

finitude. He is free from all vāsanās, negative and positive. He no more lives in the realm of the mind. Indeed, his experience is of the Infinite alone.

**10. Without any grief (viśokaḥ)** – Never can any sorrow ever reach him. The body, the mind and the intellect are the three cancerous ulcers that pour forth the pus of sorrow into life. When these three are transcended, there can be no more agitations or disturbances. The pauseless calm and unbroken serenity of the pure Brahman, the Absolute, is no more affected by anything in life.

Not only is there no pain, but there is a positive joy (ānandaghana). A passive state of the no pain condition is not the state of spiritual realisation. In deep sleep, with a bottle of whisky, under chloroform or while swooning also there is no pain. In these cases, neither is there any pain, nor is there any lasting joy. But spiritual realisation is a state in which, not only are you not affected by the imperfections and sorrows of the BMI but you experience the Infinite as a homogenous mass of everlasting happiness (ānandaghana). At the BMI level, experience of a homogenous mass of happiness is not possible. All experiences at our present level of Consciousness are because of some object. The pure Bliss (ānandaghana), is objectless. The self illumined sage (vipaścit) is he who has known all that is to be known, there is nothing more for him to know. He, thereafter, has no fear at all. At the BMI level, there will always be a fear for security, security of ideas and emotions, health and objects of attachment. A man, who has transcended the BMI level, has no fear whatsoever, at any time, at any place, under any situation<sup>1</sup>.

Other than knowing the essential Reality which is the core of one's personality, there is no path<sup>2</sup> for Liberation from the bondage of becoming. There is no other way to get out of the entanglements of change. Those seekers who have a burning desire for Liberation,

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<sup>1</sup> *Bṛhadāraṇyaka-upaniṣad* – 3.8.8

<sup>2</sup> *Taittirīya-upaniṣad* – 2.2

must try to know their real essential nature, through a direct and immediate experience.



ब्रह्माभिन्नत्वविज्ञानं भवमोक्षस्य कारणम् ।  
येनाद्वितीयमानन्दं ब्रह्म सम्पद्यते बुधैः ॥ २२३ ॥

*brahmābhinnatvavijñānaṁ bhavamokṣasya kāraṇam,  
yenādvitīyamānandaṁ brahma sampadyate budhaiḥ. (223)*

223. The cause for Liberation from transmigration is the realisation of one's identity with Brahman. By means of this, wise men attain Brahman, the one without a second, the Bliss Absolute.

Theoretical book knowledge is called 'jñānam', but a full subjective experience is called direct knowledge, 'vijñānam'. It is not a mediate knowledge. It is an immediate knowledge.

The personal experience of one's identity with Brahman, the experience that 'the Self in me is the Self everywhere', is the cause for Liberation from the phenomenon of becoming. The experience of the merger of the life in me with the universal Life alone can remove the bondage of transmigration.

We, at present, have the knowledge (jñānam), that the life in us is the life manifesting everywhere. We know it from books. We have a vague intellectual appreciation of it, we can even convince others but personal experience (vijñānam) is not there.

Brahman, the Life Spark in each one of us is one without a second and is of the nature of all Bliss.

A man of discriminative intellect alone can realise his spiritual identity. A dreamer, only when he wakes up, can realise the non-dual, one without a second in him.

Bliss in duality is known to us all. The bliss arising out of the enjoyment of objects other than us (sense pleasure) is