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ON “LEARN TO BEHAVE”: HINTS FROM THE ASHTAVAKRA GITA

Sources

(1) Instant Self-Awareness (Talks on Ashtavakra Gita), Swami Shantananda Puri, compiled by D. Vasudevan, Parvatham C.P. Subba Raju Setty Charitable Trust, Bangalore, India.

(2) Astavakra Gita: In The Light Of Kriya, Lahiri Mahasaya, Chandra Shekhar Kumar

Contents

Lahiri Mahasaya renders Chapter 15, Sloka 2 of the Ashtavakra Gita in English as follows:

He who has enmity toward objects (desires) is free, he who craves from wordly objects is a slave of attachment. Understand this and do as you please. [61] [Chapter 15, Sloka 2]

In this sloka, two vital elements emerge: understanding and free choice.

Acknowledging the repercussions of our choices, learning to behave (that is, to conduct oneself) becomes an indispensable facet of human evolution.

Aligned with the teachings of Swami Shantananda Puri and the profound insights of the Ashtavakra Gita, the ensuing slokas from the Ashtavakra Gita are presented as pertinent to the subject, aiming to promote understanding and the exercise of free choice. (In square parentheses: page, chapter and number of each sloka).

You are neither air, nor water, nor fire, nor air, nor space; in order to obtain liberation, consider yourself as witness of these, and as the form of pure consciousness itself. [33] [Chapter 1, Sloka 3]

If you separate the body from yourself and rest in consciousness, even now itself you will become happy, peaceful and free from bondage. [34] [Chapter 1, Sloka 4]

My own nature (form) is light (knowledge). I am not different from that light; when the universe manifests itself, then it is indeed myself alone who shines. [39] [Chapter 2, Sloka 8]

Oh! In me who is like the unlimited ocean, on the rising of the wind of the mind, diverse waves of worlds are produced immediately. [42] [Chapter 2, Sloka 23]

Even after having heard of one's own Self as extremely beautiful and as pure consciousness, by being deeply attached to sex, one attains impurity. [44] [Chapter 3, Sloka 4]

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Even after having known well enough lust, which has suddenly come up, as the enemy of knowledge, having reached the last days of life and being extremely feeble and lacking in strength, one still desires for sex or sensual enjoyments. How strange it is! [45] [Chapter 3, Sloka 7]

Even for one who is detached both from this world as also the other world (heaven), who is given to discrimination of the eternal from the transient and who longs for liberation, fear arises from liberation itself (because of apprehension of the dissolution of the individual entity). It is a matter of wonder. [45-46] [Chapter 3, Sloka 8]

For one who has known the Supreme Truth, even the touch of merit and sin does not take place inside, even though it appears to be so; just as the sky does not come into contact with the smoke at any time. [48] [Chapter 4, Sloka 3]

In respect of all four different categories of the multitude of all beings [(i.e.) those born from womb, born from egg, born from sweat (worms, bacteria, etc.) and sprouting from the earth] extending from the creator up to a blade of grass, it is only the wise one who has the capability to relinquish likes and dislikes. [49] [Chapter 4, Sloka 5]

He is a rare one who knows his Self as non-dual and as the controller of the entire universe. That person does that work, which he knows (as worth doing in the interest of the world); for him there is no fear from anywhere. [49] [Chapter 4, Sloka 6]

(You are pure). For you, there is no attachment at all with anything whatsoever; what is it that you want to renounce? Being convinced in this way and dissolving the psycho-physical complex, merge in the Supreme Consciousness. [50] [Chapter 5, Sloka 1]

Even though apparently visible, this universe is unreal and amounts to nothing; just like a snake superimposed on a rope through delusion this universe which is manifested does not exist at all. Being convinced in this manner become one with the Supreme Consciousness. [50-51] [Chapter 5, Sloka 3]

Having the same attitude towards both misery and happiness, being the same in hope and despair, looking on both life and death as the same, living thus verily attain the state of dissolution. [51] [Chapter 5, Sloka 4]

Either, I am indeed in all beings (as their material cause) of all the beings are in me (as I am the substratum of the illusion). Thus, where one possesses knowledge in this manner, there is no question of holding on (being attached) to this world or renouncing it and there is no question of dissolving or merging in it. [53] [Chapter 6, Sloka 4]

The Self does not exist in the object (because no object exists apart from the Self). In the Self, which is infinite, which is also untainted, there is no object (because the objects are

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only illusory superimpositions and they do not exist in reality). Thus, being freed from any attachment and being calm, I am abiding in this idea alone. [55] [Chapter 7, Sloka 4]

All this world is only impermanent, is defiled by the three types of miseries, in uninteresting (lacking in bliss) contemptible and fit to be renounced. Thus, having come to this conclusion, one becomes tranquil. [57] [Chapter 9, Sloka 3]

You better look at the various modifications of the basic elements like body, mind, etc., as made up of only the primary elements like earth, air, etc. In reality, from that moment onwards, you will become freed from the bondage and also (be) established in your own nature. [58] [Chapter 9, Sloka 7]

The desires only constitute the world; hence, leave them all. By renunciation of all the latent tendencies and desires, the renunciation of the world results. Now, the status or the manner of your life can be in whatever manner you like. [59] [Chapter 9, Sloka 8]

Look at friends, lands, money, house, wife, cousins and various types of wealth like a magic show as lasting for three or five days. [60] [Chapter 10, Sloka 2]

Your kingdom, sons, wives, bodies, pleasures, etc., have been lost even though you were attached to them, in birth after birth. [61] [Chapter 10, Sloka 5]

The Lord is the controller of all; here, there is nobody else; thus, having come to the conclusion, with all desires having been dissolved inside and fully serene and peaceful, one does not get involved in any work whatsoever. [62] [Chapter 11, Sloka 2]

From time to time, calamities and prosperities come only from destiny; this, having come to the conclusion, being ever contented, with all the senses subdued, one does not desire anything, nor does one grieve for anything lost. [62] [Chapter 11, Sloka 3]

Happiness and misery, birth and death are due to the effects of past acts called destiny only; in this manner, one who has come to the conclusion, being free from any effort, is not tainted even while performing actions. [62-63] [Chapter 11, Sloka 4]

Misery in this world is produced due to the thoughts (imagination). Otherwise, it does not exist – one who has concluded thus, freed from all thoughts and having got rid of all desires becomes happy and also calm everywhere. [63] [Chapter 11, Sloka 5]

I am not the body; I do not possess any body. I am consciousness; thus, one who has come to this conclusion is almost as if he has attained the absolute state of emancipation. He does not remember duties done or duties not done. [63] [Chapter 11, Sloka 6]

I alone exist – from the creator down to a blade of grass (in all the forms); thus, being indifferent to what has been obtained and what has not been obtained, one who has come

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to this condition, becomes freed from all doubts and is pure and serene. [63] [Chapter 11, Sloka 7]

Remaining in any station of life like householder, monk, etc., or not remaining in any station of life, doing meditation, mentally accepting or leaving things, on seeing my distraction on account of all these factors, I abide in Self, in this manner as I am (i.e.) as a witness. [65] [Chapter 12, Sloka 5]

The tranquility, which results out of non-possession of things is rare to get even in a state when one possesses only a loin cloth; therefore, having given up renunciation and acceptance, I live happily. [66] [Chapter 13, Sloka 1]

Having thought that in reality nothing at all could ever be done (as all things are pre-programmed and got done by Totality), whenever, whatever comes to me for doing, having done that, (I) live happily. [66] [Chapter 13, Sloka 3]

The yogis who identify themselves with the body, compulsively take up the attitude of either action or inaction. I, having been bereft of either attachment or detachment (to action), live in happiness. [66-67] [Chapter 13, Sloka 4]

A person whose intellect is established in Satva guna becomes blessed (through Self-Realization) through (even) instruction of any casual manner, but any other person, though remaining a seeker throughout his life, get deluded in that respect. [70] [Chapter 15, Sloka 1]

Withdrawal of interest from all sense objects is liberation; attachment towards sensual object is bondage; this much only is the ultimate knowledge; you do as you want. [70] [Chapter 15, Sloka 2]

This knowledge of the Truth makes a man, who is eloquent, intelligent and highly active, dumb, inert and lazy respectively; therefore, this knowledge of Truth is left off by those who want to enjoy (the world). [70] [Chapter 15, Sloka 3]

You are not the body, for you there is no body. You are not the doer or enjoyer. You are of the form of consciousness, perennial witness, having no desires or expectations from any quarter. (So) Go about happily. [70-71] [Chapter 15, Sloka 4]

Attachment and hatred are the characteristics of the mind. The mind has never been yours; being non-differentiated and being the conscious Self, you are without any modifications. You please go happily about. [71] [Chapter 15, Sloka 5]

Having known the Self abiding in all beings, and all beings as abiding in the Self, being free from egoism, and having no sense of possession, you be happy. [71] [Chapter 15, Sloka 6]

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The body, being composed of the three modes, viz., Satva, Rajas and Tamas, appears (comes into the scene), remains and goes away; the Self does not go anywhere; why do you grieve over this body. [72] [Chapter 15, Sloka 9]

O, child, you are only of the form of consciousness. This world is not different from you. Where is the question of the rejectable or acceptable things? [72] [Chapter 15, Sloka 12]

In you, the one who is deathless, peaceful, pure and is the pervasive consciousness; where is birth, where is action, where is the egoism also? [73] [Chapter 15, Sloka 13]

In whatever you are looking at, you only appear; the bracelets, armlets and anklets, do they appear different from the gold, its material cause? [73] [Chapter 15, Sloka 14]

O, Form of consciousness, do not get agitated in the mind on account of desire to act or other various thoughts. Having become absorbed in your own Self, which is the embodiment of bliss, remain in happiness. [74] [Chapter 15, Sloka 19]

All aspirants remain miserable by repeated efforts (involving a doer, activity and instrument). This fact nobody knows. The blessed one attains salvation representing the ultimate bliss and peace, by simply hearing this instruction only. [75] [Chapter 16, Sloka 3]

In respect of a Jnani, there is no desire or expectation in the dissolution of the entire universe; there is no hatred also against the continued existence of the universe. Therefore, the blessed realized soul remains happy as it comes and contented with whatever he gets for the sustenance of his life. [79] [Chapter 17, Sloka 7]

The one who is liberated is seen at all places as a person pure in heart, freed from all compelling latent tendencies of the past, and at all places he shines brilliantly. [81] [Chapter 17, Sloka 11]

In a man, whose worldliness is exhausted, there is no sense of violence, neither is there a feeling of compassion or mercy; no insolence, neither is there a feeling of humility or inferiority; there is nothing of wonder, neither is there any mental agitation. (He acts as per the Divine Will spontaneously and does not exercise compassion etc., from his individuality). [82] [Chapter 17, Sloka 16]

The liberated one does not hate objects of the world, neither is greedy after the objects of the world. With a mind detached from all objects, at all times, he enjoys whatever comes to him in the course of his life. [82] [Chapter 17, Sloka 17]

With all desires having been dissolved inside, being fully convinced that nothing in this world exists (in reality), he has no sense of possession. Being devoid of ego and desires, though engaged in activity, he does nothing (i.e., such actions do not bind him and as such are deemed as non-actions as they emanate from totality). [83] [Chapter 17, Sloka 19]

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A wise one being devoid of the modifications of the mind, viz., brightness and dullness, delusion and dreaming will attain some indescribable condition where his entire mind gets dissolved. [83] [Chapter 17, Sloka 20]

This universe is a mere projection of the mind (i.e., thought only); in reality, it is nothing. Cessation of the existence or non-existence of the objects remaining as either existent or non-existent respectively in their respective inherent nature, cannot take place. [84-85] [Chapter 18, Sloka 4]

The form of the Self is not far off; nor it is limited (and hence near at hand); it has already been attained, it is un-differentiated, it requires no effort, it undergoes no change or modification, it is free from all blemish (untainted). [85] [Chapter 18, Sloka 5]

Only by the mere understanding or recognizing the form of one's own Self, only by the mere cessation of the illusion, the veils which were covering the vision being removed, the realized souls, whose sorrow have been dispelled, shine brightly. [85] [Chapter 18, Sloka 6]

All these things, including the world, are only products of imagination. The Self is ever liberated and is perennial (without a beginning). Thus, having known, why the wise man of knowledge should repeatedly practice sadshanas like an ignorant child? [85] [Chapter 18, Sloka 7]

For a Yogi, who has become silent after having concluded that everything is only the Self, thoughts of this nature that 'I am this' and 'I am not this' disappear. [86] [Chapter 18, Sloka 9]

For a man of knowledge, who is liberated while alive, there is not at all any duty to be performed; in his heart, there is no attachment to any action; in whatever manner the life goes, that only is his state here. [87] [Chapter 18, Sloka 13]

The wise realized soul, though remaining like a common worldly man, is just the opposite of the worldly men; he sees neither his own peaceful state of merger, nor distraction, nor attachment (to the world). [88] [Chapter 18, Sloka 18]

For a man of knowledge, there is no obstinate grasping either in wordly activity nor in cessation of the activity. Whenever and whatever comes before him for doing, having done that, (he) remains in happiness. [88] [Chapter 18, Sloka 20]

The one who is freed from all bondages, being desireless, having no external support, freely acting as per the bidding of the Lord (i.e., following the dictates of his inner Self), functions in life like a dry leaf being thrown about by the wind of the programme of totality which runs the entire world. [89] [Chapter 18, Sloka 21]

For one who is freed from the bondages of the world, nowhere is there enjoyment nor grief. He, possessing a mind which is cool at all times, shines as if possessing no body. [89] [Chapter 18, Sloka 22]

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A wise man becoming completely tired of entertaining various thoughts, becomes inactive and takes rest. He does not imagine, does not understand, does not hear, and does not see anything. [90] [Chapter 18, Sloka 27]

The one in whose mind ego remains, even though he does not do anything, is active. A wise person who is egoless, though he had acted, has not done anything. [91] [Chapter 18, Sloka 29]

The mind of a liberated soul never gets perturbed, neither it rejoices; he is a non-doer, motionless and bereft of all desires. His doubts have all been dispelled, and he shines splendidly. [91] [Chapter 18, Sloka 30]

A dull aspirant on hearing the real Truth, gets bewildered (on account of doubts); similarly, some rare person of knowledge withdraws within himself, and does not reveal his glory, remaining like a dull person. Thus, apparently both look dull externally. [91] [Chapter 18, Sloka 32]

One pointed concentration or control of mind is being practiced a lot by the ignorant ones; but the wise people abiding in the real Self, like the person who are in deep sleep, do not see anything to be done or accomplished. [91-92] [Chapter 18, Sloka 33]

The ignorant man does not attain peace of mind either by exertion or effort or by inaction (laziness). The wise person, by merely being convinced of the Reality, becomes full of peace and happiness. [92] [Chapter 18, Sloka 34]

In respect of the Self, the people who are engaged in diverse spiritual practices, do not at all understand It which is pure, enlightened, loved by all, perfect, bereft of all worldliness and free from all miseries. [92] [Chapter 18, Sloka 35]

An ignorant person, by any action of the form of repeated spiritual practices, does not attain liberation. The blessed one, though remaining without any activity, just by the experiential knowledge, gets liberated. [92] [Chapter 18, Sloka 36]

The ignorant people, by adamantly and baselessly sticking to their own opinions get involved in the world. The destruction (by uprooting) of this world, which is the cause of all calamities, has been done by the wise people. [93] [Chapter 18, Sloka 38]

The ignorant person does not get peace of mind because of the fact that he desires to relax into peace. The wise man, having been convinced of the Truth, always remains with a tranquil mind. [93] [Chapter 18, Sloka 39]

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For the fool who resorts to compulsion (or effort), where can be the control of mind? Only in respect of the wise men who revel in their own Self, control of mind at all times becomes natural and spontaneous. [93] [Chapter 18, Sloka 41]

A person whose intellect has been purified, being freed from all perturbation just by merely hearing about the Reality, does not bother at all as to what is a proper conduct or improper conduct or indifference. [95] [Chapter 18, Sloka 48]

Whenever and whatever comes for being done, the wise man does that easily in the simplest way, irrespective of whether it is good or bad, His activities themselves are like that of a child. [95] [Chapter 18, Sloka 49]

Though transgressing the normal canons of conduct, the natural grace of the enlightened shines brilliantly; while the artificial peace of the deluded person whose mind is full of desires and attachments, does not at all shines. [96] [Chapter 18, Sloka 52]

On honoring a brahman well versed in Vedas or a god or a holy place and on seeing a young woman, a king or a beloved friend, a wise man gets no reaction in his heart (or gets no desires) due to earlier conditioning. [96-97] [Chapter 18, Sloka 54]

Though despised and ridiculed by the servants, by the sons, by his wives, by his grandsons, and by his relatives also, one who is united with the Self never undergoes any change at any time. [97] [Chapter 18, Sloka 55]

Though enjoyment comes to him, he is not pleased; though subject to pain and suffering, (he) does not feel unhappy. Only similar people who have reached that same stage will understand the marvelous state of that nature. [97] [Chapter 18, Sloka 56]

Only activities and duties constitute the phenomenal world. The wise men do not bother about the sense of duty or any activity. They remain with an empty personality; they do not get identified with their body form; they are immutable, and unaffected by any actions or sorrows. [97] [Chapter 18, Sloka 57]

A man of deluded intellect, though not engaged in any activity is busy everywhere, due to agitations in his mind; but the skillful one, though performing actions, remains unperturbed by thoughts. [97] [Chapter 18, Sloka 58]

The enlightened one, who conducts himself like a child, who is bereft of all desires in all activities; such a pure person, though engaged in performance of actions, has no attachment. [99] [Chapter 18, Sloka 64]

This world, which is seen only till the dawn of Self-knowledge, exists as an unreal superimposition, of the nature of mere illusions. The wise man shines without any sense of possession without any ego and without any desire for any object. [101] [Chapter 18, Sloka 73]

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If a man of dull intellect abandons activities like control of mind, from that very moment, (he) begins to entertain desires and useless talks. [101] [Chapter 18, Sloka 75]

For a yogi, who is enlightened, who is freed from the nature derived from conditioning, who is of the indescribable nature of the Self, where is the question of patience? Where is the question of discrimination? Otherwise, where is the question of fearlessness? [102] [Chapter 18, Sloka 79]

There is no heaven for him, there is no hell for him; indeed, there is no question of liberation (while alive) here. What is the use of talking a lot? In the light of yogic consciousness, nothing exists but the Self. [102] [Chapter 18, Sloka 80]

He does not at all seek for any profit, nor does he grieve for any loss. The mind of the wise man is quite cool and it is filled only by the nectar of the Self. [102] [Chapter 18, Sloka 81]

A wise man shines, being bereft of any attachment towards wife and children; being desireless in respect of the objects of the world, remaining free from any anxiety or worry even about his own body and having no expectations. [103] [Chapter 18, Sloka 84]

A wise man, who lives with whatever comes to his lot, moving around freely in various places, lying down for sleep whenever the sun sets, is in happiness everywhere. [103] [Chapter 18, Sloka 85]

A wise man, devoid of the sense of possession as 'mine' with an equal vision towards clay, stone and gold, with the knots of the heart having been completely torn asunder and with the gunas of Rajas and Tamas having been dispelled, shines well. [104] [Chapter 18, Sloka 88]

He is not happy nor is he unhappy, he is not detached nor is he given to attachment, he is not desirous of liberation nor is he liberated, he is not this nor is he that. [106] [Chapter 18, Sloka 96]

The one, whose mind has become tranquil, does not run to a forest, nor does he choose a crowded place. In whatever way things take place, wherever it may be, (he), remains the same (unaffected). [106] [Chapter 18, Sloka 100]

Making use of the knowledge of Truth which is like pincers, the extraction of the arrows, viz., various thoughts, concepts of various kinds, etc., from inside of the heart has been done by me. [107] [Chapter 19, Sloka 1]

While I am abiding in my own form as Self which is untainted, where are the five elements? Where is the body, where are the senses, where is the mind? Where is the void? Where is the question of spacelessness? [109] [Chapter 20, Sloka 1]

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To me, who is devoid of all qualities inherited at birth, where is the doer? Where is the enjoyer? Where is inactivity? Where is the thought of liberation? Where is that direct instinctive knowledge? Where is the fruit of that direct knowledge namely dispelling of ignorance? [110] [Chapter 20, Sloka 5]

Where is the one that exists? Where is the one that does not exist – even that one Reality, where is it? Duality, where is it? Here, what is the use of talking a lot; enough of it, nothing else comes out of my mouth. [112] [Chapter 20, Sloka 14]

In summary:

Do not react. Be absolutely disinterested in whatever is said and whatever happens. Do not exult over good things or get depressed over bad news of events.

In spirituality, just be quiet. Leave off all actions. Stop all your actions. Do not undertake any enterprise which springs out of your own individual ego. First know your Self and realize the Self.

Be a witness and remain absolutely unaffected by all events. Whatever happens, remain unperturbed. Choose not to be disturbed by whatever happens. Have a choiceless acceptance of all that comes. Accept events as and when they come. Be a non-participating witness.

When you leave off all actions, then you are automatically desireless. When there is inaction, then there are no desires – all desires, all thoughts go away. When ‘mind’ goes away, the ‘I’ goes away and the ‘world’ goes away. You are Absolute Bliss.

Do not be the doer. Life and death and all events that occur in our life are not in our hands. Everything is being done by Him. Be as Consciousness and Be Aware. Do not appropriate doership to yourself. The ‘I’ goes away when you are not a doer. ‘I’ goes when there is no ego. When ‘I’ goes, we get Moksha (Liberation). Leave off doership, actions, reactions, all desires – then you are in the thoughtless state and you are in your Natural State.

When you have no mind, no memory, you are the Supreme Being. Remain as a Realized Being – absolutely free. Remain as the Brahman. Be convinced and remain as the Brahman. Change your mental attitude and remain as the Brahman. Know that ‘I am liberated, I am not limited.’ Be convinced of this and you get Moksha (Liberation). Everything happens by itself. Surrender yourself to Divinity, the Supreme Being, the Lord. Surrender is to be full and complete (and not surrender by mere words alone). Partial surrender means surrender on a few occasions and not at all. Partial surrender extends and leads on to full surrender.

Moreover, to follow further instructions by Swami Shantananda Puri. (In square parentheses: page).

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Know that everything is predetermined and nothing is to be achieved. [118] Everything that is happening is only a program in the Totality. [120] Accept that all things are done by the Divine Will. [117] Accept all that comes. [117] Do things as they come by destiny, without choice. [118] A Realized Soul understands and knows that he cannot do anything to change the Conscious Totality's Will, so he accepts things as they are. [194] Be absolutely detached by everything. [124] Be dispassionate, never fascinated by anything. [133] Leave off everything – everything is already pre-programmed. [125] When you surrender all your doings to Him, you will have no anxieties, tensions, etc. [125] Even in calamities, remain quiet. Know that everything is insignificant. [127] Be inactive like a dry leaf. A dry leaf has no will of its own (it swings in the direction of the wind); likewise, wherever destiny takes you, be accepting. We are all pushed by the 'wind of destiny'. [130] A Realized Soul is like the dry leaf, which moves by the will of the wind (the Will of God). [187] Go with the current of the Cosmic Will and do not resist. Never rebel against the decree of the Lord. At all times have an equal vision. [160] At the Highest State, 'I am never active, I am always inactive (and that's my State)'. [165] Float with life as it comes. Do not try to swim with or against the life current. [226] We need not and cannot increase or decrease anything in this world, be absolutely unaffected (come what may). [228] What is truth? Truth is THAT which remains unchanged, forever at all times. [226] Never get disturbed by anything nor make any effort. Remain in this world 'as it is'. [226] Live in the world but be untainted (like water on the lotus). Be pure and uninvolved in the world. [227] Exercise control, restraint yourself. Enjoy whatever comes and also, whatever does not come. Exercise mercy. [228] Live life in comfort and ease. [231] Like the sculptor chiseling a stone to make a statue, chisel off all things that hide your true Reality and are unwanted. [232] Be "What" you are and remove only the unwanted things within you – like a sculptor chiseling to shape a statue out of a stone. [124] The thought force projects everything. [270]

Things are done in the interest of the Whole. [118] Consider yourself as already having accomplished all your duties. [127] The one who progresses towards the Divinity is like a drop becoming an ocean. Everything comes on its own to him. [132] The one in whose Heart the lamp of knowledge is lit, becomes efficient in all that he does. [133] Open the doors. Let the door open inwards, towards your Heart. Open the door of your Heart, and He (the Lord) walks in. [228] Everything is done by the Lord – therefore have no sense of doership. [150] Non doership is surrender. The day your doership goes, that is surrender. [150] When you leave the doership, the ego goes away. [155] Do not exercise your egoistic will – submit yourself to God's Will. [153] By Divine Will all things come to you. [157] Flow with the waves of the Divine Will and go wherever the current takes you. [158] The Supreme Being's Scheme is well defined (already), an unchangeable destiny. [158] Never demand things from God – the Lord knows and fulfils our needs. [158] Enjoy all things that come to you and also those things that do not come to you. Let your mind be in the beautiful state of happiness. [165] Happiness is in you, you are born with it – only you do not recognize it. [165] All pleasure and pain are in your mind. All sorrow, happiness and unhappiness are plays of modes of mind, and are tendencies inherited from the past. Not

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a single thing or person can give happiness or sorrow to you. Nobody can disturb you except yourself. [166] Nothing and nobody else can disturb you unless you disturb yourself. [230] The spiritual path has ups and downs and is not uniform. Hold on to the Lord's Feet – come storm, be steadfast. [167] The one who has reached is beyond moral and immoral and has no selfishness. He realizes that all actions are only a leela (or lila, play), and that there is no other than Himself. [168] The one who has reached the Highest State sees himself as Reality, and he has no motivations of life. He need not do any virtuous or sinful deeds. [168] The one who has reached the Reality knows that everything is done in the interest of all. [170] At the Highest State there is no impact of external stimuli in your Heart. It is the state where memory has disappeared and delusion is not there. [171] When you have reached the Highest State, as everything is done by the Pure Consciousness and nothing else exists, then where is the question of fear? When there is nothing else apart from you, you have reached the fearless state. [171] Give away your possessions. Do not accumulate things. [218] Material prosperity stands as a hindrance to our spiritual growth. In material prosperity, one is full of riches but is in darkness. [264] All sorrow result from our sense of possession. The notion 'this is mine' creates all sorrow. [218] The sense of 'I' and 'mine' starts all calamities. [177] The Final Bliss (Ananda) is your nature. Enter into the Void, the Eternal Silence (when the breath is stopped, all the vasanas leave). [229] Find the Sound which is Eternal, the Sound which is never exhausted – the melody of the Brahman, the melody of the Self. [229] Viveka is discrimination between the Self and the non-self, the real and the unreal. Viveka (discrimination) leads to Vairagya (dispassion). [229] The Parabhda [*Karma allotted for this present incarnation*] chooses the sadana [*spiritual path*] you have to do – you have no choice in the matter. You have only to accept (without any choice) whatever comes. [230] Awaken the sleeping serpent, Kundalini, and you will realize that all is a dream. Identify yourself as an actor in this world. Know that you are only an instrument. [231]

Desires spring from your ego – their locus standi is in the Heart. [142] Have no desires. Have absolutely no desires – everything happens on its own. [142] Do not act on your desires, nothing is our duty. The Lord is responsible for the care of this world. Hardship, misery, etc. all start when we think that we have to do things. The moment you refrain from doing any activity, you become a zero – then you are in a no-mind state. [144] Misery and hardship come when we lose our communion with the Divinity (within). [249] To prevent all miseries, know that nothing is your duty, nothing is to be done. This does not mean that you have to be lazy – do remain alert and remain in your Consciousness. Do activities that come to you by the Divine Will, but do not start any activity deliberately. [153] Remain in the state of unconditional acceptance of the Divine Will. [153] Remove your ego – the ego creates all problems. [153] When 'I' (the ego) goes, all problems go. [153] Your ego and desire for fame, power, etc., must go. [153] Be satisfied with what you have. Do not become – BE. There is nothing to be obtained. [164] Reach the 'no moment state' – the Highest State is to be reached Here and Now. GO HOME. HARI OM: HURRY HOME. [168] I am only an instrument. [177] Be prepared to go wherever your life takes you. [209] Use your imagination in a prudent and efficient way. [209] Have absolutely no imagination. [224] The mind must be unconcerned with all duties done or not done. [209]

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Purify your mind absolutely. All practices are meant for cleansing the mind. [210] Your mind is to be purified – purify your mind. Be in the state of desirelessness – then the mind is purified. [212] The thought and breathe emanate from the same Source. If one is controlled, the other is also controlled. [211] Purify your mind. We get divine inspiration only when our mind is purified. (Normally we get divine inspiration from our vasanas; therefore, we ought to be very careful when we follow our own ‘heart’). [232] Renunciation alone leads to Liberation. [223] Do not get involved in wordly affair (even if they relate to social service, etc.) [223] Have dispassion for life. After being tired of life and life’s activities, by becoming completely disgusted with life, stop all activities of life. [224] Cease all activity and flow with the current – do not swim. [225] Be absolutely detached. [224] Remain quiet, even when there is agitation. Remain in inaction. [225] The three essentials for reaching the Highest State are: (1) Desirelessness; (2) Non-reaction to everything – have no reaction to all; (3) Becoming a witness. [235] Surrender your mind and thoughts to the Lord. [249] To obtain the Lord you must surrender completely. ‘Lord, everything is Yours, Thy Divine Will prevail; I am not the doer.’ Be with the Lord. Everything is done by Him. Merge and become ‘one’ with Him – this is surrender. ‘I am not the doer’ is the final surrender. [250] The program of the Totality runs the entire world. [250] There is only the One Totality (which remains unaffected). [251] Things take their own course. Be unconcerned and unbothered. [251] Emotions agitate us because of our vasanas (latent tendencies). [*Vasanas are latent impressions already in the mind. Samskaras are the impressions that are already operating*] [255] A vasana is a reflex action done involuntarily. Vasanas induce actions unconsciously without bothering about the result. [256] Vasanas compel us to do things. For a Jivanmukta [*realized Soul incarnated*] vasanas do not exist. [255] Do not react to your vasanas. Do not be outdone by any of your vasanas. [255] Vasanas are dispensable. Be a governor and throw away (erase) all vasanas. [255] We are propelled by vasanas; due to vasanas we react. When vasanas go, then there is no reaction. [256] The entire world is built up of your desires. All events in your life take place because of your vasanas. [256] The day you remove your vasanas, all perennial happiness is yours and all immense treasure come. [256] Impressions are due to actions. Vasanas become stronger by repeating the actions of the past. Vasanas propel us to further actions. [256] Our thoughts arise due to our vasanas. [256] Vasanas command our future actions through desires. [257] Remain firm and stare at the vasanas, and they will go away on their own accord. [258] Dissociate yourself from all good and bad deeds. [270]

Purify your intellect by satwa guna. Normally tamo guna and rajo guna are mostly preponderant – you are to transcend them. [161] The rajo guna undertakes all activities. The sattwa guna is harmony and light. The tamo guna is laziness, sloth, lack of luster, dullness. [161] The sattwa guna takes you to the Lord. Rajas and tamas are to be eliminated thoroughly. [161] Rajas and tamas are your sworn enemies – they motivate you to do more sins. Tamas is a sleeping enemy; rajas is an active enemy. [153] The Primordial Nature consists of: Satwa guna – the quality of light, harmony, friendliness, compassion, love, etc. It is the quality of Light. Rajo guna – the quality of activity. It is creative, dynamic, active to do something. Anger, desires, envy, passion, etc. result from activity. Tamo guna

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– the quality of darkness (procrastination, laziness, postponement, etc.). [220] Purify your Heart. Understand your Heart. [165] The one who is free from rajo guna (all activities) and tamo guna is a Jivanmukta (Realized Soul). [196] A Jnani withdraws himself from everything and opts for a low profile. He is a Wise Man, who withdraws and goes into a low-profile. [254] Moksha (liberation) is Light. Direct knowledge is understanding, which comes from the Heart, the Source of all knowledge. [216] Purity is where all self-interest is lost and where your deeds become universal. When you become universal (in a natural way) your mind is absolutely at peace. [217] Perfection is when you are in complete harmony with your Self. [218] The only reality is in Silence. [222] Absolute Silence is the best way to describe God, the Ultimate Truth. [246] All impurities must go away. When impurities go, all thoughts go and there is Silence. [247] Be unagitated, be calm, of unperturbed mind. [242] Abide in your Natural State at all times, and be at Peace. Recognize that Peace is your Original Nature. Our nature is to remain in Peace, to be still. Cease from all desires and activities. [243] The Cosmic Intelligence lends a drop of Its intelligence to individuals. [251] You are part of the Supreme Consciousness which makes you do things. You are part of the flowing goodness, the slumbering energy of the Divinity. You are not yet awake to the Consciousness. [252] Purpose is a creation of Maya. There is no Purpose at all. [252] A wise man is not tainted by the vibrations of others. Nothing in the world can pollute him. [262] Through ignorance calamities arise. A wise man cuts off all ignorance. The root of all calamities is ignorance. Uproot the ignorance thoroughly, by waking up to the Reality through the Guru's guidance. [262] The Sun of Knowledge rises in the Heart of a Wise Man (and he sees not his body but the immortal Self). [262] In prosperity or in adversity, make no distinction. In happiness or in sorrow, remain the same. Be as a witness only. [263] Be a witness with complete surrender to the Cosmic Totality which is running the entire universe (which is predestined). [263] We are all subject to miseries, hardship, unhappiness and all sorrow. [264]

An evolved soul does not pray, nor does he repent for anything, as he knows that everything is being done by the Totality. [144] A Realized Soul (Jivanmukta) shines and appears as though he has no body. [184] A Realized Soul shines in a profound, brilliant manner in Divinity. [184] A Realized Soul shines brilliantly. He does not have fear of death (the ultimate fear). [186] A wise man becomes lustrous when he has no sense of possession. When he becomes zero, he glows. [260] A wise man always considers himself as a void and not as somebody (like a doctor, engineer, etc.). He is one hundred percent zero – he is empty. A common man is full of desires, full of predilections (which come from previous lives). [260] A Realized Soul is not bothered about the success or failure of any undertakings. [186] Although a Realized Soul lives in the world, he is not affected by the worldly events. [186] A Realized Soul has no thoughts of his past or future, and is indifferent to present. [186] Have no reflections. Forget everything past. [217] A Realized Soul is never agitated by anything. [186] A Realized Soul is zero – has no will of his own. He is one whose mind never gets agitated. [187] A Realized Soul wants to efface / erase himself and make himself a zero and, therefore, wants nothing. [188] A Realized Soul is absolutely content with whatever comes to him – he is absolutely neutral. [187] A Realized Soul may also go to the unrestrained stage of emotions (sometimes) due to Divine Will.

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[188] A Realized Soul does not wear any masks and does not assume different faces on different occasions. He has no purpose to attain by wearing a mask. [194] A Realized Soul is unchangeable (inwardly and outwardly). He does not attempt to modify anything, nor does he react to anything. The Divine Will propels him to do certain acts and, so, things get done on their own. Though doing activities, his mind is internally at peace. [195] His mood never changes. [195] He always tell the truth, although his actions may be different (due to various unknown reason). [197] The Jivanmukti state is not obtained by effort, but is obtained naturally. [197] The mind of a Jivanmukti is always calm – his mind does not move. Whatever good or bad occurs, his mind remains motionless. His mind does not have even the smallest vibration – there is no vibration in his mind. [198] If by chance, by the Divine Will (as programmed by the Totality) any work comes to him, he does it in the simplest way possible. [198] Raise the Kundalini up to the Heart level and listen to the various sounds (divine melodies), which come in silence only when the ego goes. The sound comes from the infinity (where the ego does not interfere). See your mind and observe the vibrant Presence in Silence. [234] The path is Infinite. Just remain in the Voice of Silence and hear the inner Nada – the inner sound ‘OM’, the infinite Bliss, the Final Beatitude, Narayana (the Lord), the Very End of all sounds. Sound emerges directly from Para, the Divine Mother, the Source of sources. The Divine Voice is the voice which emanates without any form. [235] Our intelligence is clouded with Maya, conditionings, imaginations, hypnosis, ideas, etc. Our mind is limited by time, space, etc. Any amount of efforts do not necessarily lead to happiness, but only to miseries. We are always running to catch the elusive Moksha. Stop and remain still in Silence. [247] Intuitive reasoning comes from your own Source (Self). [241] The only purest thing is the Self – everything else is impure. [242] Go towards the Lord (the Self), and all vices go off on their own. [242] All senses get purified through meditation on the Self. [244] A yogi is a superconductor (that is, no attrition is in him towards the Spiritual Forces). [265]

The nearer you go towards the Lord the path appears on its own. [158] Jnana marga (the path of knowledge) is walking on the “razor’s edge” – you have to be careful. [200] Whatever is outside (you) is also inside you. [202] Intuitive knowledge rises (within), like the sun. [202] Do not be bothered about what you know or do not know – all accumulated knowledge is not needed. [203] Accumulation of worldly knowledge must go. Mere accumulation of knowledge is not needed for spiritual growth (to know your own Self). [204] Knowledge must come from you. You are the Form of Knowledge – you have to invoke It, to make It manifest. [204] The intuitive inspiration (the guidance) comes as a flash from the pure mind, from the Lord. [204] Self Knowledge is the master key to unlock all other knowledge. [205] Mind is behind all the senses and emotions. [209] The way to the Lord is to stop your thoughts. The thought process is not to be stopped by compulsion or deliberate suppression; it is to be stopped naturally. [233] Do not lose yourself in outside wordly things. [233] Bring your thought force to zero. Do not imagine things any more. [236] Your body takes care of itself – it is already looked after as preordained. [235] It is the mind that creates all obstacles. All anxieties must go. Leave the mind – for the mind will never know God. [235] Remain behind events and watch – do not stand in the midst of events. [237] Vikalpa means choice. Nirvikalpa means a choiceless life, where one accepts

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all that comes. [238] Samsara comes when we go against the current and initiate and do things on our own. [238] The entire web of Samsara takes place in unconsciousness (when we have forgotten our Self). [239] Samsara finally results only in miseries. [239] The samsara tree always grows. Samsara sprouts from desires and grows due to lack of discrimination. [239] The moment we assume that 'this is mine' or the sense of duty (that something has to be done) or the doership (Kartavia) – then all troubles start. [239] Remember the Self and forget all the accumulated knowledge and everything 'outside'. Replace all with the love of the Lord (Self) within. [244] When once you have known the Self, then there is no 'I', for the Self is fully in all. The individual dissolves into the Totality and, therefore, there is no question of Prarabdha Karma (allotted karma in this birth).