

Jnani (Realized Soul)

1. He who has Jnana (Knowledge) is a Jnani (realized soul). He is only a rishi (sage). There are two types of Jnanis(realized soul):
 - a. Who realized the self but cannot express about the state to others.
 - b. Who not only experienced the self but also could preach others about the blissful state; they are called as trainers, prophets and aacharyas.
2. One who finds the source of mind is a Jnani (realized soul). One who finds the source of nature is a scientist. A scientist is waivered by the events in this world but it is not the same with a Jnani (realized soul). It is because jnani never looks at the world to be different from him.
3. He who experiences the truth is a sat purusha (jnani). In whose presence your mind senses and heart become calm is a satpurusha.
4. He who knows (discovers) himself is a Jnani (realized soul). Jnani's eyes resemble the eyes of a dead sheep. There is only one difference between a jnani and ajnani. Jnani knows that he is the self and he has a body, but ajnani thinks that he is the body and has a self. As the sun is unaware of darkness, so also jnani is unaware of sorrow. Our likes and dislikes are the root cause of our sorrow and who overcomes them is a jnani. Jnanis body is a temple. God takes up the burden of protecting Jnanis body.
5. Without any of our effort we get the sweet fragrance in the vicinity of jasmine flowers. Similarly presence of Jnani is always filled with peace and bliss. Just by visiting a Jnani we develop an attitude of reforming ourselves. Of the ancient times three important people preached the path of Jnana. They are
 - a. Gautama Buddha
 - b. Adi Shankara Charya
 - c. Bhagawan Ramana
6. One who follows the Jnana path will think nothing belongs to him, where as one who follows Karma Path will think everything belongs to him.
7. Only the one who overcomes time and lust can become Jnani. He becomes Jnani who sacrifices himself for the sake of self. Every king cannot become a jnani but when Jnani becomes the king, people will enjoy great prosperity. That is the reason we still discuss about the Rama Rajyam (Kingdom of Rama) till date.
8. Jnani has no work either in this world or in the other worlds but still work is carried through jnani. Jnani has nothing to do but things happen through him. Jnani has come into this world only to lead the society towards equanimity. It is only jnani who can love this world. Whose heart is filled with peace eternally can only love this world and not by them who always burn in the fire of ego. Jnani's sight is that of Shiva (self) and ajnanis sight is that of slave (corpse).
9. Jnani is an embodiment of silence. But as our intellect doesn't understand the silence, out of grace, Jnani preaches us through words. Jnani need not think of helping this world, but the mere sustenance of his body benefits the world immensely. Jnani never thinks that the world is benefitted through him. If he thinks so how can he become a Jnani?
10. A person travelling in the path of Jnana doesn't own any object in this world. But a person trading the path of karma owns every object in this world.

11. The Kalpavriksha (wish fulfilling tree) and Kamadenu fulfill only what we desire. But the presence of a satpurusha fulfills even those that are not desired. A visit to a satpurusha benefits you more than any amount of travels to pilgrimages or rituals yagnas or yagas. When an incarnation or jnani takes birth on this earth all the good hearted people are liberated. It is because their hearts are always pure and straight. But the worldly people are always bent aside with impurity. Therefore they can never accept the glory of the holy people (mahatmas). When water falls, it can never fall into a bowl that is turned upside down, but can only fall into a bowl that is in erected position. The worldly people are like the bowls that are turned upside down.
12. A jnani is beyond the states of waking, dream and sleep. Do you require any evidence (support) to identify yourselves to be so and so? Similarly Jnani doesn't require any evidence (support) to identify himself with the self. Jnani identifies himself with the self as naturally as ajnani identifies himself with the body.
13. Jnani doesn't depend upon worldly objects for his happiness. A devotee's mind is merged in God, a yogi's mind is faultless but a Jnani's mind can be considered dead.
14. The death of the body cannot be considered as death. Only the death of the tendencies can be considered as the real death. He, who cannot die, cannot love and he cannot become jnani, who cannot love.
15. He, who serves surrenders and worships the jnani, enters the higher worlds; our past tendencies will perish away. It is a sin to differentiate between Jnani and God. Jnani knows even our journey after the death.
16. Jnani's glory is revealed only in Jnani's face but not through any books. Just as we get tears for pain in stomach or leg, the heart of a satpurusha (Jnani) experiences the pain by seeing any difficulty in the society.
17. Without God's Grace, none can ever become Jnani. Things happen to jnani as per his prarabdha Karma but the jnani is never disturbed by the gains or losses that arose from the fruits of his activities. The bodily comforts are incomparable with the happiness that arises from self-experience.
18. A performer of miracles need not be a jnani. Only the one possessing equanimity and love can become a jnani. He is not a jnani who brings a corpse alive, but he is a jnani who lives like a corpse. He becomes a yogi who leads a moderate life. One need not become jnani by stop eating or growing long hairs. A person who is extrovert can never become jnani but only a person who is introvert can become jnani. A jnani looks upon an atheist also as god. He is a jnani who experiences the bliss of deep sleep in the waking state.
19. Many jnanis took birth in this world. But no two jnanis travelled in the same path to obtain jnana (self). The ancient abodes of jnanis have now become the places of pilgrimage.
20. Punya (fruit of good deeds) or Papa (fruit of sins) is brought only by the body or mind. He only becomes jnani who dedicates them (body & mind) to God. Earn bhakti (Love for Go) as you are earning money by working hard. Bhakti is a Ganga. The salt named ego melts in this Ganga (Bhakti). There is no mukti (liberation) for those who lack bhakti.
21. When we laugh even the jnani laughs. When we weep, even the jnani weeps, jnanis actions are like that of a new born child's. But there is a difference between a child and jnani. The suppressed hidden tendencies in a child's heart roar out as the child grows. But the tendencies

are completely burnt into ashes in case of a jnani. A person possessing tendencies can never become jnani. Only those who serve jnani can become jnani.

22. Jnani thinks that he has a body but never considers himself to be a body. Jnani never looks upon the world to be different from him but considers as a part of him. Jnani has no duties to be performed, but work happens through him by which he is never bound.
23. One who cannot introspect and investigate can never become jnani. Man can never merge in God without becoming Jnani
24. In the Gita the Lord said – “I love the devotee, I love the yogi” but coming to the case of jnani, he never said that he loves/likes jnani. Instead he said “there is no difference between jnani and myself” Jnani obtains me “When God himself cannot describe the glory of jnani, how can we attempt to do so?”