



MOKSHA SADHANA

XX

मोक्ष साधना

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Dear and blessed Seekers :

Harih Om Tat Sat. Any power and position including those of the throne will be incomplete, if not graced by the might of detachment and spiritual wisdom. Attachment only weakens the mind, driving it to ceaseless tension and confusion. Detachment, on the other hand, brings release and quiet, bestowing clarity and strength at every stage. Even as a psychological embellishment, detachment is greatly rewarding. Alas, many do not know that detachment can be cultivated as a crowning virtue in everyone's life.

King Janaka of old found the need for spiritual wisdom as much as any seeker of the world would. In this country, wisdom was always held to be the supreme possession and enrichment. In seeking an exposure to spiritual wisdom from Sage Ashtaavakra, King Janaka not alone brings to light how hollow is even a king's life without the might of wisdom but also exemplifies that this supreme treasure should be sought **humbly** and **earnestly** from the Sages and Saints by one and all.

Ashtaavakra enlightens Janaka about the supreme notes of spiritual wisdom, which transcend the entire ken of preferences and prejudices. **Treating even bondage and liberation as a pair of opposites** (*dwundwas*), the seeker should lead his vision to the **natural poise and release, characteristic of the Soul.**

By the majesty of **reflection** and **rumination**, the seeker can reach the state of pure wisdom, which will enable him to live, move and act with ease, clarity and confidence.

With love and blessings,

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Swamiji



मुक्तिमिच्छसि चेत्तात विषयान् विषयत्त्यज ।
क्षमार्जवदयातोषसत्यं पीयूषवद्भुज ॥

If you aspire for liberation, O son, take your mind away from the sensory objects of the world, considering them as poison, and be given to virtues like forbearance, straightforwardness, compassion, contentment and truth, regarding these as nectar.

(*Ashtavakra Samhita* 1.2)

यत्र यत्र भवेत्तृष्णा संसारं विद्धि तत्र वै ।
प्रौढबैराग्यमाश्रित्य वीततृष्णः सुखी भव ॥

Know for certain that wherever desire germinates, there sprouts worldliness. Taking recourse to the most powerful note of dispassion, transcend desire to become delightful indeed.

(X. 3)



सुखादिरूपानियमं भावेष्वालोक्त्य भूरिशः ।

शुभाशुभे विहायास्मादहमासे यथासुखम् ॥

Finding no rhyme or reason about the emergence or subsidence of *sukha* and other emotions, I find myself comfortable and relaxed, after abandoning *subha* and *asubha* and all such other *dwandwas*. (XIII.7)

हरो यद्युपदेष्टा ते हरिः कमलजोऽपि वा ।

तथापि न तव स्वास्थ्यं सर्वविस्मरणादृते ॥

Be Hara Himself your Teacher, or even Hari or Brahmaa; you will still not have self-scatedness and composure, except when you are in a position to forget and get away from everything mentally. (XVI.11)

बुभुक्षुरिह संसारे मुमुक्षुरपि दृश्यते ।

भोगमोक्षनिराकाङ्क्षी विरलो हि महाशयः ॥

In this world, you can find those (*bubhukshu*) given to enjoying the objects of delight, and also those (*mumukshu*) given to getting away from the objects. Both are common sights. But that high-souled person is rare indeed, who is indifferent to both enjoyment and liberation, thereby manifesting the freedom and quiet of the Soul. (XVII.5)

निर्वासनो निरालम्बः स्वच्छन्दो मुक्तबन्धनः ।

क्षिप्तः संस्कारवातेन क्षेप्यते शुष्कपर्णवत् ॥

The liberated man moves about and acts in the world like a dry leaf, pushed hither and thither by the wind of *samskaara*, peaceful and free of all bondages, with his desires attenuated, his mind looking for no special enjoyment or support. (XVIII.21)



यदा यत् कर्तुमायाति तदा तत् कुरुते ऋजुः ।
शुभं वाप्यशुभं चापि तस्य चेष्टा हि बालवत् ॥

Whatever comes to be performed, be it auspicious or inauspicious, do that with straightforwardness of mind. Performance of all that comes in front is thus the course of freedom, like that of a child. (XVIII.49)

न धावति जनाकीर्णं नारण्यमुपशान्तधीः ।
यथा तथा यत्र तत्र सम एवावतिष्ठते ॥

The quiet-minded one of poised intellect neither runs to crowded places for company nor seeks solitude in the forests. Wherever he is and with whatever facilities and environment, he finds himself equal and stable at heart. (XVIII.100)