

# Summary of Yoga Vashishta

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# *Prayer*

Salutations to that reality in which all the elements, and all the animate and inanimate beings shine as if they have an independent existence, and in which they exist for a time and into which they merge.

Salutations to that consciousness which is the source of the apparently distinct

threefold divisions of knower,  
knowledge and known, seer,  
sight and seen, doer, doing and  
deed.

Salutations to that bliss absolute  
(the ocean of bliss) which is the  
life of all beings whose  
happiness and unfoldment is  
derived from the shower of  
spray from that ocean of bliss.

# *Vairagya Prakaranam*

Verily, birds are able to fly with their two wings: even so both work and knowledge together lead to the supreme goal of liberation. Not indeed work alone nor indeed knowledge alone can lead to liberation; but, both of them together form the means to liberation.

He is qualified to study this scripture (the dialogue between Rama and Vasistha) who feels "I am bound, I should be liberated", who is neither totally ignorant nor enlightened.

He who deliberates on the means of liberation propounded in this scripture in the form of stories surely attains liberation from the repetitive history (of birth and death).

This world-appearance is confusion, even as the blueness of the sky is an optical illusion. I think it is better not to let the mind dwell on it, but to ignore it.

Neither freedom from sorrow nor realization of one's real nature is possible as long as the conviction does not arise in one that the world-appearance is unreal. And this conviction arises when one studies this scripture with diligence. It is then that one

arrives at the firm conviction that the objective world is a confusion of the real with the unreal. If one does not thus study this scripture, true knowledge does not arise in him even in millions of years.

Moksha or liberation is the total abandonment of all vasana or mental conditioning, without the least reserve.

Mental conditioning is of two types—the pure and the impure.

The impure is the cause of birth; the pure liberates one from birth. The impure is of the nature of nescience and ego-sense; these are the seeds, as it were, for the tree of re-birth.

On the other hand, when these seeds are abandoned, the mental conditioning that merely



sustains the body is of a pure nature. Such mental conditioning exists even in those who have been liberated while living; it does not lead to re-birth as it is sustained only by past momentum and not by present motivation.

Oh Rama, the extinction of Vasanas alone, is Moksha (salvation); but the concretion of the mind in material objects through Vasanas is bondage.

Atman alone is which pervades as the all full Chidakasa everywhere. Naught else is but That. That Jnana is bound by its own Sankalpa. With the liberation from that Sankalpa, there is freedom from the trammels of bondage.

Through right endeavors in this life, all the ends of human aspiration can be achieved by following strictly the Sastraic (or scientific) injunctions.

Such endeavors are two-fold:

- One in the direction of Atman Jnana Sastras (or the sciences relating to divine wisdom) and
- The other in the direction of (ordinary) Sastras (treating of terrestrial wisdom).

The former is, on account of Moksha and the latter which is not the true Sastraic path leads to bondage.

May you, Oh Rama, remain immutably fixed in that state of direct cognition, after purging your mind of its impure Vasanas and making it, through the pure ones, attain the Atmic Seat, free of all stains and pains. Destroy all your illusory thoughts, so that they may not resurrect again.

Develop extreme quiescence of mind and bliss within yourself. And then through your intelligence freed from the

longing after objects, you should, Oh Rama, commingle yourself with Brahman, engaged in the investigation of the significance of the holy sentence, Tatwamasi (That art You) and meditate upon such identity.

## *Dispassion*

What do people call happiness and can it be had in ever-changing objects of this world?

All beings in this world take birth but to die, and they die to be born! I do not perceive any meaning in all these transient phenomena which are the roots of suffering and sin.

Everything in this world is dependent upon mind, upon one's mental attitude. On examination, the mind itself appears to be unreal! But we are bewitched by it. We seem to be running after a mirage in the desert to slake our thirst!

To the unwise, knowledge of scriptures is a burden; to one who is full of desires, even wisdom is a burden; to one who is restless, his own mind is a

burden; and to one who has no self-knowledge, the body (the life-span) is a burden.

Egoism comes into being in the darkness of ignorance and flourishes in ignorance. It generates endless sinful tendencies and sinful actions.

All suffering surely revolves around egoism. And egoism is the sole cause of mental distress.



Egoism eclipses self-control,  
destroys virtue and dissipates  
equanimity. Egoism promotes  
cravings; without it they perish.

It is this mind alone which is the  
cause of all objects in the world;  
the three worlds exist because of  
the mind stuff. When the mind  
vanishes the worlds vanish too.

Though it appears as if the  
craving is for happiness, this

craving leads neither to happiness nor to fruitfulness in this life; on the contrary, it involves vain effort and leads to every kind of inauspiciousness. It is a wonder that sages are able to cut this with sword of Self-Knowledge.

Shame, shame upon those who are bound to this body, deluded by the wine of ignorance! Shame on those who are bound to this world!

It is easy to cross a great ocean;  
but to reach the other shore of  
youth without being overcome  
by its likes and dislikes is indeed  
difficult.

Though the old man is unable to  
satisfy his desires physically, the  
desires themselves flourish and  
grow.

All enjoyments in this world are  
delusion, like the lunatic

enjoyments of the taste of fruits  
reflected in a mirror.

All beings in this world are  
tainted with evil; all relationships  
are bondage; all enjoyments are  
great diseases; and desire for  
happiness is only a mirage.

One's own senses are one's  
enemies; one's own mind has  
become one's worst enemy.

Realization of truth is not to be seen in anyone.

No one is happy at the prosperity and happiness of others, nor is compassion to be found in anyone's heart.

Evil company is easily had, good company is hard to come by.

None of the objects in this world is meant to give happiness to

anyone. The mind vainly seeks to find happiness in the objects of this world.

Only he is happy who is free from egoism and who is not swayed by craving for sense-pleasures; but such a person is extremely rare in this world.

Indeed I do not regard him as hero who is able to battle successfully against a mighty

army; only him I consider a hero who is able to cross the ocean known as the mind and the senses.

I do not regard that as a gain which is soon lost; only that is a gain which is not lost - and there is no such gain available to man in this world, however hard he may struggle.

The highest form of dispassion born of pure discrimination has arisen in your heart, O Rama, and it is superior to dispassion born of a circumstantial cause or an utter disgust. Such dispassion is surely due to grace of God. This grace meets the maturity of discrimination at the exact moment when dispassion is generated in the heart.

As long as the highest wisdom does not dawn in the heart, the



person revolves in this wheel of  
birth and death.

# *Mumukshu Prakaranam*

## *Self-effort*

In this world whatever is gained is gained only by self-effort.

Self-effort O Rama is that mental, verbal and physical action which is in accordance with the instructions of a holy person well versed in the scriptures.

Self-effort is of two categories:

- that of past births and
- that of this birth.

Fate is none other than self-effort of of past incarnation.

There is constant conflict between these two in this incarnation; and that which is more powerful triumphs.

Self-effort which is not in accordance with scriptures is motivated by delusion.

There is no power greater than right action in the present. Hence one should take recourse to self-effort, grinding one's teeth, and one should overcome evil by good and fate by present effort.

The lazy man is worse than a donkey. One should never yield to laziness but strive to attain liberation, seeing that life is ebbing away every moment. One should never revel in the filth

known as sense-pleasures as a worm revels in pus.

One who says "fate is directing me to do this" is brainless, and the goddess of fortune abandons him.

Hence by self-effort acquire wisdom and then realize that this self-effort is not without its own end, in the direct realization of the truth.

If this dreadful source of evil known as laziness is not found on earth, who will ever be illiterate and poor? It is because laziness is found on earth that people live the life of animals, miserable and poverty-stricken.

The present is infinitely more potent than the past. They indeed are fools who are satisfied with the fruits of their past efforts (which they regard

as divine will) and do not engage themselves in self-effort now.

Wise man should of course know what is capable of attainment by self-effort and what is not.

One should free oneself from likes and dislikes and engage oneself in righteous self-effort and reach the supreme truth knowing that self-effort alone is another name for divine will.

That alone is self-effort which springs from right understanding that manifests in one's heart which has been exposed to the teachings of the scriptures and the conduct of holy ones.

O Rama, one should, with a body free from illness and mind free from distress, pursue self-knowledge so that he is not born again here.



Such self-effort has a threefold root and three fold fruit: an inner awakening in the intelligence, a decision in the mind and the physical action.

Self-effort is based on these three: knowledge of scriptures, instructions of preceptor and one's own effort. Fate does not enter here. Hence he who desires salvation should divert the impure mind to pure endeavor by persistent effort -

this is the very essence of all scriptures.

Rama, the tendencies brought forward from past incarnations are of two kinds - pure and impure. The pure ones lead you towards liberation, and the impure ones invite trouble.

You are indeed Consciousness itself, not inert physical matter. You are not impelled to action by

anything other than yourself.  
Hence you are free to strengthen  
the pure latent tendencies in  
preference to the impure ones.

The holy ones emphasize to  
persistently tread the path that  
leads to the eternal good.

## *Four gate-keepers to liberation*

If the four sentinels that wait at the gates of Moksha (salvation) viz.,

- Shanti (sweet patience or quiescence of mind)
- Vichara (Atmic enquiry)
- Santosha (contentment of mind) and
- Sadhu-Sanga (association with the wise)

be befriended, then will there be any obstacle to the attainment of salvation? (No).

When the mind is at peace, pure, tranquil, free from delusion or hallucination, untangled and free from cravings, it does not long for anything nor does it reject anything. This is self-control or conquest of mind.

All that is good and auspicious flows from self-control. All evil is dispelled by self-control.

No gain, no pleasure in this world or in heaven is comparable to the delight of self-control.

The delight one experiences in the presence of the self-controlled is incomparable. Everyone spontaneously trusts

him. None (not even demons and goblins) hates him.

Self-control, O Rama, is the best remedy for all physical and mental ills. When there is self-control, even the food you eat tastes better, else it tastes bitter.

He who wears the armor of self-control is not harmed by sorrow.

He who even while hearing, touching, seeing, smelling and tasting what is regarded as pleasant and unpleasant, is neither elated nor depressed — he is self-controlled.

He who looks upon all beings with equal vision, having brought under control the sensations of pleasure and pain, is self-controlled.



He who though living amongst all is unaffected by them, neither feels elated nor hates, even as one is during sleep — he is self-controlled.

Inquiry (the second gate-keeper to liberation) should be undertaken by an intelligence that has been purified by a close study of the scripture, and this inquiry should be unbroken.

By such inquiry the intelligence becomes keen and is able to realize the supreme; hence inquiry alone is the best remedy for the long-lasting illness known as samsara (repeated births).

The wise man regards strength, intellect, efficiency and timely action as the fruits of inquiry. Indeed kingdom, prosperity, enjoyment, as well as final liberation, are all the fruits of inquiry. The spirit of inquiry

protects one from the calamities  
that befall the unthinking fool.

It is the absence of inquiry that  
gives rise to actions that are  
harmful to oneself and to others,  
and to numerous psychosomatic  
illnesses. Therefore, one should  
avoid the company of such  
unthinking people.

They in whom the spirit of  
inquiry is ever awake illumine

the world, enlighten all who come into contact with them, dispel the ghosts created by an ignorant mind, and realize the falsity of sense-pleasures and their objects.

O Rama, in the light of inquiry there is realization of the eternal and unchanging reality; this is the supreme. With it one does not long for any other gain nor does one spurn anything. He is free from delusion, attachment;

he is not inactive nor does he get drowned in action; he lives and functions in this world and at the end of a natural life-span he reaches the blissful state of total freedom.

The eye of spiritual inquiry does not lose its sight even in the midst of all activities; he who does not have this eye is indeed to be pitied.

It is better to be born as a frog in the mud, a worm in dung, a snake in a hole, but not be one without this eye.

What is inquiry? To inquire thus: “Who am I? How has this evil of samsara (repetitive history) come into being?” is true inquiry. Knowledge of truth arises from such inquiry; from such knowledge there follows tranquility in oneself; and then there arises the supreme peace

in the Self and the ending of all sorrow.

Contentment is another gate-keeper to liberation. He who has quaffed the nectar of contentment does not relish craving for sense-pleasures; no delight in this world is as sweet as contentment which destroys all sins.

What is contentment? To renounce all craving for what is not obtained and to be satisfied with what comes unsought, without being elated or depressed even by them — this is contentment.

As long as one is not satisfied in the self, he will be subjected to sorrow. With the rise of contentment the purity of one's heart blooms. The contented



man who possesses nothing  
owns the world.

Satsanga (company of wise, holy  
and enlightened persons) is yet  
another gatekeeper to liberation.

Satsanga enlarges one's  
intelligence, destroys one's  
ignorance and one's  
psychological distress. Whatever  
be the cost, however difficult it  
may be, whatever obstacles may

stand in its way, satsanga should never be neglected. For, satsanga alone is one's light on the path of life.

Satsanga is indeed superior to all other forms of religious practices like charity, austerity, pilgrimages and the performance of religious rites.

One should by every means in one's power adore and serve the

holy men who have realized the truth and in whose heart the darkness of ignorance has been dispelled. They who, on the other hand, treat such holy men disrespectfully, surely invite great suffering.

These four — contentment, satsanga, the spirit of inquiry, and self-control — are the four surest means by which they who are drowning in this ocean of samsara can be saved.

Contentment is the supreme gain. Satsanga is the best companion to the destination. The spirit of inquiry itself is the greatest wisdom. And, self-control is supreme happiness.

If you are unable to resort to all these four, then practice one; by the diligent practice of one of these, the others will also be found in you. The highest wisdom will seek you of its own accord. Until you tame the wild

elephant of your mind with the help of these noble qualities, you cannot have progress towards the supreme, even if you become a god, demi-god or a tree.

When the mind is at peace and the heart leaps to the supreme truth, when all the disturbing thought waves in the mind-stuff have subsided and there is unbroken flow of peace and the heart is filled with the bliss of

the absolute, when thus the truth has been seen in the heart, then this very world becomes an abode of bliss.

In order to cross this formidable ocean of samsara one should resort to that which is eternal and unchanging.

The eternal is not attained by rites and rituals, by pilgrimages nor by wealth; it is to be

attained only by the conquest of one's mind, by cultivation of wisdom.

Study of this scripture should continue till the truth is realized; one should not stop short of complete enlightenment.

Even as movement is inherent in air, manifestation (as subtle perceiving mind and as the gross objects it perceives) is inherent

in this experiencing intelligence.  
The object is experienced only in  
the subject, not elsewhere!

As long as one invests the  
perceived object with reality that  
bondage lasts; once that notion  
goes, with it goes bondage.

During cosmic dissolution the  
entire objective creation is  
resolved into the infinite being



which is variously designated as Atma, Brahman, Truth etc.

The infinte Self conceives within itself the duality of oneself and the other. Thence mind arises, as a wave arises when the surface of the calm ocean is disturbed.

The mind is non different from infinite Self.

# *Utpattí Parākaranam*

The creator's thought being the cause of this manifold creation and the creator himself having no physical body, the creation, too, is truly of the nature of thought, without materiality.

The creator is spiritual; and even so, his creation, too, is in reality spiritual in essence.

When notion of object is firmly rejected and removed from the subject, then Consciousness alone exists without even an apparent or potential objectivity. When this is realized, evils like attraction and repulsion, love and hate, cease in one's heart, as also the false notions of the world, you, I etc. Even the tendency to objectify ceases; this is freedom.

In reality neither the objective universe, nor the perceiving self, nor perception as such, not void, nor inertness exists; only one is - cosmic Consciousness(Chit). In this it is the mind that conjures up the diversity, diverse action and experiences, the notion of bondage and desire for liberation.

There is only one remedy for ignorance of the lord - the firm and decisive renunciation of craving for sense pleasure.

Sentient is the universe and sentient is the soul. The sentient creates the knowable and gets involved in sorrow. When there is cessation of the knowable, and the flow of attention is towards that which is not knowable - pure Consciousness - then there is fulfilment and one goes beyond sorrow.

The Lord can be realized only if one is firmly established in the unreality of the universe even as

the blueness of the sky is unreal. Only when the creation is known to be utterly non-existent the Lord is realized.

The wrong notion that this world is real has become deep rooted on account of persistent wrong thinking. However it can be removed that very day on which you resort to the company of holy men and to the study of holy scripture.

When the wrong notion dispelled  
and truth realized, the  
realization so thoroughly  
saturates one, that one thinks of  
it, speaks of it, rejoices in it and  
teaches it to others.

Water in mirage does not come  
into being and go out of  
existence; even so this world  
does not come out of the  
absolute nor does it go  
anywhere.

Cosmic Consciousness exists even now and ever; in it are no worlds, no created beings. That Consciousness reflected in itself appears to be creation.

By the apprehension of the perceived or the knowable, Consciousness becomes Jiva and is apparently involved in samsara. When the false notion of a knowable apart from the knower ceases, it regains its equilibrium.



Just as the world and its creation are mere appearances, a moment and an epoch are also imaginary, not real.

By persistent practice (abhyasa) egoism is quitted. Then you will naturally rest in your Consciousness; and the perceived universe heads towards the vanishing point.

Thinking of that alone, speaking of that, conversing of that with one another, utter dedication to that one alone - this is called abhyasa or practice by the wise.

When one's intellect is filled with beauty and bliss, when one's vision is broad, when passion for sensual enjoyment is absent in one - that is practice.

When one is firmly established in the conviction that this universe has never ever been created, and therefore it does not exist as such, and when thoughts like "this is world, this I am" do not arise at all in one - this is abhyasa or practice. It is then that attraction and repulsion do not arise; the overcoming of attraction and repulsion by the use of willforce is austerity, not wisdom.

To the enlightened person there is only one infinite Consciousness, and there is no notion of 'I am' or 'these are'.

This universe is but a long dream. The ego sense and also the fancy that there are others, are as real as dream objects. The sole reality is infinite Consciousness, which is omnipresent, pure, tranquil, omnipotent and whose very body and being is absolute

Consciousness. Wherever this Consciousness manifests in whatever manner, it is that. Because the substratum (the infinite Consciousness) is real, all that is based on it acquires reality, though the reality is of the substratum alone.

You may consider it the fruit of your austerity or worship of the deity; but it is Consciousness alone that bestows the fruits upon you.

When the intelligence is established in the conviction of its ethereal nature the body is forgotten, even as in youth one forgets life as a foetus.

In the infinite Consciousness there is an inherent non-recognition of its infinite nature; that appears to manifest as 'I' and 'the world'. No creation takes place in supreme being or the infinite Consciousness; and the infinite Consciousness is not

involved in the creation. They do not stand in divided relationship to each other.

Nothing has ever been created anywhere at any time; and nothing comes to an end either. The absolute Brahman is all, the supreme peace, unborn, pure Consciousness and permanent.

As and when one turns away from the notions of 'I' and

'world', one is liberated. The notion of 'I am this' is the sole bondage here. They who know infinite Consciousness as the nameless, formless substratum of the universe, gain victory over samsara.

There does exist, O Rama, the power or energy of infinite Consciousness, which is in motion all the time; that alone is the reality of all inevitable futuristic events, for it



penetrates all the epochs in time. It is by that power that the nature of every object in universe is ordained. That power - chit shakti - is also known as Mahasatta (the great existence), Mahachiti (the great intelligence), Mahashakti (the great power), Mahadrishti (the great vision), Mahakriya (the great doer or doing), Mahobhava (the great becoming), Mahaspanda (the great vibration). It is this power that endows everything with its

characteristic quality. But this power is not different from or independent of the absolute Brahman; it is as real as the pie in the sky. Sages make a verbal distinction between Brahman and the power, and declare that creation is the work of that power.

If one remains idle depending upon niyati to do everything for him, he soon discovers that his life departs - for life is action. He

can by entering into highest superconscious state, stop the breath and attain liberation; but then that is indeed the greatest effort!

When one is firmly established in the firmness of the infinite Consciousness, whether he is quite or actively engaged in work, then he is considered to be at peace with himself.

To rid oneself of the disease of this samsara or world-appearance, there is no remedy other than wisdom or self-knowledge. When there is such knowledge then there is no craving in the mind for sense pleasure which aggravates the ignorance. Hence if there is craving, do not fulfil it, what difficulty is there in this?

The world-appearance is the waking state of consciousness;

egoism is the dreaming state; the mind-stuff is the deep sleep state; and pure Consciousness is the fourth state or uncontradicted truth. Beyond even this fourth state there is absolute purity of Consciousness. One who is established in it goes beyond sorrow.

The world-appearance is said to have the absolute Brahman as its cause, in just the same way as space is the cause of the

growth of a tree. In fact Brahman is not an active causative factor; and this is revealed by enquiry. Even as one digging the solid earth finds empty space as continues to dig, when the enquiry is continued you will find the truth that all this is none other than the infinite Consciousness.

The selfish person's violent efforts to gain his selfish ends often lead to other results, even

as a person is unable to see his face when he runs to the mirror puffing and panting - his own breath mists the mirror.

Even selfish ends are gained by the wise by appropriate means and appropriate behaviour or action, after they give up anger and mental agitation, and resort to equanimity and clear mind.

Surely, direct enquiry into all the movements of thought in one's own consciousness is the supreme Guru or preceptor, O Rama, and no one else.

Give up anger, and achieve your end by resorting to tranquility. Such indeed is appropriate conduct - whether one is able to achieve one's ambition or not, one should remain peaceful.



The seer himself remaining unseen, sees himself; and the seer does not ever become an object of consciousness. The seer is the sight only, and when the latent psychic impressions have ceased, the seer regains its pure being; when the external object is imagined, a seer has been created.

If there is no subject there is no object either; without the father there is no son. It is the subject

that becomes the object. There is no object without the subject. Again, the subject is subject only in relation to the object; even as it is the son that makes a man 'father'.

However, because subject is pure Consciousness, he is able to conjure up the object. This cannot be the other way around; the object does not give birth to the subject. Therefore the seer alone is real, the object being

hallucination; gold alone is real,  
'bracelet' is a name and a form.

As long as the notion of bracelet lasts the pure gold is not apprehended; as long as the notion of object persists, the division between seer and seen also persists. But, just as because of the consciousness in the bracelet, gold realizes its goldness, the subject (seer) manifesting as the object (seen) realizes subjectivity. One is the

reflection of the other; there is real duality.

The subject exists because of the object, and the object is nothing but a reflection of the subject; duality cannot be if there is not one, and where is the need for the notion of unity if one alone exists? When thus real knowledge is gained by means of right enquiry and understanding, only that

remains which is not expressible  
in words.

Division is not a contradiction of  
unity!

One who enjoys the company of  
enlightened men does not suffer  
in this world, even as one who  
holds a candle in his hand does  
not see darkness anywhere.

O Rama, by merely listening to my words you will be enlightened, there is no doubt in this. Know that the universe has arisen from Brahman and it is Brahman alone. In the scriptures words such as - cause and effect, the Self and the Lord, difference and non-difference, knowledge and ignorance, pain and pleasure - all these pairs have been invented for the instruction of the ignorant. They are not real in themselves. As long as

words are used to denote truth, duality is inevitable; however, such duality is not the truth. All divisions are illusory.

It is the mind alone that appears as ceaseless and endless creative activity, which, on account of nescience, deludes one into thinking that it is real or that it is unreal.

Wise men do not desire to do anything; and wise men do not desire to abandon action either.

The mind alone is the creator of the world; and mind alone is the supreme person. What is done by the mind is action, what is done by the body is not action.

In the mind, the subject is believed to be sentient and the object is said to be inert. Thus



caught in delusion jiva hangs around. In truth, this duality itself is creation of the mind, and hallucination. Of course, we cannot determine with certainty that such an hallucination exists, either. The infinite Consciousness alone IS.

O Rama, whatever might have been the origin of the mind and whatever it might be, one should constantly direct it towards liberation through self-effort.

O Rama, this world is nothing more than an idea; all the objects of consciousness in this world are just an idea; reject the error (dirt) of ideation and be free of ideas; remain rooted in truth and attain peace.

Enquire into the nature of truth. Abandon falsehood. You are ever free; why do you call yourself bound and then grieve? The Self is infinite; why, how and by whom is it bound?

Victory over this globlin known as mind is gained when one with one's own self-effort, one attaines self-knowledge and abandons the cravings for what the mind desires as pleasure.

You are not the doer of the action here, O Rama; so, why do you assume doership? When one alone exists, who does what and how? Do not become inactive either; for what is gained by doing nothing? What has to be

done has to be done. Therefore  
rest in the Self.

Even while doing all the actions  
natural to you, if you are  
unattached to those actions you  
are truly the non-doer; if you  
are doing nothing and are  
attached to that non-doership  
you become the doer!

When all this world is like the  
juggler's trick, what is to be

given up and what is to be sought?

O Rama, even as darkness disappears as you turn towards light, ignorance disappears if you turn towards the light of the Self.

The firm conviction that 'I am not the absolute Brahman' binds the mind; and the mind is liberated by the firm conviction

that 'everything is absolute  
brahman'

Ideas and thoughts are  
bondage; and their coming to an  
end is liberation.

That which was not in the  
beginning does not exist even  
now! That which was and  
therefore is now, is the absolute  
Brahman - contemplation of this

bestows peace, for that Brahman is peace.

Is it not a great wonder, O Rama, that people forget the truth that the absolute Brahman alone is, and are convinced of the existence of the unreal non-existent ignorance?

O Rama, give up mental conditioning which alone is responsible for the perception of

duality and remain fully  
unconditioned. Then you will  
attain incomparable pre-  
eminence over all!

To remain established in self-  
knowledge is liberation; when  
this is disturbed there arises  
egoism and bondage. The state  
of self-knowledge is that in  
which there is no mental  
agitation, neither distraction nor  
dullness of mind, neither egoism  
nor perception of diversity.



It is not correct to say that there is a mixture in this universe of the sentient and the inert, for they do not mix. All things are full of Consciousness and when this Consciousness apprehends itself there is knowledge.

## *Sthítí Prakāranam*

They who say that this universe exists in a seed-state after the cosmic dissolution are those who have firm faith in the reality of this universe! This is pure ignorance.

It is appropriate to say that the tree exists in the seed, because both these have appropriate forms. But in that which has no form (Brahman) it is

inappropriate to say that this cosmic form of the world exists.

Hence it is pure foolishness to assume causal relationship between Brahman and the world; the truth is that Brahman alone exists and what appears to be the world is that alone.

The only way to cross this formidable ocean of world-appearance is the successful

mastery of the senses. No other effort is of any use. When one is equipped with the wisdom gained by the study of the scriptures and the company of sages, and has his senses under control, he realizes the utter non-existence of all objects of perception.

Whatever has to be done has to be done by wise men here, remaining ego-less and unselfish

as if in deep sleep; do not let this be violated.

Mental actions alone are actions; its thoughts cause bondage and its own pure state is liberation.

'All this is indeed the absolute Brahman' - remain established in this truth. Give up all other notions.

There is neither bondage nor liberation, only that infinite being is seen; yet the eternal is veiled by the transient, and this is indeed a great wonder (or a great illusion).

Whether one is wise or ignorant, as long as the body lasts its functions continue unaltered according to its nature. And the embodied person functions as it is appropriate in the world, either attached or unattached.

The difference between the two lies in their mental dispositions; in the case of the wise these are liberating and in the case of the ignorant these are binding.

As long as there is the body, so long shall pain be painful pleasure pleasant; but the wise are not attached to either.

Rejoicing the in joy and suffering in suffering, the great ones

appear to behave like the ignorant, though in fact they are enlightened.

The wise behave appropriately in society though inwardly they are free of all the need to conform.

O Rama, the tree in a seed grows out of it after destroying the seed; but Brahman creates this world without destroying itself. Hence it is impossible to compare the incomparable Brahman with anything



whatsoever; whereas the trees etc. are definable material substances, Brahman is nameless and formless being.

It is Brahman alone that becomes what appears to be of a different nature; yet, from another point of view, it does not so become, for it is eternal and changeless.

When the Self is seen as an object, the seer is not seen (realized); as long as the objective universe is perceived one does not realize the Self.

It is only when the division between the seer and the seen is given up, only when the two are seen as of one substance, that the truth is realized.

There is no object which is totally of a different nature from the subject. Nor can the subject (Self) be seen as if it were an object! There is no division in such a vision.

This world-appearance is but a long dream. The rare few realize that the world-appearance seen within themselves is illusory, except as the one infinite Consciousness which alone is ever true.

It is when one thus experiences truth, that he is freed from illusion. At the same time one's craving for pleasure is thinned out. This is the only proof of wisdom. Wise words are mere words (ignorance) not wisdom, unless they are substantiated by the absence of desire and anger.

They, who contemplate the absolute Brahman, become Brahman. Hence one should

resort to that which is not limited, conditioned or finite.

That state which endures is known as the waking state; and that which is transient is the dream state. During period of even the dream, it takes on the characteristics of the waking state; and when the waking state is realized to be of a fleeting nature, it gets the characteristic of dream. The two are the same.

That Consciousness which is awake even in deep sleep and which is also the light that shines in waking and dreaming, is the transcendental Consciousness, turiya.

When the seeds of ignorance and delusion expand, there arises the first thought - 'I am'. Then one perceives thought forms within the mind.

Mind is everywhere devoted to dharma, artha, kama and moksha; but everyone has a different definition of these and is convinced that that definition is the truth.

Rama, bondage is none other than the notion of an object. This notion is Maya, ignorance etc. Ignorance raises a doubt; doubt perceives - that perception is perverted.

In darkness when one approaches even a lion's empty cage, he is afraid. Even so, one ignorantly believes he is imprisoned in this empty body.

The notions of 'I' and 'world' are but shadows, not truth. Such notions alone create 'objects'; these objects are neither true nor false. Therefore, O Rama, abandon the notions of 'I' and 'this' and remain established in the truth.



It is only when the mind has become devoid of all attachment, when it is not swayed by the pairs of opposites, when it is not attracted by objects and when it is totally independent of all supports, that it is freed from the cage of delusion.

When all doubts comes to rest and when there is neither elation, nor depression, then the mind shines like the full moon.

When the impurities of the mind have ceased to be, there arise in the heart all the auspicious qualities, and there is equal vision everywhere.

Even as darkness is dispelled by the rising sun, the world-illusion is dispelled when the sun of infinite Consciousness arises in the heart.

When there is absence of egoism  
there is no confusion in the mind,  
and that mind functions  
naturally.

O Rama, he sees the truth who  
sees the body as a product of  
deluded understanding and as  
the fountain source of  
misfortune, and who knows that  
the body is not the self.

He sees the truth who sees that in this body pleasure and pain are experienced on account of the passage of time and the circumstances in which one is placed, and that they do not pertain to him.

He sees the truth who sees that he is the omnipresent infinite Consciousness which encompasses within itself all that takes place everywhere at all times.

He sees the truth who knows that the Self, which is as subtle as the millionth part of the tip of a hair divided a million times, pervades everything.

He sees the truth who sees that there is no division at all between the Self and the other, and that the one infinite light of Consciousness exists as the sole reality.

He sees the truth who sees that the non-dual Consciousness which indwells all beings is omnipotent and omnipresent.

He sees the truth who is not deluded into thinking that he is the body which is subject to illness, fear, agitation, old age and death.

He sees the truth who sees that all beings are stung in the Self

as beads are strung on a thread,  
and who knows 'I am not the  
mind'.

He sees the truth who sees that  
all this is Brahman, neither 'I'  
nor 'the other'.

He sees the truth who sees all  
beings in the three worlds as his  
own family, deserving of his  
sympathy and protection.

He sees the truth who knows that the Self alone exists and that there is no substance in objectivity.

He is unaffected who knows that pleasure, pain, birth, death, etc., are all Self only.

He is firmly established in the truth who feels: "What should I acquire, what should I renounce, when all this is the one Self?"



Salutations to that abode of auspiciousness who is filled with the supreme realization that the entire universe is truly Brahman alone, which remains unchanged during all the apparent creation, existence and dissolution of the universe.

To the wise, the mind is an obedient servant, good counsellor, able commander of the senses, pleasing wife, protecting father and

trustworthy friend. It impels him in good actions.

O Rama, be established in truth and live in freedom in a mindless state.

He who is bound the ego-sense and by the conditioning of the mind, even if he is regarded as a great man or a man of great learning, can be defeated even by a child.

In fact, the notions of 'I' and 'mine' are the eager receptacles of sorrow and suffering.

In fact, it is the pure Consciousness that entertains the impure notions of 'I am' playfully as it were, and without ever renouncing its essential nature as Consciousness, experiences the distorted image of itself within itself. Even though this distorted image is truly unreal, the ego-sense ('I

am') believes it to be real and gets deluded.

Only he can be considered a human being who is not complacent with his own virtue, who is devoted to the teaching he has heard and who strives to tread the path of truth; others are animals in human disguise.

He who is filled with human kindness is surely the abode of

the lord Hari (who is said to dwell in the ocean of milk).

One should be devoted to one's duty as ordained by the scriptures, having given up all craving for pleasure. Adore the saints; this will save you from death.

Enquire constantly into the nature of truth, knowing that 'this is but a reflection'. Do not

be led by others; only animals are led by others. Wake up from the slumber of ignorance. Wake up and strive to end old age and death.

Wealth is the mother of evil. Sense-pleasure is the source of pain. Misfortune is the best fortune. Rejection by all is victory.

O Rama, every zealous effort is always crowned with fruition. Hence do not abandon right action. Weigh the worthiness of the end result. You will surely discover that Self-Knowledge alone is capable of utterly destroying all pain and pleasure.

Hence zealous effort should be directed towards Self-Knowledge alone. Get rid of all notions of objectivity created by the pleasure-seeking desire within

you. Is there any happiness which is untainted by unhappiness?

Both the absence of restraint and the practice of restraint are indeed one in the absolute Brahman and there is no real division between them; yet, the practice of restraint bestows great joy and auspiciousness upon you. Hence resort to self-restraint and give up ego-sense.



When in accordance with its own nature Consciousness closes and opens its eyes, as it were, there is what is known as dissolution and creation of the universe.

When it is not rightly understood, the 'I' appears to be an impure notion in the infinite Consciousness; but, when the 'I' is rightly understood, its meaning is seen as infinite Consciousness. when this truth is revealed to one with a pure

mind, his ignorance is at once dispelled; but others cling to their own false notion like a child clinging to the notion of the existence of a ghost.

When the 'I' as a separate entity is thus known to be false, how can one believe in the other notions (of heaven, hell etc.) that are related to it?

Craving for heaven and even for liberation arises in one's heart only as long as the 'I' is seen as an entity.

As long as the 'I' thus remains, there is only unhappiness in one's life. And this notion of 'I' cannot be got rid of except through Self-Knowledge.

However, the higher form of 'I-ness' which gives rise to the

feeling 'I am one with the entire universe, there is nothing apart from me', is the understanding of the enlightened person.

Another type of 'I-ness' is when one feels that the 'I' is extremely subtle and atomic in nature and therefore different from and independent of everything in this universe; this too is unobjectionable, being conducive to liberation.

But the 'I-ness' that identifies the self with the body is to be abandoned firmly. By the persistent cultivation of the higher form of 'I-ness', the lower form is eradicated.

O Rama, the conditioned mind alone is bondage; and liberation is when the mind is unconditioned.

The conditioning of the mind drops away when the truth is clearly seen and realized; and when the conditioning has ceased one's consciousness is made supremely peaceful.

To realize that 'The Self alone is all this, whatever one may think of anywhere' is clear perception. 'Conditioning' and 'mind' are but words without corresponding truth; when the truth is investigated they cease to be

meaningful - this is clear perception. When this clear perception arises, there is liberation.

O Rama, they are the true heroes who have brought under control the mind which is dominated by ignorance and delusion. Such control of the mind is the only way by which one can remedy the sufferings of this world-appearance and endless chain of tragedy.

I shall declare to you the quintessence of all wisdom; listen and let it perfume your whole life. Bondage is the craving for pleasure; and its abandonment is liberation.

The infinite Consciousness is unmanifest, though omnipresent, even as space, though existing everywhere, is unmanifest.



Just as the reflection of an object in crystal can be said to be neither real nor entirely unreal, one cannot say that this universe which is reflected in infinite Consciousness is real or unreal.

Just as space is unaffected by the clouds that float in it, this infinite Consciousness is unaffected and untouched by the universe that appears in it.

Just as light is not seen except through the refracting agent, even so the infinite Consciousness is revealed through these various bodies. It is essentially nameless and formless, but names and forms are ascribed to its reflections.

Consciousness reflecting in consciousness shines as consciousness and exists as consciousness; yet to the ignorant there arises the notion

that there exists something other than this Consciousness.

Consciousness is not created, nor does it perish; it is eternal and world-appearance is superimposed on it, even as waves in relation to the ocean.

In that Consciousness, when it is reflected within itself, there arises the 'I am' notion which gives rise to diversity.

This Self, the supreme Brahman, which permeates everything, is that which enables you to experience sound, taste, form and fragrance, O Rama. It is transcendental and omnipresent; it is non-dual and pure. In it there is not even a notion of another. All these diversities like existence and non-existence, good and evil, are vainly imagined by ignorant people.

O Rama, the sense of doership (the notion 'I do this') which gives rise to both happiness and unhappiness, or which gives rise to the state of yoga, is fictitious in the eyes of the wise; to the ignorant, however, it is real. This notion arises when the mind, spurred by the predisposition, endeavours to gain something; the resultant action is then attributed to oneself. When the same action leads to experience of its fruition, the notion 'I enjoy

this' arises. The two notions are in truth the two faces (phases) of same notion.

The wise man, even while acting in this world, is not interested in the fruits of those actions. He lets action happen in his life, without attachment to those actions; and whatever be the results of those actions, he regards them as non-different from his own self. But such is

not the attitude of the one who is immersed in the mental states.

Whatever mind does, that alone is action; hence the mind alone is the doer of actions, not the body. The mind alone is this world-appearance; this world-appearance has arisen in it and it rests in the mind. When the objects as well as the experiencing mind have become tranquil, Consciousness alone remains.

The wise declare that the mind of the enlightened is neither in a state of bliss nor devoid of bliss, neither in motion nor static, neither real nor unreal, but between these two prepositions. His unconditioned consciousness blissfully plays role in this world-appearance as if in a play. He does not even entertain the notion of liberation, nor that of bondage. He sees the Self and Self alone.



RAMA asked:

Lord, Brahman is free from sorrow; and yet that which has emerged from it is the universe which is full of sorrow. How is this possible?

VALMIKI said:

Hearing this question, Vashishta contemplated for a while:  
"Obviously, Rama's

understanding is not efficient because there is impurity in his mind. If the mind is pure, then it instantly comprehends the truth. Hence, it is said that he who declares 'All this is Brahman' to one who is ignorant or half-awakened, goes to hell. A wise teacher should encourage his students first to be established in self-control and tranquility. Then the student should be properly examined before the

knowledge of the truth is imparted to him."

O Rama, this entire creation of world-appearance is but an accidental manifestation of the intention of the omnipotent conscious energy (chit-shakti) of the infinite Consciousness or Brahman. The intention itself condenses and thus gives rise in the mind to the substance thus intended. Immediately the mind reproduces the substance as if in

the objective field. At this stage there is a notion of this creation having factually abandoned its fundamental and true nature as the infinite Consciousness.

The infinite Consciousness apparently sees within itself a pure void and the conscious energy (chit-shakti) thereupon brings space into existence. In that conscious-energy there arises an intention to diversify; this intention itself is then

regarded as the creator Brahma,  
with his retinue of other living  
creatures.

But all this talk about who  
created this world and how it  
was created is intended only for  
the purpose of composing  
scriptures and expounding them;  
it is not based on truth.

Modifications arising in the  
infinite Consciousness or

organization of the cosmic being do not really take place in the lord, though they appear to do so. There is naught but infinite Consciousness, even in imagination! To think of that being the creator and universe as the created, is absurd. Creation is just a word, it has no corresponding substantial reality.

All indeed is Brahman; there is no world in reality.

In the infinite Consciousness itself there is neither an intention nor the veil of delusion. But that itself is before you as the world. This can be realized only when ignorance comes to an end.

Ignorance will not cease except with the help of instruction which rests on the use of these words and descriptions. This ignorance seeks to destroy itself

and hence seeks the light of true knowledge.

Weapon are destroyed by other weapons, dirt cleans dirt, poison cures poison and enemies are destroyed by other enemies; even so this Maya rejoices when it is destroyed! The moment you become aware of this Maya, it vanishes.



This ignorance will not go away without Self-Knowledge. And Self-Knowledge arises only when the scriptures are studied deeply.

Whatever may be the origin of this ignorance, surely, even that exists in the Self. Hence, O Rama, do not enquire into 'How has this ignorance has arisen', but enquire into 'How shall I get rid of it'. When this ignorance or Maya has ceased to be, then you shall know how it arose. You will

realize that this ignorance is not a real entity.

The manifestation of the omnipotence of the infinite Consciousness enters into an alliance with time, space and causation, which are indispensable to the manifestation. Thence arose the infinite names and forms. But all these apparent manifestations are in reality non-different from the infinite Consciousness.

That aspect of this infinite Consciousness which relates itself to the manifestation of names and forms and thus to the time, space and causation is known as the 'knower of the field', or the witness Consciousness. The body is the field; that which knows this field inside out and in all its aspects is the knower of the field or witness Consciousness.

This witness Consciousness becomes involved in the latent predispositions and develops the ego-sense. The foolish person then abandons all right thinking or enquiry into the truth and voluntarily embraces ignorance as bliss.

That which was non-existent in the beginning, and that which shall cease to be in the end, is not real in the middle (in the present) either. That which

exists in the beginning, and in the end, is the reality in the present, too.

See that 'all this is unreal, including myself' and there will be no sorrow in you; or see that 'all this is real, including myself' and sorrow will not touch you either.

Knowing that the entire universe, including one's wife, son, wealth,

etc., are nothing but the creation of the jugglery of the mind, one does not grieve when they are lost, nor does one feel elated when they prosper. On the other hand, it may be proper to feel unhappy when they prosper; for such prosperity may intensify one's ignorance. Hence that which generates attachment and craving in the fool, generates detachment and cool indifference in the wise.

O Rama, in this ocean of ignorant mental conditioning, he who has found the raft of Self-Knowledge is saved from drowning; he who has not found that raft is surely drowned. Therefore, O Rama, examine the nature of the self with an intelligence as sharp as the razor's edge; and then rest established in Self-Knowledge.

Even if one engages oneself in every other sort of spiritual

endeavour, even if one has Gods themselves as one's teachers, and even if one were in heaven or any other region, liberation is not had except through the cessation of all notions.

The real, the unreal and the admixture of these two are all but notions and naught else; and notions themselves are neither real nor unreal. What then shall we call real in this universe? Hence, my son, give up these



notions, thoughts and intentions. When they cease, the mind naturally turns to what is truly beyond the mind - the infinite Consciousness.

My son, in the infinite Consciousness, the consciousness becomes aware of itself as its own object, this is the seed of ideation. This is very subtle. But soon it becomes gross and fills the whole space, as it were. When Consciousness

is engrossed in this ideation it thinks the object is distinct from the subject. Then the ideation begins to germinate and to grow. Ideation multiplies naturally by itself. This leads to sorrow, not to happiness. There is no cause for sorrow in this world other than this ideation.

Do not entertain ideas. Do not hold on to the notion of your existence. For it is only by these that the future comes into being.

There is no cause for fear in the destruction of all ideation.

When there is no thought, notion or ideation ceases. My son, it is easier to cease to entertain notions, than it is to crush a flower that lies on the palm of your hand. The latter demands effort; the former is effortless.

Already as the notions weaken, one is less affected by happiness

and unhappiness, and knowledge of the unreality of the objects prevents attachment. When there is no hope, there is neither elation nor depression.

It is not possible to comprehend the ripples of ideation, but this much can be said: sense-experiences multiply them, and when these are given up, they cease to be.

Even if you believe that the world and yourself are real, then be it so: rest firmly in your own self. If you think that this is both real and unreal, then adapt the appropriate attitude to this changing world. If you believe that the world is unreal, then be firmly established in the infinite Consciousness.

Similarly whether you believe that the world has had a creator or not, let it not cloud your understanding.

O Rama, you may feel 'I am not the doer, I do not exist' (or 'I am the doer and I am everything'), or enquire into the nature of the Self ('who am I') and realize 'I am not any of these that is attributed to me'. Rest established in the Self which is the highest state of Consciousness, in which the best among the holy men who know of this state ever dwell.

Bondage is bondage to these thoughts and notions; freedom is freedom from them. Give up all notions, even those of liberation.

First, by the cultivation of good relationships like friendship etc. give up tendencies and notions which are gross and materialistic. Later, give up even such notions as friendship etc., even though continuing to be friendly etc.

Give up all desires and contemplate the nature (or notion) of cosmic Consciousness. Even this is within the realm of ideation or thought, hence give this up in due course. Rest in what remains after all these have been given up. And, renounce the renouncer of these notions.

When even the notion of the ego-sense has ceased you will be like the infinite space. He who



has thus renounced everything from his heart is indeed the supreme lord, whether he continues to live an active life or whether he rests in contemplation all the time. To him neither action nor inaction is of any use.

O Rama, I have examined all the scriptures and investigated the truth; there is no salvation without the total renunciation

of all notions or ideas or mental conditioning.

### *Kacha's song*

What shall I do? Where shall I go? What shall I try to hold? What shall I renounce? This entire universe is permeated by one Self. Unhappiness or sorrow is the Self. Happiness is the Self, too. All desires are but empty void. Having known that all this

is the Self, I am freed from all travail. In this body, within and without, above and below, everywhere - here and there - there is only the Self and Self alone, and there is no non-Self. The Self alone is everywhere; everything exists as the Self. All this is truly the Self. I exist as all this, as the reality in all everywhere. I am the fullness. I am the Self-bliss. I fill the entire universe like the cosmic ocean.

*-- End of Kacha's song --*

By all means one should avoid drowning in the ocean of sorrow and engage oneself in the enquiry into the nature of the Self: 'who am I, how has this evil world illusion has arisen?'. One should thus abandon egoism in the body and attraction to the world. Then one will realize that there is no division in space, whether or not a building stands in space. The same Consciousness that shines in the Sun also dwells as the

little worm that crawls in the hole on this earth.

O Rama, one who is wise and who is capable of enquiring into the nature of truth should approach a good and learned person and study the scripture. This teacher should be free from craving for pleasure and he should also have had direct experience of the truth; and with his help, one should study the scripture and by the practice of

the great yoga, one can reach the supreme state. It is by emulating the example of holy ones that one makes progress towards the supreme state.

Rama, only a person who is intelligent like you, who is good natured and equal visioned like you, and who sees only what is good, is entitled to the vision of wisdom which I have described here. Rama, you are already a liberated being; live like one!

## *Upashama Prakaranam*

That which was not in the beginning and which will cease to be after a time, how can that be regarded as truth? That alone can be regarded as truth which has always been and which will always be.

Birth is of the mind, O Rama; and growth is mental, too. And when the truth is clearly seen, it

is mind that is liberated from its own ignorance.

O Rama, behold the self by the self through pure enquiry.

Even as the sky is not affected by the dust particles floating in it, the Self is unaffected by the body. Pleasure and pain are falsely imagined to be experienced by oneself, even as one falsely thinks that 'the sky is



polluted by dust'. In fact, pleasure and pain are neither of the body nor of the Self which transcends everything; they belong only to ignorance. Their loss is no loss. Neither pleasure nor pain belong to anyone; all indeed is the Self which is supreme peace and infinite. Realize this, O Rama.

The Self and the world are neither identical nor are they different (dual). All this is but

the reflection of the truth.  
Nothing but the one Brahman  
exists. 'I am different from this'  
is pure fancy; give it up, O Rama.

The one Self perceives itself  
within itself as the infinite  
Consciousness. Therefore there  
is no sorrow, no delusion, no  
birth nor creature; whatever is,  
is. Be free from distress, O  
Rama.

Be free of duality; remain firmly established in the Self, abandoning concern for your own welfare. Be at peace within, with a steady mind. Let there be no sorrow in your mind. Rest in the inner silence.

O Rama, he who knows that all the activities merely happen because of the mere existence of Consciousness - even as the crystal reflects the objects

around it without intending to do so - is liberated.

## *Siddha Gita*

We adore that One which remains unfalteringly fixed, steady and eternal, which will not therefore admit of recurring births and deaths nor undergo modifications as this and that, and which is by unerring contemplation realised as one's own Self, from which certainly proceeds the chain of links of

successive particles of happiness, seemingly derived from and wrongly associated with enjoyments, which are in their turn mere phenomena reflected as images on the non-dual, unique and abstract consciousness, because they are found on rightly discriminating investigation to merge into the Absolute Self.

Some other Siddhas bring it nearer home as follows:

We adore That which is realised as the Self originating, and yet remaining as the untainted witness of the birth of the Ego, its thoughts and the world around - by transcending the cogniser, cognition and the cognised objects pertaining to the wakeful and dream states as well as the ignorance pertaining to dreamless slumber and made up of the latent tendencies of the mind.

Some other Siddhas:

We adore That which is realised as the Light inhering as the Self and illumining all, abiding always as the Consciousness in the believer and the non-believer alike, - before creation and after dissolution of the Cosmos and is between them too - and lying hidden even in the successive links ceaselessly formulated as the original sources but rendered abortive by one conscious Self objectifying another in itself.

We adore the Self as That in which all the worlds are fixed, of which they are, from which they emerge, for which they exist, by which all these are projected and for which they are in their being.

We adore the Self which shines formless as unbroken 'I-I' consciousness which transcends the ego, yet comprising all the Egos and entire knowledge. These after all make up the whole Cosmos.



Those who, ignoring the Lord of the Heart, go about seeking other gods, are like the fool who throws away from his hand the celestial gem (kaustubha) which fulfils all the desires of the possessor, and who then excavates the Earth in search of jewels.

Some Siddhas counsel  
Dispassion as follows:

The Lord of the Heart, who roots out the vigorously growing creeper bearing poisonous fruits of desires is gained after discarding everything as worthless.

That fool who, being aware of the evils of enjoyments, still runs after them, must not be deemed a man but be put down for an ass. (The male ass runs after the female, even though kicked by her.)

The serpents under the cover of the senses must forcibly be laid, as often as they raise their hoods and hiss for prey, like mountains mercilessly hit by the thunderbolt of Indra.

The other Siddhas hit on the cardinal points as follows:

Acquire the bliss of peace by reining in the senses and stilling the mind. The mind does not, in its womb, hold seeds of pain as sensual pleasures do, but purges

itself of impurities because it merges in its source as fire does when not fed with fuel. On the mind becoming still and disappearing into the primal source of bliss, there arises the Supreme Peace which holds out till final emancipation.

## *Story of King Janaka*

Alas, alas, I am helplessly swinging like a stone in this world of misery. What is the duration of a life-span in eternity? Yet, I have developed a love for it! Fie on the mind.

Ah, who is that magician who has spread this illusion called the world and thus deluded me? Knowing that all the busy-ness in this world leads only to

endless suffering , what hope  
shall I cherish for happiness?

Whatever is seen or experienced  
here is subject to change and  
destruction; there is nothing  
whatsoever in this world which  
the wise would rely on.

Great events and great men  
have come and gone, leaving  
just a memory behind; on what  
shall one place reliance even

now? Even Gods and trinity have come and gone a million times; what is permanent in this universe?

It is vain hope that binds one to this nightmare known as world-appearance. Fie on this wretched condition.

I am like an ignorant fool deluded by the goblin known as the ego-sense which creates the

false feeling 'I am so-and-so'. Days and nights are spent in vain cravings, but not in the experience of the bliss of the infinite Consciousness. I have gone from sorrow to greater sorrow, but dispassion does not arise in me.

Childhood is wasted in ignorance, youth is wasted in lusting after pleasures and rest of one's life is spent in family worries; what



does a stupid person achieve in this life.

Mind alone is seed for this delusion of world-appearance; it is the mind that gives rise to the false sense of 'I' and 'mine'.

Intention or motivation alone is the seed for this world-appearance. I shall dry up this motivation! I have enjoyed and suffered all kinds of experiences.

Now I shall rest. I shall not grieve anymore. I have been awakened. I shall slay this thief (mind) who has stolen my wisdom. I have been well instructed by the siddhas; now I shall seek Self-Knowledge.

I do not long for what I do not have, nor do I desire to abandon what has come to me unsought. I am firmly established in the Self; let what is mine be mine! There is nothing that I should

work for, nor is there any meaning in inaction. Whatever is gained by action or by inaction is false. When the mind is thus established in desirelessness, when it does not seek pleasure, when the body and its limbs perform their natural functions, action and inaction are of equal value or meaning. When the mind ceases to entertain the notions 'I do this', 'I enjoy this', in regard to actions thus

performed, action becomes non-action.

Janaka attained Self-Knowledge by dint of his own enquiry. Self-Knowledge or knowledge of truth is not had by resorting to a guru nor by the study of scriptures, nor by good works; it is attained only by means of enquiry inspired by the company of wise and holy men. One's inner-light alone is the means, naught else.

They in whom the twin urges of acquisition and rejection have come to an end do not desire anything nor do they renounce anything. The mind does not reach the utter state of tranquility till these two impulses (of acquisition and rejection) have been eliminated.

Even so, so long as one feels 'this is real' and 'this is unreal', his mind does not experience peace and equilibrium. How can

equanimity, purity or dispassion arise in the mind of one who is swayed by thoughts of 'this is right', 'this is wrong' , 'this is gain', 'this is loss'? When there is only one Brahman what can be said to be right and what wrong?

Desirelessness, fearlessness, equanimity, wisdom, non-attachment, non-action, goodness, total absence of perversion, courage, endurance,

friendliness, intelligence,  
contentment, gentleness,  
pleasant speech - all these  
qualities are natural to one who  
is free from the instincts of  
acquisition and rejection; and  
even those qualities are non-  
intentional and spontaneous.

He who has abandoned the idea  
that there is an object of  
perception which is other than  
the Self, is not subjected to the  
defects born of joy and grief. He

is known as a yogi. He who is confirmed in his conviction that the infinite Consciousness alone exists, is instantly freed from thoughts of pleasure and is therefore tranquil and self-controlled.

Consciousness minus conceptualization is the eternal Brahman the absolute; consciousness plus conceptualization is thought.



O Rama, in truth there is no mind or finite consciousness. When this truth is clearly understood, that which was falsely imagined as the mind comes to an end. It appeared to be because of imperfect understanding; when this misunderstanding ceases, the mind also ceases to be.

When objectivity arises in your consciousness, the latter becomes conditioned and

limited; this is bondage. When objectivity is abandoned, you become mindless; that is liberation.

O Rama, give up craving by giving up thinking or conceptualization. The mind cannot exist without thinking or conceptualization. First let the images of 'I', 'you' and 'this', not arise in the mind, for it is because of these images that

hopes and expectations come into being.

Ego-sense is the source of all sins. Cut at the very root of this ego sense with sword of wisdom of the non-ego. Be free from fear.

Resort to the understanding of non-duality, for the truth is non-dual; however, action involves duality and hence functions in

apparent duality - thus, let your nature partake of both duality and non-duality.

The reality is neither duality nor unity. When these concepts cease, the infinite Consciousness alone is realized to be the sole reality.

## *Story of Punya and Pavana*

PUNYA said: Brother, why do you bring this dreadful sorrow upon yourself? The blindness of ignorance alone is the cause of this torrential downpour of tears from your eyes. Our father has departed from here along with our mother to that state of liberation or the highest state, which is natural to all beings and is the very being of those who have overcome the self.

You have ignorantly bound yourself to the notions of 'father' and 'mother'; and yet you grieve for those who are liberated from such ignorance!

Brother, enquire within yourself - this body is inert and is composed of blood, flesh, bones etc.; what is the 'I' in it? If you thus enquire into the truth, you will realize that there is nothing which is 'you' or anything which

is 'I'. What is called Punya or Pavana is a false notion.

Abandon the notion of the world which arises in your mind as the 'I'.

You have no unhappiness, no birth, no father, no mother; you are the Self and naught else.

The sages perceive the middle path, they see what is at the

moment, they are at peace, they are established in witness Consciousness.

*-- End of story of Punya and Pavana*

Craving is the root of all sorrow, O Rama; and the only intelligent way is to renounce all cravings completely and do not indulge in them.

The mind attains fulfilment only by utter dispassion, not by filling it with desires and hopes.



## *Story of Bali*

Again and again, the same disgusting pleasures are experienced and the same acts are repeated day after day in this world; how is it that even a wise man is not ashamed of this? How long should we continue to revolve in this whirlpool, and of what use is it?

Ah I now remember what my father Virochana once told me. I had asked him: "Father, what is

the destination of this world-  
appearance or repetitive  
existence? When will it come to  
an end? When will the delusion  
of the mind cease? Gaining what  
shall one attain total satisfaction,  
seeing what shall one seek  
naught else? I see that it is  
impossible to attain this by  
means of experience of the  
worldly pleasures or actions. For  
they only aggravate the  
delusion! Pray, tell me the

means by which I shall rest forever in supreme peace."

*VIROCHANA said to BALI:* My son, there is a vast realm wide enough to engulf the three worlds. In it there are no lakes, no oceans, no mountains, no forests, no rivers, no earth, no sky, no winds, no moon, no gods, no demons, no demi-gods, no vegetation, no heaven, no high and low, no words; not me, nor the gods like Vishnu. Only one is

there, and that is the supreme light. He is omnipotent, omnipresent, he is all - and he remains silent, as if inactive.

Prompted by him (the king) his minister does everything - what has not been he brings about and what is, he alters. This minister is incapable of enjoying anything; he does not know anything; though ignorant and insentient he does everything for the sake of his master, the king.

The king remains alone  
established in peace.

This minister can only be  
defeated by his own master, the  
king; by no one else. When in  
due course of time there arises  
such a wish in the heart of the  
king, this minister can be easily  
defeated. He is the most  
powerful in all the three worlds;  
and the three worlds are but his  
exhalation!

If you can conquer him, with your mind utterly one-pointed and completely free of delusion and ignorance, then indeed, you are a hero. If he is not conquered then nothing is conquered, even if you think you have conquered this or that in this world.

Hence, my son, in order to attain absolute perfection and eternal bliss, strive with all your might and in every possible manner,

whatever be the difficulties and obstacles, to conquer that minister.

Though this minister is almost invincible, my son, he is overcome in a moment if one grasps him by means of intelligent action. One who approaches him intelligently, plays with him as one plays with a child and playfully subdues him; such a one beholds the

king and is established in the supreme state.

Once the king is seen, the minister comes completely under one's control; and when the minister is under one's control, king is seen clearly. Until the king is seen, the minister is not really conquered; and until the minister is conquered, the king is not seen! Therefore one's intelligent practice has to simultaneously two-fold - to



behold the king and to subdue the minister. By intense Self effort and steady practice you can gain both these, and then you will enter that region and never again experience sorrow.

My son, I shall now make all this explicit to you! The region I have referred to is state of liberation, which is end of all sorrow. The king there is the Self who transcends all other realms and states of consciousness. The

minister is the mind. It is the mind that has made all this world, as pots from clay. When the mind is conquered everything is conquered. Remember that the mind is almost invincible except through intelligent practice.

The very best intelligent means by which the mind can be subdued is complete freedom from desire, hope or expectation

in regard to all objects at all times.

My son, Self-Knowledge is the creeper that yields the fruit of cessation of craving for pleasure. It is only when the Self is seen that the highest form of dispassion becomes firmly rooted in the heart. Hence one should simultaneously behold the Self through intelligent enquiry, and thereby get rid of the craving for pleasure.

These two - Self-Realization and cessation of craving - should proceed hand in hand, simultaneously.

True dispassion does not arise in one by austerity, charity, pilgrimage etc., but only by directly perceiving one's own nature. There is no means for direct Self-Realization except through right self-exertion; hence one should give up dependence upon a god or a fate,

and by right self-exertion firmly reject the seeking of pleasure.

When dispassion matures, the spirit of enquiry arises in oneself. The spirit of enquiry strengthens dispassion; these two are interdependent. These two and the Self-Realization are all intimate friends and always exist together.

My son, when you turn completely away from pursuit of pleasure, you attain to supreme state through the means of enquiry. When the self is completely purified you will be firmly established in the supreme peace. You will never again fall into the mire of conceptualization, which is the cause of sorrow. Though you continue to live you will remain freed from all hopes and expectations.

BALI said to himself: "Luckily, I remembered all that my father said to me. Now that craving for pleasure has ceased in me, I shall give up everything and with my mind completely withdrawn from the pursuit of pleasure, I shall remain happily established in the Self. This universe is but the creation of the mind; what is lost by abandoning it?" Having thus resolved, Bali contemplated the Guru of the demons, Sukra.

BALI asked Sukra: I have no desire for pleasure and I want to learn the truth. Who am I? Who are you? What is this world? Please tell me all this.

SUKRA replied: I am on way to another realm, O Bali; but I shall give you in a few words the very quintessence of the wisdom. Consciousness alone exists, Consciousness alone is all this. All this is filled with Consciousness. I, you and this



entire world are but  
Consciousness. If you are  
humble and sincere you will gain  
everything from what I have  
said; if not, an attempt at  
further explanation will be like  
pouring oblations into a heap of  
ashes.

After SUKRA left BALI reflected  
thus: What my preceptor said to  
me is indeed correct and  
appropriate. Surely, all this is  
Consciousness and there is

naught else. If Consciousness did not recognize a mountain, would it exist as a mountain? Consciousness itself is all this. It is indeed on account of Consciousness that I am able to come into contact with the objects and experience them, not because of the body itself. Since Consciousness exists one without a second, who is my friend and who is my enemy? Even hate and other such qualities are but modifications of

consciousness. Hence, again, there is neither hate nor attachment, neither mind nor its modifications - since the Consciousness is infinite and absolutely pure, how can perversions arise in it. I am the eternal subject free from all object and predicate. I am that Consciousness in which the craving for experience has ceased. When Consciousness alone is everything, thoughts or its expansions do not make that

Consciousness expand or contract.

Having reflected thus, Bali, uttering the sacred word OM and contemplating its subtle significance remained quiet. Freed from all doubts, from perception of objects and without division between meditator, meditation and object of meditation, with all intentions and concepts quietened, Bali remained firmly established in

the supreme state with a mind in which all movement of thought had ceased, like a lamp in a windless place. Thus he lived for a considerable time.

After a thousand celestial years of such contemplation, king Bali was awakened by the music of celestials and divinities.

BALI reflected thus: It was indeed a wondrous state in

which I remained for a brief moment. I shall continue to remain in that state. What I have to do with the affairs of the external world? Supreme peace and bliss reign in my own heart now.

In the meantime, demons rushed to where Bali sat. After looking at them BALI continued to reflect thus: I am Consciousness and in me there does not exist any perversion.

What is there for me to acquire or to abandon? What fun! I long for liberation, but who has bound me, when and how? Why do I long for liberation then? There is no bondage and no liberation. What shall I gain by meditation or by not meditating? There is neither gain nor loss to me. I do not desire either joy or non-joy. I do not desire the Supreme Being or the world. I am neither alive nor dead. I am neither real nor unreal.

Salutations to myself, the infinite being!

You are the light of Consciousness, O Rama; in you are the worlds rooted. Who is your friend and who is your enemy? You are the infinite. In you are the worlds strung like beads of a rosary. That being which thou art is neither born nor does it die. The Self is real; birth and death are imaginary.



You are the light and the Lord, O Rama; and this world appears to be in that light. It has no real and independent existence. Give up notions of desirable and undesirable; then you will enjoy equanimity, and the wheel of birth will come to a halt. In whatever the mind tends to sink, retrieve it from it and direct it towards the truth. Thus the wild elephant of the mind will be tamed.

## *Story of Prahlada*

PRAHLADA said: It is Vishnu that protects the whole universe and upholds it. He alone is the refuge of all beings in this world, therefore by all means one should take refuge in him - there is no other way. From this very moment I shall also be devoted to Vishnu and live as if filled with his presence.

However, one who is not Vishnu does not derive any benefit by worshipping Vishnu. One should worship Vishnu by being Vishnu. Hence I am Vishnu.

He who is known as Prahlada is none other than Vishnu; there is no duality. Who can be my enemy and who can challenge me now? Since I am Vishnu, he who is hostile to me has surely reached the end of his life-span.

Everyday Prahlada thus worshipped the lord Vishnu by thought, word and deed. As the immaculate fruit of such worship, all the noble qualities like wisdom and dispassion grew in him. Lord Vishnu went to where Prahlada was him. Seeing that lord Vishnu himself has come to the palace,

Prahlada prayed: I take refuge in the Lord in whom the three worlds rejoice, who is the

supreme light which destroys the darkness of every kind of ignorance and impurity, who is the refuge of helpless destitute, who alone is the Lord whose refuge is worth seeking, the unborn, the surest security. You are radiant like the blue lotus or the blue jewel, your body is blue like the zenith of the clear winter sky - I take refuge in you.

The Lord said: O Prahlada, you are an ocean of good qualities

and you are indeed the jewel among the demons. Ask of me any boon of your choice which is conducive to the cessation of the sorrow of the birth.

Prahlada said: Lord, you are the in-dweller of all beings and you grant the fruition of all our wishes. Pray, grant me that boon which you consider to be limitless and infinite.

The Lord said: Prahlada, may you be endowed with the spirit of enquiry till you rest in the infinite Brahman, so that all your delusions might come to an end and you may attend the highest fruit. Having said this, the Lord disappeared.

Prahlada contemplated: The Lord had commanded "Be continually engaged in enquiry"; hence I shall engage myself in enquiry into the Self.

Surely, I am not this world,  
which is outside and which is  
inert, composed of trees, stubs  
and mountains.

Nor am I the body which was  
born on account of the  
movement of the life breath and  
which seems to live for a very  
brief moment.

I am peace beyond thought.



Ah, I now recollect the truth that I am the Self which is omnipresent, in which there is no conceptualization.

It is by that Self that all the senses and their experiences are made possible; for it is the inner light.

It is because of that inner-light that these objects acquire their substantiality.

Thanks to that inner-light of Consciousness, which is utterly free from all modifications, that the Sun is hot, the moon is cool, the mountain is heavy and water is liquid.

It is the cause of all the effects that manifest as this creation, but it is itself uncaused.

I salute this Self which is its own light, free from duality of knower and known, subject and object.

In it exist all things of this universe; and into it they enter. When thought of by this Consciousness, these things seem to come into being; when thought of as non-existent, they reach their end.

Thus, all these infinite objects appear in the limitless space of Consciousness. They appear to grow and they appear to diminish, even as a shadow seems to grow and to diminish in the light of the Sun.

This Self or inner-light of Consciousness is unknown and unseen; it is attained by those who have purified their heart. But by holy ones it is seen in the supremely pure cosmic space of

Consciousness. This Self exists in an undivided state in the three worlds.

The one Self, which is the sole experiencing, is therefore the experiencer in all; hence the Self is said to have a thousand hands and thousand eyes.

With this beauteous body of the Sun, this Self, which is 'I' roams

the space as also in the body of air.

I am woman, I am man, I am the youth, I am the senile old man; and on account of embodiment, I am apparently born here.

From the ground of the infinite Consciousness I raise trees and plants, being present in them as their very essence.

Even as clay in the hands of a playful child, this world appearance is pervaded by me for my own delight.

This world exists in me, the Self or infinite Consciousness, even as a reflection seems to exist in a mirror.

I am the fragrance in flowers, I am the light in radiance, and

even in that light I am the experience.

Whatever mobile and immobile beings exist in this universe, I am their supreme truth or Consciousness free from conceptualization. I am the very essence in all beings in the universe.

Just as butter exists in milk and liquidity exists in water, even so



as the energy of Consciousness I  
exist in all that exists.

This world appearance of the  
past, the present and the future  
exists in the infinite  
Consciousness without the  
distinction of objectivity.

The omnipresent, omnipotent  
cosmic being is the Self which is  
indicated by the 'I'.

Truly, it was but the infinite Consciousness that existed; how has this finite, limited ego-sense arisen in it, without any justification and support?

What has given rise to the delusion which expresses itself in statements like 'This is you' and 'This I am'?

What is this body and what is  
bodilessness, who lives and who  
is it that dies?

What comparison is there  
between the vision of the infinite  
and this fearful vanity known as  
worldly glory, which is full of  
dreadful desires and cravings?

This vision of infinite  
Consciousness is pure and is of  
the nature of supreme peace;

and it is surely the very best among the visions that are possible in this universe.

The sovereignty of the world, as also all things in the three worlds, exists in the Consciousness; why do people not experience the truth that there is nothing outside of Consciousness.

Everything, everywhere and at all times is easily obtained through Consciousness, which is omnipresent and undifferentiated.

The light that shines in the Sun and the moon, the energy that animates the gods, the intrinsic characteristic of the mind and the elements, the qualities and the faculties that exist in nature and the infinite variety of manifestations of energy and

intelligence are all the expansions and the functions of the one cosmic Consciousness, which in itself is undivided and unmodified.

Because this Consciousness is in itself free from all modifications (concepts and precepts), and because it is subtle, it is ever at peace and homogeneous, even while apparently experiencing the diversity of diverse phenomena.

When the apparently transformed becoming resorts to or rests on that being which has not undergone any modification, the former is freed from sorrow; and when what is is seen by what is not (or by the mind in which there is no movement of thought) that which is abandons its wickedness.

When Consciousness abandons the perception of three modes of time, when it is freed from the

bondage of objectivity or conceptualization, it rests in utter tranquillity.

It is as if it were unreal, because it is beyond description; hence some people declare that the self does not exist.

Whether there is self or not, that which is not subject to dissolution is the supreme liberation.



On account of the modification (thought), this Consciousness is apparently veiled and is not realized.

I salute the Self! Salutations to myself - the undivided Consciousness, the jewel of all the seen and the unseen worlds!

OM is the one non-dual Consciousness devoid of all perversions.

Utterly fearless and uninhibited, it is this Consciousness that brings into manifestation and sustains the infinite variety of beings, from creator to the blade of grass. It is ever dynamic and active; yet it is more inactive than a rock and it is more unaffected by such activity than even the space.

It is this Self or Consciousness that activates the mind even as wind rustles the leaves; it makes

the senses function as the rider guides the horse. Though the Self is the lord of this body, it is ever engaged in diverse actions, as if it is a slave.

This Self alone is to be sought, adored and meditated upon. It is by resorting to it that one crosses this world appearance with its cycle of birth and death and delusion. It is attained in one's own body, without even the need to call upon it; it

manifests itself and reveals itself even if it is contemplated for an instant. Though it is the lord of all and is endowed with all excellences, one who adores it is free from arrogance and pride.

It is not realized by all because not everyone enquired into the truth concerning the self. When it is seen, everything is seen; when it is heard, everything is heard; when it is touched,

everything is touched - for the world is because IT is.

It is awake even when one sleeps, it goads the unwise into wakefulness, it removes the distress of the suffering and bestows all the desired objects. In this creation it exists as if it were a jiva; it appears to enjoy the pleasures; and it seems to expand in the objects of this world.

This Self is the emptiness in space. It is the motion in all things moving. It is the light in all things luminous. In all liquids it is the taste. It is solidity in earth. It is heat in fire. It is coolness in the moon. It is the very existence of the worlds. Even as all these characteristic qualities exist in the corresponding substances, even so it exists as Lord in the body.

This Self is the eternal existence.  
I, the Self, alone am; in me  
there is no percept or concept.

Let the body be subjected to  
happiness or unhappiness; how  
is the Self affected by it? The  
Self which exceeds or transcends  
all material existence is not  
bound by such materiality.

What relationship can exist  
between us (the Self) and the

cravings which spring from notions of existence and non-existence and from the senses? Who or what binds the space and by whom is the mind bound?

Even if the body is cut into hundred pieces, the Self is not injured; even if the pot is pulverised, the space within it is not destroyed.



Formerly, there was a mind which consisted of notions of happiness and unhappiness; but now that all such notions have ceased to be, where is my mind? In one who has attained liberation there is none of these.

I neither entertain craving for pleasure, nor do I wish to get rid of it. Whatever comes, let it come; whatever goes, let it go.

For so long I have been enslaved by the dreaded enemy known as ignorance who robbed me of my wealth of wisdom. But now by the grace of Lord Vishnu and through my own excellent self-effort, I have attained that wisdom.

The Lord who is the Self has been seen by me by means of singing hymns, salutations, prayer, peace of mind and disciplined living.

In the light of awakened intelligence I do not perceive an entity which can be called ego-sense. Now that the goblin of ego-sense has been laid down, I remain at peace within myself. Where is the room for delusion, sorrows, hopes, desires and mental distress?

Heaven and hell as also delusions concerning liberation exist only as long as the ego-

sense exists; pictures are drawn  
on canvas not on empty sky!

When the intelligence is freed  
from the cloud of ego-sense and  
from the thunderstorm of  
cravings, it shines with the light  
of Self-Knowledge.

O Self free from the mire of ego-  
sense, salutations to you.

O Self in whom the fearsome  
senses and all-consuming mind  
have attained quiescence,  
salutations to you.

O Self, the sun that dispels the  
darkness of ignorance in the  
heart, salutations to you.

O Self, the promoter of supreme  
love and the sustainer of all  
things in the universe,  
salutations to you.

Even as steel cuts the steel-beam which has been heated, I have subdued the mind with its own purified state. Egolessly my body functions with its inherent energy. The past tendencies, mental conditioning and limitations have been completely destroyed.

I begin to wonder - how was it that for such a long time I was caught up in the trap of the ego-sense!

Freed from dependency, from habits of thought, from desires and cravings, from deluded belief in the existence of ego, from the coloring of pleasure-seeking tendency and from revelry - my mind has reached a state of utter quiescence. With this, all sorrow has come to an end and the light of supreme bliss has dawned!

Salutations to the seer, the experienter. Alas, on account of

your identification with the embodiment, you O Self, as it were forgotten your own nature. Hence, you had to undergo endless suffering in repeated births, experiencing external perceptions without Self-Knowledge.

Now, Lord, you have been seen and reached. Hereafter you will not be deluded again; salutations to you. O Self, now that you have been realized, the



sense-pleasures that I revelled  
in before are no longer worthy of  
my attention!

Salutations to my Self which is  
infinite and egoless.

Salutations to the formless Self.

You, O Self, dwell in me in a  
state of equilibrium, as pure  
witness Consciousness, without

form and without the divisions of space and time.

Salutations to you, myself, who is transcendental and who is all; salutations to all of them who speak of us!

Being the light of the Self, I open my eyes, as it were, and the universe comes into being; and I close my eyes and the universe ceases to be.

O Self, you are the supreme atom in which the entire universe exists already. O Self, you yourself appear in the cosmic space as the infinite variety of objects.

Abandon vanity, anger, impurity and violence, for great souls are not overcome by such base qualities.

Remember past sorrows again and again, and with a cheerful attitude of mind enquire 'Who am I?' 'How could all this happen?' and be free from all that.

O Self, you are ever asleep, as it were; you are apparently awakened by your own energy that comes into contact with the objects of such experiences; but on account of such awareness,

you assume such experiences to yourself.

'This is you', 'This is I' - such expressions are used when you yourself adore yourself or describe yourself for your own delight.

Even as a huge forest fire momentarily assumes various forms though it is but a single flame, even so your non-dual

being appears to be all these diverse objects in this universe.

O Self, you are the string on which all these worlds are strung. The worlds are forever potentially present in you; and by you they are manifest.

After thus contemplating, Prahlada entered into the state in which there is no mental modification at all, but where

there is supreme bliss,  
undisturbed by the movement of  
thought.

Lord Vishnu approached where  
Prahlada was seated and roared  
aloud "Noble one, wakeup!" and  
blew his conch. The life force  
began to vibrate in the crown of  
Prahlada's head. Prahlada was  
fully awake to his surroundings  
and gazed upon the Lord.

Lord Vishnu said to Prahlada:  
Remember, O Prahlada, your  
identity as the ruler of the  
nether world. You have nothing  
whatsoever either to acquire or  
to reject, arise. You have to rule  
this realm here and now, as a  
sage liberated from all delusion.

He who is swayed by countless  
desires and hopes and he whose  
mind is restless is fit to die.  
Living is appropriate to one  
whose mind is well controlled by



his Self-Knowledge and who is aware of the truth.

He should live who does not entertain notions of egoism and who is unattached to anything, who is free from likes and dislikes and has a calm mind, whose mind has reached the state of no-mind.

He, hearing of whom or listening to whom people experience

great joy - life alone is  
appropriate to him, and not  
death.

O Prahlada, to you, what is  
death and what is life! You are  
free from these notions.

Even though you are in the body,  
since you do not have the body  
you are bodiless.

You are the observer, which is immaterial intelligence.

You are enlightened, What is body or embodiment to you? It is only in the eyes of the ignorant that even your form exists.

You are the supreme inner light of Consciousness.

Whether it is spring time or the day of cosmic dissolution, they are nothing to one who has transcended the notions of being and non-being. For in all conditions he is firmly established in Self-Knowledge.

Enlightened men, though they are constantly engaged in activity, do nothing. It is not by means of inaction that they reach the state of non-action!

This very fact of non-action frees you from experiences.

When thus both the notions of 'I do' and 'I experience' have ceased, there remains only peace; when that peace is firmly grounded there is liberation.

To such an enlightened person what is there to acquire or to renounce? For it is only when the notions of subject and object

have ceased that there is liberation.

Such enlightened person live in this world as if they are forever in a state of deep sleep.

Enlightened beings do not exult in pleasure nor grieve in pain; they function non-volitionally, even as a crystal reflects the objects placed near it without intending to do so.

They are fully awake to Self-Knowledge, but they are asleep, as it were, in relation to the world; they function in this world like children, without ego-sense and all the rest of its retinue.

O Prahlada, you have reached the plane of Vishnu, rule the netherworld for a world-cycle.

Prahlada said:

Lord, I was really overcome by fatigue and I took rest for a brief moment. By your grace, I have attained to the realization in which there is no distinction between contemplation and non-contemplation.

I have experienced the truth of the infinite Consciousness within myself, in which there is no sorrow, no delusion, no concern with dispassion, no desire to



abandon the body and no fear of this world-appearance. When the one single reality is known, where is sorrow, where is destruction, what is body, what is world-appearance, what is fear or its absence?

'O I am disgusted with this world and I shall abandon it' - such thoughts arise only in the ignorant.

Only the ignorant think that there is no sorrow once the body is abandoned.

'This is pleasure', 'this is pain', 'this is', 'this is not' - only the mind of the ignorant swings like this, not of the wise.

Notions of 'I' and 'other' exist only in the minds of the ignorant who have left wisdom far behind.

'This is to be acquired' and 'this is to be abandoned' - such thoughts arise only in the minds of the ignorant.

When everything is pervaded by you, where is 'another' which can be acquired or abandoned? The entire universe is pervaded by Consciousness. What is to be acquired and what abandoned?

I was naturally enquiring of myself in myself, and rested just for a moment without any notions of being or non-being, of acquisition or rejection. I have attained Self-Knowledge now and I shall do whatever pleases you. Pray accept my worshipful adoration.

After receiving Prahlada's worship, Lord Vishnu said to him:

Arise, O Prahlada, I shall presently anoint you king of the netherworld while the gods and the sages who are here sing your glories. Protect this realm without being swayed by desire, fear or hate and looking upon all with equal vision. Engage yourself in appropriate action, without being swayed by thoughts and motives. Thus will you not be bound by actions. O Prahlada, you know everything already; what need have you to

be instructed? From now the gods and demons will live in friendship; the goddesses and the demonesses will live in harmony. O king, keep ignorance at a great distance from you and live an enlightened life, ruling this world for a very long time to come.

RAMA asked: Holy sir, you said that Prahlada attained enlightenment by the grace of Lord Vishnu. If everything is

achieved by self-effort, why was he not able to attain enlightenment without Vishnu's grace.

VASHISTHA replied: Surely, whatever Prahlada attained was through self-effort, O Rama, not otherwise. Vishnu is the Self and the Self is Vishnu; the distinction is verbal.

At times one attains Self-Knowledge through self-enquiry undertaken through self-effort; at times this self-effort manifests as devotion to Vishnu who is also the Self, and thus one attains enlightenment.

Even if one worships Vishnu for a long time with great devotion, he does not bestow enlightenment on one who is not wise with Self-Knowledge.



Thus the foremost means for Self-Knowledge is self-enquiry; grace and such other factors are secondary means.

Hence, adore the Self by the self, worship the Self by the self, behold the Self by the self and be firmly established by the self in the Self.

O Rama, this cycle of birth and death is interminable one; this

Maya ceases only by the mastery of one's own heart (mind), not otherwise.

This cosmic illusion (Maya) creates great delusion and is of the nature of dis-equilibrium. It is extremely difficult to understand it.

RAMA asked: But, O holy sir, how can one restrain this wheel

of cosmic illusion which revolves with such tremendous force?

VASHISTHA replied:

O Rama, the mind is the hub around which this vicious cycle revolves, creating delusion in the minds of the deluded. IT is by firmly restraining that hub through intense self-effort and keen intelligence that the whole wheel is brought to a standstill.

When the hub's motion is stopped, the wheel does not revolve; when the mind is stilled, illusion ceases. One who does not know this trick and does not practice it undergoes endless sorrow. The moment the truth is seen, behold! the sorrow comes to an end.

The disease of the perception of this world-illusion is not cured except through the mastery of the mind, which is its only

remedy. Hence, O Rama, abandon all other activities like pilgrimage, gifts and austerities, and bring the mind under your control for your ultimate good.

This world-appearance abides in the mind, even as there is space within the pot; if the pot is broken, the illusory division of space vanishes; and if the mind ceases to be, the concept of a world within the mind also ceases to be.

Live in the present, with your consciousness externalized momentarily but without any effort; when the mind stops linking itself to the past and to the future it becomes no-mind.

If from moment to moment your mind dwells on what is and drops it effortlessly at once, the mind becomes no-mind, full of purity.

It is only as long as the mind continues to be agitated that it experiences the diversity of its own projection or expansion, even as rain falls only as long as there are clouds.

And it is only as long as the infinite Consciousness limits itself to the finite mind, that such agitation and expansion take place. If Consciousness ceases to be the finite mind, then know that the very roots of

cyclic world-illusion (of birth and death) are burnt and there is perfection.

Consciousness free from the limitations of the mind is known as the inner intelligence; it is the essential nature of no-mind, and therefore it is not tainted by the impurities of concepts and precepts. That is the reality, that is supreme auspiciousness, that is the state known as the supreme self, that is



omniscience - and that vision is not had when the wicked mind functions.

Where there is mind, there flourish hopes and desires, and there arise experiences of pain and pleasure.

The Consciousness which has been awakened to the truth does not fall into concepts and precepts; therefore, even though

it seems to undergo various psychological experiences, it does not give rise to the world-illusion and the cycle of world-appearance.

In the case of those who have been awakened through the study of scriptures, company of holy men and unceasing and vigilant practice of the truth, their consciousness has reached the pure state of non-objectiveness. Hence one should

forcefully uplift one's mind from the state of ignorance and vacillation and apply it to the study of scriptures and to the company of holy sages.

The Self alone is the sole aid for the realization of the supreme Self or the infinite Consciousness. It is one's own self that strives to abandon one's own sorrow; and for this the realization of one's own self by oneself is the only course.

Hence, O Rama, while yet remaining active in this world be without the mind and realize that you are pure Consciousness.

Abandon notions such as 'This is mine', 'That is he', 'This I am' and be established in the consciousness of undivided oneness.

Be forever established in the consciousness of the self in all

states - youth, manhood and old age, pleasure and pain, in the waking, dream and sleep states.

Abandon the impurity of objective perception, hopes and desires; remain established in Self-Knowledge.

Give up notions of auspicious and inauspicious happenings, give up visions of the desirable and undesirable; know that you

are the essence of the  
consciousness.

Realize that subject, object and  
actions do not touch you; remain  
as pure Consciousness without  
any disturbance in it.

Know 'I am the all' and live in  
waking state as if in deep sleep.

Be freed from conditions known  
as duality and non-duality, and

remain in a state of equilibrium which is a state of pure Consciousness and freedom.

Realize that this cosmic Consciousness is indivisible into 'I' and 'the other' and thus remain firm and unshakable.

Cut off all fetters of desire and hope, solely with the intelligence that is unlimited and endowed with patience and perseverance,

and go beyond dharma and adharma.

To one who thus drinks the nectar of immortality is the shape of Self-Knowledge, the delights of sense pleasures become painful.

We resort to the company of only those who have attained Self-Knowledge; others are donkeys in human garb.



The ignorant man is forever sorrowful, though he roams everywhere to get rid of it. He is truly a walking corpse. Only the sage of Self-Knowledge is living sentient being.

One should abandon craving for pleasures (those that have been experienced in the past and others that have not yet been experienced but for which one craves) and thus gradually

weaken the mind by the abandonment of a taste for them.

By the cultivation of false relationship with what is not self (body, wife, son, family etc) the mind becomes gross. The notions of 'I' and 'mine' make the mind dense and ignorant. This is further aggravated by old age, sorrow, ambitions, psychological distress, efforts to acquire and to abandon, attachments, greed, lust for

wealth and sex and by the enjoyment of sense-pleasures, all of which are based on ignorance and delusion.

O Rama, cut down this deadly poisonous tree known as the mind with the sharp axe known as enquiry.

Even as a terrible weapon is encountered and destroyed by a more powerful weapon,

tranquillize the mind with the help of the mind itself. Forever abandon every form of mental agitation. Remain at peace within yourself like a tree freed from the disturbance caused by monkeys.

O Rama, do not take your stand on concepts and precepts of the mind, which are subtle and sharp.

The mind has been put together by time and it has gained great strength in course of time. Bring it under control by wisdom, before time fells this creeper known as the body.

By devoutly contemplating my words you will attain supreme bliss.

## *Story of sage Uddalaka*

What is liberation, which is said to be the foremost among the objects to be attained, upon attaining which one does not experience sorrow and is not born again?

When I shall I rest permanently in that state?

When will the mental agitations caused by desires and cravings cease?

When will I be freed from thoughts like 'This I have done' and 'This I should do'?

When will my mind cease to undergo perversities though living in relationship here, even as the lotus lying on water is not tainted by it?

When will I, with the help of the boat of supreme wisdom, cross to the other shore of liberation?

When I be able to look upon the diverse activities of people with the playfulness of a child?

When will the mind attain utter quiescence?

When will illusory division between the subjective and the



objectives    experiences    cease  
through the experience of the  
infinite Consciousness?

When will I be able to behold  
this concept known as time,  
without being involved in it?

When will I, living in a case with  
a mind in utter tranquility,  
remain like a rock in a state in  
which there is no movement of  
thought at all?

Thus reflecting, sage Uddalaka continued his practice of meditation.

Sage Uddalaka further reflected within himself:

O mind what have you to do with this world-appearance?

Wise men do not come into contact with pleasure, which turns into pain later on.

He who abandons the supreme peace that lies within and goes in search of sense-pleasure abandons a delightful garden and goes into a bush of poison herbs.

You may go anywhere you like, you will never taste supreme peace except through perfect quiescence.

Hence abandon all hopes and desires. For all these seemingly wondrous objects of the nature either of being or of non-being, are not meant for your happiness.

Do not perish like the deer which is trapped by the sound of music and bells, nor like the male elephant which is trapped with the help of the female elephant, nor like the fish whose sense of taste leads it to its death on the

hook, nor like the moth which is attracted by the sight of a flame and perishes in it, nor like the bee whose sense of smell leads it to the flower, trapped in which it is destroyed when the flower folds up for the night.

O foolish mind, all these perish being subject to just one sense-craving (the deer by the sense of hearing, the bee by the sense of smell, the moth by the sense of sight, the elephant by the sense

of touch and the fish by the sense of taste). But you are a victim to all the five temptations; how can you have happiness?

Just as a silk-worm spins its cocoon and gets caught in it, you have woven the web of your own concepts and are caught in it.

If you can get rid of all that, attain purity, overcome even the

fear of life and death and thus attain the total equanimity, you have attained the greatest victory. On the other hand, if you cling to this ever-changing phenomenon called the world, you will surely perish in sorrow.

Why do I instruct you thus, o mind? For if one investigates the truth he discovers that there is no such thing called mind!

Mind is but a product of ignorance; when ignorance wears out, then the mind wears out, too. Hence you are in the process of being worn out.

It is unwise and foolish to instruct one who is in the process of disintegrating!

Since day by day you are becoming weaker and weaker, I



renounce you; wise men do not  
teach one who is to be renounced.

O mind, I am the egoless infinite  
and homogeneous  
Consciousness; I have nothing  
to do with you who are the  
cause of the ego.

The infinite Self cannot possibly  
be squeezed into the mind any  
more than an elephant can be  
squeezed into a wood-apple fruit.

The Consciousness through process of self-limitation, is confined to finitude is known as the mind. This is the result of ignorance and hence I do not accept this.

The ego-sense is only a child's ignorant concept and it is believed in by one who does not investigate the truth.

I have carefully investigated, I have observed everything from the tips of my toes to the top of my head, and I have not found anything of which I could say 'This I am'.

Who is 'I'?

I am the all-pervading Consciousness which is itself not an object of knowledge or

knowing and is free from self-hood.

I am that which is indivisible, which has no name, which does not undergo change, which is beyond all concepts of unity and diversity, which is beyond measure (small and big), and other than which naught else is. Hence, O mind, I abandon you who are the source of sorrow.