

indulge in them multiplies. This makes us run after sense objects again and again.

The world of objects, emotions and thoughts is unreal, and so the experience of objects never brings enduring satisfaction or contentment.

Endless satisfaction can be gained only by the experience or the essence of the joy of the Self. Ātmaniṣṭhā alone can give us absolute contentment.

At this moment, we are established in the not-Self (anātmaniṣṭhā). Get established in the Self (ātmaniṣṭhā) and come to live this Bliss.



स्वमेव सर्वथा पश्यन्मन्यमानः स्वमद्वयम् ।
स्वानन्दमनुभुञ्जानः कालं नय महामते ॥ ५२५ ॥

*svameva sarvathā paśyanmanyamānaḥ svamadvyam,
svānandamanubhuñjānaḥ kālaṁ naya mahāmate. (525)*

525. O noble one! Beholding the Self, always contemplating upon the Self which is non-dual and enjoying the bliss of the Self, you should spend your time.

The Teacher addresses the student as ‘noble one’ because he has realised the Truth. ‘Sarvathā’, means, ‘sarvatra, sarva-bhāvena, sarva-prakāreṇa’ at all times, in all circumstances, at all places. The Guru advises the disciple to spend his life seeing in all beings, at all times, in all conditions, the play of his own Self and contemplating upon his non-dual real nature.

When your sense organs feel the objects around, may that perception be accompanied by a close understanding that all the objects are but different forms of the one Self. When the mind is withdrawn from the objects, instead of being plagued by lust, anger, greed, delusion, passion and jealousy, may it constantly