४॥

4. Even after having heard of one's own Self as extremely beautiful and as pure consciousness, by being deeply attached to sex, one attains impurity.

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि।
मुनेर्जनित आश्चर्यं ममत्वमनुवर्तते ॥५॥

5. What a wonder! Even after knowing very well one's own Self (as existing) in all beings and all the beings in one's Self (as super-imposed), even for a contemplative sage, the sense of possession continues !

Note : As all the beings are the mental creation of the Self, the latter is immanent in all as the material cause. All the beings appear on the self as a super imposition just like the dream world. As the Self has become all the objects, how can one claim possession of them?

आस्थितः परमाद्वैतं मोक्षार्थेऽपि व्यवस्थितः।
आश्चर्यं कामवशागो विकलः केलिशिक्षया ॥६॥

6. What a wonder! Even after being established in the transcendental non-duality, and well established in the goal of emancipation, one gets weakened being in the throes of lust and passion by repeatedly indulging in amorous sports.

उद्धृतं ज्ञानदुर्मित्रमवधार्यातिदुर्बलः।
आश्चर्यं काममाकाङ्क्षेत् कालमन्तमनुश्रितः ॥७॥

7. Even after having known well enough lust, which has suddenly come up, as the enemy of knowledge, having reached the last days of life and being extremely feeble and lacking in strength, one still desires for sex or sensual enjoyments. How strange it is!

इहामुत्र विरक्तस्य नित्यानित्यविवेकिनः।
आश्चर्यं मोक्षकामस्य मोक्षादेव विभीषिका ॥८॥

8. Even for one who is detached both from this world as also the other world (heaven), who is given to discrimination of the eternal from the transient and who longs for liberation, fear arises from liberation itself

(because of apprehension of the dissolution of the individual entity). It is a matter for wonder.

Note: See Advaita Prakarana - Sloka 39 of 'Gaudapada Karika' of Mandukya Upanishad - Asparsa Yoga. ("Asparsa yoga vainama.....bhaya darsinah")

धीरस्तु भोज्यमानोऽपि पीड्यमानोऽपि सर्वदा ।
आत्मानं केवलं पश्यन् न तुष्यति न कुप्यति ॥१॥

9. A wise person of fortitude, even though he may be feted and feasted or even though he may be tormented or teased, is neither happy (at the feasting) nor is he angry (at the teasing) seeing his Self alone at all times.

चेष्टमानं शरीरं स्वं पश्यत्यन्यशरीरवत् ।
संस्तवे चापि निन्दायां कथं क्षुभ्येत् महाशयः ॥१०॥

10. A man of noble ideals looks at his own body which is acting in various ways, as if it is a body belonging to somebody else; how can he get agitated while being praised or while being abused or condemned also?

मायामात्रमिदं विश्वं पश्यन् विगतकौतुकः ।
अपि सन्निहिते मृत्यौ कथं त्रस्यति धीरधीः ॥११॥

11. A person with a brave intellect looking at this universe as mere illusion and having lost all interest in it, though death maybe imminent or near at hand, how can he be afraid?

निःस्पृहं मानसं यस्य नैराश्येऽपि महात्मनः ।
तस्यात्मज्ञानतृप्तस्य तुलना केन जायते ॥१२॥

12. That noble soul whose mind is free from desire even for liberation, that person who is fully satisfied with the knowledge of the self, with whom can he be compared?

स्वभावादेव जानानो दृश्यमेतन्न किञ्चन ।
इदं ग्राह्यमिदं त्याज्यं स किं पश्यति धीरधीः ॥१३॥

13. How can a man of steady intellect, knowing very well that by its very nature all this perceivable world is nothing, consider any object as acceptable or rejectable?

अन्तस्त्यक्तकषायस्य निर्द्वन्द्वस्य निराशिषः ।
यदृच्छयागतो भोगो न दुःखाय न तुष्टये ॥१४॥

14. For one who has become pure, having relinquished all internal impurities like the latent tendencies, for one who has become impervious to the pairs of opposites like pain and pleasure and for one who is free from all desires, any enjoyment which has come by chance does not cause any unhappiness nor does it cause any happiness.



(Total 59)

CHAPTER - IV

GLORIFICATION OF SELF-REALIZATION

जनक उवाच

हन्तात्मज्ञस्य धीरस्य खेलतो भोगलीलया ।
न हि संसारवाहीकैर्मूढैः सह समानता ॥१॥

Janaka said :

1. Oh! For a wise man who is a knower of the Self, who is playing with enjoyments as a matter of sport, there is no equation with those fools who are bearing the burden of life like beasts of burden.

यत्पदं प्रेप्सवो दीनाः शक्राद्याः सर्वदेवताः ।
अहो तत्र स्थितो योगी न हर्षमुपगच्छति ॥२॥

2. What a wonder! A man who has attained the spiritual heights does not attain pleasure, even though remaining in a state which all gods like Indra, the king of gods, being helpless in their desire, are longing to attain.

तज्ज्ञस्य पुण्यपापाभ्यां स्पर्शो ह्यन्तर्न जायते ।
न ह्याकाशस्य धूमेन दृश्यमानापि सङ्गतिः ॥३॥

3. For one who has known the Supreme Truth, even the touch of merit and sin does not take place inside, even though it appears to be so; just as the sky does not come into contact with the smoke at any time.

आत्मैवेदं जगत्सर्वं ज्ञातं येन महात्मना ।
यदृच्छया वर्तमानं तं निषेद्धुं क्षमेत कः ॥४॥

4. In respect of the noble soul, by whom all this world has been realised as being the Self alone, who is living his

life according to whatever happens by chance, who is capable of prohibiting him (from any action whatsoever)?

आब्रह्मस्तम्बपर्यन्ते भूतग्रामे चतुर्विधे ।
विज्ञस्यैव हि सामर्थ्यमिच्छानिच्छाविवर्जने ॥५॥

5. In respect of all four different categories of the multitude of all beings [(i.e.) those born from womb, born from egg, born from sweat (worms, bacteria, etc.) and sprouting from the earth] extending from the creator up to a blade of grass, it is only the wise one who has the capability to relinquish likes and dislikes.

आत्मानमद्वयं कश्चिज्जानाति जगदीश्वरम् ।
यद्वेत्ति तत् स कुरुते न भयं तस्य कुत्रचित् ॥६॥

6. He is a rare one who knows his Self as non-dual and as the controller of the entire universe. That person does that work, which he knows (as worth doing in the interest of the world); for him there is no fear from anywhere.



(Total 65)

CHAPTER – V
FOUR WAYS TO DISSOLUTION

अष्टावक्र उवाच

न ते सङ्गोऽस्ति केनापि किं शुद्धस्त्यक्तुमिच्छसि ।
सङ्घातविलयं कुर्वन्नेवमेव लयं व्रज ॥१॥

Ashtavakra said :

1. (You are pure.) For you, there is no attachment at all with anything whatsoever; what is it that you want to renounce? Being convinced in this way and dissolving the psycho-physical complex, merge in the Supreme consciousness.

उदेति भवतो विश्वं वारिधेरिव बुद्बुदः ।
इति ज्ञात्वैकमात्मानमेवमेव लयं व्रज ॥२॥

2. Just like the bubbles from the sea, from you the universe rises; thus having known in this manner this Self as non-dual, dissolve your individuality in the Supreme Consciousness.

Note : The example of bubbles which is part of the ocean denotes qualified non-dualism (Visishta-Adwaita of Ramanuja) where the world is real, but made up of the same substance viz., Brahman.

प्रत्यक्षमप्यवस्तुत्वाद्द्विश्वं नास्त्यमले त्वयि ।
रज्जुसर्प इव व्यक्तमेवमेव लयं व्रज ॥३॥

3. Even though apparently visible, this universe is unreal and amounts to nothing; just like a snake superimposed on a rope through delusion this universe which

is manifested does not exist at all. Being convinced in this manner become one with the Supreme Consciousness.

Note : As distinct from the previous stanza, the non-dual philosophy (Advaita of Shankara) is indicated, where the universe is unreal and superimposed on the Self, due to delusion.

समदुःखसुखः पूर्ण आशानैराश्रयोः समः ।
समजीवितमृत्युः सन्नेवमेव लयं व्रज ॥४॥

4. Having the same attitude towards both misery and happiness, being the same in hope and despair, looking on both life and death as the same, living thus verily attain the state of dissolution.

Note : This is a case where one becomes dead to the world without bothering whether it is real or unreal, an argument which is considered as futile by Bhagavan Sri Ramana in 'Sat Darsanam' - Sloka No: 5

"Satyam mrsha va.....paramakhileshta".



(Total 69)

CHAPTER – VI
THE HIGHER KNOWLEDGE

जनक उवाच

आकाशवदनन्तोऽहं घटवत् प्राकृतं जगत्।
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥१॥

Janaka said :

1. I am infinite like space; this world is created by Prakriti (nature) just like a pot. Thus in respect of such a person who has this knowledge there is no question of holding on to this world or renouncing it nor there is any question of dissolving or merging in it.

महोदधिरिवाहं स प्रपञ्चो वीचिसन्निभः।
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥२॥

2. I am like a big ocean; this phenomenal world is just like the waves of the ocean. Thus, where one has such a knowledge, there is no question of holding on to this world or renouncing it and there is no question of dissolving or merging in it also.

अहं स शुक्तिसङ्काशो रूप्यवद्विश्वकल्पना।
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥३॥

3. 'I' am like the mother of pearl and the imagined manifestation of the universe is like the silver lining imagined in the mother of pearl. Thus where one has this knowledge, there is no question of holding on to this world or renouncing it and there is no question of dissolving or merging in it.

अहं वा सर्वभूतेषु सर्वभूतान्यथो मयि।
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥४॥

4. Either, I am indeed in all beings (as their material cause) or all the beings are in me (as I am the substratum of the illusion). Thus where one possesses knowledge in this manner, there is no question of holding on (being attached) to this world or renouncing it and there is no question of dissolving or merging in it.

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(Total 73)

CHAPTER - VII
NATURE OF SELF-REALIZATION

जनक उवाच

मय्यनन्तमहाम्भोधौ विश्वपोत इतस्ततः ।
भूमति स्वान्तवातेन न ममास्त्यसहिष्णुता ॥१॥

Janaka said :

1. In me, the boundless ocean, the boat viz., the universe is moving here and there impelled by the wind of its own inherent nature. For me, there is no disturbance or effect of intolerance

Note : Just as the ocean is not affected by any boat moving on its waters, I remain unaffected by the universe. (Here, there is Duality where the boat is different from the ocean.)

मय्यनन्तमहाम्भोधौ जगद्वीचिः स्वभावतः ।
उदेतु वास्तमायातु न मे वृद्धिर्न च क्षतिः ॥२॥

2. In me, the boundless ocean let the waves viz., the world, rise up by their own inherent nature or disappear; for me, there is no increase or any decrease.

मय्यनन्तमहाम्भोधौ विश्वं नाम विकल्पना ।
अतिशान्तो निराकार एतदेवाहमास्थितः ॥३॥

3. In me, the boundless ocean, that which is known as universe is only a mental imagination; I am quite calm and formless, I am abiding in this idea alone (that this universe is an imagination).

नात्मा भावेषु नो भावस्तत्रानन्ते निरञ्जने ।
इत्यसक्तोऽस्पृहः शान्त एतदेवाहमास्थितः ॥४॥

4. The Self does not exist in the object (because no object exists apart from the Self). In the Self, which is infinite, which is also untainted, there is no object (because the objects are only illusory superimpositions and they do not exist in reality). Thus, being freed from any attachment and being calm, I am abiding in this idea alone.

अहो चिन्मात्रमेवाहमिन्द्रजालोपमं जगत् ।
अतो मम कथं कुत्र हेयोपादेयकल्पना ॥५॥

5. What a marvel! I am the consciousness alone; this world is just like a magic show. Therefore, for me how can any thought of things rejectable or acceptable, exist and where?

Note : The Stokas 1 to 4 are only further expanding the ideas contained in Chapter VI as well as Chapter V. These are supplementary to them.

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(Total 78)

CHAPTER - VIII
BONDAGE AND LIBERATION

अष्टावक्र उवाच

तदा बन्धो यदा चित्तं किञ्चिद्वाञ्छति शोचति ।
किञ्चिन्मुञ्चति गृह्णाति किञ्चिद्दुष्यति कुप्यति ॥१॥

Ashtavakra said :

1. Whenever the mind desires or grieves for something, either leaves something or holds on to (something), rejoices about something, or is annoyed, then bondage results.

तदा मुक्तिर्यदा चित्तं न वाञ्छति न शोचति ।
न मुञ्चति न गृह्णाति न हृष्यति न कुप्यति ॥२॥

2. When the mind does not desire or does not grieve, or does not reject, or does not hold, or does not feel happy, or does not get angry, then liberation results.

तदा बन्धो यदा चित्तं सक्तं कास्वपि दृष्टिषु ।
तदा मोक्षो यदा चित्तमसक्तं सर्वदृष्टिषु ॥३॥

3. When the mind is attached to any of the objects experienced through senses, then bondage results. When it remains unattached to all worldly objects experienced through senses, then liberation results.

यदा नाहं तदा मोक्षो यदाहं बन्धनं तदा ।
मत्वेति हेलया किञ्चित् मा गृहाण विमुञ्च मा ॥४॥

4. When 'I' does not exist, then liberation takes place. When 'I' exists, then bondage results. Thinking thus, even playfully or frivolously do not accept or renounce any object.

(Total 82)



CHAPTER - IX
DETACHMENT

अष्टावक्र उवाच

कृताकृते च द्वन्द्वानि कदा शान्तानि कस्य वा ।
एवं ज्ञात्वेह निर्वेदाद्भव त्यागपरोऽवृत्ती ॥१॥

Ashtavakra said :

1. When or for whom the duties already completed and remaining to be completed, as also the pairs of opposites like pain and pleasure, success and failure, etc., have become exhausted or ceased? Having known this fact and taking recourse to dispassion, become intent on renunciation, without taking up any observances or vows for fulfilment of desires.

कस्यापि तात धन्यस्य लोकचेष्टावलोकनात् ।
जीवितेच्छा बुभुक्षा च बुभुत्सोपशमं गताः ॥२॥

2. It is only for a rare blessed person that by just observing the ways of people in this world, the desire to live, the desire to enjoy and also the desire for learning have completely ceased or get extinguished.

अनित्यं सर्वमेवेदं तापत्रितयदूषितम् ।
असारं निन्दितं हेयमिति निश्चित्य शाम्यति ॥३॥

3. All this world is only impermanent, is defiled by the three types of miseries, is uninteresting (lacking in bliss), contemptible and fit to be renounced. Thus having come to this conclusion, one becomes tranquil.

कोऽसौ कालो वयः किं वा यत्र द्वन्द्वानि नो नृणाम् ।
तान्युपेक्ष्य यथाप्राप्तवर्ती सिद्धिमवाप्नुयात् ॥४॥

4. Which is that time or stage or else that age where the pairs of opposites like heat and cold or happiness or unhappiness do not exist in respect of a man? Having discarded or ignored the pairs of opposites, carrying on with whatever comes by itself unsought, one should obtain perfection.

नाना मतं महर्षीणां साधूनां योगिनां तथा ।
दृष्ट्वा निर्वेदमापन्नः को न शाम्यति मानवः ॥५॥

5. In respect of the great sages and saints, as also of those on the yoga path, opinions differ and are divergent. On seeing this and having attained indifference to learning, is there any person who does not attain peace?

कृत्वा मूर्तिपरिज्ञानं चैतन्यस्य न किं गुरुः ।
निर्वेदसमतायुक्त्या यस्तारयति संसृतेः ॥६॥

6. The one who having attained a full knowledge of the real nature of the Supreme consciousness by adopting the technique of equal vision and dispassion is able to cross the ocean of the phenomenal world. Is not such a person a spiritual guide or preceptor?

पश्य भूतविकारांस्त्वं भूतमात्रान् यथार्थतः ।
तत्क्षणाद्बन्धनिर्मुक्तः स्वरूपस्थो भविष्यसि ॥७॥

7. You better look at the various modifications of the basic elements like body, mind, etc., as made up of only the primary elements like earth, air, etc. In reality, from that moment onwards, you will become freed from the bondage and also (be) established in your own nature.

वासना एव संसार इति सर्वा विमुञ्च ताः ।
तत्त्यागो वासनात्यागात् स्थितिरद्य यथा तथा ॥८॥

8. The desires only constitute the world; hence leave them all. By renunciation of all the latent tendencies and desires, the renunciation of the world results. Now, the status or the manner of your life can be in whatever manner you like.



(Total 90)

CHAPTER - X

QUIETUDE

अष्टावक्र उवाच

विहाय वैरिणं काममर्थं चानर्थसङ्कुलम् ।
धर्ममप्येतयोर्हेतुं सर्वत्रानादरं कुरु ॥१॥

Ashtavakra said :

1. Having left the desire for enjoyment which is the enemy and the material prosperity which is full of misery and meritorious deeds which are the cause of the other two; be indifferent towards all objects.

स्वप्नेन्द्रजालवत् पश्य दिनानि त्रीणि पञ्च वा ।
मित्रक्षेत्रधनागारदारदायादिसम्पदः ॥२॥

2. Look at friends, lands, money, house, wife, cousins and various types of wealth like a magic show as lasting for three or five days.

यत्र यत्र भवेत्तृष्णा संसारं विद्धि तत्र वै ।
प्रौढवैराग्यमाश्रित्य वीततृष्णः सुखी भव ॥३॥

3. Wherever desire is, there indeed is the world, know this. By resorting to matured detachment and dispassion, being freed from all desires, be happy.

तृष्णामात्रात्मको बन्धस्तन्नाशो मोक्ष उच्यते ।
भवासंसक्तिमात्रेण प्राप्सितुष्टिर्मुहुर्मुहुः ॥४॥

4. Bondage is made up of desire alone; its destruction is called liberation. By non-attachment to the world alone, constant happiness (of the Realization of the Self) of achievement results.

त्वमेकश्चेतनः शुद्धो जडं विश्वमसत्तथा ।
अविद्यापि न किञ्चित्सा का बुभुत्सा तथापि ते ॥५॥

5. You are only one pure consciousness. The universe is insentient and also non-existent; even ignorance amounts to nothing. Despite this situation, what is the purpose of your desire to learn?

राज्यं सुताः कलत्राणि शरीराणि सुखानि च ।
संसक्तस्यापि नष्टानि तव जन्मनि जन्मनि ॥६॥

6. Your kingdom, sons, wives, bodies, pleasures, etc., have been lost even though you were attached to them, in birth after birth.

अलमर्थेन कामेन सुकृतेनापि कर्मणा ।
एभ्यः संसारकान्तारे न विश्रान्तमभून्मनः ॥७॥

7. Enough of all material prosperity, enjoyment and all the meritorious deeds. Even with all these things, in this dense forest of the world, the mind has not become calm and peaceful so far.

कृतं न कति जन्मानि कायेन मनसा गिरा ।
दुःखमायासदं कर्म तदद्याप्युपरम्यताम् ॥८॥

8. Since how many births, activities which are painful involving a lot of efforts have been done by the body, by the mind and with speech; therefore, at least now, withdraw from these activities (or cease these activities).



(Total 98)

CHAPTER - XI
WISDOM

अष्टावक्र उवाच

भावाभावविकारश्च स्वभावादिति निश्चयी ।
निर्विकारो गतक्लेशः सुखेनैवोपशाम्यति ॥१॥

Ashtavakra said :

1. Both the modifications of appearance and disappearance is due to nature. Thus, having come to the conclusion, remaining unperturbed, being freed from misery, one becomes quiet and peaceful very easily.

ईश्वरः सर्वनिर्माता नेहान्य इति निश्चयी ।
अन्तर्गलितसर्वाशः शान्तः क्वापि न सज्जते ॥२॥

2. The Lord is the controller of all; here, there is nobody else; thus having come to the conclusion, with all desires having been dissolved inside and fully serene and peaceful, one does not get involved in any work whatsoever.

आपदः सम्पदः काले दैवादेवेति निश्चयी ।
तृप्तः स्वस्थेन्द्रियो मित्यं न वाञ्छति न शोचति ॥३॥

3. From time to time, calamities and prosperities come only from destiny; thus, having come to the conclusion, being ever contented, with all the senses subdued, one does not desire anything nor does one grieve for anything lost.

सुखदुःखे जन्ममृत्यू दैवादेवेति निश्चयी ।
साध्यादर्शी निरायासः कुर्वन्नपि न लिप्यते ॥४॥

4. Happiness and misery, birth and death are due to the effects of past acts called destiny only; in this manner,

one who has come to the conclusion, being free from any effort, is not tainted even while performing actions.

चिन्तया जायते दुःखं नान्यथेहेति निश्चयी ।
तया हीनः सुखी शान्तः सर्वत्र गलितस्पृहः ॥५॥

5. Misery in this world is produced due to the thoughts (imagination). Otherwise it does not exist – one who has concluded thus, freed from all thoughts and having got rid of all desires becomes happy and also calm everywhere.

नाहं देहो न मे देहो बोधोऽहमिति निश्चयी ।
कैवल्यमिव संप्राप्तो न स्मरत्यकृतं कृतम् ॥६॥

6. I am not the body; I do not possess any body. I am consciousness; thus, one who has come to this conclusion is almost as if he has attained the absolute state of emancipation. He does not remember duties done or duties not done.

आब्रह्मस्तम्बपर्यन्तमहमेवेति निश्चयी ।
निर्विकल्पः शुचिः शान्तः प्राप्ताप्राप्तविनिर्मुक्तः ॥७॥

7. I alone exist - from the creator down to a blade of grass (in all the forms); thus, being indifferent to what has been obtained and what has not been obtained, one who has come to this conclusion, becomes freed from all doubts and is pure and serene.

नानाश्चर्यमिदं विश्वं न किञ्चिदिति निश्चयी ।
निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥८॥

8. This universe which is marvellous in manifold ways, amounts to nothing; thus, one who has come to this conclusion, being freed from all desires, being of the nature of pure consciousness, becomes peaceful as if nothing exists.



CHAPTER - XII
ABIDING IN THE SELF

जनक उवाच

कायकृत्यासहः पूर्वं ततो वाग्विस्तरासहः।
अथ चिन्तासहस्तस्मादेवमेवाहमास्थितः ॥१॥

Janaka said :

1. Initially, becoming not capable of doing any physical action and later being not capable of any projection of speech, I then became not capable of any thoughts also. Therefore, I remain established in this way only. i.e. as I am.

प्रीत्यभावेन शब्दादेरदृश्यत्वेन चात्मनः।
विक्षेपैकाग्रहृदय एवमेवाहमास्थितः ॥२॥

2. Due to the absence of attachment to sound, etc., and due to the non-perception of the Self, having moved from distraction to one-pointed mind, I remain established in this way only as the Supreme Self.

समाध्यासादिविक्षिप्तौ व्यवहारः समाधये।
एवं विलोक्य नियममेवमेवाहमास्थितः ॥३॥

3. In the case of distraction caused by complete superimposition, activity is needed for getting into concentration. Thus, on seeing this rule, I remain established in this way only as the Supreme Self.

हेयोपादेयविरहादेवं हर्षविषादयोः।
अभावादद्य हे ब्रह्मन्नेवमेवाहमास्थितः ॥४॥

4. Oh! Sage! due to the relinquishment of both acceptability

and rejectability, and in the same way, due to the absence of joy and sorrow, now, I remain established in this way only as the Absolute.

आश्रमानाश्रमं ध्यानं चित्तस्वीकृतवर्जनम्।
विकल्पं मम वीक्ष्यैतैरेवमेवाहमास्थितः ॥५॥

5. Remaining in any station of life like householder, monk, etc., or not remaining in any station of life, doing meditation, mentally accepting or leaving things, on seeing my distraction on account of all these factors, I abide in Self, in this manner as I am (i.e.) as a witness.

कर्मानुष्ठानमज्ञानाद्यथैवोपरमस्तथा।
बुद्ध्वा सम्यगिदं तत्त्वमेवमेवाहमास्थितः ॥६॥

6. Just as performance of action results from ignorance, even so, cessation of action also takes place due to ignorance. After having known this truth, I abide in the Self well enough in this manner only as the Self.

अचिन्त्यं चिन्त्यमानोऽपि चिन्तारूपं भजत्यसौ।
त्यक्त्वा तद्भावानं तस्मादेवमेवाहमास्थितः ॥७॥

7. Even while meditating on the Supreme Being, which is beyond thoughts, this person takes up the form of that thought. Therefore, having given up such thoughts, I abide in the Self in this manner only (i.e.) as I am.

एवमेव कृतं येन स कृतार्थो भवेदसौ।
एवमेव स्वभावो यः स कृतार्थो भवेदसौ ॥८॥

8. The one by whom it is accomplished by practice, in this manner only as described above, such a person will become as one who has fulfilled his purpose in life. In this manner only, the one who has this as his very nature, will become as one who has fulfilled his purpose.



CHAPTER – XIII
HAPPINESS

जनक उवाच

अकिञ्चनभवं स्वास्थ्यं कौपीनत्वेऽपि दुर्लभम् ।
त्यागादाने विहायास्मादहमासे यथासुखम् ॥१॥

Janaka Said :

1. The tranquillity, which results out of non-possession of things is rare to get even in a state when one possesses only a loin cloth; therefore, having given up renunciation and acceptance, I live happily.

कुत्रापि खेदः कायस्य जिह्वा कुत्रापि खिद्यते ।
मनः कुत्रापि तत्त्यक्त्वा पुरुषार्थं स्थितः सुखम् ॥२॥

2. Somewhere there is distress of the body, somewhere of the tongue, somewhere of the mind. After leaving all these, I am established happily in the ultimate goal of life.

कृतं किमपि नैव स्यादिति सञ्चिन्त्य तत्त्वतः ।
यदा यत् कर्तुमायाति ततकृत्वासे यथासुखम् ॥३॥

3. Having thought that in reality nothing at all could ever be done (as all things are pre-programmed and got done by Totality), whenever, whatever comes to me for doing, having done that, (I) live happily.

कर्मनैष्कर्म्यनिर्बन्धभावा देहस्थयोगिनः ।
संयोगायोगविरहादहमासे यथासुखम् ॥४॥

4. The yogis who identify themselves with the body, compulsively take up the attitude of either action or

inaction. I, having been bereft of either attachment or detachment (to action), live in happiness.

अर्थानर्थो न मे स्थित्या गत्या न शयनेन वा ।
तिष्ठन् गच्छन् स्वपन् तस्मादहमासे यथासुखम् ॥५॥

5. Either by staying in one place, or by going, or by sleeping, for me neither good nor bad accrues. Therefore, while staying in one place, while going, or while sleeping, I am in happiness.

स्वपतो नास्ति मे हानिः सिद्धिर्यत्नवतो न वा ।
नाशोल्लासौ विहायास्मादहमासे यथासुखम् ॥६॥

6. For me, by being asleep there is no loss, otherwise, by striving also, there is no gain. Therefore, having abandoned unhappiness or the happiness due to both loss and gain, I am in happiness.

सुखादिरूपानियमं भावेष्वालोक्य भूरिशः ।
शुभाशुभे विहायास्मादहमासे यथासुखम् ॥७॥

7. Having observed in all the objects of the world, mostly the lack of any law governing pleasure, pain, etc., abandoning both good and bad, I am in happiness.



(Total 121)

CHAPTER-XIV
TRANQUILLITY

जनक उवाच

प्रकृत्या शून्यचित्तो यः प्रमादाद्भावभवनः।
निद्रितो बोधित इव क्षीणसंसरणो हि सः ॥१॥

Janaka Said :

1. The one who has an empty mind (without any thought), by nature and who thinks of objects casually through inadvertence, such a person, though he is asleep, remains in consciousness like the one awake. Such a person is shorn of all worldliness.

Note : This is a stage of Siddhas - where, even while they are asleep, they are naturally not asleep.

क धनानि क मित्राणि क मे विषयदस्यवः।
क शास्त्रं क च विज्ञानं यदा मे गलिता स्पृहा ॥२॥

2. When my desire has melted away, where is the wealth? Where are the friends? Where are the robbers in the form of worldly objects? Where is the scripture and Where is the knowledge?

विज्ञाते साक्षिपुरुषे परमात्मनि चेश्वरे।
नैराश्ये बन्धमोक्षे च न चिन्ता मुक्तये मम ॥३॥

3. When once the Lord, who is the Supreme being, who is also the witness Self has been realised; while I am indifferent in respect of both bondage and liberation, for me there is no worry or anxiety for liberation.

अन्तर्विकल्पशून्यस्य बहिः स्वच्छन्दचारिणः।
भ्रान्तस्येव दशास्तास्तादृशा एव जानते ॥४॥

4. In respect of one who is devoid of all differentiation inside and also behaves following the dictates of the Atman (Divine Will) outside, only similar sort of people (who are equally divinely mad) understand his states or conditions from time to time, which are like those of a mad man.



(Total 125)

CHAPTER – XV
KNOWLEDGE OF THE SELF

अष्टावक्र उवाच

यथातथोपदेशेन कृतार्थः सत्त्वबुद्धिमान्।
आजीवमपि जिज्ञासुः परस्तत्र विमुह्यति ॥१॥

Ashtavakra said :

1. A person whose intellect is established in *Satva* guna becomes blessed (through Self-Realization) through (even) instructions of any casual manner, but any other person, though remaining a seeker throughout his life, gets deluded in that respect.

मोक्षो विषयवैरस्यं बन्धो वैषयिको रसः।
एतावदेव विज्ञानं यथेच्छसि तथा कुरु ॥२॥

2. Withdrawal of interest from all sense objects is liberation; attachment towards sensual objects is bondage; this much only is the ultimate knowledge; you do as you want.

वाग्मिप्राज्ञमहोद्योगं जनं मूकजडालसम्।
करोति तत्त्वबोधोऽयमतस्त्यक्तो बुभुक्षुभिः ॥३॥

3. This knowledge of the Truth makes a man, who is eloquent, intelligent and highly active, dumb, inert and lazy respectively; therefore, this knowledge of Truth is left off by those who want to enjoy (the world).

न त्वं देहो न ते देहो भोक्ता कर्ता न वा भवान्।
चिद्रूपोऽसि सदा साक्षी निरपेक्षः सुखं चर ॥४॥

4. You are not the body, for you there is no body. You are not the doer or enjoyer. You are of the form of consciousness, perennial witness, having no desires or expectations from any quarter. (So) Go about happily.

रागद्वेषौ मनोधर्मो न मनस्ते कदाचन।
निर्विकल्पोऽसि बोधात्मा निर्विकारः सुखं चर ॥५॥

5. Attachment and hatred are the characteristics of the mind. The mind has never been yours; being non-differentiated and being the conscious Self, you are without any modifications. You please go about happily.

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि।
विज्ञाय निरहंकारो निर्ममस्त्वं सुखी भव ॥६॥

6. Having known the Self abiding in all beings, and all beings as abiding in the Self, being free from egoism, and having no sense of possession, you be happy.

Note : *As the material cause the Self abides in all beings; all beings abide in Self as they are superimposed appearances on the Self.*

विश्वं स्फुरति यत्रेदं तरङ्गा इव सागरे।
तत्त्वमेव न सन्देहश्चिन्मूर्ते विज्वरो भव ॥७॥

7. The one in which this universe appears like the waves in the ocean; that is you alone. There is no doubt about this. Oh, you who are all consciousness, become free from all tensions and fever of the mind.

श्रद्धस्व तात श्रद्धस्व नात्र मोहं कुरुष्व भोः ।
ज्ञानस्वरूपो भगवानात्मा त्वं प्रकृतेः परः ॥८॥

8. O, child, have faith, have faith. In respect of this statement, do not have any confusion. You are of the form of knowledge, the very Lord, Self (and) beyond Maya.

गुणैः संवेष्टितो देहस्तिष्ठत्यायाति याति च ।
आत्मा न गन्ता नागन्ता किमेनमनुशोचसि ॥९॥

9. This body, being composed of the three modes, viz., *Satva*, *Rajas* and *Tamas*, appears (comes into the scene), remains and goes away; the Self does not go anywhere; why do you grieve over this body?

देहस्तिष्ठतु कल्पान्तं गच्छत्वद्यैव वा पुनः ।
क्व बुद्धिः क्व च वा हानिस्तव चिन्मात्ररूपिणः ॥१०॥

10. Let the body continue to remain till the end of the cycle of yugas; or otherwise, today itself let it go. For you, who are of the form of consciousness, where is any increase or where is any loss at all?

त्वय्यनन्तमहाम्भोधौ विश्ववीचिः स्वभावतः ।
उदेतु वास्तमायातु न ते वृद्धिर्न वा क्षतिः ॥११॥

11. In you, who is the infinite ocean, let the wave, viz., the universe rise up due its inherent nature, let it disappear. For you, there is no increase or any loss.

तात चिन्मात्ररूपोऽसि न ते भिन्नमिदं जगत् ।
अतः कस्य कथं कुत्र हेयोपादेयकल्पना ॥१२॥

12. O, child, you are only of the form of consciousness. This world is not different from you. Where is the question of the rejectable or acceptable things?

एकस्मिन्नव्यये शान्ते चिदाकाशेऽमले त्वयि ।
कुतो जन्म कुतःकर्म कुतोऽहंकार एव च ॥१३॥

13. In you, the one who is deathless, peaceful, pure and is the pervasive consciousness; where is birth, where is action, where is the egoism also?

यत्त्वं पश्यसि तत्रैकस्त्वमेव प्रतिभाससे ।
किं पृथक् भासते स्वर्णात् कटकाङ्गदनुपुरम् ॥१४॥

14. In whatever you are looking at, you only appear; the bracelets, armlets and anklets, do they appear different from the gold, its material cause?

अयं सोऽहमयं नाहं विभागमिति सन्त्यज ।
सर्वमात्मेति निश्चित्य निःसङ्कल्पः सुखी भव ॥१५॥

15. Leave off this distinction that 'I am this', 'I am that', 'I am not this'. After having come to the conclusion that all this is Self only, and being free from thoughts, become happy.

तदैवाज्ञानतो विश्वं त्वमेकः परमार्थतः ।
त्वतोऽन्यो नास्ति संसारी नासंसारी च कश्चन ॥१६॥

16. This world appears only through the ignorance of yourself. In the ultimate Truth, you are (only) one; except for yourself, any other person involved in the world does not exist. Neither is there a transcendental non-transmigratory Self not involved in the world nor is there also a migrating Self involved in this world.

भ्रान्तिमात्रमिदं विश्वं न किञ्चिदिति निश्चयी ।
निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥१७॥

17. This world does not amount to anything and it is only an illusion. Thus, the one who has come to the conclusion, having been freed from all latent tendencies and being only Consciousness, remains quiet as if nothing exists.

एक एव भवाम्भोधावासीदस्ति भविष्यति ।
न ते बन्धोऽस्ति मोक्षो वा कृतकृत्यः सुखं चर ॥१८॥

18. In this ocean of the phenomenal world, only one (yourself) ever existed, is at present and will continue to be. For you, neither bondage, nor liberation exists. With the satisfaction of fulfilment, move about happily.

मा सङ्कल्पविकल्पाभ्यां चित्तं क्षोभय चिन्मय ।
उपशाम्य सुखं तिष्ठ स्वात्मन्यानन्दविग्रहे ॥१९॥

19. O, Form of consciousness, do not get agitated in the mind on account of desire to act or other various thoughts. Having become absorbed in your own Self, which is the embodiment of bliss, remain in happiness.

त्यजैव ध्यानं सर्वत्र मा किञ्चिद्बुद्धि धारय ।
आत्मा त्वं मुक्त एवासि किं विमृश्य करिष्यसि ॥२०॥

20. Everywhere leave off contemplation. Do not hold in the mind anything; you are already free; what are you going to do by analysing and thinking?



(Total 145)

CHAPTER - XVI

SPECIAL INSTRUCTION

अष्टावक्र उवाच

आचक्ष्व शृणु वा तात नानाशास्त्राण्यनेकशः ।
तथापि न तव स्वास्थ्यं सर्वविस्मरणादृते ॥१॥

Ashtavakra said :

1. Oh! My child, you may study (or give discourses), or hear many Shastras many a time, even then, unless you forget everything (except the Self), you will not get established in your own true form as Self.

भोगं कर्म समार्थि वा कुरु विज्ञ तथापि ते ।
चित्तं निरस्तसर्वाशमत्यर्थं रोचयिष्यति ॥२॥

2. Oh! Knower of the Truth, you may indulge in either enjoyment or any activity or mental concentration, even then your mind will (not) be satisfied, until and unless all desires are extinguished absolutely once and for all.

आयासात् सकलो दुःखी नैनं जानाति कश्चन ।
अनेनैवोपदेशेन धन्यः प्राप्नोति निर्वृतिम् ॥३॥

3. All aspirants remain miserable by repeated efforts (involving a doer, activity and instrument). This fact nobody knows. The blessed one attains salvation representing the ultimate bliss and peace, by simply hearing this instruction only.

व्यापारे खिद्यते यस्तु निमेषोन्मेषयोरपि ।
तस्यालस्यधुरीणस्य सुखं नान्यस्य कस्यचित् ॥४॥

4. The one who feels unhappy in the activity of even the closing and opening of the eyelids, for that master idler alone happiness exists; for anybody else other than him, there is no happiness.

इदं कृतमिदं नेति द्वन्द्वैर्मुक्तं यदा मनः ।
धर्मार्थकाममोक्षेषु निरपेक्षं तदा भवेत् ॥५॥

5. When the mind is free from the pairs of opposites of this nature that this much of activity has been done, and this much work still remains to be done; then it becomes indifferent to all the four objectives of life - viz., doing meritorious deeds, earning wealth, enjoyment and liberation.

विरक्तो विषयद्वेषा रागी विषयलोलुपः ।
ग्रहमोक्षविहीनस्तु न विरक्तो न रागवान् ॥६॥

6. The one who has withdrawn himself from the sense objects, continues to hate the sense objects; while the one who pursues enjoyment is greedy for the sense objects; but the one who neither grasps these objects nor renounces such objects (but remains as a witness whether the sense objects come to him or leave him) is not one who is after renunciation nor is he attached to them.

हेयोपादेयता तावत् संसारविटपांकुरः ।
स्पृहा जीवति यावद्वै निर्विचारदशास्पदम् ॥७॥

7. So long as desire, which is the cause of the state of lack of discrimination lives, till that time, i.e. till the state of non-discrimination lasts, the sense of either rejection or acceptance remains, which is the sprout for the world-tree.

प्रवृत्तौ जायते रागो निवृत्तौ द्वेष एव हि ।
निर्द्वन्द्वो बालवद्वीमानेवमेव व्यवस्थितः ॥८॥

8. By being engaged in activity, attachment results. In withdrawing from activity, only hatred results. An intelligent man of discrimination, just like a child, remains free from the pairs of opposites, viz., the notions of activity and inactivity. In this way alone (i.e.) with the same attitude towards both activities and inactivities, he remains established in the Self.

हातुमिच्छति संसारं रागी दुःखजिहासया ।
वीतरागो हि निर्दुःखस्तस्मिन्नपि न खिद्यति ॥९॥

9. A man who is attached to the world, being desirous of freeing himself from miseries, wants to renounce the phenomenal world; but the one who is free from all attachments, being always free from worries, does not feel miserable even while living in this world.

यस्याभिमानो मोक्षेऽपि देहेऽपि ममता तथा ।
न च ज्ञानी न वा योगी केवलं दुःखभागसौ ॥१०॥

10. The one whose attachment (due to the feeling of ego that I want liberation) exists towards liberation in the same way as his sense of possession or identification exists in the body, is not a yogi, nor is he a man of wisdom; such a person only suffers misery.

हरो यद्युपदेष्टा ते हरिः कमलजोऽपि वा ।
तथापि न तव स्वास्थ्यं सर्वविस्मरणादृते ॥११॥

11. To you, even if Lord Siva himself or Vishnu or Brahma becomes the instructor, unless you forget all the teachings except the Self, you will not get established in your Self i.e. you will not be liberated.



CHAPTER - XVII
THE TRUE KNOWLEDGE

अष्टावक्र उवाच

तेन ज्ञानफलं प्राप्तं योगाभ्यासफलं तथा ।
तृप्तः स्वच्छेन्द्रियो नित्यमेकाकी रमते तु यः ॥१॥

Ashtavakra said :

1. The one who is well contented with all the senses purified, and revels in his state of being alone as the Self; by him has been obtained the results of all knowledge as also the results of all the practice of yoga.

न कदाचिज्जगत्यस्मिन् तत्त्वज्ञो हन्त खिद्यति ।
यत एकेन तेनेदं पूर्णं ब्रह्माण्डमण्डलम् ॥२॥

2. Oh! In this world, the knower of the ultimate Truth never at all feels miserable, because by him alone this whole gamut of universe is filled up (is pervaded).

न जातु विषयाः केऽपि स्वारामं हर्षयन्त्यमी ।
सल्लकीपल्लवप्रीतमिवेभं निम्बपल्लवाः ॥३॥

3. Never any of those sense objects cause pleasure at any time to the one who delights in His Self; just as the leaves of the neem tree do not cause delight to the elephant, who is fond of the tender leaves of the sallaki plant.

Note: Sallaki - is a thorny plant, called Eaacha maram in tamil.

यस्तु भोगेषु भुक्तेषु न भवत्यधिवासितः ।
अभुक्तेषु निराकाङ्क्षी तादृशो भवदुर्लभः ॥४॥

4. The one who on having experienced various types of enjoyment does not become impressed by those

tendencies (and consequently not desiring for more such enjoyment), nor has any longing or expectations for the enjoyments which had not been experienced so far (but which he had heard of), such a sort of a person, is rare indeed to get in this world.

बुभुक्षुरिह संसारे मुमुक्षुरपि दृश्यते ।
भोगमोक्षनिराकाङ्क्षी विरलो हि महाशयः ॥५॥

5. In this phenomenal world is seen the one who desires worldly enjoyments, as also the one who longs for liberation. A great soul who is not desirous of either enjoyment or liberation is rare indeed.

धर्मार्थकाममोक्षेषु जीविते मरणे तथा ।
कस्याप्युदारचित्तस्य हेयोपादेयता न हि ॥६॥

6. Rare indeed is such a generous person, who does not entertain an attitude of either acceptance or renunciation in Dharma, wealth, enjoyment and liberation; as also in life and in death also.

वाञ्छा न विश्वविलये न द्वेषस्तस्य च स्थितौ ।
यथा जीविकया तस्माद्धन्य आस्ते यथासुखम् ॥७॥

7. In respect of a Jnani, there is no desire or expectation in the dissolution of the entire universe; there is no hatred also against the continued existence of the universe. Therefore, the blessed realised soul remains happy as it comes and contented with whatever he gets for the sustenance of his life.

कृतार्थोऽनेन ज्ञानेनेत्येवं गलितधीः कृती ।
पश्यन् शृण्वन् स्पृशन् जिघ्रन्नश्रन्नास्ते यथासुखम् ॥८॥

8. In this manner, with his mind having been dissolved in Divine Consciousness, a person who has the sense of fulfilment knowing that with the ultimate knowledge of

Self, he has achieved the purpose of this life, remains with all ease and comfort while seeing, while hearing, while touching, while smelling, while eating etc.

Note : A realised person is always at ease and relaxed while doing the minimum actions required for his sustenance, as he is free from tension, stress and anxiety. -

As per the second interpretation possible, this stanza means that the jnani, without being aware that he has become blessed with ultimate knowledge, is happily doing all the activities of life like seeing, etc.

'By this Self knowledge, I have accomplished the aims of life', this is the manner in which a Jnani with his intellect having not grasped the fact of enlightenment is contented while seeing, while hearing, while touching, while smelling, while eating and remains with all ease and comforts.

शून्या दृष्टिर्वृथा चेष्टा विकलानीन्द्रियाणि च ।
न स्पृहा न विरक्तिर्वा क्षीणसंसारसागरे ॥१॥

9. When once the ocean of worldliness has dried up, there is no attachment or desire, there is no renunciation or dispassion; his looks are empty (he stares vacantly); his actions lack in any motive (or purposeless), the senses become feeble and ineffective.

न जागर्ति न निद्राति नोन्मीलति न मीलति ।
अहो परदशा कापि वर्तते मुक्तचेतसः ॥१०॥

10. He does not remain awake, he does not sleep, he does not open his eye lids, he does not close his eyelids. What a marvel! A liberated person, wherever he be, remains in a supreme transcendental state.

सर्वत्र दृश्यते स्वस्थः सर्वत्र विमलाशयः ।
समस्तवासनामुक्तो मुक्तः सर्वत्र राजते ॥११॥

11. The one who is liberated is seen at all places as a person pure in heart, freed from all compelling latent tendencies of the past, and at all places he shines brilliantly.

पश्यन् शृण्वन् स्पृशन् जिघ्रन्नश्नन् गृह्णन् वदन् व्रजन् ।
ईहितानीहितैर्मुक्तो मुक्त एव महाशयः ॥१२॥

12. The noble person, whose mind is free from all limitations, while looking at things, while hearing, while touching, while smelling, while taking food, while accepting things, while talking, while walking, etc., being free from likes and dislikes, is verily liberated.

न निन्दति न च स्तौति न हृष्यति न कुप्यति ।
न ददाति न गृह्णाति मुक्तः सर्वत्र नीरसः ॥१३॥

13. The liberated one does not abuse or condemn anybody, nor does he praise, does not rejoice, is not angry against anybody, does not give away anything, he does not accept anything; everywhere (i.e. with reference to the objects of the world) he is free from all attachments.

सानुरागां स्त्रियं दृष्ट्वा मृत्युं वा समुपस्थितम् ।
अविह्वलमनाः स्वस्थो मुक्त एव महाशयः ॥१४॥

14. The large hearted one, abiding in his own Self, remains with an unagitated mind on either seeing a beautiful woman expressing her love for him, or on seeing death which is imminent; he is verily liberated.

सुखे दुःखे नरे नार्या सम्पत्सु च विपत्सु च ।
विशेषो नैव धीरस्य सर्वत्र समदर्शिनः ॥१५॥

15. In respect of a wise person who looks at all people alike, equal alike while in happiness, in misery, in prosperity and

in adversity and makes no distinction between a man or a woman, there is absolutely no difference in his conduct on different occasions. (He behaves with equal poise).

न हिंसा नैव कारुण्यं नौद्धत्यं न च दीनता ।
नाश्चर्यं नैव च क्षोभः क्षीणसंसरणे नरे ॥१६॥

16. In a man*, whose worldliness is exhausted, there is no sense of violence, neither is there a feeling of compassion or mercy; no insolence, neither is there a feeling of humility or inferiority; there is nothing of wonder, neither is there any mental agitation. (He acts as per the Divine Will spontaneously and does not exercise compassion etc., from his individuality).

Note : * In some version, the word 'nare' has been taken as 'anare' and gives an involved meaning. The version 'nare' adopted in the book by Swami Akhandananda looks natural and fitting.

न मुक्तो विषयद्वेष्टा न वा विषयलोलुपः ।
असंसक्तमना नित्यं प्राप्तं प्राप्तमुपाश्रुते ॥१७॥

17. The liberated one does not hate objects of the world, neither is greedy after the objects of the world. With a mind detached from all objects, at all times, he enjoys whatever comes** to him in the course of his life.

Note : **There is another version which is "praptaapraptam..." where the second word "apraptam means that which has not been obtained."

People are worried about calamities expected to take place at a future date, about which, a wise man is not worried.

समाधानासमाधानहिताहितविकल्पनाः ।
शून्यचित्तो न जानाति कैवल्यमिव संस्थितः ॥१८॥

18. One whose mind has been emptied of all thoughts, vasanas and ego, does not know the pairs of alternatives like concentration and distraction, favourable and

unfavourable, remains as if abiding in the ultimate state of absolute liberation.

निर्ममो निरहङ्कारो न किञ्चिदिति निश्चितः ।
अन्तर्गलितसर्वाशः कुर्वन्नपि करोति न ॥१९॥

19. With all desires having been dissolved inside, being fully convinced that nothing in this world exists (in reality), he has no sense of possession. Being devoid of ego and desires, though engaged in activity, he does nothing. (i.e. such actions do not bind him and as such are deemed as non-actions as they emanate from totality.)

मनःप्रकाशसम्मोहस्वप्नजाड्यविवर्जितः ।
दशां कामपि संप्राप्तो भवेद्गलितमानसः ॥२०॥

20. A wise one being devoid of the modifications of the mind, viz., brightness and dullness, delusion and dreaming will attain some indescribable condition where his entire mind gets dissolved.



(Total 176)

CHAPTER - XVIII

PEACE

अष्टावक्र उवाच

यस्य बोधोदये तावत् स्वप्नवद्भवति भ्रमः ।
तस्मै सुखैकरूपाय नमः शान्ताय तेजसे ॥१॥

Ashtavakra said :

1. On the dawning of knowledge, to that person to whom all the delusion becomes like a past dream, to that one who is of the form of all bliss, who is calm and unagitated and is of the form of effulgence, my prostrations are due.

अर्जयित्वाऽखिलानर्थान् भोगानाप्नोति पुष्कलान् ।
न हि सर्वपरित्यागमन्तरेण सुखी भवेत् ॥२॥

2. By acquiring all worldly objects, one attains plenty of enjoyments of temporary nature but without renouncing all the worldly objects (one) will not become happy.

कर्तव्यदुःखमार्ताण्डज्वालादग्धान्तरात्मनः ।
कुतःप्रशमपीयूषधारासारमृते सुखम् ॥३॥

3. In respect of one whose inner heart has been scorched by the heat of the sun of the sorrows arising from various duties or activities, how can there be happiness without the torrential shower of the nectar namely cessation from all activities?

भवोऽयं भावनामात्रो न किञ्चित् परमार्थतः ।
नास्त्यभावः स्वभावानां भावाभावविभाविनाम् ॥४॥

4. This universe is a mere projection of the mind (i.e. thought only); in reality, it is nothing. Cessation of the existence or non-existence of the objects remaining as

either existent or non-existent respectively in their respective inherent nature, cannot take place.

Note: The meaning of this is on the same lines as that of Sloka 16 of Chapter II of Srimad Bhagavad Gita. This means that the object which is real and thus existent (Atman) can never cease to exist. Similarly, the world which though looking real is really non-existent, can never lose its nature of non-existence i.e. being unreal in nature can never become a reality. So, the real and unreal can at no time lose their inherent nature of reality and unreality respectively. Real one cannot die and unreal one cannot exist.

न दूरं न च सङ्कोचाल्लब्धमेवात्मनः पदम् ।
निर्विकल्पं निरायासं निर्विकारं निरञ्जनम् ॥५॥

5. The form of the Self is not far off; nor is it limited (and hence near at hand); it has already been attained, it is un-differentiated, it requires no effort, it undergoes no change or modification, it is free from all blemish (untainted).

व्यामोहमात्रविरतौ स्वरूपादानमात्रतः ।
वीतशोका विराजन्ते निरावरणदृष्टयः ॥६॥

6. Only by the mere understanding or recognising the form of one's own Self, only by the mere cessation of the illusion, the veils which were covering the vision having been removed, the realised souls, whose sorrows have been dispelled, shine brightly.

समस्तं कल्पनामात्रमात्मा मुक्तः सनातनः ।
इति विज्ञाय धीरो हि किमभ्यस्यति बालवत् ॥७॥

7. All these things, including the world, are only products of imagination. The Self is ever liberated and is perennial (without a beginning). Thus, having known, why the wise man of knowledge should repeatedly practise **sadhanas** like an ignorant child?

आत्मा ब्रह्मेति निश्चित्य भावाभावौ च कल्पितौ ।
निष्कामः किं विजानाति किं ब्रूते च करोति किम् ॥८॥

8. The Self is the Supreme Being. The existence and non-existence of objects are all imagined; having been convinced thus, for the one who is free from desires, what is there to know, what is there to say, and what is there to do?

अयं सोऽहमयं नाहमिति क्षीणा विकल्पनाः ।
सर्वमात्मेति निश्चित्य तूष्णीम्भूतस्य योगिनः ॥९॥

9. For a Yogi, who has become silent after having concluded that everything is only the Self, thoughts of this nature that 'I am this' and 'I am not this' disappear.

न विक्षेपो न चैकाग्र्यं नातिबोधो न मूढता ।
न सुखं न च वा दुःखमुपशान्तस्य योगिनः ॥१०॥

10. For a yogi, who is established in the Self, who has attained absolute peace, there is no distraction, there is no concentration, there is no addition to his knowledge, there is no ignorance, there is no happiness and neither is there also unhappiness.

स्वाराज्ये भैक्ष्यवृत्तौ च लाभालाभे जने वने ।
निर्विकल्पस्वभावस्य न विशेषोऽस्ति योगिनः ॥११॥

11. For a realised soul, who by nature is unconditioned or who is choiceless in his perception, while in his own kingdom, while taking alms like a beggar, in profit and loss, amidst the crowd, or in a jungle, there is no difference. (i.e. he remains the same).

क्व धर्मः क्व च वा कामः क्व चार्थः क्व विवेकिता ।
इदं कृतमिदं नेति द्वन्द्वैर्मुक्तस्य योगिनः ॥१२॥

12. For a wise man who is free from pairs of opposites like - this much has been done, this much work remains to be

done, where is the question of meritorious deeds? Where is any desire? Where is the question of wealth, and where is the need for a sense of discrimination?

कृत्यं किमपि नैवास्ति न कापि हृदि रञ्जना ।
यथाजीवनमेवेह जीवन्मुक्तस्य योगिनः ॥१३॥

13. For a man of knowledge, who is liberated while alive, there is not at all any duty to be performed; in his heart, there is no attachment to any action; in whatever manner the life goes, that only is his state here.

Note : He accepts all the happenings and events in his life and does not desire to change them.

क्व मोहः क्व च वा विश्वं क्व तद्वयानं क्व मुक्तता ।
सर्वसङ्कल्पसीमायां विश्रान्तस्य महात्मनः ॥१४॥

14. For that noble person who has taken rest beyond the boundary of all desires, where is delusion? Where is the universe? Where is the question of any meditation? Where is the question of liberation?

Note : * There is a version 'Taddanam' instead of 'Tad dhyanam'. The former makes no sense, the latter 'dhyanam' has been adopted by Swami Akhandananda.

येन विश्वमिदं दृष्टं स नास्तीति करोतु वै ।
निर्वासनः किं कुरुते पश्यन्नपि न पश्यति ॥१५॥

15. The one by whom this world has been seen, let that person deny the existence of the world. The realised soul who is free from all vasanas of the world, what is there for him to do? Though he seems to be seeing, he sees nothing.

येन दृष्टं परं ब्रह्म सोऽहं ब्रह्मेति चिन्तयेत् ।
किं चिन्तयति निश्चिन्तो द्वितीयं यो न पश्यति ॥१६॥

16. The one by whom the Supreme Brahman has been seen, that person may meditate that 'I am Brahman'. That

person who cannot see any second person, i.e. anybody other than his Self, being bereft of all thoughts, what can he think of?

दृष्टो येनात्मविक्षेपो निरोधं कुरुते त्वसौ।
उदारस्तु न विक्षिप्तः साध्याभावात्करोति किम् ॥१७॥

17. The one by whom the distraction of Self has been seen, that person does concentration to prevent distraction. The realised person is never distracted and as he has nothing to be achieved, what is there for him to do?

धीरो लोकविपर्यस्तो वर्तमानोऽपि लोकवत्।
न समाधिं न विक्षेपं न लेपं स्वस्य पश्यति ॥१८॥

18. The wise realised soul, though remaining like a common worldly man, is just the opposite of the worldly men; he sees neither his own peaceful state of merger, nor distraction, nor attachment (to the world).

भावाभावविहीनो यस्तृप्तो निर्वासनो बुधः।
नैव किञ्चित् कृतं तेन लोकदृष्ट्या विकुर्वता ॥१९॥

19. The one who is a wise man, bereft of thoughts of either existence or non-existence of the world and its objects, who is satisfied with whatever that is happening and is free from desires, by such a person, who is engaged in action in the eyes of the world, nothing at all has been done. (His action is considered as inaction.)

प्रवृत्तौ वा निवृत्तौ वा नैव धीरस्य दुर्ग्रहः।
यदा यत्कर्तुमायाति तत्कृत्वा तिष्ठतः सुखम् ॥२०॥

20. For a man of knowledge, there is no obstinate grasping either in worldly activity nor in cessation of the activity. Whenever and whatever comes before him for doing, having done that, (he) remains in happiness.

निर्वासनो निरालम्बः स्वच्छन्दो मुक्तबन्धनः।
क्षिप्तः संसारवातेन चेष्टते शुष्कपर्णवत् ॥२१॥

21. The one who is freed from all bondages, being desireless, having no external support, freely acting as per the bidding of the Lord (i.e. following the dictates of his inner Self), functions in life like a dry leaf being thrown about by the wind of the programme of totality which runs the entire world.

असंसारस्य तु क्वापि न हर्षो न विषादता।
स शीतलमना नित्यं विदेह इव राजते ॥२२॥

22. For one who is freed from the bondages of the world, nowhere is there enjoyment nor grief. He, possessing a mind which is cool at all times, shines as if possessing no body.

कुत्रापि न जिहासास्ति आशा वापि न कुत्रचित्।
आत्मारामस्य धीरस्य शीतलाच्छतरात्मनः ॥२३॥

23. For the realised person who abides in his own Self, whose mind is cool and pure, nowhere arises any desire to renounce, nor else is there any desire to possess.

Note: Instead of "Asa", there is another version "naso", meaning destruction which does not conform to the rest of the sloka.

प्रकृत्या शून्यचित्तस्य कुर्वतोऽस्य यदृच्छया।
प्राकृतस्येव धीरस्य न मानो, नावमानता ॥२४॥

24. For a realised soul, with a mind empty of all thoughts and vasanas and doing an action in a natural manner just by chance due to prarabdha (as is ordained) like a common man, there is no sense of honour nor is there a sense of dishonour.

कृतं देहेन कर्मेदं न मया शुद्धरूपिणा ।
इति चिन्तानुरोधी यः कुर्वन्नपि करोति न ॥२५॥

25. This activity has been done by this body and not by me, who is of pure nature. Thus, the one who follows such line of thoughts does not act even though engaged in performing activities.

अतद्वादीव कुरुते न भवेदपि बालिशः ।
जीवन्मुक्तः सुखी श्रीमान् संसरन्नपि शोभते ॥२६॥

26. The one who is liberated while alive, being full of happiness and blessed, does all actions like any common man. The latter however, tells something but does something else, i.e. differently. The former does not however become a fool, but though moving in this world, shines brilliantly.

नानाविचारसुश्रान्तो धीरो विश्रान्तिमागतः ।
न कल्पते न जानाति न शृणोति न पश्यति ॥२७॥

27. A wise man becoming completely tired of entertaining various thoughts, becomes inactive and takes rest. He does not imagine, does not understand, does not hear, and does not see anything.

असमाधेरविक्षेपान्न मुमुक्षुर्न चेतः ।
निश्चित्य कल्पितं पश्यन् ब्रह्मैवास्ते महाशयः ॥२८॥

28. The man of knowledge, not being interested in taking his mind to the composed state of Samadhi, is not desirous of liberation as his mind does not remain distracted; he is not also a worldly man. Having concluded that all that is seen is a product of imagination, he sees only the Supreme Being in all.

यस्यान्तः स्यादहङ्कारो न करोति करोति सः ।
निरहङ्कारधीरेण न किञ्चिद्धि कृतं कृतम् ॥२९॥

29. The one in whose mind ego remains, even though he does not do anything, is active. A wise person who is egoless, though he had acted, has not done anything.

नोद्विग्नं न च सन्तुष्टमकतृ स्पन्दवर्जितम् ।
निराशं गतसन्देहं चित्तं मुक्तस्य राजते ॥३०॥

30. The mind of a liberated soul never gets perturbed, neither it rejoices; he is a non-doer, motionless and bereft of all desires. His doubts have all been dispelled, and he shines splendidly.

निर्ध्यातुं चेष्टितुं वापि यच्चित्तं न प्रवर्तते ।
निर्निमित्तमिदं किन्तु निर्ध्यायति विचेष्टते ॥३१॥

31. The mind of the Jeevan muktha is not motivated or impelled either to meditate or else to act, but his mind acts and also meditates without any cause or inclination whatsoever.

तत्त्वं यथार्थमाकर्ण्य मन्दः प्राप्नोति मूढताम् ।
अथवायाति सङ्कोचममूढः कोऽपि मूढवत् ॥३२॥

32. A dull aspirant on hearing the real Truth, gets bewildered (on account of doubts); similarly, some rare person of knowledge also withdraws within himself, and does not reveal his glory, remaining like a dull person. Thus apparently both look dull externally.

एकाग्रता निरोधो वा मूढैरभ्यस्यते भृशम् ।
धीराः कृत्यं न पश्यन्ति सुमवत् स्वपदे स्थिताः ॥३३॥

33. One pointed concentration or control of mind is being practised a lot by the ignorant ones; but the wise people,

abiding in the real Self, like the persons who are in deep sleep, do not see anything to be done or accomplished.

अप्रयत्नात् प्रयत्नाद्वा मूढो नाप्नोति निर्वृतिम्।
तत्त्वनिश्चयमात्रेण प्राज्ञो भवति निर्वृतः ॥३४॥

34. The ignorant man does not attain peace of mind either by exertion or effort or by inaction (laziness), The wise person, by merely being convinced of the Reality, becomes full of peace and happiness.

शुद्धं बुद्धं प्रियं पूर्णं निष्प्रपञ्चं निरामयम्।
आत्मानं तं न जानन्ति तत्राभ्यासपरा जनाः ॥३५॥

35. In respect of the Self, the people who are engaged in diverse spiritual practices do not at all understand It which is pure, enlightened, loved by all, perfect, bereft of all worldliness and free from all miseries.

नाप्नोति कर्मणा मोक्षं विमूढोऽभ्यासरूपिणा।
धन्यो विज्ञानमात्रेण मुक्तस्तिष्ठत्यविक्रियः ॥३६॥

36. An ignorant person, by any action of the form of repeated spiritual practices, does not attain liberation. The blessed one, though remaining without any activity, just by the experiential knowledge gets liberated.

मूढो नाप्नोति तद्ब्रह्म यतो भवितुमिच्छति।
अनिच्छन्नपि धीरो हि परब्रह्मस्वरूपभाक् ॥३७॥

37. The ignorant person does not attain that Supreme Reality because he desires to become Brahman. The wise person, even though he does not exercise any desire in this respect, he enjoys the nature of the Supreme Brahman, by just remaining as Brahman.

निराधारा ग्रहव्यग्रा मूढाः संसारपोषकाः।
एतस्यानर्थमूलस्य मूलच्छेदः कृतो बुधैः ॥३८॥

38. The ignorant people, by adamantly and baselessly sticking to their own opinions get involved in the world. The destruction (by uprooting) of this world, which is the cause of all calamities, has been done by the wise people.

न शान्तिं लभते मूढो यतः शमितुमिच्छति।
धीरस्तत्त्वं विनिश्चित्य सर्वदा शान्तमानसः ॥३९॥

39. The ignorant person does not get peace of mind because of the fact that he desires to relax into peace. The wise man, having been convinced of the Truth, always remains with a tranquil mind.

कात्मनो दर्शनं तस्य यद्दृष्टमवलम्बते।
धीरास्तं तं न पश्यन्ति पश्यन्त्यात्मानमव्ययम् ॥४०॥

40. Where can the realization of the Self take place, for that foolish person, so long as his realization is dependant upon the objects to be seen? The wise men do not see these external objects, but actually see their own Self, which is indestructible.

क्व निरोधो विमूढस्य यो निर्बन्धं करोति वै।
स्वारागस्यैव धीरस्य सर्वदाऽसावकृत्रिमः ॥४१॥

41. For that fool who resorts to compulsion (or effort), where can be the control of mind? Only in respect of the wise men who revel in their own Self, control of mind at all times becomes natural and spontaneous.

भावस्य भावकः कश्चिन्न किञ्चिद्भावकोऽपरः।
उभयाभावकः कश्चिदेवमेव निराकुलः ॥४२॥

42. Somebody thinks of the objects of the world as existent, somebody else considers the objects as non-existent. It is

only the rare one who does not think of either of them (i.e.) existence or non-existence of objects. Thus he remains unperturbed and peaceful.

Note : The wise man is not bothered about the Reality or non-reality of the worldly objects.

शुद्धमद्वयमात्मानं भावयन्ति कुबुद्धयः ।
न तु जानन्ति संमोहाद्यावज्जीवमनिर्वृताः ॥४३॥

43. People of dull intellect consider the Self as pure and as without a second, but due to deep delusion, they do not know the Self till the end of their life and remain unhappy.

ममक्षोर्बुद्धिरालम्बमन्तरेण न विद्यते ।
निरालम्बव निष्कामा बुद्धिर्मुक्तस्य सर्वदा ॥४४॥

44. The intellect of an aspirant who does **Sadhana** for enlightenment does not function without some support or other. The intellect of the liberated one always remains free from desire and also without the need for any support.

विषयद्वीपिनो वीक्ष्य चकिताः शरणार्थिनः ।
विशन्ति झटिति क्रोडं निरोधैकाग्रसिद्धये ॥४५॥

45. On seeing the sense objects which are terrific like tigers, being frightened and seeking refuge from them, the ignorant people seek shelter in a cave in order to attain control of the mind as also one-pointed concentration.

Note : As the ignorant one does not know that the sense objects are not different from the Self, he gets afraid and resort to meditation in a cave.

निर्वासनं हरिं दृष्ट्वा तूष्णीं विषयदन्तिनः ।
पलायन्ते न शक्तास्ते सेवन्ते कृतचाटवः ॥४६॥

46. On seeing the lion (i.e. the realised soul), who is bereft of all desires and vasanas, the sense objects which are like elephants, quietly run away. Those elephants who are not

capable of running away from the lion of a man, try to appease the lions with flattery (sycophants).

Note : The sense objects become powerless to have any effect on the realised souls who are bereft of all desires and vasanas.

न मुक्तिकारिकां धत्ते निःशङ्को युक्तमानसः ।
पश्यन् शृण्वन् स्पृशन् जिघ्रन्नभ्रन्नास्ते यथासुखम् ॥४७॥

47. The one whose mind is united with the Self, being free from all doubts, does not adopt or follow the practice of those sadhanas which are supposed to lead one to liberation. He remains full of happiness, while seeing, while hearing, while touching, while smelling and while eating also.

Note : This is the Sahaja State, where one feels happy at all times.

वस्तुश्रवणमात्रेण शुद्धबुद्धिर्निराकुलः ।
नैवाचारमनाचारमौदास्य वा प्रपश्यति ॥४८॥

48. A person whose intellect has been purified, being freed from all perturbation just by merely hearing about the Reality, does not bother at all as to what is a proper conduct or improper conduct or indifference.

Note : After reaching the highest state, one transcends the common codes of conduct.

यदा यत्कर्तुमायाति तदा तत्कुरुते ऋजुः ।
शुभं वाप्यशुभं वापि तस्य चेष्टा हि बालवत् ॥४९॥

49. Whenever and whatever comes for being done, the wise man does that easily in the simplest way, irrespective of whether it is good or bad. His activities themselves are like that of a child.

स्वातन्त्र्यात् सुखमाप्नोति स्वातन्त्र्यात्पुनर्भते परम् ।
स्वातन्त्र्यान्निर्वृतिं गच्छेत् स्वातन्त्र्यात् परमं पदम् ॥५०॥

50. By becoming free and independent, one attains happiness; by being independent, one attains the

Supreme Being; by being independent, the Supreme State is attained.

Note : The freedom is from the thralldom of the sense objects and other non-Self objects.

अकर्तृत्वमभोक्तृत्वं स्वात्मनो मन्यते यदा ।
तदा क्षीणा भवन्त्येव समस्ताश्चित्तवृत्तयः ॥५१॥

51. When in respect of one's own Self, one considers It as a non-doer and as a non-experiencer, then all thoughts of the mind become destroyed.

उच्छृङ्खलाप्यकृतिका स्थितिधीरस्य राजते ।
न तु सस्पृहचित्तस्य शान्तिर्मूढस्य कृत्रिमा ॥५२॥

52. Though transgressing the normal canons of conduct, the natural grace of the enlightened shines brilliantly; while the artificial peace of the deluded person whose mind is full of desires and attachments, does not at all shine.

Note : Even if an enlightened man gets angry, even then, his basic peaceful state remains intact.

विलसन्ति महाभोगैर्विशन्ति गिरिगह्वरान् ।
निरस्तकल्पना धीरा अबद्धा मुक्तबुद्धयः ॥५३॥

53. The wise men, being free from all thoughts and imaginations, being freed from all bondages, with an intellect freed from all conditioning sometimes sport with great enjoyments or sometimes retire into the mountain caves.

श्रोत्रियं देवतां तीर्थमङ्गनां भूपतिं प्रियम् ।
दृष्ट्वा सम्पूज्य धीरस्य न कापि हृदि वासना ॥५४॥

54. On honouring a brahmin well versed in vedas or a god or a holy place and on seeing a young woman, a king or

a beloved friend, a wise man gets no reaction in his heart (or gets no desires) due to earlier conditioning.

भृत्यैः पुत्रैः कलत्रैश्च दौहित्रैश्चापि गोत्रजैः ।
विहस्य धिक्कृतो योगी न याति विकृतिं मनाक् ॥५५॥

55. Though despised and ridiculed by the servants, by the sons, by his wives, by his grandsons, and by his relatives also, one who is united with the Self never undergoes any change at any time.

सन्तुष्टोऽपि न सन्तुष्टः खिन्नोऽपि न च खिद्यते ।
तस्याश्चर्यदशां तां तां तादृशा एव जानते ॥५६॥

56. Though enjoyment comes to him, he is not pleased; though subjected to pain or suffering, (he) does not feel unhappy. Only similar people who have reached that same stage will understand the marvellous state of that nature.

कर्तव्यतैव संसारो न तां पश्यन्ति सूरयः ।
शून्याकारा निराकारा निर्विकारा निरामयाः ॥५७॥

57. Only activities and duties constitute the phenomenal world. The wise men do not bother about the sense of duty or any activity. They remain with an empty personality; they do not get identified with their body form; they are immutable, and unaffected by any afflictions or sorrows.

अकुर्वन्नपि संक्षोभात् व्यग्रः सर्वत्र मूढधीः ।
कुर्वन्नपि तु कृत्यानि कुशलो हि निराकुलः ॥५८॥

58. A man of deluded intellect, though not engaged in any activity is busy everywhere. due to agitations in his mind; but the skilful one, though performing actions, remains unperturbed by thoughts.

सुखमास्ते सुखं शेते सुखमायाति याति च ।
सुखं वक्ति सुखं भुङ्क्ते व्यवहारेऽपि शान्तधीः ॥५९॥

59. A man whose mind is calm even in worldly transactions, sits comfortably (and) sleeps comfortably, comes and goes, (he) talks with ease (and) eats happily.

स्वभावाद्यस्य नैवार्तिलोकव्यवहारिणः ।
महाहृद इवाक्षोभ्यो गतक्लेशः सुशोभते ॥६०॥

60. The wise one, who is transacting in this world like any common man, for whom by being established in the Self there is no feeling of any distress; with all sufferings gone, (such a one), unagitated like a big lake, shines very well.

निवृत्तिरपि मूढस्य प्रवृत्तिरुपजायते ।
प्रवृत्तिरपि धीरस्य निवृत्तिफलभागिनी ॥६१॥

61. In respect of a deluded person, even his withdrawal from action turns into action; in respect of a wise person, even while engaged in action, he attains the fruits of inaction.

परिग्रहेषु वैराग्यं प्रायो मूढस्य दृश्यते ।
देहे विगलिताशस्य क्व रागः क्व विरागता ॥६२॥

62. In respect of a deluded person, mostly, lack of attachment to various possessions is seen. In respect of one whose attachment to body has been dissolved, where is the question of attachment and where is the question of detachment?

भावनाभावनासक्ता दृष्टिमूढस्य सर्वदा ।
भाव्यभावनया सा तु स्वस्थस्यादृष्टिरूपिणी ॥६३॥

63. The attention of the deluded person is always engaged in thoughts of what should be done and what should not be done; or (alternatively) in thoughts of the existence or non-existence of objects. From the view points of a

person established in the Self, though he may entertain thoughts of worldly objects or (alternatively) the thoughts of what should be done and what should not be done, his attention is not centred on the objects at all as he has no likes and dislikes. His eyes do not see any object at all but is centred in the Self.

सर्वरिम्भेषु निष्कामो यश्चरेद्बालवन्मुनिः ।
न लेपस्तस्य शुद्धस्य क्रियमाणेऽपि कर्मणि ॥६४॥

64. The enlightened one, who conducts himself like a child, who is bereft of all desires in all activities; such a pure person, though engaged in performance of actions, has no attachment.

स एव धन्य आत्मज्ञः सर्वभावेषु यः समः ।
पश्यन् शृण्वन् स्पृशन् जिघ्रन्नश्रन्निस्तर्षमानसः ॥६५॥

65. Only that person, who is the knower of the Self is blessed, who in all situations remains the same; his mind being free from desires, while seeing, while hearing, while touching, while smelling and while eating.

क्व संसारः क्व चाभासः क्व साध्यं क्व च साधनम् ।
आकाशस्येव धीरस्य निर्विकल्पस्य सर्वदा ॥६६॥

66. In respect of a wise man, who remains undifferentiated like the space always, where is the world? Where is his awareness of the world? Where is the question of any goal to be achieved? Where is the question of any means to achievement?

स जयत्यर्थसंन्यासी पूर्णस्वरसविग्रहः ।
अकृत्रिमोऽनवच्छिन्ने समाधिर्यस्य वर्तते ॥६७॥

67. The wise one who remains absorbed in the unlimited absolute in a natural way, and has abandoned all motives, being a perfect embodiment of bliss which is his own nature, is glorious.

बहुनात्र किमुक्तेन ज्ञाततत्त्वो महाशयः ।
भोगमोक्षनिराकांक्षी सदा सर्वत्र नीरसः ॥६८॥

68. In this context, what is the use of talking a lot? The noble minded one, who has known the reality, not being desirous of either enjoyment or liberation, is devoid of any attraction to objects at all times and in all places.

महदादि जगदद्वैतं नाममात्रविजृम्भितम् ।
विहाय शुद्धबोधस्य किं कृत्यमवशिष्यते ॥६९॥

69. Having left the phenomenal world consisting of multiplicity and beginning with the principle of **Mahat** (the cosmic mind), which is a manifestation in mere names only; what duty remains to be done for a person of perfect knowledge.

भ्रमभूतमिदं सर्वं किञ्चिन्नास्तीति निश्चयी ।
अलक्ष्यस्फुरणः शुद्धः स्वभावेनैव शाम्यति ॥७०॥

70. Having come to the conclusion that all the world is only illusory and nothing really exists, not being aware of the vibrations of the world's existence, the pure one, by his very nature becomes quiet and peaceful.

Note: A Jnani is not affected by the manifestation of the world. He is impervious to its influence / vibrations.

शुद्धस्फुरणरूपस्य दृश्यभावमपश्यतः ।
क्व विधिः क्व च वैराग्यं क्व त्यागः क्व शमोऽपि वा ॥७१॥

71. In respect of one who is vibrating with pure Consciousness, being incapable of perceiving any objective reality (apart from himself), where is the question of any commandments or codes of conduct? Where is the question of any dispassion? Where is the question of renouncing or where is the question of controlling the mind also (or where is the question of any peace of mind).

स्फुरतोऽनन्तरूपेण प्रकृतिं च न पश्यतः ।
क्व बन्धः क्व च वा मोक्षः क्व हर्षः क्व विषादिता ॥७२॥

72. For the one, who is shining in diverse forms and is not also perceiving this primordial nature manifested as the world as a separate reality, where is the question of bondage, where is the question of liberation? Where is the question of pleasure? Where is the question of any misery?

बुद्धिपर्यन्तसंसारे मायामात्रं विवर्तते ।
निर्ममं निरहङ्कारो निष्कामः शोभते बुधः ॥७३॥

73. This world, which is seen only till the dawn of Self-knowledge, exists as an unreal superimposition, of the nature of mere illusions. The wise man shines without any sense of possession without any ego and without any desire for any object.

अक्षयं गतसन्तापमात्मानं पश्यतो मुनेः ।
क्व विद्या च क्व वा विश्वं क्व देहोऽहं ममेति वा ॥७४॥

74. For a wise man, who sees his own Self as indestructible and as bereft of any type of misery, where is the question of knowledge? Where is the question of universe? Where is the body or where is the sense of 'I' or 'mine'?

निरोधादीनि कर्माणि जहाति जडधीर्यदि ।
मनोरथान् प्रलापांश्च कर्तुमाप्नोति तत्क्षणात् ॥७५॥

75. If a man of dull intellect abandons activities like control of mind, from that very moment, (he) begins to entertain desires and useless talks.

मन्दः श्रुत्वापि तद्वस्तु न जहाति विमूढताम् ।
निर्विकल्पो बहिर्यत्नादन्तर्विषयलालसः ॥७६॥

76. The dull seeker even after hearing that reality, does not abandon his ignorance. Outwardly he remains free from thoughts, through efforts, but inwardly he craves for sense objects.

ज्ञानाद्गलितकर्मा यो लोकदृष्ट्यापि कर्मकृत् ।
नाप्नोत्यवसरं कर्तुं वक्तुमेव न किञ्चन ॥७७॥

77. The one who remains absolved of any effect of previous action (Prarabdha) with the dawn of knowledge, though performing some actions from the view point of a common man, does not get any opportunity to do any activity nor he talks of anything.

क्व तमः क्व प्रकाशो वा हानं क्व च न किञ्चन ।
निर्विकारस्य धीरस्य निरातङ्कस्य सर्वदा ॥७८॥

78. For a wise man, who remains changeless at all times, and who is fearless, where is darkness or ignorance? Where is light or knowledge? Where is the question of leaving anything? There is nothing whatsoever in this world.

क्व धैर्यं क्व विवेकित्वं क्व निरातङ्कतापि वा ।
अनिर्वाच्यस्वभावस्य निःस्वभावस्य योगिनः ॥७९॥

79. For a yogi, who is enlightened, who is freed from the nature derived from conditioning, who is of the indescribable nature of the Self, where is the question of patience? Where is the question of discrimination? Otherwise, where is the question of fearlessness?

न स्वर्गो नैव नरको जीवन्मुक्तिर्न चैव हि ।
बहुनात्र किमुक्तेन योगदृष्ट्या न किञ्चन ॥८०॥

80. There is no heaven for him, there is no hell for him; indeed there is no question of liberation (while alive) here. What is the use of talking a lot? In the light of yogic consciousness, nothing exists but the Self.

नैव प्रार्थयते लाभं नालाभेनानुशोचति ।
धीरस्य शीतलं चित्तममृतेनैव पूरितम् ॥८१॥

81. He does not at all seek for any profit, nor does he grieve about any loss. The mind of the wise man is quite cool and it is filled only by the nectar of the Self.

न शान्तं स्तौति निष्कामो न दुष्टमपि निन्दति ।
समदुःखसुखस्तृप्तः किञ्चित् कृत्यं न पश्यति ॥८२॥

82. The one, who is bereft of all desires, does not praise, is cool and collected, does not also blame or abuse even a wicked person. Being equally alike to happiness and unhappiness, being always contented, (he) does not find any activity worth doing.

धीरो न द्वेष्टि संसारमात्मानं न दिदृक्षति ।
हर्षामर्षविनिर्मुक्तो न मृतो न च जीवति ॥८३॥

83. A wise man does not hate this mundane world, does not also long for Realization of the Self; being freed from both pleasure and sorrow, he is neither dead nor is he alive.

निःस्नेहः पुत्रदारादौ निष्कामो विषयेषु च ।
निश्चिन्तः स्वशरीरेऽपि निराशः शोभते बुधः ॥८४॥

84. A wise man shines, being bereft of any attachment towards wife and children; being desireless in respect of the objects of the world, remaining free from any anxiety or worry even about his own body and having no expectations.

तुष्टिः सर्वत्र धीरस्य यथापतितवर्तिनः ।
स्वच्छन्दं चरतो देशान्यत्रास्तमितशायिनः ॥८५॥

85. A wise man, who lives with whatever comes to his lot, moving around freely in various places, lying down for sleep whenever the sun sets, is in happiness everywhere.

पततूदेतु वा देहो नास्य चिन्ता महात्मनः ।
स्वभावभूमिविश्रान्तिविस्मृताशेषसंसृतेः ॥८६॥

86. This noble soul, resting in the background of his own nature of Self and having forgotten the entire world, does not bother whether the body falls down (dies), or whether it is born.

अकिञ्चनः कामचारो निर्द्वन्द्वश्छिन्नसंशयः ।

असक्तः सर्वभावेषु केवलो रमते बुधः ॥८७॥

87. A wise man, having no sense of possession, moving freely at his will, free from the pairs of opposites, with all his doubts being cleared, being unattached towards all objects, being alone as his Self, rejoices.

निर्ममः शोभते धीरः समलोष्टाश्मकाञ्चनः ।

सुभिन्नहृदयग्रन्थिर्विनिर्धूतरजस्तमः ॥८८॥

88. A wise man, devoid of the sense of possession as 'mine' with an equal vision towards clay, stone and gold, with the knots of the heart having been completely torn asunder and with the gunas of Rajas and Tamas having been dispelled, shines well.

सर्वत्रानवधानस्य न किञ्चिद्वासना हृदि ।

मुक्तात्मनो वितृप्तस्य तुलना केन जायते ॥८९॥

89. In his heart, there are no latent tendencies or conditionings leading to desires. With whom can we compare a liberated soul, who is completely contented, and who is inattentive to all objects everywhere?

जानन्नपि न जानाति पश्यन्नपि न पश्यति ।

ब्रुवन्नपि न च ब्रूते कोऽन्यो निर्वासनादृते ॥९०॥

90. Who else, except the one whose vasanas have all gone appears as one who does not know even though he knows, one he does not see even though he sees, and one who does not talk though he is talking.

भिक्षुर्वा भूपतिर्वापि यो निष्कामः स शोभते ।

भावेषु गलिता यस्य शोभनाशोभना मतिः ॥९१॥

91. The one, who is desireless, and whose intellect capable of distinguishing good and bad in respect of various objects has disappeared, shines irrespective of whether he is a beggar or whether he is a king.

क्व स्वाच्छन्द्यं क्व सङ्कोचः क्व वा तत्त्वविनिश्चयः ।

निर्व्याजार्जवभूतस्य चरितार्थस्य योगिनः ॥९२॥

92. For a yogi, who is guileless, straightforward, and full of joy, having fulfilled his life's aim, where is the question of freedom? Where is the question of any restriction or conviction about Reality?

आत्मविश्रान्तिर्तृप्तेन निराशेन गतार्तिना

अन्तर्यदनुभूयेत तत्कथं कस्य कथ्यते ॥९३॥

93. How and to whom can be explained the unique experience of the one who is contented to rest inwardly in his own Self, who is desireless and whose sorrows have been dispelled (The final experience is beyond description).

सुप्तोऽपि न सुषुप्तौ च स्वप्नेऽपि शयितो न च ।

जागरेऽपि न जागर्ति धीरस्तृप्तः पदे पदे ॥९४॥

94. A wise man, even though he is asleep is not in the sleeping state; even though is in the dream state has not been lying down in bed and dreaming, even though he is in the waking state, does not keep awake. At every step he is well contented.

ज्ञः सचिन्तोऽपि निश्चिन्तः सेन्द्रियोऽपि निरिन्द्रियः ।

सुबुद्धिरपि निर्बुद्धिः साहङ्कारोऽनहङ्कृतिः ॥९५॥

95. The wise man, though having thoughts is bereft of all thoughts, even though possessed of all senses is like a person without any senses, though possessing a sharp intellect is devoid of intelligence and though having ego, is devoid of egoism.

न सुखी न च वा दुःखी न विरक्तो न सङ्गवान् ।
न मुमुक्षुर्न वा मुक्तो न किञ्चिन्न च किञ्चन ॥९६॥

96. He is not happy nor is he unhappy, he is not detached nor is he given to attachment, he is not desirous of liberation nor is he liberated, he is not this nor is he that.

विक्षेपेऽपि न विक्षिप्तः समाधौ न समाधिमान् ।
जाड्येऽपि न जडो धन्यः पाण्डित्येऽपि न पण्डितः ॥९७॥

97. The blessed one, even in distraction is not distracted, he is not in meditation even in meditation; he is not really dull even though he is looking dull; he is not a scholar even while looking like a scholar.

मुक्तो यथास्थितिस्वस्थः कृतकर्तव्यनिर्वृतः ।
समः सर्वत्र वैतृष्यन्नास्मरत्यकृतं कृतम् ॥९८॥

98. The liberated one, abiding in his Self in all the various states, having desisted from all activities done and yet to be done; being equal minded everywhere, on account of his being freed from desires, does not think of what has already been done and what is yet left to be done.

न प्रीयते वन्द्यमानो निन्द्यमानो न कुप्यति ।
नैवोद्विजति मरणे जीवने नाभिनन्दति ॥९९॥

99. On being praised, he does not feel elated; while being abused he does not get angry. At the time of death does not feel any fear; even while living he does not rejoice.

न धावति जनाकीर्णं नारण्यमुपशान्तधीः ।
यथातथा यत्रतत्र सम एवावतिष्ठते ॥१००॥

100. The one, whose mind has become tranquil, does not run to a forest, nor does he choose a crowded place. In whatever way things take place, wherever it may be, (he), remains the same (unaffected).



(Total 276)

CHAPTER-XIX REPOSE IN THE SELF

जनक उवाच

तत्त्वविज्ञानसन्दंशमादाय हृदयोदरात् ।
नानाविधपरामर्शशल्योद्धारः कृतो मया ॥१॥

Janaka Said :

1. Making use of the knowledge of Truth which is like pincers, the extraction of the arrows, viz., various thoughts, concepts of various kinds, etc., from inside the heart has been done by me.

क्व धर्मः क्व च वा कामः क्व चार्थः क्व विवेकिता ।
क्व द्वैतं क्व च वाऽद्वैतं स्वमहिम्नि स्थितस्य मे ॥२॥

2. To me, who is abiding in my own glory, where is the question of righteous deeds, where is the question of enjoyment, where is the question of any wealth, where is the question of discrimination, where is duality, and where is also the question of non-duality?

क्व भूतं क्व भविष्यद्वा वर्तमानमपि क्व वा ।
क्व देशः क्व च वा नित्यं स्वमहिम्नि स्थितस्य मे ॥३॥

3. To me, who is abiding always in my own glory as the self where is the question of past, where is the question of any future, where is also the present and where is any space?

क्व चात्मा क्व च वानात्मा क्व शुभं क्वाशुभं तथा ।
क्व चिन्ता क्व च वाचिन्ता स्वमहिम्नि स्थितस्य मे ॥४॥

4. To me, who is absolutely unconditioned, where is Self or not-Self, where is good or evil, where is anxiety or non-anxiety?

क स्वप्नः क सुषुमिर्वा क च जागरणं तथा ।
क तुरीयं भयं वापि स्वमहिम्नि स्थितस्य मे ॥५॥

5. To me, who is abiding in my own glory, where is the dream, where is also the deep sleep; in the same way, where is wakefulness, where is the ultimate transcendental state, where is also the question of fear?

क दूरं क समीपं वा बाह्यं काभ्यन्तरं क वा ।
क स्थूलं क च वा सूक्ष्मं स्वमहिम्नि स्थितस्य मे ॥६॥

6. To me, who is abiding in my own glory, where is the question of distance or where is proximity? Where is outside or where is inside? Where is the question of grossness or where is also the question of subtlety?

क मृत्युर्जीवितं वा क लोकाः कास्य क लौकिकम् ।
क लयः क समाधिर्वा स्वमहिम्नि स्थितस्य मे ॥७॥

7. To me, who is abiding in my own glory, where is death or where is life? Where are the worlds or where is the question of worldly behaviour? Where is the question of merger or where is also the question of super-conscious state?

अलं त्रिवर्गकथया योगस्य कथयाप्यलम् ।
अलं विज्ञानकथया विश्रान्तस्य ममात्मनि ॥८॥

8. To me, resting in my own Self, enough of the talk of the three motivations of life, viz., righteousness, wealth and enjoyment; enough also of talk of yoga and enough of the talk of wisdom.



(Total 284)

CHAPTER-XX LIBERATION IN LIFE

जनक उवाच

क भूतानि क देहो वा केन्द्रियाणि क वा मनः ।
क शून्यं क च नैराश्यं मत्स्वरूपे निरञ्जने ॥१॥

Janaka Said :

1. While I am abiding in my own form as Self which is untainted, where are the five elements? Where is the body, where are the senses, where is the mind? Where is the void? Where is the question of spacelessness?

क शास्त्रं कात्मविज्ञानं क वा निर्विषयं मनः ।
क तृप्तिः क वितृष्णत्वं गतद्वन्द्वस्य मे सदा ॥२॥

2. To me whose sensitivity to pairs of opposites has gone away forever, where are the scriptures? Where is the Self-knowledge or the mind which is bereft of all thoughts of sense objects? Where is also contentment? Where is desirelessness?

क विद्या क च वाविद्या काहं क्वेदं मम क वा ।
क बन्धः क च वा मोक्षः स्वरूपस्य क रूपिता ॥३॥

3. For the one whose form is one's own Self, where is knowledge, where is ignorance? Where is 'I'? (ego), where is this (world), where is anything which may be called 'mine'? (i.e. sense of possession)? Where is bondage? Where is liberation? Where is any attribute of a form?

क प्रारब्धानि कर्माणि जीवन्मुक्तिरपि क वा ।
क तद्विदेहकैवल्यं निर्विशेषस्य सर्वदा ॥४॥

4. For the one who is always attributeless, where is the question of the results of actions of past births? Where is

liberation while alive? Where is that supreme state of ultimate liberation, which results after death to realised souls?

क कर्ता क च वा भोक्ता निष्क्रियं स्फुरणं क वा।
कापरोक्षं फलं वा क निःस्वभावस्य मे सदा ॥५॥

5. To me, who is devoid of all qualities inherited at birth, where is the doer? Where is the enjoyer? Where is inactivity? Where is the thought of liberation? Where is that direct instinctive knowledge? Where is the fruit of that direct knowledge namely dispelling of ignorance?

क लोकः क मुमुक्षुर्वा क योगी ज्ञानावान् क वा।
क बद्धः क च वा मुक्तः स्वस्वरूपेऽहमद्वये ॥६॥

6. While I remain without a second (in non-duality) in my own form of Self, where is the world? Where is the seeker for liberation? Where is the person who is practising yoga? Where is the man of knowledge? Where is the man who is in bondage? Where is the person who has been liberated?

क सृष्टिः क च संहारः क साध्यं क च साधनम्।
क साधकः क सिद्धिर्वा स्वस्वरूपेऽहमद्वये ॥७॥

7. While I remain without a second (in non-duality), in the form of Self, where is creation? Where is also the dissolution? Where is the goal? Where are the means? Where is the seeker? Or where is the success?

क प्रमाता प्रमाणं वा क प्रमेयं क च प्रमा।
क किञ्चित् क न किञ्चिद्वा सर्वदा विमलस्य मे ॥८॥

8. To me, who is always pure, where is the knower or where are the means to knowledge? Where is the object of knowledge? Where is the knowledge? Where is anything? Where is nothing?

क विक्षेपः क चैकाग्र्यं क निर्बोधः क मूढता।
क हर्षः क विषादो वा सर्वदा निष्क्रियस्य मे ॥९॥

9. To me, who is always inactive because of non-doership, where is distraction? Where is concentration? Where is knowledge? Where is ignorance? Where is joy or where is sorrow?

क चैव व्यवहारो वा क च सा परमार्थता।
क सुखं क च वा दुःखं निर्विमर्शस्य मे सदा ॥१०॥

10. For me, who is always without any analytical or critical thought, where is this life of transaction in the phenomenal world? Where is that ultimate Truth? Where is pleasure, otherwise, where is sorrow?

Note : The reference here is to the apparent divisions of Reality by Sankara, the world being considered as empirical Truth (Vyavaharika Satta) and the Brahman as the Ultimate Truth (Paramarthika Satta)

क माया क च संसारः क प्रीतिर्विरतिः क वा।
क जीवः क च तद्ब्रह्म सर्वदा विमलस्य मे ॥११॥

11. For me, who is pure at all times, where is Maya? Where is the phenomenal world? Where is attachment or where is dispassion? Where is the individual soul? Where is that absolute Supreme Being called Brahman?

क प्रवृत्तिर्निवृत्तिर्वा क मुक्तिः क च बन्धनम्।
कूटस्थनिर्विभागस्य स्वस्थस्य मम सर्वदा ॥१२॥

12. For me, who is always remaining in the Self, who is immutable and bereft of any parts, where is the question of any activity or withdrawal from activity? Where is liberation and where is also bondage?

कोपदेशः क्व वा शास्त्रं क्व शिष्यः क्व च वा गुरुः ।
क्व चास्ति पुरुषार्थो वा निरुपाधेः शिवस्य मे ॥१३॥

13. For me, who is already auspicious, and who is free from all limiting adjuncts, where is the question of giving or receiving instructions or where are the scriptures? Where is the disciple or where is the preceptor or where is the goal of life?

क्व चास्ति क्व च वा नास्ति क्वास्ति चैकं क्व च द्वयम् ।
बहुनात्र किमुक्तेन किञ्चिन्नोत्तिष्ठते मम ॥१४॥

14. Where is the one that exists? Where is the one that does not exist - even that one Reality, where is it? Duality, where is it? Here, what is the use of talking a lot; enough of it, nothing else comes out of my mouth.

Note : *The idea is that all these instructions were not emanating from the mouth of Ashtavakra or Janaka, but by the Will of the Supreme Being, and have now come to an end.*

OM ŚANTIH, OM ŚANTIH, OM ŚANTIH



(Total 298)

SECTION - C

ASHTAVAKRA GITA AXIOMATIC STATEMENTS

Section 'C' forays a wide canvas with gems of purest ray serene scattered over and under different captions. These are true axioms collected from the discourses of revered Swamiji delivered on different days, with differing emphasis in varying contexts. Because of the attempt made to arrange them under different captions, there appears sometimes repetitions or even contradictions. They have to be taken as truths at different stages / levels, leading finally to the ONE TRUTH. This presentation and compilation is highly commendable.

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AXIOMATIC STATEMENTS

ACCEPT

- Accept all that comes.
- Accept things as given by the bounty of the Lord.
- Accept that all things are done by the Divine Will.
- Accept **sukha** and **dhukha** (happiness and sorrow) equally.
- Accept things unconditionally, as they come, undifferentiated.
- Neither accept nor reject anything. Neither accept nor reject life or death.
- There is nothing to be accepted, taken or left - everything is an imagination.
- Take what comes - be indifferent. There are no likes or dislikes. Have a choiceless acceptance.
- Accept the Lord's Will - accept that the Cosmic Lord is behind you. Establish a close relationship with Him.
- Accept things, whatever the Lord gives by His Will - accept with pleasure **Swacchandam** (free), as the Lord Wills.
- We are activated by latent imprints of previous activities. None of us use or exercise free will, though we can overcome the latent tendencies.
- Let things happen as they are. Live (your) life as it comes. Allow things to happen, without fear or favour - remain calm. Do not grasp or abandon or renounce

things or materials.

- Accept things as they are. All your prior conditionings must go. Do not bother about the past or the present. Be free from all relationships. Do not think about the past or the future (which is only a projection of the past). Be unconcerned.

ACHIEVEMENTS / JUDGEMENTS / EXPERIENCE

- Exercise no judgements and accept without any reluctance.
- Know that everything is predetermined and nothing more is to be achieved.
- Be unconcerned about charities, conduct (**dharma**), wealth, enjoyment, etc..
- Have no choices, no judgements. Have no expectations. Have no enjoyments or sufferings.
- **Sadhya** is the Goal, the Infinite Bliss to be achieved / attained. **Sadhana** is the means to attain THAT. Sadhana is not there, as you are already THAT. Since you have achieved THAT, there is nothing else to be attained.

ACTIONS / ACTIVITIES

- Do not involve yourself in any actions.
- We are active because we want happiness.
- Stop your mind - stop all activities of your mind.
- At all times and in all conditions, have no reaction.
- Do things as they come by destiny, without choice.
- Do not nourish the worldly activities / involvement.

AIM

- Things are done in the interest of the Whole.

- All your present actions are **prarabdha** for your next births.
- All the actions and activities of our life occur / take place on their own.
- Get rid of all pairs of opposites. This life of activities causes miseries.
- Desires give rise to thoughts; thoughts give rise to **kriya sakthi** (actions).
- All our actions have no purpose. Leave off everything - there are no goals.
- Peace and tranquillity can come only when you cease to undertake any work.
- An action is done to fulfill our desires. Achievements do not lead to happiness.
- Thoughts motivate us to various activities and all actions leave imprints / **vasanas**.
- Do one thing at a time, wholly and completely - we are apt to do things unconsciously.
- All actions (which arise due to our desire for enjoyments) result in the birth-death cycle.
- Desires lead us to activities and activities lead us to miseries - desires thus result in miseries.
- Reaction is in-built in every action, and none can escape the consequences of actions performed.
- **Pravrithi** - activities; **nivritthi** - cessation from activities. All activities increase attachment.
- As action results in sorrows, leave actions. All activities give only sorrows, like the sun's flame.

- Stop all actions. Everything is based on your ego, your desires, your possessions and your vasanas.
- The **sansar** (force) is the wind that does all things; the wind of the Power of the Lord does everything.
- Do not double your tasks and efforts to succeed on the spiritual path, for they will only lead you to further miseries.
- Know that all actions are being done by the Divine Will, and so leave off your ego. Everything is done by the Divine Will.
- Withdrawal from and cessation of all activities results in the nectar of happiness and tranquility, peace of mind and Infinite Bliss.
- All actions take place in the global Totality / scheme of things. Everything is activated, being done, by the Totality. Everything that is happening is only a program in the Totality.
- All actions (good and bad) have results. To be free from the results of all actions, go beyond all actions [**papa** or **punya** (bad or good)], then you are not bound. Realise your True Nature.
- **Galita karma** is the one who is rendered incapable of doing even obligatory actions / rituals, as all of them voluntarily leave him as he has reached the Highest State of Consciousness.
- The biggest ambition is to become All - then everything is You. Become the Brahman, the Totality. Achieve the ambition of merging with the All, becoming the All. We receive according to the vessel we take - have a larger vessel (with an open mind).

The greatest blessing one can have is:

1. To be born as a human being. Only a man can evolve to a higher state. Only he can reach the Highest Consciousness.
2. To have the yearning to get Liberated (**Mumuksha**). Feel that you should have a goal and set your own goal. Have the burning, volcanic yearning to know the Supreme Being, the **Para Brahman** (the all encompassing Brahman), 'Who Is All'.

ALERTNESS

- Remain in the full alertness - be ever vigilant.
- Always be in passive alertness - just as an arrow which is ready to leave the bow. Be always ready and alert to plunge. Be alert always. Be aware of what is happening. Be in the Awareness always.

ATMAN

- Brahman alone exists; atman alone exists.
- Atman is not near to you - it is your own Self.
- Atman is pure, happy, complete and infinite at all times.
- Atman is an inexhaustible, immortal treasure which is forever.
- Like the electricity existing at all times, the Atman exists at all times.
- You are Atman - the Energy. Atman never comes or goes. Atman remains unmoved.
- **Videha** is the one who does not have body sense. He is the one who is not body conscious.
- Recognise your Atman (with a proper perception). You have to change your vision, the way of looking - that's all.

- The Vedas begin as, "O sons of Immortality, heed to us", yet we limit ourselves to our body - the Atman is everywhere.
- The body has got its own law and is limited. The Consciousness, the Atman, is unlimited. The Divinity is inside you.
- What Exists at all times is your own Self / Atman / God. Experience that you are the Atman: 'I am the Divinity, I am Divine'.
- Atman is never concerned with the body. Atman never comes or goes - so do not grieve when the body goes. Atman has no activity.
- Let this body go (just) now or live for Yugas. Whatever happens, Atman never increases or decreases (there is no addition to or deduction from Atman).
- Atman exists at all times - all other things do not exist (at all times). That which exists always exists, and can never lose its nature (**Swabhava**) as Reality.
- The Atman itself is full of fragrance and the fragrance flows in all directions (like the kasturi deer). What is the nature of the Atman? Who is the Atman within? You are the pure One.
- Atman is always pure, has never been tainted and is unblemished - so there is no question of purifying your Atman. You are already Enlightened - you are ever in
 - Knowledge. We hypnotise ourselves with limited knowledge. Know THAT, by knowing which everything is known. THAT, you are.

ATTACHMENT / BONDAGE / FREEDOM

- Bondage is in your mind.
- This body is a dream body.

- Do not have excessive attachments.
- You have nothing to claim as your own.
- When there is duality, attachment comes.
- Get rid of all attachments which rule you.
- Bondage and release are both in the mind.
- Everything comes due to our conditionings.
- **Ranjana** is attachment - that which pleases you.
- All agitations are in your mind and are not external.
- We have identified ourselves with the role of the individual.
- Every object in the world is binding us in some way or other.
- Fear comes when you consider objects and things as other than you.
- **Ananta** - one who is boundless, one who has gone beyond all boundaries.
- Let all past conditioning go. The instinct of attraction and repulsion must go.
- Leave off the world from your mind. Your mind's attachment to the world must go.
- Do not be attracted by material things. Do not be involved in this phenomenal world.
- The objects of the phenomenal world tie you down. Have no sense of possessiveness.
- There should be no attachment, no dispassion. Reaction comes when there is attachment.
- Do not be attached to anything in the world. See the One (Shiva) in all. Shiva resides in you.

- Attachment of mind to objects of the world must go. Be absolutely detached from everything.
- Cease being attached to objects and do not run away from objects. Do not go after worldly things.
- Our mind is bound by various thoughts and conditionings. Our mind is already closed by our previous conditionings.
- Those who are completely 'all out' to do repeated practices (**abhyasas**) may do their practices, but they can never know 'Who' they are, as they do not know that they are ATMAN. Abhyasa can never take you to the Goal. If you want to know yourself, look inward, seek yourself (search your Atman) within.
- **Abhyasa** is practice to become what you are not. All Abhyasas are done for the future. Our final objective is to find out the Atman, by knowing 'Who' we are. Before we attempt to achieve something, first we must know 'Who' we are. Like a rose which does not want to become a lotus, do not strive to become some 'other' or something else - be in your Natural State (As You Are). Be 'What' you are and remove only the unwanted things within you - like a sculptor chiselling to shape a statue out of stone.

ATTITUDE / CHOICE

- Have the fortitude to remain quiet.
- Humility is a very elusive property.
- Let your thoughts and ambitions be pure, always.
- An enlightened man is never aware that he is enlightened.
- Have absolutely no expectations. Become fit to absorb subtle things.
- Be 'one' with all. Do not bring down anyone, abuse or praise anyone.

- See everything with equanimity. The 'I - me - mine' **bhava** (notion) must go.
- Know where compassion begins and where it ends, otherwise it becomes **moha** (passion).
- Leave all **sangha** (company). Leave off everything - everything is already pre-programmed.
- Be unattached to everything you say or do. Be unconcerned (like Raikwa, the cartman). Be uninvolved in everything.
- There is no world; therefore, there is nothing to get rid of. Also, there is nothing to be released from, as there is no world.
- Do not identify yourself with any objects of the world. When you surrender all your doings to Him, you will have no anxieties, tensions, etc..
- All bondages are our own creations - like the blacksmith who is put in chains with a handcuff which was made by him. The creator is always greater than his creation.
- Be free from all pairs of opposites (happiness and sorrow, pleasure and pain, heat and cold, honour and dishonour, enmity and love, good and bad, likes and dislikes, etc.).
- The old recollections having left, all attachments, all enticements and the lure of the entire world having left - be free. You are never bound at all - you are already Liberated.
- Do not develop any attachment nor any hatred, aversion or passion. Do things without attachment. Go beyond all repulsion and attraction. Out of bondage is freedom, leading to Liberation.
- We are established in environmental conditions and we identify ourselves with the conditions (anger, greed, etc.). We forget 'Who' we are. We identify ourselves with the role we are playing.

- **Oudasya** is being detached (not engaged with worldly things), neither concerned about enjoyments or objects, but indifferent. The one who does not have any taste for life, who lacks in lustre, is a mere idler.
- Change your attitude and be unconcerned with the things of the world. Go above the problems, not under. Go beyond good and bad. Do not be bothered with happiness and sorrow, which are only mental attitudes.
- By imagination we discredit ourselves, saying we are finite, we are incapable, etc.. Dehypnotise yourself - you are not limited, you are not a mortal. All bondages are imaginary - we have to remove them ourselves.
- Have an attitude of indifference. Have no concern, no duties. Have no thoughts of hatred, etc.. Have no reaction absolutely. Have no reaction to any external things. Have an indifferent (**udhaseenam**) attitude towards the things of the world.
- Have no attachment to any person or thing. Do not have the least attachment to the world. Get rid of all your bondages. Let all bondages go away (including the longing for tasty food). Have no attachment, have no bondage. Leave off all attachments.
- We can leave off everything, but the most difficult to leave is the attachment to the body. Have dispassion. The body has many impurities within (envy, jealousy, anger, etc.). When the 'I am not the body' notion is there, then whatever actions we do, do not bind us.

Attitude:

1. When there is a 'snake' (a rope looking like a snake) on the path: a **Jivanmukta** gets a torch and finds the truth and finds a way; a **yogi** gets a stick and tries to kill the snake; but a **bhogi** runs away.

2. When he sees gold on the way: a worldly man (a **samsari** who enjoys life, a **bhogi**) takes it; a **yogi** runs away but the thought of the gold is still there in his mind; a **Jivanmukta** never sees the gold at all.

AWARENESS

- Who is the one who knows 'I Am'?
- Awareness of Existence is **Chaitanya**.
- Be aware of your real Self, your real **Rupa** (Form).
- An Awakened man, whose lamp of Knowledge is lit within him, is bright.
- Have a choiceless perception. Even in calamities, remain quiet. Know that everything is insignificant.
- Be aware that you are a lion - awaken to your Self, the Supreme Being, the Supreme Atman. Know that you are a lion.
- Consider the world as unreal and escape from its attractions. Consider yourself as already having accomplished all your duties.
- Have the right perception - have a choiceless perception. Have no revulsion, have no attraction. Know that everything is only a dream.
- Be as a master idler: Mooka Kavi (who was dumb) started to sing by the grace of Goddess Kamakshi; but, according to Ashtavakra, a liberated Wise One becomes dull and dumb.
- Realise the Light of Divinity within you. You need not follow any methods, austerities, various spiritual practices, etc. (which are only means to achieve the objectives of Moksha).

- Have a vacant look. Have no thoughts. Have no motives. All activities have no purpose or motive. Know that you are only an instrument. **Namaha** – ‘nothing is mine’. Remain uninvolved.
- Do actions without any motivation, with **samarpana bhava** (the attitude of surrender to God) - then karma becomes **akarma** (action becomes inaction), and the results of actions do not bind you.

BE

Be . . .

- aware of the Self.
- ‘one’ with the Self.
- and do not become.
- as the one Happiness.
- ‘one’ with the Brahman.
- internally alert and awake.
- the master of your own Self.
- inebriated with the Divine joy.
- still and know that you are God.
- with the Lord, the Self within you.
- your own Guru - recognise your Self.
- entirely established in your own Self.
- empty of thoughts, etc., like a mirror.
- as an unconcerned audience or witness.
- established in your Self, and live like a child.
- absolutely free. Be established strongly in the Self.
- and reach the Highest stage. Be the Brahman Itself.
- established in ‘I - the Atman’, and not ‘I - the body’.

- in peace, ‘As You Are’, by waking to your own Self.
- absorbed in the Self. Attain the Self and BE the Self.
- fully aware of the Supreme Consciousness within you.
- aware of the Self. We have to de-hypnotise ourselves.
- in the **Ekarasa** (mood of bliss and completeness) state.
- happy and contented with what you have, because the **Self is All**.
- alert and ready to go (like a messenger waiting for the king’s call).
- established in the **Kaivalya** (you alone and none else) **bhava** (notion).
- comfortable, remain in comfort always. Do not bother about anything.
- aware of your true nature at all times. Enlightenment is your very nature.
- with 100% clarity of mind. Be bereft of darkness, ignorance and dullness.
- completely at peace with yourself, and be completely at peace with the world.
- not bothered about concentration or distraction. Let your mind become no-mind.
- and remain verily as Brahman, the Supreme Consciousness, the Infinite Consciousness.
- bereft of all the vasanas. Renounce all sense of possession, all attachments, all desires, etc..
- not bothered, be unconcerned. Get Nirvana, absolutely free from the results of all actions (past and present).
- ‘one’ with the Divinity. Be aware of your Divinity. Link everything with Divinity. Feel the Divinity within.

- and remain as the Atman. 'I Am the Atman, changeless always'. The Atman is the Reality. You are THAT.
 - in full happiness (within) always. Revel in the happiness of your own Self - there is nothing else to be added to this.
 - absolutely silent. Be still and you will know the Lord. Be still, and when the mind is calm, call the Lord into your Heart and remain still and alert.
 - united with the Divine inside you. Be connected, be in union with the Divinity within. Experience the inner joy within. Establish a communion with your Self.
 - inactive like a dry leaf. A dry leaf has no will of its own (it swings in the direction of the wind); likewise, wherever destiny takes you, be accepting. We are all pushed by the 'wind of destiny'.
 - 'one' with the Cosmic Being. Transcend all limits, time and space. Be beyond all the limitations. Come to a clear conclusion (to know) that 'I Exist' is the direct Knowledge (Consciousness). Through experiential Knowledge you come to know of this, not through the senses.
 - in your own Self. Be in your Perfection. **Be in the maximum Bliss, the Ultimate Bliss** (the Bliss state where you have nothing else to add and nothing to take away). **The entire Reservoir of Bliss is within you.** All the pleasures of the world are only a droplet as compared to this Ultimate Bliss. Be and remain in the Infinite Bliss.
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- There is no need to cultivate qualities - reach the Lord 'as you are', on a 'as is where is basis'.
 - There is nothing to become or accept - just be 'As You Are', and you are already transformed.

- Be absolutely unmoved. Be unaffected by all external things. Be unaffected by praise and abuse. Be unaffected by everything. Be unconcerned, unbothered.
- The notion of the false 'I' must go. 'I will do this, I will do that' must go. Be with the Supreme Consciousness always - the Source of everything. Be as 'one' with the Reservoir and not as a droplet.
- A deluded person cannot become something, try however he may. If you want to be Liberated, do not do 'this and that'. Instead of doing, just Be. There is no need to change yourself - change your perception.
- The mind cannot be calmed by compulsion. Revel in your own Self. Know the Source wherefrom you have come. Be as the person who has reached the Highest Self. Remain in the 'Amness' until pure bliss comes to you, the Final Bliss, the Ultimate Bliss. Be in your Natural State.
- However much you try, you cannot become what you are not. You are Consciousness; you are Existence; you are that Infinite Conscious electricity / Energy. Go to your very depth and contemplate on your own Self. Be alert, be vigilant. Keep your eyes open inwardly and seek within.
- **Alakshya Sphurana** (imperceptible manifestation) - be internally convinced that this world is a dream. Reflect on this and come to the definite conclusion - then you are no longer you, the 'I' disappears and the vasanas also go away. When you turn away from the world, the DIVINITY manifests in you imperceptibly and happiness comes (for the entire world is you). Revel in your own happiness. Remain and Be 'As You Are'. After that stage you are completely guided and activated by the Highest Divinity while you remain as a witness.

BHAGAVAN

- Bhagavan is the Lord of everything [**vidya** (learning), **dhanam** (wealth), etc.]. He is the Supreme Divine Will, the Controller of everything, the One Who Knows Dharma (righteousness).
- The one who progresses towards the Divinity becomes Divine with more fragrance, and is like a drop becoming an ocean. His fame, on its own, spreads. He has enough of everything - everything comes on its own to him. All Knowledge (**Jnana**) is in him and he has **vairagya** (is untempted by attachment, etc.).

BRAHMAN

- Identify your Self in all beings, see the Brahman in everyone.
- See the Brahman in all. See the Brahman alone in everything.
- Be pure and realise that you are Brahman - hear this and remember this every moment.
- **Para-dhyan** has no seer and no seen. The one who has seen the Brahman has none else to tell that he has seen Brahman.
- 'I Am THAT (Brahman)' is still a duality; there are two - 'I' and THAT. And it takes a long time for the 'I' to reach THAT.
- Everything in this world is a drama and the Brahman (Itself) every actor. Brahman, as the Programmer of the Totality, does everything.
- This individuality is an integral part of the Whole, the entire Consciousness - realise and experience this. Experience the Atman as the Brahman.

- All are Brahman. Brahman alone Is. Brahman is Silence. Become 'one' with Him. Cognise only the Brahman. Contemplate, meditate, remain and recognise your status as Supreme Brahman.
- The one in whose Heart the lamp of Knowledge is lit, becomes efficient in all that he does. Be in full Consciousness of Brahman. When you are in Brahman, you are the Source of all Knowledge.
- Brahman, having no desire for anything, is dispassionate and is never fascinated by anything. The one who possesses the six qualities, namely Lordship over all, dispassion, knowledge, courage, fame and wealth, is Bhagavan.
- Negate everything that is not Divinity. Negate everything that you have seen or heard, by: 'This is not Brahman, this is not Brahman' (this tree is not Brahman, this body is not Brahman, this thought is not Brahman, etc.). Then finally, You (the real 'I'), 'You Alone Remain'.
- The one who does not see the world need not follow the method of negating everything as 'This is not Brahman, this is not Brahman'. The **Jivanmukta** does not see the world and, therefore, he need not negate anything. Be as Brahman and the entire world is dissolved.
- Be in the Self-Awareness that you are Brahman. Know THAT and become Divine. Know that your power is Infinite. Realise the manifestation in full. Our mind is integrated with the world in a differentiated stage. We establish relationship with various things and get into miseries.
- Perceive the world in Reality, as Brahman. Reach the Brahman first - the rest comes later. Remain merged with the Brahman. Link yourself with the Infinite - then the 'I' contains all. Brahman is All, so you are All. You are the

Brahman, Self, **Sarvam** (Everything). 'Everything becomes my own Self and I Alone Exist'.

- **To get Moksha, contemplate on the following four Mahavakyas:**

1. **Upadesa vakya:**

'**Tat Twam Asi**' - You are the Brahman. We are not aware of what we are. We are like a lion cub amongst sheep; know that you are the lion, you are the Brahman.

2. **Nirdesa vakya:**

This Atman (or individual self) is the Brahman. He is inside (resides within our Heart). Wake-up inside to all things. (**Ayam Atma Brahma**)

3. **Lakshana vakya:**

Atman is Conscious Energy, the very Existence, the 'Amness'. It (Atman) and nothing else exists. It is the Conscious Existence which exists in all things. (**Prajnanam Brahma**)

4. **Anhubhava vakya:**

Remain as the Brahman and wake-up to the Reality. (**Aham Brahmasmi**)

(**Vakya** - a sentence; **Maha vakya** - a sentence of high import).

BRAHMIN

- Brahmins usually begin any religious undertaking by taking the name of the Lord as: **Achutha, Anantha, Govinda**. These three names are repeated to cure one of all diseases.
- **Achutha:** Be actionless and you are Perfect. The final state of Consciousness is the only state of Perfection,

wherefrom there is no descent. You will become stable in this **Achutha** state.

- **Anantha:** When all activities cease, you remain stable in your potentiality and all mental activities are reduced to zero - you become Infinite at this **Anantha** stage. All objects emanate from you.
- **Govinda:** The one who protects your **indriyas** (sense organs) is **Govinda**. Do not hanker for anything outside. Just remain in your maximum Perfection. Have no desires.

CONSCIOUS

- The one who is fully Conscious never errs.
- When you are in body-consciousness, then you are a source of trouble for all.
- The Conscious Light must arise in you - it must come from within you. The Divinity is in you.
- Be as a witness, as a Conscious witness, at all times. You are the Conscious Self, the witness Self.
- The Supreme Conscious Energy makes everything function. The Supreme Conscious Energy is behind everything and every activity.
- Examine your Form of Conscious Energy. Be Consciousness manifested. Be Conscious of your own nature. 'I am Conscious Energy - not this body or this mind'.

CONSCIOUSNESS

- Energy cannot be created or destroyed.
- Know that there is only one Seer Who is in all.
- Supreme Consciousness is our Original Home.

- Consciousness is Awareness of your Existence.
- Extend your Consciousness to the highest level.
- The **Turiya** state is the Supreme Conscious state.
- That which exists, always exists as Consciousness.
- The Absolute has the highest Divine Will within it.
- The Seer, which is the Consciousness, is always there.
- The capsule of Consciousness: remain in Awareness as 'I AM'.
- There is only one Consciousness and everything is only a dream.
- We are all progressing towards the highest level of Consciousness.
- There is only one Consciousness - Consciousness is always singular.
- We are all He, the Supreme Consciousness. We are all playing a role.
- We are lost because we are no longer there (in the Absolute Consciousness).
- Where ignorance rules the world, a Wise Man is ruled by his Consciousness.
- The knot between the Consciousness and the insentient body must be loosened.
- We are always awake to our ambitions, to our desires, to our wants, money, etc..
- Do not identify yourself with the body (bulb) - you are the Consciousness (electricity).
- Be in your full Consciousness always. We lack in Consciousness and do things unawares.

- When there is no mind, then the Existential Presence alone remains and it is Consciousness.
- Know that you are part of the same Infinite Consciousness. Be Aware that there is only one Totality everywhere.
- The **Turiya** state, the Final State, is a transcendental state which is beyond all three states of waking, dreaming and sleep.
- Bring the Consciousness (within you) to the fore. See that you are 'all Consciousness' and that you are there as Consciousness.
- Find the Consciousness within. 'I am only Consciousness'. Remain in the Consciousness - remain in 100% Consciousness.
- Be in / witness Consciousness. Recognise, in yourself, the witness Consciousness. Be a witness to all actions (without any participation).
- Open the doors of your mind and find out 'Who' you are. Know your own Consciousness and drown in your Consciousness.
- By the reflected glory of Consciousness, the mind functions. When the conditioning of our body goes away, we realise our Consciousness.
- The body-consciousness must go. Products of body-consciousness are anger, hatred, love, etc.. The Knowledge 'I Exist' is Consciousness.
- In different states of Consciousness on the relative plane, there are different worlds (such as in waking, dream, sleep, etc.). **Bhu** - Earth; **Suva** - Heaven.
- Be in your full Consciousness. Be with the final Consciousness, Awareness, which is everything. Be in passive Consciousness, full of Consciousness.

- When all pairs of opposites (birth and death, sorrow and joy, etc.) have gone and are not there, then Existence alone is. The 'Amness' is Awareness Itself.
- The Conscious Energy is in everything, everywhere. As the goldsmith sees only gold in all the different ornaments, see the Conscious Energy in everything.
- Know that everything, manifested as well as unmanifested, is Consciousness. We invoke the Consciousness in nature, for everything is Supreme Being (finally).
- The one who is established in his own Self is beyond time and space. Time and space is a dream of the Cosmic Being. Consciousness is beyond time and space.
- The Supreme Consciousness, like space, remains absolutely Whole (as One) and undivided. For such a man, who is as 'one' with the world, where is the world?
- Our own thought force has created the sense of an external God. Out of our own Consciousness, we have endowed these Gods with powers and energy to bless us.
- Arouse your Consciousness and do things in your full Consciousness. Your slumbering Consciousness should be brought to the fore. Be fully alert and vigilant at all times.
- Out of our own Consciousness, out of our own Self, we create all things. The creation is not different from the creator. The object, and its material cause, is the Lord Himself.
- Know that you are Consciousness and be in the Consciousness. Know that 'I AM' (intuitively), which comes from the Source of all knowledge - this is direct perception.
- The Consciousness is all pervasive. Consciousness is not limited by time and space. Consciousness cannot be divided. The capacity to know that 'I Exist' is Consciousness.

- The **Turiya** state is beyond the three normal states of waking, dreaming and sleep. This is the Supreme Consciousness, of which a part is the subconsciousness and consciousness of individuals.
- The Cosmic Imagination takes all shapes and forms. Our own Consciousness is the Source of all things. Know that everything has been fashioned out of our own Consciousness.
- Remain in Consciousness. Remain in the 'Amness', full of Consciousness. Be Conscious, like an arrow positioned on a drawn bow - be passive but alert. Be conscious of your Self always.
- Graduate to the state of full Consciousness and remain in Absolute Consciousness at all times - then there is nothing to gain or lose, and there is nothing else. Remain fully in your Consciousness.
- Super Consciousness is **Nir vishesha** (that which is undifferentiated) - there is nothing that is separate from it. Brahman is Nir vishesha - 'I am that **Chaitanya**, the Shiva'. As Brahman, you are everywhere.
- There is only one Supreme Consciousness which is the Supreme Being. The Supreme Being takes separate forms. By worshipping separate Gods, we get limited results. "The one who worships Me in all - he comes to Me." - (GITA).
- Let the slumbering Consciousness wake-up. In the Light of Consciousness, all imperfections (pride, the ego, etc.) vanish. Before Consciousness, nothing can stand, nothing can survive - therefore, increase your Consciousness.
- The ocean remains the same, though many waves come; likewise, the Consciousness is always calm and never changes though many thought waves come. Consciousness remains the same without any loss or gain, without any decrease or increase.

- You are all Consciousness - the 'Amness', the very Existence, the pure Existence (with no increase or decrease). You are that Pure Consciousness - the Conscious Energy. You are the Totality, the Consciousness, everything. You are only in the Form of Consciousness as a witness.
- There is only one Consciousness - join with that one Consciousness. There is only one Consciousness in the entire world. We are all Consciousness. The Highest State of Consciousness is to be Awakened. To reach the highest level of Consciousness (the Source), is your own Self. The Highest State is the Absolute Conscious Being (Consciousness).
- Go to an entirely new plane of Consciousness - find the Lord, the only Consciousness, present everywhere. Consciousness is infinite just as the electricity is infinite. Identify yourself with that one sheer Consciousness. It is an indescribable state - a different level of Consciousness. Raise the level of Consciousness. Live in the Consciousness. Realise that you are All, the entire Infinite Consciousness. The universe / space is Consciousness. The collective Consciousness is only one Consciousness.

DEATH

- Our body will perish one day.
- When death can come at any time, when so many people die everyday, know that it is by the bounty of God that you are still alive.
- The day you accept death, your life's aim is accomplished. Know that everything has to go. Surrender to destiny, the Cosmic Force, the Brahman, the Self. Everybody lives by the Will of the Lord.

DELUSION

- This body is a delusion which makes us see things in a distorted way.
- Do not fall into delusion. Be free from everything, including delusion.
- Never come to the delusion that you have reached the Goal, the Ultimate.
- Lose your delusion. On the spiritual path, dispel the delusion of not knowing where to go. Become rejuvenated and alive.
- As all forms and shapes are only a mental delusion, leave them and have neither fascination nor desire for the objects of the world.
- Do not be under the delusion that you have already realised. The one who knows his own Self, the one who knows 'Who' he is, is the blessed one. Analyze yourself and know that the 'seeker is the sought'.
- The world is formed by a Cosmic Mind. The **Jagath** (world) is made up of the individual souls, the egos, minds, senses, etc.. What we consider as matter is only a delusion. Know that there is only one Supreme Consciousness, which has taken all these forms which are only a delusion. Forms and shapes are mere Existence.
- This entire world is a delusion - the Self alone Is (remains). The conviction, 'the seen is false and the Seer alone is True', must come from within (internally) and nothing remains. The moment you come to this conclusion (that this world is a delusion), then there is **purna** (completeness) and the slumbering Divinity comes to the fore. The Divinity emerges and manifests Itself in an imperceptible way. This comes through Grace and one becomes Divine (as the ignorance is removed).

DESIRES

- All desires translate into actions.
- All bondage comes out of our desires.
- Whatever God gives is only our need(s).
- Due to lack of discrimination desires come.
- The desire to obtain Moksha is also a desire.
- Be absolutely free from the ego and all desires.
- Desires cannot go unless the vasanas have gone.
- When a man has no desires, that alone is sufficient.
- Contact with your own Self is (results in) happiness.
- When your desires go, your mind becomes no-mind.
- Be in the state of desirelessness, then the mind is purified.
- Know that there is nothing in this world worthy of desiring.
- Let past glories go. Also, renounce the desire for enjoyments.
- Desires spring from your ego - their locus-standi is in the Heart.
- Acceptance and rejection will continue as long as desire is there.
- Due to desires (in order to fulfil our desires) we perform actions.
- Be absolutely desireless, for you are the embodiment of all happiness.
- One who has many desires in his Heart can never obtain peace of mind.
- Have no desires. Have absolutely no desires - everything happens on its own.

- Ask: 'Is it (the desire) separate from me?', 'Do I still require it?' - I want only the Lord.
- The moment you become desireless, you cross the barrier of immortality and get Infinity.
- Let all desires (quests) melt away, vanish, and dissolve. Unfructified desires cause anger.
- Have no agitations or expectations. Have no aversion or attraction. Have no desires, no hatred.
- All desires arise for bodily comforts. The rent we pay for our own body is disease and ailments.
- When you realise that there is nothing beyond or other than you, there is nothing else to desire for.
- A common man's mind (the one who has not evolved on the spiritual path) is always full of desires.
- The state of discrimination should also go. Temptation and non-temptation - these abide only in desires.
- When the desire to maintain the body and the love for the body has melted away, then you are beyond all temptations.
- **Moha** (desire) is past conditioning - it is delusion and comes from past incorrect knowledge. Remain 100% desireless.
- All desires come from your own imagination. Do not be seduced by imaginations. Do not allow desires to sprout in your mind.
- Life is an imagination. Have absolutely no desire at all, as all desires lead to actions and actions entangle us in the birth-death cycle.
- All thoughts are due to desires. Leave off all desires, likes and dislikes. Leave off all desires, **sankalpa** and **vikalpa** (thoughts of activities and alternatives).

- Do not be bothered with what comes and goes - none of the things are permanent. Nothing is real; therefore, have no desire for anything.
- Desires arise because we are unhappy and we want something else. Dissatisfaction with our present state pushes us to do dhyān, meditation, etc..
- Desires fulfilled create or result in temporary contentment. Permanent contentment comes only when you are desireless - be absolutely desireless.
- A person is not able to leave off his delusion. His mind is clouded with doubts, complexities and uncertainties, due to internal thoughts and desires.
- **Shanthi** is cessation of all desires and actions. Be in **shanthi** (tranquility) which is in you. Cease all activity. Cut desire at the root and be satisfied with what you have.
- **Nishkama** is the stage of absolute desirelessness for life or any object of the world. When you are absolutely desireless, there are no actions. When there is no action, there is no doer. When 'I - the doer' goes, there is no one to have the sense of possessions.
- Do not act on your desires; nothing is our duty. The Lord is responsible for the care of this world. Hardship, misery, etc., all start when we think that we have to do things. Do not make any resolutions to do things. The moment you refrain from doing any activity, you become a zero - then you are in a no-mind state.

DHEERA - AN EVOLVED SOUL

A Dheera, an evolved soul . . .

- is absolutely natural.
- is a man with fortitude.

- never plans for the future.
- is a person who knows who he is.
- is straight forward in his activities.
- the one who has reached the Ultimate.
- is not bothered about whatever he loses.
- does things without any emotional links.
- is one in whom the inner light is always on.
- knows that the work is not being done by him.
- sees only the Supreme Consciousness, the One Whole.
- never thinks about that which is to take place tomorrow.
- is the one who has known the Truth, the ultimate wisdom.
- is the one who has the fortitude to go on the spiritual path.
- is the Wise One who is ever content with whatever he has.
- like space, is Infinite. He is the one who has no limitations.
- is inattentive to the world and does not involve himself in actions.
- is one who has touched the peripheral of the Super Consciousness.
- has no **sankalpa** or **vikalpa** (thoughts of activities and alternatives).
- is the one who knows the path, the one who 'goes on' with courage.
- though he thinks of what is to be done, is not bothered about the results.

- is firmly ensconced in his own Self; he is firmly established in his own Self.
- is not bothered about anything abandoned / left, as nothing is apart from him.
- is non-attached. He has no choices whatsoever - he has a choiceless attitude.
- never bothers about **bhavana** or **abhavana**, about what should happen and what should not happen.
- knows what is to be done in this life. He knows that his only goal in life is to find out 'Who' he is.
- is the one who, although living in the world and remaining with all, keeps his mind absolutely free.
- is one who has been able to reach the highest level of Consciousness, the one who has reached the Goal.
- is the courageous person who overcomes all obstacles on the spiritual path. He is the one who has no selfish motives.
- is the one who has reached the pinnacle of his **sadhana** (practice). He is the one who has reached the Goal (Liberation).
- remains in **Ananda**, which comes from Brahman. He is in **Brahmananda**, the Supreme state of Bliss, and enjoys the nectar of happiness always.
- is one who is united and 'one' with the Supreme Consciousness. He is one who remains without doing anything - he just watches everything and is fearless (as the occasion to fear does not arise).
- is a witness of himself. He is in his own Home, abiding in his own Self (the Beautiful State). He is his own Self and has no masks (while at work, at home, etc.). He is in passive alertness, ever vigilant.

- never exercises any judgement. His mind is in equipoise, as he has surrendered to the Lord's Will. His mind, having transcended everything, is beyond corruption and all corruptions of the world. Nothing can tempt him.
- accepts things as designed; he is unaffected by anything. Even though living in the world, he has no attachments. He has absolutely no desire to accumulate anything and no hankering for any object of the world. He does not have the least concern, even about his own body, and does not bother about maintaining his body. He knows that the body is a dream.
- is the one who has reached the highest stage of Consciousness and is fearless. Neither favour or frown affects him. He is the one who has overcome all obstacles on the path. He is the one who has gone beyond all pairs of opposites. The Final Consciousness is beyond all pairs of opposites (such as good and bad, light and darkness, success and failure, pain and pleasure, etc.).
- does not long for any profit, nor does he grieve for any loss; he is neither bothered about gain or loss. He does not pray nor does he repent for anything, as he knows that everything is being done by the Totality. He knows that the treasure-house of all happiness is within him. He is the one who has attained the Supreme Happiness, **Ananda**, the Absolute Happiness.
- though in the world, is always Aware as to 'Who' he is and is in **Sahaja Samadhi**. He is full of bliss, the Ultimate Consciousness, and is in the Final Infinite. He is in the perennial Source of happiness, **Ananda** (Bliss). He is **Purna** (Full) - his mind has nothing else. He becomes the embodiment of Bliss - perfect and complete. **Purnam** is the stage where there is nothing to long for or want and one does not have to seek for anything (outside). He has reached this stage due to his renunciation. Having

renounced wealth, he is an **Artha Sanyasin** (one who has renounced all forms of wealth).

- All the attention of a Dheera is centred in HIM.
 - Being established in his own Self (a Dheera's attitude being such) his nature cannot be described.
 - For a Dheera, all joy comes from inside and he continues to get happiness with whatever he possesses.
 - A Dheera's mind is not exercised at all, as he has no destination. Also, he has nothing to get (he already has everything within).
 - A Dheera has no inherent nature at all (as inherited from birth). As a Dheera has no mind, he is directed by the Totality; and whatever he does, he does for all.
 - The successful seeker is the Dheera who has reached the Ultimate. He is the one who makes no discrimination and is in **Nirvikalpa Samadhi** or **Sahaja Samadhi**.
 - Dheera is the stage to be reached. Change your vision and see your Self. A Dheera knows that he has already reached the Goal and finds that there is nothing to do. 'I Am THAT' (and there is nothing else). A Dheera has no enemies, no one to be angry with - he knows that everything is himself.
 - A Dheera, 'the courageous', the Wise Man who has reached the highest stage, is content at every step. He is the Reality and has all the potentiality within him. He is sleeping and is not sleeping. He is 100% Conscious and Aware of his Existence at all times, and even in sleep he is Awake. He is fully alert (even while dreaming); is fully Aware and vigilant; and is always engaged in watching his own Self. He is always in his full Consciousness.
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Dheerasya, the one who has obtained Liberation while alive (a Jivanmukta) . . . such a person . . .

- is 'one' with all.
- has no (sense of) doership.
- alone Exists in the purest Form.
- is not bothered about loss or gain.
- is the Brahman - he is Awake to Himself.
- does not relinquish or renounce anything.
- has no vasana nor any thought in his mind.
- by nature sees Himself as **Sunya** (nothing, Void).
- is equally happy if something is there or not there.
- has nothing to renounce, nothing to admire or grasp.
- nowhere does he express a wish and has no desire to leave off anything.
- finds that he has no birth at all, and that no actions have been done by him.
- has no desires, is not worried, not bothered about what comes to him or goes.
- has measured himself (to the skies) - having his own standard of measurement.
- is no longer an individual and is merged with the Supreme Being - he is the Totality.
- realises from the beginning that the entire world is nothing - he is **Sunya** (Void, empty).
- accepts everything as it comes. He has no desire to renounce or the desire to acquire / possess.
- makes no specific or definite effort, as there is no becoming. He is satisfied with himself 'As He Is'.

- never has to beat the non-existing serpent superimposed on the rope (due to delusion). He never has to strive to erase his ego.

DOERSHIP

- Everything is done by the Lord – therefore have no sense of doership.
- A charity is never given in reluctance, but must be given with the Heart.
- Non-doership is surrender. The day your doership goes, that is surrender.
- Do not ascribe doership to yourself, know that you are only an instrument.
- The 'I, the doer' attitude must go - even breathing is not within your control.
- Leave off the doership, you are only a witness. You are not the doer, therefore no decision is to be taken.
- Leave off doership and all the attractions of the world will go - then all desires, all dreams, all actions, will cease.
- Lose the sense of doership. Let all thoughts melt away. All desires having melted away, be without any sprout of desire.
- Avoid the sense of doership; be in the state of non-doership. Disclaim your doership - the sense of 'I am the doer' must go.
- When there is no doership, there is no question of any doing or results - for there is only the Lord, the Highest Divinity, doing things.
- Leave the **Karta bhava** (doership notion) - then you are not the doer and actions do not bind you, and you are not bothered about the results.

- Leave off the 'I am the doer' thought / aspect – there is only an illusion of doership. Nothing is ours. Leave everything to the Ultimate Reality.
- The sense of doership must go - just be a witness. Remain in non-doership. As things happen of their own accord, remain as a witness (without any fear or favour) - then the actions will not catch us.
- In the 'Nothing' (where there is no world), having reached the transcendental stage, there is no doer or non-doer, nor the result of the experience. As there is nothing to be done, where then is the doer, where then is the experience?
- Happiness and unhappiness are all thoughts which hold sway over you. Remove your ego as the doer (**Karta**); also, do not aspire to enjoy the results of your activity. The **Karta** ('I, the doer') always comes first. Cut off the doer, then the experiencer is not there. Leave off the status of the enjoyer and the doer.
- Disassociate yourself from all activities. When we cannot 'leave off' an action, 'leave off' the doership. The Atman does not need any actions, the Atman is free. The Atman does not do anything at all, only the body does (as a medium). Know that you are not the doer. 'Myself does not do anything', 'I am not the doer', 'I have no happiness and unhappiness'. Once you are firmly convinced of the non-doership of the Atman, then all the **chitta** and **buddhi** (extensions of the mind) are destroyed.

DREAM / IMAGINATION / DRAMA

- The entire world is as real as a dream.
- Know that everything is an imagination, a dream of the Cosmic Being.

- Know that the entire thing is an imagination – that everything is our own imagination.
- Like all the waves are of the ocean, everything springs from our imagination. Our entire world and life are our own imagination.
- The entire life is a dream that is taking place in our Consciousness, as the Self. We seek happiness, enjoyments and pleasure in life.
- Extinguish the illusion of the drama, this magic show. See beyond the veil of things. You are not a participant, but only a witness.
- Everything takes place on its own. The entire thing just happens. The entire world is a dream. The entire thing is a Cosmic drama. This is your own dream world - wake-up to your Real State.
- Everything is (only) a drama, everything is (only) a dream. Be unconcerned, remain unperturbed. Nothing is real. Know that nothing is present or absent (like a kingdom in your dream which is not there when you wake-up).
- All the names and forms (everything) are only our imagination. Everything is only an imaginary world. We are all in imaginary thoughts. The presence and absence, the 'is' and 'is not', is only our own fabrication of imagination.

DUTY

- When you understand the True Knowledge, there is no duty left for you, there is no activity to be done.
- Do not be bothered about what is done and what is yet to be done. All our imaginary duties must go. You must accomplish the purpose for which you are born - **to seek your own Self (this is your primary duty)**.

- Behave in your life as 'I Am the Brahman'. Realise the Brahman and see, have a glimpse of, the Atman (the Essence of all) and your interest in worldly things will go. Your only duty is to know 'Who' you are.
- To prevent all miseries, know that nothing is your duty, nothing is to be done. This does not mean that you have to be lazy - do remain alert and remain in your Consciousness. Do activities that come to you by the Divine Will, but do not start any activity deliberately.
- Find out 'Who' you are - all duties (etc.) come later. Be satisfied only when you find out 'Who' you are. Your duty is to be your Self; your only duty is to find out 'What' you are and to expand in the happiness. Brahman means to grow and encompass everything (the universe, the known and the unknown).

EGO

- EGO = YE, GO AWAY.
- The ego comes in different forms.
- When 'I' (the ego) goes, all miseries go.
- Sacrifice 'I' (the ego), and you are 'There'.
- When you become nothing, you get everything.
- Remove your ego - the ego creates all problems.
- Out of our own ego we praise or condemn others.
- Your ego and desire for fame, power, etc., must go.
- Our ego 'I' is within us - we have to find our ego within us.
- Do not exercise your egoistic will - submit yourself to God's Will.
- We are conditioned by our ego, which results in grief and miseries.

- Ego is in our imagination and it is this ego that has created the world.
- Ego means the 'I', which has identified itself with the body-mind complex.
- Know that this body is a dream. Ego makes us desire to maintain our body.
- Desire gives us the 'vulture look' for the most worthless things of the world.
- Oftentimes our ego laughs at other's foolishness, whereas we ignore our own.
- The ego never goes, the ego wants to distinguish itself even before the Lord.
- The Divine comes to you the moment your ego goes - at all times be nothing.
- Our ego comes along with us at all times. Wherever we go, we take our ego with us.
- The ego goes away on its own when your mind becomes void. When ego goes, Knowledge arises.
- The aversions, the hatred, the ego, etc., are all within you, and they all come along with you (wherever you go).
- Ego (or 'I') stands on the desires. When the 'I' goes, the ego goes - then you are with your Beloved, the Lord.
- If your Heart is full of egoism, then the 'I' is predominant. As long as **ahankara** (the ego 'I') is there, 'I am the doer' is there.
- All relationships increase your involvement with the world. Cut off the ego with the 'Sword of Knowledge' - have no ego.
- We perform all actions due to the mythical (that which does not exist) 'I', the **ahankar** (ego). Ego impels us into actions and takes credit for all actions.

- Ego is the identification of 'I' with the body and mind. Leave off 'I', the medium through which you do things. When you leave the doership, the ego goes away.
- Be egoless and merge with the Totality. 'He is All - He alone Is'. The one who has reached the pinnacle of highest Consciousness has no ego at all - he knows that he is not the doer.
- We are fully alive in our ego to attain name and fame, money, wealth, etc. - a **Jnani** is not alive to all these things. We all live in the extensions of our ego, progressing in our worldly desires.
- The sense of possession and ego seldom go away from us. Leave off all desires, ambitions, hopes and expectations, and remain in the state of unconditional acceptance of the Divine Will.
- Be absolutely egoless. Know that you are only a passive instrument and things are being done through you. Whatever you have done is as good as non-action, if you know that nothing is done by you.
- Our ego stands in the way and obstructs our path. Remain in your sheer Existence. Learn to separate yourself from the body. Learn to see your body as apart from you. 'I am the Atman and have nothing to do with the body'.
- The sense 'this is mine' is Samsara, which binds you. **Samsara** means the phenomenal world. Your sense of relationship binds you. Leave off the ego. To remove the ego, we have to remove the 'mine' also. As the mind creates the 'mine', remove the mind and then there is no mind, no 'mine' and no ego.

EXISTENCE

- Consciousness and Existence are common to all - everyone knows their bare existence (**Nir vishesha**) which is nothing special.

- 'You Alone Are' the sheer Existence, existing as Divinity with the Awareness of the Existence, knowing that 'I AM' (hence there are no adjectives or attributes). 'I Am always the Attributeless (where there is no relative world) and I Am All'.

EXPERIENCE

- All beauty lies in our controlling everything, including our senses.
- **The last step is the flight to the lap of the Totality** (and not to the periphery).
- Experience is the result of the impact of external stimuli from various objects on us.
- The impact of various external factors on the senses of perception (including the mind) is experience.
- The Final Experience cannot be expressed but can only be experienced. The one who has reached the Highest has already left off all reactions. His last experience is indescribable and is a non-experience. The Final Ecstasy, the Infinite Perennial Bliss cannot be expressed in words. To whom is the Final Experience to be told, when the one who has reached the Highest has become the All? How can it be expressed and to whom is it to be told?

- **The experience of the one who has reached the Highest:**

- He is 100% absolutely content by resting in the Self, the Consciousness. He is always in the Awareness of the Existence that 'I AM', and abides peacefully in the Land of the Self.
- He has no desires left in him, he has not even the roots of the desire. He has no cause for any grief, nor sorrow.

- He is the one who is equipped with all good qualities and for him all doors open to happiness. He is happiness personified. He is like one in whom thousands of suns have simultaneously arisen, and 'He Alone Exists'.

FAITH / BELIEF

- Have no boundaries to your faith - have 100% faith in God.
- On worshipping or prostrating before a Vedic spiritual practitioner, God, or on visiting a holy place - you are blessed.
- The difference between faith and belief: faith pertains to the future and belief to the past. (Faith is with reference to the unknown).

GOD / LORD / SUPREME BEING / DIVINE WILL

- The Lord reaches the thirsty seeker.
- **Swa** is the Lord; the Atman, the Self.
- By Divine Will all things come to you.
- We are all being held by the Divine Will.
- We get things according to the Lord's Will.
- Know that a desire and a longing is not a prayer.
- When 'I' (the ego) goes, then the Lord comes in.
- The Divine Will manifests Its Glory everywhere.
- Nothing is apart from you - you alone exist as Brahman.
- All actions spring from the same Source, the Supreme Being.
- The Lord is inside the sanctum-sanctorum of our own Heart.

- Be with the Lord at all times. Self is another Form of the Lord.
- The nearer you go towards the Lord, the path appears on its own.
- Whatever be your involvement in the world, never forget the Lord.
- Things are done in Conscious Totality according to the Divine Will.
- Be that Absolute, the Highest Supreme; be the Lord, Controller of all.
- Never demand things from God - the Lord knows and fulfils our needs.
- What remains in the present, past and future is the Supreme Being only.
- The Universal Being talks through us - It is the only Reality which exists.
- God is Existence in all of us. He alone Is. Do not be attached to the body.
- Know that nothing is in our hands; birth and death is, also, not in our hands.
- Act as the Lord dictates - everything is God's work. Go by the Lord's Will.
- The Lord is within you. When the individual disappears, the Totality appears.
- Flow with the waves of the Divine Will and go wherever the current takes you.
- The Supreme Being's Scheme is well defined (already), an unchangeable destiny.

- See the Lord's hand in everything and appreciate the Lord, and you will get more.
- Any system presupposes a system maker - this entire world is run by One Creator.
- The Creator is the creation. Be aware of and feel the Lord's Presence everywhere.
- The Lord's capacity of compassion is unbound. The Conscious Light awakens you.
- Thank the Lord for everything and be content with what you have, for everything is given by Him.
- You are connected with the Lord of Infinite Force, the Lord of Infinite Power, the Lord of Infinite Bliss.
- Go by the wind of the Divine Will and go wherever it takes you. Completely surrender to the Divine Will.
- The Will of the Lord prevails - have no desires. All activities are God-Done, everything is being done by the Lord.
- The Divine Will is already ordained by the Supreme Being and was implemented through **Prakriti** (Primordial Nature).
- There is nothing, no activity, to be done. Know that you are All, the Supreme Being, and be liberated from your delusions.
- Remember, 'Lord, I am Thine'. Give yourself to the Lord, the Supreme Being, Who is within you. Lose yourself to Him.
- Change your vision and you are the Totality. There is nothing to seek for, when you have become 'one' with the Supreme Lord.

- By **abhyasa** (practice of remembrance) remind yourself always, and wake-up your interest in God and always think of Him.
- **Go with the current of the Cosmic Will and do not resist. Never rebel against the decree of the Lord. At all times have an equal vision.**
- When in doubt or in trouble, ask for and seek guidance within. In your meditation, invoke your Guru and seek for answers from within.
- The Supreme Being is All Knowledge, All Light. He alone fills the entire universe. He is the One who fills the entire world as Consciousness (within).
- 'I do not want anything, I want only the Lord'. In your Heart, hold on to the Feet of the Lord. The great instructor Lord Shiva (Himself) is your instructor.
- Hold on to the Feet of the Lord - since everything is His doing, you will lose the sense of doership automatically. When you hold on to the Feet of the Lord, the sense of doership withers away on its own.
- The Lord is manifest and unmanifest in all beings. The Supreme Being manifests in everything and is acting. He is with you at all times, even now. What you see and hear is the One who resides in you, the Supreme Being.
- **Mahima** is Glory. Realise - 'I am established in my own Glory', 'I am 'one' with the Glory of God', 'I am everything as I am 'one' with God', 'I stand and am established in God' - and all problems get dissolved without a trace.
- The Divine Will may force the Realised One to do things. He completely surrenders himself to the System Maker. He has an attitude of complete surrender. Neither merit,

- results or sins of actions performed attach to the Realised One.
- Know that the entire world is a fabrication of your own mind and your own imagination. When you realise this, the individual is gone and you remain in full Consciousness. Be totally merged with the Supreme Consciousness - the Supreme Being runs everything.
- **Swachanda** is one who behaves as he wants and does things as he likes. **Swa** is Self, and **Chanda** is metre or rhythm. **Swachanda** is the one who goes along with the rhythm of the Self, the one who moves with the program of the Totality. He is the one who has no will of his own, but follows the Divine Will. He is the one who has dissolved himself into the Totality, the All. He is himself the Commander. He is the Atman. Like salt in the ocean he has become the ocean itself and, therefore, there is no Divine Will apart from him - he is the Divine Will.

GUNAS (MODES)

- As the body is bound by three **gunas**, the body is active (the body comes and goes).
- Purify your intellect by **satwa** guna. Normally **tamo** guna and **rajo** guna are mostly preponderant - you are to transcend them.
- The **Prakriti** creates everything by Itself, consists of three gunas, and our body is bound by these three gunas. The rajo guna undertakes all activities. The sattwa guna is harmony and light. The tamo guna is laziness, sloth, lack of lustre, dullness.
- The three building blocks of our spiritual constitution are the three **gunas**: satwa, rajas and tamas. The satwa guna takes you to the Lord. Rajas and tamas are to be eliminated thoroughly. Procrastination, lassitude, laziness,

sloth, etc., are all tamo guna. Rajas and tamas are your sworn enemies - they motivate you to do more sins. Tamas is a sleeping enemy; rajas is an active enemy.

GURU

- Guru is One in the Supreme Consciousness, always.
- The Guru, out of his compassion, shows us the path.
- The Guru is your own Consciousness, your very Self.
- The Guru shocks you and wakes you up to your own SELF.
- When the seeker is fit, the Guru reveals himself to the seeker.
- Only a few rare disciples turn into a master in their own right.
- The Guru gives an ocean of Knowledge to the deserving disciple.
- The mere presence of the Guru makes all your miseries go away.
- Guru and Grace is within you - invoke Guru and Grace within you.
- A Guru (in the end) creates in the disciple a master in his own right.
- The Guru is one who has developed his intuition to be in constant communion with the Lord
- When there is a volcanic longing to know the Truth, then the longing itself will take us to the Guru.
- The Guru is one who has crossed the barriers of the mind, the barriers of the body and all barriers.
- A Guru is happy when he gets an eminent disciple - he wakes up the disciple instantaneously.

- The Infinite has infinite paths (to attain the Truth) - the Guru is the one who has reached the Summit and knows all the paths.
- The personal touch of an evolved Guru, who has himself gone on the path, is essential - no amount of book learning can equal this.
- The Guru (the internal Guru who resides in your own Heart) removes the poisonous arrows of doubts about the path to be chosen, various concepts, hypotheses, various types of **siddhantas**, postulates, etc.. The poisonous arrow has been taken out from inside the Heart by the Reality (as given through Ashtavakra Gita).

HAPPINESS / BLISS / DIVINITY / JOY

- Happiness is impersonal.
- Remain in the ecstasy of joy.
- Extract happiness from within.
- Become 'one' with the Divinity within you.
- We have forgotten the link with the Divinity.
- Remain in your joy, your happiness. Be as a child.
- Become 'one' with the Divinity, the perennial bliss.
- As we are the Divinity, the Grace works on Its own.
- Absolute happiness is Self-Awareness enjoying Itself.
- Establish communion with your Self and obtain permanent **Sukha** (happiness).
- Be full of happiness when all miseries go, when the veil of ignorance is removed.
- You are the Happiness. You are of the Form of **Ananda** (Bliss). You are the Self.

- Get rid of all the sorrows and miseries of this world, and remain happy permanently.
- The one that knows to find happiness in the Self is **Akhandha** (all, full, complete).
- Be satisfied with what you have. Do not become - BE. There is nothing to be obtained.
- Extract better happiness in your own life by conducting your life in the happiest manner.
- Be happy and be a witness. Be happy in all situations. Be happy at all times, and at ease.
- Be in your fullest Divinity and you are in your Glory, shining in every object of the world.
- Vedanta is a way of life which tells the way to recognise and obtain happiness every minute.
- Do things with ease and comfort - happily, jubilantly. Even in calamities, remain unperturbed.
- **See the blooming Divinity wherever you go. Be 'one' with all and see your own reflection in all.**
- The Divine Light is Absolute Peace. The Supreme Bliss is all **Ananda**. That happiness is the Self alone.
- Seek neither Moksha nor renunciation, and be happy. Eliminate all sorrows and be in the eternal joy always.
- Things are already ordained, just be a witness and accept things as they are - this is the formula for happiness.
- You are the Source, the Reservoir of all happiness. You become that **Ananda** (Bliss). Your nature is happiness only.
- Live comfortably with happiness and ease at all times. Live comfortably and at ease while eating, walking, seeing, etc..

- Enjoy all things that come to you and also those things that do not come to you. Let your mind be in the beautiful state of happiness.

HEART / INTELLECT / SENSES

- Our Heart is not conditioned properly.
- Purify your Heart. Understand your Heart.
- Do not be fascinated or enticed by any sense objects.
- Those whose intellect is already prepared, they are receptive even to a casual word or a single instruction.
- All senses can deceive us. The five senses lead to miseries only. Withdraw your senses from all worldly objects.
- Every activity is done for obtaining happiness. Happiness is our only destination, it is our motivation. All of us want **Ananda** (permanent, unceasing Bliss).
- When once you know your Self, then everything is easy. You are Happiness. Look at yourself and recognise the Self. The Whole Happiness is You (your Self).
- Happiness is in you, you are born with it - only you do not recognise it. We superimpose happiness on things, on our own creations (music, art, drama, books, etc.).
- Happiness does not depend on any external things or happenings. We all seek the Infinite Perennial Bliss. Recognise the Infinite Happiness within you - realise the Happiness **Here and Now**. Have equal pleasure in everything.
- Be full of peace and happiness. Cultivate the Happiness which is always there. Begin to reach the Self by being Happiness Itself. Know that you are Divine. Increase your love for the Divinity. Become the Divinity and grow in your own Divinity.

- Know that there is no object in the world other than you. Throw away the tyranny of all the things that are holding you. Leave off being dependant on external things. Then you get not only worldly **sukha** (happiness) but also the transcendental Bliss.
- All miseries and happiness are within you. Be established in your own Happiness, the state of Ultimate Happiness. Be as Conscious Happiness. Permanent Bliss is within you always. Remain in the Ultimate Happiness. Be drowned in the Bliss or Divinity.
- All pleasure and pain are in your mind. All sorrow, happiness and unhappiness are plays of modes of mind, and are tendencies inherited from the past. Not a single thing or person can give happiness or sorrow to you. Nobody can disturb you except yourself.
- **Atma Rama** - the one who finds joy in the Atman is Atma Rama. Atma Rama is one who revels in his own Self. He gets pleasure from within, which is the treasure-house of everything in the world. The Reservoir is your inner Self, the Source of entire happiness. Permanent Happiness is inside you - find great joy within.

HIGHER STATE / HIGHEST STATE / BLISS

- Grasp the benefits of the Higher State.
- Remain in the immense Bliss, the Ultimate.
- The Ultimate Experience is a non-experience.
- There is only one Existence which Exists in all.
- The perfect Knowledge of the Ultimate is SELF.
- **Turiyatita** is beyond the Ultimate Final State (**Turiya**).
- Those who have reached the Highest are beyond contentment.

- The Highest cannot be described in terms of known parameters.
- The Highest State is the Supra-Transcendental state (**Turiyatita**).
- At the Highest State, **Mukti**, Knowledge and Consciousness Alone Is.
- At the Highest State, you are the Essence of your Existence, your Original Face.
- The Ultimate State of a Buddha is Formlessness. Buddha is a state of Awakening.
- In the Highest State, all experiences and the influences of all external things cease.
- At the Highest State, 'I am never active, I am always inactive (and that's my State)'.
- Jump from the phenomenal world to the Infinite Bliss - experience the Ultimate Bliss.
- **Sit on the throne of SELF's Glory. Be immersed and fully integrated with the Totality and in all Glory.**
- The day you forget yourself and the world, Bliss comes in. Revel in the inexhaustible Reservoir of joy.
- Be established in your own Self, which is All, which is the Totality, which 'Alone Is', which is Existence.
- The spiritual path has ups and downs and is not uniform. Hold on to the Lord's Feet - come storm, be steadfast.
- There is nothing external at the Highest State, where all experience ceases (as the Highest State is a non-experience).
- When Reality alone Exists (when we have reached) 'Who' is THAT? It is 'I' Alone which Exists as Pure Consciousness.

- **Reach the 'no moment' state - the Highest State is to be reached Here and Now. GO HOME. HARI OM: HURRY HOME.**
- There is no mind and no thought at the Highest State. In this state, one is free and 'one' with the Ultimate Reality and beyond everything.
- The Liberated one has reached. Now that he has reached, where is the need of Scriptures? The one who has reached has no religion.
- For the one who has reached the Highest State, there is no phenomenal world or delusion. There is also no **maya** (which does not exist in Reality).
- The one who has reached the Highest is All, and as none or nothing is apart from him, he is beyond all. He is always free and is always THAT.
- We are being tainted by every single experience and our conditionings colour our mind. On attaining Liberation, our Original Form remains untainted.
- For the one who has reached, all he sees or does is only a non-existing dream. The drama script, the stage, the director, the actor and the audience is He Alone.
- All enjoyments (which result from being established in the world) are droplets as compared to the Highest Bliss (which results from being established in the Self).
- The one who has reached is beyond moral and immoral and has no selfishness. He realises that all actions are only his **leela** (play), and that there is no other than Himself.
- The dream is over and you are now Awake. At this stage you are like a television switched off. At the Highest State there is no mind. Where is the mind at the Highest State?

- When one has reached the Highest State of Consciousness, there is no one to claim 'I am a man of Knowledge', for the moment he reaches, he (the individual) dissolves in the Totality.
- The one who has already reached the Highest is not concerned about the way or any methods, etc.. He just goes straightaway to the lap of the Infinite and reaches the Destination.
- The one who has reached the Highest State sees himself as Reality, and he has no motivations of life. He need not do any virtuous acts. For him there are no virtuous or sinful deeds.
- As the one who has reached the Highest remains always as Reality, the Totality, there is no question of any merger. For the one who has become the All, 'who' is there to merge and with 'whom'?
- Only for the one who is bound the question of release arises. The one who has reached the Highest finds that he was never bound and, therefore, the question of release also does not arise for him.
- For the one who has reached the Highest State, the Lord (the Reality) alone is there, for He alone remains. At this stage, there is no inside or outside and you have transcended the transcendental itself.
- The one who has reached the Highest State has nothing to do with all the motivations of life (for he is already There). Since he has already reached and arrived, he has nothing to do with Liberation as well.
- Moksha 'Is' when 'you' are not there. At the Highest State, the question of being bound also does not arise. For the one who has reached, the question of bondage and being released does not exist.

- When you are 'one' with the Absolute in the Highest State, you are the Ultimate Now and, therefore, intuition from God also does not arise. At the Highest State there is no vibration coming from outside or inside.
- The one who has reached the Reality knows that everything is done in the interest of all. The one who has reached the Perfect State can do no harm at all. In all his activities, he is in his natural goodness and 'one' with the Ultimate.
- When you reach the Highest State, 'I', 'you' and 'he' become 'One' (as there is only One Reality). Also, when 'I Am the only Reality' there is no space, there is no far or near - as 'You Alone Exist' and there is no God apart from you.
- Become the Reality. The one who has reached the Highest State is beyond the relative and the absolute. He remains as 'I AM'. He has no happiness or unhappiness. He is 'one' with the choiceless acceptance. His mind is pure.
- • The Final State is a Super Transcendental stage. Go beyond the state of **Jivanmukta**. A **Jivanmukta** continues to stay in the periphery of the Totality of Realisation for the benefit of humanity. Here (in the Final State) the Self is Absolutely Alone.
- For the one who has crossed all the barriers of ignorance, the question of duality or non-duality does not arise. The one who has reached the Highest State sits in the Glory of his own Self. He is in his own Glory, is Omnipresent and is Consciousness alone.
- Everything is negated / sublimated in the Highest State. In this state you have reached the Void, the Absolute, and are absorbed in the Silence. Then, where is the **sadhaka**

- (practitioner)? At the Highest State the question of the final achievement is also not there.
- For the one who has reached the Highest State, vasanas and born tendencies are not there anymore - he is in the Pure Form. Therefore, the one who has reached the Highest State, has reached the State where there is no past, present, future, and no natural born tendencies.
- **Vidheha Kaivalyam** is **Pari Nirvana**, the state of **Moksha** which comes after the dissolution of the Jivanmukta's body. **Vidheha Kaivalyam** is when **Moksha** is attained and the body is not there. In the Absolute Infinite, the question of **Vidheha Kaivalyam** also does not arise.
- Evolved souls always live in the Infinite. The finite experience does not last long and is only temporary. That which is Infinite, which is Unlimited, reach THAT - There the Happiness lies. The Infinite is established in Its own Glory. It is ALL and it is SELF - It is the only **Reality**.
- **Niranjana** is the state of not being affected or tainted by anything and, in effect, a state of no reaction. At the Highest State there is no impact of external stimuli in your Heart. It is the state where memory has disappeared and delusion is not there. At the Highest State he is the Self Alone.
- The one who has reached the Self has no shape, colour or form. He is Consciousness, the Original Self. 'I am in the Real Self, my own Form'. There is no one else to describe, as only the Self alone remains and is Aware of Itself. Then, there is no question of wisdom or knowledge or ignorance.
- At the Highest State, there is nobody else except the Reality. There is no good or bad, there is no path, no equipments, implements or instructions to reach the

highest Truth, as you are already THERE and have reached THAT. Everybody is 'one' with the Totality and the entire thing is a Cosmic Dream of the One.

- **Turiyatita** is the State beyond all states (of a Jivanmukta), where there is nothing except the Self. At this Highest State, which is a Super Transcendental state, there is no onlooker. 'I Am Now in my own Self with no masks as an actor, performer or doer. I Am Now in my own Self - I Am in my Original Robe'.
- In the Supreme State, **mano nasa** (annihilation of the mind) takes place. You come to the state where 'You Alone Exist' and there is nothing to be done. At that Highest State, you remain as 'I Am the Consciousness, the Pure Consciousness'; therefore, no question of **samadhi**, life or death exist in this state of Infinite Bliss.
- All the enjoyments of the world pale before the Ultimate Happiness. At the Highest State, you are 'one' with the All. At the Highest there is only one Consciousness and 'I AM ALL'. Consciousness is singular. Know that you are full and perfect and there is no need for any enjoyments of the world. Know that the world is only a dream.

The three motivations of life are:

1. **Dharma**: where actions are performed for establishing virtue (doing charitable deeds such as opening an orphanage, school, etc.).
2. **Artha**: where actions are performed for livelihood and where one is normally after wealth to satisfy needs, wants and desires.
3. **Kama**: where actions are done for enjoyments.

The method of discrimination is to distinguish between the Self and the non-self. In this method, after rejecting everything as 'not me, not me', the SELF alone remains.

The **viveka** method of **Vichara** (Self-enquiry) is a method of contemplation and understanding. The one who has reached the Highest has no need for contemplation or discrimination. He is the one who has already reached THERE and, therefore, does not need crutches (such as the methods of discrimination and contemplation).

- The Ultimate is Consciousness, Existence. What Exists can be described as 'IT IS'. It is Self-Awareness (Awareness of one's own Existence). In this state there is no memory and no ideas, for everything is a dream and not true. **Vidya** is accumulated knowledge of learning. At this stage, where is the question of learning when you are 'All and One' as the Totality? In the Highest State of Reality there is no world and, therefore, the question of learning and the question of ignorance does not arise. In this state, who is the one to be ignorant?
- At the Highest State, when there is no one called the knower, where is the means of knowledge? There is nothing to be known, therefore there is no knowledge. The question of the existence of something and the question of the absence of something is also not there, as only 'One Exists'. Language comes only when there is something. When the Subject (Which Knows Itself) 'Alone Is', where is something else that is to be known? 'I Am always pure, the Ultimate - nothing else is there'. 'I Alone Am - nothing sticks, nothing stains'.
- Nothing can taint the one who has reached the Highest State. He is beyond all the colourings created by the world. Also, he has gone beyond all pairs of opposites (such as happiness and unhappiness, hot and cold, alive and dead, etc.). In the absence of light there is darkness; darkness is the absence of light. Therefore, likewise, unhappiness will follow happiness. The one who has reached the Highest is not bothered about adulation or

praise, and lives a desireless life. He has no likes or dislikes. He is the one who has crossed the barriers of all pairs of opposites.

- At the Highest State, the question of one-pointed mind and the question of distractions do not arise. You are already There - BE THERE and remain There 'As You Are'. The question of knowledge and ignorance is not there. Remain as THAT, and there is no mind to go anywhere in search of the Ultimate Knowledge. Where is ignorance, where is knowledge, when you are 'one' with the Absolute? Everything is a state of mind (which never existed). Everything (distractions, etc.) comes when we attempt to do something. When there is no action at all, then what is there?
- At the Highest State he knows 'Who' he is and that there is absolutely nothing else to know. Also, the question of 'Who am I?' does not arise. The scope of knowing also does not arise. The question of world and 'this, this' also does not arise, as only 'I' (the Self) Exists. There is no question of mine (the single limited ego), as there is nothing apart. In this Supreme State, the individual ego has dissolved into the Totality, the Conscious Reality, the Absolute. Therefore, there is no individual 'I' who is bound (by passion, anger, etc.) and limited - there is only the independent Self (and none apart).

The three obstacles in reaching the Highest State are:

1. **Distractions.**
2. **Laya:** a drowsy or sleepy state when thoughts are in temporary abeyance. When your mind drops down into this state awaken yourself. Live in the fullest awareness and never lose your awareness.

3. **Rasaswada:** a relatively lower state than the Samadhi state. This is normally a state of visions of a God with form, where we get attached to the happiness or ecstasy emanating from such a vision.

All the above three states have to be bypassed or transcended.

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- Having reached the peripheral of the Highest State, of the Circle of the Absolute, go inside. Viewing from there, everything is different. At the Highest State, you marvel at the disappearance of everything known and you just are in the unknown - you have reached Home. You are in your Original Form and nothing of worldliness is left and you have graduated to the Absolute Infinite, the Void. THERE you are Now in your True Form. Remove the masks you are wearing and see things from the Highest State. Find that the things that have distorted your vision and the things that have entranced you (until now) have all gone. All agonies and sorrows are gone at this stage. When you are in your role all miseries come. Take off your robe of worldliness and be in your own Original Form.

At the Highest State . . .

- the void is not there and everything is full of Consciousness only.
- where is the ego? Reality alone remains in the Highest State.
- only the 'Amness' remains. Remain as bare, sheer Existence alone, the 'Amness'.
- he has no masks. He is in his own Self, the Consciousness, which is Aware of Its own Existence.

- reach the timeless Awareness, the Ultimate Brahman. Go beyond all to the Super Transcendental State.
- the body sense is already gone. At the Highest State, one attains the Ultimate Knowledge, the Knowledge of the Lord.
- when 'I Alone Exist', there is nothing else apart from me and, therefore, no question of the world, the seeker, the aspirant of **Moksha**.
- there is no difference between the master and the **sishya** (disciple). At the Final State 'You Alone Exist', and there is no **sishya** and no Guru.
- the individual and the Supreme Being are also not there, as there has always been only One Reality. The individual is part of the integrated Whole.
- as you are always THERE, the question of presence or absence of anything else is not there. At the Highest State, 'I Alone Exist' and, therefore, there is nothing as one or two.
- in the **Nirupadhi** state (Unqualified State), there is no need for any **upadesa** (teachings or methods). There is no question of any distractions or the necessity for Scriptures or instructions.
- 'I Am the Supreme Consciousness, I Am Aware of my sheer Existence'. 'As I Am always Brahman, as I always remain as THAT, where is the question of becoming something and where is the question of making any efforts?'
- the mind is eliminated. When you have reached the Highest State, as everything is done by the Pure Consciousness and nothing else exists, then where is the question of fear? When there is nothing else apart from you, you have reached the fearless state.

- the entire world, the five elements and everything disappears. At the Highest State only the Self remains. All the constituents of the world (namely the five subtle elements) are not there. You are only in the state of Pure Consciousness, and 'Amness' Exists as the Knowledge that 'I Am'.
 - when you are Full, the question of activity and the question of cessation of activity does not arise. In this State, the question of relationship also does not arise - neither attachment nor detachment exists when 'I Alone Exist'. 'I Alone Is Reality, the Supreme Consciousness.
 - there is no world. Neither were you bound nor are you to be liberated. At the Highest State: 'I am indivisible as One Consciousness'; 'I am Whole, undivided, firm, unmoving like a mountain'; 'As I am not bound by time and space, where is the question of moving?' At the Highest State 'I am always established in my own Self'.
 - when there is Void, then 'Who' is I, the Seer? When there is 'I', the Seer, then there is no Void. Consciousness Alone Exists. At this stage, there is **Nirasa** - everything, even the space, has disappeared. **Nirasa** is absence of space. In this State, there is only one Awareness of Existence. **Sat - Chit** alone is as Consciousness. In this State, 'I am in the Form of the Self and nothing else exists'.
- I**
- I am only an instrument.
 - I am the integrated Whole.
 - Go back to the Quest 'Who am I?'
 - I create everything and can create more too.
 - The sense of 'I' and 'mine' starts all calamities.
 - I am the attributeless, the sheer Consciousness.

- 'I' is immortal. Even when the body goes the 'I' still remains.
- The 'I' sense, body, ego, are all our own notions and creations.
- Leave the medium of 'I', through which you leave everything else.
- The Highest State is Existence. Living only as 'I Am' is the Ultimate.
- Live in the 'Amness', and no longing or any material comfort is needed.
- In sleep the 'I' dies. As soon as one gets up the 'I' comes up / arises with the mind.
- 'I' (the ego) is always with us. Leave off the 'I'. All miseries arise because of the 'I am the body' thought.
- The true 'I' identifies with the entire world. Think only of the 'I'. There is 'no this, no that' - 'I Alone Exist'.
- **Mahavakyas** - 'I am that Supreme, that Infinite - the individual is finite'. The individual is like a bulb and the Totality is the Infinite (just as the electricity in the bulb).
- I = **Aham**. 'A' is the first letter in Sanskrit; 'Ha' the last letter; 'M' is not a full syllable. The entire world is in **Aham**. Between the first and last letter is all vocabulary.
- The Self is always Aware that 'I Am'. Remain in the 'Amness' and find that immense joy that comes out of this 'Amness'. Be deeply absorbed in the 'Amness' without any other thoughts.
- Know that everything is Self. When you know this, then there will be no hankering for any desires of the world. Just live as 'I Am'. Live in your 'Amness' - remain as THAT. Remain in your Existence.

- **I Am All, always free, Enlightened, pure, always Liberated, Eternal as immense Consciousness everywhere. I Am Full like the ocean. I Am in the Form of everything - I Am the Super Consciousness.**
- How do we know 'I Exist'? It is that Knowledge which is **athindriya** (which does not come through the medium of the senses) - THAT which transcends all the senses. The Knowledge of 'I Exist' comes directly from the Source.
- We are as a lion cub raised among lambs - Awake and roar as your Real Self. Know that you are 'I' and 'I Am THAT'. You are **Para-Brahma-Swarupa** (of the Form of Brahman, Who is everywhere). Knowing that 'I Exist' / 'I AM' is direct Knowledge.
- I am the pure Form of Consciousness, the Supreme Consciousness. Be drowned in the ocean of Consciousness. Always revel in the Absolute Bliss. Brahman is already yours and you are **Purna** (full and complete) - you lack nothing. The Supreme Consciousness resides within you (and vice versa).
- I am always established in my own Self (and not established in the world). The one who is in the Self is **Purna**, the One Consciousness. Know that 'I am Perfect, I Am always in My Self and I lack nothing'. Know that you are the One, undivided, unmanifested Whole - the Consciousness (which is everywhere).

IGNORANCE / MOODHA - THE IGNORANT MAN

- The observed is the observer.
- When we lose our temper, we become anger itself.
- We often ignore the Maker of all the creations (Who is within us).
- Even the great Lord Shiva cannot destroy your ignorance unless you wake-up.

- We are ignorant of knowing 'Who' we are. We have to destroy our own ignorance.
- Everything in the world is only a superimposed idea, including ideas of bondage and release.
- Due to misinterpretation, the ignorant man tries to obtain happiness by non-effort also (laziness and sleep).
- An ignorant man attributes all actions to himself and takes credit for the results thereof. He interprets everything in terms of his ego.
- The one who is not aware that he is all Consciousness, who is not sensitive to the higher Self is **moodha**, the one involved in activities.
- An ignorant man's ego wants to project itself. Though on getting disgusted, he discards things and renounces them, he often remembers them.
- So long as there is a desire to get **shanthi**, a deluded man cannot get **shanthi** (peace). The desire to obtain **shanthi**, the desire to obtain **Moksha**, should also go.
- By effort and by not attempting to do things and by going to sleep, the **moodha** (an ignorant man), try what he may, does not get happiness or satisfaction. Know 'Where you are and Who you are'.
- Mind usually occupies itself with future activities and often jumps from object to object. An ignorant man's mind goes from thought to thought and is attached to thinking of objects (one after another).
- For a **moodha** who withdraws from and ceases all activities, the mental activity is still there. Though there may be a cessation of all activities, he suffers due to his mental imagination. Know that the entire world is a figment of your own imagination. All our dreams result from our imagination.

A moodha . . .

- is one, who out of delusion, identifies himself with body and mind.
- is highly attached to the results of his actions and does things according to his likes and dislikes.
- not only has thoughts of what is to be done, but is equally concerned about **abhavana** (that which is not to be done).
- is one whose mind is crowded by worldly things, is foolish, ignorant and does not know 'Who' he is. He may leave everything aside and attempt practices such as controlling the mind on a single point, **pranayama** (control of the breath), etc.. Just remain as the **Brahman** - this is enough.
- is not necessarily a foolish person - but a scholar may also be a **moodha**. A **moodha** is one who does not know his real relationship with the world. He is the one who is ignorant of 'Who' he is. He is the one who is not advanced on the spiritual path. A **moodha** is one whose Consciousness has not been awakened.
- is a deluded person who desires to get to the Highest State. A foolish person wants to 'become'. We cannot become what we are not - we are already THAT. Open your eyes and see that 'I AM THAT'. This requires no practices. Change your perspective of looking at yourself. A **Moodha** is a person who is ignorant of the right path and his own Infinite Bliss.
- grasps wrong notions and sticks to them. We normally hold on to baseless concepts and postulates (unnecessarily). People who are involved in various practices cannot reach the highest Goal. Have an open mind to leave off all wrong notions. According to Ashtavakra Gita, all philosophical practices (**dhyana**, meditation, etc.) are not at

all required. One should never surrender to anything other than the Supreme Truth. Surrender yourself to the Truth - surrender yourself to the Totality.

JIVANMUKTA, A REALISED SOUL, THE LIBERATED ONE

(His day to day life and on how he conducts himself - these are the indications / traits by which he can be recognised. This is a checklist for self-assessment.)

ENSURE THAT YOU HAVE THE CHARACTERISTICS / TRAITS OF A JIVANMUKTA.

*(How to recognise a **Jivanmukta**, the one who is released, free, Liberated ?)*

A JIVANMUKTA, a Realised Soul, the Liberated One, the one who is Liberated while alive . . .

- remains as he is.
- is bereft of desires.
- is beyond delusion.
- has reached the Goal.
- is in his Natural State.
- does things effortlessly.
- is in the Supreme Bliss.
- sees his own Self in all.
- has absolutely no motives.
- never forgets his own Self.
- submits to the Lord's Will.
- is free from joy and sorrow.

- is content with what he has.
- is untainted by all conditions.
- is a simple Conscious witness.
- is not bound to a particular place.
- remains in his own Supreme Bliss.
- is no longer there as an individual.
- is as THAT and he remains as HE.
- is motiveless (in any action started).
- is not bothered about birth or death.
- implicitly obeys the Lord's Command.
- takes things in their entirety, the Totality.
- exists as THAT. For him nothing exists.
- is the one who has always been THAT.
- does not have the desire to help himself.
- has no vasanas and is in **Ananda** always.
- is innocent and is always straight forward.
- takes things equally, whether good or bad.
- is already THAT and he remains as THAT.
- sees only his Self and nothing but the Self.
- is in his own Natural Self and has no masks.
- at all times remains cool (in his inner Heart).
- is not under the sway of **Prakrithi** or **Maya**.
- conducts his life without any will of his own.
- is the one who has reached the Highest State.
- has no individuality and, hence, seldom talks.

- shines and appears as though he has no body.
- is absolutely content with himself at every step.
- finds that all the things desired are his own Self.
- in his Heart, he does not have the least vasanas.
- shines in a profound, brilliant manner in Divinity.
- lives from moment to moment with the Divine Will.
- has no mind and he is bereft of all thought waves.
- is absolutely selfless and has no purpose of his own.
- is unconcerned, because this world is a magic show.
- is the one who has effaced himself into nothingness.
- is **Nithya-Mukta** - the one who is always Liberated.
- lives on the plane of the Absolute (and the Relative).
- is in his Original Form and behaves in a natural way.
- is out of all bondage and is not restricted by anything.
- is the one who is content with the Oneness of his Self.
- is not influenced by the joys and sorrows of the world.
- knows THAT, by knowing which everything is known.
- is the one who has become the Ultimate, the very Self.
- does not have any individuality - he is 'one' with God.
- is one whose entire body is dissolved into nothingness.
- does whatever that comes casually, he takes and does.
- never gives attention to anything and is never disturbed.
- is 'one' with the **Para Brahman** and is never miserable.
- takes and does whatever comes to him by the Divine Will.

- has flashes of inspiration from time to time when required.
- is never bothered about actions, their results, inactions, etc.
- does not do anything and has nothing to gain from the world.
- has become everything. He cannot be disturbed by anyone.
- is the one who has all the knowledge of the world within him.
- does not go by his own will, nor does he follow anyone else's.
- is the one who has experienced the essence of all the **Sastras**.
- is always at peace, even when there is commotion around him.
- is **Niralamba** - he is without any external support whatsoever.
- does things spontaneously as they come, and then forgets them.
- one whose delusion has gone and rests in the lap of the Infinite.
- is not bothered about the success or failure of any undertakings.
- is an integral part of the Supreme Being (actually 'one' with It).
- is All, and the question of doing anything does not arise for him.
- sees everything but 'does not see' (does not take note of things).

- is in **sunyavastha**. A Jivanmukta's mind has absolutely nothing.
- is an expert in whatever he does and is never agitated by anything.
- has no thoughts of his past or future, and is indifferent to the present.
- never bothers about having or not having. He sees the Self alone.
- lives by the Divine Will and goes wherever the Divine Will takes him.
- is bereft of all sorrows and miseries, and he never feels miserable.
- is like a child and is not attached to any one particular work at all.
- is aware that nothing is done by him and he has nothing to achieve.
- is alert and vigilant (without any anxiety) for the Call from the Lord.
- shines brilliantly. He does not have fear of death (the ultimate fear).
- sees his own Self everywhere - he sees his own projection everywhere.
- although he lives in the world, he is not affected by the worldly events.
- has absolutely no vasanas at all - he sees everything but 'does not see'.
- does things, whatever comes by the Divine Will, by the force of events.
- accepts the happenings as they take place - he accepts them as they are.

- has a witness attitude always and is not bothered about seeking the Self.
- has no inputs in his mind. He has no mind - his mind is in a vacant state.
- is **Mukta-bandan** - the one who has released himself from all bondages.
- is the one who goes to the lap of the Absolute and becomes 'one' with It.
- accepts everything. He sees no difference and sees the one Divinity in all.
- is like the dry leaf, which moves by the will of the wind (the Will of God).
- is zero - has no will of his own. He is one whose mind never gets agitated.
- is absolutely content with whatever comes to him - he is absolutely neutral.
- is not allured by the world - he knows that the world is his own projection.
- remains (at all times) in his own Consciousness; at all times he is a witness.
- is not enticed by the objects of the world. He has absolutely nothing to do.
- neither frown or favour can make him do things that others want him to do.
- is one in whom the ego does not exist. Inwardly, he is the Highest Divinity.
- is one who has gone beyond the mind and has reached the stage of no-mind.
- is aware of everything (action, etc.), but does not have the sense of doership.

- internally remains unruffled - sorrow or happiness does not affect him at all.
- is victorious on the spiritual path and is always in Ultimate Bliss and **Ananda**.
- is beyond time, space, objects and the bondage of objects through relationships.
- lives in the Divine and plays in the Divine and entertains himself in the Divine.
- has only spontaneous activities which are needed to be done at that time only.
- is no longer in this world - he has gone beyond and is looking at it as a witness.
- is never in bondage. He is always Liberated and knows that he is always THAT.
- has no thoughts (which are spaghetti like - moving from one thought to another).
- is always in the Supreme indescribable Bliss (and not the ordinary mundane joy).
- sees an extension of his own Conscious Energy in everyone and everything.
- has no goal to be achieved. He is happy 'As He Is' and he is 'Perfect by Himself'.
- may also go to the unrestrained stage of emotions (sometimes) due to Divine Will.
- never does anything out of his own volition. He knows how to enjoy life in fullness.
- wants to efface / erase himself and make himself a zero and, therefore, wants nothing.
- is 'one' with the Divine Will - is the one who flows with the current and never swims.

- takes good and bad equally. He has no reaction at all and is never elated or depressed.
- is absolutely free and has no conditionings and, therefore, accepts everything 'as it is'.
- has no **sukha** or **dukha** (joy or sorrow) and has ceased to be involved with this world.
- has absolutely nothing to do. He has no more duty. There is no work he is impelled to do.
- accepts life as things come to him - as it is pre-programmed in the Cosmic Totality.
- is the one whose mind is liberated from all vasanas such as anger, jealousy, lust, passion, etc.
- is always at peace with himself. He is in his Natural State, at ease and comfortable at all times.
- is the one who has attained the Ultimate Knowledge, and his only goal is to attain the Lord.
- has a choiceless nature. He is happy everywhere (at all times) and gets pleasure in Him alone.
- remains uninvolved in the affairs of the world. He is impervious to the stings of the world.
- is not bothered about any activity. He does not do any activity. For him everything is a drama.
- knows that he is a passive instrument in the hands of the Lord and he accepts whatever comes.
- is ever happy and has absolutely no miseries. He is self-effactive - he is absolutely selfless.
- finds inactivity in activity. He is not adamant about doing activities or not doing activities.
- is the one who has already reached. He is no more the object, but the pure Subject (the **Drashta**).

- has absolutely no mind. He has no memory and no thoughts, but has all direct Knowledge.
- does not even say 'I Am That', since in 'I Am That' there is duality (the one who sees and THAT).
- has no conditioning, has no proclivities. He is free from all bondages and shines everywhere.
- is free from the tentacles of the mind. He is the one whose mind is completely free from all bondages.
- he is ever Awake, ever vigilant, and he is the 'watcher on the tower'. He lives and abides in his own Self.
- sees the phenomenal world as a witness. Activities do not bind a Jivanmukta. Strive to be a Jivanmukta.
- accepts things with pleasure. He does not exercise the least choice and accepts things as they come to him.
- undertakes things, charitable acts, etc., only on inspiration which comes from within from the Divinity.
- is specially content with having got the glimpse of the Self. He is 'one' with the Self, the Final Contentment.
- wherever he is, he lives in his own Consciousness. He never has a favourable or an unfavourable choice.
- on seeing a king, a lady or a relative, remains absolutely unaffected and without any reaction whatsoever.
- gives no attention to anything. When he sees, he sees nothing. He knows that there is nothing other than Him.
- is unaffected, immutable and unchanged - irrespective of good, bad or mediocre conditions. He is in Bliss.
- knows that everything is a drama and sees things from the highest point. He accepts things without any judgement.

- is unparalleled, incomparable, unique, transcendental and beyond comparison. He cannot be compared with any standards.
- is beyond all seduction and temptations. He has absolutely no tastes and is devoid of any attractions to the objects of the world.
- subjects himself to the Divine Will on an 'as is where as basis'. He has no will of his own - there is no 'I' and no separate will.
- is the one who has no vasanas. He is absolutely without desire and is selfless. He is like an emperor and glows in his Divinity.
- is one from whom all ideas of pairs of opposites such as (likes and dislikes, auspicious and inauspicious, etc.) have melted away.
- is not tainted by any fragrance, impressions, traces or imprints of the actions done by him. He is untainted by the results of action.
- is in the Void, is always pulsating in Consciousness. He is full of Consciousness -every moment he is Conscious of his own Self.
- is the one with the Unlimited Bliss. He has no ego (which is caused by identification with the body). He is united with the Supreme.
- is the one who has put his foot on the doorstep of the Highest. He is the one who has lost his ego and has no sense of possession and no 'I'.
- is a **Mahatma** (a saint) whose Soul has expanded. He finds that the entire world is his own Self. He sees his own extension in everything.

- is the one who has discharged all his duties. He has no more duties to be done, and has become 'one' with THAT and he knows 'Who' he is.
- is the one who has got a glimpse of the Highest State, and sees the Reality everywhere in thoughts, words and deeds. He is 'one' with the Reality.
- realises that he does not have to do anything - he becomes 'one' with the Totality. He knows that he is only a puppet in the hands of the Totality.
- is unaffected by any praise whatsoever. He remains unaffected by words of praise and does not show any anger with any abusive words thrown at him.
- is Liberated from everything and is not bound by anything at all. He is free. He lives by whatever the Divine decrees, and is content and remains satisfied.
- has no limitations. He is 'one' with the Cosmic Being, the Cosmic Programmer, and so he is never in distress (even though he may transact in the world).
- is beyond **achara** (spiritual practices, etiquettes, etc.) and is 'one' with the Highest Divinity. He vibrates in his own brilliance and is calm within (even when angry).
- is the one who never talks (although engaged in conversation). He sees 'but does not see'. He never moves, nor does he go anywhere (though outwardly he will be walking).
- is a Liberated one, and although all the causes for happiness and unhappiness arise, he is neither happy nor unhappy. He has no extremes of joy or sorrow. He has no pleasure or pain.
- when he reaches the Highest State, he recognises only 'What' he is and 'Who' he is. There is nothing to be

- obtained nor achieved by him. He has nothing to strive for, as he is already THAT.
- is the blessed one who has achieved the end of life. He is 'one' with the Divine and the Divine Will works through him. His **Pandithya** (scholarship) comes from the Source of sources, the Lord.
- has no **vasanas** and is comfortable at all times. He eats, moves, walks, goes and comes. In daily practical life his mind is quiet and he is at ease, full of comfort. In practical life he conducts himself with ease.
- remains in the Happiness as Existence - he remains in the simple, mere Existence. He lives in the Knowledge of his Existence. He lives in his own Natural Bliss. His Knowledge is Existence Itself.
- is the one who has wiped out / rooted out all his individuality. He is nobody and he is All. He is the 'Only One Who Exists'. He is nothing, but he is All and is Infinite, the Ultimate Truth (which is the Reality).
- never gets disturbed - none can disturb him. He has no mind and no mental waves. He is in **unmani bhava** (where the mind is not). All miseries have left him - he is one from whom all miseries have disappeared forever.
- is not affected by the laughter or contemptuous insults of friends, relatives, etc.. He does not look at anybody as separate from himself. He remains the same even when abused. He sees everyone as his own projection - as his own extension.
- is beyond all efforts. All desires have left him. He is in the state of desirelessness. He never thinks of things done or to be done and has nothing to plan for the future and he has forgotten everything past. He is never bothered about tomorrow.

- has no preconceived notions, likes and dislikes, favourable and unfavourable, etc. - the vasanas (the ingredients) are not there. He understands and knows that he cannot do anything to change the Conscious Totality's Will, so he accepts things as they are.
- is the one whose mind has already gone. All desires and vasanas are extinct. His mind, being annihilated, never returns. Therefore, he does not think of either a forest or a home. He goes where the Divine Will takes him. It is the Divine Will that operates in him.
- sees his own Self everywhere. He has an equal vision and is in equipoise at all times. He is never a seeker of Liberation, he is always a **Mukta**. He is also not a seeker of Truth. He is nothing. He is already 'one' with the Reality, and to whom will he proclaim that he is a Realised One?
- is himself in a natural way, as an ordinary man. He does not wear any masks and does not assume different faces on different occasions. He has no purpose to attain by wearing a mask. He is free and he does things in a natural manner, as ordained by the Divine Will. He has no sorrows or miseries.
- is not interested in **Moksha** (attaining Liberation) or the worldly life. He has ceased all activities. His mind, having disappeared, is not there. There is no question of any distraction or of concentration. His entire mind has disappeared. He is beyond all. He is 'one' with the Infinite Bliss, the Supreme Being.
- has no thoughts. All **sankalpas** (the resolution to do certain acts) have gone. He has crossed the border of all thoughts arising in his mind. A Jivanmukta is **Nirvasana**. He looks in his mind and nothing is there - no thoughts, no desires, no vasanas, no conditionings. All these are only our own imagining.

- is not bothered about honour or dishonour. He is not bothered about recognition. He knows that everything is 'God Done', and that nothing is done by him. He does not get any happiness or misery from any external objects. He does things as they come, not by choice but by destiny. He has no enmity or love for anyone.
- is the one who has kept his mind in abeyance. He is 'one' with the Super Consciousness, the Lord, his own Self, and is never unhappy. As his own Form is everywhere, 'He Alone Exists' and all objects of the world are his own creation. He is not attracted by anything, as everything is his own Self in different forms. He is not attracted nor lured by anything.
- is unchangeable (inwardly and outwardly). He does not attempt to modify anything nor does he react to anything. The Divine Will propels him to do certain acts and, so, things get done on their own. Though doing activities, his mind is internally at peace. A common man (on the contrary), though not doing any activity is usually unhappy, thinking of many things.
- whatever he does, he is always in Bliss. His mood never changes. He is in **Ekarasa state** (state of Beatitude). He is **sukhi-jeevan**, always in internal prosperity. He is a **Sreeman**. Though transacting, living the life of a worldly man, he has a special splendour within and around him. He is always effulgent. Though in the world, he is always happy inside (within).
- is the one who is moving in the Land of His own Self. The entire Cosmic Intelligence is with him. He is the one who remains in his own Self. Whatever his condition may be (whether rich or poor, with comforts or without comforts), he remains as his own Self. He is never affected by anyone or anything. For him everybody is his own Self. Wherever he is, he is absolutely his own Self - in his own Real State.

- has no mind at all and, therefore, his mind cannot be disturbed at all. Whatever comes, he takes it 'as it is'. He does not rejoice or revel in any external things. He does not ascribe any doership to himself for anything that is done by him. He is only Conscious of his own Existence. **He remains in the Awareness of his own Being. His mind is Void in fullness of Consciousness. He is in Divinity, in Fullness, and he glows with a splendour of his own. He has a unique fragrance.**

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- Formlessness is the Real Form of the Realised Soul.
 - The Liberated one is the Totality and never an individual.
 - The entire world does not excite any attention from the Jivanmukta.
 - Wisdom comes to a Jivanmukta from the topmost authority, the Lord.
 - For a Jivanmukta there is no mind and, therefore, he has no happiness or sorrow.
 - The Cosmic Energy runs the show and the Jivanmukta is also used by that Energy.
 - A Liberated one is not active out of his own volition - he acts as per the Divine Will.
 - A Jivanmuktas's attention is nowhere because he has centred himself in the Absolute.
 - The one who is freed from **rajo** guna (all activities) and **tamo** guna is a Jivanmukta.
 - When the world leaves him, he becomes a Jivanmukta - for he 'Alone Is There'. He has nothing to seek.
 - He does not have any feelings of rancour about people. As he does not find anybody other than himself, he remains as the purest.

- He does things as per the Cosmic Will. He never gets distressed. Whatever he does, he does in a perfect way. He is all Consciousness.
- The wind of the Power of the Supreme Being, which moves all objects of the Universe, also moves the Jivanmukta (who submits to it).
- A Jivanmukta either sports / plays with all the luxuries or remains unknown / unheard of in a cave and disappears into a state of non-entity.
- The Jivanmukti state is not obtained by efforts, but is obtained naturally. Open your eyes and wake-up to your Self - you are already Awake.
- There is no Divine Will to activate or motivate a Jivanmukta. He reduces himself to nothing, and when he becomes nothing he is in the Ultimate All.
- A Jivanmukta's mind, speech and action are 'one and in harmony'. He always tells the truth, although his actions may be different (due to various unknown reasons).
- A common man goes to God with hundreds of wants; whereas, a Jivanmuktan sees his own reflection in all. In everything (in the world) he sees the Supreme Being, his own Self.
- Even though, for a Jivanmukta, thoughts may come to the surface of his mind, none of the objects can sting him. He is completely detached and his mind is not attached to the objects of the world.
- Unhappiness cannot touch a Jivanmukta - he is always in **Ananda**. Irrespective of external factors, internally he is happy. Only a similarly evolved soul can understand and know the state of a Jivanmukta.
- The mind of a Jivanmukta is always calm - his mind does not move. Whatever good or bad occurs, his mind

remains motionless. His mind does not have even the smallest vibration - there is no vibration in his mind.

- For a Jivanmukta, there is nobody other than himself (so he has no anger, agitations, etc.). He remains unperturbed at all times. He knows that he is the Atman (Which never dies). He never exults when he lives for longer years.
- The person who sees the world, let him do the negation (**Neti, Neti** - 'not this, not this') exercise - the negation exercise is not for the Jivanmukta. Nothing exists other than Him - 'He Alone Is'. Having pervaded the entire cosmos, a Jivanmukta is never miserable.
- **A Jivanmukta (a Realised One) does things in perfection.** He does not do any act on his own. He does not undertake any work on his own. If, by chance, by the Divine Will (as programmed by the Totality) any work comes to him, he does it in the simplest way possible.
- A common man is outwardly happy but his happiness is only on the surface and is only a temporary respite. A Jivanmukta, whatever may be the external situation, remains in the Ultimate Happiness. Profound Bliss is his **Swarupa** (Form). He adds nothing - he is in sheer Existence. His one **Swarupa** is Existence. For a common man, all happiness comes only when something is added.
- These are the distinctive features of the Jivanmukta, the Realised Soul, a Liberated One.

**All the above points are a check-list
to see our own standing.**

- HEAR THIS AND YOU ARE THERE -

**Recognise the characteristics of
a Jivanmukta in yourself.**

JNANA MARGA / JNANI

- A Jnani . . .
- is never aware of his body.
- sees the world as a witness.
- neither praises nor condemns others.
- is one who has the Infinite Knowledge.
- knows that all things (in this world) are unreal.
- does the minimum activity to maintain himself.
- is one who knows and abides in the Ultimate Self.
- is content with what is ordained for him by the Divine Will.
- knows that he is the only Reality and that there is nothing else apart from him. For a Jnani, there is no phenomenal world.
- does not see nor is concerned with duties to be done. He knows that there is no world apart from him and that the world is a drama.
- the Realised One knows that what everybody is possessing is all his (as all are only his own Self), so he lacks nothing and is always full.
- knows that things are being executed through Him. He completely surrenders to the Lord. He does things according to the Cosmic Will.
- is one to whom all the doors are open. He is the one who has the key - by Knowing Which everything else is known. He is absolutely desireless. He is always Conscious of the Brahman.
- has no will of his own and does things without any diffidence according to the Lord's Will. He follows the

inspirations of the Lord's Will. He knows that he is the Totality, the Total Existence. He knows that everything is a delusion and always remains in the Supreme Consciousness. He remains in the 'Amness'. He lives in his mere Existence, just as a mere child. He knows that he is not the body, but Consciousness. He does not live in ambitions; he does not live in activities. He has no goals, is inactive and lives as if he is dead to the world. He knows that everything is a part of the delusion.

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- You are **Jnana swarupa**.
 - The Divine Will makes a Jnani do certain activities.
 - Neither happiness nor unhappiness can agitate a Jnani.
 - **Jnana marga** is walking on the "razor's edge" – you have to be careful.
 - A holy man is Wholly identified with the world. All vibrations are with him and he is not disturbed by the vibrations of others.
 - We are awake to the objects of the world; the Jnani is asleep to the objects of the world. When we sleep in our ignorance, the Jnani is Awake.
 - He knows that everything is part of him and he is not bothered about the consequences. Internally he is devoted to his own Self. He always thinks of the Lord.
 - A Jnani, whatever he does, is like a child; and like a child, a Jnani forgets the things he has done and all incidents immediately. He behaves like a child, without bothering about right or wrong.
 - For a Jnani, everything is He - for him there is no world at all. He knows that there is only One Supreme Consciousness which has taken all the forms. He knows that there is nothing else but his Self.

- When you come 'face to face' with the Final Reality, when you gain **Jnan** and realise 'Who' you are, all doubts are automatically wiped out. When you become the Ultimate Reality everything else becomes zero.
- A Jnani's **swabhava** is to remain in his own Self. **Swabhava** normally means the born characteristics or tendencies which one has inherited from birth (such as envy, anger, jealousy, etc.). **Swabhava** also means remaining in the Self.
- The one who has seen the world and its objects, his mind gets disturbed / distracted easily - let him do all the practices. The Noble Soul has nothing to do at all. The Noble Soul is also called **Udara** (the Generous One, because he is the one who includes the whole world in himself).
- The one who has reached the highest stage of Perfection will be Awake, and within his Heart the Lamp of Knowledge will be burning fully. He will not be easily disturbed. He behaves and lives his life like a common man, although he is absolutely different from a common man.
- When a Jnani becomes the Self, the Self is nothing apart from Him. The seeker becomes the Sought and there is nothing else for him to search / look for. He is the Subject and he sees the Self in all. Also, he does not have a longing to search for the Self. For him the desire to seek something else ceases. He is just 'As He Is'. He is the Supreme Consciousness and he has nothing else to seek for.
- The Jnani, who has attained the Highest State, does not strive to do any activity. His mind is never impelled to do any meditation or undertake any activity at all. The Jnani is not forced (deliberately) to indulge in a particular activity. The mind of a Jnani does not go into any

activities; he is involved in activities without any cause or motivation. He is satisfied with his present state. He cognises himself in the present state. A Jnani is happy with 'What He Is', 'As He Is'.

- A Jnani, a Realised Soul, in the eyes of the world will be doing things, but in reality he never gets an opportunity to do anything. He is never concerned with the results or benefits of the actions done. No **papa** or **punya** (sin or merit) arises out of his actions. He knows that it is the Lord Who does all things. So, the Realised Soul never acts, never talks. He is only a medium, an instrument, through whom things are being done. He never gets an opportunity to talk or do any activity, and he considers himself as zero. He knows 'Nothing is mine'.

KNOWLEDGE / EXPERIENCE / ENLIGHTENMENT

- Whatever is outside is also inside you.
- Intuitive knowledge rises (within), like the sun.
- The Final Beatitude is when all experience ceases.
- The one who knows 'WHO' he is, is a blessed one.
- The master key to all the doors of Knowledge is within.
- Knowledge is to know the unknown through the known.
- Right perception of Atman leads to happiness in this life.
- Unless there is ignorance you will not know Knowledge.
- We ignore the Maker of all the creations, Who is within us.
- Turn your eyes inside - the Knowledge of All is inside you.
- Know that you are no longer the individual but the Totality.

- Know that you are the same as the Ultimate Consciousness.
- Absence of light is darkness; absence of Knowledge is ignorance.
- Know that everything in this world is taking place in 'no moment'.
- **Brahma Gyan**, the Knowledge of the Brahman, can be attained in a trice.
- The Ultimate Knowledge is intuitive Knowledge, the experiential Knowledge.
- The internal Guru is necessary for getting Self-Knowledge - unlearn everything.
- Empty your knowledge and be as the Consciousness. Intuitively know the Reality.
- Saying 'I am ignorant' is also knowledge. How do you know that you are ignorant?
- Knowledge alone 'Is'. Self-Knowledge (or Self-Illumination) must come from within.
- When the Sun of Knowledge rises, every delusion, like the mist of darkness, disappears.
- Have no fear, for the Lord is within you. You have only to recognise the Divinity within you.
- The experiential Knowledge is **Vignan**. **Vignanam** is obtained through intuitive experience.
- Do not be bothered about what you know or do not know - all accumulated knowledge is not needed.
- The final wisdom, Knowledge of the Supreme Brahman, is 'I Am That Supreme Consciousness'.

- Knowledge must come from you. You are the Form of Knowledge - you have to invoke It, make It manifest.
- Enlightenment is not in the outside world - it is within you. Realise this, and everything glittering fades away.
- **Sphuranam** - is the guidance, the intuitive inspiration which comes as a flash from the pure mind, from the Lord.
- You are the Knower of the Ultimate, the Ultimate Knowledge. The Ultimate Experience is the Experience of the Self.
- Direct Knowledge comes from the Source. Direct Knowledge comes from the Source of all sources. To know 'I AM' is a direct Knowledge.
- Accumulation of worldly knowledge must go. Mere accumulation of knowledge is not needed for spiritual growth (to Know your own Self).
- When the intuitive Knowledge arises, the result is loss of ignorance. When the intuitive Knowledge arises, ignorance (of yourself) goes away.
- Purify your mind through Knowledge, be Awake and be fully Conscious. Discover your Self and celebrate the full Glory. Discover and recognise your own Self.
- Knowledge comes as a flash (just like lightning). Dispel all doubts absolutely. Open your eyes and have the direct Knowledge and get integrated with the Supreme Lord.
- When 'I Am the Knowledge', then the intuitive knowledge (**Aparoksha**) is not needed or essential. Who is there to say 'I AM', when 'I remain as *One and the Only Reality*'?
- The Ultimate Knowledge is to know the Absolute. The Ultimate Knowledge, the experiential Knowledge of the Highest Supreme Self, the Self-Experience, comes from within.

- Knowledge also comes through experience, the experiential knowledge. For the one who has reached the Highest, real knowledge (arising from experience) and reflective knowledge also is not there.
- **Self Knowledge is the master key to unlock all other knowledge.** Attain that master key (the Source) which opens the door of all Knowledge. 'Know THAT, by knowing Which everything else is known'.
- The Flute of Knowledge is always playing in your Heart. Hear That and reach the Highest. Efforts and practice are not required. The Ultimate Goal is to be reached in an effortless way - it is an effortless task.
- The Lord is waiting for you as Light - you have only to open your eyes to see It. When the Light of Knowledge comes, all vasanas, desires and passions go away (just like darkness goes away when light comes).
- To reach the Ultimate various disciplines are not needed. Either go on the Direct Path and obtain the Knowledge and become 'one' with Him or become zero and surrender to the Final Reality. Be and remain in all happiness.

Knowledge is obtained:

1. by direct knowledge or inference (**pratyaksha** is direct perception).
 - The direct perception is 'I exist, I am alive here'. Direct Knowledge comes from the Source and not from the senses. The **indriyas** (senses) cannot work without the mind. When you reach no-mind by **mano nasa** (the extinction of the mind) then no **indriyas** (senses) function.
2. through **paroksha** (indirect indications such as the Scriptures). **Paroksha** is vague knowledge.

The three parts of each Veda are:

1. **Karma Kanda: Samhita**, the incantations and praises of Gods to be repeated on various occasions (such as births, deaths, etc.).
2. **Upasana Kanda**: Brahmanas, which are commentaries; and **Bhashyas**, which help us to utilise the **Samhita**. **Matruka** is the sound power of the syllables of this mantra. This also includes yagnas, the sacrifices that are to be performed.
3. **Jnana Kanda**: Jnana, the knowledge. One aspect of the **Aranyaka** or **Jnana Kanda** is the Upanishads.

Means of Knowledge:

1. **Prameya** – is the subject of the knowledge. **Prama** - is an authenticated knowledge with **pramana** (the direct perception through our senses, inference, Scriptures, etc.).
 2. **Anumana** (inference) is conclusions based on direct inference.
 3. Whatever that cannot be inferred (God) is accepted through **Sabda** (the authentic word of the Scriptures, etc.).
 4. **Arthapathi** is indirect inference.
 5. **Anupalabdhi** is inference by the absence of something. Absence is also a proof of the existence of something.
- These five are called **Pramanas** (means of valid cognition).

LEARNING

- Mind is already full of the knowledge of the world. Forget all you know.
- Forget all accumulated knowledge. Unlearn all that you have learnt. Unless you forget and unlearn everything,

you cannot reach your (own) Self. Forget everything but the Self.

LIKES AND DISLIKES

- All past conditioning must go.
- We are conditioned by our past likes and dislikes.
- Avoid all attractions and aversions, hatred and love.
- Do not be motivated by **vasanas**, desires, likes and dislikes.
- Be as one who is bereft of all expectations. Be free from all choices.
- As long as desires are there, you will continue to exercise your choice (likes and dislikes).
- We see things according to our likes and dislikes (which spring from our past attachments, events, etc.).
- Have no judgements - just change your perception. Likes and dislikes - this boundary line must go. Leave off all likes and dislikes as they cause misery.

LIMITLESS

- Step out of the barriers, you are the Limitless.
- Be beyond time and space and Primordial Nature.
- All boundaries must go - the limited must become Limitless.

MAHATMA / MAHARSHI

- A **Mahatma** is one who is 'one' with the Lord and whose only purpose is to find out 'Who' he is. He is the one who has forgotten the world.

- A **Maharshi** sees the Divine in all things (wind, water, etc.). Pursue 'Who Am I' with the Heart. Pursue the mythical 'I' which will run away and disappear into the Source (the real 'I').
- A **Mahatma** is the one who has grown to comprehend and comprise the Whole, the All. The Mahatma is one who's **Atma** has expanded to comprehend everything in the Universe as his own projection.

MAYA

- **Maya** is inexplicable. Maya is absence of Knowledge of Self.
- Space and time are also **Maya** - know this and Maya disappears.
- The entire world is within you - because of **Maya** all appears to be outside.
- **Maya** is a term like 'magic' to explain the inexplicable happening or event.
- You have to protect yourself from **Maya**. Everything is Maya. Do not fall into Maya's net - come out of Maya's net.

ME

- The generous mind thinks 'everything is myself alone'.
- Nothing is different from me, everything is me - so I want nothing.
- Until 'me' becomes inactive, hammer on the principles given until we act on them and become inactive.
- We are like water drops from the Ganges - we have the same Divinity, the same characteristics as that of the Totality.

MIND / THOUGHTS

- All internal agitations must go.
- I am not the body-mind complex.
- Your mind projects the entire world.
- Remove your mind and your thoughts.
- When your mind goes, the world goes.
- Remove your mind and only you remain.
- All the thoughts come back to catch you.
- Internal relationships of the mind bind us.
- All divisions are created by our own mind.
- Mind is behind all the senses and emotions.
- Our mind is as fast as a chariot or a jet plane.
- The network of your mind makes up the world.
- The entire world comes and goes in your mind.
- Never did we have a mind (at no point in time).
- Be prepared to go wherever your life takes you.
- Keep your mind without any wave or any ripple.
- Our mind is only a clerk. Still the mind this minute.
- Use your imagination in a prudent and efficient way.
- Your mind is the obstacle, having created the ego 'I'.
- **Vasanas** and our prior conditionings create thoughts.
- We live in our thoughts. Happiness and sorrow are thoughts.
- The mind must be unconcerned with all duties done or not done.

- Only you can disturb yourself - nothing external can disturb you.
- In your daily life remain unmoved - never be annoyed or irritated.
- This phenomenal world extends into the jurisdiction of your mind.
- It is very difficult to stop your thoughts, to make the mind one-pointed.
- The mind is always distracted by thousands of thoughts which assail us.
- Sorrows, as well as happiness, also can result in agitation and calamities.
- Mind speed is beyond the speed of light. Stop the mind and its activities.
- Multiplicity and diversity are being created by our language and thoughts.
- **Manasic Mantra** is a method of chanting in the mind through imagination.
- Purify your mind absolutely. All practices are meant for cleansing the mind.
- **Chit** has created a programmed memory of dreams, dream figures and events.
- It is the mind which gives the idea of 'I' (the 'I' which identifies with the body).
- Withdraw the mind from the objects of the world, your mind dissolves / melts away.
- Everything is in your mind. Be a witness of the mind. Be with an undisturbed mind.
- When there is no mind, there are no dreams. Eat and sleep in Awareness, in all fullness.

- **Unmani avastha** is the no mind-state, where at one stroke the ocean of mind has gone dry.
- Release your mind from all bondage and remain in the Supreme State, the only Real State.
- There is none and nothing apart from me. There is nothing in this world which is apart from me.
- The **buddhi** (intellect) makes the decision, considering all the precedents (already in the vasanas).
- Mind (which activates all our senses and all its constituents) is borrowed from the Absolute.
- Satan, all evil and good are in your mind. Good and evil are all dreams, a fabrication of your mind.
- The thought and breathe emanate from the same Source. If one is controlled, the other is also controlled.
- When the mind goes, the intellect, **buddhi, chitta** and ego go away - then only the Supreme Exists.
- Do not aspire for anything. No temptation can overcome you. Be the master of your mind, and not its servant.
- The world is gross and our mind is also gross (being accustomed to the gross things of the world). Look beyond.
- The entire world is a product of the mind. The entire world exists only in your mind and it does not exist anywhere else.
- Everything is my (own) creation. The entire world, the entirety, is only our imagination. The entire thing is only a memory.
- The mind is the culprit. The mind (the ego) always goes with you. Ego always measures things. It is very difficult to erase your ego.

- Do not let your mind run after things, Have a witness attitude. Do not involve yourself (your mind) in things - just see things as they occur.
- When you are under the influence of **Shuddha sphurana** (spontaneous inspiration from the Lord), then the mind disappears and is not there.
- All our thoughts are thoughts of criticism. Every thought that arises relates to the future and is a criticism of the present. 'Be as One', without any thought.
- Mind creates attachment and detachment. Mind creates waves of thoughts after thoughts. Mind has no entity (form) - it is a bundle of thoughts. Mind is a creation, a congregation of thoughts.
- Remove the identification with the body - the body sense and mind must go. 'The mind is not me'. Our conditioned mind is the limited 'I' and makes us consider ourselves as individuals.
- All agitations are of the mind. The agitations of the mind must go. Be calm and quiet at all times. Do not lose your mind in the outside world. Everything external is only a fabrication of our mind.
- One must get rid of all desires. Cleanse your mind. When all desires go - 'I' goes, the mind goes, there are no waves of thoughts. 'I' is a product of the mind. The Supreme Being - THAT alone Exists.
- Let not your mind get agitated or disturbed by the upsurge of emotions. Be absolutely calm, absolutely quiet - be unperturbed. Have no waves (of emotions) in your mind. Have no reactions and be unperturbed.
- Your mind is to be purified - purify your mind. Have a composed, undisturbed and unagitated mind. Do not be distracted by the agitation of the mind. Be in the state of desirelessness - then the mind is purified.

- Do not come under the sway of the mind. Why should every noise have the potential to distract and affect your mind? Our mind is disturbed by everything non-self, which has the power to rule us. **Seek only the Self always.**
- Heaven and hell are our own imaginations and are concepts of our mind. As long as we have mind everything is there. For one who has gone beyond mind there are no concepts such as heaven and hell. **Swarga** and **Naraka** (heaven and hell) are in the mind.
- The mind of a person who has attained is zero. The Liberated one does not depend on any support. He is absolutely unconcerned. His mind does not need any support. The mind of the person who has reached the Goal has no support and has no desires (as he knows that the entire thing is a dream).
- The mind is always moving. Ignore the mind and stop the mind. Go beyond the barriers of the mind. Go to the no-mind stage. The Supreme Conscious Totality is directing the entire Universe. Go with the Cosmic Force, the Cosmic Current, and do whatever comes to you and delegate all acts to the Supreme.
- The mind of an aspirant (who is always striving for **Moksha**) wants something or other - his mind always desires one thing or another. His mind cannot stand independently on its own (the mind cannot remain without holding on to something or other). It needs internal or external support (such as **japa**, austerities, etc.).

Mind consists of:

1. Thoughts.
2. Intellect, the decision maker. Intelligence (**Buddhi**) - which is part of the mind. Buddhi makes decisions.

3. **Chitta**, which contains all impressions of the past (like the computer memory). Chitta, also, contains the will and is the final executor of the command of the decisions made by the **buddhi** - it is the executing authority. The **Chitta** consists of all accumulated knowledge. **Chitta** usually refers to the totality of the mind impressions.
4. **Abankara**, the ego.
 - Have no **vikalpas** (in your mind). Have no thoughts. Make your mind empty of all thought - make it vacant. In the no-mind state, all **vasanas** and desires disappear. Remain without any thoughts. Let the mind be bereft of all thoughts. Let the mind become vacant. No thoughts, no mind; no mind, no waves. Have no single thought. Release / cease the mind from all duties (done and undone). When there is no mind, there is no reaction of the mind - the entire ocean of thoughts disappears.

MOKSHA / MUKTI / LIBERATION

- The Final State is beyond description.
- Always be in Consciousness and you are a Mukta already.
- **Moksha** (Nirvana) is the final extinction, where there is nothing more.
- Do not bother about Moksha or bondage. Do not worry about Liberation.
- Absolute Bliss is Moksha. **Mukti** is nothing but recognising your own Self.
- The path of **dhyan** is the quickest path towards Self-Realisation and Moksha.
- We are so accustomed to doing actions, we think that Moksha can be got by / through some effort.
- **All the 298 slokas in the Ashtavakra Gita - each is a capsule of Bliss, a Moksha Bliss capsule!**

- Moksha is being relieved of everything. Moksha comes when there is unity between you and everything.
- Liberation is calling the Lord to dwell in you. Cleanse your Heart and call upon the Lord to come unto you.
- To obtain Moksha, you need not follow any disciplines such as **yama**, **niyama** (prescribed in Yoga).
- **Moksha can be got at your own doorstep. Moksha is your Self already. You need not search for Moksha (elsewhere).**
- The day you leave off all thoughts from the mind, you obtain Liberation. When there is nothing to hold on to, your mind falls.
- Moksha is not far off. It is your Self (within you). You are never bound - you are always free. The Scriptures and Vedas tell this.
- Be liberated from the enticements of the world. We seek Liberation to be freed from the birth-death cycle (and the consequent sufferings).
- The highest Knowledge, Moksha, is obtained in Silence and in inactivity. By being a witness, you reach the highest Absolute Consciousness.
- When through constant practice you reach the stage of 'Do not react', mind is not there. When mind is not there, Liberation is there; when Liberation is there, the mind is not there.
- The one who does not attain instant Moksha (Jivanmukta) attains Liberation progressively. Progressive Moksha (Liberation) is attained by those who are not liberated while alive (but have been on the spiritual path).
- The thought of Moksha (Liberation) is due to our own ignorance. Open your eyes - 'It is already There'. The

entire thing is Light. **Vignana** is understanding (direct Knowledge), which comes from the Heart, the Source of all Knowledge.

- No amount of external practices will lead you to your Self. Change your attitude and see your Self. Instead of seeing the mythical serpent, see the rope (the original). Get the Light and seek the Truth properly and see your Self. You are not an individual, you are the Totality, the Supreme Being.
- Our mind is deluded. The one whose Real Knowledge is missing is moodha. A **vimoodha** is one who is utterly stupid. Any amount of activities, in the form of various types of **abhyasas** (spiritual practices, **japa**, **upasanas**, etc.), whatever a moodha does, he cannot get Moksha by them alone.
- According to Vedanta, no **karmas** (activities) can give **Moksha**. Liberation is not a result of our activities. **Moksha** is our nature - we are born with it. You are always a **Mukta** (a Realised One). We have forgotten it. To obtain **Moksha**, stop all activities. Then, when your mind is free from all activities, look inward and locate your Self.
- **Moksha** is our own true nature and we have to recognise this ourselves. Self is the 'shelf where happiness is kept'. You are born with happiness and happiness is the Truth. The Final Truth is to see / find where happiness lies. Every activity (either spiritual or material) is directed to happiness only. The more actions we do, the more miseries occur. Turn back and go the path you have come by. Go back to your Source, your Home.

There are four kinds of bhaktas (devotees):

1. The scientist - who questions and makes inferences.
2. The distressed one - who seeks refuge at the Lord's feet, being tired of the sufferings.

3. The genuine questioner (or **Jnani**).
4. The one who wishes and prays for worldly goods in return for his offerings.

All the above four are generous because they approach the Lord by giving their Heart to Him.

PAST CONDITIONINGS

- Let all conditionings be erased.
- Have no reflections. Forget everything past.

PEACE

- An agitated mind has only a thin veil of peace.
- Artificial peace is superimposed on us (for some time).
- When you are absolutely in Peace, you are in Ultimate Bliss.
- One whose mind is full of desires and attachments cannot lapse into Absolute Peace.
- The one who Awakens to his Self spontaneously, without any effort, such a person lapses into Peace (as everything subsides on its own). He abides in the Self. The Self is all Peace - he remains in Peace.
- Know that 'I Am in all forms'. There is nothing but the Self everywhere. Purity is where all self interest is lost and where your deeds become universal. When you become universal (in a natural way) your mind is absolutely at peace - thoughts have left you on their own.

PERFECTION

- When you attain Perfection all your activities cease.
- Perfection comes when you need no external instruments.

- Perfection is when you are in complete harmony with your Self.
- The Perfect Condition is only One, whereas the imperfection is many. Perfection is only One.
- When you get the Ultimate Knowledge of Perfection, you forget all your actions and your expertise. When you attain the Final Ultimate Perfection, all sadhanas and all actions go. The Ultimate Knowledge is full and complete.

POSSESSION

- Give away your possessions. Do not accumulate things.
- When the sense of possession goes, perennial happiness comes.
- The 'mine' (sense of possession) must go. 'I own nothing'. Know that nothing is yours.
- The sense of possession comes when you have desires. Know that nothing belongs to you. All sorrows result from our sense of possession. The notion 'this is mine' creates all sorrows.
- Never have a sense of possession, as the entire thing is only a dream which we have created. Nothing is outside you, everything is yours. The world is not apart from you - the world is your own creation.

PRARABDHA

- **Sanchita** is the total accumulated Reservoir of karmas.
- **Prarabdha** is the reaction / in-built action - it is inevitable and happens.
- Prarabdha is the allotment out of the total Reservoir of karmas (in the current birth) which have to be exhausted.

- Prarabdha is the allotment out of the total karmas (in a particular birth) whose results and rewards we are yet to reap.
- Prayers can only alleviate, reduce, lessen our sorrows; but prayers cannot remove the results and effects of our Prarabdha totally.
- Our present body health is based on our Prarabdha (the effects of our previous actions, including the actions done in our previous births) - as it is already ordained.

PRAKRITI

- **Prakriti** is part of the Supreme Being.
- Prakriti, as **Maya**, entices us in the world.
- The entire world springs from the Primordial Nature.
- The compassionate aspect of Prakriti saves us from Maya.
- Prakriti - Primordial Nature - Power of the Supreme Lord.
- The Prakriti creates everything by itself and consists of three gunas.
- The Prakriti works in the Presence of the Master, the Supreme Being.
- Prakriti is a kinetic force. The entire Supreme Being remains in the potential Energy, in passive alertness.
- The phenomenal world has come from Prakriti. The entire world is made up of the Prakriti (Primordial Nature).
- The Prakriti, through **Maya**, makes us Conscious of Reality. We get involved in material things. Find the Real Source from which you come.
- Everything comes from the Prakriti (Primordial Nature). We get everything from the Primordial Nature, by the Will of God. Know that nothing is ours.

- When you realise that you are the Infinite, then **Maya** and Prakriti are not there. When you are the Infinite, then there is no bondage, no liberation, no sorrows, no grief, etc.
- The Primordial Nature is a creative force. It is the force of the **Para Brahman**. It creates the Total Mind from which the individual mind is formed. From this 'I' the **ahankara** (ego) is formed. When 'I' goes, the mind goes; when mind goes, the 'I' goes.
- The Prakriti (Primordial Nature) first creates **Mahat**, then the Totality of the Mind, and from that the individual egos. The Total Cosmic Mind is **Mahat**. From the individual ego the entire world grew. The entire world comes from Mahat, which has come from the Prakriti. From ego the **tanmatras** (characteristics of the five gross elements) come, and the subtle and the gross elements arise from this.

The Primordial Nature consists of:

1. **Satwa guna** - the quality of Light, harmony, friendliness, compassion, love, etc. It is the quality of Light.
2. **Rajo guna** - the quality of activity. It is creative, dynamic, active to do something. Anger, desires, envy, passion, etc. result from activity.
3. **Tamo guna** - the quality of darkness (procrastination, laziness, postponements, etc.).

REALISATION

- A blessed one hears and knows immediately that he is Absolute Consciousness and is always happiness. He knows that he is the Self.
- Wherever you are, realise Him 'Then and There'. He is very much where you are. He is very much in you. He is you Yourself. He is the Source of all Consciousness.

- Realise that you are sorrowless and blemishless. All miseries, happiness, etc. are our own creations, our own imagination. Absolute Bliss is unchangeable - it is the Self.
- Where to search for the Lord? He is in the world but also beyond the world. None of the qualities of the world are in Him. Whereas, we are all tempted by worldly things (food, music, etc.).
- Raise yourself to your Real Nature. You are **Moksha mukta**. You are already Liberated. Remove and destroy all barriers - you only have to do this. Remain as the Brahman and You Are THAT. 'I am full, complete, perfect', 'I am Atman' - feel this in your Heart and Be THAT.
- The Direct Method of Realisation is to become the **Brahman**, merge with the Lord. Become 'one' with the Divinity. At this stage, all experiences cease. It is a State beyond all experiences - It is a non-experience. Drown in the Ocean of **Para** (all-pervading and transcendent) Brahman. Remain in the Supreme Being's Supreme Form. Never proclaim outside 'I am Brahman'.

REALITY

- The only Reality is God.
- Reality is 'I Alone Exist'.
- Know that you are the Reality.
- You are beyond good and bad.
- Hari is the dispeller of all sorrows.
- Everyone we see is our own projection.
- Remain in your own Form, your own Reality.
- The Brahman, the One 'Who Alone Is', is the Reality.
- Remain as the One Reality. The world is not apart from you.

- Death comes unawares, instantly. Everything is already pre-programmed.
- That which remains forever is Existence (**Sathya**). Truth cannot be denied.
- Become zero as 'THAT Alone Is'. Alternatively expand till you become THAT.
- When the Reality alone Exists, then there is no question of duality or non-duality.
- The Truth - 'The Lord is One' - is the perennial law, the Universal law, which belongs to all.
- We are masters in divisions. We have divided ourselves as Atman, Brahman, Hindus, etc.
- **Vasthu** - the object is also the only subject and thus it is also the REALITY (but not its form).
- Become the entire One Reality. The only Reality is your Self. See the One Reality everywhere.
- Reality is beyond the pollution of your tongue. The Reality cannot be mouthed, for it is beyond description.
- This world is not real and is not apart from you. The one who knows the Reality is never in misery (in this world).
- There is only One Being. The only Reality is the Brahman - everything else is unreal. The entire world is only an illusion.
- Perceive things as they are - see things as they are. There is only One Reality. Get the One Reality, the Self, and seek nothing else.
- Come 'face to face' with the One Reality. You are the only Reality - everything else is only a delusion. The only Reality is in Silence.

- So long as we dream, the dream world appears real; likewise, this world is also an imaginary world. The entire thing is an illusion.
- Know that 'You are THAT' and everything is a delusion. Wake-up to the Reality. 'You are THAT' - there is nothing at all to be attained.
- Realise that the ego is non-existent and the only Reality is 'I the Brahman'. When the knot of the Brahman (I) and Maya (ego) is freed, the nectar of joy flows within.
- The Supreme State is a rare state: where you see the Reality without any delusion; where you are neither awake nor asleep; where the 'I' is dissolved and merged in the Cosmic Totality.
- The one whose mind is integrated with the One Totality, sees that everything is his own Existence and realises that he alone is Reality (and everything else is Maya). He becomes 'one' with the Lord, and sees his reflection everywhere and knows that 'All this is mine and I am the Reality'.

RENOUNCE

- Renunciation alone leads to Liberation.
- Renounce your mental attraction, for everything is your creation.
- Direct renunciation must come from within (and not from books).
- When the mind has disappeared, the 'I' has also disappeared. Do not get involved in worldly affairs (even if they relate to social service, etc.).
- All activities are done for our enjoyment. By the wind of fate, finally, we realise that all worldly happiness is only temporary, and renounce everything.

- Come to the conclusion that you are immature. Wherever we go our mind will not leave us. Various varieties of thoughts torment us. Once and for all, do not hanker for worldly life. Be impervious to worldly things. Have dispassion for life. After being tired of life and life's activities, by becoming completely disgusted with life, stop all activities of life. Let all thoughts disappear – at the no-mind stage all activities (gross and subtle) cease. Take complete rest and be established in complete rest. Become 100% matured (like a fruit falling from a tree). Withdraw from the world.

SADHANA (PRACTICE) / MEDITATION / THE PATH

- Be absolutely detached.
- Rest and be in the Infinite.
- You have to promote the Self.
- Contemplate on your own Self.
- See everything as your own Self.
- When you disappear, He appears.
- Become a master in your own right.
- Be the same internally and externally.
- Be concerned only with your own Self.
- Let not your internal peace be affected.
- Never rest until you find the Lord within.
- Be interested only in the Highest, the Lord.
- Flow with the current of the Cosmic Totality.
- Have absolutely no thoughts, no imagination.
- Go to the Absolute Infinite Bliss straightaway.
- Withdraw your Consciousness from the body.

- 'Recreate yourself and see what is to be seen'.
- Search for your Self - you have to find your Self.
- Annihilate your mind and become 'one' with HIM.
- Remain in your Natural State, the State of the Self.
- Remain in the equal vision. See everything equally.
- Everything is empty - lose yourself in the emptiness.
- Cease doing things to reach the Highest Consciousness.
- Reach the Highest Self. Seek Him and hold fast to Him.
- Awaken to your slumbering **Chaitanya** (Consciousness).
- Cease all activity and flow with the current – do not swim.
- **Sathyam - Shivam - Sundaram**. See everything as beauty.
- Whencefrom do your thoughts come and where do they go?
- The one who has no single desire in him glows with Divinity.
- Remain quiet, even when there is agitation. Remain in inaction.
- The one who is in his own Kingdom (SELF) is his own master.
- **Abhyas** is practice to recognise THAT which you are in Reality.
- Remain in the 'Amness' alone. Be Conscious of your Existence.
- Go to the Source of everything, the very Source of Consciousness.

- Go to the ecstasy of Liberation, the Ultimate Bliss, **Brahmananda**.
- Follow the words of a Jivanmukta (and not necessarily his actions).
- BE AS YOU ARE. Remove your mask and remain as a witness only.
- Do not be distracted by the objects of the mind. Think only of the Lord.
- **Immerse the mind in the Self - transfer yourself to the Final Beatitude.**
- **Vipassana** - watching your breath and going within is one method of Yoga.
- In the no-mind state, there are no anxieties, etc.. Nothing arises in this state.
- Float with life as it comes. Do not try to swim with or against the life current.
- What is Truth? Truth is THAT which remains unchanged for ever, at all times.
- Think only of the Self and be established in the Self only. Be in your own Self.
- Never get disturbed by anything nor make any effort. Remain in this world 'As It Is'.
- Always contemplate your own Self. At all times be in the Atman. Revel in the Atman.
- First, realise your own Self, 'Who' you are - then everything will leave off on its own.
- Recognise that you are the Happiness, the Ultimate. The entire Reservoir is within you.

- Out of compassion, the Guru shows us the path. A Guru is one who shows you the path.
- Forget all that you have learned, including yourself. Go back to your Self, to your own Source.
- We are not limited by anything. Remain in the Infinite - by Quantum Flight you are 'THERE'.
- Live in the world but be untainted (like water on the lotus). Be pure and uninvolved in the world.
- The 'observed' object changes and varies according to the viewpoints of the different observers.
- The individual is only an apparition, a dream. Come to the no mind-state, the timeless Awareness.
- The practice of Self-Enquiry, 'Who Am I', is for those who are ready, already purified and mature.
- Rest in the place beyond all thoughts and contemplation and **sankalpas**. Remain thoughtless.
- Find and Be Aware of the Self (the Ultimate Truth) - there is no Knowledge (Truth) other than the Self.
- **Sat** - Existence; **Chit** - Consciousness; **Ananda** - Perpetual Happiness. Remain as **Sat Chit Ananda**.
- **Manana** is reflection based on your reasoning, based on the knowledge of things daily seen and observed.
- Meditation is where the mind, senses and the entire world stops, and the Self (the Lord) talks and you listen.
- Release the mind from all objects. Let the mind be absolutely attributeless and be void of all sensuous objects.
- We do things unconsciously. Do things consciously with the sense of mere existence and consequent alertness.

- Remain in the world as Supreme Being, and do not recognise or be influenced by anything of the world.
- Exercise control, restrain yourself. Enjoy whatever comes and, also, whatever does not come. Exercise mercy.
- Take the mind away from the objects of the world. Stop all your thoughts and you are beyond heaven and hell.
- Ask the Lord for tolerance, to have the ability to tolerate everything (heat and cold, censure and praise, etc.).
- What is the use of thoughts? Leave off all the thoughts. Go beyond thoughts. Leave off all thoughts and all talks.
- We need not and cannot increase or decrease anything in this world. Be absolutely unaffected (come what may).
- Know the Seer and not the seen. Find out the 'One' Who Sees. Find and be as the Seer, the Conscious Power (in you).
- Go inside, forget everything, and try to find your own Self. Go beyond your ego 'I', until the ego 'I' goes into your Heart.
- Open your doors. Let the door open inwards, towards your Heart. Open the door of your Heart, and He (the Lord) walks in.
- 'Who is the one who sees the Atman?' – None (He is Self-Aware). Have the Self-Knowledge of your own Existence.
- A man in spiritual quest / pursuit must be very careful not to transgress any rules. He must be extremely alert and vigilant.
- Love the Divinity and become the Divinity Itself. Merge with the Infinite and Be the Infinite - then all Energy in you is Infinite.

- Come to the conclusion and be convinced that 'I AM THAT' - the Awareness, the Existence. Know that 'I Am the Existence'.
- Put the Lord before you. See and merge with the Lord. Like the river going into the sea to become the ocean, be 'one' with the Lord.
- The Final Bliss, **Ananda**, is your nature. Enter into the Void, the Eternal Silence (when the breathe is stopped, all the vasanas leave).
- We do various **karmas** (actions). Try to go within and find out 'Who' is the doer. Get the Knowledge of 'Who' is doing the **karma**.
- Find the Sound which is Eternal and already there, the Sound which is never exhausted - the melody of the Brahman, the melody of the Self.
- Be Aware of 'Who' you Are. There is nothing to be desired as there is nothing apart from You. You are beyond all desires (and desirelessness).
- "By Whom does your mind go towards an object?" - (**Kenopanishad**). Find out 'Who' sees and thus seek the 'One' Who acts (from) within you.
- **Viveka** is discrimination between the Self and the non-self, the real and the unreal. Viveka (discrimination) leads to **Vairagya** (dispassion).
- There is no mind and no thoughts in the Highest State. In this State, one is free and is 'one' with the Ultimate Reality and is beyond everything.
- Just remain in stillness for two to three years (with no internal thought, chanting, etc.) - this alone is sufficient to make you progress in spirituality.

- The **Prarabdha** chooses the **sadhana** you have to do - you have no choice in the matter. You have only to accept (without any choice) whatever comes.
- Remain in your own company and face your own Self and protect yourself like a sapling. There is no need to run away to the forest to attain the Highest.
- Sit quietly and be with your Self. Be absolutely self-satisfied with your Self. **Nothing and nobody else can disturb you unless you disturb yourself.**
- Whether you are a **yogi** (one who has renounced the world) or a **bhogi** (worldly one), you are in the extremes. Come to the middle path - Be a WITNESS.
- Be 'one' with the Divinity and you are already THERE, you have already reached the Goal. There is no need to follow any means to achieve Liberation.
- Have a volcanic longing to attain the Lord. Offer yourself at the Feet of the Lord. Hold the Holy Feet of the Lord. Remain in constant remembrance of the Self.
- Think of God all the time. Think of the Giver, the Lord. Think of the Lord at all times. Think of the Infinite Glory of the Lord. Reach the Lord 'Here and Now'.
- Get out of the bondage of your own illusion. Being among lambs, you imagine you are a lamb. You are not a lamb, you are a lion. Realise this and roar like a lion.
- The **Buddha** is within you. You have to switch off the light, form, sound, etc. with the 'Sword of Knowledge' and go within. You need not seek anything outside.
- **Sadhana - for one hour each day, for six months, sit in the same place and remain thoughtless. Keep your mind vacant and remain still without any movement.**

- Awaken the sleeping serpent, **Kundalini**, and you will realise that all is a dream. Identify yourself as an actor in this world. Know that you are only an instrument.
- A single thought causes pain or sorrow. Go beyond all thoughts. Go beyond all happiness and sorrow (**sukha** and **dhukha**) by disclaiming the sense of doership.
- See and experience inactivity in activity. You need not accomplish anything. 'What' is to be obtained and for 'Whom'? What to do? What to say? Remain in the Brahman.
- All possessiveness must go; all worldliness must go. Anger, greed, envy and desires must go. All the super-impositions of the mind must go (i.e. I am a director, a king, etc.).
- Let the mind be concentrated, one-pointed on your Self. Look within. See your nature and remain in your Own State. Live life in comfort and ease. Live in your own Bliss.
- Remain changeless. Remain only in your Consciousness. Remain in the Knowledge that 'I Alone Exist'. Remain in the sheer Existence, the Existence by which everything else exists.
- Reduce to ashes all your conceptions, ego, desires, etc., and go back with nothing. Understand the Void and become 'one' with the Integrated Whole, the Conscious Totality.
- Live in the 'Amness' and bask in the Glory of the Self and be 'one' with the Total Consciousness, the Supreme Consciousness, the Lord - then, there is no question of life and death.
- Leave off all unwanted things and you will attain the Jivanmukti stage (like the sculptor chiselling a stone to

make a statue). Chisel off all things that hide your true Reality and are unwanted.

- **Kena** means 'by Whom?' The Upanishad asks: "Propelled by Whom does the eye see? Who is the One that brings the object to your eye?" It is the Seer, the Ultimate Consciousness.
- There is nothing to aspire for. When you come to a stage where there is nothing to reach, nothing to attain, then THAT is **Nirvana**. When there is no activity, 'Who is the player, who is the doer'?
- Find out 'Who' you are - HERE and NOW. Find out the Source of your ignorance and knowledge. The Source is the Ultimate Consciousness. Watch the Source and go into the Heart - It is the Self.
- Purify your mind. We get divine inspiration only when our mind is purified. (Normally we get inspiration from our vasanas; therefore, we ought to be very careful when we follow our own 'heart').
- All **Margas** (spiritual methods) are of equal importance - they are all equally good. The **sadhaka** (one who practices) chooses his own path according to his own spiritual constitution and inclination.
- After choosing one path, never waver in your mind. Go steadfast on that path (negating other paths). Remove all the obstacles on the path. We must go in accordance with our spiritual constitution.
- Our anxiety and tension must go. Our attachments, **vasanas**, desires and expectations must go. Renounce all, including your false 'I', the false 'self'. Remove the 'mine'. Remain without any thoughts.
- Accomplish the task for which you are here - BE (remain as the Atman). Become the Essence of all taste - Be the

Essence of all essences. Obtain the Final Bliss, Beatitude (**Ekarasa**). Taste the Brahman.

- Wake-up and remain in your own Consciousness and you will never be deluded by any '**Moha**' of the world - this alone is enough. Do this alone - Wake-up and remain in the Consciousness. Remain awake, remain alert.
- The Infinite has infinite paths; all depending on the ability, the spiritual conditions, previous conditionings, etc. of the **sadhaka**. Find out which path you are suited for. One may go by any path (but the 'ultimate' is to reach Him).
- Focus your eyes inwards and watch your own Self. Watch the 'Watcher' ('the One Who Sees' through you), and immense joy comes from within. Just locate It (wherefrom your thoughts arise), and you are 'THERE' in your Consciousness.
- Remain in your sheer Awareness-Existence. Remain as **Sat** and **Chit** (Awareness of Existence). 'I am resting in my Self, in simple Existence'. 'I am resting in the Atman, in my own Self'. 'I am in the state of that Infinite Bliss of Totality'.
- Reach the Highest State of Bliss. Be unperturbed, unconcerned. Be alert, be awake and find the Truth. You are the Ultimate Power of all creations. You are the Pure Consciousness which has created the imagination of 'you and me'.
- The way to the Lord is to stop your thoughts - this is a pathway. Have a proper perception. Accept all, renounce nothing. The thought process is not to be stopped by compulsion or deliberate suppression - it is to be stopped naturally.
- Pursue the Ultimate Truth. See the real 'I' which remains the same at all times. Do not lose yourself in outside worldly things. Do not be dependent on what you are

seeing. Do not run after the seen (the objects of the world) - forget all things seen.

- Only when the string is neither too tight nor too loose, can a veena give good music. Likewise, go by the middle path - leave **bhoga** (all worldly comforts) and **tyaga** (renunciation of everything). Be convinced that the world is impermanent.
- **Sat Chit Ananda** is your nature. You are already THAT. A Liberated One becomes blessed by (just) knowing this. Knowing means conducting oneself absolutely as a Liberated One in daily life. There is no need to do any **abhyasas** (spiritual practices).
- The one who thinks himself as form and also the one who thinks of his attributes, qualifications, specialities, etc., cannot reach the Lord or attain Moksha. Divest your mind from the body and contemplate on the Self, the Conscious Energy, which knows Itself.
- **Niralamba** (**alamba** is basic support) - have absolutely no support. Do not lean on any imaginary support. Have no external supports. Also, do not lean on the support of imaginary God - you cannot reach God with any support. Only by your own support can you raise yourself.
- Raise the **Kundalini** up to the Heart level and listen to the various sounds (divine melodies), which come in silence only when the ego goes. This sound comes from the Infinity (where the ego does not interfere). See your mind and observe the vibrant Presence in Silence.
- See through the emptiness. The **Maha Sunya** is **Maha Purna**. Find out that Consciousness which never ceases to Exist. It (Consciousness) Exists in all Void. It is the Consciousness which 'Sees' through your eyes. The Seer, the Supreme Consciousness, is within.

The three essentials for reaching the Highest State are:

1. **Desirelessness.**
2. **Non-reaction to everything - have no reaction at all.**
3. **Becoming a witness.**

The sine qua non - the essentials for reaching the Highest State:

1. **Leave off all desires and attachments.**
2. **Eliminate the ego and show the ego its place. Ego comes because of 'I and mine' (the doership).**
3. **Do Not React.**
 - Leave off all attachments to your body. Your body is already being cared for. Do things for your Soul. Your body takes care of itself - it is already being looked after as pre-ordained. Think of yourself as that Conscious Energy, the Supreme Conscious Energy. Remain in the Supreme Brahman.
 - The Path is Infinite. Just remain in the Voice of Silence and hear the inner **Nada** - the inner sound '**OM**', the Infinite Bliss, the Final Beatitude, Narayana (the Lord), the Very End of all sounds. Sound emerges directly from **Para**, the Divine Mother, the Source of sources. The Divine Voice is the voice which emanates without any form.
 - Get rid of your imperfections. Empty your mind into the Void. Make your mind vacant - make it nil. Have no thoughts - Be consciously void. Be as one whose mind has completely melted away. In the no-mind state, all perfection comes, all creation is yours. Instead of becoming, just BE. Just BE and you are THERE. Leave off all thoughts and Awaken to your Self.

- Involve yourself and be interested in the 'One' Who Is the Seer. See the Seer within, the creator of all things. Ignore all external influences. The Seer is not seen with the mind. Remove the mind and see your Self, the Supreme Consciousness (which remains). This is **Dhyan**. See the Divinity within and grow in your own Divinity. See the real 'I', the Atman, and not the mythical imagined 'I'.
 - Sit relaxed and you are THAT. Exchange the world for God. Leave off your desire for Moksha (to attain Liberation) also. Now it is time to cease all activities. In inactivity, in Absolute Silence, you will get HIM. Have the great ambition to attain the Highest. Have no involvement in the world. Have no desires at all. Leave off all thoughts of the world, as well as of Moksha. It is the mind that creates all obstacles. All anxieties must go. Leave the mind - for the mind will never know God.
 - Whatever happens, contemplate on 'Amness', or by 'Self-Enquiry' know the Self. Remain as the Brahman. By inner conviction, be connected inwardly. Know that there is nothing to desire - 'I am All'. Remain in your own Self - then there is no need for any Guru, there is no world, no body, 'I', 'mine', doership, or any activity. YOU ARE THAT. When once you have touched the Highest Reality with the inner conviction that 'I AM THAT', then all hardships and miseries go away.
 - The moment all thoughts have gone away (when there is no mind) there is Eternal Silence. Have no thought waves. Cease all activities, all thoughts. Come to your most Perfect State and remain forever in that State. Bring your thought force to zero. Do not imagine things anymore. When all thoughts are gone, the world has lost its savour - you are only Aware of your Self. The curiosity and interest in the world is not there. Absolutely lose all interest in the world and realise that you are the entire world.
-

Realise that:

- 'I am now the Very Self'.
 - 'I am the Supreme Consciousness'.
 - 'I am the Awareness, I am the Existence'.
 - 'I am always Awake, I am always in my Consciousness'.
 - 'I am basking in the Glory of the Atman (in my own Glory)'.
 - 'I alone Exist and am beyond all three states of dreaming, sleeping and waking'.
-

Do not . . .

- be attracted by smaller things.
 - be disturbed by thoughts of the world.
 - transgress the rules and regulations of conducting your life.
 - be motivated by anything - everything is done according to the Totality.
 - fall back into worldly ways. Remain behind events and watch - do not stand in the midst of events.
 - keep / hold any thought in your Heart - not even the thought of attaining Moksha (Liberation).
-

SAMADHI STATES

- The **Samadhi** state is the state where the only thought is of the Lord or where all thoughts dissolve leaving only the Consciousness of Existence.
- In the **Savikalpa Samadhi** state, the difference between you and the world remains the same; the triad (knower, known and knowledge) remain separate.
- Be completely absorbed in the Supreme Bliss, the Supreme Perfection, the Supreme State. Compose yourself without any distracting thoughts - this is Samadhi.

- **Sahaja Samadhi** is remaining as 'What You Are' in a natural way. We have forgotten our link with the True 'I'. We (usually) wrongly identify ourselves with things, objects and places. The body sense disappears in **Sahaja Samadhi**.
- **Mano Laya** is a state where the mind lies low. In this state, all greed, anger, etc. lie low (but rise and come back again). This state is also called the **Jada Samadhi** (inert) state. Whereas, in the Samadhi state one is in the Conscious Self always. Even when one comes out of the **Samadhi state**, still one is in the Conscious Self.
- **Vikalpa** means choice. **Nirvikalpa** means a choiceless life, where one accepts all that comes. There is no phenomenal world and, therefore, in the Nirvikalpa State the Dheera has no relationship with the world and the world cannot sting him. In Nirvikalpa Samadhi there is no difference between you and the world, and everything is in unity (undifferentiated).
- **Samadhi state** is where the entire mind is concentrated on the one Supreme Consciousness or where the mind becomes a void. One's body consciousness goes away in this state. It is the state where one is 'face to face' with the Lord. It is a state where one has reached the peripheral of the Totality, which is Grace (where everything is undifferentiated).

SAMSARA

- Samsara is the world of phenomenal relationship.
- Everything is only a Cosmic Drama - the vast ocean of samsara.
- Samsara comes when we go against the current and initiate and do things on our own.

- The entire web of samsara takes place in unconsciousness (when we have forgotten our Self).
- Samsara is not only the longing for a thousand things, but even a small desire is also samsara.
- Abandon samsara - 'samsara involvement' must go. Samsara finally results only in miseries.
- The samsara tree always grows. Samsara sprouts from desires and grows due to lack of discrimination.
- Samsara is a network of thoughts made by your mind. The entire samsara, which is in your mind, takes different shapes and forms.
- Samsara is the phenomenal world of relationship from which fear, greed, envy, etc. arise. This phenomenal world is made up of our relationships.
- Samsara is that which changes its characteristics. The entire world is created by the Lord; samsara is created by you. You are of the form of samsara - a web of relationship.
- Samsara is the world of relationship (possessiveness, etc.). Relationship with the world is claiming some things as your possession, (such as your son, enemy, etc.). Relationship with the world creates samsara. It causes bondage - cut it off.
- Samsara is the world of relationships which we have created. We create our own world of relationships. The phenomenal world we have created is due to our attachments. The moment we assume that 'this is mine' or the sense of duty (that something has to be done) or the doership (**Kartavya**) - then all troubles start.

SELF

- I am THAT, the very SELF.
- Be immersed in your own Self.
- SELF alone is the pure Knowledge.
- There is no birth and death for the Self.
- **Swabhava** is to live in the Atman, the Self.
- Let the aspirant have the SELF to play with.
- The one who knows the Self has no sorrows.
- Self comes when you forget your self (the body).
- Everyone is the great Self - no one is a common man.
- The Self alone is everywhere - see the Self everywhere.
- When you see the Self, you begin to know everything else.
- Know that everything is only an extension of your own Self.
- Forget the little self. Know that 'I am the Atman', the Eternal Self.
- Everything in the world is only a superimposition. We are only Self.
- Your Self is the inexhaustible Source of all bliss and immense happiness.
- The Self consists of the Super Consciousness out of which everything exists.
- First Realise your Self - that is your first duty. Follow the melody of the Self.
- The one who is involved in worldly things can never have **darshan** of his Self.

- All the beauty outside comes from the Self - extract happiness from your own Self.
- The Self's potential can create all galaxies. Know that everything is Consciousness.
- Who is the 'one' who thinks of his duties? Your only duty is to Realise 'Who You Are'.
- In Pure Consciousness, you see only the Self and nothing else (exists apart from the Self).
- You alone are the great, immense Self. To reach the Highest State, go to your innermost Self.
- See everything as a drama of the Self - there is only one actor. Everything is a drama only.
- We are all like a lion cub growing among lambs - know that you are a lion and not a lamb.
- Be established in the Self, in the Super Conscious State. Be aware that the Highest is your own Self.
- Just revel in your own Self - your 'Amness'. Change your perspective to 'I Am only Consciousness'.
- Grow to the Infinite. Know that you are the All. Intuitive reasoning comes from your own Source (Self).
- See your own **Swarupa** (true Original Nature), your own Self. Find the Cosmic within (your Original Form).
- Cast off all your robes and masks and reach your Self. **'Hari Om, Hari Om' - 'Hurry Home, Hurry Home'!**
- It is sufficient if you reach the Absolute Highest Infinity, your own Self. There is nothing to be searched for outside.
- The Sadguru, out of his compassion, holds a mirror and guides us. He helps us to see our own Self as Consciousness.

- Merge in the All Beauty. The only purest thing is the Self - everything else is impure. Be established in the Highest Self.
- Lose all your thoughts in the Self. Love the Self (within you). The Lord alone exists - the Self alone exists. Nothing else is.
- Once having attained the Self, nothing else matters. Merge with the Totality and become Infinite, immersed to your very core.
- Be always in your own Self. Be unagitated, be calm, of unperturbed mind. Go within and see the 'One' Who Sees the world.
- Recognise your own Self. **The Self is within you** - so you need not search anywhere. Where to search when you are THAT?
- Become 'one' with the Entirety, the Cosmic Self. Begin to reach the Self by being **Akandha** (all, full, whole and indivisible).
- Be concerned with your Self. Know your Self first. All potentialities are within you. Cleanse yourself before you go to reform others.
- All forms of this world are your own Self. Ask 'Whose' self is it? Then you will know that everything is a delusion. The Self alone exists.
- Go inside by preventing all the external things and find your own Real Self. Go towards the Lord (the Self), and all vices go off on their own.
- In gain or loss, maintain your tranquility and always be absorbed in your own Self. Also, in the midst of people / crowd be absorbed in your own Self.

- Let the mind be full of the Self. Let your mind be one-pointed, one-centred at the Self. Let your ambition be to recognise and remain in your own Self.
- Realise that the Self is already THERE. Realise that you are the Self, the Realised Being. Rely only on your own experience of the Self. Remain in the Self.
- Let the mind be centred on the Lord. Remain in the Self - remain in the Lord. The 'sword of death' is always over our head and we never know when it will fall.
- 'There is nothing else but my own Self'. The Self revels in Itself. Think of the Self always. Think of the Supreme Self. The Ultimate Knowledge is You (the Self).
- When your mind is pure, what comes is the Lord's Voice, which comes in your Absolute Silence when you are vigilant and attentive. **Sphurana** comes when you are inactive.
- The characteristics of the Self are imperishable. Simply remain in the Self - by this you will get the fruits of Yoga. The Self is the Source of happiness. The Self is the Lord of all.
- We get involved in this world because we think that everything is separate from us. We establish a relationship of ownership. Know that your own Self has taken the form of everything.
- The world has disappeared in the SELF and the SELF alone is there - just like the wood has disappeared into the elephant figure (the carpenter sees the wood alone, his son sees the elephant).
- **Abide in your Natural State at all times, and be at Peace. Recognise that Peace is your Original Nature. Our nature is to remain in Peace, to be still. Cease from all desires and activities.**

- **Sphurana** is the spontaneous vibration of your own Divinity, your own Self. It is the manifestation of the Self. It is the stage where you are Aware of your own Self. The Self cannot be described.
- Only a brave man can have the wisdom of the Self. **Reach the Self. Remain in the Self and Be the Self. Reach your Self and remain absorbed in your own Self.** Remain in your own SELF (alone).
- All senses get purified through meditation on the Self. Do not associate yourself with the body. Also, do not associate yourself with the mind. Deeply immerse yourself in the feeling that 'I Am the Self'.
- Remember the Self and forget all the accumulated knowledge and everything 'outside'. Replace all with and hold only the love of the Lord (Self) within. Remove the veil and see your Self and become the Self.
- Grasp and remain as the Self. Have the venturing spirit to see the Self. Hold fast to the Self. 'I want the Self alone'. Hear your own Self. You are the Master. Know That Self Knowledge, by Which everything else is known.
- When you alone are in 'Amness', all vasanas, anger, greed, etc. go away. You are in the Form of Consciousness. Know that It is you in all forms. No longer fall into any delusions. Know that you are the very Source of the world.
- For the one who has attained the Self-Knowledge, the phenomenal world does not exist; he is not aware of the existence of the world. The world goes away and he is always Awake. For him, the world has lost its sting and is a 'paper tiger'.
- Do not consider your Self as an individual soul. When once you have known the Self, then there is no 'I', for

the Self is fully in all. The individual dissolves into the Totality and, therefore, there is no question of **Prarabdha Karma** (allotted karmas in this birth).

- Remain in your Self (Consciousness) and neither accept nor reject. Know the Self. Remain in your Natural State. Our **Swarupa** (nature) is Consciousness - Consciousness is Awareness of our Existence. Remember your Self all the time, your Original Swarupa (Form).
- A **Sadhaka** (practitioner) distinguishes between the SELF and the NON-SELF, and this will lead him to the SELF (as well as the NON-SELF which is to be rejected). When one has reached the SELF, the SELF alone remains, and there is no question of SELF or NON-SELF.
- Everything is an extension, a projection of your own Self. Know that everything is your own Self. As all ornaments (such as rings, bracelets, necklaces, etc.) are gold alone, the Supreme Consciousness, the Pure Consciousness, is everything. No other form exists apart from your Self.
- The Self is already 'THERE' and we need not search for It (like a 'lost' necklace still around the neck). The Self is only Awareness. The Self is everywhere - it never comes or goes. The Self is unmoving. The Source is the Self of all. Like **Akasha** (Space) It remains the same, unmoving.

The inherent nature of the SELF is:

1. 'I Exist'. 'I Am the Amness'. 'I Am the Existence'.
 2. The Self-Awareness, the Knowledge that 'I Exist'.
 3. 'As It Is' - 'I Am' - without adding anything else.
- The day you are not dependant on anyone, you are independent and free. Do not lose your independence. We are generally dependant upon time, space, etc., and we are under the sway of various activities. We hold on

to all non-self things. **Self is the only thing to desire for.** All our sense of possession, attachment, hatred, anger, etc., must go.

SELF-ABIDANCE

- Be established 100% in the Self. Be as one who revels in his own Self.
- Go within to your own Self and be established in your own Self-Centre.
- Neither multitude nor solitude matter to the one who abides in his own Self.
- One who revels in his own Self is content with his own Self. Get all pleasure and everything from the Self.
- One who abides in the Self is never distracted by 'outside events'. Use all external noises as a cushion to abide in the Self.
- Remain and abide in your own Self and Be the Atman. Abide in your Self, in perennial Happiness. Abide in the changeless Self always.

SILENCE / STILLNESS

- Be still in your own 'Oneness'. Be still naturally.
- The **Akasha** (Space) is all pervasive - so is the Atman.
- Absolute Silence is obtained by sitting in Eternal Silence.
- **Absolute Silence is the best way to describe God, the Ultimate Truth.**
- By Silence go to the timeless Absolute Awareness, the Consciousness.

- Lapse into Silence, lapse into nothingness, lapse into Void, lapse into **sunya**.
- You can Realise the Supreme Being in Silence. Remain in the eloquence of Silence.
- Go to the Silence (of thoughts) and remain in the great Void. Thoughts and the 'I' must disappear.
- Relax into the Silence of the mind. Remain in the Eternal Silence (bereft of anxiety, tension, etc.).
- You are in a Land of Silence. Understand Him (the Lord) in Silence. He has neither form nor is visible.
- Thoughts push us to actions. After being absolutely exhausted with worldly things, resign to stillness of the mind. Tired of all the thoughts come to the Eternal Silence.
- All impurities must go away. When impurities go, all thoughts go and there is Silence. When the thought waves disappear, then the Divinity appears. We are all Divinity but we are not aware of it.
- Live in the Eternal Silence which remains constant at all times. Keep Silence. This State of Silence is obtained by realising that you are the Self - you are the Total and everything is Brahman. You are All.
- Our intelligence is clouded with **Maya**, conditionings, imaginations, hypnosis, ideas, etc.. Our mind is limited by time, space, etc.. Any amount of efforts do not necessarily lead to happiness, but only to miseries. We are always running to catch the elusive **Moksha**. Stop and remain still in Silence.

SLEEP

- Sleep is a temporary recourse and all vasanas and ego come up as soon as you wake-up.

- **In sleep . . .**
- you are nobody.
- your ego goes temporarily.
- there are no caste and other differences.
- you are 'one' with HIM (but ignorance is also lying low).
- all vasanas remain in temporary abeyance and the mind is supine and quiet.
- you are in Consciousness, you are merged in Ultimate Consciousness and 'one' with the Conscious Being (but all the vasanas and desires also remain supine).

SPIRITUAL LIFE / SPIRITUAL GROWTH

- The spiritual path is not easy, and not for the weak or the coward.
- In spiritual growth, do not blame external things – this is tantamount to the workman blaming the tools.
- Spiritual progress is indicated through your behaviour in society (how you have control over your temperament, etc.).
- Everything has its own effect - just like sown seeds which sprout at different periods of time in different soil. **All answers come from the Totality, from the Source of your own Self.**
- Spirituality is not the monopoly of the one who runs to the forest. As long as one has the longing, by constant practice the Consciousness can be obtained where one is. Let your paramount aim be 'to get God'. **To reach the Highest State, the entrance to the Lord's Abode, annihilate your ego.**

Four stages of a man's spiritual life:

1. Curiosity - asking / questioning about Ashram, Liberation, vibrations, different methods and practices, etc.. The seeker will have a casual curiosity, like a child asking questions only for the moment.
2. **Jignyasa** - has the inquisitiveness and wants an answer ('How to achieve permanent bliss?', etc.).
3. **Mumukshu** - is the man who has got a strong desire for Liberation. He is prepared to give up even his life to get the answers to his spiritual questions; he has a volcanic yearning to get the answers. The purification stage begins and he purifies himself by various practices [**Vichara** (Self-Enquiry), **pranayama**, yoga methods, etc.].
4. **Mukta** - the one who goes beyond the **Mumuksha** state. He remains as the Brahman and all vasanas go away. He is Awake.

SUFFERINGS

- None can disturb you, except yourself.
- All sufferings come by two causes – the world and delusion.
- When our ego gets hurt, our connection with Divinity is lost. Misery and hardship come when we lose our communion with the Divinity (within).
- **Sukha** and **dukha** (happiness and misery) are characteristics of your body. Have no reactions to pleasure or pain. Let your inner Heart be always cool and pure. The Atman is always pure - it is your own purest Self.

SURRENDER

- **Surrender your thoughts and mind to the Lord.**
- Surrender and leave everything to the Lord, the Creator.

- Be pleased with whatever comes to you, for the Lord has given it to you.
- Be unconcerned by any motivations of life. Nothing is in our hands. Be a Conscious witness.
- When you are in doubt, when you are unable to choose a path, when you do not know which path to take - surrender yourself to the Lord.
- God's Will prevails - therefore, be unconcerned. Do not be bothered about good and bad. Surrender 100% to the Totality, the Supreme Being.
- Know that everything is being done by HIM. Absolute surrender is necessary. Catch hold of the Lord's Feet and say 'I am Thine' - then you raise yourself to the state of a Jivanmukta.
- Have the **Samarpana** (surrender) **Bhava**. Surrender yourself to the Lord, the Total Consciousness. Know that nothing is done by you and that the Supreme Being does everything. Surrender yourself to the Cosmic Being.
- To obtain the Lord, you must surrender completely. 'Lord, everything is Yours, Thy Divine Will prevail; I am not the doer'. Be with the Lord. Everything is done by Him. Merge and become 'one' with Him - this is surrender. 'I am not the doer' is the final surrender.

TOTALITY / COSMIC TOTALITY

- There is only One Totality.
- **Akshayam** - that which never dies.
- Be 'one' with the Totality, the Infinite.
- **Vishwam** - that into which the Lord has entered.
- The Program of the Totality runs the entire world.

- **There is only the One Totality (which remains unaffected).**
- Things take their own course - be unconcerned and unbothered.
- The Infinite cannot be measured or described by words or teachings.
- I am the Global Totality. I am **akhanda** (All), the **Vishwa** (Universe).
- The Cosmic Intelligence lends a drop of Its intelligence to individuals.
- Be Aware of the 'Entire Thing' that goes on in the entire scheme of things.
- In the waking state, we are full of differences (such as mine, yours, theirs, etc.). See things in Totality.
- The attractions for things must go. Wake-up and know that this world is a drama written by the Cosmic Totality.
- Have no selfish interest - know that you are the Whole, 'one' with the only Real Entity. Realise that you are ALL.
- You are not the individual, you are the Totality. (A droplet also has the same characteristics as the whole).
- Without distinguishing one from another, remain quiet. Observe the Totality and be and remain in the Totality.
- When the entire world is the Self, there is no world apart from the Self and you lack nothing. There is nothing remaining and there is nothing to desire.
- Be convinced that this individual 'I' is the same 'I' as the Cosmic Totality. Be in the Totality, the choiceless perception. There is only one Totality, the Cosmic Being.

- Surrender to the Totality. The entire thing belongs to the Totality. The Cosmic Totality is within us all. He manifests in us. There is only one Totality, remain as a witness.
- You are part of the Supreme Consciousness which makes you do things. You are part of the flowing goodness, the slumbering energy of the Divinity. You are not yet awake to the Consciousness.
- **Abhasa** is reflection. It is a **Jiva** which has identified itself with the body-mind complex. It shines a little. It is a reflection of the overall Totality, the Supreme God. When you know that I am not the body, then you are 'one' with the Totality.
- **Mahasaya** is the one with the biggest ambition, and the biggest ambition, is to be 'one' with the Universe, the marvellous Universality. Be as the one with the greatest ambition and as the greatest ambition is to become All, become HIM (HE IS ALL).
- Know that you are the Totality and your Existence is your purpose. Purpose is a creation of Maya, your own thought. The only Reality is Supreme Consciousness, your own Self. The entire thing is Totality. **There is No Purpose at all.** Be 'one' with the Totality - then, there is no longing, no desiring, etc.. The one who relinquishes the idea of seeking the 'purpose of life' is an **Artha Sanyasin**. He is full of Bliss - he is absorbed in the Self, which is All. He is absorbed in his Self in the natural way. He is complete in Bliss and has relinquished all search for the 'purpose of life'.

TRUTH

- The Seer alone is there. There is nothing apart from the Self.
- Be unconcerned about things. Nothing can be added to the TRUTH.

- The Ultimate Truth is not a void, it is a vital Presence. It is Consciousness which Exists.
- Truth is THAT which remains forever (in the past, present and future). Truth is perennial and Exists forever.
- The Ultimate Truth is a Mansion which cannot be talked about. It cannot be talked about but only experienced.
- Have no thought waves in your mind. Bliss, quietude, peace, etc. are your own Very Nature - know that this is Truth.
- The one whose mind is 'one' with the Lord experiences his own Self - this is certain. Have direct perception, 'face to face', with the Truth.
- Every minute think that you will live only for the next (24) hours. Under the threat of death, you cannot commit any sin and will begin to think of the Lord.
- In the **Nasadiya Sukta** of the **Vedas** there is a description of what existed when there was no creation - there was no activity and no movement and only the vibration of the Self existed.
- The Truth is that the body, as also the world, is not real. Know that everything is delusion and that nothing is real. Know that the entire thing is a dream. Know that time and space are your own creation and also delusion.

The Truth is as:

1. Relative Truth - being convinced that everything is false. This world, which we are seeing, is sublimated in sleep.
2. Ultimate Truth (the only Truth), which never gets sublimated and remains forever. Truth is THAT which is the same in the past, present and future. The Ultimate and Final Truth is Infinite and the only Reality.

- All illusions must go. A mediocre man, when he hears the Truth, makes his own interpretations. When the Ultimate Truth is told (as most of us are not in our full Consciousness to comprehend the Truth), someone (mediocre) interprets it in accordance with his own vasanas. On hearing the Truth, a mediocre man cannot interpret It, 'As It Is'. He has to wake-up to his own Self to see that the entire thing is only a dream.
- **Ajata Vada** is the theory of non-creation. Ajata Vada brings out the Ultimate Truth (as expounded by different sages) by various ways, such as:
 - You are the Existence.
 - Existence can never die.
 - You are ever there as the Supreme Consciousness.
 - Nothing has been created; nothing has been dissolved.
 - You are Consciousness which ever Exists (**Utpathi or Sristi** - Creation).
 - The one who has the preparation to understand the Highest Truth (a man of intellect), when he hears the Truth immediately shrinks from the world and begins to lie low. He becomes a **Purna Jnani** (Knower of the Self), one who Knows the Self completely. A Jnani withdraws himself from everything and opts for a low-profile. He is a Wise Man, who withdraws and goes into a low-profile. On being established in the Truth, he effaces himself and behaves as if he is a fool. He remains quiet and is not involved in any worldly activities.

UNKNOWN

- Who is the thinker? Find out.
- Venture into the unknown (undauntedly).

- Have the intense longing to know 'Who' you are.
- Go beyond good and bad, and find out the Source behind all.
- We are all (our bodies) like bulbs - find the Electricity within.

VASANAS / LATENT TENDENCIES

- All vasanas take you away from the spiritual path.
- At all times vasanas and their effects are within us.
- Because of vasanas a common man is full of desires.
- When all imaginary vasanas go away, you see the Self.
- Vasanas are our guide and adviser for all our fresh actions.
- Remove vasanas and their effects by the Light of Knowledge.
- Do not be enshrined in the whims and fancies of your vasanas.
- Emotions agitate us because of our vasanas (latent tendencies).
- Vasanas compel us to do things. For a Jivanmukta, vasanas do not exist.
- Do not react to your vasanas. Do not be outdone by any of your vasanas.
- Wherever we go, we take our **kamana** (desires) and vasanas alongwith us.
- Vasanas are dispensable - be a governor and throw away (erase) all vasanas.
- A friend is one who only helps in fulfilling your vasanas - leave such friends.

- Our mind is conditioned by previous activities. Vasanas are imprints in our mind.
- Vasanas create waves of desires. When vasanas disappear, your mind also disappears.
- Catch the Absolute, and the vasanas (anger, attachment, etc.) will leave you on their own.
- Attack all vasanas (altogether) and get rid of them all by holding on to the Feet of the Lord.
- We are propelled by vasanas; due to vasanas we react. When vasanas go, then there is no reaction.
- The entire world is built up of your desires. All events in your life take place because of your vasanas.
- The day you remove your vasanas, all perennial happiness is yours and all immense treasure comes.
- Cleanse your mind of vasanas. Have no vasanas, no desires - just remain happy without any yearning or longing.
- Vasanas force us to do things without any volition. When we get rid of all vasanas, we become a lion among men.
- Your vasanas are like (elephants) tusks - be as a lion and they run away. When vasanas go, your mind remains still.
- Become nothing, become void. A **Nirvasana** is one who is empty of all vasanas - the one whose mind is void (empty).
- A vasana is a reflex action done involuntarily. Vasanas induce actions unconsciously without bothering about the result.
- Impressions are due to actions. Vasanas become stronger by repeating the actions of the past. Vasanas propel us to further actions.

- Out of delusion we are ignorant. Be convinced that in this world you must be without any reactions - then you are **Ananda Swarupa**.
- Vasanas make us rebel against things. If you are 'one' with the Divine, the vasanas have no effect. **Sad** (good) vasanas take you to the Reality.
- Be a lion of a man and have no vasanas, no temptations - then all the worldly objects (which are like elephants) will be quietened and cannot harm you.
- Every action we do leaves an odour in our mind (vasanas). Repeated actions leave deep imprints on the mind and result in aggressive advice for fresh actions to be done.
- Our thoughts arise due to our vasanas. All conditioning and experiences cause impressions. Vasanas make us repeat all our actions. Vasanas propel our desires.
- Neither grasp nor abandon, which is a result of your desires and vasanas. Remain as a mirror, (be bereft of vasanas). Vasanas command our future actions through desires.
- Every action leaves latent tendencies (vasanas) within us - like the asafoetida smell in a box. Even when the box is washed and cleaned many times, the smell of asafoetida still remains.
- Be free from all vasanas. Our vasanas lead us to desires and all desires are to be fulfilled. Erase your desires and vasanas. All the vasanas and latent tendencies (of all previous births) have to go.
- Curb the activities of the vasanas. Because of our inability to curtail and control vasanas, the vasanas control us. Vasanas have a free play because we have been lenient and have let them loose.

- Remain firm and stare at the vasanas, and they will go away on their own accord. All the alluring, fascinating objects of the world cannot affect you. They become your servants and begin to flatter you like courtiers.
- The past tendencies never leave us. Our likes and dislikes and vasanas continue with us (all along) from our past birth. Vasanas pursue us from birth to birth. Also, we accumulate vasanas in this birth as well.
- Remove the vasanas and all desires go away. Catch hold of the Truth and remain thoughtless and have no sense of doership (and the vasanas go away on their own accord). **Nirvasana** is the one who has got rid of all his vasanas.
- Desires arise in your mind and the mind deceives you. Everything (good and bad) emanates from your mind due to various vasanas. The mind also has vasanas as its aggressive advisors. Be a witness of your mind and your mind cannot compel you. Find that everything is only your own imagination. Find out and know that there are no vasanas in your mind. You are always **vasana mukta** (the One who is Liberated from vasanas).

WISE MAN

- **A wise man . . .**
- has a 100% dispassion.
- does not have any duties.
- is a man of discrimination.
- is one who is able to integrate himself with the Totality.
- has reached the Absolute and behaves as if he is in sleep.
- is one who has gone beyond the physical and mental activities.

- does things collectively for the entire world out of compassion.
- is the one whose doubts have all gone from him without a trace.
- revels in his own Self everywhere. He has no individual ego (delusion).
- obtains the Truth, the Reality, and appreciates things through the Heart.
- sees his Self, the Subject, in everything he sees. He knows that nothing is apart from him.
- awakens merely by hearing the truth about the Reality and is immediately convinced in his Heart.
- has no desires because he knows that nothing is apart from him and, therefore, all desires dissolve and melt away.
- is Awake to his Self - living as the Absolute, as the Divinity. He has no likes or dislikes (having nothing to accept or renounce).
- has no sense of possession. He has an equal vision towards all and everything. For him, clay, a stone and a piece of gold are all the same.
- has no desires, because he knows that nothing is apart from him. As he sees everything as his own Form, all desires dissolve and melt away.
- shines with all good qualities (though externally he may be untidy). In spite of everything, he revels in his own Self (for he has absolutely no desires at all).
- has already opened his eyes and knows that he has already reached the Highest. He has nothing else to reach, no other destination to go to, nothing more to be done.

- becomes lustrous when he has no sense of possession. When he becomes zero, he glows. He becomes the Whole and the entire Divinity begins to manifest in his body.
 - **is one who is aware that the Self alone is the Reality and that the Self is All. He sees himself as the Self. He is the Seer and also the object. For him, the Seer and the seen are One.**
 - always considers himself as a void and not as somebody (like a doctor, engineer, etc.). He is 100% zero - he is empty. A common man is full of desires, full of predilections (which come from previous lives).
 - on hearing a casual instruction of the Truth, realises at once that happiness is his birthright and sees his own Self - he gets 'It' in a trice, without any effort. He hears about the Reality and is convinced.
 - who knows that the only goal is to attain and reach the Highest through **anubhava** (through his own experience). He is a Buddha, a **Dheera**. He is the one who has seen the Lord in his own Heart. He knows that he is nothing.
 - is 100% absorbed in THAT (in his own Self). The Self is the Only One and is Unlimited, (not limited by anything). He is completely absorbed in the Unlimited Self. He is absolutely convinced that the world is nothing and that he is the One Reality.
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- A common man drowns himself in the joys of the world, whereas the Wise Man floats when things come to him by God's Will.
 - 'O Traveller ! The One who is sought is not anywhere outside, He is inside you.' - a Wise Man (by Divine Will) realises this immediately.

- Mind has no entity of its own. For a Wise Man, all actions occur spontaneously and not from vasanas. The Wise Man does activities for the benefit of all.
- Know that we are all limited by time and space. On the contrary, a Wise man is absorbed in the Infinite (Which is the Creator of time and space). Be absorbed in the Unlimited.
- A common man is dictated by vasanas, but a Wise Man does things out of his own free will, which is the Divine Will. His mind has transcended the senses and objects of the world.
- When a Wise Man is under the influence of **shuddha sphurana** (spontaneity), then the mind disappears and his interest in the world fades away. He remains as the one who is permanently established in his own Self.
- A Wise Man's mind is always pure. Vasanas and desires are not there - his mind is without any impurities and he has no envy, greed, anger, etc. No impurities can stick to or pervade him and he remains untainted.
- The motive for doing an action differs with a Wise Man as opposed to an ignorant man. Vasanas and desires guide an ignorant man but a Wise Man does things as the Divine Will. The results of his activities do not bind him, **a Wise Man is free.**
- The Wise Man comes to know that the entire world is only an appearance and is not affected by anything. He knows that everything is a delusion and, so, he is absolutely desireless. The Buddha, the Wise Man, shines because of his desirelessness.
- The Wise Man, who has reached Perfection is intrinsically, inherently different from the common man. He neither sees disturbances nor is bothered about concentration. He

is not tainted by the vibrations of others. Nothing in the world can pollute him.

- Through ignorance calamities arise. A Wise Man cuts off all ignorance. The root of all calamities is ignorance. Uproot the ignorance thoroughly, by waking up to the Reality through the Guru's guidance [such as Self-Enquiry (**vichara**) and the elimination of all practices].
- Once desires have gone, the Sun of Knowledge rises in the Heart of a Wise Man and he sees not his body but the immortal Self, the Divinity. He is All-Seeing and becomes the Ultimate Supreme Being. 'Here and Now', he becomes the Brahman and he comes to his fullness of life.
- Everything occurs in accordance with the Divine Will. A Wise Man submits himself to the Lord's Will. He is only a Conscious witness and surrenders himself to the Will of the Lord. He knows that he is not the doer and, therefore, neither **papa** nor **punya** (bad or good results) catch him; all his actions end in inaction.
- A Wise Man reflects on the Self: 'Who am I?', 'Wherefrom have I come?', 'Whereto do I go?', 'Wherefrom do I get the energy that activates me to think and to do things?', etc. The one who goes on reflecting is a **Muni**: 'What am I?', 'What is my duty, my purpose in life?' He is the one who (by reflection) comes to know that he is the Self. The Muni, who sees his own Self, will never again have any suffering, grief, regret, unhappiness or misery in the world.

WITNESS

- Be a witness - unconcerned. Remain as a witness and not as a participant.
- The Force that moves the world, the Force of Totality, makes us do actions. So, be a witness.

- Have no hatred or love - **just be a witness**. Have no reactions - witness things and events, without any reactions.
- In prosperity or in adversity, make no distinction. In happiness or sorrow, remain the same. Be as a witness only.
- Be a witness with complete surrender to the Cosmic Totality which is running this entire universe (which is predestined).
- Be as a witness. 'Let things come, let things go. I am not bothered'. Have a choiceless life. Remain in the blissful, Beautiful State - the **Achuta** state. Remain in the stable state, as a pendulum at rest.
- Be as a witness only - be a Conscious witness. The entire thing is only a drama. Be an uninvolved witness in the choiceless Awareness. Everything is happening in the Totality - so see things as a witness. Remain in the Conscious witness state. Remain as the **sakshi** (the attitude of being a witness).

WORLD / WORLDLY

- Know that nothing that happens is true.
- Do not drown yourself in the worldly objects.
- Conflicts, worries, profits and losses come and go.
- Whatever is in this world is all our own projection.
- **Laukika** is relationship established with the world.
- Divest yourself from the body - you are not the body.
- Be absolutely indifferent to all the motivations of life.
- The body is part of the world and the world does not exist.

- All **Lokas** (different heavens) are only a Cosmic imagination.
- All forms and shapes are only a superimposition on Existence.
- Everything outside belongs to the body, but I am not the body.
- We are all subject to miseries, hardships, unhappiness and all sorrows.
- In our dream, 'Where is our house, our body?' Know that all is unreal.
- Be free from the entire worldliness. Do not identify with worldly affairs.
- All worldly objects which attract you are thieves. Neither give nor take.
- That for which we have a value, that which we know, that alone we recognise.
- I and the world are different in the beginning, but then the 'integral whole' mentality develops.
- Do not hold on to the world and worldly things. Have no extremity of attachment or detachment.
- Have a distaste for all objects of the world, for everything belonging to the world is impermanent.
- This phenomenal world has no Reality in it - it is sheer imagination, our own creation (just as in a dream).
- Material prosperity stands as a hindrance to our spiritual growth. In material prosperity, one is full of riches but is in darkness.
- This **Jagath** (that which moves) is a phenomenal world which never remains the same and is full of multiplicity and diversity.

- There is no time and space - everything is an illusion. There is also no eternity (for eternity is as compared to relative time).
- Unhappiness, grief, misery, are all a disease. Refuse to be cowed down by any news, happenings, events, etc. Be happy forever.
- Do not increase your relationship with the world. Look at it (relationships in the world) as a witness. Leave off all relationships (which cause this phenomenal world).
- All the objects of the world are like tigers - when you go near them they devour you. Do not involve yourself in the mesh of Maya. Seek shelter from the objects of the world.
- Know that this entire world is unreal. The entire world is you. This world is a fabrication of your own mind and is not different from you. The mind and body consists of the complex world. The world is your thought. When there is no mind, there is no world (as in sleep). The world is only a creation of your mind.
- **Jadadhi** is a man whose intellect lacks the capacity to absorb the Knowledge. He is a foolish man who once renounced, but later left renunciation (due to his vasanas). After having renounced the world, he returns to normal life again and does activities due to his vasanas and desires. He is the one who, after renouncing the world, takes up worldly life once again. The moment he leaves his spiritual pursuits, desires come back to him.

YOGA

- Yoga . . .
- is merger.
- is unification of Atman with Brahman.

- is Awareness that I am not separate, I am the Totality.
- is a path leading to the Supreme Being. Remain quiet.
- is a path to the Lord, a path to the Ultimate, a path to the Absolute.

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- Any path of Knowledge, Devotion or Action, is also Yoga.
 - All philosophy tells you about yourself (Jiva), the world and God.
 - **Arjavam** is the state where mind, words, actions and deeds are in one straight line and in harmony. Whatever is thought emerges as words and is also executed.
 - **Ashtanga Yoga** consists of commandments such as: **Yama** (rules like non-violence, non-stealing, continence, etc.), **Niyama** (personal purification, discipline of mind, etc.), **Asanas**, **Pranayama**, withdrawal of the mind, concentration, meditation and **Samadhi**.

YOGI

- **A yogi . . .**
- is a super conductor.
- is the one who is the Reality itself.
- is the one who has gone by the path.
- is one for whom everything is the same.
- is the one whose individuality is erased.
- is one who is away from all enjoyments.
- is a lion amongst men and is unperturbed.
- is not bothered about any code of conduct.
- lives a choiceless life and accepts all that comes.

- is one who has integrated himself with the Totality.
- is the one who has achieved the highest purpose of life.
- is one who is in Union and is integrated with the Totality.
- is the one who has gone a good distance on the spiritual path.
- is one who is merged with the Lord. He is 'one' with the Lord.
- is one who has reached the Highest State of Consciousness, the real Self.
- knows everything 'As It Is' - that everything is only an extension of himself as Brahman.
- is the one who has reached the Summit (after having followed the path as per the instructions given in the Ashtavakra Gita).

A Yogi's . . .

- intellect is not clouded and he understands things 100% clearly.
- intellect is 100% purified and he has no anger, passion, attachment, etc.
- **anubhava** (experience) comes from hearing the Truth. He glows in his own effulgence just on hearing the Truth.

YOU

- You are only a projection of the Self.
- You belong to the Self, the Absolute State.
- The environment is not different from you.
- You see yourself in numerous shapes and forms.
- The entire world is yours - all the Infinity is you.

- The entire world is unreal, but you alone are Real.
- You alone remain - the Supreme Consciousness alone remains.
- The entire phenomenal world exists as long as your mind exists.
- Think where you are; you are never alone, you are with your thoughts.
- You are the embodiment of Peace. You are the embodiment of Happiness.
- Everything that appears is our own Cosmic Dream. The Cosmic Self is You.
- The spontaneous vibration within you manifests in all - all infinite shapes and forms are you.
- Know 'Who' you are. Know that you are already Liberated. Only your mind thinks that you are bound.
- The world is not different from you - there is nothing different from you and there is nothing apart from you.
- You are the only Reality. You alone remain and the entire thing is only a superimposition of your mind.
- You alone are the One Reality. Whatever you see is only the Self. You are 'Who' is shining in the various forms.
- 'Be integrated with the Ultimate Consciousness' - seeing things from this point of view, there is absolutely nothing (except you).
- In this world you are the only Reality and everything else is your own extension - so there is nothing or none to praise or condemn.
- You are full, complete. You are **Chinmaya**, all happiness. You are pure. You are of the Form of pure Consciousness. You are happiness.

- The Ultimate Knowledge comes from you through Self-Experience (from within) - the experiential Knowledge of the Highest Self, the Highest Supreme.
- It is only the world that distracts you with attractions, revulsions, repulsions, agitations, desires, hatred, etc. When the world is you, then all distractions, etc., go away.
- You project yourself. You alone Exist, there is nothing apart from You - You alone remain 'As You Are'. You are THAT. You are the unchanging One, the unchanging Self.
- You are the only Reality. You are the only Existence. You are the Seer - so even in darkness you cannot lose your Self. The Self is always with you. You cannot escape or leave your Self.
- **Advitiya** - Only One and nothing else exists apart from You. There is none second to You. It is the State of Realisation where, 'I alone Exist as the Supreme Consciousness (and nothing else exists)'.
- The immense treasure of happiness lies within you. All happiness comes from within. You are the treasure-house of all happiness, of all vibrations. When you can catch hold of the entire happiness, why go for the droplets?
- The very Essence of all essences is within you. All beauty, sweetness, etc. is already within you. You alone constitute the entire world. You are the Infinite, the Super Consciousness. The Consciousness is all brilliance.
- '**Upadhi**' is an external factor (like professional qualification, etc.), is a limiting adjunct. You are only the pure **Chaitanya**, the sheer Existence. Know that you are the Pure Consciousness without any limiting adjuncts like the body. 'I am that Pure Consciousness, like a crystal (without any **Uphadhi**)'.

- **Everything Is You (The Self) Only.** You are the **Chidakasa** (the Infinite Space). The Enlightened Buddha is inside you; the entire world is in you; the entire Reservoir of Knowledge is within you. Study your Self. The Energy Source is you. Find the Creator within you. Everything comes from you. The thought force projects everything. Know that you are All. Know that you are the integrated Whole. The entire world manifests from you. The entire world is you only.

YOURSELF

- See your Self in others.
- Identify your Self with the entire world.
- Disassociate yourself from all good and bad deeds.
- First help yourself and then you can help the world.
- 'Nothing is mine'. Disassociate yourself from everything.
- Who gives the fruits of your own deeds? Find out for yourself.
- Surrender yourself unto Him; surrender yourself to the Totality.
- Go inside and remain as your Self. The whole world is the Self.
- Wake up to the Self. Wake-up, become vigilant. Remain and behave as the Brahman.
- Know the Self and serve your Self first. Know the Self first and then you can serve mankind.
- Do not falsely associate yourself with the body. Know that you are the Highest, the Happiness Itself. We falsely identify ourselves with the body (the insentient). All our unhappiness stems from our ignorance. We are unaware as to 'Who' we are.

GIST OF ASHTAVAKRA GITA

The essential teachings of Ashtavakra Gita are summarised as follows . . .

1. **Do not react.** Be absolutely disinterested in whatever is said and whatever happens. Do not exult over good things or get depressed over bad news or events.
2. In spirituality, **just be quiet.** Leave off all actions. Stop all your actions. Do not undertake any enterprise which springs out of your own individual ego. **First know your Self and Realise the Self.**
3. **Be a witness and remain absolutely unaffected** by all events. Whatever happens, remain unperturbed. Choose not to be disturbed by whatever happens. Have a choiceless acceptance of all that comes. Accept events as and when they come. Be a non-participating witness.
4. When you **leave off all actions**, then you are automatically desireless. When there is inaction, then there are no desires – all desires, all thoughts go away. When 'mind' goes away, the 'I' goes away and 'the world' goes away. You are Absolute Bliss.
5. **Do not be the Doer.** Leave of the **Karta bhava.** Life and death and all events that occur in our lives are not in our hands. Everything is being done by Him. Be as Consciousness and Be Aware. Do not appropriate doership to yourself. The 'I' goes away when you are not a doer. 'I' goes when there is no ego. When 'I' goes, we get Moksha (Liberation). Leave off doership, actions, reactions, all desires - then you are in the thoughtless state and you are in your Natural State.

6. When you have no mind, no memory, **you are the Supreme Being. Remain as a Realised Being - absolutely free. Remain as the Brahman.** Be convinced and remain as the Brahman. Change your mental attitude and remain as the Brahman. Know that 'I am Liberated, I am not limited'. Be convinced of this and you get Moksha (Liberation). Everything happens by itself. **Surrender** yourself to the Divinity, the Supreme Being, the Lord. Surrender is to be full and complete (and not surrender by mere words alone). Partial surrender means surrender on a few occasions and not all. Partial surrender extends and leads one to full surrender.

SADHANA

HOW TO REACH THE LORD, THE HIGHEST STATE OF SUPER CONSCIOUSNESS

1. Love your Self. Love your Goal. Love God.
2. Do not be seduced by the attractions of the world.
3. Do not identify yourself with any object of the world.
4. Remain as nothing and be free (without any bondage).
5. Let your mind be free from the attractions of the world.
6. Be 'one' with the Self. God is another name for the Self.
7. Learn to live with what you have (without any complaints.)
8. Centralise yourself spontaneously with the immense Infinity.
9. Remain in the world, but do not keep the world in your mind.
10. Remain in the **Swabhava** (the Self), the Immense Happiness.
11. To be immersed in the Lord, you have to leave the world (mentally).
12. Take rest in your own Self, the Consciousness, the Awareness that 'I EXIST'.
13. Use all your concentration to reach the Lord-do not waste your thoughts on anything else.
14. Make your mind 'no-mind' - then the Total Consciousness will, on its own, dispel all your vasanas.

15. Pray and request to be merged with the Whole, the Consciousness, the Ocean of Consciousness.
16. Rest yourself in Consciousness of Existence and you will be THERE - in the Homeland, the Land of the Self.
17. **Kevala** is one who has got no mind, no vasanas, no attractions, no repulsions, etc.. He is the one who is All Alone.
18. Think of Consciousness everyday and remain in the bare Existence. Be in the Awareness - love it, think of it and remember it.
19. **Kinchana** is something - remain as **Akinchana** (nothing). Erase your ego. Remain **Desireless** (no desire for MOKSHA also).
20. Have no doubts. Catch hold of your Consciousness (symbolically represented as the Feet of the Lord) and remain As You Are. Think of the Lord at all times.
21. At the least, daily sit quiet without any physical movement, absolutely still without thinking of anything, for 1 or 2 hours. Within a year you will see awakening of your Being.
22. Remember HIM constantly. Remember your Self at all times. Thank the Lord at all times. Consider all actions as done by the Supreme and leave off all notions of yourself as the doer.
23. Forget the world and catch hold of the Lord and remain in Him. Be in the One Divine Consciousness and let the Divine Consciousness grow within you - then nothing mundane will remain in your mind.

24. Let go of the body-mind complex. The fact that 'I Am' is the direct authentic Knowledge that comes from within. Remain in that 'Amness' (feeling of Existence). Do not add any qualifications (like 'I am a man, engineer, etc.').
25. Mentally leave the world completely, the phenomenal world, the world of relationships, and turn to the Self. The One who has created all the objects of the world is inside you. The Lord of the Universe is within. Look within.
26. Never say, 'This is difficult', 'This is impossible for an ordinary man like me'. If you say such things, it becomes the main obstacle (a mental block). Have the confidence 'God is always with me and helping me'. God is not different from Self.
27. Simply Be and remain in your 'Amness'. Revel in your 'Amness', the **bhava** (notion) of 'I AM'. Just rest in your Self. Remain in your 'Amness' and you are transferred to the Quantum Flight to your Homeland, the Highest Consciousness. '**Amness**' is the Awareness of one's mere Existence (which is 'one' with all the things that exist).
28. Be not affected by any pairs of opposites such as: defeat and success, honour and dishonour, joy and pain, etc.. Do not be bothered by honour or success. Go beyond the pairs of opposites. Go beyond dishonour also - for when dishonour comes, your ego is hurt. Do not be bothered by dishonour, as the **Lord's Will** prevails always. In other words **DO NOT REACT** (even if heaven falls).

TO ATTAIN THE SUPER CONSCIOUSNESS

KNOW YOURSELF AND JUST BE.

From the words of wisdom, as given hitherto, assess yourself and see that you qualify so as to be fit enough to go on the path, and leave the rest to the

LORD'S WILL.

*The Guru is one who shows the way. By the Grace of **Bhagavan Sri Ramana Maharshi, Swami Shantananda Puri** (a humble soul) has graciously given us these precious instructions and has thus projected Reality in a lucid manner. Here everything is being given to us on a plate - for us to savour, chew, digest and cherish forever. For, if we 'know ourselves', then what else is there for us to know?*

*This compilation is most humbly laid at Swamiji's feet as an offering, and is now here in our hands with his blessings. The reader may refer to the points jotted here every now and then, and realise the **DIVINITY WITHIN** and **JUST BE**.*

*Have this as a reference guide by your side. The practical instructions themselves ought to take you there on their own... and, obviously, **there is nothing else to look for**.*

**WITH DEEP REVERENCE AND THANKS TO
SWAMI SHANTANANDA PURI**
(Vasishta Guha, Himalayas)

- D Vasudevan
(Sri Ramanasramam)