

## 8. The one who really knows God becomes God

The one who has subdued the mind will be the same in good times and bad. Grief and joy are but aberrations of the mind. It is only when the mind is associated with the senses and the body that it is affected and agitated and modified. When one takes in an intoxicant, one isn't aware of pain, right? How does this happen? The mind is then detached from the body, so it isn't bothered by physical pain or discomfort. Similarly, spiritually wise people (*jnanis*) have immersed their minds in the *Atma*; they can establish mental peace and quiet by disciplining the mind.

Spiritually wise people get full bliss from their own *Atma*; they don't seek it anywhere outside themselves. In fact, they will have no desire or plan to find joy in anything external. They are satisfied with the inner joy they get. The greatness of spiritually wise people is beyond description, even beyond your imagination! The sacred texts (*sruthis*) proclaim,

The one who has known Brahman becomes Brahman Itself; the one who has attained the Brahman Principle has become the Highest.

*Brahmavith Brahmaiva bhavathi, Brahmavith param aapnothi.*

All bubbles are but the same water; so also, all the multiplicity of name and form, all this created world, are but the same Brahman. This is the fixed conviction of the spiritually wise (*jnani*), nay, their genuine experience. As all rivers flow into the sea and get lost, so also all desires get lost in the effulgent consciousness of the realised soul. That is what is termed direct vision of the *Atma* (*Atma-sakshatkara*).

The *Atma* has no death, right? It isn't born, and it is unaffected by the six-fold process of change. It is birthless (*a-ja*), without old age (*a-jara*), without death (*a-mara*), and without decline and extinction (*a-vinasa*). These processes are for the evanescent body; they are the six-fold processes of change. They mean being born, existing, growing, getting old, declining, and lastly dying. The *Atma* has no such modification. It is stable, unshakeable, fixed, the witness of all change in space and time. It is unaffected by transformations, like the waterdrop on the lotus leaf.

Liberation from the tentacles of the mind can be obtained by the acquisition of the knowledge of the Absolute (*Brahma-jnana*). This type of liberation is the genuine self-rule (*swarajya*). This is genuine *moksha*. Whoever grasps the reality behind all this passing show will be untroubled by instinct or impulse or any other urge; they will be the master of the real wisdom.

The robber who has robbed us of the precious gem of *Atma* is no other than the mind, so the gem can be regained by catching, threatening, and punishing the robber. The possessor of that gem is immediately honoured by being installed as Brahman.

## 9. The four types of spiritually wise people

The spiritual aspirant must seek people who have attained this spiritual knowledge and learn their experience from them, honour them for it, and share their joy with them. Indeed, spiritual aspirants who do so are blessed, for they are on the road to self-rule (*swarajya*). This is the mystery of Brahman, the understanding that there is no other. This is knowledge of the Self (*Atma-jnana*).

There are four types of spiritually wise people (*jnanis*):

- (1) Knowers of Brahman (*Brahmavid*),
- (2) Master knowers of Brahman (*Brahmavidvara*),
- (3) Most excellent knowers of Brahman (*Brahma-vidvariya*), and
- (4) Supreme knowers of Brahman (*Brahma-vidvarishta*).

These types are differentiated according to the development of the pure (*sathwic*) quality in the spiritually wise person. The first has reached the fourth stage called master of the path (*pathya-pathi*). The second has attained the fifth, the indifferent, detached (*a-samsakthi*) stage. The third has gained the sixth stage, the lack of awareness of material objects (*padartha-bhavana*). The fourth is in the seventh grade, the “beyond” stage (*thuriya*), the stage of perpetual *samadhi*.

Supreme knowers of Brahman (*Brahma-vidvarishta*) are “liberated”, although they are in the body. They have to be forcibly persuaded to eat and drink. They won’t engage in any work relating to the world. They will be unconscious of the body and its demands.

The other three will be aware of the body in varying intensities, and they will engage in worldly work to the extent appropriate to their spiritual status. Those three have to acquire destruction of the mind (*manas*). This itself is of two grades: the destruction of the agitations, including their shapes and forms (*swarupa-naasa*), and the destruction of only the agitations (*arupa-naasa*).

While on this point, readers might be troubled by a doubt. They might ask, who are these who have conquered and wiped out the mind? The answer is: Those who have neither attachment nor hatred, pride nor jealousy nor greed. Those who are free from bondage of the senses. Those who have won the battle against the mind are really the heroes. That is the test. Such heroic people will be free from all agitations.