

# Shri Gurudev Namah

By taking birth in this world, people, engrossed in the worldly glare of the physical world, continually seek happiness through the pursuit of material things. There they feel happiness and believe it to be bliss. Materialistic pleasures can bring shallow happiness and comfort but never mental peace. Where there is a feeling of happiness, a desire born of attachment stands behind it and where there is misery, hatred is established behind it. Those who are completely engrossed in attachment and hatred are unable to gain bliss because their souls are engrossed in physical pleasure and they have been given the name of 'ignorant' in the language of Upanishads because they get caught in the web of death.

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ।  
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥

parācaḥ kāmānanuyanti bālāste mṛtyoryanti vitatasya pāśam.  
atha dhīrā amṛtatvaṁ viditvā dhruvamadhruveṣviha na prārthayante.

KATĦA UPANIṢAD II.1.2

“Irrational people pursue outer pleasures and fall into the net of widespread death; but calm souls, having known what is unshakable Immortality, do not desire any uncertain thing in this world.”

For those irrational people, the cycle of birth and death is never-ending. The world is mortal but the soul is immortal. Those wise enough to have gained the nectar of self-knowledge, do not fall into the pursuit of the material. Self-knowledge is attainable by Guru's grace. That is bliss. Bliss is an internal feeling which comes after enlightenment. When a disciple feels enlightenment, he follows the path of equality and salvation. Equality is the first step of salvation. Once the Guru has enlightened the disciple, he feels a sense of absoluteness. The Guru Purnima festival is the festival of absoluteness. On this day, the disciple dedicates his whole life to the Guru and is blessed, thus oscillating in the vibration of enlightenment.

Great blessings on this holy occasion, to all devotees, attendants, students and Mr. Lambie.

7 July, 2022





*In this body, in this town of Spirit,  
there is a little house shaped like a lotus,  
and in that house there is a little space.*

*One should know what is there.*

*What is there?*

*Why is it so important?*

*There is as much in that little space  
within the heart, as there is  
in the whole world outside.*

*HEAVEN, EARTH, FIRE,*

*WIND, SUN, MOON,*

*LIGHTNING, STARS,*

*whatever is and whatever is not,  
everything is there!*

CHANDOGYA UPANISHAD 8-1-1



# Vivekacūḍāmaṇi

Crest-Jewel of Discrimination of Śrī Ādi Śaṅkarācārya

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।  
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ ३ ॥

Only through God's grace may we obtain those three rarest advantages - human birth, the longing for liberation, and discipleship to an illumined teacher.

अतो विमुक्त्यै प्रयतेत विद्वान्संन्यस्तबाह्यार्थसुखस्पृहः सन् ।  
सन्तं महान्तं समुपेत्य देशिकं तेनोपदिष्टार्थसमाहितात्मा ॥ ८ ॥

Therefore, let the wise man give up craving for pleasure in external things, and struggle hard for liberation. Let him seek out a noble and high-souled teacher, and become absorbed wholeheartedly in the truth which is taught by him.

उद्धरेदात्मनात्मानं मग्नं संसारवारिधौ ।  
योगारूढत्वमासाद्य सम्यग्दर्शननिष्ठया ॥ ९ ॥

Through devotion to right discrimination he will climb to the height of union with Brahman. By the power of the Ātman, let him rescue his own soul which lies drowned in the vast waters of worldliness.

संन्यस्य सर्वकर्माणि भवबन्धविमुक्तये ।  
यत्यतां पण्डितैर्धीरैरात्माभ्यास उपस्थितैः ॥ १० ॥

Let the wise, who have grown tranquil and who practise contemplation of the Ātman, give up all worldly activities and struggle to cut the bonds of worldliness.

THE VERSES FROM THE CHANDOGYA UPANISHAD AND THE CREST-JEWEL OF DISCRIMINATION INTRODUCE THE SUBJECTS PRESENTED IN THIS BOOKLET, NAMELY, LIBERATION, FREEDOM AND REALISATION.



A photograph of three yellow lotus flowers in full bloom, surrounded by large green lily pads on a dark, reflective pond. The flowers have numerous yellow stamens and pale yellow petals. The lily pads are dark green with some water droplets and reflections. The word "LIBERATION" is written in white, serif, all-caps font across the middle of the image.

LIBERATION

## QUESTION

Two days ago Your Holiness said that the work of the School is for the whole of humanity. Would Your Holiness say something more about this; what humanity needs in this present day and what the School might do in response to this.

## ANSWER

The essence of humanity is the fulfilment of the law. The law has been declared in different forms in different lands, and whatever law has been given to the people through their traditions must be honoured, and people should be trained according to their laws. This is the first stage.

The essence of the law is the prosperity or well-being of the people. Apart from prosperity there is the absolute function of the law, the freedom, total freedom. These are known as abhyudaya, well being, and niḥśreyasa, freedom. Freedom is the facility to be natural in the divine sense. In various ways these two aspects are made available in every civilisation, culture or religion. Education in these laws is very necessary.

... To be universal is to be free. To be free is to understand all the universal laws of this creation and act according to them.

CONVERSATIONS 1999, 3.1

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THE LOTUS FLOWER SYMBOLISES REALISATION OR ILLUMINATION.  
THE THREE GREAT BLESSINGS - A HUMAN EMBODIMENT, THE LONGING  
FOR LIBERATION AND THE GUIDANCE OF THE ILLUMINED TEACHER  
(THE GURU) BESTOW THE GREAT POSSIBILITY OF FULL REALISATION,  
AND IS THE HIGHEST END SOUGHT BY DEVOTEES OF ADVAITA VEDANTA.







With the first impulse of creation, all human beings acquire an essential nature, the threefold nature. This threefold nature is the same as that of the Absolute, called truth, consciousness and bliss.

Every man or creature in the universe essentially wants three things: he wants to know everything; he wants to be happy always; he would like to live forever and does not want to face death. These are the three basic desires, or the essential nature which reflects them as desires; and with this imprint he starts his journey. Somewhere, sometime, someone wants to secure these things without consideration for others, and the trouble starts; most people are then tempted to rush to secure their own truth, consciousness and bliss, so as to avoid their misery.

... The threefold nature of man is natural and there is a system to govern it. As the people have practically no access to the system, they have thousands of different natures, and all assume their own nature to be Absolute. Because of this different nature everyone is pushed into mischief.

Although a person may be illiterate and may not know anything, if you call him a fool, then something in him stands against it. What is it that makes 'fool' not accepted? It is that eternal all-knowing Self which rises. It is only due to certain circumstances that the memory has not been evoked by a system, but it is all there. How can the Absolute, all-knowing Ātman, accept this untruth? This is the nature which comes up against such accusations.

Consider happiness. Everyone wants to secure their happiness irrespective of what others are going to get, and they do anything to secure the means of this happiness, and very soon they find very narrow limits. If people consider the other side, and those who do, they start looking for the system, and find their happiness in the happiness of others. If they have acquired a sizeable wealth for themselves and their family and people around die poor and live in misery, how can the rich enjoy? All such people, running for such security, in fact surrender most of their other faculties.

But those who in their essence have some memory left of that threefold nature, always look for the system. They want to find out the laws. In this search for law, system or truth, they find the way. Once they find the way and everything has become systematic they come to know their true nature and accordingly experience it in their daily life. This does not mean that life becomes very easy and comfortable; unless the proper pattern is established in the world, they have to undergo discomfort and misery, but it really does not matter with them.

CONVERSATIONS 1965, 4.6  
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The essential nature of all men is the same, sat-cit-ānanda, truth, consciousness and bliss. But due to diversification and movement in nature, in turn due to involvement of beings with nature, men acquire an artificial and superimposed essence which covers the natural essence. In accordance with the nature of this new and artificial essence, the life of a being unfolds itself.

Every man in the universe is a different man, because he has acquired different saṃskāra influences in his lives. It is not that essence makes a difference only in the common life, but also in the life of those who are on the spiritual path. Men of special life also differ. For instance Vasiṣṭha, a realised man, was a man of action; Śukadeva was resigned to solitude; Janaka was a king. They all differ in the mode of unfolding their inner content, and it is all because of essence. As long as the physical body is manifest, even after realisation, the essence manifests according to its imprint.

CONVERSATIONS 1965, 5.1  
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There are three stages in this type of work which we are undergoing, and trying to assimilate. The first is Shrawana - that you listen to the discourse of the teacher and try to grasp as much as you can. Having acquired something from the discourse, you would see that something does remain behind; everything will not stay, but something will remain in the mind.

Then the second step - the Manana - takes place; you think about it, whatever has remained in you. Having thought about that, you will see that quite a lot will have to be given up because you will wish to come to a central point while thinking about what you have heard. So the essence of all this thinking which has come from the discourses will come into your Chitta.



The third step is Nididhyāsana, when you stabilise whatever has come to you through listening, and through thinking. By stabilising these essences, in course of time you will see that all these three stages create some sort of power in you - Shakti; this Shakti is the pure Shakti of the Prakriti, Buddhi - purified Buddhi.

This Shakti is such that it always comes to the help of the individual in a new form - it is always ever new; so whatever the situations you will be put into, this power will give you such facility that you will meet the situation in an entirely new way. These are the three ways in which the forces will come to your help.

When one is coming into spiritual contact, and under spiritual influences through the words which are being imparted to you, they are not only physical - they are not just words being heard, because through the words the spiritual influences enter the subtle and the causal worlds. They are being put in there automatically - this is an involuntary process: through the physical world some effect comes into the subtle world - the mind - of the individual, and is passed on automatically into the causal - the soul.

So this process of just listening to the words of His Holiness (referring to himself) itself is not just knowledge on the coarse level, but it is doing its work on the mind and on the soul of this individual. This will keep on creating the same Shakti going into the individual. All one needs to do when one is not facing His Holiness, is to remind oneself of all that has gone on here, all the Knowledge that one has heard, and go through it again and again. In course of time and through the mechanics of our natural Prakriti, our Samskar (Essence) will itself undergo a change - one need not try to hasten this process.

STUDY SOCIETY RECORD 1974.3  
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GU MEANS 'DARKNESS', RU MEANS 'LIGHT'. GURU IS THE REMOVER OF IGNORANCE THROUGH THE LIGHT OF KNOWLEDGE OF THE SELF. IN THE 2017 CONVERSATIONS, HIS HOLINESS SAID "THIS IS MY DHARMA. TO GIVE YOU THE RIGHT DIRECTION IS MY DHARMA."



FREEDOM



Experience of freedom is possible after proper understanding of the concept of freedom. Freedom in Sanskrit is Swatantra which is a compound of Swa and Tantra. Swa means Self and Tantra means discipline. Thus a free person is one who is self-disciplined. Self-discipline means that all those factors of one's physical, intellectual and emotional activities which are not useful for the Ātman must be controlled by oneself and not by anyone else.

Whatever is useful and good for the Self should be accepted and put into practice. Even if something is pleasant, if it is not useful for the Ātman it must be rejected and controlled. There may be objects or actions which are pleasant to the senses, profitable to the mind and conducive to a feeling of happiness for the present, but the result on a long term basis is harmful to the Self, so they must be curtailed.

Discrimination between what is useful and harmful to Ātman arises from Viveka and Satsang. With the growth of self-discipline the latent powers of the Self manifest. This provides confidence and clarity and one begins to act freely with natural measure.

The opposite of Swatantra is Paratantra, dependence, when one does not have control of actions or discipline in oneself. When sensory pleasures, temporary gains, sense of power or devotion for the sake of future gain motivates one's actions, one is not free but dependent. Such a person has no sense of measure. Therefore, one who has developed the capacity to refrain from useless actions in ignorance, and naturally goes for measured and just actions in the light of the Self, is free. His or her actions do not leave a stain behind to be cleaned later.

STUDY SOCIETY RECORD 1989.5  
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A person who is free, that person alone can free others. This is true, but a person who is free never considers anybody bound. That person knows and experiences that everyone is free. It is because of the true knowledge.

Freedom, experience and knowledge of freedom is not only freedom of oneself, it is the freedom in itself. When you reach that stage you do not see anyone bound, but others may, due to their ignorance. Because they feel bound they have to be liberated by one who does not see any bondage. Such a person uses his or her knowledge and ingenuity to see what are the points where these people suppose themselves to be bound and not free, the ties can then be released. And then if it happens, when it happens, all these people who have always found themselves to be bound would realise their ignorance that they were not really bound at all. They thought that they were bound. In fact all those things which were binding them were the expression of their own ignorance. This is what everyone has to understand.

There are two examples. When monkeys have to be caught, there is a trick in doing so. A round earthen pot with a small mouth is buried in the open ground. Eatable object with inviting smell is put inside. When monkeys get the smell they come close and put their hand inside and clench the objects, which restricts pulling out. Monkey doesn't know that he can be free. He doesn't want to release the thing and yet wants to be free, so he cries, and can't run away. That is the moment when the hiding man appears and catches the monkey for his own use.

Most of the people who think that they are not free are acting like this monkey. They are holding on to something, maybe things of beauty, fragrance or taste. Only if they could release their hold, they are free, because in truth they are free. And all our knowledge which is at our service is made available to everyone simply to show to the people that all this beauty is the creation of your own self. Free to be appreciated and create the bliss which is all you want, but don't attach yourself to anything because the moment you do so the bliss will disappear and you will not enjoy this creation which is totally free, there is no bondage whatsoever.

STUDY SOCIETY RECORD 1980.5

## QUESTION

Would His Holiness say something about the relationship between the open gate of samaṣṭi and the process of Self-realisation?

## ANSWER

The initial desire for liberation or Self-realisation is not necessarily strong. If the first impulse is not supported with generous knowledge, further enquiry may not take place. This is when the seeker needs most help and, if the knowledge is kept secret, the desire for liberation may remain suppressed.

In the Bhagavad Gītā, Śrī Kṛṣṇa asks Arjuna to surrender. The first instance is the plea to surrender to the Absolute, the universal being. Later on He asks him to surrender to reason or the buddhi. When reason has cleared the mind, only then, at the end, Kṛṣṇa says:

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

Abandoning all righteous deeds prescribed by the scriptures, surrender to Me as thy sole refuge; I will liberate thee from all sins; do thou not grieve.

B.G. 18:66

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Kṛṣṇa takes full responsibility for liberation only after reason has prevailed. First step is the general knowledge of the Teaching, the second step is the rational examination and it is only the third step of total surrender with faith which ensures full realisation.

... Having understood the situation, one must form a resolve, use the discipline systematically, keep on looking back at one's own shortcomings and thus keep one's gates open to move towards liberation and give freely to others so that they may also move towards Self-realisation.

CONVERSATIONS 1985, 1.5

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REALISATION



The moment of enlightenment is also called the moment of Self-Realisation. Fundamentally the Self exists as pure light and is ever present within every individual. Thus Self-Realisation or enlightenment implies the elimination of ignorance caused by worldly education, untrue philosophical systems and imperfect religious traditions.

All that a disciple is expected to do is to undo the false knowledge and it cannot be done very quickly. So a course of discipline becomes necessary. The process is only of elimination of impediments caused by ignorance. Discipline cannot work without the help of mind and its ability to reason. When enlightenment takes place then mind becomes still but not suspended. It is therefore true that disciplined action is called for from the disciple to pave the way for enlightenment. The rest is spontaneous. Mystic traditions call this spontaneity by another name such as the Grace of God, which just happens without any known external cause - that is, automatically. Automatic is Self-matic. The question of Grace has been much misinterpreted. If one takes its literal meaning then one needs to wait upon the God out there and this creates duality and in duality true enlightenment is not possible. Real grace is of the Self.

STUDY SOCIETY RECORD 1988.2





Self-Realisation is to see oneSelf. But the question is how to see the Self, and what is the instrument or the agency through which to see the Self? One can see things in the light, in the sunlight or moonlight if one is fortunate enough to have proper eyes to see.

But the Self is a subject which can't even be lit by the sun or other bright lights, so how could one see this? When you look at creation and see everything as an observer, then you start getting glimpses. That I am not the ego, but the ego belongs to me; the Manas, the body, or the chair is not mySelf but for mySelf. Likewise when you see everything as the observer then you get a glimpse of the Self. When this becomes permanent then it could be Self-Realisation.

STUDY SOCIETY RECORD 1965.4

The highest ... it can be called accomplishment ... but the highest state of the human being is when he has fully realised his own Self, and has become one with that great consciousness. It is a truly remarkable state, in which he enjoys identity with all. Not being friendly with all, or harmonious with all, or loving all ... identity: which means exactly the same, not at all different.

And this state of consciousness, for that is what it is, embraces everything and everyone without exception. He won't feel defective in any way, or limited in any way, because the consciousness is not defective and is not limited in any way whatsoever. This extraordinary freedom, in which there is no difference whatsoever between him and anything else. And it is this state of consciousness to which the Śaṅkarācārya, when I met him a week or two ago, is inviting us; he regards it as a practical process, and that is what he was doing. There is a proceeding, not to the consciousness itself, but to clearing away the impediments, which prevent the consciousness from being enjoyed, because it is obscured by the impediments. Just as a small cloud can obscure the sunlight in a particular area, so the great consciousness can likewise be obscured in small areas here and there, according to the obstruction, whatever it may be. So the whole process is one of cleansing, purifying, and by that means, liberating the consciousness which is your natural right. So that is the highest state of the human being, the state which is called full Self-Realisation; it is in fact realisation of the consciousness.

LEON MACLAREN, VOLUME 5.125  
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There is no time limit for Self-realisation. It could happen as quick as minutes or take as long as one could take. Once the mind is stilled and impurities cleared, then one is near the goal. Time factor depends on the level of Being.

STUDY SOCIETY RECORD 1964.8  
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बुद्ध्या विशुद्ध्या युक्तो धृत्या ऽऽ त्मानं नियम्य च ।  
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

Endued with a pure reason, controlling the self with firmness,  
abandoning sound and other objects, and laying aside love and hatred;

विविक्तमेवी लब्ध्वाशी यतवाक्कायमानसः ।  
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

Resorting to a sequestered spot, eating but little, speech and body  
and mind subdued, always engaged in meditation and concentration,  
endued with dispassion;

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।  
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

Having abandoned egotism, strength, arrogance, desire, enmity,  
property, free from the notion of 'mine', and peaceful, he is fit for  
becoming Brahman.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।  
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

Becoming Brahman, of serene self, he neither grieves nor desires,  
treating all beings alike; he attains supreme devotion to Me.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।  
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

By Devotion he knows Me in truth, what and who I am; then,  
knowing Me in truth, he forthwith enters into Me.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।  
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

Doing continually all actions whatsoever, taking refuge in Me,  
- by My Grace he reaches the eternal undecaying Abode.



चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।  
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

Mentally resigning all deeds to Me, regarding Me as the Supreme, resorting to mental concentration, do thou ever fix thy heart in Me.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।  
अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

Fixing thy heart in Me, thou shalt, by My Grace, cross over all difficulties; but if from egotism thou will not hear (Me), thou shalt perish.

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।  
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

If, indulging egotism, thou thinkest 'I will not fight', vain is this, thy resolve; nature will constrain thee.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।  
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६० ॥

Bound (as thou art), O son of Kunti, by thy own nature-born act, that which from delusion thou likest not to do, thou shalt do, though against thy will.

ईश्वरः सर्वभूतानां हृद्देशे ऽर्जुन तिष्ठति ।  
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

The Lord dwells in the hearts of all beings, O Arjuna, whirling by Maya all beings (as if) mounted on a machine.

तमेव शरणं गच्छ सर्वभावेन भारत ।  
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

Fly unto Him for refuge with all thy being, O Bharata; by His Grace shalt thou obtain supreme peace (and) the eternal resting place.



