

LIFE MEDITATION

L- Listening

I- Insight

F- Feeling

E- Enjoyment

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Life Meditation is a natural process of Body, Mind and Nature harmony in the present moment. It is a way of living meditative and peaceful life through the understanding of Body, Mind and Nature relationship in movement.

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About Me

I considered myself as a traveler who is walking on the way pointed by J Krishnmurti, Ramana Maharshi and Shri Nisargdatta Maharaj. The journey I started some years before without destination, brought me to the world of feeling and experiencing. I am passionate to listen and observe the game of body, mind and nature in present time.

Structure

Week 1-Awareness of Listening

Week 2-Understanding the nature of Insight

Week 3-Feel the life as it is

Week 4-Enjoying the feeling of listening

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Introduction:

Jiddu Krishnamurti

Jiddu Krishnamurti (1895-1986) was an influential philosopher, spiritual teacher, and speaker who challenged traditional beliefs and institutions. He is best known for his radical approach to self-inquiry, meditation, and the exploration of human consciousness.

Krishnamurti's teachings aimed to awaken individuals to their own freedom, transformation, and the possibility of a profound shift in human consciousness.

Krishnamurti was born in Madanapalle, a small town in South India. At a young age, he was discovered by the Theosophical Society, a spiritual organization that proclaimed him as the potential vehicle for the coming World Teacher or Maitreya. However, as Krishnamurti matured, he rejected the role assigned to him and dissolved the Order of the Star, an organization that had formed around him, in 1929. He renounced all forms of authority, including religious and spiritual organizations, and urged individuals to discover truth for themselves.

Throughout his life, Krishnamurti traveled extensively and delivered countless public talks and dialogues, engaging in discussions with intellectuals, religious leaders, and seekers of truth. His style was characterized by a unique blend of intellectual rigor, clarity, and directness. He encouraged his audience to question their own beliefs, conditioning, and the limitations of thought in order to access a deeper level of awareness and insight.

Krishnamurti's teachings focused on the importance of self-awareness, radical self-inquiry, and the dissolution of psychological conditioning. He emphasized the need to observe the mind without judgment or identification, enabling a direct perception of truth beyond the influence of personal bias and social conditioning. Krishnamurti challenged his listeners to look deeply into their own

consciousness, explore the nature of thought, fear, desire, and the ego, and awaken to a state of profound transformation and inner freedom.

Krishnamurti's teachings spanned a wide range of topics, including the nature of truth, the pursuit of knowledge, the exploration of the self, meditation, education, and the relationship between individuals and society. He emphasized the importance of psychological and spiritual revolution as the basis for creating a harmonious and compassionate world.

Krishnamurti authored numerous books that captured the essence of his teachings, including "Freedom from the Known," "The First and Last Freedom," and "The Awakening of Intelligence." These writings continue to inspire individuals from diverse backgrounds and have had a profound impact on the fields of philosophy, psychology, and spirituality.

Jiddu Krishnamurti's legacy lies in his radical invitation for individuals to embark on a journey of self-discovery, free from the constraints of authority and dogma. His teachings encourage a direct exploration of the mind, a deep questioning of one's beliefs and assumptions, and the possibility of a profound transformation in human consciousness. Krishnamurti's message resonates with those seeking a path of genuine self-discovery, freedom, and the awakening of intelligence beyond the limitations of thought.

Ramana Maharshi

Ramana Maharshi (1879-1950) was a renowned spiritual teacher and one of the most revered sages of modern India. He is known for his profound teachings on self-inquiry and his silent transmission of spiritual awakening. Maharshi's teachings have inspired millions of people worldwide and continue to have a profound impact on seekers of truth.

Born as Venkataraman Iyer in Tiruchuli, a small village in South India, Ramana Maharshi had a transformative spiritual experience at the age of 16. In 1896, he spontaneously entered into a state of self-realization and had a deep realization of his true nature. This experience led him to leave his family home and embark on a spiritual quest.

Maharshi traveled to the sacred mountain of Arunachala and settled in the town of Tiruvannamalai, where he spent the majority of his life in deep contemplation and meditation. He lived in relative seclusion in the sacred caves and later in the ashram called Ramanashram, which grew around him. His teachings and presence attracted devotees from various backgrounds and walks of life.

Ramana Maharshi's central teaching revolved around the practice of self-inquiry or "Who am I?" In his teachings, he emphasized the importance of directing one's attention inward, questioning the nature of the self and seeking the source of the "I" thought. Through self-inquiry, Maharshi pointed to the realization of one's true nature as pure consciousness or the Self, which transcends the limitations of the body, mind, and ego.

Despite his silence, Ramana Maharshi's presence and teachings had a transformative impact on those who sought his guidance. Many experienced spiritual awakening or a shift in consciousness in his presence. Maharshi's teachings continue to inspire spiritual seekers and his ashram, Sri Ramana Ashram, remains a place of pilgrimage and study.

Ramana Maharshi left behind a significant body of teachings, including his seminal work "Upadesa Saram" (The Essence of Instruction) and "Talks with Sri Ramana Maharshi," which are collections of his conversations with devotees. His teachings emphasize the direct path to self-realization, the power of self-inquiry, and the transcendence of the ego to discover one's true nature.

Maharshi's teachings continue to resonate with those on a spiritual quest, inviting individuals to discover the eternal truth within themselves.

Nisargadatta Maharaj

Nisargadatta Maharaj (1897-1981), born as Maruti Shivrampant Kambli, was a revered Indian spiritual teacher and master of Advaita Vedanta, a non-dualistic philosophy emphasizing the unity of all existence. Maharaj's teachings have had a profound impact on seekers of truth worldwide, and his book "I Am That" has become a spiritual classic.

Born in a small village in Maharashtra, India, Nisargadatta Maharaj led a humble life as a shopkeeper. In 1951, at the age of 54, he experienced a spontaneous and profound spiritual awakening. Following his awakening, Maharaj renounced his worldly life and dedicated himself to the path of self-realization and guiding others towards spiritual liberation.

Maharaj's teaching method was simple and direct. He emphasized self-inquiry as the primary means to realize one's true nature. His core teaching revolved around the inquiry into the sense of "I am," encouraging his followers to investigate the source and nature of their individual identity. Maharaj pointed to the timeless awareness that underlies all experiences and forms, beyond the limitations of body, mind, and ego.

Nisargadatta Maharaj's teachings were characterized by their clarity, simplicity, and uncompromising nature. He emphasized the need to transcend concepts and beliefs, inviting his disciples to go beyond words and directly experience the truth of their own being. Maharaj would often challenge his students to question their assumptions, beliefs, and identification with transient phenomena, guiding them

towards the recognition of their essential nature as pure consciousness.

Though Maharaj did not establish any formal organization or ashram, he welcomed sincere seekers into his tiny apartment in Mumbai, where he offered guidance and support. His teachings attracted people from all walks of life, including spiritual seekers, philosophers, scientists, and ordinary individuals seeking clarity and liberation.

The profound impact of Nisargadatta Maharaj's teachings can be felt through the compilation of his dialogues and teachings, primarily documented in the book "I Am That." In this book, Maharaj addresses a wide range of topics, including self-realization, the nature of consciousness, the illusion of individuality, the role of desire and attachment, and the nature of suffering and liberation.

Nisargadatta Maharaj's teachings continue to resonate with truth-seekers around the world, offering profound insights into the nature of reality and the possibility of transcending the limitations of the personal self. His uncompromising approach, emphasis on direct experience, and invitation to realize the timeless essence within oneself make him a revered figure in the realm of spiritual awakening and self-realization.

Listening

Questions to ask oneself-

1. What lies beyond the act of listening itself? Can we tap into a deeper realm of understanding by truly immersing ourselves in the process of listening?
2. How does listening transform our perception of reality and our relationship with the world around us? Can it unveil a deeper interconnectedness with all living beings?
3. When we listen attentively, are we also listening to the silence between sounds? What wisdom or insights might be hidden in the gaps and stillness?
4. Can we listen without the filters of our past experiences, beliefs, and judgments? How does one cultivate a mind that is free from biases in the act of listening?
5. What role does genuine empathy play in deep listening? Can it lead to a profound connection with others, transcending differences and fostering true understanding?
6. Is there a connection between deep listening and inner silence or stillness? Can listening guide us to a space within where wisdom and intuition arise?
7. How does deep listening impact the way we communicate with ourselves, transforming the way we talk to ourselves inwardly, and affecting our self-perception?
8. Can listening be an act of surrender, where the listener's ego dissolves, and the true essence of the speaker or the sounds can be perceived without distortion?

9. Does deep listening allow us to access the underlying emotions and intentions behind the words, leading to greater authenticity and meaningful connections?
10. Is it possible to listen without the desire to respond, fix, or change? How does non-reactive listening create a sacred space for others to express themselves fully?
11. Can deep listening be a form of meditation, a way to go beyond the surface level of consciousness and tap into the collective wisdom of the universe?
12. What happens when we listen with all our senses, beyond just hearing with our ears? How does multisensory listening enrich our experience of the world?
13. How can deep listening dissolve barriers of identity and separation, creating a space of oneness and unity with others and the environment?
14. Can listening be an act of love and compassion, providing solace and healing to those who need to be heard without judgment?
15. How does the quality of listening impact the way we receive and integrate knowledge? Can it open doors to new dimensions of learning and personal growth?
16. Can deep listening guide us to the threshold of profound questions about the nature of existence and our place in the cosmos?
17. How can we learn to listen not only to external voices but also to the wisdom emanating from our innermost being?
18. Is listening a form of meditation that enables us to access the timeless and infinite, transcending the boundaries of time and space?

19. What can we learn about ourselves through deep listening? Can it reveal hidden aspects of our psyche and lead to greater self-awareness?

20. How does deep listening impact the way we engage with the world, empowering us to be more compassionate, receptive, and attuned to the needs of others?

What is Listening –

Listening is the process of receiving and interpreting sounds or information through the sense of hearing. It involves actively paying attention to and comprehending what is being communicated by someone else or from the environment. Listening goes beyond simply hearing sounds; it involves focused attention, understanding, and empathetic engagement.

Effective listening encompasses several key elements:

1. **Attention:** Listening requires directing one's focus and concentration towards the speaker or the source of information. It involves being fully present and avoiding distractions to give undivided attention to the speaker.
2. **Comprehension:** It involves understanding and making sense of the message being conveyed. This includes grasping the words, their meanings, and the intended message behind them. Comprehension also involves understanding non-verbal cues, such as body language and tone of voice, which can provide additional context.

3. Empathy: Listening with empathy involves seeking to understand and connect with the speaker on an emotional level. It involves putting oneself in the speaker's shoes, acknowledging their feelings, and demonstrating understanding and compassion.

4. Active engagement: Active listening involves participating in the communication process through verbal and non-verbal feedback. This can include nodding, maintaining eye contact, asking relevant questions, and providing appropriate responses to show that one is attentively listening.

5. Open-mindedness: Effective listening requires an open and non-judgmental mindset. It involves suspending preconceived notions, biases, and assumptions to truly understand the speaker's perspective and message.

6. Retention: Listening involves retaining the information received in memory for future use. This can be achieved through mental note-taking, summarizing key points, or mentally processing and organizing the information for later recall.

Listening plays a crucial role in effective communication, fostering understanding, building relationships, and promoting collaboration. It is an essential skill in various domains, including personal relationships, professional settings, education, and counseling. By actively listening, individuals can enhance their communication skills, deepen their connections with others, and gain valuable insights and knowledge.

J krishnmurti on listening-

One of Jiddu Krishnamurti's profound passages on the art of listening can be found in his book "Freedom from the Known":

"To listen is to be aware without choice, without the observer. The listener is not different from that which he listens to. It is only when the mind is filled with the chatter of thought that there is a separation between the listener and the listened. In that state, there is no listening at all, only a conflict of noises, a confusion of demands and opinions. But when the mind is silent, in that silence you can hear that which is beyond the mind, beyond the noise of thought.

To listen is not to accumulate knowledge, but to be open, vulnerable, and available to what is. It is not about agreeing or disagreeing, analyzing or interpreting. It is a state of pure observation, without the interference of thought. When you truly listen, there is no division between the listener and the listened. There is only the pure act of listening, in which all separation dissolves.

In this state of listening, there is no judgment, evaluation, or comparison. You are not seeking to gain anything or achieve any result. You are simply present, attentive, and receptive. In that attention, there is an extraordinary depth and clarity. It is through this deep listening that insight arises, not as a result of effort, but as a natural unfoldment.

To listen deeply is to be in touch with the essence of life. It is to commune with the beauty of existence without any sense of separation. In that communion, there is understanding, love, and a transformation of consciousness. The art of listening is not a technique to be learned, but a state of being to be discovered. It is a movement beyond the self, beyond the known, into the vastness of the unknown.

So, listen with your whole being. Listen with your heart, your mind, and your body. Be fully present in the act of listening. Let go of your preconceptions, your assumptions, and your prejudices. Be open to the mystery of life unfolding in each moment. In that openness, you will discover the true art of listening."

This passage beautifully encapsulates Krishnamurti's teachings on the art of listening, emphasizing the importance of being fully present, receptive, and free from the interference of thought. It invites us to go beyond our conditioned patterns of hearing and truly commune with the depth and beauty of existence. Through deep listening, we can access insight, understanding, and a profound transformation of consciousness.

Ramana maharshi on listening-

Ramana Maharshi's teachings primarily focused on self-inquiry and the realization of one's true nature. While he did not specifically address the art of listening in the same way Krishnamurti did, he emphasized the importance of silence and inner stillness as a means to go beyond the mind and directly experience the Self. However, here is a passage by Ramana Maharshi that speaks to the essence of attentive and inward listening:

"Silence is ever-speaking; it is the perennial flow of 'language.' It is interrupted by speaking; for words obstruct this mute language. Silence is permanent and benefits the whole of humanity. Even when words are spoken, they are only meant to induce people to seek within themselves. To give up words and to hold silent communion with the Self is true eloquence; and the best advice that can be given to anyone is to remain silent and to seek within oneself the source of the 'I'."

In this passage, Ramana Maharshi highlights the significance of silence as a form of communication beyond words. He suggests that true eloquence lies in the ability to go beyond verbal expression and engage in silent communion with the Self. By embracing inner stillness and turning our attention inward, we can access the source of our true identity and transcend the limitations of language.

While Ramana Maharshi's teachings on listening may not be as extensive as those of Krishnamurti, his emphasis on silence and self-inquiry offers a profound invitation to cultivate a receptive state of being, where deep listening to the inner voice can unfold.

Ramana Maharshi emphasized the importance of listening as a means to go beyond the limitations of the mind and directly experience the truth of one's own being. Here are a few key aspects of the significance of listening in Maharshi's teachings:

1. **Stillness and Silence:** Maharshi taught the practice of inner stillness and silence as a means to transcend the mind and access the deeper dimensions of existence. Listening, in this context, involves cultivating a receptive state of being, where one remains attentive and open to the presence of the Self. Through listening to the silent language of the heart, one can discover the timeless truth beyond the noise of thoughts.

2. **Self-Inquiry:** Listening, according to Maharshi, is an essential component of self-inquiry. The practice of self-inquiry involves questioning the nature of the self and seeking the source of the "I" thought. This inquiry requires deep listening, not only to external teachings but also to the subtle presence of consciousness within oneself. By attentively listening to the movement of the mind and questioning its nature, one can ultimately recognize the unchanging and eternal nature of the Self.

3. Direct Experience: Maharshi's teachings emphasized the importance of direct experience over intellectual understanding. He encouraged individuals to go beyond conceptual knowledge and engage in direct observation and experiential listening. Through deep inner listening and self-inquiry, one can bypass the limitations of the intellect and directly experience the truth of one's own being, transcending the duality of subject and object.

4. Transcending the Mind: Maharshi taught that listening, when combined with self-inquiry and self-abidance, can lead to the dissolution of the ego-mind. By attentively listening to the movements of the mind without judgment or identification, one can gradually transcend its limitations and awaken to the eternal Self. In this state of deep listening, the boundaries of the separate self dissolve, and one realizes their inherent unity with all of existence.

In summary, listening, as understood in Ramana Maharshi's teachings, involves cultivating inner stillness, questioning the nature of the self, and attentively observing the mind. Through this process, one can transcend the limitations of the ego-mind, directly experience the truth of one's own being, and realize the timeless presence of the Self.

Silence is act of listening-

Silence, in the context of listening, can be seen as an active and profound form of engagement. Here are some ways in which silence is considered an act of listening:

1. **Presence and Attention:** When we are silent, our attention is fully present in the moment. We are not preoccupied with our thoughts, judgments, or distractions. In this state, we become receptive to the subtler aspects of our surroundings, including the nuances of communication, unspoken cues, and the deeper layers of meaning. Silence allows us to be fully present and attentive to what is being conveyed.
2. **Absence of Distortion:** Silence creates a space free from the noise and interference of our own mental chatter. When we are silent, we allow the external sounds or words to be received in their purest form, without imposing our interpretations or projections. By letting go of our own preconceived notions and judgments, we create a space for deep listening and understanding.
3. **Non-Verbal Communication:** Silence often speaks volumes. It allows for non-verbal communication to come to the forefront. Facial expressions, body language, and subtle gestures can convey a wealth of information and emotions. By being silent and observant, we can listen to the unspoken messages being transmitted, which may carry profound meaning and insight.
4. **Inner Listening:** Silence also refers to the quieting of our internal dialogue and mental noise. By cultivating inner silence, we create an inner space that enables us to listen to the voice of intuition, wisdom, and our deeper self. This form of listening connects us with our own inner guidance and helps us gain insight and clarity.
5. **Connection with the Whole:** Silence allows us to connect with the larger fabric of existence. By being silent and attentive, we become attuned to the rhythms, energies, and subtle vibrations of the environment. We become aware of the interplay of sounds, the silence between the notes, and the harmony of the whole. In this way, silence becomes a profound act of listening to the interconnectedness of all things.

In summary, silence is an act of listening because it enables us to be fully present, receptive, and attentive. It allows us to listen without distortion, to receive non-verbal cues, to connect with our inner wisdom, and to attune ourselves to the larger whole. In silence, we create the space for deep listening and understanding to occur, transcending words and accessing the deeper layers of communication.

Listening is meditation –

Listening can indeed be seen as a form of meditation. When approached with the right intention and awareness, the act of listening can become a powerful practice of presence and inner stillness. Here are some ways in which listening can be considered a form of meditation:

1. **Cultivating Attention:** Like meditation, listening requires focused attention. When we truly listen, we direct our awareness fully to the present moment, letting go of distractions and mental chatter. By focusing on the sounds, words, or silence we are encountering, we develop the capacity to sustain attention and deepen our presence.

2. **Non-Judgmental Awareness:** In meditation, we aim to cultivate a non-judgmental and accepting awareness of our thoughts and experiences. Similarly, when we listen, we can practice observing without judgment or evaluation. We let the sounds or words be as they are, without labeling or reacting to them. This open and accepting stance brings a sense of spaciousness and clarity to the act of listening.

3. Silence within Listening: Just as silence is an essential element in meditation, it also has a place in listening. By being attentive to the pauses, gaps, and spaces between sounds or words, we can enter into a silent space within the act of listening. This silence within listening allows for a deeper connection and understanding to arise.

4. Deepening Presence: Meditation is a practice of deepening our presence and connection to the present moment. Similarly, listening with full presence and awareness allows us to engage fully with the sounds or words we are receiving. By immersing ourselves in the act of listening, we enter a state of heightened awareness and connection.

5. Observing the Mind: In meditation, we learn to observe the movements of our mind without getting caught up in them. When listening, we can apply the same approach. We observe the arising of thoughts, judgments, or distractions while maintaining our focus on the sounds or words. This observation of the mind's tendencies during listening enhances our ability to stay present and attentive.

By approaching listening as a meditative practice, we transform it into a means for cultivating mindfulness, deepening our presence, and connecting with the present moment. It becomes an opportunity to access a state of inner stillness and heightened awareness, fostering a sense of peace, clarity, and connection with ourselves and the world around us.

Nisargdatta maharaj on listening-

“The seeker is he who is in search of himself. Give up all questions except one: ‘Who am I?’ After all, the only fact you are sure of is that you are. The ‘I am’ is certain. The ‘I am this’ is not. Struggle to find out what you are in reality. To know what you are, you must first investigate and know what you are not. Discover all that you are not - - body, feelings thoughts, time, space, this or that -- nothing, concrete

or abstract, which you perceive can be you. The very act of perceiving shows that you are not what you perceive. The clearer you understand on the level of mind you can be described in negative terms only, the quicker will you come to the end of your search and realise that you are the limitless being. “

“Q: What benefit do I derive from listening to you? M: I am calling you back to yourself. All I ask you is to look at yourself, towards yourself, into yourself. Q: To what purpose? M: You live, you feel, you think. By giving attention to your living, feeling and thinking, you free yourself from them and go beyond them. Your personality dissolves and only the witness remains. Then you go beyond the witness. Do not ask how it happens. Just search within yourself.

Nisargadatta Maharaj's teachings often emphasized the importance of attentive and inward listening as a means to transcend the mind and directly experience one's true nature. Though Maharaj did not extensively address the topic of listening, his teachings indirectly convey its significance. Here are some key aspects of Nisargadatta Maharaj's perspective on listening:”

1. **Abiding in Silence:** Maharaj frequently emphasized the value of silence and stillness. He pointed to the fact that in the absence of mental chatter and distractions, one can naturally tune in to the silent presence within. Listening, in this context, involves quieting the mind and resting in the stillness that is always present.

2. **Going Beyond Words:** Maharaj emphasized the limitation of words and concepts in capturing the ultimate truth. He encouraged his listeners to move beyond the realm of intellectual understanding and enter into a direct experiential understanding. This shift requires a form of listening that transcends the need for verbal explanations or descriptions.

3. **Attentive Self-Inquiry:** Self-inquiry was a central practice in Maharaj's teachings. It involves questioning the nature of the self and seeking the source of the "I" thought. Listening, in this context, includes attentively observing one's thoughts, sensations, and perceptions to inquire into the fundamental question of one's true nature.

4. **Beyond the Mind:** Maharaj often spoke about transcending the mind and recognizing the pure awareness that underlies all experiences. This recognition involves a form of deep listening, not to external sounds or words, but to the silent presence of awareness itself. By turning inward and listening to the source from which thoughts arise, one can realize the formless essence of their being.

5. **Being Present and Alert:** Maharaj stressed the importance of being fully present and alert in the moment. This state of attentive presence allows one to be attuned to the subtle movements of the mind, to the arising and passing of thoughts, and ultimately to the ever-present awareness that witnesses it all. Listening, in this context, means being present and receptive to the immediate experience unfolding within and without.

In Nisargadatta Maharaj's teachings, listening is closely intertwined with self-inquiry, presence, and the recognition of one's true nature. By quieting the mind, going beyond words, and turning inward, one can cultivate a receptive state of being that allows for direct insight and the realization of the formless, boundless awareness that is the core of our existence.

Listening in Advaita Vedanta philosophy-

In Advaita Vedanta philosophy, the importance of listening is underscored as a fundamental aspect of the seeker's journey toward self-realization and understanding the non-dual nature of reality. Here are some key points highlighting the significance of listening in Advaita philosophy:

1. **Transmission of Knowledge:** In Advaita Vedanta, listening plays a vital role in the transmission of spiritual knowledge from the teacher (Guru) to the student (Shishya). The Guru imparts the teachings of Advaita through verbal instructions, discourses, and dialogues. The student's receptive listening allows for the assimilation and understanding of these teachings.
2. **Shravana:** Shravana is the Sanskrit term for "listening" and represents the first stage of traditional Vedantic learning. It involves actively and attentively listening to the teachings of the scriptures, the words of the Guru, and the discussions of Advaitic principles. Shravana cultivates a deep understanding of the non-dual nature of reality and lays the foundation for further contemplation and practice.
3. **Receiving Higher Knowledge:** In Advaita Vedanta, listening is considered a means of receiving higher knowledge (jnana). The student, through attentive listening, opens themselves to the wisdom transmitted by the Guru. This knowledge is not mere intellectual understanding but a direct realization of the truth of one's own essential nature beyond the limitations of the ego.
4. **Breaking Illusions and Conditioning:** Listening to Advaitic teachings can challenge and break down the illusions, misconceptions, and conditioning that keep individuals trapped in the belief in a separate self and a fragmented reality. By listening with an open mind, one can begin to question and transcend the dualistic

perspectives and limited identifications, ultimately leading to the recognition of the underlying unity of all existence.

5. Inner Listening: Advaita philosophy also emphasizes the importance of inner listening, where the seeker turns their attention inward to the direct experience of their own consciousness. This inward listening involves observing the mind, thoughts, and sensations, and recognizing the ever-present awareness that witnesses them. Through this inner listening, the seeker gains insights into the true nature of the Self.

In summary, listening is considered significant in Advaita philosophy as it enables the transmission and assimilation of spiritual knowledge, challenges conditioning, and facilitates the direct realization of non-dual reality. It encompasses both the external listening to the teachings of the Guru and the inner listening to the direct experience of one's own consciousness. Through attentive listening, the seeker can move beyond concepts and intellectual understanding and awaken to the experiential truth of their non-dual nature.

Listening in Upanishads -

In the Upanishads, listening holds great importance as a means of acquiring knowledge and spiritual wisdom. The Upanishads are ancient Hindu scriptures that form the philosophical and mystical teachings of the Vedas. They are considered the culmination of Vedic thought and are regarded as the foundation of Hindu philosophy.

Listening, or "shravana" in Sanskrit, is considered the first step in the traditional process of learning and understanding the Upanishads. It is believed that through attentive and contemplative listening, one can gain profound insights into the nature of reality, the self, and the ultimate truth.

Here are a few reasons why listening is emphasized in the Upanishads:

1. **Transmission of knowledge:** The Upanishads were traditionally passed down orally from teacher to student in a guru-disciple relationship. By listening carefully to the teachings of a realized master, students could absorb the wisdom and insights contained in the Upanishads. This direct transmission of knowledge was considered crucial for understanding the deeper meaning and significance of the texts.
2. **Active engagement:** Listening in the Upanishadic context is not a passive act but an active and participatory process. It involves focused attention, openness, and receptivity. The Upanishads encourage seekers to listen with an uncluttered mind, free from preconceived notions or biases, in order to fully comprehend the profound truths being conveyed.
3. **Inner transformation:** The Upanishads aim at self-realization and spiritual liberation. They explore the nature of the self, the interconnectedness of all beings, and the ultimate reality underlying the universe. By listening deeply and reflecting upon the teachings, one can undergo a profound inner transformation, expanding their consciousness and gaining insight into their true nature.
4. **Dissolution of ignorance:** The Upanishads often describe the state of ignorance, or avidya, as the root cause of suffering and bondage. Through listening to the Upanishadic teachings, one can gradually dispel this ignorance and gain knowledge that leads to liberation (moksha). Listening acts as a catalyst for the dissolution of misconceptions, enabling seekers to attain higher levels of understanding and spiritual growth.

5. Continuity of tradition: The Upanishads have been revered for thousands of years and have played a pivotal role in shaping Hindu philosophy and spirituality. The emphasis on listening ensures the continuity of this tradition, passing down the profound wisdom of the Upanishads from one generation to the next.

In summary, listening in the Upanishads is regarded as a sacred and transformative act. By engaging in deep listening, seekers can gain access to the profound teachings contained in the Upanishads, leading to self-realization, liberation, and a deeper understanding of the nature of existence.

Few words on Listening-

Just Listen, that's all.

Listening is beginning Self-Knowledge.

Meditation is not listening, it is listening.

Simply listening is only solution.

Listener will never listen.

Listening is movement in Life.

Listening end in Silence.

Listening has no end and beginning.

Listening is an Actionless Action.

Listening is meditation on Life.

Listening needs no Effort.

Listening is not hearing.

Listening is ending of pleasure and pain.

Listening is sacred praying.

Listening is presence in Present.

Listening is ending of thoughts.

Listening leads to knowledge as byproduct.

Listening open doors of Happiness.

Listening is desireless Action.

Listening is sharing of Love.

Listening the question is ending of it.

Listening is best way of communication with Nature.

Listening is direct Learning.

Listening disappears beyond senses.

Listen the pain and feel the Healing.

Listen not with ears, but with all senses together.

Listening and forgetting are two sides of same coin.

Listening is space between two words.

Listening is unlearned art by us.

Listening is timeless act.

Listening is foundation of speaking.

Listening is a sigh of sensitive and innocent mind.

Listening is great form of Intelligence.

In listening there is no accumulation and possessions.

Listening is natural and healthy way of Living.

Listening is wandering in Peace.

Listening is a source of creation.

Listening is wiping of Ego.

Listening is flowing river of Wisdom.

Listening is meeting with breathing.

Listening is space between birth and death.

Listening disappears in itself.

I listened myself

I listened you

I listened everything

I am Listening.

Insight

Questions to ask oneself-

1. What is the nature of insight, and how does it differ from ordinary knowledge or understanding?
2. How does one cultivate a receptive mind to invite insights into one's life and experiences?
3. Can insight be actively sought, or does it arise spontaneously when the mind is quiet and open?
4. How can the limitations of conceptual thinking and conditioning be transcended to allow profound insights to emerge?
5. What role does intuition play in gaining insights, and how can one learn to trust intuitive wisdom?
6. Are insights solely individual experiences, or can they also be collective, shared by groups or societies?
7. How do insights gained through personal experiences and introspection contribute to spiritual growth and self-realization?
8. Can insights be conveyed effectively through language, or do they transcend the limitations of verbal expression?
9. How do insights influence our perception of reality and the way we engage with the world?
10. Are there different levels or depths of insight, and if so, how can one access deeper levels of understanding?
11. Can insights lead to radical shifts in consciousness and fundamentally change the way we relate to ourselves and others?

12. What role do emotions and empathy play in gaining deeper insights into the human condition?
13. How can the integration of insights into daily life lead to personal transformation and improved decision-making?
14. Are there specific practices, such as meditation or self-inquiry, that can facilitate the emergence of insights?
15. How can insights gained from different domains, such as science, spirituality, and art, complement and enrich each other?
16. How do insights gained from introspection and self-awareness relate to insights gained from studying external phenomena and the natural world?
17. Can insights be unlearned or forgotten, or do they leave a lasting impact on the way we perceive and engage with reality?
18. Do insights lead to a sense of interconnectedness with others and foster a greater sense of compassion and empathy?
19. How do insights into our own biases and conditioned patterns of thinking contribute to personal growth and self-mastery?
20. Can insights into the impermanence of all phenomena help alleviate suffering and foster a deeper appreciation for the present moment?

What is Insight -

Insight refers to a deep and intuitive understanding, often accompanied by a sudden realization or clarity about a particular situation, problem, or aspect of life. It goes beyond surface-level understanding and involves a deeper perception or awareness that provides a fresh perspective or new understanding.

Insight is characterized by a shift in consciousness or a moment of realization that brings about a profound understanding or solution. It is often described as a flash of understanding or a sudden "aha!" moment where previously unrecognized connections or patterns become clear.

Key aspects of insight include:

1. **Intuition:** Insight often emerges from one's intuition or inner wisdom. It involves tapping into a deeper level of understanding that goes beyond logical reasoning and analysis. Intuition allows individuals to access knowledge or make connections that may not be immediately apparent through rational thought.

2. **Awareness:** Insight requires being present and aware of the situation or problem at hand. It involves observing and examining different aspects of the situation and being open to new perspectives or information.

3. **Fresh Perspective:** Insight often brings about a new way of looking at things. It may involve seeing connections, relationships, or patterns that were previously overlooked or misunderstood. This fresh perspective can provide clarity and shed light on complex issues or challenges.

4. **Problem Solving:** Insight is closely tied to problem-solving. It can provide sudden solutions or breakthroughs to problems that were previously unsolvable or difficult to resolve. Insight allows individuals to grasp the underlying issues and come up with innovative or creative solutions.

5. **Personal Growth:** Insight is not only about gaining intellectual understanding but also about personal growth and self-awareness. It

can lead to personal transformation, expanded consciousness, and a deeper understanding of oneself and others.

Insight can occur in various areas of life, including personal relationships, creative endeavors, scientific discoveries, and spiritual experiences. It often arises when individuals approach a problem or situation with an open mind, engage in reflection or contemplation, and allow their intuition to guide them.

Overall, insight is a valuable cognitive and intuitive process that brings about profound understanding, clarity, and potential breakthroughs in various aspects of life. It plays a significant role in problem-solving, decision-making, and personal growth.

J Krishnamurti on insight –

According to Krishnamurti, insight is a direct and immediate perception or understanding that transcends the limitations of thought and conditioning. It is a state of awareness that goes beyond the intellect and allows for a deeper perception of truth and reality. Here are some key points from Krishnamurti's teachings on insight:

1. **Beyond Knowledge and Conditioning:** Krishnamurti pointed out that insight goes beyond accumulated knowledge and conditioning. It is not the result of intellectual analysis or the accumulation of information. Insight arises when the mind is free from preconceived ideas, beliefs, and judgments, allowing for a direct perception of truth.
2. **Seeing the Whole:** Insight involves seeing the totality of a situation or a problem. It is a holistic perception that grasps the interconnectedness and interdependence of all things. Rather than focusing on fragmented parts, insight enables the mind to perceive the whole picture.

3. Immediate Perception: Krishnamurti emphasized that insight is not a gradual process but a sudden and immediate perception. It is not something that can be cultivated or achieved through effort or time. Insight occurs when the mind is fully attentive and receptive, and it can arise spontaneously when the mind is quiet and undisturbed.

4. Freedom from the Observer: Insight requires a state of observation without the interference of the observer. The observer is the accumulated knowledge, beliefs, and conditioning that filters and distorts perception. When the observer is silent, insight can arise, allowing for a direct and unmediated perception of reality.

5. Transformation and Awakening: Krishnamurti saw insight as a transformative process that brings about a fundamental change in consciousness. It is not merely intellectual understanding but a deep and profound realization that can lead to personal transformation and a shift in one's perception of oneself, others, and the world.

6. Living in the Present: Insight is closely connected to living in the present moment. It involves being fully aware and attentive to the present experience without being burdened by the past or preoccupied with the future. In the present moment, the mind is open and receptive, allowing for the possibility of insight to arise.

Krishnamurti encouraged individuals to cultivate a state of awareness and self-inquiry, which can create the right conditions for insight to occur. He emphasized that insight cannot be taught or transmitted by another; it can only arise through one's own direct perception and exploration of truth.

Overall, Krishnamurti viewed insight as a transformative and liberating state of mind that enables individuals to transcend the limitations of thought, conditioning, and self-centeredness. Through insight, one can tap into a deeper dimension of intelligence and

discover the truth that lies beyond the realm of knowledge and conceptual thinking.

Nature of insight –

"Insight is not the result of experience, knowledge, or time. It comes when the mind is spontaneously quiet, not expecting anything. You cannot invite insight, it comes like a breeze unexpectedly. The mind must be free, without any demand, without any pressure, without any search; there must be no seeking, no wanting, for then the mind is really still. It is only in that stillness that truth can come into being.

Insight is a state of immediate perception, where there is no observer, no division between the observer and the observed. It is a direct, unmediated perception of truth. It is not an intellectual understanding but a total perception of the whole movement of life. In that perception, there is a radical transformation, a fundamental change that affects the very core of one's being.

Insight liberates the mind from the bondage of time, knowledge, and conditioning. It is the light that dispels the darkness of ignorance and illusion. With insight, one sees the limitations and contradictions of thought and the self-centered activity of the mind. In that seeing, there is a dissolution of the known, and the mind is freed to explore the unknown, the uncharted realms of existence.

Insight is not something to be sought or pursued. It cannot be possessed or accumulated. It is a living, dynamic state of awareness that cannot be captured or held. It comes when the mind is empty, open, and receptive. It is the flowering of attention and intelligence, the opening of the doors of perception to the infinite possibilities of life.

Insight is not separate from life; it is life itself. It is the flame of truth that burns away all illusion, all falsehood. It is the source of creativity, compassion, and love. It brings clarity, understanding, and a sense of deep harmony with the whole of existence.

To live with insight is to live in the present, in the eternal now. It is to be fully attentive to the movement of life, without the burden of the past or the fear of the future. It is to be fully alive, fully engaged in the immense beauty and mystery of existence.

Let us awaken the flame of insight within us, not through effort or desire, but through deep understanding and self-awareness. Let us be silent, attentive, and receptive, for in that silence, truth is revealed."

This passage captures Krishnamurti's emphasis on the spontaneous and transformative nature of insight, its connection to stillness and freedom from the self, and its profound impact on the mind and life itself.

Flowering of insight –

"Insight is a flame, a flash of understanding which comes when the mind is quiet, completely still, without any movement of thought. It is the understanding of the whole process of thought and feeling; it is to be aware, to listen, to observe. That insight is not of time, it is timeless; and a mind that has merely cultivated memory, knowledge, experience, can never have that insight.

Insight comes when the mind is silent, not through any form of discipline or through any practice. You cannot possibly practice to be silent. All practices, all disciplines, all conformity, suppress the mind; and a mind that is suppressed, controlled, shaped, is never silent. So what is important is to understand the whole process of thinking and feeling, not merely suppress them or sublimate them. If you

understand the process of your thinking and feeling, if you see the structure and nature of it, then in that observation, without any judgment or choice, there is the silence of the mind. In that silence, that quality of silence, there is an explosion, a flame which is insight.

Insight is not the result of analysis, introspection or any form of contemplation. Insight is immediate; it is to be in contact, to be directly in contact with what is. And you can be in contact with what is only when the mind is not seeking an end, when the mind is not looking for a result, when the mind is not projecting, when the mind is not striving or struggling. It is only in that silence, when the mind is not trying to achieve, to gain, to become, that there is an explosion of insight. And in that explosion, in that flame, everything is consumed; and out of that there is creation.

Insight is the only solution, not only to our problems, the superficial problems, but also to the profound problems of our existence. And insight comes only when there is freedom, that freedom which comes through self-knowledge, through self-awareness. Without understanding yourself, without understanding the whole process of your thinking, you can have no insight; and without self-knowledge, self-awareness, the understanding of yourself, merely to have knowledge of the outside world, has very little meaning."

This passage captures Krishnamurti's emphasis on the immediacy and non-conceptual nature of insight, its connection to silence and freedom from thought, and its transformative power in bringing about a deep understanding of oneself and the world. It highlights the importance of observing and understanding the movement of thought and feeling without judgment or control, and the necessity of self-awareness and self-knowledge for the flowering of insight.

Ramana maharshi on insight –

Ramana Maharshi, a revered Indian spiritual teacher and sage, spoke extensively about insight or self-realization in his teachings. He emphasized the direct path to self-inquiry and the realization of one's true nature. Here are some key points from Ramana Maharshi's teachings on insight:

1. **Self-Inquiry:** Ramana Maharshi advocated self-inquiry as the primary means to attain insight and self-realization. He encouraged individuals to turn their attention inward and inquire into the nature of the "I" or the self. By asking, "Who am I?" and diving deep into self-investigation, one can directly experience the nature of their true self beyond the limitations of the ego.

2. **Effortless Awareness:** Ramana Maharshi emphasized the importance of effortless awareness or abiding in the state of pure being. He taught that insight arises naturally when the mind is still and silent, free from thoughts and distractions. Through continuous self-inquiry and surrender, one can abide in the pure awareness that transcends the transient phenomena of the mind.

3. **Non-Dual Awareness:** Ramana Maharshi pointed to the ultimate truth of non-dual awareness. He taught that the seeker's goal is to realize their essential nature as pure consciousness, which is not separate from the universal consciousness. In this state of non-dual awareness, there is no distinction between the seer and the seen, and all notions of separate identity dissolve.

4. **Transcending the Mind:** According to Ramana Maharshi, insight involves transcending the limited identification with the mind and its thoughts. By disidentifying with the mind and recognizing it as an instrument rather than one's true self, one can experience the underlying consciousness that is beyond the mind's fluctuations. This recognition leads to liberation and the realization of one's true nature.

5. **Silence and Stillness:** Ramana Maharshi often emphasized the power of silence and stillness as the means to access insight. He encouraged seekers to quieten the mind through practices such as self-inquiry, meditation, and being in the presence of a realized master. In the depths of silence, the truth is revealed, and insight naturally arises.

6. **Living in the Present Moment:** Ramana Maharshi emphasized the importance of living in the present moment. He taught that insight unfolds when one is fully present and attentive to the here and now, free from the entanglements of past regrets or future anxieties. By immersing oneself in the present moment, one can directly experience the timeless truth of one's being.

Ramana Maharshi's teachings on insight revolve around self-inquiry, effortless awareness, transcending the mind, and realizing the non-dual nature of consciousness. He encouraged seekers to turn their attention inward, abide in stillness and silence, and recognize their true self beyond the limitations of the ego. Through these practices, one can directly experience the truth and liberation that come with insight or self-realization.

Nisargadatta maharaj on insight –

“nisargadatta Maharaj: The very fact of observation alters the observer and the observed. After all, what prevents the insight into one's true nature is the weakness and obtuseness of the mind and its tendency to skip the subtle and focus on the gross only. When you follow my advice and try to keep your mind on the notion of 'I am' only, you become fully aware of your mind and its vagaries.

Awareness, being lucid harmony (sattva) in action, dissolves dullness and quietens the restlessness of the mind and gently, but steadily changes its very substance.”

“M : How do you know, that you do not know your Self? Your direct insight tells you that yourself you know first, for nothing exists to you without your being there to experience its existence. You imagine you do not know your Self, because you cannot describe your Self. You can always say: 'I know that I am' and you will refuse as untrue the statement: 'I am not'. But whatever can be described cannot be your Self, and what you are cannot be described. You can only know your Self by being yourself without any attempt at self-definition and self-description. Once you have understood that you are nothing perceivable or conceivable, that whatever appears in the field of consciousness cannot be your Self, you will apply yourself to the eradication of all self-identification, as the only way that can take you to a deeper realisation of your Self. You literally progress by rejection -- a veritable rocket. ‘’

His teachings emphasized direct experiential understanding of one's true nature. Here are some key points from Nisargadatta Maharaj's teachings on insight:

1. **Consciousness Prior to Identification:** Nisargadatta Maharaj pointed to the essential nature of consciousness that exists prior to any identification with thoughts, emotions, or the body. He taught that true insight comes from recognizing and abiding in this pure consciousness, which is beyond the transient phenomena of the mind.
2. **"I Am":** Nisargadatta Maharaj often emphasized the practice of focusing on the sense of "I am," the fundamental feeling of existence. By diving deeply into this sense of beingness, without getting entangled in thoughts or concepts, one can experience the pure awareness that underlies all experiences.

3. Inquiry into the Self: Nisargadatta Maharaj advocated self-inquiry as a means to insight and self-realization. He encouraged seekers to repeatedly ask themselves the question, "Who am I?" and investigate the nature of the "I" beyond any conceptual or conditioned identification. Through this inquiry, one can directly experience their true self beyond the egoic persona.

4. Beyond Mind and Body: According to Nisargadatta Maharaj, true insight transcends the limitations of the mind and body. He emphasized that the identification with thoughts, emotions, and the body creates a sense of separation and suffering. Insight involves recognizing one's true identity as the formless consciousness that is untouched by these transient phenomena.

5. Spontaneous Awakening: Nisargadatta Maharaj emphasized that insight is not something to be achieved or acquired but a spontaneous recognition of one's true nature. He often spoke of sudden and unexpected awakenings that occur when the mind is open and receptive to the truth. Insight can arise in an instant and bring about a radical shift in perception and understanding.

6. Importance of Self-Knowledge: Nisargadatta Maharaj stressed the significance of self-knowledge in the process of gaining insight. He taught that true understanding and liberation come from direct experiential knowledge of one's true nature, rather than relying solely on external teachings or concepts. Through self-inquiry and self-awareness, one can gain direct insight into the nature of reality.

Nisargadatta Maharaj's teachings on insight focus on direct experiential understanding of one's true nature beyond the mind and body. He emphasized self-inquiry, the recognition of pure consciousness, and the spontaneous awakening that comes from being open and receptive to the truth. Through these teachings, seekers are encouraged to go beyond concepts and directly experience their own innate essence.

Insight in Advaita Vedanta philosophy -

In Advaita Vedanta philosophy, insight plays a central role in the process of self-realization and understanding the ultimate reality. Advaita Vedanta is a non-dualistic school of thought within Hinduism, and it teaches that the ultimate truth is the oneness of the individual soul (Atman) with the universal consciousness (Brahman).

Here are some key aspects of insight in Advaita Vedanta:

1. **Direct Experience of Oneness:** Insight in Advaita Vedanta refers to the direct experiential understanding of the non-dual nature of reality. It is not merely intellectual knowledge or conceptual understanding but a direct realization of the unity of the individual self (Atman) with the absolute reality (Brahman).
2. **Discrimination between the Real and Unreal:** Advaita Vedanta teaches that the world of names and forms (Maya) is an illusion, and the true reality is Brahman. Through insight, one gains the ability to discriminate between the transient, changing world and the unchanging, eternal reality of Brahman.
3. **Self-Inquiry (Atma-Vichara):** Self-inquiry is a prominent practice in Advaita Vedanta, wherein seekers investigate the nature of the self (Atman). Through contemplation and introspection, they seek to realize the true self that is beyond the limitations of the body, mind, and ego.
4. **Neti-Neti (Not this, Not this):** Advaita Vedanta employs the method of negation (Neti-Neti) to arrive at the truth. By negating all that is impermanent and subject to change, seekers come to recognize the unchanging reality of Brahman as the substratum of all existence.

5. **Awakening to Pure Consciousness:** Insight in Advaita Vedanta leads to the recognition of pure consciousness, which is beyond all dualities and limitations. It is the awakening to the realization that the individual self (Atman) is not separate from the universal consciousness (Brahman).

6. **Transcending the Ego:** Insight involves transcending the ego, the sense of a separate individual identity. When the ego is transcended, one realizes the underlying unity that pervades all of creation.

7. **Beyond Words and Concepts:** The insight in Advaita Vedanta is often described as ineffable and beyond words or concepts. It is a direct knowing or intuitive understanding that cannot be adequately expressed through language.

Insight in Advaita Vedanta is not something that can be attained through effort or external means; rather, it is the result of sincere self-inquiry and the grace of a qualified teacher (Guru). It is the direct recognition of one's true nature as Brahman, leading to liberation (Moksha) from the cycle of birth and death (Samsara). The teachings of Advaita Vedanta emphasize that insight is available to all seekers who are earnest and willing to look beyond the surface of appearances to discover the eternal truth of non-duality.

Insight in meditation –

Insight in meditation refers to the deep understanding and direct perception that arises during the practice of meditation. It is a profound realization or "aha!" moment that goes beyond intellectual understanding and provides a fresh and transformative perspective on oneself and the nature of reality. Insight meditation, also known as Vipassana or mindfulness meditation, is particularly focused on cultivating this kind of direct insight.

Here are some key aspects of insight in meditation:

1. **Mindfulness and Awareness:** Insight in meditation is often cultivated through mindfulness and awareness. By paying close attention to the present moment, observing thoughts, sensations, and emotions without judgment or attachment, meditators become more aware of the impermanent and ever-changing nature of their experiences.
2. **Seeing the Nature of Reality:** Insight in meditation involves seeing the nature of reality as it is, without the filters of conditioning or preconceived notions. Meditators may experience a shift in perception that reveals the interdependent and interconnected nature of all things.
3. **Transcending the Ego:** Through insight in meditation, meditators may gain a deeper understanding of the self and the ego. They might recognize the impermanent and illusory nature of the egoic identity, leading to a sense of liberation from self-centeredness.
4. **Embracing Impermanence:** Insight meditation often leads to the realization of impermanence (Anicca) as a fundamental aspect of existence. Meditators come to understand that all experiences arise and pass away, and clinging to anything transient causes suffering.
5. **Cultivating Equanimity:** Insight meditation can foster equanimity, a balanced and non-reactive attitude toward life's ups and downs. By observing experiences without getting caught up in them, meditators develop greater emotional resilience.
6. **Non-Duality:** Some meditation traditions emphasize insight into non-duality (Advaita), where meditators experience a sense of unity and interconnectedness with everything. This insight can dissolve the sense of separation and promote a profound feeling of interconnectedness and oneness.

7. Deepening Self-Awareness: Insight meditation deepens self-awareness, allowing meditators to observe the habitual patterns of their mind and emotions. This self-awareness can lead to greater clarity and insight into the root causes of suffering.

It's important to note that insight in meditation is not something that can be forced or sought after through striving. Rather, it emerges naturally as a result of consistent and dedicated meditation practice. The insights gained during meditation can be both subtle and profound, and they may continue to unfold and deepen over time.

Insight meditation is a powerful practice for cultivating wisdom, compassion, and self-understanding. It provides a direct and experiential understanding of the nature of reality, leading to personal transformation and a greater sense of interconnectedness with all of life.

Few words on insight-

Insight is as it is.

Insight is an understanding the nature of thoughts and feelings.

Insight is a state of clarity from confusion and conflict.

Insight is perception on Nature per se.

Insight is an awareness of Ignorance.

Insight is a moment when knowledge and ignorance disappear.

Insight is neither good nor bad.

Insight is only action in present.

Insight is forgetting of knowledge.

Insight is realization of consciousness.

Insight is surrender to Nature.

Insight is there, when there is no-thing.

Insight is ending before it starts.

Insight is acceptance of 'I Don't Know'.

Insight is seeing absurdity thought-feeling reactions.

Insight is seeing permanency in now.

Insight is death of Ego.

Insight is first step in Unknown.

Insight is unwinding of Self.

Insight is unseen bank of river of Life.

Insight is falling of leaf into Space.

Insight is direct perception of Love.

Insight is going into the things and abiding to source of it.

Insight is seeing False as False.

Insight is Negation of body-mind creations.

Feeling

Questions to ask oneself-

1. What lies at the core of our deepest feelings? Are they mere reactions, or do they offer profound insights into our innermost being?
2. Can we fully understand the depths of our emotions, or are they enigmatic aspects of our consciousness that continue to reveal mysteries?
3. How do our most profound feelings shape our perception of reality and influence the way we navigate the world around us?
4. Are there universal truths hidden within our deepest feelings that connect us to the collective human experience?
5. How do we discern between feelings arising from the conditioned mind and those that emanate from a deeper, intuitive knowing?
6. Can the experience of profound pain and suffering lead to an awakening of the soul and an expansion of compassion and empathy?
7. Do our deepest feelings hold the key to unlocking the secrets of our purpose and the meaning of life?
8. How does the interplay between our deepest feelings and thoughts shape our perception of the self and the world?
9. Are there feelings that are beyond the realm of human language and understanding, transcending our ability to express them in words?
10. Can we touch the essence of universal love and interconnectedness through the experience of our deepest feelings?

11. How do our deepest feelings interact with our intuition and inner guidance, guiding us towards profound moments of clarity and self-realization?
12. Can profound feelings of joy and bliss be stepping stones towards a state of transcendence and spiritual awakening?
13. What happens when we allow ourselves to fully embrace and integrate our deepest feelings, without resistance or avoidance?
14. Do our deepest feelings provide a glimpse into the timeless nature of consciousness, transcending the limitations of the temporal world?
15. Can the exploration of our deepest feelings lead us to profound healing and liberation from the shackles of emotional conditioning?
16. Are our deepest feelings interconnected with the collective consciousness, revealing a deeper tapestry of shared human experiences?
17. How do our deepest feelings change and evolve throughout our lives, and what insights can we glean from these transformations?
18. Is it possible to experience a state of deep feeling without attachment, allowing them to flow freely without being bound by desire or aversion?
19. Can profound feelings of awe and wonder open us to the mysteries of existence and our place within the vast cosmos?
20. How do we find balance between the intensity of our deepest feelings and the equanimity required to navigate the ever-changing tides of emotions?

What is feeling –

Feeling refers to the subjective experience and perception of emotions and sensations. It is the conscious experience of emotions, physical sensations, or mental states that arise in response to various stimuli, internal or external.

Here are some key points about feelings:

1. **Emotional Experience:** Feelings are closely related to emotions. When you experience emotions such as happiness, sadness, fear, anger, love, or joy, you are aware of these feelings as they arise within you. Emotions are often accompanied by physiological changes, such as changes in heart rate, breathing, and hormonal responses.
2. **Sensory Perception:** Feelings can also be associated with physical sensations. When you touch something, experience pain, pleasure, warmth, or cold, you are aware of these sensory feelings.
3. **Mental States:** Feelings can also refer to mental states or psychological experiences. These can include thoughts, attitudes, beliefs, and mood. For example, feeling confident, anxious, content, or worried are examples of psychological feelings.
4. **Subjective Nature:** Feelings are highly subjective and vary from person to person. Each individual's experiences and interpretations of emotions and sensations are unique based on their personal history, beliefs, and context.
5. **Influence on Behavior:** Feelings can have a significant impact on behavior and decision-making. The way you feel in a particular moment can influence how you respond to a situation or interact with others.

6. Expression: Feelings can be expressed through various means, such as facial expressions, body language, verbal communication, or artistic expression. People often communicate their feelings to others to share their emotional experiences.

7. Awareness and Regulation: Being aware of your feelings is an essential aspect of emotional intelligence. Recognizing and understanding your emotions can help you manage them effectively and respond to life's challenges in a more balanced manner.

8. Complexity: Feelings can be complex and multifaceted. Sometimes, different emotions can blend or overlap, leading to a combination of feelings.

In summary, feelings encompass a wide range of subjective experiences, including emotions, physical sensations, and mental states. They are an integral part of being human and play a vital role in shaping our perceptions, behavior, and overall well-being. Being in touch with and understanding our feelings can lead to greater emotional intelligence and more meaningful connections with ourselves and others.

Nisargdatta maharaj on feeling –

“ M: I see as you see, hear as you hear, taste as you taste, eat as you eat. I also feel thirst and hunger and expect my food to be served on time. When starved or sick, my body and mind go weak. All this I perceive quite clearly, but somehow I am not in it, I feel myself as if floating over it, aloof and detached. Even not aloof and detached. There is aloofness and detachment as there is thirst and hunger; there is also the awareness of it all and a sense of Immense distance, as if the body and the mind and all that happens to them were somewhere far out on the horizon. (...) The feeling: 'I am not this or that, nor is

anything mine' is so strong in me that as soon as a thing or a thought appears, there comes at once the sense 'this I am not'.

M: Look, my thumb touches my forefinger. Both touch and are touched. When my attention; is on the thumb, the thumb is the feeler and the forefinger -- the self. Shift the focus of attention and the relationship is reversed. I find that somehow, by shifting the focus of attention, I become the very thing I look at and experience the kind of consciousness it has; I become the inner witness of the thing. I call this capacity of entering other focal points of consciousness -- love; you may give it any name you like. Love says: 'I am everything'. Wisdom says: 'I am nothing' Between the two my life flows. Since at any point of time and space I can be both the subject and the object of experience, I express it by saying that I am both, and neither, and beyond both.

M: Having realised that I am one with, and yet beyond the world, I became free from all desire and fear. I did not reason out that I should be free -- I found myself free -- unexpectedly, without the least effort. This freedom from desire and fear remained with me since then. Another thing I noticed was that I do not need to make an effort; the deed follows the thought, without delay and friction. I have also found that thoughts become self-fulfilling; things would fall in place smoothly and rightly. The main change was in the mind; it became motionless and silent, responding quickly, but not perpetuating the response. Spontaneity became a way of life, the real became natural and the natural became real. And above all, infinite affection, love, dark and quiet, radiating in all directions, embracing all, making all interesting and beautiful, significant and auspicious.

M: Pain is physical; suffering is mental. Beyond the mind there is no suffering. (...) Pain is essential for the survival of the body, but none compels you to suffer. Suffering is due entirely to clinging or resisting; it is a sign of our unwillingness to move on, to flow with

life. As a sane life is free of pain, so is a saintly life free from suffering.’’

His teachings emphasized transcending the influence of feelings and recognizing one's true nature beyond the realm of transient experiences. Here are some key points from Nisargadatta Maharaj's teachings on feelings:

1. **Transient Nature of Feelings:** Nisargadatta Maharaj often spoke about the impermanent and transient nature of feelings and emotions. He emphasized that feelings come and go, arise and subside, but one's true nature, the pure consciousness, remains unaffected by them.
2. **Distinction Between the Perceiver and the Perceived:** Nisargadatta Maharaj urged his followers to realize the distinction between the experiencer (the "I am" sense) and the experienced (feelings and emotions). He emphasized that one should not identify with or get entangled in transient feelings but instead abide in the unchanging awareness that witnesses them.
3. **Abiding in the Source:** Maharaj encouraged seekers to go beyond the realm of feelings and emotions by turning inward to the source from which they arise. By directing one's attention to the "I am" sense, the sense of beingness or existence, one can realize the pure consciousness that transcends the play of emotions.
4. **Witnessing without Attachment:** According to Nisargadatta Maharaj, one should cultivate the role of a witness to feelings and emotions without attachment or aversion. Observing emotions without getting entangled in them can lead to a sense of detachment and inner freedom.

5. Recognizing Illusion: Maharaj often emphasized the illusory nature of feelings and emotions. He taught that feelings are mere play in the realm of duality, and true liberation lies in recognizing the underlying unity and non-dual nature of existence.

6. Non-Identification: Nisargadatta Maharaj stressed the importance of non-identification with the body-mind complex and its various feelings and states. By recognizing that one is not limited to the realm of feelings and emotions, a seeker can realize their true identity as the formless consciousness.

7. Beyond Pleasure and Pain: Maharaj encouraged seekers to go beyond the pursuit of pleasure and avoidance of pain, as both are transient experiences. He pointed to the unchanging awareness that remains undisturbed by the ebb and flow of pleasure and pain.

In essence, Nisargadatta Maharaj's teachings on feelings revolved around transcending their influence and recognizing one's true nature as pure consciousness. By understanding the impermanent nature of feelings and emotions and realizing the unchanging awareness that witnesses them, seekers can attain liberation and true self-realization.

J krishnmurti on feeling –

“Our life is so shallow and empty, petty thoughts and petty activities, woven in conflict and misery and always journeying from the known to the known, psychologically demanding security. There is no security in the known however much one may want it. Security is time and there is no psychological time; it is a myth and an illusion, breeding fear. There is nothing permanent now or in the hereafter, in the future. By right questioning and listening, the pattern moulded by thought and feeling, the pattern of the known, is shattered. Self-

knowing, knowing the ways of thought and feeling, listening to every movement of thought and feeling, ends the known. The known breeds sorrow, and love is the freedom from the known.”

Krishnamurti emphasized the importance of understanding and exploring our feelings as a means of self-awareness and personal transformation. Here are some key points from Krishnamurti's teachings on feelings:

1. **Self-Knowledge through Feeling:** Krishnamurti believed that understanding our feelings is crucial for self-knowledge. He encouraged individuals to be deeply aware of their emotional responses and reactions, as they can reveal hidden aspects of the self and the underlying conditioning.
2. **Observing without Judgment:** Krishnamurti stressed the significance of observing feelings without judgment or suppression. He urged individuals to be fully present and attentive to their emotions without trying to change or manipulate them. In this attentive observation, the deeper roots of feelings can be uncovered.
3. **Freedom from Emotional Attachment:** According to Krishnamurti, true freedom is found in understanding the nature of emotional attachment. He taught that when one becomes deeply attached to certain feelings or emotions, it can lead to conflict, dependency, and suffering.
4. **Transcending Dualistic Thinking:** Krishnamurti explored how our feelings are often shaped by dualistic thinking, such as good vs. bad, right vs. wrong, and like vs. dislike. He encouraged individuals to transcend these opposites and view feelings without the filter of judgment, allowing for a more holistic perception.
5. **The Relationship between Thought and Feeling:** Krishnamurti delved into the interconnectedness of thought and feeling. He pointed out that thoughts can trigger emotions, and emotions can influence

thought patterns. Understanding this relationship can lead to greater awareness and emotional intelligence.

6. Transformation through Insight: Krishnamurti believed that true transformation arises from insight rather than mere analysis or control of feelings. Insight involves a direct perception and understanding of the whole process of feeling, leading to profound changes in the individual's consciousness.

7. Integrating Feelings and Intellect: Krishnamurti emphasized the importance of integrating emotions and intellect harmoniously. He advocated for a balanced approach to life that does not suppress feelings or overemphasize intellectual analysis.

8. Facing Fear and Sorrow: Krishnamurti discussed the significance of facing fear, sorrow, and other challenging emotions openly and without evasion. By fully engaging with these emotions, one can free the mind from their grip and open the door to deeper insights.

In summary, Krishnamurti's teachings on feelings revolve around self-awareness, non-judgmental observation, and insight. He encouraged individuals to explore their emotional responses without being attached to them, to transcend dualistic thinking, and to understand the relationship between thought and feeling. Through such exploration and understanding, individuals can achieve greater clarity, emotional freedom, and a deeper sense of self-awareness.

Ramana maharshi on feeling –

“Thoughts come and go. Feelings come and go. Find out what it is that remains.”

1. **Self-Inquiry and Feelings:** Ramana Maharshi's primary teaching was self-inquiry, the practice of turning one's attention inward and investigating the nature of the self (the "I" or the ego). He emphasized that feelings and emotions arise from the identification with the egoic self. By inquiring deeply into the source of the "I" thought, one can transcend the influence of feelings and realize their true nature beyond transient experiences.
2. **Witnessing without Attachment:** Ramana Maharshi encouraged seekers to adopt the role of a witness to their feelings and emotions. By observing them without attachment or judgment, one can gain insight into their impermanent and fleeting nature. This witnessing attitude fosters a sense of detachment, leading to a deeper understanding of oneself.
3. **Recognizing the Illusory Nature:** Maharshi taught that feelings and emotions are part of the illusion (Maya) of the world. While they appear real and impactful, they are ultimately impermanent and do not reflect one's true essence. Through self-inquiry, one can discern the difference between the ever-changing nature of feelings and the unchanging reality of the true self (Atman).
4. **Unwavering Inner Peace:** Ramana Maharshi often spoke of the state of inner peace that can be attained by transcending the sway of feelings and desires. By abiding in the core of one's being, beyond the fluctuations of the mind, one can experience a profound and unshakable peace that remains undisturbed by external circumstances.
5. **Surrendering to the Self:** Maharshi advocated surrendering all feelings and emotions to the higher self (the Atman or pure consciousness). By surrendering the egoic attachments and desires, one can merge with the eternal truth and experience liberation (Moksha) from the cycle of suffering.

6. Integration and Non-Duality: While Maharshi emphasized transcending the ego and its attachments, he did not reject feelings or emotions outright. He recognized the importance of integrating all aspects of human experience while maintaining awareness of their illusory nature. His teachings emphasized non-duality, where the seeker realizes the oneness of the individual self (Atman) with the universal consciousness (Brahman), beyond the realm of dualistic experiences.

In essence, Ramana Maharshi's teachings on feelings revolve around self-inquiry, witnessing without attachment, recognizing the illusory nature of emotions, and realizing the state of unwavering inner peace by surrendering to the higher self. Through these teachings, seekers are encouraged to transcend the limitations of the egoic self and realize their true nature as the unchanging awareness beyond feelings and emotions.

Feeling in Advaita Vedanta –

In Advaita Vedanta, feelings, and emotions are considered as part of the realm of the mind and are seen as temporary and ever-changing aspects of human experience. Advaita Vedanta is a non-dualistic philosophical system that teaches the ultimate reality as the non-dual Brahman, which is beyond all distinctions and attributes. Here are some key points about feelings in Advaita Vedanta:

1. **Transient Nature:** Advaita Vedanta views feelings and emotions as transient and impermanent. They arise and subside in the mind due to various causes and conditions but are not considered to be the essence of one's true nature.

2. Illusion (Maya): According to Advaita Vedanta, feelings, and emotions, like all of the empirical world, are part of the illusory nature of Maya. Maya is the power of illusion that veils the true nature of reality, leading individuals to perceive the world as separate and diverse.

3. Identification with the Mind: The human mind is seen as the seat of emotions and feelings. Advaita Vedanta teaches that individuals mistakenly identify themselves with their minds, which leads to the illusion of a separate individual identity (ego). This identification with the mind causes attachment, aversion, and suffering.

4. Distinction between Atman and Mind: Advaita Vedanta makes a clear distinction between the eternal and unchanging self (Atman) and the ever-changing mind. The mind, including feelings and emotions, is considered to be a modification of the temporary and illusory realm, whereas the Atman is beyond all modifications and remains unchanging.

5. Detachment and Discrimination: Advaita Vedanta teaches the importance of cultivating detachment and discrimination (Viveka) to overcome the influence of feelings and emotions. Detachment helps in not getting entangled in the ups and downs of emotional experiences, while discrimination enables individuals to recognize the difference between the real (Brahman) and the unreal (the changing world).

6. Ultimate Liberation: The goal of Advaita Vedanta is to attain liberation (Moksha) by realizing the non-dual nature of the self (Atman) with Brahman. Through self-inquiry and the realization of one's true nature, individuals can transcend the limitations of the mind, including feelings and emotions, and recognize the eternal truth of oneness.

In Advaita Vedanta, the emphasis is on realizing the true self (Atman) beyond the realm of the mind and its fleeting emotions. While feelings are acknowledged as part of the human experience, they are not considered to be the ultimate reality. Through the path of self-inquiry, discrimination, and detachment, seekers are encouraged to discover their true nature as the eternal and unchanging consciousness, which is beyond all feelings and emotions.

Enjoyment

Questions to ask oneself-

1. What is the true source of enjoyment, and how can we discern between fleeting pleasures and lasting fulfillment?
2. Can the pursuit of enjoyment lead to a deeper understanding of our desires and innermost needs?
3. How does the experience of enjoyment vary among individuals, and what factors contribute to the diversity of enjoyable experiences?
4. Is there a difference between the enjoyment derived from external pleasures and the inner contentment that arises from a sense of purpose and meaning?
5. Can the quest for constant enjoyment lead to a deeper appreciation for the beauty of life, or does it perpetuate a cycle of unfulfilled desires?
6. How do our beliefs and conditioning influence our perception of what is enjoyable, and can breaking free from these patterns expand our capacity for joy?
7. Does the pursuit of enjoyment require us to be fully present in each moment, or can we also find enjoyment in reflection and reminiscence?
8. Can genuine enjoyment coexist with the awareness of life's impermanence and the inevitability of change and loss?
9. Is there a balance between self-indulgence and selfless enjoyment, where joy is derived not only from personal gratification but also from contributing to the well-being of others?

10. How does the experience of enjoyment impact our relationships, and can shared moments of joy strengthen connections with others?
11. Can we find enjoyment in moments of solitude and inner reflection, transcending the need for external stimuli?
12. Is there a connection between the state of inner peace and the capacity to experience genuine enjoyment, regardless of external circumstances?
13. How does the pursuit of enjoyment align with the concept of contentment and non-attachment in spiritual traditions?
14. Can we cultivate a deeper sense of gratitude through the practice of enjoying the simple and ordinary aspects of life?
15. Is the search for enjoyment an inherent aspect of the human experience, or does it arise from cultural and societal influences?
16. Can the pursuit of enjoyment be a path to self-discovery, revealing aspects of ourselves that we may not be fully aware of?
17. How do we navigate the balance between embracing enjoyment and being mindful of its potential pitfalls, such as attachment and dependence?
18. Can we find enjoyment in adversity and challenges, viewing them as opportunities for growth and transformation?
19. Does the pursuit of enjoyment lead to an expansion of consciousness and a deeper appreciation for the interconnectedness of all life?
20. How can the cultivation of enjoyment align with our higher values and aspirations, contributing to a life of purpose and fulfillment?

What is enjoyment-

Enjoyment is a state of pleasure, delight, or satisfaction that arises from engaging in or experiencing something that brings joy, contentment, or a sense of fulfillment. It is the feeling of positive emotional response and gratification that occurs when one finds pleasure in an activity, experience, or situation.

The experience of enjoyment can vary widely among individuals and may be influenced by personal preferences, cultural backgrounds, and individual circumstances. It can be found in a wide range of activities, such as spending time with loved ones, pursuing hobbies and interests, appreciating art and beauty, connecting with nature, engaging in sports, listening to music, or exploring new places and cultures.

Enjoyment is often associated with positive emotions such as happiness, joy, excitement, and relaxation. It can be a momentary and transient feeling, such as enjoying a delicious meal or watching a beautiful sunset, or it can be a sustained and ongoing sense of fulfillment, such as finding enjoyment in a fulfilling career or in meaningful relationships.

While enjoyment is a natural and essential aspect of human life, it is important to distinguish it from attachment and craving. True enjoyment is characterized by a sense of contentment and appreciation for the present moment, while attachment and craving are often driven by a desire for more or a fear of losing what is pleasurable.

In some spiritual and philosophical contexts, the pursuit of enjoyment is seen as an aspect of living a fulfilling life, where one seeks to find balance and contentment while recognizing the impermanent and transient nature of all experiences. The understanding of true enjoyment can lead to a deeper appreciation for life, a sense of inner

peace, and a more mindful approach to the pleasures and challenges that life offers.

J krishnmurti on enjoyment -

“There are three things concerned with pleasure: joy, enjoyment and pleasure. This is so - look at it. You are going to find out what is the relationship between the three of them. Joy - real enjoyment of a lovely day, the enjoyment of seeing the mountains, hearing the great thunder rolling among the hills - and the mind that is pursuing the pleasure as that which has happened yesterday, with that lightning. So what is pleasure? Is there a moment of pleasure - I am asking - when you can say, 'This is pleasure'? Or you only know it after. You recognise it as pleasure when it is over, which is the movement of thought as time. I wonder if you see this thing! So is there a moment when you say, 'My god, this is great pleasure!' But only when thought, when that incident which has been called 'pleasure', in quotes, has been registered in the brain and then the awakening of thought and recognising that as delight, pleasure and pursuing it - sexually - in so many ways. So what is the relationship of thought to pleasure? Pleasure being emotions, great feeling, sentimentality, feeling tremendously sentimental, gooey, romantic, ideological. What relationship has pleasure to thought, or is pleasure the movement of thought only? I take... There has been a pleasure - what we call pleasure - a flattery, someone flatters you: 'Marvellous, how beautiful, what a lovely writing that is, what a marvellous speech you have made!' That is pleasure. And you listen to that and you like the flattery of another, which means you are not really concerned with the truth of perception but the flattery of someone who says, 'What a marvellous fellow you are'. Then thought picks that up, pursues it and you who have flattered are my everlasting friend and I seek more and more flattery. That is the pursuit of pleasure which also acts in the other opposite way, which is: you hurt me and I pursue that hurt, thought pursues that hurt, and you are my enemy or I don't like you, avoid you. It's the same principle. So is thought the pursuer, not pleasure? I wonder if you see that. I've found something!

We are not pursuing pleasure but thought is pursuing pleasure. And when you pursue... when thought pursues something, it must be in the field of time. Therefore yesterday the sexual pleasure, the remembrance of it and the pursuit of it. Seeing the pleasure, all 'pleasure', in quotes, the mountains and the sunset, and the thunder rolling among the hills and thought pursuing that sound, pursuing that marvellous light of an evening on the snow. So it is the movement of thought as a remembrance in time that is the pursuit of pleasure. I wonder if you get all this. I pursue a guru - not I (laughter) - I have an abomination of gurus, because they are the new priests; before you accepted the Catholic domination. You were told exactly what to do and you did that - now you are bored with that and you take on new gurus and you will get bored with that and then you will go on to the gurus from China or Japan, or Russia - it is the same pattern.

So: can thought not pursue? You understand? You flatter me - and I listen to it - and that's the end of it. Thought then doesn't carry it over. You have said something which was maybe right or wrong; I listen to it - there's the reaction and there's the ending of it. The light on those mountains yesterday evening, with all that great sense of space, stillness and great strength - see it, end it, so that thought doesn't come and say, 'What a lovely thing that was, I am going to pursue it'. I wonder if... you understand?

That means to be totally awake to the whole problem of pleasure. And what is the relationship between pleasure and enjoyment? You **enjoy** a good meal - if you do - and you want the repetition of that enjoyment tomorrow. Right? So there is the enjoyment of the moment, and thought pursuing that enjoyment of the moment as a movement in time. I wonder if you see that. Is pleasure... What is the relationship of pleasure to joy? Is there any relationship at all? Or the joy comes unexpectedly, not invited. That which is invited is pleasure as thought in time. I wonder if I am getting...''

Jiddu Krishnamurti offered profound insights on enjoyment, encouraging individuals to approach it with a deeper understanding that transcends mere pleasure-seeking. His teachings on enjoyment emphasize self-awareness, living in the present moment, and finding true joy through inner freedom. Here are some key points from Krishnamurti on enjoyment:

1. **Understanding Pleasure and Enjoyment:** Krishnamurti distinguished between pleasure and enjoyment. Pleasure is often associated with seeking sensory gratification and is temporary and fleeting, leading to attachment and dependency. Enjoyment, on the other hand, arises from a state of inner freedom and contentment and is not dependent on external stimuli.
2. **Living in the Present Moment:** Krishnamurti stressed the importance of living fully in the present moment to experience true enjoyment. By letting go of regrets about the past and anxieties about the future, one can fully engage with the richness of each moment, finding joy in the simplicity of existence.
3. **Freedom from the Pursuit of Pleasure:** Krishnamurti observed that the pursuit of pleasure through desires and attachments often leads to suffering and conflict. He encouraged individuals to examine the motives behind their desires and question whether true enjoyment can be found through seeking external gratification.
4. **Joy in Simplicity:** According to Krishnamurti, true enjoyment is found in simplicity, free from the complexities of the ego and its constant cravings. When the mind is unburdened by the need for more and more, there is a natural sense of joy and contentment.
5. **The Role of Self-Knowledge:** Krishnamurti believed that self-awareness and understanding the conditioning of the mind are crucial for experiencing genuine enjoyment. By examining the workings of

the self, one can recognize the patterns of thought and behavior that hinder the experience of joy.

6. Joy Beyond Comparison: Krishnamurti pointed out that true enjoyment is not comparative. It is not about comparing oneself with others or seeking to be better than someone else. Joy arises when one is free from the constant need for validation and comparison.

7. Joy in Relationships: Krishnamurti emphasized the significance of relationships built on mutual understanding, respect, and freedom. In such relationships, there is room for genuine enjoyment and shared moments of joy.

8. Transcending the Ego: Krishnamurti urged individuals to transcend the limitations of the ego-centered mind to discover the deeper joy that arises when the self is not seeking gratification or pursuing its own interests.

9. Enjoyment in the Unknown: Krishnamurti encouraged embracing the unknown and not being bound by the security of the known. True enjoyment is found when the mind is open to the possibilities of the present moment without clinging to familiar patterns.

In essence, Krishnamurti's teachings on enjoyment center on cultivating a deeper awareness of the self, living in the present moment, and transcending the pursuit of pleasure and external gratification. True enjoyment is not a fleeting experience but a state of being that arises from inner freedom and contentment, allowing individuals to experience profound joy and fulfillment in all aspects of life.

Ramana maharshi on enjoyment-

“If a man thinks that his happiness is due to external causes and his possessions, it is reasonable to conclude that his happiness must increase with the increase of possessions and diminish in proportion to their diminution. Therefore if he is devoid of possessions, his happiness should be nil.

What is the real experience of man? Does it conform to this view?

In deep sleep the man is devoid of possessions, including his own body. Instead of being unhappy he is quite happy. Everyone desires to sleep soundly. **The conclusion is that happiness is inherent in man and is not due to external causes. One must realise his Self (soul) in order to open the store of unalloyed happiness.”**

1. Transcending the Pursuit of Pleasure: Ramana Maharshi's teachings point to the ephemeral nature of worldly pleasures and desires. He encouraged seekers to go beyond the pursuit of external enjoyment and material possessions, recognizing that lasting fulfillment lies in understanding the source of true happiness within.

2. Joy of Self-Realization: Maharshi emphasized the supreme joy and bliss that arises from the realization of the true self (Atman). He taught that by investigating the question "Who am I?" and discovering the nature of the self beyond the body and mind, one can experience a profound sense of peace and inner contentment.

3. Letting Go of Egoic Desires: Ramana Maharshi's teachings emphasized surrendering the ego and its desires to attain self-realization. By transcending the egoic identifications and attachments, seekers can experience a state of equanimity and inner joy that is free from the fluctuations of the external world.

4. **Abiding in the Present Moment:** Maharshi encouraged living in the present moment with awareness. By being fully present and attentive to the now, one can experience a deep sense of peace and joy, as the mind is no longer entangled in regrets about the past or worries about the future.

5. **Understanding the Source of Happiness:** According to Maharshi, true enjoyment and happiness are inherent qualities of the self. By turning inward through self-inquiry, individuals can recognize that the source of happiness is not dependent on external circumstances but is a natural expression of their essential nature.

6. **Beyond the Dualities of Pleasure and Pain:** Ramana Maharshi's teachings emphasized rising above the dualities of pleasure and pain, gain and loss. By abiding in the awareness of the self, one can experience an unshakable inner joy that is not affected by the fluctuations of life's experiences.

7. **Inner Freedom and Contentment:** Maharshi taught that self-realization leads to a state of inner freedom and contentment. In this state, the mind is no longer disturbed by desires and cravings, and the seeker experiences a sense of fulfillment beyond the pursuit of external enjoyment.

In summary, Ramana Maharshi's teachings on enjoyment are more aligned with the pursuit of self-realization and inner joy rather than seeking external pleasures. He encouraged individuals to go beyond the transient pleasures of the world and find lasting fulfillment through self-inquiry, self-surrender, and the realization of the true nature of the self. In this state of inner contentment and equanimity, seekers can experience profound joy that transcends the ephemeral nature of external enjoyment.

Nisargdatta maharaj on enjoyment-

“Q: Is pleasure always wrong?

M: The right state and use of the body and the mind are intensely pleasant. It is the search for pleasure that is wrong. Do not try to make yourself happy, rather question your very search for happiness. It is because you are not happy that you want to be happy. Find out why you are unhappy. Because you are not happy you seek happiness in pleasure; pleasure brings in pain and therefore you call it worldly; you then long for some other pleasure, without pain, which you call divine. In reality, pleasure is but a respite from pain. Happiness is both worldly and unworldly, within and beyond all that happens. Make no distinction, don't separate the inseparable and do not alienate yourself from life. “