

ATMAN NITYANANDA



LIBERATION WITH THE  
POWER OF MANTRA

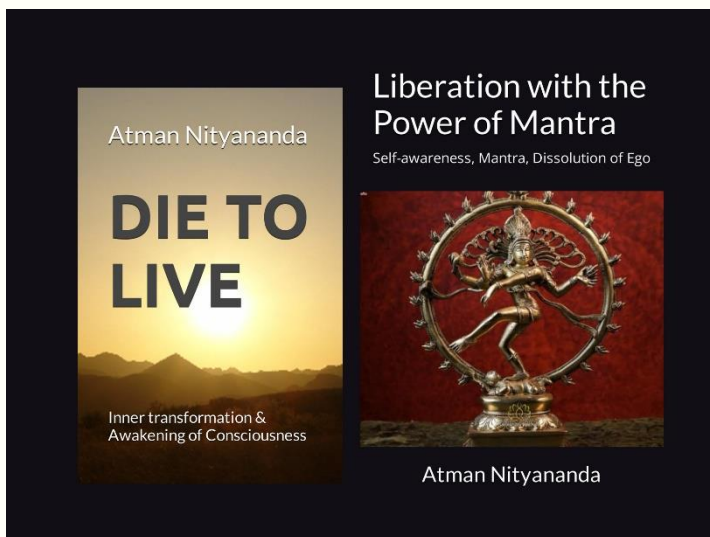
# **Liberation with the Power of Mantra**

**Self-awareness, Mantra, Dissolution of Ego**

Self-knowledge, Spirituality and Yoga  
from theory to practice



**Atman Nityananda**



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**Peace, Love, Harmony**



## **Prologue**

Although theoretical knowledge is important, my books are oriented to practice because only through practice we can purify our mind and heart, realize our true Self (*Consciousness, Spirit, Being*) and oneness with God.

Since our true Self (*the apparently individual Consciousness*) is identical with God (*Absolute Consciousness*), by realizing our true Self we know God.

Realization of our true Self and establishment in the Self is the purpose for which we were born into a human body. With the complete dissolution of the ego (*root and branch*) and our establishment in our true Self, we are free from pain and

suffering and live in the freedom, fullness, peace and bliss of God.

In this book, I focus on Self-awareness, repetition of the mantra, inquiry and elimination of selfish tendencies through a mantra of God's name and prayer.

What prevents us from being transformed internally and attaining liberation (*Self-realization, enlightenment*) is the lower rajasotamasic<sup>1</sup> ego. The lower ego keeps us identified and attached to the body, the mental and emotional tendencies and habits, impulses, desires and programming and creates a veil that hinders the realization of our immortal, unchanging, timeless, indestructible, always peaceful and blissful Divine Self.

Therefore, the central goal of spirituality and self-knowledge is the elimination of the multifaceted ego through continuous systematic practice and a well-organised sattvic lifestyle.

Essential factors in the elimination of the ego and the awakening to our true nature are the moment-to-moment vigilance, Self-awareness (*awareness of the silent space of*

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<sup>1</sup> ***the rajasotamasic ego:*** *the ego has various aspects. Concerning the three gunas, I classify the ego in the higher sattvic ego and the lower rajasotamasic ego because the rajas and tamas gunas cause suffering, identification with the body, mind and objects and prevent us from living in conscious union with our inner Self while the sattva, on the other hand, enables us to live in harmony, love, peace and happiness and conscious union with our Self. (Read about the ego in the topic 'Ego, our illusory identity').*

*Consciousness within*), mindful self-observation, meditation, Self-enquiry and the repetition of a mantra (*Japa*).

Repetition of a mantra of God's names is considered the most suitable and effective practice for most aspirants. The constant repetition of a mantra throughout the day is indeed one of the most effective ways to remain constantly alert, to keep the attention and mind firmly focused on our true Self within (*Self-awareness*), to purify the mind and heart and to eliminate egoic tendencies.

I wish this book will inspire you and help you to live aware of your true Self (*Essence, Consciousness*) and to free yourself from selfish tendencies, desires, attachments and weaknesses.

I wish that your efforts are auspicious, that they bring light, peace, love and harmony to your life and that you achieve self-realization (*liberation, God-realization*) in this very life.

By God, I do not mean an Entity outside and separate from us, but the intelligent creative Consciousness that creates and sustains both us and the entire cosmos and expresses itself in us as the seemingly individual Consciousness.

**Repetition of a mantra of God's names is considered the most suitable and effective practice for most aspirants. The constant repetition of a mantra throughout the day is indeed one of the most effective ways to remain constantly alert, to keep the attention and mind firmly focused on our true Self within (*Self-awareness*), to purify the mind and heart and to eliminate egoic tendencies.**

## Gratitude - Dedications

This book is dedicated to life,  
to the Divine Mother of the universe (*Mahashakti, the Supreme Divine creative energy*)  
who gives me strength, wisdom and guidance to walk the path and  
frees me from the shackles of the mind,  
to the Gnostic teaching of Samael Aun Weor who taught me to pray  
to the Divine Mother and work for the dissolution of egoic  
tendencies and the conversion of sexual energy,  
to my beloved master, Hairakhan Bhole Baba (*Babaji*)  
who always resides in my heart and guides me towards the light and  
the truth,  
to the holy and peaceful Hairakhan Vishva Mahadham  
whose divine vibrations transformed my mind and my heart,  
to Swami Sivananda  
who through his books and his energy  
gave me light, love, courage, knowledge and inspiration,  
to Nisargadatta Maharaj  
whose simplicity and clarity of his words helped me realize my Self,  
to the formless and timeless Consciousness behind all phenomena,  
and also, to Aïvanhov, Ramana Maharshi, Shankaracharya, Sri  
Aurobindo, Bhagavad Gita,  
and to everything and everyone that in their own way contributed to  
my transformation and awakening  
Finally, the book is dedicated to all seekers of truth and freedom!

Peace, Love, Harmony, Health and Prosperity,  
to all beings all over the world!

***Atman Nityananda***



# UNITY I

## 1. Our True Nature is Happiness

We are looking for freedom, eternal life and happiness because we are already these here and now. Our essential or divine nature (*Consciousness, Self, Atman*) is eternal Existence, freedom, peace and bliss but we have to realize it. Our divine nature is veiled by the *Gunas*<sup>2</sup> and the impure mind.

Rajas and tamas gunas along with the ego and its innumerable desires and tendencies make us identify with the body and mind and veil our divine Self whose nature is Eternal Existence, Pure Consciousness, Infinite Peace and Bliss. Because of it we live as a body-mind entity separate from life and God, we ignore our true Self which is identical with God and we take the external world as the only reality.

*To take the world as real and one's Self  
as unreal is ignorance. Ignorance of  
oneself causes desire and desire  
perpetuates ignorance.*

*~ Nisargadatta*

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<sup>2</sup> **the three Gunas:** *Sattva, Rajas and Tamas Gunas are the primary subtle forces of the universe. Read more about them in the subtopic 'The mind and the three Gunas' of the topic 'Ego, our Illusory Identity'.*

Because of the ignorance, identification and attachment to body, mind and sense objects we have very little, if not at all, control over our mental and emotional processes. Thoughts and emotions come and go like the clouds in the sky that are blown by the wind, making us experience pleasure and pain and fleeting moments of happiness, freedom and peace. Desire and attachment cause our attention to be directed mainly to sensory objects and experiences; objects that seem very solid and real to us.

Through the senses and the mind, we enjoy the qualities of sense objects along with pleasure or pain, happiness or sorrow depending on the nature of sensory experience and the conditioning of our mind. Our ego likes certain objects and dislikes others due to past experiences, conditioning, identification, projection and imagination. Identified with the sensory mind, we try to obtain pleasurable objects and experiences and avoid the unpleasant or painful ones. As a result, we are trapped in the ignorant part of the mind, i.e., the external mind<sup>3</sup> (*Manas in Sanskrit*) which is the sensory-emotional mind that also includes automatic-mechanical thinking.

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<sup>3</sup> **the external mind:** *The mind has four aspects: 1. the External mind (Manas in Sanskrit), 2. the Intermediate mind or Intellect (Buddhi in Sanskrit), 3. the Inner mind or Subconscious (Chitta in Sanskrit) and 4. the Ego (Ahamkara in Sanskrit). The fourfold mind is called the inner organ or instrument (Antahkarana in Sanskrit) in the Yoga and Vedanta traditions.*

Immersed in the world of sensory experiences we have forgotten our origin, our true Self or Consciousness. Our Divine Self is always present in us. In reality, our body, mind, sense objects, the whole world, exist in the ocean of pure Consciousness. We cannot experience any object without the presence of Consciousness.

The light of Consciousness enables us to experience good or evil thoughts, good or evil deeds. Consciousness is our essential nature, our constant companion, the silent witness of everything we know, do, express, perceive and experience. Nevertheless, since we are so engrossed in the enjoyment of the illusory sense objects and our intellect is clouded by ego, desire, attachment and selfish tendencies we fail to recognise our ever-free, peaceful and blissful Divine Self.

*One's own reality, which shines within everyone as the heart, is itself the ocean of unalloyed bliss.*

*The bliss of the Self is always with you and you will find it for yourself if you would seek it earnestly.*

**~ Sri Ramana Maharshi**

Being ignorant of our true Self (*Consciousness*), we try to find eternal peace, happiness and contentment in impermanent, limited objects.

But, is it possible to find unconditioned, limitless happiness in conditioned, limited objects or situations? Did you ever see

any human being be truly happy because of wealth, money or sex? Instead, many sages having only the necessary for living, have lived a life of fullness, peacefulness, contentment and happiness because they have lived in union with their divine essence within.

Because of the lower rajasotamasic ego, we fail to experience the peace and bliss of the Self (*Consciousness, Atman*) that is constantly present within us since the ego obscures our intellect and its discriminative power. So, we wander around in the thick forest of sense objects seeking for happiness in things that can only give us a little pleasure and enjoyment and much pain and suffering. We try to make the impossible happen, that is, to find immortal qualities in mortal, perishable, limited things.

*Ignorance draws a veil over the pure bliss.  
Direct your attempts only towards removing  
the ignorance.*

**~ Sri Ramana Maharshi**

Remember always that sensual pleasures can never, ever give you eternal peace and everlasting true happiness (*bliss, eudaimonia*). They are finite and limited creations of the senses and the sensory mind. Pleasure is created by the mind, nervous system and vital energy when they are stimulated by sensory impressions or by remembering or imagining the objects. When the body, senses or mind are tired or sick, then sense objects cannot give us any pleasure at all.

*2.14. The contacts of the senses with the objects cause heat and cold, pleasure and pain, have a beginning and an end. They are impermanent; endure them bravely, O Arjuna!*

*~ Bhagavad Gita Ch. II*

Desire, lust and greed for pleasures (*and also for power and fame*) are wombs of sin, pain and suffering. Desire in the form of lust impels us to desperately seek the enjoyment of sense pleasures, even if only for a while, which leads us to experience a fleeting pleasure, satisfaction and joy accompanied by much pain and suffering.

After experiencing pleasure, joy or happiness we realize once again that we did not find the lasting happiness we thought we would find in those objects or situations we desired so much. Moreover, after the experience of pleasure and happiness we will again experience dissatisfaction, uneasiness, lack, incompleteness and an existential void.

*What happiness can you get from things extraneous to yourself? When you get it, how long will it last?*

*Perfect peace is of the Self (Consciousness).*

*Peace is your natural state.*

*~ Sri Ramana Maharshi*

The most important thing to know is that, the happiness and peace that we experience when we enjoy any object, derives from within, from our true Self and not from the object we experience. We believe that happiness comes from sensory

experiences because of ignorance, lack of clarity and lack of discrimination.

When we are in contact with the desired object, desire subsides along with the emotions (*anxiety, worries, fear, impatience etc.*) and the mental agitation which usually accompanies the desire and the mind assumes its sattvic aspect; i.e., it becomes calm, one-pointed and introverted. In this state of mind, we experience the happiness of sattva guna and, to some degree, the peace and bliss of our divine Self (*Consciousness*). Nevertheless, because of ignorance, lack of discernment and inadvertence, we think that happiness derives from the enjoyment of the objects. Hence, we become attached to experiences and objects and want to repeat them in order to experience pleasure once again and, through it, happiness. However, we want to experience sensual pleasures time and again due to the rajasic nature of the mind, as the rajas quality by nature desires pleasures and is attached to them.

Peace and bliss are our innate nature, the nature of our true Self (*Consciousness, Soul, Atman*) however, they can only be experienced when our mind is calm, clear, steady, focused and introverted. This can occur on two occasions: involuntary, partially and temporarily when a desire is fulfilled and the mental-emotional agitation subsides and intentionally when we, through meditation or Self-Inquiry, achieve to calm, focus and stabilize the mind in our true inner Self (*Consciousness*).

As long as we do not know or do not realize that happiness has nothing to do with the enjoyment of the objects and given that

our mind is attached to sense pleasures, we desire to repeat the same experiences over and over again, considering that happiness comes from them.....

Peace, Love, Harmony



## UNITY II

### 8. Self-awareness or Self-remembrance

Self-awareness means 'I am aware of myself'. But when we say 'myself,' what do we mean? For most people, due to ignorance of their inner Self (*Consciousness*), the word Self- awareness<sup>4</sup> refers to their apparent or illusory self (*consisting of the body, vital energy, mind, intellect and ego*).

However, our Self or identity is the silent space of Consciousness and not the 'body-mind me', so Self-

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<sup>4</sup> ***the word Self- awareness:*** since we consider the body and mind to be ourselves, we typically use the term self-awareness to denote that we are aware of the body, bodily sensations, thoughts, imaginations, feelings, emotions, etc. However, our self or identity is Consciousness, experienced as a silent and unchanging presence. So, Self-Awareness-in the most authentic sense of the term- signifies being aware of the 'I am' and the silent presence of Consciousness.

awareness, in its truest sense, refers to our true Self and identity, i.e., the light of consciousness (*Atman*) that is experienced as a silent and peaceful presence. In the spiritual teachings and in this book especially, the term Self-awareness is used to denote the awareness of our true Self, the silent presence of Consciousness.

However, the term self-awareness can be used about our apparent self, i.e., about the body, thoughts, emotions and all energetic and psychological forms and processes. I would also like to point out that being aware of ourselves (*as far as our apparent self is concerned*) refers not only to the awareness of our thoughts, emotions, etc. but also to the awareness of the causes of our thoughts, emotions, decisions and behaviours and the effects or consequences they may have on ourselves and others.

Consciousness is eternal, absolute Existence and when it is reflected on the sattvic mind it is experienced as the sense 'I am' or 'I exist'. The 'I am' is a mixture of the reflected Consciousness in the mind and the sattvic ego and is therefore partially illusory and partially true; illusory because of the ego and true because of Consciousness.

However, because of ignorance and the rajasotamasic ego, we identify the 'I am' with the body and mind. Because of this identification of the 'I am' with the body, we are bound in the realm of material existence and are subjected to the perpetual circle of pleasure and pain, births and deaths (*Samsara*). Instead, by identifying the 'I am' with Consciousness, we become witnesses to the body, psychological expressions and



sensory experiences, and set ourselves on the path of liberation. We stop identifying and being dominated by egoic tendencies and programming, we experience inner peace and wholeness and awaken to our true Self. In order to remain a detached witness of the mind (*thoughts, emotions, etc.*), sensory experiences and body and experience the peace, plenitude and freedom of our true Self, it is necessary to be as deep aware of the inner silence as possible.....

**Peace, Love, Harmony**



## **11. The Ability of Self-observation**

Self-knowledge is based on living moment to moment with mindfulness and Self-awareness. That is, being centered in the present moment, maintaining conscious contact with the sense of 'I am' and the peaceful silence within, being attentive and aware of what is happening inside and outside, avoiding identification with mental and emotional expressions and observing them objectively (*avoiding blaming, complaining and judging negatively*).

By consciously keeping our attention inwards, observing and inquiring about the psychological processes and expressions, and discerning our egoic self from our true Self

*(Consciousness)*, we begin to know ourselves and work for our inner transformation.

The ability to remember to be aware of the silent space of Consciousness within *(Self-awareness)* and the ability to observe consciously and purposely what is happening in our mind, body and vital energy *(self-observation)* are gradually developed through systematic, diligent practice; over time what is now a practice will become as natural as our breathing.....

**Peace, Love, Harmony**



## **UNITY III**

### **13. The Repetition of Mantra and God's Name** *(Japa Mantra and Japa Nama)*

#### **Part I**

According to great spiritual masters, repetition of a mantra of God's name is the easiest and most effective form of practice for the majority, in this age of unbridled materialism *(Kali Yuga)*. Swami Sivananda, Hairakhan Babaji and Amma suggest the repetition of God's name as the most important

and effective means to purify our mind and heart, eliminate egoic tendencies and meditate.

*The water to clean your heart is the Name of God. Of greatest importance is that the Repetition of God's Name (Japa Nama) increase daily. In this way, your heart and mind will be purified and only then will you find God in yourself.*

*~ Hairakhan Babaji*

The repetition of the mantra, either mentally or verbally, purifies the mind and heart, dissolves selfish tendencies, negative emotions, desires and attachments, makes the mind calm, harmonious, stable and luminous, and ultimately leads us to attain enlightenment or God-realization.

The mind, by nature, can think only one thing at a time. It can either think of God or the world. If we do not make the mind think of something higher, then the mind, out of habit and programming, will think of sense objects, will cling to them, and will repeat the same patterns of thought and emotion.

The highest thought of all is the name of God and the constant repetition of a mantra is the easiest way to remember God (*Consciousness, silent presence within*) and to purify the mind and heart. By mentally repeating a mantra (*we can also whisper or say it out loud*) we keep our mind centred on God.

It is recommended to repeat the mantra that most resonates in our heart (*for example, 'Om Nama Shivay'<sup>5</sup>, or 'Om Namo*

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<sup>5</sup> *the mantra 'Om Nama Shivay': The mantra 'Om Nama Shivay' can be translated as 'I bow to the light of Consciousness (Shiva)'.*

***Narayanaya'***), or the name of a great divine incarnation such as Krishna and Jesus Christ (***'Hare Krishna Hare Rama', 'Om Sri Jesus Christ Namaha'***).

Those inclined to the formless God may repeat some of the great sayings of the Upanishads (*Mahavakyas*) who refer to God (*Brahman*) in its formless absolute aspect. These great sayings affirm the identification of our true Self (*Atman, Consciousness*) with the absolute Truth of the Universe (*Brahman, Absolute Consciousness, God*). Two of these sayings are ***'I am Brahman'*** (***'Aham Brahmasmi'*** in Sanskrit) and ***'Atman is Brahman'*** (***'Ayam Atma Brahma'*** in Sanskrit), i.e., the individual Consciousness (*Atman*) is the Universal or Absolute Consciousness (*Brahman*).

The ultimate goal of the repetition of the mantra is to become as spontaneous and natural as our breathing so that our mind remains in constant contact with the silent presence of God. To achieve this requires constant diligent practice of Japa mantra throughout the day as well as morning and evening practice at home or at any other time we have scheduled for practice....

**Peace, Love, Harmony**



## 20. The Dissolution of Ego and Desires and Liberation

Egoic tendencies and desires develop in us because of ignorance and the pursuit of happiness in sensory pleasures, sensory experiences and mundane success. Ego and desire, however, are not two different elements. Desire, or more precisely *desiring*, is an expression of the ego. Furthermore, all attachments, selfish tendencies and negative emotions, habits and addictions originate directly or indirectly in desire. As I said before, greed, for example, is desiring more and more; envy is desiring what others have; pride is desiring to feel great, superior and to be recognized by others.

Desires, attachments, egoic tendencies, negative emotions, habits and addictions cause our mind to be dense, obscure, cloudy, inharmonious, passionate, restless, and therefore to lose its clarity, calmness, serenity, stability, one-pointedness, clear perception and discernment. And this, in turn, causes us to experience pain and suffering (*to a greater or lesser degree depending on the power of egoic tendencies, desires and attachments and our state of consciousness*) and, on the other hand, to live unaware of our true Self and not experience peace, wholeness, freedom and bliss.

Since ego and desires are the root of our misery and suffering and also the impediments to fully experiencing our true Self, their elimination leads to liberation (*Self-realization, Enlightenment*).

Only with the complete dissolution of the ego (*of all egoic tendencies and desires*) we can establish ourselves in our divine Self (*Atman, the apparent individual Consciousness*) who is identical with the Universal or absolute Consciousness (*Brahman, God*) and attain liberation<sup>6</sup>.

In short, spirituality is a process that prepares the inner organ, i.e., the fourfold mind<sup>7</sup> (*Antahkarana in Sanskrit*), for meditation and Samadhi, through which the complete dissolution of the ego (*egoic tendencies and desires*) and the establishment in our divine Self can be achieved.

The main goals of this process are the purification of the mind, the elimination of the egoistic tendencies and the rajas and tamas gunas from the mind, the development of Self-awareness, self-observation, detachment, discernment, dispassion and devotion, and all other virtues and sattvic abilities of the mind. The ultimate goal is, of course, liberation or Self-realization.....

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<sup>6</sup> **liberation:** liberation, enlightenment, Self-realization and God-realization are synonymous terms and the one who has attained this state is respectively called liberated, enlightened, Self-realized. The liberated one, in Sanskrit, is called 'Jivanmukta' and also 'Jnani' which means the knower of the Self (Atman) or God (Brahman, Absolute Consciousness) and also 'Yogi' which means the united with their true Self (Atman, Consciousness) or God.

<sup>7</sup> **fourfold mind:** The four aspects or parts of mind are: 1. **the External mind** (*Manas in Sanskrit*), 2. **the Intermediate mind or Intellect** (*Buddhi in Sanskrit*), 3. **the Inner mind or Subconscious** (*Chitta in Sanskrit*) and 4. **the Ego** (*Ahamkara in Sanskrit*).

## UNITY V

### 21. The Nights of Spiritual Practice

Just as in nature days and nights alternate, so too, during our spiritual journey, we go through days and nights of practice. Days and nights in the spiritual life are inevitable, so we must accept them as part of the process.

In the early stages of the journey, we are strongly identified with the ego<sup>8</sup>. Our intellect functions under the dominance of egoic tendencies, desires, emotions and rajas and tamas gunas (*qualities*) and is obscured and hypnotised by them. That is why there are ups and downs and gloomy periods called Nights of Spiritual Practice.

#### **What are the days and nights of practice?**

A day in spiritual practice is a period in which there is flow, enthusiasm, optimism, positive experiences, discoveries, progress in meditation, good humour, creativity, contentment, joy, etc. When we are on a spiritual day, things are going quite well and it seems that it will always be like this, but there comes a time when the situation changes and the night comes in through the back door.

Nights of spiritual practice are periods (*can be days or weeks and months*) when we lose enthusiasm to practice, when we find excuses not to practice, when there is laziness, resistance, reluctance, unpleasantness and annoyance in doing our practice.

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<sup>8</sup> ***we are strongly identified with the ego:*** however, the intensity of identification with the body, mind and ego varies from person to person. It depends on the level of consciousness acquired in previous lives.

During a night of practice, we also have doubts about whether or not it is worthwhile to continue on the spiritual path, whether it makes sense to deprive ourselves of the pleasures we have previously enjoyed for something uncertain, and whether we can achieve Self-realization or, at least, awakening. During this time, there is a lack of inspiration, zeal and enthusiasm, lack of mental clarity, perception and discrimination, as well as a lack of insights and spiritual experiences.

During those nights of spiritual practice, when the appetite and enthusiasm for practice wanes, the lower ego attacks us by various means to further frustrate and deceive us and make us abandon our practices and the spiritual path altogether. It is a time when most aspirants give up practicing and spiritual life and return to an extroverted and mechanical unconscious life for the sake of fleeting illusory pleasures. This is the reason why many people begin the spiritual path, but very few (*at least until today*) make great progress and even fewer (*a handful of them*) reach the goal—that is, liberation (*Self-realization, God-realization*).

### **How to effectively overcome a night of spiritual practice.....**

Based on my experience, some important ways to approach a night of spiritual practice include:

- **Acceptance**
- **Keep practising.....**

**Peace, Love, Harmony**





## The Books of Atman Nityananda

- [DIE TO LIVE - MORIR PARA VIVIR](#)
- [Η Τέχνη του να Ζεις Συνειδητά την Στιγμή](#)
- [Το Όνομα του Θεού και η Κάρμα Γιόγκα](#)
- [Η Τέχνη του Διαλογισμού](#)

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- [atmannityananda.org](http://atmannityananda.org) (En-Gr-Es)

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**Peace, Love, Harmony**

It's not the method or the teaching (though necessary),  
that brings the realization of truth and freedom,  
but our deep unquenchable thirst for freedom and truth  
the unshakable belief that we can make it  
and our unwavering will to do everything we can  
to make it happen!

