

Ashtavakra Gita
Prakaran 2 - Atma Anubhav Ullas
Pravachan 1
Summary

Please Note: This is an English summary of the pravachan by a seeker, Rimaben Dhanky and has been uploaded here for the benefit of the English reader.

Dharma is not only the subject of listening. It is for tasting. It is not the subject of ears, it is the subject of the tongue. Dharma is transformation. Dharma is an addiction and it is an intoxicated state. Something happens within and then everyone outside come to know about it, later on, that's why it is called an intoxicated state. If there is nothing within and you are showing off outside, it is acting and not an intoxicated state. Dharma is intoxication; it is something, which comes from inside outside and not outside inside. When you taste dharma, it goes at your feeling level, because of which, it goes at the thought level, then goes at the speech level, and then it goes at the behavioural level. But intoxication has unconsciousness and dharma is filled with consciousness. When we talk about supreme consciousness, we cannot take it on credit. You can take knowledge from someone, but the intoxicated state cannot be borrowed, it should manifest within you. You get trapped as you read about dharma.

Saint Rabia from Iraq was passing from a place. She saw Hassan praying and crying loudly, "Oh, Lord, open Your doors." It was a prayer from Bible, "Knock at the doors of the Lord and the doors should open." Rabia laughed at him and said, "Oh, foolish Hassan! Don't be so bookish." There is no door. Your prayer shows whether you are bookish, or you have experienced something.

An old man became blind. The doctor asked him to undergo the operation. The old man said, "I do not need an operation. I have four sons and four daughters-in-law. This means I have 16 eyes." When there was fire, all the sixteen legs ran away with sixteen eyes. You cannot have borrowed eyes. If you are meeting the Guru and ask for His guidance, you are at the childish phase. This is the beginning. If a child is childish, it is not too bad. But if a devotee is childish, it is bad. If you want an answer suitable to your type and your time- Arjun did this and Janak did not. Arjun tried till the last moment that his viewpoint gets set in Lord Krishna's mind and then Krishna should give him signature that he was right. Otherwise, why should he ask so many questions?

King Janak was ready from the 20th shlok (stanza), that too because Ashtavakraji sang them, otherwise, Janak was ready to respond. Arjun tried till the 15th Adhyay of Bhagwad Gita and then realized that he was foolish that he was having so many suspicions, thoughts and stupidity. Whether to fight or not, if it is your desire, you are wrong and if it is His ajna, then it is right.

In your likes-dislikes, you have bent dharma and set it according to your moods. Here you lose your eligibility.

Two people were going on a pilgrimage. One of them did not have eyes, the other one could see the road. It got dark and they had a lantern in their hands. With that lantern, even that blind man could walk along with that man. Then they both had to go in different ways. The person who was seeing was nice, so he gave the lantern to the blind man. But the blind man could not continue the pilgrimage. The lantern alone will not work, as he did not have eyes. This lantern means ajna of Sadguru. With Guru's ajna, you can go ahead to some extent. But you need an inner eye. If you do not have the inner eye, ajna also becomes a mechanical ritual. Guru gives

you knowledge, it should become your own knowledge, and should not remain in your memory, then it is the right knowledge. If listening is done with the purpose of inner transformation, then it is the right listening.

The eligible souls do not take many appointments from the Guru. Those who are not eligible take many appointments. You have to take guidance; nobody can give it to you.

Ashtavakra Gita is a story, it is not the scripture of the absolute viewpoint. Shri Atmasiddhi Shastra in Verse-119, where the disciple says, “Sadguruna updeshti, aavyu Apurva bhaan, nij pad nijmahi lahyu, dur thayu ajanan.” – I gained the unprecedented sense by the teaching of Your honour, I realized my true self was within me and got rid of the ignorance. This is the statement of the pupil’s enlightenment. The second chapter of Ashtavakra Gita is exactly the same. The disciple is not repeating, or quoting, or reminding, or remembering his Guru, he is only expressing what he has experienced so far. Guru has kept truth in His mind and said the whole thing and the disciple is also looking at the truth, how can anything be different?

There are many great Gurus, but the fortunate Guru has great disciples. Lao Tze was ready, so when a dry leaf fell on him, he got up and attained enlightenment. A Zen saint saw a reflection of the moon in a pot. Suddenly the pot broke and reflection was distorted within a moment, he awakened within no time. Guru’s presence is enough if the soul is ready. The mere presence of the sun makes the buds blossom. In shaktipaat, Guru is not doing anything, it is pure science. You remember Guru and the cleansing process gets started. Divinity gets blossomed within you. Guru’s presence is enough. Till Guru is not there in your heart and knowledge, nothing can happen to you. If Guru is truly established in the heart, then He will ask you to do whatever you like.

A good disciple should be prepared to cross out his complete past. You should be ready to accept that you were completely wrong. If you are choosing what you should do with Guru, you are treating Guru as a waiter and not Guru. Do not ask the Guru to teach you something or keep you with Him. You should have the disciplehood. Do not ask why to Guru. If you ask why then you are surrounded by your desires. Janak had no desires. He did not ask the question ‘why’. He knew that whether he understood or not, the Guru was always right. Faith and love are more important when it comes to the relationship with the Guru and the disciple. When you talk about spiritual aspiration and scriptures, then knowledge is important.

If you ask Guru for some seva, you are disrespecting Him. You should be present in front of the Guru, that is seva. The world of bhakti is very different. The second chapter is filled with bhakti. Till you do not have great bhakti, you cannot achieve anything.

There are three types of listeners. 1. He interprets everything as per his intellect and not as the Guru has said. He is the lowest type of listener. He misinterprets everything. His intellect is so strong that he feels that this is what Guru has said, but in reality, he wants to listen to that way. A master told his servant, “You are too lazy, I am not happy with your work, I will keep another servant.” The servant said, “Very good, this is the job of two people only.” This is the tragedy with you. Your likes and dislikes are so strong that you do not understand what is told by Guru in His discourse. 2. This listener understands what Guru has said. It touches his intellect and his heart gets touched at times, so he either nods or claps when Guru says something. 3. This is the best listener like King Janak. This listener listens to what Guru has not said, he listens to the non-existence. He listens to the silence of the Guru. The discourse goes into your intellect and touches that. But when you are present and engrossed, it goes into your heart. Here the listener gets focused inwardly. He gets transported in a different world and gets elevated. King Janak says

that it is either now or never. If you cannot do your work in the presence of Guru, how will you do something by remembering Him?

Guru opens scripture and a good disciple opens himself. The soul has to undergo a great transformation. You should remain on the path and maintain your speed and direction. You can go ahead if you stay in the company of those who have the best virtues. If you stay with those who have virtues like you, then you won't experience a downfall. But if you stay with the lower-level person, you will become sinful. If you stay with the person who is at the higher level, the energy will get generated within you.

King Janak is not repeating anything, he is expressing his experience. There won't be a methodical way in this chapter. There will be a practical or experiential aspect in this chapter.

In Markandeya Purana, from adhyay 20 to adhyay 26, there is a story of Madalsa. In that, Sati Madalsa sings lullabies for her son. She says, "We are pure, enlightened, and free from faults." You should start with the transformation.

Chapter 2:

2.1. Janaka said:

"Oh, I am now spotless and at peace—

Awareness beyond Consciousness.

All this time I have been duped by illusion."

The whole chapter is what Janak is saying. These are not shloks, these are mantras. King Janak was extremely eligible. He starts with 'oh'. It starts with a surprise.

A father and his 25 years old son were travelling by train. Suddenly the son said, "Papa, the river is flowing beautifully." The father said, "Yes dear." They went ahead and the son said, "The sun is shining so bright, it is so beautiful." And the father said yes again. He kept getting excited about small things. The person sitting next to them was a little upset that he is a big boy, how can he talk about such small things? The father said, "My son has seen them for the first time, as he was blind since birth." King Janak is experiencing bliss and surprise both.

Janak felt that he was so pure, but he was in a miserable state because of delusion. He could not digest the fact. He knew that he was the abode of bliss, and still was miserable. He was faultless and kept looking at his flaws. Unnecessarily he remained in guilt and stress. He felt that he was foolish. Puja Gurudevshri makes us go in the sky, but we want to stay on the earth. You have to understand the formless. It is the talk between a Guru and a disciple.

You are born to win and conditioned to lose. Losing is your habit. Here Guru is not talking about how the mind is or conscience is. This is the talk about consciousness. Your mind may be impure but listen to the fact. You should be looking at the socks when Guru talks about the socks. But you look at the hat when He speaks about the socks.

The word 'oh' is for both- King Janak cannot accept his stupidity. How can a person go begging when he has millions of rupees? How can a person be so miserable when he is the abode of bliss? How can a person be so confused, when he is the incarnate enlightenment? How can a person consider himself a body, when he is beyond that? He felt that how could he do such a stupid thing?

King Janak knows that he is spotless and at peace. He is enlightenment. He is an awareness beyond Consciousness. These are his discoveries. They are not his inventions, as the invention is something new. Discovery means something that was there, and he found out.

Spotless- Niranjan- The soul is spotless and faultless by nature. The mind has to become faultless, but consciousness is always spotless. You were always faultless. Just now you have to look at the consciousness. You have no faults, no attachments, nor aversions. You are not the doer and you are not a receiver.

Janak tells Ashtavakraji, "The place which you showed me, when I saw that place, I realized that there is no attachment there." This shows his attachment to the Guru. Bhagwad Gita is the scripture of transformation, Ashtavakra Gita is the scripture of the true nature of the soul.

The saints and the Enlightened Ones say that you are the lowest laid individual, you are filled with infinite flaws, etc. This is again a viewpoint. When the saints and the Enlightened Ones say that you are filled with flaws, They are keeping your mind in the centre. But the mind is temporary. Ashtavakra Gita talks about the permanent one. A white sari has a black stain, but it does not make the sari black, the stain is temporary. Do not look at the modifications, look at the eternal soul. This scripture does not create confusion, it is the end of confusion.

Sadguru gives you the right guidance. Whenever you are into egotism or indolence, you should stop reading Ashtavakra Gita. Then you should say that you are the lowest laid person. You should remain in being, then there is no need to do anything. But you do not remain in being nor becoming. When Sadguru has to change His speech, it is very troublesome for Him. Sadguru is so stable that He never gets confused. He has walked on that path. His knowledge is still and is extremely compassionate.

Your indolence and egotism will drag you on the runway. At that time, Sadguru will give you discipline and make you fly. Till you do not have a speed on the runway, you cannot take off. He will make you stressed and then ask you to leave everything on the Lord or the true nature of the self. He keeps saying that you are a non-doer.

Many times, in school, sometimes you were properly prepared for the exam and sometimes you were not at all prepared for it. But you prayed to the Lord the most when you were not prepared. This is asking for the alms. When you are prepared and feel that everything happens because of you, it is the biggest pitfall. You should pray to the Lord that you do not become a doer when you are fully prepared. Now you won't be worried about your failures.

Sadguru will drag you to the extent where you feel that you will die, but that is the time when Guru changes His ajna, and you start flying. The mind is not yours, you are the Pure Soul. I am seeing the flaws and flawless state of the mind as Pure Consciousness. You are flawless.

A man slipped in the water and was caught by an alligator. He was dragged into the water. His mother also started dragging him from the alligator's mouth. The man was saved. When the doctor asked him whether the scratches were because of the alligator, the man said, "No, it was because of my darling mother." Guru also saves you from worldly desires, but there might be some scratches. You were about to get eaten up by the alligator, but you were saved by Guru's reprimanding, otherwise, you would have landed in the hellish abode. Guru will twist and turn you from the passions, sense objects, attachments, and aversions.

Peaceful- shant: You are a peaceful soul. There are no distortions. There is no restlessness or bewilderment. The mind has not stabilized in the Pure Consciousness and that's why you are enduring so many miseries and punishments. You have always remained on the surface, so you think that you are restless. But when you go to the depth, you are peaceful like Arihant. You will be given a knack in this scripture that when you have restlessness, you go to the centre of peace and look at that restlessness. Become a witness of your restlessness. You should become a witness to your tears and smiles. Keep looking at all the scenes of the movie. You keep running with the various scenes. Your mistake is to become one with the scene.

You can get your space wherever you are without wasting money. You will get peace from yourself. When you are on the surface, you feel that you are restless and subjected to change a person. You will feel that Guru made you sanyasi with the knack. You did not realize that you are taking sannyasa. You do not realize how your beliefs changed and how your wrong understanding became right. You did not realize how you were detached. You became a witness for the good and bad things both. You will experience yourself as a complete being at the centre.

When there is completeness, there are no desires. When there are desires, you must understand that you want to complete something incomplete. When something is lacking in life, you have a choice. With that choice, you start putting in efforts and then you become restless. Then the whole process leads to stretch, stress, and tension. Ashtavakra Gita makes you get rid of all this stress by making you see the true nature of the Self. You will go beyond the body before leaving the body. You will be liberated while living.

Enlightenment: You are the incarnation of enlightenment and knowledge. So far you thought that you were the non-living body, or you thought that you were filled with the desires. You said that you were sinful. But you are the knowledge incarnate and all the passions, sense objects, pleasures, etc. are the objects of your knowledge. After this, if you look at knowledge, you will realize that you are knowledgeable and impurities are only the objects of your knowledge. You do not get into blaming yourself. You are only the witness. Everything has to be experienced as knowledge and not by getting involved in it or getting absorbed in it.

You get angry, but do not say that you are an aggressive person. You can see your anger or enthusiasm. You can see your down phase or up phase. Do not make a temporary hotel room your permanent address. Do not label your temporary modifications.

Awareness beyond consciousness: You are not the creation of illusion, so you are not the creature. You are not the reason for illusion, and you are not even the work of the illusion. You are beyond illusion. The body is the work of nature. But you are beyond the body. You might be experiencing three qualities- sattva-good thoughts, rajas- activities, and tamas- indolence, but you should look at the Pure Soul. Your good and bad thoughts are nothing but nature. You are beyond nature. You are flawless, peaceful, knowledge incarnate and beyond nature.

It is not surprising that your nature is such, but the main surprise is you were cheated for such a long time. You were duped by illusion. You think that you are pure when you do not have impurities in the mind. But Ashtavakra Gita says that you are pure when you remain in the true nature of the Self. Without changing anything, this is. You were always like this. Because you did not understand the true nature, you wandered outside.

Now you realize that you were sleeping and saw the dream that you earned a lot of money. If you think that you want to earn more, you should sleep for more time, but this is not going to be

real. You realize that in seeing the dream, you did not go to the office to earn money. What is the point of earning in dreams? You were duped by illusion. This is not about your extroverted nature. You knew that the dream was false, still, you kept seeing dreams.

You know that you are not the body and mind, why did you not awaken in your Pure Consciousness? You are not born to lose, but you are conditioned to lose. You have become stressed in the name of dharma. When you do not understand the true nature of the Self, you have innumerable miseries. The introspection should be done by keeping the true nature of the self in the background. This way you won't get into egotism or guilt.

When you did not understand the true nature and went into dharma, you kept running around, you had a lot of egotism, stress, and guilt. You cried a lot because of this problem. With the grace of Sadguru, you were woken up. His preaching made you aware of the Self. You can experience the same thing that He is saying now. For King Janak, when he heard Ashtavakraji, it became the time for him to experience the same.

King Janak felt that he was duped by illusion for a long time. He was having pants, he was wearing pants, in one of the pockets, money was kept. But in every situation and incident, all the other pockets were checked for money, this pocket was never checked. Every time you cried that you had no money. With Guru's grace, you put the hand in the right pocket to get millions of rupees. Guru feels that He has not given a rupee, and still credit is given to Him. He just showed the right pocket. You should connect with the nature of Pure Consciousness, but you are connecting with the mind. Janak had faith in Guru, so he put the hand in the right pocket and realized that he was flawless, peaceful, knowledge incarnate, and Pure Consciousness.

2.2

**“By this light alone the body and the universe appear.
I am Everything or Nothing.”**

I am flawless, peaceful, knowledge incarnate, and beyond nature. When King Janak realized that this was his true nature of the self, he started talking about the non-self. Now Janak feels that the body does not belong to him.

In the first stanza, King Janak talked about his delusion and the importance of Guru. In the second stanza, he sung the glory of the Guru and then sung the glory of the soul. Guru made him realize the relation-less relationship. The body is still there, but there is no relationship.

I am flawless, peaceful, and beyond nature. I am the knowledge incarnate. Now everything else is non-self. Everything is known in the world because of the light of knowledge. If I (soul) was not there, the dead body would not have been able to see anything. The body and the universe are the objects of knowledge for me. This is the only relationship, now divorce has occurred.

Earlier you had a relationship with the body and the universe. You thought that you are the body. The body does not know it, neither do the senses, nor the breath, that knowing capability prevails on account of the presence of the soul. But you had a oneness with the body. You thought that the body and the souls are one and the same. Then this oneness was broken. Then you realized that the body is only a temporary association. You realized that you were not the body, you had a body, as there is no oneness with the body anymore. But Guru says that the body is the object of your knowledge. The body and I have the relationship of a subject and an object. Even if there is an association with the body, you will start taking care of the body. You have no relationship with the body or universe.

When you tell your name to someone, your object of knowledge is this body, and you are describing this body. Now you have taken divorce with the body. You realize that without touching the body, all the activities of the body are happening. This is not about any Enlightened One, it is about every conscious being. You should be proud of the true nature of the Self.

There is no relationship with the body, no association with the body, and no support- fit to be supported relationship with the body. The body is only the object of your knowledge. When Janak was told, "Mithila is burning", he said, "Whatever is mine would never go and whatever is gone is not mine."

This universe is the modification of the virtue of knowledge. If you believe that it is yours, it can be yours, as it is there in your knowledge. But if you believe that it is not yours, it cannot be yours, as it is not even an association. The body is your neighbour. The whole universe is yours, as it is your impure modification, and it comes in your knowledge. Or there is not even an association with the body- as both of them are in their modifications. The soul is doing its duties and the body is doing its duties. People said that they are one. You are the soul only. The body is the object of your knowledge. Sannyasa is when all whom you thought were yours became others and all those whom you thought were not yours became yours. Now you should love everything and everyone. Or you should say that nothing is yours including the body and the universe.