

## STEP FOUR

*Increase your desire for liberation.  
Make your desire for liberation more intense  
than the energy of a trillion stars.  
Make your desire for liberation so intense that  
your entire life is dedicated to awakening.*

*The desire for liberation is:  
(a – e)*

- a. The desire to bring the impostor self  
to its final end.*
- b. The desire to remain eternally as the true Self  
that is Infinite-Eternal-Awareness-Love-Bliss  
free of all types of suffering.*
- c. The desire to awaken from the human dream.*
- d. The desire to live eternally  
in the direct experience of the absolute Self  
that has never known falsehood, suffering or illusion  
and that has never changed in all eternity.*
- e. The desire to be forever free from the false  
and live eternally in the true.*

SRI ANNAMALAI SWAMI  
(786 – 788)

786. The desire for enlightenment is necessary because without it you will never take the necessary steps to realize the Self. A desire to walk to a particular place is necessary before you take any steps. If that desire is not present, you will never take the first step. When you realize the Self, that desire will go.

787. If the intensity to know yourself is strong enough, the intensity of your yearning will take you to the Self.

788. Your most important objective must be realizing the Self. If you have not done this, you will spend your time in ignorance and illusion.

SRI SADHU OM  
(789 – 792)

789. The mind which has obtained a burning desire for Self-attention, which is Self-inquiry, is said to be the fully mature one.

790. Since this mind, which has very well understood that the consciousness which shines as 'I' alone is the source of full and real happiness, now seeks Self because of its natural craving for happiness, this intense desire to attend to Self is indeed the highest form of devotion.

791. In order to qualify as an aspirant, one must have the absolute conviction that happiness, the sole aim of all living beings, can be obtained not from external objects but only from one's own inmost Self. When one has this qualification, an intense yearning will arise in one's heart to try to attend to and know Self. Indeed, for a true aspirant the desire and effort to know Self will become the most important part of his life, and all other things will be regarded as being only of secondary importance. When such an intense yearning arises in one, success is assured, for 'where there is a will there is a way'.



792. Mature aspirants will willingly and without rebelling submit themselves to this magnetic power of the Grace of Self-effulgence. Others, on the other hand, will become extroverted (that is, will turn their attention outwards) fearing the attraction of this power. Therefore, we should first make ourself fit by the intense love to know the Self and by the tremendous detachment of having no desire to attend to any second or third person.

SRI MURUGANAR  
(793)

793. Grace, the Supreme, is rare and unique. There is nothing that resembles it. To make it the object of one's desire is the most virtuous of desires. As all other desires are quenched through the very desire for it, it will shine in the heart spontaneously.

SRI NISARGADATTA MAHARAJ  
(794 – 819)

794. Earnestness is the only condition of success.

795. All will happen as you want it, provided you really want it.

796. Want the best.  
The highest happiness, the greatest freedom

797. Your earnestness  
will determine the rate of progress.

798. It is enough to stop thinking  
and desiring anything, but the Supreme.

799. The idea of enlightenment is of utmost importance. Just to know that there is such a possibility changes one's entire outlook.

800. If you are truly earnest and honest, the attainment of reality will be yours.

801. Whatever name you give it: will, or steady purpose, or one-pointedness of the mind, you come back to earnestness, sincerity, honesty. When you are in dead earnest, you bend every incident, every second of your life to your purpose. You do not waste time and energy on other things. You are totally dedicated, call it will, or love, or plain honesty.

802. We are complex beings, at war within and without. We contradict ourselves all the time, undoing the work of yesterday. No wonder we are stuck. A little of integrity would make a lot of difference.

803. The desire to find the Self will be surely fulfilled, provided you want nothing else. But you must be honest with yourself and really want nothing else. If in the meantime you want many other things and are engaged in their pursuit, your main purpose may be delayed until you grow wiser and cease being torn between contradictory urges. Go within, without swerving, without ever looking outward.

804. Merely to trust is not enough. You must also desire. Without desire for freedom of what use is the confidence that you can acquire freedom? Desire and confidence must go together. The stronger your desire, the easier comes the help.

805. The greatest Guru is helpless as long as the disciple is not eager to learn.

806. Eagerness and earnestness are all-important. Confidence will come with experience. Be devoted to your goal.

807. If your desire and confidence are strong, they will operate and take you to your goal, for you will not cause delay by hesitation and compromise.



808. The greatest Guru is your inner Self. Truly, he is the supreme teacher. He alone can take you to your goal and he alone meets you at the end of the road.

Confide in him and you need no outer Guru.

But again you must have the strong desire to find him and do nothing that will create obstacles and delays.

And do not waste energy and time on regrets.

Learn from your mistakes and do not repeat them.

809. Stop imagining, stop believing. See the contradictions, the incongruities, the falsehood and the sorrow of the human state, the need to go beyond.

810. Freedom can not be gained nor kept without will-to-freedom. You must strive for liberation; the least you can do is uncover and remove the obstacles diligently.

If you want peace you must strive for it.

811. All you need is a sincere longing for reality.

812. Questioner:

How does one reach the Supreme State?

Maharaj: By renouncing all lesser desires.

As long as you are pleased with the lesser, you cannot have the highest.

813. Until you realize the unsatisfactoriness of everything, its transiency and limitation, and collect your energies in one great longing, even the first step is not made.

814. Once you have grasped the truth that the world is full of suffering, that to be born is a calamity, you will find the urge and the energy to go beyond it.

815. There must be the desire first.

When the desire is strong, the willingness to try will come.

You do not need assurance of success when the desire is strong.



816. Suffering has made you dull, unable to see its enormity. Your first task is to see the sorrow in you and around you; your next to long intensely for liberation. The very intensity of longing will guide you; you need no other guide.

817. Questioner: How is the person removed?

Maharaj: By determination. Understand that it must go and wish it to go – it shall go if you are earnest about it.

818. As long as you are interested in your present way of living you will not abandon it. Discovery cannot come as long as you cling to the familiar. It is only when you realize fully the immense sorrow of your life and revolt against it, that a way out can be found.

819. The real is, behind and beyond words, incommunicable, directly experienced, explosive in its effect on the mind. It is easily had when nothing else is wanted.

### THE SUPREME YOGA (820 – 828)

820. Abandon your latent tendencies even as a bird wishing to fly into the sky breaks out of its shell. Born of ignorance, these tendencies are hard to destroy, and they give birth to endless sorrow. It is this ignorant self-limiting tendency of the mind that views the infinite as the finite. However, even as sun dispels mist, inquiry into the nature of the Self dispels this ignorant self-limiting tendency. In fact, the very desire to undertake this inquiry is able to bring about a change. Austerities and such other practices are of no use in this. When the mind is purified of its past by the arising of wisdom it abandons its previous tendencies. The mind seeks the Self only in order to dissolve itself in the Self. This indeed is in the very nature of the mind. This is the supreme goal; strive for this.



821. Even as darkness disappears  
on turning towards light, ignorance disappears if you  
turn towards the light of the Self. As long as there  
does not arise a natural yearning for Self-knowledge,  
so long this ignorance or mental conditioning  
throws up an endless stream of world-appearance.

822. There arises the pure wish to attain liberation.  
This leads to serious inquiry. Then the mind becomes  
subtle because the inquiry thins out the mental  
conditioning. As a result of the rising of pure wisdom,  
one's consciousness moves in the reality.  
Then the mental conditioning vanishes and there is non-  
attachment. Bondage to actions and their fruits ceases.  
The vision is firmly established in truth and the  
apprehension of the unreal is weakened. Even while  
living and functioning in this world, he who has this  
unconditioned vision does what has to be done as if he is  
asleep, without thinking of the world and its pleasures.  
After some years of living like this,  
one is fully liberated and he transcends all these states;  
he is liberated while living.

823. The Self being one and undivided,  
there is nothing else worth attaining or desiring.  
This Self undergoes no change and does not die.

824. In this world all things come into being and perish  
and therefore there is repeated experience of sorrow.  
All the pleasures of the world inevitably end in sorrow.

825. By Self-knowledge rid yourself of the problems  
connected with the life hereafter. There is  
no time to lose for life is ebbing away all the time.

826. When one is knocked about by the troubles and  
tribulations of earthly existence and is "tired of all this",  
he seeks refuge from all this.

827. One should carefully investigate the bliss of  
liberation and the sorrow inevitable to ignorance.



828. Liberation confers "inner coolness" (peace) on the mind; bondage promotes psychological distress. Even after realizing this, one does not strive for liberation. How foolish people are! Such people are overcome by desire for sense-gratification. But even they can cultivate a desire for liberation by a study of this scripture.

SRI SANKARA  
(829 – 852)

829. Internal renunciation and external renunciation – it is the dispassionate man who is capable of these. The dispassionate man abandons fetters internal and external because of his yearning for liberation.

830. When the force of the desire for the Truth blossoms, selfish desires wither away, just like darkness vanishes before the radiance of the light of dawn.

831. By achieving the purity of an habitual discrimination and dispassion, the mind is inclined to liberation, so the wise seeker after liberation should first develop these.

832. If you really have a desire for liberation, avoid the senses from a great distance, as you would poison, and continually practice the nectar-like qualities of contentment, compassion, forbearance, honesty, calm and restraint.

833. The wise talk here of four qualities, possessed of which one will succeed, but without which one will fail.

First is listed discrimination between unchanging and changing realities, and after that dispassion for the enjoyment of the fruits of action both here and hereafter, and then the group of six qualities including peace and of course the desire for liberation.



834. Dispassion  
is the turning away from what can be seen and heard  
and so on in everything which is impermanent.

835. The settling of the mind in its goal,  
by turning away from the mass of objects  
through observing their defects again and again,  
is known as peace.

836. The establishment of the senses  
each in its own source  
by means of turning away from their objects  
is known as control.  
The supreme restraint is in the mind function  
not being involved in anything external.

837. Bearing all afflictions  
without retaliation and without mental disturbance  
is what is known as patience.

838. It is in a man who has strong dispassion  
and desire for liberation  
that peacefulness and so on are really fruitful.

839. Among the contributory factors of liberation,  
devotion stands supreme,  
and it is the search for one's own true nature  
that is meant by devotion.

840. The practice of faith, devotion and meditation  
are declared by scripture to be the means to liberation  
for a seeker after liberation. He who perseveres in these  
will achieve freedom from bondage to the body,  
created by ignorance.

841. Let all those who put away and cast aside every  
sin of thought, who are sated with this world's joys,  
whose thoughts are full of peace,  
who delight in words of wisdom, who rule themselves,  
who long to be free, draw near to this teaching,  
which is dedicated to them.



842. Renouncing inwardly, renouncing outwardly – this is possible only for him who is free from passion; and he who is free from passion renounces all attachment within and without, through the longing for freedom.

843. Four perfections are numbered by the wise. When they are present there is success, but in their absence is failure.

First is counted the discernment between things lasting and unlasting. Next Dispassion, the indifference to self-indulgence. Then the six graces, beginning with restfulness. Then the longing for freedom.

844. A certainty like this – the eternal is real, the fleeting world is unreal; this is that discernment between things lasting and unlasting.

845. And this is dispassion – a perpetual willingness to give up all sensual self-indulgence – everything lower than the eternal, through a constant sense of their insufficiency.

846. Then the six graces: a steady intentness of the mind on its goal; this is restfulness.

847. The steadying of the powers that act and perceive, each in its own sphere, turning them back from sensuality; this is self-control.

848. The raising of the mind above external things; this is the true withdrawal.

849. The enduring of all ills without petulance and without self-pity; this is right endurance.

850. The intentness of the soul on the pure eternal; this is right meditation.



851. When dispassion and longing for Freedom  
are strong,  
then restfulness and the other graces will bear fruit.

852. But when these two  
– dispassion and longing for freedom – are lacking,  
then restfulness and the other graces  
are a mere appearance.