

365 Daily Quotes



These are the pearls compiled from Swamini Svatmavidyanadaji's classes.

1. Samsara is not an ocean; it is just a notion.
2. I am not odd - I am God.
3. I am not small - I am all.
4. I am not because- I am the cause.
5. You unfold and everything folds in you.
6. Samsara - It is some sorrow or the other.
7. Samskara - some scar or the other.
8. Satsang - It is not a gathering where they sat (sit) and sang(sing) sad songs.
9. OM is the new home you move into.
10. The more you are with Sat, the more you are at hOMe with yourself.
11. Invoke Bhagavan to help you see Bhagavan within you.
12. You are Isvara is the view, everything else is just a point of view.
13. Samsara is a syndrome with a series of symptoms.
14. Upanishad is the medicine with no side effects, and no one is allergic to it
15. Prayer is the vaccine that can cancel or mitigate the karma phala to confer immunity.
16. Spring cleaning- Dust off the identification with body, mind, and senses.
17. Learn to accept the non-acceptance of the non-acceptance of the non-acceptance.
18. Better to be the seeker of the infinite, rather than an infinite seeker of finite things.
19. Going with flow of Isvara is the Svadharma.
20. Drop the D in the Drama and what remains is only Rāmā.

21. Dress the heart in orange and ask rāga and dveśa to stay away.
22. Avoid ADD - Argument, Distraction and Disenchantment.
23. Embrace the 3 D- Discrimination, Discipline, Devotion.
24. I am a non-complaining, non-judgmental, non-demanding, appreciating, content being.
25. Surrender is not a sign of weakness but indeed a sign of strength.
26. All desires will eventually fade away when self-knowledge takes root.
27. Dedicating all my actions and activities to Bhagavān and taking whatever comes as a prasāda for self-growth is Karma Yoga.
28. Self-growth cannot happen without sacrifice. Inner growth comes with struggle
29. More difficulties in life means more opportunities for you to see Isvara presence in your life.
30. Seeing adversities as a blessing is itself a blessing.
31. If you don't witness, you are witless.
32. Vedanta is not one more thing to do, it's the only thing to do.
33. Groaning to Growing- Grow from groaning jīvā to that whole and complete Īśvarā.
34. Desires can be with pressure and without pressure.
35. No Mukti without Bhakti
36. Bhukti and mukti are not dishes that can be offered in the same buffet.
37. Yoga is disassociation from association with sorrow.
38. Drop the 'er' status of doer.
39. Ignorance is a knotty problem.
40. Start with OMM - One Minute Meditation
41. Samsara is bored/board game.
42. Mistake is usually a missed take.
43. Advaitins avoid the term void.
44. You are not a hole but the whole.
45. Everything is "As though."
46. When something is bothering you, just change the channel.
47. The first step in managing desires is delaying your gratification.
48. Children are not your extension. They have their own karmic trajectory.
49. Stop parenting at least when your child turns 50.
50. The results of your own actions from this birth and previous births are gift wrapped and delivered by Isvara as Karma phala.
51. Six pack of Vedānta gym- Sama, Dama, Uparati, Tithikṣa, Shraddha and Samadana.
52. The three states - waking, sleeping, and dreaming are like the time share that I dwell in.
53. Ahaṁkara is a combination of subjective and objective components.

54. The suitcase has two compartments - pāpā and puṇya.
55. One's own omissions and commissions pile up as guilt.
56. Other's omissions and commissions accumulate as hurt.
57. Ignorance is located in the nature of the asker.
58. Moksha happens despite the person and circumstances.
59. The GPS of Isvara is Guru Pada Stotram
60. Isvara is everywhere as e-svara
61. The veil Isvara has is called Maya and the dunce cap jīvā is called ignorance.
62. Triple antibiotics treat cellulitis; triple practice of śravanam, mananam, niddhidyasanam cures samsaritis.
63. Repeated śravanam removes ignorance with knowledge.
64. Mananam clears the doubts.
65. Nididhyasanam removes the habitual orientation.
66. The tumor of samasāra is removed by the Guru who is the surgeon.
67. Maya is the seamstress who stitches Īśvara's cape with all knowledge and jīvā's clothes with ignorance.
68. The pain of samsara is a costly pain, but it is actually a ghostly pain.
69. You are the one who you seek.
70. You act bigger than the problem, the anger, the disappointment, the fear, and the anxiety.
71. Spiritual growth begins when you stop blaming yourself and others.
72. The U turn you take is towards you.
73. Learn to let go of what you want to do and do cheerfully what needs to be done.
74. You can believe something beyond logic but cannot believe something that is against logic.
75. What IS, is Īśvarā. Trying to make what is as what is not is the miserable jīvā.
76. Preparation is 9/10 in the spiritual journey.
77. Preparation includes converting an untrained emotional person (prākṛita buddhi) to a trained mature person (saṃskṛita buddhi)
78. Karma and moksha are like oil and water, do not mix.
79. Altar of surrender has the power to alter you.
80. Turn your direction towards mokṣa, Īśvara, the GPS will recalculate even if we go somewhere else.
81. The autobiography of the self is from a bhogi to a yogi.
82. Talk only Vedānta - the bridge to immortality is by giving up any other talk.
83. The Bhagavad Gita is an instruction booklet of daily life, given by Bhagavān,
84. We must learn the art of managing the desires, otherwise they manage us.
85. Practice samatvam by giving people around you the freedom to be who they are.
86. The moment the child is out of the womb, it is on the way to the tomb.
87. One is in touch with oneself which is Bhagavan moment by moment.

88. One can stop and see how to grow into a person who is fit for this knowledge.
89. You choose what needs to be done rather than what you want to do.
90. First, I'm a devotee, then a sister, son, mother, employee etc. The role is the person, the person is not the role.
91. The first svadharma is to get rid of self-ignorance.
92. You make room for Vedānta - Bhagavān makes room for you.
93. If sāmānya dharma is like a photograph, viśeṣa dharma is like a painting, one brings one's own creativity.
94. The main idea in dharma is to cause as little disturbance as possible.
95. Worship Bhagavān with the flowers of your own actions - done in a timely, proper manner and in keeping with dharma.
96. Is there a sṛṣṭi other than your dṛṣṭi?
97. Walk the aham (I) from ahaṁkāra to Cit
98. Stop being a Karmaphalāholic
99. You can't control anything, just like you can't control the weather - that's why it's called weather - because you don't know whether it's going to rain or not.
100. Bhagavan doesn't need cable TV because each jiva's karma unfolding is itself a comedy.
101. It is not the head that needs the conditioner, but the brain!
102. Turn into a person for whom all actions are prayerful.
103. How to have healthy boundaries? Don't have association with toxic people, toxic things and toxic desires.
104. After arresting the mind, you lead it to rest in the seat of the heart.
105. The heart literally means the heart of the matter. It is the natural place of the I, without being dependent on the mind.
106. Sat is that which never changes in time - It always is.
107. Self-ignorance has an offspring called apūrnata - I am incomplete, which causes one to act in trying to find the I in the not I.
108. "You spot it, you got it". If you find faults with others, there is something inside that is triggering that emotion.
109. Your presence is the best present you can give yourself, at present.
110. How do you know you are making progress? When it comes to your reactions to situations, FIR should be reduced. FIR stands for Frequency, Intensity and Recovery (time).
111. The longing is converted to belonging.
112. Dharma, Karma are not just mandate, but manifestations of Išvara
113. Grow from a reactive person to a responsive person.
114. Grow from an offensive, defensive person to an accommodative person.
115. When I wake up, jagat wakes up with me.
116. When I stretch in the morning, jagat also stretches with me.

117. The low feeling, lowliness creates loneliness
118. Accepting what IS is Īśvara
119. IS- is the first two letters of Īśvara to illustrate that What IS is Īśvara.
120. Understanding svarūpa lakṣana alone is not enough, you need to understand tatastha lakṣana also to deal with jagat.
121. Sat chit ānandā is not a jam or spread that gets over by spreading on a slice of bread. It transcends everything.
122. "Point of life is not about becoming a monk, but it is to not have a monkey mind."
123. At first, one grows by putting oneself on a diet of discipline.
124. Grow from an offensive defensive reactive person to an accommodating responsive person
125. To keep the heart clear, repeat a new mantra: 'It does not matter'.
126. Let go, so that the door to the self opens.
127. There is nothing else other than you.
128. One has to 'Īsvaraize' the jagat by becoming a devotee.
129. When you are ready the teacher disappears - in you as you.
130. Sattvic Triṣṇa (longing) is for Kriṣṇa.
131. 'Let Go' and Let God in.
132. That one source is outsourced as different devatas and becomes a resource for us.
133. As long as you can bend, you don't break.
134. Exceptions are there not to falsify the rule, but to prove the rule.
135. All desires are aśubhā- leave an incomplete feeling. The desire for knowledge is śubhā
136. Grace propels you in the spiritual journey. It is like walking in the moving walkway.
137. Giving up control without micromanagement is relaxation.
138. Jīvā has to be 'holy' like the holes in the flute of Sri Krishna.
139. You are not an LLC- limited liability company, you are limitless.
140. Ignorance and wrong pursuits are the bars of the revolving cage in which jīvā bird is trapped and feels as though moving.
141. The power of māyā is twofold: āvaraṇa - covering the oneness and Vikṣepā- projecting other things.
142. Sattva, Rajas, and Tamas are the primary colors of the palette projected by māyā.
143. Brahman is the tapestry where sattva, rajas, tamas are embroidery threads and maya is the seamstress.
144. Embroidery needle is constantly going, and you learn to see beyond the threads of sattva, rajas and tamas.

145. Desire for self is the root but manifest as desire for everything else.
146. Jagat is a light and sound show with taste, smell and touch adding colors.
147. Everything resolves in the causeless cause.
148. HE is inside SHE. He is She.
149. Samsara is not outside. It is in between the two temples in my head.
150. Subjectivity is of two kinds positive and negative superimpositions.
151. Vairagya is the absence of both positive and negative subjectivity.
152. Letting go happens quietly, not like the bull in the toy store.
153. Spiritual advancement is recognized secretly like putting away the garbage.
154. Shanti mantra removes the obstacles which are three-fold Adhyatmika (from within oneself) Adhibhautika, (from immediate surroundings) Adhidaivika (from supernatural force).
155. Self-ignorance does not drop until I choose it to drop.
156. Desire is like hair. Keeps growing even after it is cut.
157. Karma is always finite. Result is also finite.
158. Upaniṣad- Upa - Near, Ni - definitely, ṣad- destroys, uproots, and takes you to Brahman.
159. Localize the pain to be able to watch it from sakṣi bhāvā.
160. Put a full stop when the thought, desire emerges, no comma.
161. There are four steps to follow when sadness overwhelms you.
 - a. I am feeling sad.
 - b. It is a perception.
 - c. I am involved in this perception.
 - d. I notice that I am involved in this perception. This is the way to witness sadness.
162. People say mind over matter. If you don't mind the mind, it does not matter at all.
163. Physical ailments are Īśvara's prasāda.
164. Ragā dveṣa are like terrorist twins. Flee from them.
165. When the home country has conflict due to rāgā and dveṣa, it gives you fears and tears of samsara, take refuge in karma yoga.
166. Everything is given is the pledge of allegiance of this new country of karma yoga.
167. That which is infallible is Īśvarā.
168. Recognize Īśvarā; Forge a relationship with Īśvarā; Settle accounts with Īśvarā.
169. Steadfastness, unswaying nature, cheerfulness, tranquility, and peace all should be there for a Vedānta student.
170. The pruning of ahamkara is not a private affair, you do it publicly.
171. Declaring one's own rajasic and tamasic nature itself is a satvic action.
172. Negation is not by disassociation, but by embracing oneness.

173. Haṁsa - The celestial bird is mentioned in śastra. It is a Mahāvākya by itself. Ham is short form of aham and sa is short form for saha.
174. Adhyasa are twofold jñāna adhyāsā and artha adhyāsā. Jñāna adhyāsā are Īśvarā sṛiṣṭi - sunrise and blue sky and they will remain. Artha adhyāsā are jīvā's projections like a snake on the rope and can be removed.
175. Mistakes are twofold individual and collective. Shastra works on correcting collective mistakes.
176. Equanimity in accepting results is part of karma yoga.
177. Ability to interpret dharma in the right way is karma kauśalam.
178. Dharma is the sieve through which karma is expressed.
179. Kripaṇa – a miser. He is the one who refuses to take a leap from being a Karmi to Karma yogi.
180. Karma done for the sake of results is inferior to karma done for self-growth.
181. Karma yoga is an act of self-love.
182. There are four types of grace - Deva, ancestor, ṛiṣi/guru, ātmā
183. Everything is Brahman; But Brahman is not one thing.
184. Role is me, but I am not the role.
185. When difficulty comes, it does not belong to the person, it belongs only to the role.
186. When the roles roll in as person, there is a problem, Roles should roll off.
187. Brahmaid- The one who is with Brahman!
188. Mokṣa is not manufactured, bondage is manufactured.
189. When you orient yourself as jīvā, you are anīśa, you feel bounded.
190. When you orient yourself as Īśa with the help of this knowledge then you are free.
191. Ahaṁkara is like a football, it dribbles and keeps coming up bouncing again and again.
192. One grows into sattva guna more by dropping than by acquiring.
193. Sukha that is painful in the beginning but gives rise to happiness afterwards is Satvic; That which is pleasurable in the beginning and give rise to pain at the end is rajasic, that which is always based on instant gratification - instant happiness and instant pain is tamasic.
194. Be authentic, accept if you are not perfect, it helps you grow.
195. The four ways action can 'create' things- cleaning (samskāryam), modifying (Vikārya), going (āpyam), producing (janyam)
196. Two types of mistakes- a. I don't know that I am sat chit ānanda (Ātmani anātma adhyasā), b. I take myself for something else like body, mind,sense complex. (Anātmani ātma adhyasa).

197. Ahaṁkara is split with the inner child holding on to my family, my house, my things, my writings as security blanket and the adult who is yearning for this knowledge.
198. A Vedānta teacher has to pacify the inner child while teaching the adult and also teach the adult to teach the child.
199. 'My'ness is a minus. It has to be changed to 'Me' ness. Eevrything is me alone.
200. You can judge the behavior, but not the person.
201. Space is - Īśvarā's dhoti and time is His angavastram.
202. Hurricanes come as an order from Hari. It is actually Hari Came!
203. Hurricanes follow the sail ship route indicating it is because of collective karma and individual karma.
204. Īśvara is in all forms that exist; This explains *sarvātmakatva*. He is the Lord of all that exists; this is *sarveśvaratva*. He is abiding in every being and makes the being unique through His laws; this is *sarvantaryāmitva*.
205. Ātmavit shokam tarati. - The one who knows ātma crosses the sorrow.
206. If you don't cross the sorrow, you are crossed by it and you become very very cross.
207. Duality is the cause of fear. Even the thought there is difference like the thinnest of the blade, fear ensues.
208. Fear and sorrow are the offspring of mother avidyā.
209. Upanishad is a mirror which shows you to you.
210. From Alexander not so great, to not so Great Britain, we had many conquerors. We worship the conqueror. The catch kill conquer mentality has to be overcome to understand the truth.
211. Operation BBB- Bring back Brahman - Vāk and manas went on an escapade. Mind puts everything in its mouth and categorizes it. Vāk, speech scribes it. They returned empty handed and sat in the back seat where Upaniṣads were taught by a Guru.
212. A pure mind is an assistant not an agent for knowledge.
213. Knowledge takes place in the mind not with the mind.
214. Mind is the cause for the bondage and liberation.
215. Let us live in one sriṣṭi - Īśvara's sriṣṭi alone. Let that be our dṛiṣṭi.
216. Weiling of jīvā is because of the veil of maya.
217. Say Tasmai Namah when you realize you cannot call all the shots.
218. Karma Yoga has two components- 1. Samatvam, equanimity in receiving results of actions as prasāda. 2. Kauśalam- Ability to interpret svadharma according to the place and time in the right way with the right attitude.
219. The nagging identification with the finite is the cause of the suffering.
220. When the fallible attacks I turn to the infallible.

221. What is imperfect is perfect for me right now; What is challenging is an opportunity for me right now. This is how it has to be.
222. The subjective reality and wrong values I add to the finite things create a cocoon around me.
223. Chit plus linga dehā and chitchāya together make the jīvā.
224. Lingadehā is the sukśma śarīra that expands with rāgā and dveśa.
225. Understand that cit is the integral nature of Jīvā, walk it from chit chāya and linga dehā to the true nature of cit.
226. Īśvarā acts dispassionately and jīvā modifies it passionately.
227. The nanj pratyaya 37 is used in four ways in Sanskrit. 1. Lack of. (avrushti- no rain) 2. alparte- less of (alavanam-decrease in salt) 3. anyarte-not this(abrahmanam anaya) 4. Virodharte -opposite (Avidya- opposite of vidya.
228. Jagat is a product of co creation by Īśvarā and jīvā.
229. Six things are anādi- without any beginning/origin.
1. Jiva 2. Isvara 3. Avidya 4. Sat chit ānandā Brahman 5. The difference between jīvā and Īśvarā 6. The connection between infinite Brahman and the finite upādhi of body, mind complex (citchāya)
230. The seven-fold arrangement in the universe buffet- Sapta annam is .1. For humans 2. For five elements 3. For celestial 4. For young ones who are dependent on mother 5. For mind 6. For speech 7. For prānā.
231. Īśvara sriṣṭi has 4 components- Spontaneous, no agenda behind, not on the basis of rāgā and dveśa, and effortless.
232. Removing jīva sriṣṭi and embracing Īśvara sriṣṭi is the process of learning to decrease subjectivity and increase objectivity.
233. Two types of dualities are perceived- śāstra approved and śāstra not approved.
234. Accept śāstra approved dualities while learning which include the qualifications-Sama, Dama, titikśa, uparama, śraddha and samadana.
235. Śāstra not approved duality has two forms- intense and mild. Intense includes all six negative qualities -kā mā, krodhā, mohā, lobhā, madhaa, matsaryā. Mild form is the manorājya -imagination.
236. Addictive thoughts that prevent one being in the present moment is referred as Manorājya .
237. Train of untrained thoughts take the mind in hostage.
238. Catch 22- Unless monorājyam is cleared śravanam will not take place; unless śravanam takes place, manorājyam will not go.
239. Jīvā's dance is the dance of a cat on top of a hot tin.
240. You do your duty; your rights will be fulfilled.
241. Karma yoga provides self-satisfaction and releases from codependency of dysfunctional relationships.

242. Karma yoga without the study of Vedānta is like wearing a tuxedo and sitting at home.
243. Sacrifice, give up something in order to fulfill duty.
244. Actions are binding in nature; action produces results and that is how it binds.
245. Action binds: Knowledge frees.
246. Stop collecting golden apples in the jagat.
247. Grantās are divided into prakarana, manana and nididhyasana. Prakarana grantha unfolds the knowledge in a systematic way. Manana and Niddhidhyasana are advanced texts.
248. Pratyakṣa is direct knowledge perceived by sense organs.
249. Parokṣa is indirect knowledge perceived by inference.
250. Aparokṣa means not indirect, implying it is self-evident, doesn't need any aid, means like sense organs.
251. 'I' is never experienced, one is not lacking experience because of I and one is lacking the purport of experience because of I.
252. Music is heard because of the silence in between the beats, that silence, that non beat mātra is I.
253. That I is constant when beats are constantly changing.
254. The mixup of the true constant 'I' with the unreal inconstant momentary conclusion by mind creates a conflict.
255. The conflict is messed up like a kitten rolled into the ball of yarn.
256. When we enter manomaya a lot of resistance and objections arise as ahaṁkara is shaken up.
257. Yajur Veda is the head of the imaginary bird in the manomaya kośa.
258. Yajur veda has the mantras 'Svāhā' and 'Vaśat' which signifies Vairagya-letting go.
259. Svāhā means - not belong to me, Vashat means- this is for you, burnt up, usually said with idam na mama - This is not mine anymore.
260. By this mantra the materials are made into offerings- puffed rice now becomes havis and they give vairāgya to the chanter.
261. Krishna says he is the Sāma Veda (*Vedānām Sama Vedōsmi*) indicating all the unique and great qualities, glories that exist in the universe is Īśvarā.
262. Rāma is the embodiment of happiness in whom yogis revel.
263. Sītā is the embodiment of peace, śanti.
264. Śanti is latent, deeply buried in the antahkarana but can be attained.
265. Rāvana depicts the ego, ahaṁkara with ten heads of negative qualities like greed, anger etc.
266. Kaikeyi depicts the jīvā who despite a lot of achievements is deeply rooted in self-ignorance.

267. Mantarā, the old maid depicts the adharmic desires which are baseless and dangerous can run away the happiness to the forest.
268. Vānarā, the humanoids indicate that with bhakti, (devotion) the inner conflicts of greed, anger, ego can be conquered.
269. Hanuman is the leap of faith, śraddha with which one can cross the ocean of samsārā.
270. Lakṣmana rekha signifies if one crosses their own dharmic boundaries inner peace can be abducted.
271. Vedas are apauruṣeyā - They were revealed to ṛiṣis when they were in trance, they are not channeled by one mind, ṛiṣi's mind functioned as a receptacle for this knowledge not as an agent.
272. The connection with the source cuts through all disconnections.
273. Particular kind of thinking is transferred from the teacher to the śiṣya- Vritti veseśa.
274. Speech has four latent forms, para at the root chakra, pratyak/pashyanti at navel chakra, madhyamā at the heart chakra and finally vaikāri at the throat chakra mentioned in Ganpati Upaniṣad and in Lalita Sahasranamam.
275. Vedā is in the form of thoughts, *vrittiyatmaka*, an internal world that is available to you to console you when you are being possessed by negative thoughts.
276. Repeating a Vedic mantra, japā helps to stop you from being possessed by these negative thoughts and makes you possess the thoughts.
277. Only internal thoughts can be actually repeated, not external objects. Repeating names of mere external objects will not create a change in you.
278. When you connect with external objects, people there are perceptions. But when you repeat a mantra there is no perception.
279. Mantra is the soap that cleans, chases away the perceptions that you have about external objects and people.
280. Repeating 'Ahaṃ Brahmāsmi' is not a kriya/action but repeating Om Namah Shivaya is a kriya, you are surrendering by saying Namah.
281. From thought to speech there are multiple steps like sound, (dvani) effort, (prayatna), svarā, varna, akśara, pada and vākya. Align thoughts, words and actions.
282. Ears are the sense organs, the doorway for these thoughts to enter the mind.
283. Self-Ignorance is a congenital karmic tumor which is removed by Guru with the help of the scalpel called Upaniṣad.
284. Approach the teacher with humility and show the readiness to do seva.

285. Approach a teacher who is a śrothriya - from a sound lineage and Brahmanishta who abides in Brahman all the time. If that is not available choose the one who is at least śrothriya.
286. After the cataract surgery, removal of self-ignorance, the world looks like a colorful and playful place.
287. Brahavidya when taught will be well assimilated by the one who has resolved mind, resolved senses and has a non-swiveling single minded focus.
288. Whatever you love is illegal, immoral, or fattening and that is called rāgā.
289. Withdraw from the penchant of engaging in this world endlessly.
290. Bring the ahaṁkara to the 'self' from the world.
291. Moving mind is a precursor for distracted mind. So, you need an unmoving mind free of distraction.
292. Stillness has two components: relative and absolute stillness.
293. Absolute stillness gives the samadhi state with which transactions are done in the world.
294. Whenever you are not complaining you are in samadhi in the modern world.
295. Śobana and aśobana adhyāsa create an expectation on how a jñāni/ sthita prajña should be.
296. Perceptions need not always match with conclusion. Examples are sun rising and setting, moon waxing and waning. Perceptual data is overwritten by verification.
297. I am limited is a perception and I am limitless is what needs to be understood.
298. I am, I am, I am, I am always there and on that add on is everything else including I am fat, I am a loser, I am an idiot etc.
299. I cannot accept the addons. I want to get rid of them.
300. All knowing means, I know what I know, I know what I don't know, together is all knowingness.
301. Surrender the ego, Ego must go.
302. Separation from the umbilical cord is a strange sense of disconnection causing jīvā to cry when was born.
303. Just like a sunflower turns head towards sun, jīvā eventually turns towards the source with the help of guru. It is a rebirth.
304. Bliss is a word used to describe ānandā. But ānandā is not like gasoline quality supreme or a flavor of Ice cream which is also called bliss.
305. Happiness is there even in a saddest person for a short time.
306. Íśvāra means the one who always protects.
307. Due to ignorance, I don't know that I am Íśvāra.
308. Sat cit ānandā is all pervasive, so pervasive it even pervades your ignorance.

309. Prayers are always answered, sometimes the answer could be 'no' or not yet.
310. Bhakti is spontaneous; surrender is spontaneous.
311. Hanuman was not sure to take the leap, but Guru knew his potential and guided him to take the leap.
312. Bhakti leaps over the ocean of delusion which is samsara and faces multiple challenges due to rāgā and dveśa.
313. You have to learn to come out of toxic relationships and be around who brings the best out of you.
314. Antahkarana is like the antahpura of a kingdom with many intoxicating desires.
315. Śanti cannot be found in the antahkarana filled with rāga and dveśa
316. Lotus has a significant place in scriptures depicting the freedom from samsara with its purity and untouched by the surrounding dirt.
317. Sītā had markings of lotus in her feet while Mandodari had markings of crow symbolizing ancestors.
318. Sītā was sitting under the Ashoka tree- symbolizing śanti is always associated with no sorrow/ no śokā.
319. Bhakti can create havoc if you don't resolve the fears and doubts.
320. Bridge to liberation must be strengthened by bhakti and śraddha symbolized by Hanuman and Chipmunks in Ramayana.
321. As long as asura is alive, Śanti can be abducted again. That is why Rāmā killed Rāvanā.
322. Vivekā is knowing what pursuits are not conducive; Vairagya is dropping those pursuits.
323. We tend to suppress rāgā and dveśa (strong preferences and prejudices) by becoming busy and surrounding with people.
324. Only a sad person can become sad.
325. Jīvāness is actually a jīva mess with doubts, sorrow, and fear.
326. Relationships create mutual codependency. (anyonya aśraya)
327. The one with self-knowledge needs no props or hooks and stays happy with oneself.
328. In Vedānta less is more. Developing inner sannyasa, an attitude of renunciation is the key.
329. There are three traps in life.
1. Desire to have children, those people like company of younger people like students, 2. Desire for money and 3. Desire to travel- wanderlust wanting to experience. (Putreśu, Vitteśu, lokesu)
330. Jñāni is the one from whom these three things that have departed - Rāgā, Bhayā and krodhā.

331. The wiring between emotions and mind should be cut. The best way is Īśvarize the happiness.
332. The fire of enjoyment (boktrutvam) feeds the doership (kartrutvam).
333. Ahaṁkāṛā rides on sukha wave, falls off and then rides on duhkā wave.
334. Develop a state of radical acceptance with bhakti and then with self-knowledge.
335. When something goes wrong you may ask what first and then ask so what in order to accept.
336. Meditation, yoga, and therapy all are to remove drama from life so Rāma can remain.
337. The person of self-knowledge withdraws the sense organs from contact of sense objects like a turtle.
338. Desires may linger longer even after managing sense organs due to old vāśana, a whiff.
339. In vyavahārika druṣṭi, day to day life bring in Īśvara and surrender to Him/Her as the doer. In paramārthika druṣṭi know that you are non-separate from Īśvarā.
340. Sense organs when enmeshed with sense objects and tangled it is like the kitten playing with a ball of wool. Soon you will not know where the kitten is and where the woolen thread is.
341. Anything you want to control, sooner or later it controls you.
342. What is the point of training your mind not wanting something and then you get it? The point is they are never away from you.
343. In Chamakam- 'Me' can be interpreted as either 4 th case - let it be mine or 6 th case, it is already mine.
344. Two steps of gaining objectivity. 1. Īśvarize everything. 2. See everything as oneself.
345. Diet of no sense objects at all is very rajasic tapas may sustain only for a short period. Understand the value and then things will drop on their own.
346. Just like a 12-step alcohol deaddiction program - keep things away in the beginning until the longing drop away.
347. Longing (vāśana) is based on subjective projection on sense objects.
348. 'I am enough' - Meditate upon this.
349. Desires- Need to understand suppression versus resolution. Example for suppression is story of Viśvāmitra.
350. Desire is strong when emotional value takes over the intellectual value.
351. Amount of sorrow is directly proportional to the desire to control the events and outcome.
352. I had a bad day, which means rāga and dveśa hacked me and took over.
353. The entire restaurant world thrives on the 3-inch tongue.

- 354. Intense desire to pursue ātma jñāna is inversely proportional to desire to pursue sense pleasure.
- 355. House holder- Ask yourself are you holding the house or is the house holding you?
- 356. You are sitting on treasure chest and applying for a part time job.
- 357. Don't let the computer script of self-sabotage overpower you.
- 358. Jīva is the co-creator of jagat with Īśvara. Your own desires with Īśvara's desires comes out as projected Universe.
- 359. I am a victim, I am targeted, these self-victimizing thoughts are Avidya's gift. Return them back.
- 360. Desire creates pressure and takes you on a roller coaster ride.
- 361. Don't LOL- Do not lock up Lakshmi. She belongs to Vishnu.
- 362. Lakshmi is not only money and riches; it is the abundance.
- 363. Scarcity mentality is Alakshmi.
- 364. Go with flow then you become the flow.
- 365. The best time to study Vedanta is -Now.