



# **Yoga Vasistha**

**Swami Venkatesananda**

**excerpts**



I - 3 - This world-appearance is a 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.

I - 2 - 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.

I - 4 5 6 - Even as in this world no great changes take place before the coming into being of their cause, viz., the cosmic elements, changes like anger, despondency and joy do not manifest in the behaviour of noble ones without proper cause."

I - 1 - Verily, birds are able to fly with their two wings; even so both work and knowledge together lead to the supreme goal of liberation.

I - 7 8 9 - Time and again, such powerful beings are born on this earth; and in time they leave the stage of this world."

I - 10 - He is bereft of hope, he is bereft of desire, he is attached to nothing and he depends on nothing, he is not deluded nor demented, and he is not enlightened either.

I - 11 12 - what do people call happiness and can it be had in the ever-changing objects of this world? All beings in this world take birth but to die, and they die to be born!

I - 13 14 - 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.

I - 15 16 - 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.

I - 17 - Though I am a hero, this craving makes me a frightened coward; though I have eyes to see, it makes me blind; though I am full of joy, it makes me miserable; it is like a dreadful goblin.

I - 18 - 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!

I - 19 - Helplessness, mishaps, cravings, inability to express oneself, utter foolishness, playfulness, instability, weakness - all these characterise childhood.

I - 20 - Youth arouses all sorts of evils in the heart and suppresses the good qualities that may exist there; it is thus the promoter of evil.

I - 21 22 - They who have not been overcome by enemies and who have taken their abode in inaccessible mountainpeaks - even they have been afflicted by the demoness known as senility and degeneracy.

I - 23 24 - Time allows a glimpse of itself through its partial manifestation as the year, the age, and the epoch; but its essential nature is hidden. This Time overpowers everything.

I - 25 26 - destroys even powerful demons, robs whatever has been considered to be eternal of its permanency, kills even the immortals - is there then any hope for simple folk like me?

I - 27 - I do not regard him as a 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 - 28 29 - This perception of the defects of the world has destroyed the undesirable tendencies in my mind; and therefore desire for sense-pleasure does not arise in my mind, even as a mirage does not appear on the surface of water.

I - 30 31 - I have given up everything, but I have not established myself in wisdom; hence I am partly caught and partly freed.

I - 32 33 - Surely, if in our heart the loft wisdom of Rama is not reflected we shall indeed be the losers; whatever be our abilities and faculties, we shall thereby prove that we have lost our intelligence!

II - 1 - this diversity arises on account of mental modifications and it will cease when they cease."

II - 2 3 - He is truly a liberated sage who by nature is not swayed by sense pleasure, without the motivation of fame or other incentives.

II - 4 5 - Hence, one should take recourse to self-effort, grinding one's teeth, and one should overcome evil by good and fate by present effort.

II - 6 - That alone is self-effort which springs from right understanding, which manifests in one's heart, which has been exposed to the teachings of the scriptures, and the conduct of holy ones.

II - 7 8 - should divert the impure mind to pure endeavour by persistent effort - this is the very essence of all scriptures.

II - 9 - Such is the course of action: action is non-different from the most potent among latent tendencies, and these tendencies are non-different from the mind, and the man is non-different from the mind!

II - 10 - This narrative deals with liberation. Listening to it with other wise seekers who are assembled here, you will realise that supreme being were there is no sorrow nor destruction.

II - 11 - Rama, there are four gate-keepers at the entrance to the Realm of Freedom (Moksa). They are self-control, spirit of enquiry, contentment, and good company.

II - 12 13 - 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.

II - 13 - 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.

II - 14 - Knowledge of truth arises from such enquiry. From such knowledge there follows tranquillity in oneself. And then there arises the supreme peace passeth understanding, and the ending of all sorrow.

II - 15 16 - Contentment is the supreme gain. Satsanga is the best companion to the destination. The spirit of enquiry itself is the greatest wisdom. And self-control is supreme happiness.

II - 17 - But this revelation is capable of leading one to liberation even if one does not desire it, as a light is capable of illumining the eyes of even the sleeping person.

II - 18 - Even a young boy's words are to be accepted if they are words of wisdom; else, reject it like straw even if uttered by Brahma the creator.

II - 19 20 - O Rama, till such time as this wisdom arises directly in you, take recourse to the knowledge transmitted by the great teachers.

III - 1 - Even as the essence exists in all things, as oil exists in sesame seeds, as aroma exists in flowers, the faculty of objective perception exists in the perceiver.

III - 2 - He appears to be a living being only in our eyes; in him there does not exist any such notion as can give rise to karma.

III - 3 - Though all these forms are of the nature of pure intelligence, on account of self-forgetfulness of this, and of the thought of physical forms, they freeze into the physical forms even as goblins though formless are seen to have forms on account of the perceiver's delusion.

III - 4 - In reality neither the objective universe, nor the perceiving self, nor perception as such, nor void, nor inertness exists; only one is, cosmic consciousness (cit).

III - 5 6 - From him emerge countless divinities like lord Visnu, even as countless rays emerge from the sun; from him emerge infinite worlds as ripples arise from the surface of the ocean.

III - 7 - In him the subject-object relationship appears to have ceased, as such. He is the void in which the universe appears to exist.

III - 8 9 - He is awake in deep sleep, but he is never awake to this world. His wisdom is unclouded by latent tendencies.

III - 9 - It is in the seer, sight and seen as the very seeing; when you know it, you realise your self.

III - 10 - From the infinite the infinite emerges and exists in it as the infinite; hence the world has never really been created - it is the same as that from which it emerges.

III - 11 - The creation of the world has no cause, and therefore it has had no beginning. It does not exist even now; how can it reach destruction?

III - 12 - These material appearances are ever changing and the reality exists unchanged; since these are all linked with consciousness they instantly become gross physical substance,

III - 13 - The five elements are the seed of which the world is the tree; and the eternal consciousness is the seed for the elements. As is the seed, so is the fruit (tree). Therefore, the world is nothing but Brahman the absolute.

III - 13 - Thus, resting in the unreal which however appears to be real, Brahman, now appearing to be jiva, becomes confused.

III - 14 - Brahman alone is the cosmic (Mahajiva) soul and the millions of jivas. There is naught else.

III - 14 - By the apprehension of the perceived or the knowable, consciousness becomes jiva (the living soul) and is apparently involved in repetitive history (samsara). When the false notion of a knowable apart from the knower (consciousness) ceases, it regains its equilibrium.

III - 14 - When the notion of an external knowable has been removed, self-knowledge arises; and when in it there is the notion of inertia or ignorance, the state of deep sleep has come to it.

III - 15 - Only knowledge based on ignorance clings to the notion of a world. In reality, there is no difference in the meaning of the words 'world', 'Brahman or the infinite', and 'self'.

III - 16 - "O queen, austerities or penance, repetition of mantras, and a disciplined life, will surely bestow upon you all that is possible for one to attain in this world. But physical immortality is not possible of attainment in this world!"

III - 17 - O Lila, there are three types of space - the psychological space, the physical space, and the infinite space of consciousness. Of these the most subtle is the infinite space of consciousness.

III - 18 - Just as a mountain is seen both inside the mirror and outside it, this creation is seen both within consciousness and outside it.

III - 19 20 - The memory of the past is hidden, and you two have risen again. Death is but waking from a dream.

III - 20 21 - Just as the world and its creation are mere appearances, a moment and an epoch are also imaginary, not real.

III - 21 - The one infinite consciousness alone is thought-form or experience. There is no cause and effect relationship, these ('cause' and 'effect') are only words, not facts.

III - 61 - 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.

III - 62 63 - There does exist, O Rama, the power or energy of the 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.

III - 64 65 - Jiva is like unto just a little agitation on the surface of the ocean of Brahman; or just a little movement of the flame of a candle in a windless room.

III - 66 67 - When one is firmly established in the oneness of the infinite consciousness, whether he is quiet or actively engaged in work, then he is considered to be at peace with himself.

III - 67 - Just as the creator Brahma was willed into being, even so is a worm brought into being: because the latter is caught up in impurity, its action is trivial.

III - 68 - After a thousand years had passed, the creator Brahma appeared before her, pleased with her penance: by intense penance one can attain anything -- even poisonous fumes are extinguished.

III - 70 - 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.

III - 70 - Unharmful and unprovoked by others, Sucika works for the destruction and death of others: bound by this thread, she is dangling perilously.

III - 71 72 - The mind that is heading towards calamity first creates delusion and wickedness: and these themselves later expand into misfortune and sorrow.

III - 73 - Only an existential factor can undergo appropriate experiences; how can a non-existent body experience satisfaction?

III - 74 75 - At this time she had gained direct knowledge of the supreme causeless cause of all by her own examination of the intelligence within her. Surely, direct enquiry into the movements of thought in one's own consciousness is the supreme guru or preceptor, O Rama, and no one else.

III - 76 77 - For, whoever wishes to enjoy unalloyed happiness, fame and long life, should by all means honour and worship good men, by giving them all that they might wish to have.

III - 78 - Even selfish ends are gained by the wise by appropriate means and proper behaviour or action, after they give up anger and mental agitation and resort to equanimity and clear mind.

III - 79 - O king, what is it that is one and yet is many and in which millions of universes merge even as ripples in an ocean?

III - 80 - It is not a void or nothingness: for it is the self of all, and it is the very self of one who says it is and of one who says (or thinks) it is not!

III - 80 - Even so, when the world is assumed to be real, the self is not seen: but when this assumption is discarded, consciousness is realised.

III - 81 - This self can be attained by a hundred ways and means; yet, when it is attained, nothing has been attained! It is the supreme self; yet it is nothing.

III - 81 - Within the atomic space of consciousness, there exist all the experiences, even as within a drop of honey there are the subtle essences of flowers, leaves and fruits.

III - 82 - 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.

III - 83 84 - All this discussion and argumentation take place only in and because of ignorance; when there is knowledge there is no duality. When the truth is known, all descriptions cease, and silence alone remains.

III - 85 - O great one, being the omnipotent creator of all this you are indeed the Lord. It is the mind alone that appears as all this ceaseless and endless creative activity, which, on account of nescience, deludes one into thinking that it is real or that it is unreal.

III - 81 - But, just as because of the consciousness in the bracelet, gold realises its goldness, the subject (seer) manifesting as the object (the seen) realises subjectivity (consciousness).

III - 86 - Ah, therefore, I think only the attainment of creatorship is the best of all lordship, for it will not come to an end for a whole epoch."

III - 87 88 - Wise men do not desire to do anything; and wise men do not desire to abandon action either.

III - 89 - Lord, 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.

III - 90 91 - Whatever appears in one's consciousness, that seems to come into being, gets established, and even bears fruits! Such is the power of the mind.

III - 91 - That individualised consciousness itself is known as the jiva or the individual soul, when the potentialities are in an extremely subtle state. And, when all this jugglery of the jiva ceases, that itself shines as the supreme being.

III - 92 - Hence, one should endeavour with the mind to make the mind take to the pure path, with the self make the self tread the path of purity.

III - 93 - Rama such is this forest known as world-appearance; he who cuts its very root with the axe of investigation (enquiry) is freed from it.

III - 94 - All these beings have arisen in the absolute Brahman when there was just a slight disturbance in its equilibrium, even as waves arise on the surface of the ocean.

III - 95 - When such action comes to an end, mind comes to an end, too; and when the mind ceases to be, there is no action. This applies only to the liberated sage, not to the others.

III - 96 - All these concepts have arisen when, by accidental coincidence (the crow dislodging the coconut), the infinite consciousness in a moment of self-forgetfulness viewed itself as the object of perception.

III - 97 - When deeply observed, the mind is absorbed into its substratum, and when it is thus absorbed, there is supreme felicity.

III - 98 - 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.

III - 99 - Behold the play of ignorance which makes one hurt oneself out of one's own volition, and which makes one run hither and thither in meaningless panic.

III - 100 - The instruments of action, action and the doer, birth, death and existence - all this is Brahman. Nothing else is, even in imagination.

III - 101 - 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; and remain rooted in truth, attain peace.

III - 102 - 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?

III - 103 104 - Depending upon its intensity or dullness, and upon the size (big or small) of the object created or influenced, the mind does what is to be done with some delay or much later: it is not incapable of doing anything whatsoever.

III - 105 106 - only he who has not cultivated wisdom is adversely affected by spells, drugs etc., not one whose mind is fully developed.

III - 107 108 - Bound by the ropes of evil tendencies, I grew wild with anger and used abusive words, wept in misfortunes and ate rotten food. Thus I lived for a long time, in that place.

III - 109 - From all this it is clear that this world-appearance is nothing but the play of the mind; the mind itself is but the play of the omnipotent infinite being.

III - 110 - Mind is the whole world, mind is the atmosphere, mind is the sky, mind is earth, mind is wind, and mind is great.

III - 110 - Even as one who is bound to a pillar does not move, the mind of a noble man does not move from the reality: he alone is a human being, the others are worms.

III - 111 - Only when one severs the very root of the mind with the weapon of non-conceptualisation, can one reach the absolute Brahman which is omnipresent, supreme peace.

III - 112 - But, when the mind is deprived of its restlessness, it is referred to as the dead mind; and that itself is penance (tapas) as also the verification of the scriptures and liberation.

III - 113 - 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.

III - 113 - Even as a life-like painting of a woman is unable to perform the duties of a living woman, this ignorance or mental conditioning is incapable of functioning, though it appears to be potent.

III - 114 - 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 the absolute Brahman'.

III - 114 - Therefore, he who does not let his mind dwell on such thoughts and ideas, by striving to be conscious of the self, enjoys peace.

III - 115 - In all the experiences of happiness and unhappiness as also in all the hallucinations and imaginations, it is mind that does everything and it is mind that experiences all this: mind is man.

III - 116 117 - The delusion that veils this self-knowledge is sevenfold: seed state of wakefulness, wakefulness, great wakefulness, wakeful dream, dream, dream wakefulness and sleep.

III - 118 - Pure wish or intention is the first, enquiry is the second, the third is when the mind becomes subtle, establishment in truth is the fourth, total freedom from attachment or bondage is the fifth, the sixth is cessation of objectivity and the seventh is beyond all these.

III - 119 - no 'you' , no 'I' , no self, no that, no truth, no falsehood (none of these), no notion of diversity, no contemplation and no enjoyment.

III - 120 121 - O Rama thus the power of nescience is capable of creating a total confusion between the real and the unreal.

III - 121 - Nescience and the self cannot have any relationship: for there can be relationship only between same or similar entities - this is obvious in everyone's experience.

III - 121 - In the middle between the sight and the seen, there is a relationship which is known as the seer. When the division between the seer, the sight and the seen is abolished, that is the supreme.

III - 122 - It is only as long as this illusion (Maya) is not clearly understood that it generates this great delusion; but once it is clearly understood, it is seen as the Infinite, and it becomes the source of happiness and the realisation of the absolute Brahman.

III - 22 23 - 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.

III - 24 25 - Having thus seen the oceans, mountains, the protectors of the universe, the kingdom of the gods, the sky and the very bowels of the earth, Lila saw her own house.

III - 26 - He who has realised the truth that Brahman, the self, etc., are all one infinite consciousness - unto him where is son, friend, wife, etc.?

III - 27 - In the infinite consciousness, in every atom of it, universes come and go like particles of dust in a beam of sunlight that shines through a hole in the roof.

III - 28 29 - Here, in the space of the size of a thumb, we imagined the kingdom of my husband to be a million square miles.

III - 29 30 - Because of the essential nature of this infinite consciousness, all these keep arising and again arising, and by their own thought-force, return to a state of tranquillity; all this is like the spontaneous play of a child.

III - 31-40 - they who fight for a king who delights in harassing the people (whether he be a king or not, or just a landlord), they go to hell.

III - 40 - As is his understanding so is his mind, for it is the understanding that is the mind; yet, its direction can be changed by great effort.

III - 40 - I have done this wonderful deed, alas I have sinned." He imagines "I have become a small child, and now I have become a youth," and sees all these in his heart.

III - 41 - You see all this, as it were, though you do not see: for when all this is naught other than the infinite consciousness, who sees what?

III - 42 - This universe is but a long dream. The ego-sense and also the fancy that there are others, are as real as dream-objects.

III - 43 - They cried: "Alas, who will help us in this terrible situation?" and they were surrounded by soldiers.

III - 44 - Even so, death contradicts life: while living, death is non-existent, and in death, life is non-existent. Because, that which holds together either experience is absent in the other.

III - 45 46 - You may consider it the fruit of your austerity or worship of the deity; but it is consciousness alone that bestows the fruit upon you - even as the fruit that seems to fall from the sky really falls from the tree.

III - 47-50 - Whatever it be that a person asks of me, I bestow upon him that fruit: it is but natural that fire gives you heat.

III - 51 52 - Just as a whole city exists within the dreamer, the three worlds exist in a small atom; surely there are atoms in those worlds, and each one of those atoms also contains the three worlds.

III - 53 - However, since the substratum is the reflection of the infinite consciousness which is real, and since there is a conviction in the order of fanciful creation, they recognise one another.

III - 54 - Whatever wherever and however was conceived or fancied by the infinite consciousness during that first creation, all that has remained there and in that manner and with those characteristics even now.

III - 54 - Who dies and when, to whom does this infinite consciousness belong and how? Even when millions of bodies die, this consciousness exists undiminished.

III - 55 - That atomic ethereal particle which is possessed of these memories and tendencies is known as the jiva: and it remains there itself, in the space where the dead body is.

III - 55 - Thus, this self of all exists in all bodies, with motion as the characteristic of moving bodies, immovability as the characteristic of the immovable bodies.

III - 55 - There is no distinction between the sentient and the insentient, between inert and intelligent: there is no difference at all in the essence of substances, for the infinite consciousness is present everywhere equally.

III - 56 - Poison turns into nectar through one's fancy (or faith); even so, an unreal object or substance becomes real when such intense faith is present.

III - 57 - Even without destroying it, one can move from one ethereal body to another just as in dream one can take one form after another without abandoning the previous one.

III - 58 - For 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.

III - 59 60 - To a suffering person a night is an epoch; and a night of revelry passes like a moment. In dream a moment is non-different from an epoch.

III - 60 - If one's intelligence is established in this truth concerning the infinite consciousness, it reaches the supreme state of liberation.

III - 61 - As all things are equally indwelt by intelligence, so at all times in every way the uncreated is all, the self of all.

IV - 1 - 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.

IV - 2 3 - Hence, O Rama, in the eyes of both the enlightened and the ignorant, the vision does not vanish: to the enlightened this is Brahman at all times, and to the ignorant it is always the world!

IV - 4 5 6 - Rama, mind alone is all this: and when that is healed, this jugglery of world-appearance is also healed.

IV - 7 8 9 - Thus, after passing from one embodiment to another and enduring all manner of destinies Sukra practised intense austerity, standing firm on the bank of a river.

IV - 10 - Fire by its very nature flames upward, and water naturally flows down: food seeks the consumer, and created objects seek their end.

IV - 10 - What has to be done has to be done by wise men here, remaining egoless and unselfish as if in deep sleep: do not let this be violated.

IV - 11 - Lord, though we understand the course of earthly events, we are moved to joy and sorrow by what we consider as good fortune and misfortune.

IV - 11 - 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).

IV - 12 13 - All beings here in this world obtain only those actions which spring from the storehouse of their own potentialities and predispositions: no one else is responsible for those actions, no superhuman being or god.

IV - 14 - By your very presence before me the delusions of my mind have been destroyed: delusions which are not destroyed either by the study of scriptures, or by austerities, or by wisdom or by knowledge.

IV - 15 - 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.

IV - 16 - The feeling of affection at the thought "This is my son" overcame even the sage Bhrgu; this is natural as long as there is body-consciousness.

IV - 17 - This world exists only in appearance or imagination and not because one sees the material substances. It is like a long dream or a juggler's trick. It is the post to which the mind-elephant is tied.

IV - 18 - One should enquire into that which is truly the uncaused cause of all substances, which is yet beyond all such causation: this alone is worth enquiring into, for this alone is the essential. Why enquire into the non-essential?

IV - 18 - When the self is seen as an object, the seer is not seen (realised); as long as the objective universe is perceived one does not realise the self.

IV - 19 - They who are devoted to the gods reach the gods; they who adore the demi-gods, attain the demigods. They who contemplate the absolute Brahman, become Brahman. Hence, one should resort to that which is not limited, conditioned or finite.

IV - 20 21 - 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.

IV - 22 - Even the gods Brahma, Visnu, Indra and Siva are sympathised with and assisted by the holy ones in whom self-knowledge has arisen through self-enquiry or direct observation.

IV - 22 - He sees the truth who sees that all things are strung in the self as beads are strung on a thread, and who knows 'I am not the mind'.

IV - 23 - To the ignorant, this body is the source of suffering; but to the enlightened man, this body is the source of infinite delight.

IV - 24 25 - O Rama, in the great empire known as dreadful hell, evil actions roam like mighty elephants in rut. The senses which are responsible for these actions are equipped with a formidable magazine of cravings. Hence, these senses are hard to conquer.

IV - 26 27 - He who is bound by the ego-sense ('me') and by the conditionin 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.

IV - 28-30 - Even as a mirror reflects an object held close to it, one's behaviour reflects as the ego-sense in one's consciousness.

IV - 31 - O Rama, abandon this ego-sense with all the strength that lies within; and by being established in the conviction: "I is nothing", be happy.

IV - 32 - it is the pure consciousness that entertains the impure notion of 'I am', playfully as it were, and without ever renouncing its essential nature as consciousness, experiences the distorted image of itself within itself.

IV - 32 - Life, honour and noble qualities blossom and attain fruition in one whose conduct and behaviour are good and pleasant, who is devoted to seclusion and who does not crave for the pleasures of the world, which lead to suffering.

IV - 33 - every zealous effort is always crowned with fruition. Hence, do not abandon right effort.

IV - 33 - 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 the infinite consciousness.

IV - 34 - The conditioning of the mind drops away when the truth is clearly seen and realised; and when the conditioning has ceased one's consciousness is made supremely peaceful, as when the flame of a lamp is put out.

IV - 35 - 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.

IV - 35 - He who has an intelligence that has been rendered pure by the destruction of all inner impurities, has his heart illumined by the light of the self obtained through enquiry into the self; seeing the worthlessness of birth and death, he dwells without fear or anxiety in the city which is the body.

IV - 36 - Consciousness reflecting in consciousness shines as consciousness and exists as consciousness; yet to one who is ignorant (though considering oneself as wise and rational) there arises the notion that there has come into being and there exists something other than this consciousness.

IV - 37 - This self, the supreme Brahman which permeates everything, is that which enables you to experience sound, taste, form and fragrance, O Rama.

IV - 38 - 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 propositions.

IV - 39 - he who declares 'All this is Brahman' to one who is ignorant or half-awakened goes to hell.

IV - 40 - Consciousness is Brahman, the mind is Brahman, the intellect is Brahman, Brahman alone is the substance. Sound or word is Brahman and Brahman alone is the component of all substances.

IV - 41 - Hence, O Rama, do not enquire into 'How has this ignorance arisen'; but enquire into 'How shall I get rid of it'.

IV - 42 - O Rama, he indeed is a demon in human form who is not distressed by the impure state of the mind caused by alternating good and evil thoughts, and who is subjected to old age, death and despair.

IV - 43 - These beings roam this universe sometimes uplifted, sometimes degraded and death plays with them as with a ball.

IV - 44 - This world-appearance is naturally conceived of in all the jivas at all times, till the jiva attains liberation.

IV - 45 - 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.

IV - 46 - The nature of the wise person is not to desire those experiences which one does not effortlessly obtain, and to experience those which have already arrived.

IV - 47 - I have described all this to you only as an illustration of the truth. However, in this creation, there is no such order or sequence.

IV - 48 - O Rama, they who are busy with the diverse affairs in this world in pursuit of pleasure and power, do not desire to know the truth which they obviously don't see.

IV - 49-51 - I pray that you may instruct him in self-knowledge. For, who will let one's son grow into a fool?"

IV - 52 - Thus, he lives and conquers, goes, talks, flourishes, shines and does not shine. My son, thus this king is tossed in this ocean of world-appearance.

IV - 53 - 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.

IV - 54 - Do not entertain ideas. Do not hold onto the notion of your existence. For it is only by these that the future comes into being.

IV - 55 56 - Hence, 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 realise "I am not any of this 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.

IV - 57 - If you seek your self with the self by your own self effort, then you will clearly find the answer to your question.

IV - 59 - This unreal world has acquired substantiality on account of the persistence of the notion of its existence.

IV - 18 - A painted pot of nectar is not nectar, nor a painted flame fire and a painting of a woman is not a woman: wise words are mere words (ignorance) not wisdom,

IV - 60 61 - The same consciousness that shines in the sun also dwells as the little worm that crawls in a hole on this earth.

IV - 62 - Rama, only a person who is intelligent like you, who is 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.

V - 13 - Consciousness minus conceptualisation is the eternal Brahman the absolute; consciousness plus conceptualisation is thought.

V - 42 - By the attainment of self-knowledge, lord Visnu is realised; and by the adoration of lord Visnu, self-realisation is attained.

V - 12 - It is impossible to abandon enjoyment of pleasure, and it is not possible to end sorrow without abandoning such enjoyment. This indeed is a problem.

V - 34 - O Rama, only that day on which such sages are worshipped can be regarded as fruitful. The other days are of darkness.

V - 5 - Ignorance of the self is the cause of your sorrow; knowledge of the self leads to delight and tranquility.

V - 5 - Even as the sky is not affected by the dust-particles floating in it, the self is unaffected by the body.

V - 67 - Some there are who are devoted to inaction, having turned away from or suppressed all action. They go from hell to hell, from sorrow to sorrow, from fear to fear.

V - 8 - One should enjoy the delight that flows from peace. The man whose mind is well-controlled, is firmly established in peace. When the heart is thus established in peace, there arise the pure bliss of the self without delay.

V - 9 - Alas, I am bound without a cord; I am tainted without impurity; I am fallen, though remaining at the top. O my self, what a mystery!

V - 9 - In this world which appears to have been created, even as the fruit of coconut-palm might appear to have been dislodged by a crow which coincidentally happens to alight on the tree at that moment, sheer ignorance generates feelings like 'this I should have' and 'this I should reject' .

V - 10 - 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.

V - 11 - O unsteady mind! This worldly life is not conducive to your true happiness. Hence, reach the state of equanimity. It is in such equanimity that you will experience peace, bliss and the truth.

V - 12 - The light of self-knowledge (cid-atma) arose in his heart, free from the least taint of impurity and sorrow, even as the sun rises on the horizon.

V - 12 - Through wisdom (in the inner light), the entire world is clearly seen as it is. Neither good fortune, nor misfortune, even approach one who has such clear vision.

V - 13 - When the limited and conditioned feeling "I am so-and-so" ceases, there arises consciousness of the all-pervading infinite.

V - 13 - One should restrain the mind from flowing downward, even as the flow of a river is blocked by the construction of a dam.

V - 13 - Otherwise, though appearing to be intelligent thought is unable to comprehend anything really even as the granite figure of a dancer does not dance even when requested to do so.

V - 13 - O Rama, by the control of the life-force the mind is also restrained: even as the shadow ceases when the substance is removed the mind ceases when the life-force is restrained.

V - 13 - This mind is inert and is not a real entity: hence it is for ever dead! Yet beings in this world are killed by his dead thing: how mysterious is this stupidity!

V - 14 - What foolish man will endeavour to show a colourful forest to one who refuses to see?

V - 14 - In the middle between the self as the seer and the world as the seen, you are the seeing (sight): always remain in this realisation.

V - 15 - Remaining unseen and subtle, this craving is yet able to consume the very flesh, bone and blood of the body.

V - 16 - The abandonment of all notions, conditioning and conceptualisation is said to be of two kinds: one is based on knowledge or direct realisation and the other is based on contemplation.

V - 17 - 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.

V - 18 - We are unable to expound the philosophy of the fools who have not controlled their own mind and who are immersed in the mire of sense-pleasure.

V - 18 - Who is a relative here and to whom, and who is an enemy to whom: by the wish of the Lord of all beings, all are all to all at all times!

V - 19 - 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.

V - 20 - The sages perceive the middle path, they see what is at the moment, they are at peace, they are established in witness consciousness:

V - 21 - Craving is the root of all sorrow, O Rama: and the only intelligent way is to renounce all cravings completely and not to indulge them.

V - 22 - 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?

V - 23 - Only one is there and that is the supreme light. He is omnipotent, omnipresent, he is all - and he remains silent, as if inactive.

V - 24 - 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.

V - 24 - When people speak of god they imply what is inevitable, what is beyond their control and the events of natural order.

V - 24 - In accordance with the prevailing social tradition, acquire a little wealth and with that acquire the company of saints and adore them. By their company you will gain contempt for the objects of pleasure. And by the right enquiry you will gain self-knowledge.

V - 26 26 - 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

V - 27 - without the division between thinker, thought and thinking (meditation, meditator and the 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.

V - 28 29 - There is absolutely nothing that has to be done by what is known as me; then why should I not do that action which is natural?

V - 29 - In whatever the mind tends to sink, retrieve it from it and direct it towards the truth.

V - 30 31 - A timid deer when it is taken into a strange village, takes fright at the sound of a falling leaf: even so the demonesses, who have seen the valour of the enemy, panic at anything.

V - 32 33 - It is meaningless and painful to hear that a good man has become evil-minded. It is appropriate and good to hear that one who has had no good qualities has become good.

V - 33 - 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 the helpless destitute, who alone is the Lord whose refuge is worth seeking, the unborn, the surest security.

V - 34 - 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 attain the highest fruit (blessing).

V - 34 - Ah, I now recollect the truth that I am the self which is omnipresent, in which there is no conceptualisation.

V - 34 - Just as butter exists in milk and just as liquidity exists in water, even so as the energy of consciousness I exist in all that exists.

V - 34 - I salute my own self which is the indweller in all beings, which is the consciousness freed from objectivity or conceptualisation and which is the intelligence in all beings.

V - 34 - 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.

V - 35 - In this creation, it exists as if it is a jiva (living entity); it appears to enjoy the pleasures; and it seems to expand in the objects of this world.

V - 35 - 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?

V - 35 - The Lord who is the self, has been seen by me by means of singing hymns, salutations, prayer, peace of mind and disciplined living.

V - 36 - O self, the distinction between you (the self) and me is verbal, like the distinction between the word and the substance it refers to; the distinction is unreal and imaginary, like the verbal distinction between the wave and the water in the wave.

V - 36 - O self, you destroy, you protect, you give, you roar and you function here although you are completely free from ego-sense: indeed this is a great wonder.

V - 36 - 'This is you', 'This is I' - such expressions are used when you yourself adore yourself or describe yourself for your own delight.

V - 36 - They appear in the light of awareness and they disappear when they are perceived as non-different from at awareness: they are born the moment they die and they die the moment they are born - who is the perceiver of all this mystery?

V - 37 38 - If the demons function as the enemies of the gods, religious and righteous actions shall prevail in this creation: and thus will this creation continue to exist and flourish, not otherwise.

V - 39 - You have to remain in this body till the end of this world-cycle: I know this as inevitable, as I know the law of this world-order.

V - 40 - 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: just as, though air exists in space it is not attached to space, and hence it is free from spatial limitation.

V - 41 - 'This is pleasure', 'this is pain', 'this is', 'this is not' - only the mind of the ignorant swings like this, not of the wise.

V - 43 - 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.

V - 43 - In fact, this fruition that I have mentioned is derived from the self: the worship of lord Visnu (as it is called) is but an excuse for it.

V - 44 - O Rama, this cycle of birth and death is an interminable one; this Maya ceases only by the mastery of one's own heart (mind), not otherwise.

V - 45 - Thus a tribesman and hunter became the king of Kirapura!

V - 46 - Why should I continue to live: death is preferable to life. For one who is dishonoured by the people death is better than life."

V - 47 - Men of highly evolved consciousness can, by appropriate self-effort, attain even what they mentally visualise: Gadhi thus saw, after reaching the destination, whatever he had seen in his vision.

V - 48 - That which you see now is an illusion: it is truly naught but the self, but perceived by the mind which has not been purified and which has not realised the truth.

V - 49 - Sometimes many people have the same dream: several people experience the same hallucination and many drunkards may all of them simultaneously experience that the world is revolving around them.

V - 50 - Live in the present, with your consciousness externalised momentarily but without any effort: when the mind stops linking itself to the past and to the future, it becomes no-mind.

V - 50 - 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 percepts.

V - 50 - Therefore, 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.

V - 50 - Even as a terrible weapon is encountered and destroyed by a more powerful weapon, tranquillise the mind with the help of the mind itself. For ever abandon every form of mental agitation. Remain at peace within yourself like a tree freed from the disturbance caused by monkeys.

V - 51 - When will I, living in a cave with a mind in utter tranquillity, remain like a rock in a state in which there is no movement of thought at all?

V - 52 - O foolish mind, all these perish being subjected 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?

V - 52 - 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'?

V - 53 - There is thus nothing which can be called 'I' and which undergoes being and non-being: when there is no ego-sense in truth, how can that ego-sense be related, and to whom?

V - 53 - The delusion known as ego-sense is like the blueness of the sky: it is better not to entertain that notion once again, but to abandon it.

V - 53 - If the mind ceases to be then the body ceases to be, too, on account of the cessation of thought-force and mental conditioning: but the mind does not cease to be when the body dies. Hence, one should strive to kill the mind.

V - 54 - The life-force filled the inner kundalini which was spread out like a spiral.

V - 54 - He was completely transmuted into bliss itself and hence he had gone beyond the realm of bliss. He experienced neither bliss nor non-bliss.

V - 55 - Gradually, day by day, he attained perfect quiescence; he remained in his own pure being. He had risen above the cycle of birth and death.

V - 56 - That is known as contemplation or samadhi in which all the desires and hopes concerning the world have ceased and which is free from sorrow, fear and desire, and by which the self rests in itself.

V - 56 - In fact, the sky, the earth, the air and the space are all parts of the inner instrument (mind); they only appear to be outside.

V - 57 - The crystal of this infinite consciousness reflects its own light of consciousness which is present in all these combinations of atomic particles: and they then gain an apparent self-consciousness and think 'I am' etc.

V - 58 - Not till one renounces everything, is self-knowledge gained: when all points of view are abandoned, what remains is the self.

V - 59 - What remains is the sentient jiva. But, it is involved in subject-object relationship. That which is the object of knowledge or comprehension is not the self.

V - 60 61 - Compassionate, yet not uncontentious; not avoiding the pairs of opposites and not jealous; neither intelligent nor non-intelligent; neither motivated nor non-motivated - he lived with equal vision and inner calmness.

V - 62 63 - Knowledge of truth, Lord, is the fire that burns up all hopes and desires as if they are dried blades of grass: and that is known by the word samadhi - not simply remaining silent!

V - 64 - They alone are friends, scriptures and days that generate in one's heart true dispassion and also self-knowledge.

V - 65 66 - Until the hopes and desires born of the mind have been completely destroyed, how can we be well and happy?

V - 67 - The mind that is thus conditioned is bondage; liberation is freedom from conditioning (inner contact, attachment or identification). This inner contact (which presupposes fictitious division) alone is the cause for bondage and liberation.

V - 68 - Conditioning (or inner contact, attachment or self-limitation) is of two kinds: the adorable and the sterile or barren. The sterile or barren conditioning is seen everywhere in fools: the adorable conditioning is seen among those who know the truth.

V - 68 - Mental conditioning (or attachment to the finite and the perishable) is burning pain to the limbs, O Rama: but infinite expansion (or devotion to the infinite) is the magic cure for the burning pain.

V - 69 70 - When this same state of 'deep sleep in wakefulness' matures, it is known as turiya or the fourth state.

V - 71 - The self is consciousness - pure eternal self-luminous and free from change; the body is impermanent and impure. How can there exist a relation between the two?

V - 71 - The supreme self which alone is the truth is right in the middle between the inert and the intelligent: that alone creates diversity and is known by all these diverse names.

V - 72 - All that is, is but the expansion of the relationship between pure experiencing and its experience. That experience is truly the delight of self-bliss. It is pure experiencing itself. Hence it is known as Brahman the absolute.

V - 73 - one is 'I am the extremely subtle and transcendent self' and the other is 'I am all and everything'.

V - 74 - But, if it is realised as an illusion it does not attract the mind, even mis a mirage does not delude one who knows it to be a mirage.

V - 74 - He who is endowed with desirelessness (hope-lessness) treats the whole world as if it were the footprint of a calf, the highest mountain as the stump of a felled tree, space as a small box and the three worlds as a blade of grass.

V - 75 - O Rama, there are liberated beings even among worms and insects; and there are stupid fools among the gods. The self is in all - it exists as the all everywhere at all times and in all ways.

V - 76 77 - Knowing that the self, which is the infinite consciousness, can bring all these about, he is not surprised even by such wondrous phenomena.

V - 78 - Movement of thought in the mind arises from the movement of prana; and movement of prana arises because of the movement of thought in consciousness. They thus form a cycle of mutual dependence, like waves and movement of currents in water.

V - 78 79 - The heart which is acceptable is of the nature of pure consciousness. It is both inside and outside and it is neither inside nor outside.

V - 80 - The mind is dead; all my worries and anxieties are dead: the demon known as ego-sense is dead, too: all this has been brought about through the mantra of enquiry. I am free and happy now.

V - 81 - I remained in a conditioned state as long as I was foolishly engaged in this enquiry. Now that through his enquiry I have reached the unconditioned being, who is the enquirer?

V - 82 - Having been nourished by the senses, the mind grasps the very objects it has given up; and like a demented person, it runs after the very things from which it has been restrained.

V - 82 - However, what is done with the intelligence or the energy of another, is considered to be done by the latter. The sickle harvests with the energy of the farmer; and hence the farmer is said to be the harvester.

V - 83 - Your existence as identical with the self and non-different from it, is conducive to happiness, O mind. Hence be firmly rooted in the realisation of your non-existence. Surely, it is foolish to neglect happiness.

V - 84 - O Rama, for the liberated sages this world exists in all its purity, peace and perfection as Brahman, the infinite: how can there be bondage and liberation for them?

V - 31 - However, one who is not Visnu does not derive any benefit by worshipping Visnu. One should worship Visnu by being Visnu. Hence I am Visnu.

V - 85 - On the other hand, this body is neither worth reviving nor worth abandoning. It is the same to me, whether the body is abandoned or it is revived.

V - 86 - error remains error, knowledge becomes clear knowledge, the real is real, the unreal is unreal, what has been destroyed is destroyed and what remains remains. "

V - 86 - O body, my friend, you have been my relation for a long time. I abandon you now. You yourself have brought on this separation by nobly leading me to the realisation of the self. How wonderful!

V - 87 88 - It is full of non-consciousness and (objectless) consciousness, it can only be indicated by negation (not this, not this). He became that which is beyond description.

V - 89 - They who, in pursuit of pleasures, acquire these powers tainted by ignorance, are surely full of ignorance; the sages of self-knowledge do not adopt such a course.

V - 90 - The very nature of the mind is stupidity. Hence, when it dies purity and noble qualities arise.

V - 91 - There are two seeds for the tree known as the mind which carries within it innumerable notions and ideas: first, movement of prana (lifeforce) and second obstinate fancy.

V - 91 - When, obstinately clinging to a fancy, and therefore abandoning a thorough enquiry into the nature of truth, one apprehends an object with that fancy - such apprehension is described as conditioning or limitation.

V - 91 - Rama, the notion of an object (of knowledge, of experience) is the seed for both movement of prana and for the clinging to a fancy, for it is only when such desire for experience arises in the heart that such movement of prana and mental conditioning take place.

V - 91 - Thus having bound itself, having subjected itself to sorrow (like the silkworm with the cocoon), in due course of time it attains to liberation, because its nature is infinite consciousness.

V - 92 - Knowledge of the self, company of holy men, the abandonment of conditioning and the restraint of prana

V - 93 - When such enquiry is preceded by dispassion and has attained stability by practice, all the noble qualities resort to it naturally.

V - 93 - Attachment is that, O Rama, which makes the conditioning of the mind more and more dense, by repeatedly causing the experiences of pleasure and pain in relation to the existence and the non-existence of the objects of pleasure,

VI.1 - 1 - Though engaged in diverse activities, you will not be bound if your intelligence is saturated with this truth; otherwise, you will fall, even as an elephant falls from the cliff.

VI.1 - 2 - As long as one considers the body as the 'I' and as long as the self is related to what is seen, as long as there is hope in objects with the feeling 'this is mine', so long will there be delusion concerning mind, etc.

VI.1 - 2 - The state of mind of the liberated ones who are still living and who see both the supreme truth and the relative appearance, is known as satva (transparency).

VI.1 - 3 - That which is known as Rama is in truth the magnificent and infinite ocean of consciousness in which numerous universes appear and disappear like ripples and waves. Remain in a state of total equanimity. You are like the infinite space.

VI.1 - 4 5 - I am established in nature, I am well (svasthah: I rest in the self) and I am happy. I am Rama in whom the worlds find their refuge. Salutations to me, salutations to you.

VI.1 - 6 - Listen, though for doing so, you have to assume the existence of diversity. Your consciousness will expand. And, the truth that I shall expound will save from sorrow even they who are not fully awakened.

VI.1 - 6 - Surely, the infinite and inexhaustible intelligence (consciousness) dwells in all these: however on account of the absence of self-knowledge, it appears to be ignorant of itself and therefore limited and finite.

VI.1 - 6 - Birth and childhood lead to youth, youth leads to old age, and old age ends in death - and all these are repeatedly experienced by the ignorant.

VI.1 - 7 - All these lead to death (or the passage of time) which has an insatiable and voracious appetite and which consumes all the worlds when they are ripe, as it were.

VI.1 - 7 - But, this world-appearance is like a little fish which comes into being in this finite space and which is soon swallowed by the obstinate and invincible old vulture known as krtanta (the end or conclusion of action).

VI.1 - 7 - All prosperity and all adversity, childhood, youth, old age and death, as also suffering, what is known as being immersed in happiness and unhappiness and all the rest of it: all these are the extensions of the dense darkness of ignorance.

VI.1 - 8 - That ignorance expands by means of ignorance, and yields greater ignorance; when it seeks wisdom, it feeds on wisdom and grows into wisdom in the end.

VI.1 - 9 - Avidya arises in vidya just as ripples arise in the ocean; and avidya dissolves in vidya just as ripples dissolve in the water.

VI.1 - 10 - Kaivalya or total freedom is the attainment of pure being after all mental conditioning is transcended consciously and after a thorough investigation.

VI.1 - 10 - Where the seed of vasana (self-limitation, conditioning or tendency) exists, that state is like deep sleep; it is not perfection; when all vasanas are destroyed and even the potentiality of the vasana does not exist, that state is known as the fourth (beyond waking, dream and deep sleep) and transcendental state. It brings about perfection.

VI.1 - 11 - Again and again I repeat all this, O Rama, for the sake of your spiritual awakening; the realisation of the self does not happen without such repetition (or spiritual practice).

VI.1 - 11 - The mind, the intellect, the ego-sense, the cosmic root-elements, the senses and all such diverse phenomena are Brahman only: pleasure and pain are illusions

VI.1 - 11 - The knower of Brahman declares that such a great one is himself the Lord and Brahman; in the case of the ignorant the non-recognition of the truth is known as ignorance.

VI.1 - 11 - The truth which is omnipresent and which is pure consciousness devoid of objectivity, is referred to variously as consciousness, self, Brahman existence, truth, order and also as pure knowledge.

VI.1 - 11 - All this is 'I' and all this is mine. But I am not and I am not 'other than I'. I have realised this. Let this world be an illusion or substantial. I am free from the fever of distress.

VI.1 - 12 13 - They call it yoga which is the method by which this cycle of birth and death ceases. It is the utter transcendence of the mind and it is of two types.

VI.1 - 14 15 - If any of you can live as he lives, that shall be regarded as a highly laudable and meritorious life."

VI.1 - 16 17 - "I consider it a great blessing that after a long time you have given us your darshan (visit). Bathed in the nectar of your darshan (presence and company), we have been renewed like a good tree.

VI.1 - 18 - Soon they began to discuss an important question: how is it that the Lord of Uma (Hara) treats us contemptuously?

VI.1 - 19 - "Father, we have gained the knowledge that is worth gaining, by the grace of the goddess Brahmi. We seek a secluded and excellent place to dwell."

VI.1 - 20 - Though we engage ourselves in diverse activities, we do not get drowned in mental modifications and we never lose contact with the reality.

VI.1 - 21 - O sage, the will of the supreme being cannot be transgressed: it is his will that I should be like this and that the others should be as they are.

VI.1 - 21 - Pray, tell me what extraordinary events you remember, relating to this and previous world-cycles.

VI.1 - 22 - Depending upon the position of the poles and the movements of the stars, the sun and the moon, the directions (north, east, etc.) are determined. When these change, the directions change.

VI.1 - 23 - He whose mind and heart are established in supreme peace is not touched by the blinding evils born of lust and hate.

VI.1 - 24 - which are like the cart-wheels of the mind which is the guardian of the city known as the body, which are the favourite horses of the king known as egosense.

VI.1 - 25 - Then whatever he does or eats, he who knows these kumbhakas is not the doer of those actions.

VI.1 - 25 - When the external darkness goes, one is able to see the world, but when the darkness of ignorance in the heart is dispelled, there arises self-knowledge.

VI.1 - 25 - behold that place and that moment at which prana is consumed by apana and apana is consumed by prana inside and outside the body.

VI.1 - 26 - I do not contemplate either the past or the future: my attention is constantly directed to the present.

VI.1 - 27 28 - We are all spiritually awakened, we are delighted, we have entered into our own self, we are your own replica as it were, having known what there is to be known.

VI.1 - 28 - Know this to be a long dream, or a long-standing hallucination or day-dreaming or wishful thinking.

VI.1 - 28 - Whatever there is in the world, in the firmament and in heaven is attained by one who has destroyed the twin forces of attraction and aversion.

VI.1 - 29 - one should restrain the hub (the thoughts and notions) having resort to supreme self-effort, strength, wisdom and commonsense.

VI.1 - 29 - The inert body does not entertain any desire (to motivate its actions) and the self (which is the infinite consciousness) has no such desire either; hence there is in truth no doer of action but only the witnessing intelligence.

VI.1 - 29 - Neither scriptures nor relatives nor even the gurus or preceptors can protect the man who is utterly overpowered by the ghost known as the mind.

VI.1 - 29 - \*Only they are countries, they are cities, they are directions and mountains, where people who are solely and wholeheartedly devoted to you dwell.

VI.1 - 29 - God is without form and undivided (not in the objects); that splendour (devanam) which is not made and which has neither beginning nor end is known as god (deva) or Lord Siva which is pure consciousness.

VI.1 - 30 - That God is not distant from anyone, O Holy one, nor is he difficult to attain: he is for ever seated in the body and he is everywhere like space.

VI.1 - 30 - In the body, which is like a lotus, it is the same consciousness that imbibes the experience which is like honey gathered by the restless mind which is like a bee.

VI.1 - 30 - The omnipresent consciousness which is all in all exists in this body both as the changing and as the unchanging and unmodified one.

VI.1 - 31 - Just as one who is not dead wails aloud "Alas, I am dead", and when she is not lost she weeps, "Alas, I am lost ", on account of perverse understanding, even so the consciousness falsely imagines it is miserable or limited.

VI.1 - 31 - Where the prana goes, the mind follows it - even as the rider goes where the vehicle goes.

VI.1 - 32 - If only pure vasanas or tendencies fill one's heart, all conflicts cease, and there are harmony, liberation, and longevity.

VI.1 - 33 - It is feeding these thoughts and beliefs that has brought about this sorrow. This comes to an end by not entertaining those thoughts and beliefs. Where is the difficult in this?

VI.1 - 34 - It is all, it is supreme blessedness and peace, it is beyond expression. It is purest 'Om'. It is transcendent. It is supreme.

VI.1 - 35 - However, there is no use inviting it for the worship. No mantras are of any use in its worship for it is immediate (closest, one's own self), and hence does not need to be invited. It is the omnipresent self of all.

VI.1 - 36 - Thus, they say that Lord Rudra is the pure, spontaneous self-experience which is the one consciousness that dwells in all substances.

VI.1 - 37 - This natural order is free from excitement, but not purified of its limitation. That (the natural order) is what dances a dance-drama known as the world-appearance.

VI.1 - 38 - This is the supreme meditation, this is the supreme worship - the continuous and unbroken awareness of the indwelling presence, of the inner light or consciousness.

VI.1 - 39 - I shall now declare to you the internal worship of the self, which is the greatest among all purifiers, and which destroys all darkness completely.

VI.1 - 39 - The Lord should be worshipped with everything that is obtained without effort. One should never make the least effort to attain that which one does not possess.

VI.1 - 39 - That alone is regarded as worship which is performed when one is in a state of equanimity like that of space, when the mind has become utterly quiescent without the least movement of thought, when there is effortless absence of perversity.

VI.1 - 40 41 - And, we do not consider them worthy of being taught by us, who consider that god is limited by time and space.

VI.1 - 41 - However, though the instructions of a preceptor, and all the rest of it, are not really the means for the attainment of self-knowledge, they have come to be regarded as the means for it.

VI.1 - 41 - Conditioning is sorrow. But conditioning is based on thoughts and notions (or sensual and psychological experiences). However, the truth is beyond such experience, and the world is an appearance, like a mirage!

VI.1 - 42 - In whatever manner the omnipotent deity comes into being, in exactly the same manner a worm also comes into being within the twinkling of an eye.

VI.1 - 43 - To come into relationship (to possess, and to be possessed) is common to all embodied beings. But the yogis are forever vigilant, and such vigilance is the worship of the self.

VI.1 - 44 - If in the course of time you attain to the experience of that (the self), do not store it in your mind as a memory or ego-sense, to be revived as desire once again.

VI.1 - 45 - Though it is one, it is conceived of as diverse beings. It is neither one nor many. It is not even it! It is established in reality. It is of the nature of supreme, all-inclusive peace. It is the one immeasurably great cosmic being or self. It is (cosmic) energy of the nature of (cosmic) consciousness.

VI.1 - 46 - Since the seed does not contain anything other than the seed, even the flowers and the fruits are of the same nature as the seed; the substance of the seed is the substance of subsequent effects, too.

VI.1 - 47 - For, that is non-dual, though apparently diverse, just like the notion of diversity in the fluid in the peacock's egg. The notion of Brahman and the world is therefore both dual and non-dual.

VI.1 - 48 - Such a state of purity of the self, the true nature of the infinite consciousness is not a vision (an experience of the mind and the senses). It is incapable of being taught. It is not very easy, nor is it far distant or impossible. It is attained by direct experience alone.

VI.1 - 49 - Both in the beginning and in the end, it is unmodified homogeneous consciousness. The momentary and apparent modification in this is but a mild disturbance of consciousness, not a modification at all.

VI.1 - 50 - This fullness is filled with fullness. Fullness is born from fullness. Fullness fills fullness. In fullness, fullness is ever established.

VI.1 - 51 - Just as the cosmic body (composed of the intelligence-energy and the cosmic elements) or the first puryastaka (cosmic subtle body) arose in the infinite consciousness as a notion, all the other bodies (puryastaka) also arise in the same manner.

VI.1 - 51 - In a golden bracelet, there are these two - gold and bracelet, one being the reality (gold), and the other being the appearance (of bracelet).

Even so, in the self there are both consciousness and the notion of material (inert) substantiality.

VI.1 - 52 - The dream of the jiva is not like the dream of a person; the former's dream is experienced as the wakeful state. Hence, it is that the wakeful state is considered a dream.

VI.1 - 53 - The performance of action appropriate to you, even if it is despicable and unrighteous - is the best. By its due performance, become immortal here.

VI.1 - 53 - I have two forms, O Arjuna - the ordinary and the supreme. The ordinary form is that which is endowed with hands, etc., and with the conch, the discus, the mace, etc.

VI.1 - 53 - In that Brahman there is a little manifestation which is also Brahman; and that is known here as the I-am-ness and the world on account of ignorance and delusion.

VI.1 - 54 - There is no such thing as body, etc., nor is there an entity known as pain, etc., independent of the self. Then, what is experienced by whom?

VI.1 - 55 - Wherever it roams in space, the jiva, which is of the nature of prana or life-force, sees whatever forms are conjured up by its previous vasanas or impressions.

VI.1 - 56 - It (the mind) makes a moment appear like an epoch, it makes a little look like very much, it makes the unreal appear real instantly; thus has this delusion arisen.

VI.1 - 57 58 - It exists in Brahman as an image exists in a mirror - intangible and without holes (breaks) and divisions - being non-different from Brahman.

VI.1 - 59 - What appears to be the world here is truly the magic (the work) of the infinite consciousness. There is no unity here, nor is there duality. My instructions too, are of the same nature! The words, their meaning, the disciple, the wish (or the effort of the disciple), and the guru's ability in the use of the words - all these are also the play of the energy of the infinite consciousness!

VI.1 - 60 - That which is omnipresent, and which is without beginning and end, and which is pure, unmodified, undifferentiated being - that is known as existence (vastu-tattvam) or reality.

VI.1 - 61 - In the self, which is the infinite consciousness, this creation appears but momentarily. During that moment itself, the illusory notion that it is of a very long duration arises. The creation then appears to be solidly real.

VI.1 - 62 - Surely, even animals behold dreams, for such is the nature of the mind which can recollect what has been seen and what has been heard.

VI.1 - 63 - Then accidentally I happened to be the jiva, which felt attracted to, and charmed by the finest part of the cosmic elements. Therefore, during a certain creation-cycle, I became the mendicant who remained totally unagitated.

VI.1 - 63 - On account of the fact that the jiva is surrounded on all sides by the world that arises from it, the awakened jivas realise their oneness, and thus understand one another.

VI.1 - 64 - It is by one-pointed contemplation of 'May I become a celestial' or 'May I become a learned man', and as the fruit of such contemplation, that one is enabled to come one or many, or an ignoramus or a man of knowledge.

VI.1 - 64 65 - The infinite consciousness, which is the true self of all, is endowed with omnipotence, but the jiva (which is essentially non-different from the self) is endowed with one faculty (appropriate to its notion). Hence, depending upon the nature of the jiva it enjoys endless powers or limit powers.

VI.1 - 66 - Each thing appears as if fragmented, and at the end of that fragmented existence, it undergoes other strange fragmentation. All this is relatively real, not totally unreal. All of them manifest in the All - the cause is in the cause!

VI.1 - 67 - This Maya (or world-appearance or delusion) is of the nature of limited and limiting qualities and attributes. It is said to be impossible to cross it by ignorance, but by the knowledge of truth, it is easily crossed over.

VI.1 - 68 - " 'I' is but an idea in this universe, and it is really pure existence" - that is known as the silence of deep sleep.

VI.1 - 69 - Yet, since the mind of the ignorant is heavily conditioned, if they are not governed by such rules of conduct, there will then arise disorder in which the big fish will eat the small fish.

VI.1 - 69 - Mind is the aggregate of the vasanas and naught else; if the latter cease, that itself is the supreme state. Knowledge is the knowledge of the reality. Vicara or enquiry itself is knowledge.

VI.1 - 70 71 - That is known as moksha or liberation when ignorance ceases through self-enquiry, when the jiva becomes no-jiva instantly, and when the mind becomes no-mind.

VI.1 - 72 73 - In the supreme self shine, as dust-particles, substances (concepts or relative realities) known as time, space, and motion which are conscious (movement in and of consciousness) and pure intelligence.

VI.1 - 74 - I regard only that as proper action which leads to the attainment beyond which there is nothing to be attained. The rest is repeated foul excretion (as in cholera)."

VI.1 - 75 76 - Remaining at peace within himself, with his mind silenced, free from desires and jealousy, he engaged himself in doing appropriate action, in circumstances as they arose.

VI.1 - 77 - Some things appear in abundance, and once again they manifest in abundance. Others are born now, having never been before; and having been now, they are not born again. Others which have been before, reappear in the same form now.

VI.1 - 78 - This object is insentient and unreal, and because the self identifies itself with this object, it apparently clothes itself with insentience, having apparently (but not in truth) abandoned its essential nature as consciousness.

VI.1 - 78 - There is neither birth nor death for this consciousness. It is not subject to destruction, for it is like space.

VI.1 - 79 - This I am, I am not, in truth I am, nor am I. I am the all, I am naught.

VI.1 - 80 - I shall now describe to you the method of gaining what is attainable (siddhi or powers), towards which the sage of self-knowledge is indifferent, which the deluded person considers desirable, and which one who is intent on the cultivation of self-knowledge is keen to avoid.

VI.1 - 80 - It is known as kundalini, because it is coiled in appearance. It is the supreme power in all beings, and it is the prime mover of all power.

VI.1 - 80 - You behold with your consciousness the same consciousness which is the live root-elements, as if you were seeing another within yourself, even as with one lamp you see a hundred lamps.

VI.1 - 81 - Physical malady is known as vyadhi, and psychic disturbance caused by psychological conditioning (neuroses) is known as adhi. Both these are rooted in ignorance and wickedness. They end when self-knowledge or knowledge of truth is attained.

VI.1 - 81 - But the latter (serious) ailments, as also the psychic disturbances, do not cease until self-knowledge is attained. The snake seen in the rope dies only when the rope is again seen as rope.

VI.1 - 81 - Whatever is cool is the moon, the self. From this moon arises fire. The body is made of this moon and this fire.

VI.1 - 81 - The (fire) prana drinks the nectarine coolness at the mouth of the cool moon, filling the entire space within the body.

VI.1 - 82 - When the body is considered real, it becomes a real body. When it is perceived with the knowledge that it is unreal, it is merged in space.

VI.1 - 83 - The instruction of a disciple by a preceptor is but a tradition. The cause of enlightenment is but the purity of the disciple's consciousness.

VI.1 - 84 - Lord, that action alone shines as appropriate which is done at the appropriate time. Flowers are appropriate to spring, and fruits to the winter.

VI.1 - 85 - she said to herself: "Ah, surely as long as there is life in the body, one's nature does not cease to be active. Even my mind is agitated so much!"

VI.1 - 85 - One's life attains its fruition by the worship of the guest who arrives unsolicited. The worship of such a guest is superior even to the worship of the gods.

VI.1 - 85 - If the self, which is the reality, and which is pure, is forgotten even for a moment, the object of experience attains expansion.

VI.1 - 86 87 - I have practised all the kriyas (yogic methods) uninterruptedly. But I only progress from sorrow to greater sorrow; and even nectar turns into poison for me.

VI.1 - 87 - If one playfully instructs another merely in answer to a query, when the latter does not intend to receive, cherish, and assimilate the teaching, it becomes fruitless.

VI.1 - 88 - Great calamities, old age, and death, are nothing in comparison to the suffering caused by foolishness. In fact, foolishness adorns the head of all sufferings and calamities!

VI.1 - 89 - Foolishness is bondage, O holy one! One who is bound thinks he is free in his foolishness. Though all that exists in all the three worlds is but the self, to one who is firmly established in foolishness, all that is but the expansion of foolishness.

VI.1 - 90 - One who has abandoned everything is not agitated by worry; if wind can sway the branches of a tree, it cannot be called immovable.

VI.1 - 91 - When you went to the forest, you had seriously wounded this ignorance, but you had failed to destroy it by the abandonment of the mind or movement of energy in consciousness,

VI.1 - 92 - Wealth, wife, palace, kingdom, the earth, and the royal umbrella, and your relatives are not yours, O king. Renouncing them does not constitute total renunciation!

VI.1 - 93 - You have something, as it were, which you have not renounced that is the best part of renunciation. When that is also utterly abandoned without leaving a residue, then you will attain the supreme state, free from sorrow.

VI.1 - 93 - When one rests in that state of total renunciation, like the lamp without fuel, he shines with supreme brilliance, like a lamp with fuel.

VI.1 - 94 - Its abandonment or renunciation is easy, easily accomplished, more delightful than even the sovereignty over a kingdom, and more beautiful than a flower.

VI.1 - 94 - When the cause is absent or unreal, the effect is non-existent, and the experience of such an effect is delusion.

VI.1 - 95 - This delusion of the world-existence attains expansion by its repeated affirmation. When water is frozen into a block, it serves as a seat!

VI.1 - 96 - That (infinite consciousness) alone is the essence here. It pervades all. It is one. It is consciousness. It holds everything together. Yet, one cannot say it is one, because of the total absence of divisibility or duality.

VI.1 - 96 - It is that supreme self alone that shines here as the supreme being (Sivam). Hence, the very questions concerning the world and the ego-sense are inappropriate.

VI.1 - 97 - If such destruction can be comprehended, it is surely the trick of consciousness. Hence, consciousness alone exists, neither one nor many! Enough of this discussion.

VI.1 - 98 - In this plane or dimension of infinite consciousness, whatever slight appearance there seems to be, is but the reflection of consciousness in itself. Hence, there is neither a mind nor the world.

VI.1 - 99 - The notion 'I am' gives rise to bondage and self-destruction. The realisation 'I am (is) not' leads to freedom and purity.

VI.1 - 100 - That self-destruction is the mind. Its very nature is the destruction (veiling) of self-knowledge. Even if such self-destruction is momentary, it is known as the mind that lasts for a world-cycle.

VI.1 - 101 - When thus one is freed from psychological conditioning, and the impurities have been removed or purified, the words of the guru enter direct into the innermost core of one's being, just as an arrow enters the stalk the lotus.

VI.1 - 102 - That Brahman which is pure consciousness is itself known as satva. The ignorant see it as the world.

VI.1 - 103 - In his heart, unseen and subtle, there is the trace of satva, which is the cause or the revival of body-consciousness. It is like the flower and the fruit which are potentially present in the seed.

VI.1 - 103 - When there is neither the mind nor even the satva in the body, then, like snow melting in the heat, the body dissolves in the elements.

VI.1 - 104 - As long as there is sesame, there is oil, as long as there is the body, there are the different moods also. He who rebels against the states that the body is naturally subject to, cuts space to pieces with a sword.

VI.1 - 105 - For, if one confides his unhappiness to a friend, it is greatly ameliorated, even as the heavy and dark cloud becomes light by shedding rain.

VI.1 - 106 - "O friend, I do not see either good or evil in doing this. Therefore, O wise one, do what you wish to do. Because the mind rests in perfect equilibrium, I see only the self everywhere. Hence, do what you wish to do."

VI.1 - 107 - I am unable to go to the kind of heaven which you describe, and which is limited to one place! Hence, I am unable to fulfil your command."

VI.1 - 108 - I am not agitated on this account, for I know very well what people like very much in this world.

VI.1 - 109 - The wife is everything to her husband - friend, brother, well-wisher, servant, guru, companion, wealth, happiness, scripture, abode (vessel), slave.

VI.1 - 109 - O king, I do not desire pleasure nor the glamour of a kingdom. I remain in whatever condition I am placed by my very nature.

VI.1 - 110 111 - After enjoying the pleasures of the world, because he was the foremost among kings, after having lived for a very long time, he attained the supreme state, because in him there was but a little residue of satva. Even so, O Rama, engage yourself in spontaneous and natural activity, without grief. Arise. Enjoy the pleasures of the world, and also final liberation.

VI.1 - 111 - "They who know the mind say that the mind is the 'I'. The ego-sense that arises within you is the mind."

VI.1 - 112 113 - The ego-sense is unreal. Do not trust it, and do not abandon it. How can the unreal be grasped or renounced?

VI.1 - 114 - Even as sentient beings create and experience diverse objects in their own day-dreams, this world-appearance is the day-dream of Brahman.

VI.1 - 115 - Give up all your doubts. Resort to moral courage. Be a mahabhokta (great enjoyer of delight), mahakarta (great doer of actions), and mahatyagi (perfect renouncer).

VI.1 - 116 117 - Being and non-being (like prosperity and adversity), when they follow each other creating diverse and even great contradictions, do not generate joy and sorrow in the holy ones.

VI.1 - 118-120 - Free your mind from such impure thoughts and notions. Rest in the self, free from such notions. Though engaged in diverse activities, remain established in a state of perfect equilibrium, and rule this kingdom in peace and joy.

VI.1 - 120-122 - goes beyond the caste system and the regulations concerning the orders of life, and the scriptural injunctions and prohibitions, even as the lion breaks out of its cage.

VI.1 - 123 124 - The enlightened one is not characterised by characteristics. He is devoid of confusion and delusion. Samsara has come to an end. And lust, anger, grief, delusion, greed, and such disastrous qualities are greatly weakened in him.

VI.1 - 124 125 - Rest in nirvana without movement of thought, with the mind greatly 'weakened', and the intelligence at peace. Rest in the self, as you are deaf, dumb and blind.

VI.1 - 126 - He gathers scriptures whenever and wherever he finds them and studies them. His constant quest is the crossing of the ocean of samsara.

VI.1 - 126 - When thus one realises the supreme, which is the only essence or truth beyond this ocean of samsara, he realises "I am not the doer, but God alone is the doer, not even in the past did I do anything."

VI.1 - 126 - This alone is samsara: the feeling 'This is'. Its cessation is liberation (moksa). This is the essence of jnana or wisdom.

VI.1 - 127 - The theory that Brahman appears as the world (just as rope appears as snake) is meant only for the entertainment of the childish and ignorant. The enlightened ones rest for ever in the truth which does not even appear to be different.

VI.1 - 127 - They who are devoted to the gods, to the holy brahmanas, and to the Guru, and who adhere to the tenets of the scriptures, earn the Grace of the supreme Lord.

VI.1 - 128 - That in which this universe rests, and which is devoid of name and form, is known as prakrti (nature) by some, as Maya (illusion) by others, and as sub-atom by others.

VI.1 - 128 - just as straw etc., which are thrown into the sea become salt, this insentient world, when it is offered into the infinite consciousness, becomes one with it.

VI.1 - 128 - He is a guru who is able to give rise to god-consciousness in the disciple, by a look, by a touch, by verbal communication, or by grace.

VI.2 - 1 - When one has made up his mind to go to a certain place, his feet function without any mental activity. Function like those feet, and perform action here.

VI.2 - 2 - The mind continues to exist as long as the body continues to live, whether the embodied person is enlightened or ignorant.

VI.2 - 3 - When non-abandonment (or false abandonment) is mistaken for abandonment, the deluded ones, who are like ignorant animals, are possessed by the goblin of abandonment of activity.

VI.2 - 4 - Whatever notion arises in you, even as movement arises in wind, realise that 'I am not this', and thus deprive it of support.

VI.2 - 4 5 - Nirvana (emancipation) is nirvana. In peace there is peace. In the divine there is divinity. Nirvana (emancipation) is also anirvana (non-emancipation) associated with space, and also not so associated.

VI.2 - 6 - There is no remedy for the disease known as sense-craving other than the firm abandonment of desire for pleasure; no medicines, no pilgrimage, no mantras, are of any use.

VI.2 - 7 8 - Even after considerable enquiry, we are unable to determine whether the world-appearance arises from ignorance, or ignorance is born of the world-appearance. The two are in fact two aspects of the same thing.

VI.2 - 9 10 - Since Brahman is endowed with infinite potencies, inertia or unconsciousness manifests in consciousness. This inertia exists as a potentiality in Brahman, even as future waves and ripples exist on the calm surface of water.

VI.2 - 11 12 - There is neither good nor evil anywhere, to anyone, at any time, there is neither pleasure nor pain, neither adversity nor prosperity. No one is the doer and no one is the enjoyer of anything.

VI.2 - 12 - Another one-fourth is dispelled by the study of scripture, and the last part by self-effort.

VI.2 - 13 - Just as one's dream is experienced only by the dreamer, this creation is experienced only by the one in whose mind it arises.

VI.2 - 14 - This maya (world-appearance) will continue to flow with ever-changing appearance until the truth is realised, and only then will maya cease operate.

VI.2 - 15 16 - The world exists in the very meaning of 'ego-sense'; and the ego-sense exists in the very meaning of the word 'world'. They are thus interdependent.

VI.2 - 17 18 - The air in the entire space is filled with the pranas of the departed ones. Mind exists in those pranas. And the world exists within the mind like oil in seeds.

VI.2 - 18 - A sentient ball of iron may visualise within itself the potential existence of a knife and a needle, etc. Even so, the jiva sees or experiences within itself the existence of the three worlds though, this is no more than a delusion or false perception.

VI.2 - 19 - it is the infinite consciousness that is known as the jiva when it becomes aware of itself as the object on account of the notion it entertains of itself. It is also known as cit or pure consciousness.

VI.2 - 20 21 - One should work in this world as much as is needed to earn an honest living. One should live (eat) in order to sustain the life-force. One should sustain one's life force only for the sake of acquiring knowledge. One should enquire into and how that which frees him from sorrow.

VI.2 - 22 - They who try to find the reason for the appearance of these optical illusions, are trying to ride on the shoulders of the grandson of the barren woman's son.

VI.2 - 22 - There is really no difference between the ignorant and the wise (the knower of the truth), except that the latter is free from the conditioned mind.

VI.2 - 23 - It is better to be a snake in a dark cave; it is better to be a worm in a rock; it is better to be a lame deer in a desert (mirage) than to remain in the company of ignorant people.

VI.2 - 24 - All the pleasures of the world inevitably end in sorrow. I therefore consider that sorrow is preferable to pleasure which leads to sorrow.

VI.2 - 25 - That there is something known as experiencer other than this pure consciousness is ignorance whose expansion is this samsara (world-appearance).

VI.2 - 26 - Dependence alone is bondage; non-dependence is freedom or emancipation. He who rests in what is indicated by the 'All', 'Infinite', or 'Fullness', does not desire anything.

VI.2 - 27 28 - Or, the uprooting of conditioning (vasana) is known as non-attachment or freedom. Attain this freedom by any means.

VI.2 - 29 - remain free from sorrow within yourself, but behave as if in sorrow, in accordance with propriety, and in accordance with local etiquette, even shedding tears and wailing, and seemingly experiencing pleasure and pain.

VI.2 - 29 - There are two types of questioners: the enlightened and the ignorant. One should answer the ignorant from the point of view of the ignorant, and the wise from the point of view of wisdom.

VI.2 - 29 - The wise muni (one who is inwardly silent), becomes a manava (Man) by self-knowledge. (Or, man becomes muni.) Being ignorant, the ignorant become animals and trees.

VI.2 - 30 - There is no fear of destruction in the battle painted on a canvas. Even so, when the knower of truth is established in inner equanimity, activity does not affect him.

VI.2 - 31 - The individual personality is vasana or mental conditioning, which disappears on investigation. However, in a state of ignorance, when one fails to observe it, this world-appearance arises.

VI.2 - 32 - Therefore, one should enquire till the end of one's life: "Who am I?", "How did this world arise?", "What is jiva or the individual personality?", and "What is life?", as instructed by the knowers of the truth.

VI.2 - 33 - Notions and ideas gradually cease to arise and to expand in one who resolutely refrains from associating words with meanings, in his own

mind - whether these words are uttered by others, or they arise in one's own mind.

VI.2 - 34 - In truth, I am Brahman, the world is Brahman, there is neither a beginning nor a ceasing. Hence, where is the reason to rejoice or to grieve?

VI.2 - 35 - Though thousands of worlds appear to arise in this consciousness, it remains at peace, for in it there is no intention to create, even as a mirror remains unaffected by the many reflections seen in it.

VI.2 - 36 - Why does one vainly study the scriptures and hear the instructions of the preceptors? There is no samndhi without the cessation of desire!

VI.2 - 37 - We do not see, either, if there is a distinction and relationship between gain (of an object) and its possessor. How is an unreal substance gained? Who has obtained a black moon?

VI.2 - 37 - Injunctions and prohibitions do not apply to the man of self-knowledge. Who will wish to give what instruction to one in whom all desires have ceased?

VI.2 - 37 - O Rama, time sets the worlds in motion, and in them the fictitious 'I', 'you', 'they', 'there', and 'thus'. All this is one pure infinite consciousness, which is supreme peace, uncreated and undecaying. This is the Lord, the self. How and in whom do desire and all the rest of it arise?

VI.2 - 38 - Since both the subject and the object of experience are consciousness, the object merges in the subject, like water with water. Thereby, experience arises. Otherwise, if this were not so, there could be no experience, as between two pieces of wood.

VI.2 - 39 - My relationship with them is also Brahman, which exists in Brahman. Whatever be their vision, let it be so; that is all right for me.

VI.2 - 40 41 - When one is spiritually awakened, and when one lives with his wakeful state resembling deep sleep, the state in which he is, is known as svabhava (self-nature), and this state leads one to liberation.

VI.2 - 42 - The self, which is the Lord, immediately confers moksha or final liberation when worshipped with enquiry into the nature of self, with self-control and satsanga (company of the wise).

VI.2 - 43 - The ignorant regard this samsara as real. In reality, it does not exist at all. What does exist after this appearance is rejected, is in fact the truth. But it has no name!

VI.2 - 43 - Since the mind of the knower of truth is freed from attraction, it is in a state of perfect equilibrium, even when he is not 'practising meditation', even as the waters of a pool remain undisturbed when there are no outlets.

VI.2 - 44 - On this field, known as the mind, the seed known as samadhi (turning away from the world) falls of its own accord when one is alone in the forest known as wisdom.

VI.2 - 44 - At some stage, this deer turns away from all this, and seeks the refuge of some tree already described (the tree of meditation); and there it shines brightly.

VI.2 - 45 - Thus having obtained rest, the deer (mind) delights itself there, and does not seek to go elsewhere.

VI.2 - 45 - When all divisions are given up, the indivisible alone remains. It is pure, one, beginningless, and endless. This is known as Brahman.

VI.2 - 46 - The yogi is then seen to be in a state of continuous and unbroken meditation, firmly established in amantative meditation or samadhi (vajra-samadhana) like a mountain.

VI.2 - 47 - Wealth is the source of endless misfortune, prosperity is perpetual adversity, enjoyment of pleasure is enduring disease. All these are misunderstood by the perverse intellect.

VI.2 - 48 - The self is highly pleased with the diverse (do as you please) forms of worship one adopted before. It bestows on one the pure messenger known as viveka (wisdom). By means of holy company, study of scriptural truth, and illumination, it brings the jiva closer to the pure, primordial state of oneness.

VI.2 - 49 - One should lead, by persistent right contemplation, even the subtle body to its real state, as the jiva, and then to Brahman.

VI.2 - 50 - Because the omnipresent is omniscient consciousness, everything exists, everywhere. Therefore, we exist as the dream-objects of the dreams of those original dreamers.

VI.2 - 51 - O Rama, no one creates these bodies at any time, and no one deludes beings at any time.

VI.2 - 52 - This illusory apprehension of the objective world, which goes by the name 'avidya' or 'ignorance', does not in fact exist; it is as real as water in the mirage (sound without substance).

VI.2 - 53 54 - The ocean, the mountain, the clouds, earth, etc., are all the unborn and untreated. This universe exists in Brahman as the Great Silence (kasha mauna - silence of a log of wood).

VI.2 - 55 - In the original creation, the dream of the undivided consciousness is known as the wakeful state (the world which is experienced in the wakeful state). The dream that rises in the consciousness of the beings that arise in that ignorance, is known as the dream state.

VI.2 - 56 - These one hundred years passed as if the twinkling of an eye, because when one's mind is perfectly concentrated, the passage of time is not noticed.

VI.2 - 57 - Whether one is a knower of the truth or ignorant of it, without the ego-sense, the body cannot exist. That which needs to be sustained cannot exist without a support.

VI.2 - 58 59 - Everything is nirvana. The perceived creation is like the sky (void though appearing to have a form and colour). Behold the entire universe composed of you, I, mountains, gods and demons, etc., as you would behold the creations and the happenings of a dream.

VI.2 - 60 - These diverse worlds are unaware of the notions or creations of others, even as people sleeping in the same room are unaware of the battle cries uttered by one another in their dreams.

VI.2 - 61 62 - The supreme truth or consciousness is indestructible by weapons, fire, wind, and water. It is not realised by those who do not know it. The universe, which is the heart of this truth, is also like it; it is neither born, nor does it die. Experience of its existence and non-existence arises with the rising and cessation of the appropriate notion.

VI.2 - 62 - I did not remain in one spot, nor did I roam about. I witnessed all this within the self, which had assumed the form of what I witnessed.

VI.2 - 63 - Within them are other people, within whom are minds; within those minds are worlds in which there are more people, ad infinitum.

VI.2 - 64 - O sage, there are lovely flowers and cool snow all around here; but because I am burnt by the fire of desire, I experience them as useless ashes.

VI.2 - 65 - I consider child-widowhood, even death, or disease, or even the worst calamity, preferable to a husband whose nature is not after one's own heart.

VI.2 - 66 67 - O sage, this is the only path to salvation: one should be totally devoted to the one desirable cause, one should be instructed in the right effort for its attainment, and one should again and again engage oneself in such right action.

VI.2 - 68 - However, in course of time, even they who are victims of the worst form of delusion, are enlightened (awakened), because there is nothing but the truth or Brahman, which is eternal.

VI.2 - 68 - When you know that what is obviously seen is illusory and unreal, what else can be accepted as real? How can that be accepted as real, which is established by what is unreal?

VI.2 - 69 - What is seen here as you and I, and what is seen as this dialogue between us, are like two waves colliding in the ocean and making a sound.

VI.2 - 70 - Time, space, matter, motion, mind, intellect, etc. , are but parts of the consciousness, like parts of the rock.

VI.2 - 71 - As the notions in the cosmic mind of the Creator began to die down, at that very moment itself, the earth, with its mountains, continents, and oceans, began to disappear.

VI.2 - 71 - When the water got agitated, it exceeded its own natural bounds, and the oceans transgressed their bounds, overflowing in all directions.

VI.2 - 72 - When the creator Brahma withdrew his prana (the life-forces), the air which moves in space abandoned its natural function of motion in space.

VI.2 - 73 - In comparison with the greatest among mountains, a subatomic particle is minute; even so are the comparative dimensions of this whole universe and that eternal infinite consciousness.

VI.2 - 73 - Even so does it become Brahma the creator; even so does it attain (to the state) of Hari or Visnu; even so does it attain (or seemingly become) Rudra or Siva; even so does it seemingly become a worm.

VI.2 - 74 - The world (creation), Brahma the creator, and virat (the cosmic person) are figures of speech; they are but notions that arise in the pure, infinite consciousness.

VI.2 - 75 - At that time, people were weeping and wailing aloud. Others (yogis) who were able to make their life-force depart through the crown of their head, attained immortality. The earth was scorched by the fire that arose from above and below.

VI.2 - 76 - The waters of this extraordinary and supernatural rain mixed with the fires that were still burning. The two could not defeat or conquer each other, and hence they were ill-matched enemies (because their equal prowess made the conflict interminable and inconclusive). They were of great strength and power. Therefore, their collision was extremely fearsome to witness.

VI.2 - 77 - At that time, the entire space was filled with flying cities, demons, fire, serpents, and suns, which looked like so many flies and mosquitoes.

VI.2 - 78 79 - Therefore, in the first instance, the self-nature knows itself as consciousness, on account of its own inherent movement. Then, on account of mental conditioning vasana, it experiences deluded perception.

VI.2 - 80 - O Rama, he is known as Rudra, and he is the ego-sense. He is devoted to the disturbance of the equilibrium. His form is pure space or void.

VI.2 - 80 - That Rudra or ego-sense exists as the fire in the bowels of the ocean (or earth), and then, at the end of the world-cycle, he drinks the ocean. Indeed, this ego-sense is the all at all times.

VI.2 - 81 - I concluded from all this that she was Kalaratri (the Night of Death). Holy men call her Kali or Bhagavati.

VI.2 - 81 - She dances, holding the horns of the buffalo, which is the vehicle of the god of death, to the accompaniment of sounds like 'dimbam dimbam paca paca jhamya'. She wears a garland of skulls, and on her head is a peacock feather. She bows to Rudra, the god of dissolution. May he protect you.

VI.2 - 82 - It is not appropriate even to assume that the infinite consciousness, which had become manifest in all its glory on account of its inherent nature, would suddenly be without it; just as gold cannot be without any form whatsoever.

VI.2 - 83 - I saw only that space (plane) which was supreme peace; and I experienced it in the form which I described. No one else saw it that way.

VI.2 - 84 - The plane (space) of consciousness itself is known as Bhairava or Siva. Inseparable and non-different from him is his dynamic energy which is of the nature of the mind.

VI.2 - 84 - Whatever there is here which exists, and functions here, is real to the self and not to another who does not perceive it, and is unaware of it.

VI.2 - 85 - A holy man may live in the company of thieves till he discovers the truth; afterwards he does not relish such company.

VI.2 - 86 - If one sees the rock with the physical eyes as if it lies at a distance, only the rock is seen, but no creation, etc.

VI.2 - 87 - O Rama, when you enter into the consciousness of your own self, whether in sleep or in the waking state, you know that it is equally a mass of consciousness.

VI.2 - 87 - When I thus stood contemplating these notions and experiences, that state of my being is known by people like you as I-ness or ego-sense.

VI.2 - 88 89 - Truly, this was mental, and I had myself become the earth; equally truly, this was not mental, nor did I actually become the earth.

VI.2 - 90 - The earth-plane exists everywhere (it is of course nothing in truth); but it is pure consciousness. Like a dream-city, it has never been truly created in fact.

VI.2 - 91 - I became the good colour (suvarna) in gold, etc., I became vitality and valour in men, in jewels sparkled as their fire, in rainclouds I became the light of the lightning,

VI.2 - 92 - Though the netherworlds were my feet, the earth my abdomen, and the heavens my head, even then I did not abandon my subatomic nature.

VI.2 - 93 - When one's thoughts (notions or concepts) cease, that which those thoughts brought into being also ceases. When my wish for the hermitage ceased, it disappeared.

VI.2 - 93 - With the advancing of age, the hairs turn grey, and the teeth and everything else (the faculties and vitality etc.) decrease; only craving does not decrease.

VI.2 - 94 - People in whom the perception of division has been deep-rooted, do not have the power to realise their wish. When one like the sage has weakened the perception of division, it is possible for him to realise his wish.

VI.2 - 94 - They are seen and also grasped if one rests on satva. Also, this can happen by the use of magical symbols (mandalas) and formulas (mantras), and by worship performed by someone, at some time, and somewhere.

VI.2 - 95 - Liberation confers 'inner coolness' (peace) on the mind; bondage promotes psychological distress (psychological scorching fire). Even after realising this, one does not strive for liberation. How foolish are the people!

VI.2 - 96 - O Rama, this consciousness is not dead till now, anywhere, in anyone; nor has this creation stood as a void; hence it is clear that the innermost being of everyone, which is pure consciousness, is unchanging.

VI.2 - 97 - Hence, whatever be one's conviction, if one adheres to that conviction, one surely reaches the same goal (attains the same fruit), as long as he does not toy with these notions or realisations in a childish manner.

VI.2 - 97 - All people, at all times, seek their own good, as if under compulsion, just as water flows downwards, one should understand this, and resort to the company of the wise.

VI.2 - 98 - They are neither atheists, nor are they confined to a traditional belief. They do not engage themselves in torturous practices, even if they are ordained by the scriptures. Their actions and behaviour are full of common-sense and sweetness, soft (gentle), and affectionate.

VI.2 - 99 - Notions like 'I am this' 'This is mine' are common to both human beings and worms, with all the lofty implications of such notions.

VI.2 - 100 - Whether consciousness is regarded as real or unreal, the person is that alone; what that consciousness considers real is surely real (or, consciousness is real as the person or self).

VI.2 - 100 - If one knows that the self is pure consciousness (and not the physical body), then, when he dies, there is no samsara (world-appearance) in his consciousness. If one's understanding is not thus purified by right understanding or wisdom, it does not remain without the support of samsara.

VI.2 - 101 - May my limbs be pulverised, or may they become as powerful as the Meru-mountain. What is lost and what is gained (increased) when it is realised that I am pure consciousness?

VI.2 - 102 - To such a one, even the rocks become friends, and the trees in the forest are relatives; even when he lives in the middle of a forest, the very animals become his kith and kin.

VI.2 - 103 - Except through this scripture one cannot gain what is good now or at any time. Therefore, for perfect realisation of the supreme truth, one should fervently investigate this scripture alone.

VI.2 - 103 - The world-creation is not the action of ignorance; but, on the other hand, if it is the action of intelligence, why will an intelligent being indulge in such futile action, like a madman?

VI.2 - 104 105 - A pot is but clay; in the absence of clay there is no pot. All objects are pure consciousness; and, if consciousness is not, nothing is seen.

VI.2 - 106 - That nature which exists in grass and creepers growing in their proper seasons without the feeling of mine-ness, is pure consciousness. The nature of one who is free from percepts and concepts, but is not dead, and whose being is clear and pure like the winter sky, is pure consciousness.

VI.2 - 107 108 - Hence, though alive, everything is as if dead; even so, I and you are as if dead, though alive.

VI.2 - 109 110 - Enemies who come under the following classification are not amenable to peaceful negotiation: sinners, barbarians, foreigners, they who are firmly united among themselves, as well as they who know our weakness very well.

VI.2 - 111 112 - They climbed the hill for the purpose of avoiding death on the battlefield, and of begging for food; but they got from the cave of the gods two things (immediate safety and the company of sages which ensures permanent peace). Good follows evil sometimes, by accidental coincidence (the crow and the cocoanut).

VI.2 - 113-115 - "Lord, here on this ocean, lord Narayana rests. Here in the other ocean, his enemies, the demons, lie hidden. In that other ocean, mountains lie hidden. Beneath this ocean, there is the cosmic fire of unimaginable heat, along with the clouds of cosmic dissolution. How wonderful it is that this ocean is so vast, so firmly established, and able to support so much of burden.

VI.2 - 116 - O space! During the day you are bright. At dawn and dusk, you are crimson. At night, you are dark. You are devoid of materiality. You do not hold or bear the burden of any substance. Hence, you are regarded as Maya. No one, not even the learned and the wise, can truly understand you and your function.

VI.2 - 117-121 - However, it continuously remembers the clouds and the rain that falls from them and derives satisfaction. When one's heart is fixed in devotion to the holy ones, even unpleasant experiences become pleasant.

VI.2 - 124 - Yogis can perform actions everywhere and experience all things in all the three periods of time, though apparently remaining in one place.

VI.2 - 125 - The consciousness of Vipascit had become awakened, but it had not attained the supreme state. Hence, though it is one, it manifests as the all everywhere.

VI.2 - 125 - The yogis who practise contemplation, and who attain various psychic powers, through grace or boons, are subject to ignorance, which is noticed in them. Hence, they contemplate not the truth, but something which is other than the real.

VI.2 - 125 - He had nothing to gain from doing something, or from refraining from doing something. Whatever happens, let it happen even so; why should it be otherwise?

VI.2 - 126 - Endowed with the subtle (ativahika) bodies, they saw in the space before them their own physical bodies.

VI.2 - 127 - This universe, which is a cosmic circle, is illumined by the sun and stars. What is 'above' and what is 'below' in all this?

VI.2 - 128 - For, of what use is investigation into the nature of the world and others, which are but of the nature of a dream; wise men do not waste their time talking about useless things.

VI.2 - 129 - On the one hand are the time, place, and activity (repetition of the habit born of the vasana); on the other is the vasana (mental conditioning) itself. The two (circumstances and vasana) act upon each other.

VI.2 - 129 - Even as one who is endowed with limbs knows them, even so I know everything which may exist in Brahman, as Brahman is my own self.

VI.2 - 130 - The way out of this misfortune is that which was its original cause. Any other path is not the right one, and it will not be productive of happiness, welfare, or fruition.

VI.2 - 131 - The essence (reality or substance) of the notion is the supreme Brahman and vice versa. They are both pure consciousness, and there is no difference or division in consciousness, just as there is no distinction between space and emptiness.

VI.2 - 131 - I saw many things, and I wandered a lot, without experiencing fatigue. I experienced many things in many different ways. All this I remember.

VI.2 - 132 - However well I realise 'This is not real', 'This is not real' after intense enquiry, the feeling 'This is' does not cease.

VI.2 - 133 - "May the divine mother, who is endowed with a black body, who consumes the entire universe, who holds the head of Brahma at the tip of her sword, and who wears the garland of the heads of the demons, and who is yet absolutely pure, protect us."

VI.2 - 134 - The gods said to her: "O divine mother, this is our offering to you. We pray that you may consume it quickly, along with your attendant hosts."

VI.2 - 135 136 - "Right from Brahma, down to the blade of grass, all beings are subject to two forms of birth: the first is Brahma's creation, and the other is illusory creation.

VI.2 - 137 - In a matter of days, he entered into the wisdom of the scriptures, just as a flower enters a man's body as its fragrance.

VI.2 - 137 - Dream is dream in relation to the waking state, but a dream is waking state in relation to the dream itself. Dream is non-different from the waking state; waking state itself is twofold.

VI.2 - 138 - The life-force turns upon its own source within the heart, and relieves the mind of materiality (or, makes the mind unimportant), because naturally it is its own object.

VI.2 - 139 - When the prana life-force) is busily engaged in its own vigorous movement, then it is absorbed in its own movement, and is unable to exert in self-knowledge.

VI.2 - 139 - When thus sleep had been weakened, I saw the world with its sun etc., as if it arose in the heart. I saw all this where I was.

VI.2 - 140 - Moreover, with the advent of adversity, strength, intelligence, and vitality (radiance) are all adversely affected everywhere, at all times, even in the case of the great ones.

VI.2 - 141 142 - Though I was surrounded by that terrible fire there, I was not unhappy at all . When you know while dreaming that it is dream only, you are freed from even fire.

VI.2 - 142 - The persons seen in a dream have no past karma. Even so, the jivas that arose in the beginning of creation have no karma, because they are pure consciousness.

VI.2 - 143 - That awareness or experience which arises in the beginning of creation (sargadi), and at the end of the life-span of the body (dehanta), that awareness continues to exist till it ceases to be (or till liberation is attained), and that is known as creation.

VI.2 - 143 - The dead one is not born again: but he experiences the notion 'I am here in this manner' etc., on account of his own mental conditioning, within his own consciousness.

VI.2 - 143 - The one pure consciousness appears as the diverse dream-objects in a dream. All these millions of objects which appear in the dream become one again in deep sleep.

VI.2 - 144 - In dream, the samskaras created in the waking state arise; but, in the waking state itself, they are created anew. But, they who know the truth, declare that they were in fact created in a state that appeared to be the waking state, but which in fact is not.

VI.2 - 144 - The ignorant think that Brahman shines or appears as this creation without a cause; and it is again the ignorant that are caught up in this cause-and-effect tangle or deluded notion that causality is inviolably real.

VI.2 - 145 - When the senses are engaged in the experience of the external world, then the field of the internal notions is vague and unclear.

VI.2 - 145 - When agitated or disturbed inside and outside, he (the jiva) experiences a little disturbance if the disturbance of the vata, pitta and kapha (slesma) is slight, and he experiences equanimity if they are in a state of balance or equilibrium.

VI.2 - 146 - To those who know the truth or the supreme state, the states of waking, dream and sleep do not exist at all. Whatever is, is as it is.

VI.2 - 147 - However, one who has realised that everything is the pure, infinite consciousness, is not affected by the apparent reality. He remains free, alone, and unaffected.

VI.2 - 148 - Therefore, in the eyes of the ignorant, dreams appear to be true sometimes, and untrue sometimes; but, in the eyes of the enlightened, they are neither real nor unreal.

VI.2 - 149 - Consciousness bestows reward on one when the actions arise from one's own personal notion ('I do this'); when the consciousness is freed from such a notion, such action is not followed by its fruits.

VI.2 - 150 - Let this illusion or ignorance remain; it is a vain appearance, what can it do? I have now given up delusion.

VI.2 - 151 152 - Thus our dream has materialised into the waking state reality. All of us here are your own dream-objects.

VI.2 - 153 154 - I do not desire death, nor do I wish to live. I am what I am, free from mental agitation.

VI.2 - 155 - The wisdom that I imparted you has remained weak in your heart, like a dull fire which lies dormant in an old tree-trunk. It has not been able to burn and destroy ignorance.

VI.2 - 155 - That which is inevitable cannot be averted by anyone at any time. It is not altered by an amount of effort.

VI.2 - 156 - She bestows immediately on all whatever is prayed for, for she is the self of all. Hence, one experiences the fruition of one's own prayers.

VI.2 - 157 - Yesterday's evil action is transformed into good action by today's noble deeds. Therefore, strive to be good and do good now.

VI.2 - 158 159 - The flesh of that corpse became the earth-element. In course of time, the world acquired its present nature as the earth.

VI.2 - 159 - Strange and wonderful is this maya, which is perplexing, and which gives rise to delusion in the mind, and in which thesis and antithesis exist together without conflict or contradiction.

VI.2 - 159 - Every inch of space is filled with the creations of 'dead' jivas. Such worlds are countless. They are unseen. They exist all together, without any contradiction or conflict among them.

VI.2 - 160 - When Brahman holds on to the awareness of ignorance, this ignorance seems to be real. On account of this delusion the unreal appears to real.

VI.2 - 161 - There does not exist 'another', except the one pure, formless consciousness.

VI.2 - 162 - If one cannot thus redeem oneself, there are no other means; for, one is one's own friend, and one is one's own enemy.

VI.2 - 163 - The mind (citta) is the commander-in-chief, and the senses are the armed forces. Hence, control of the mind is control (or victory) over the senses. If one's feet are covered with leather shoes, the entire world is covered with leather.

VI.2 - 163 - To the enlightened, the waking, the dreaming, and the deep sleep states, are only the turiya; for, in the turiya, there is no ignorance. Therefore, though there appears to be a diversity in it, it is non-dual.

VI.2 - 164 165 - The many abandons its diversity when it attains enlightenment. However, when it (the many) is described as the one, it has not become something other than it was before.

VI.2 - 166 - Knowledge of the self, knowledge of the unreal, absence of knowledge, knowledge that the truth is other than the appearance - all these

are but the lay of the infinite consciousness, and they are the manifestations or expansions of self-knowledge.

VI.2 - 167 - 'This is the self' and 'This is knowledge' - these are surely false notions that arise within, but they are not real. Abandon the words, but remain established in the experience of the truth they indicate.

VI.2 - 168 - Just as a tree brings forth diverse beautiful branches without mental activity or volition (intention), even so the unborn and uncreated infinite consciousness gives rise to diverse and colourful world-appearance (creation). It is like space giving rise to space.

VI.2 - 168 - In the inert and insentient wood, the figure does not emerge until it is actually carved. But, since consciousness is full of consciousness, the world-appearance shines within itself.

VI.2 - 169 - He is truly intoxicated who does not see 'the world', even though his eyes are wide open. He enjoys the bliss of deep sleep.

VI.2 - 170 - The wise man, by his very nature, enjoys the company of such a bosom-friend, along with the latter's consort. That friend is known as one's own action.

VI.2 - 171 - This world is the indivisible and supreme Brahman to those who are enlightened. Though we are highly intelligent, we do not know what non-enlightenment (ignorance) is.

VI.2 - 171 - Where shall I go for that which is not Brahman or the infinite consciousness? Alas, the world is a strange place where people regard the unreal world (the object of perception) to be real. Yet they do reach the same Brahman.

VI.2 - 172 - All these experiences arise in the infinite consciousness of their own accord, as the very limbs of consciousness, without any causal connection (just as a ripe cocoanut falls coincidentally when a crow happens to alight on it). They are called memory.

VI.2 - 173 - In the same way, as the body identifies itself with the nails and the hair, the omnipresent self identifies itself with rocks and wood etc.

VI.2 - 174 - Brahman is like the ocean; in it, the creations are like the waves and experiencing is the water. Even after this (creation) there pure unconditioned bliss. Where are duality, non-duality, or anything else?

VI.2 - 175 - It is beyond description. At the end of the investigation, utter silence alone remains. Though engaged in all activities, remains unaffected like space, as if it were dumb.

VI.2 - 175 - If, however, one thinks it is not authoritative because it is of human origin, one can resort to the study of any other scripture dealing with the self-knowledge and final liberation. But one should not waste one's lifetime.

VI.2 - 176 - Ignorance thinks of all this as ignorance and as limitless creation; but, when it is realised as Brahman, it itself becomes the pure Brahman.

VI.2 - 177 - All this is natural to nature (whatever it may be), even if a cause may be assumed. Even the word 'nature' that is used here is a figure of speech.

VI.2 - 178 - Just as the blacksmith makes the bellows expand and contract in this world, there is an inner consciousness which makes all the inner organs function in the body. It is on account of this that everyone lives and functions in this world.

VI.2 - 178 - There are no forms. There is no existence nor non-existence, no birth, and no death. There is nothing known as reality, nor something which can be called unreal. The supreme, which is absolute peace, perceives this creation within itself - it is not independent of Brahman the infinite consciousness; so, why create the false notion of an independent manifestation?

VI.2 - 179 - Rivers are many, the ocean is one. Time is one, though the seasons and the years may be called by different names.

VI.2 - 180 - One day, I asked him: "With what aim are you engaged in this penance?" The ascetic replied: "Embodied beings have many interesting goals in life."

VI.2 - 181 - We are eight brothers. Though we were born as separate individuals, we were all united in the one consciousness, and we all had the same goal which we determined to reach.

VI.2 - 182 - For, these wives of theirs were sunk in inconsolable grief when their husbands left their homes for doing penance; women cannot bear separation from their husbands.

VI.2 - 183 - All of us, O Lord, both the boons and the curses, are in fact pure consciousness; and we do not even possess a body."

VI.2 - 183 - Therefore, the granting of the boon by those who grant the boons, and the receiving the boon by those who sought the boons, are firmly grounded in their consciousness, and therefore form part of their essence.

VI.2 - 184 - The content or the reality of notions and thoughts is Brahman or the infinite consciousness, and that itself is the content or the reality of the world-appearance, too. Hence, the world is Brahman.

VI.2 - 184 185 - Everything is seen and experienced, even though all this had not been seen or experienced before - even as one may dream of one's own death. The very notion 'This I have seen before', when repeatedly entertained, becomes a memory.

VI.2 - 185 186 - It is only through delusion that Brahman is seen as the world. But that delusion also is Brahman which is supreme and infinite peace.

VI.2 - 186 - If the infinite consciousness is compared to the homogeneous deep sleep state, that part of it which is comparable to a dream, is known as the mind. It is this mind that, as the jiva, sees itself as god, demon etc., and also liberates all beings from such diversity.

VI.2 - 186 - When one indulges in day-dreaming, he can even see stone images dance as if they were real; even so, this world-appearance, which appears in Brahman, is thought to be real.

VI.2 - 187 - A momentary movement in consciousness is understood by it as 'This is creation'; when there is a momentary movement of energy in consciousness, it knows it as 'This is an epoch'.

VI.2 - 187 - Just as in the case of one who has limbs and organs there is constant renewal of the cells (atoms) constituting those organs endlessly, even so there is no end to the existence of universes in the supreme being.

VI.2 - 188 - Though all these diverse entities seem to have been created, it is only an optical illusion. For, nothing is ever created. Everything is but pure void which pervades all.

VI.2 - 189 - When there is the notion of reality in unreal phenomena, there is bondage. When many such notions arise, then diversity is brought into being.

VI.2 - 190 - Knowledge does not have an object to know. Knowledge is independent and eternal; it is beyond description and definition. When this truth is directly realised, there is perfect knowledge.

VI.2 - 190 - If that is so, then surely the three worlds are nothing but pure consciousness. To one whose body is of pure consciousness, there is neither birth or death.

VI.2 - 190 - O Rama, for want of a cause, there is no illusion either. All this (I, you, and all the rest of it) is the one infinite peace.

VI.2 - 190 - By awakening, awakening is attained; and the concept of 'awakening' is clearly understood. Of course, all this is comprehensible only to people like you, not to us.

VI.2 - 190 - By the realisation of the truth that all objects and substances exist in the self or the infinite consciousness as perverted notions, his hold on those substances (and vice versa) comes to an end. The wheel of samsara stops by and by.

VI.2 - 190 - Consciousness, becoming aware of itself as an object, is known as cittam (mind). Enquiry is what you are doing now. By this, mental conditioning comes to an end.

VI.2 - 191 - The one consciousness shines as the three (the subject, the object, and the experience), and, in the beginning of creation, it appears to be creation. Such is its very nature that it shines as it shines.

VI.2 - 192 - Hence, the question 'How has the unreal come into being' is improper; there is meaning only in enquiry concerning the reality, no the unreal.

VI.2 - 193 194 - This enlightenment is not brought about by buddhi or intellect. Nor is it attained by the suppression of the intellect. Enlightenment is not aware of itself, for it is not an object of awareness.

VI.2 - 194 - The hall-mark of enlightenment is this cessation of craving. When the latter is absent, there is no enlightenment, but scholasticity, which is in fact ignorance or viciousness.

VI.2 - 195 - That state in which the enlightened one exists as if he lives in the very centre of a rock, whether he is alone and at rest, or engaged in diverse activities - that is the state of purity, and that is liberation.

VI.2 - 195 - In the same way, if this world exists in Brahman, it is only Brahman, and not the world; and Brahman undergoes no change.

VI.2 - 196 197 - They who went to the forest to gather firewood got the philosopher's stone. People who resort to the scriptures for the fulfilment of their desires, attain the supreme truth.

VI.2 - 197 - Only these three are expounded in the scriptures; the attainment of the realisation of Brahman is beyond description, and therefore it is not found in the teachings of the scriptures.

VI.2 - 198 - Who can measure the greatness of one who is free from exultation and depression, who does what has to be done, when it has to be done, and how it is to be done, and who sees what is to be seen, as it is.

VI.2 - 199 - They have abandoned all notions of 'This is desirable' and 'This is undesirable'. In their case, therefore, both the abandonment of action and the performance of action are meaningless.

VI.2 - 200 - From the beginning of this epoch, we have given and heard numerous discourses on the means to liberation, but none like this.

VI.2 - 201 202 - As long as this body lasts, I shall rule this kingdom, endowed with a pure vision, and freed from all doubts concerning the nature of this samsara, just as a child engages itself in a play.

VI.2 - 203 204 - What I have said to you, and what you have studied in the scripture, now bring into harmony with your own direct experience.

VI.2 - 205 - While expounding whatever has not been experienced before, nor seen, nor even heard of before, the teacher resorts to appropriate illustrations, with the aid of which the truth is grasped and inferred.

VI.2 - 206 - That which appears to be without any cause, that is not; therefore, that (the reality) which is, alone is.

VI.2 - 207 - people base their understanding on the experience of the moment and, on account of their perverse understanding, they are deluded into thinking that the body alone is the source of experience or awareness.

VI.2 - 208 - Injunctions and prohibitions exist only for the preservation of the social structure here. But, since these are all established in consciousness, they are capable of yielding their fruits even after one departs from this world.

VI.2 - 209 - The three worlds are illusory products of delusion, but in it there are no divisions or contradictions. What is impossible in an illusion.

VI.2 - 210 - The indivisible consciousness exists everywhere, and all that is also this creation. All this is the ever peaceful Brahman or infinite consciousness, which is also known as creation.

VI.2 - 211 - Let it all be this way, or let the truth be different from all this. Where is the need to be confused and confounded? Abandon the pursuit of the fruits of actions. You are enlightened. Do not exert yourself in vain pursuit.

VI.2 - 212 - When you are not enlightened, and when you experience an awakening by merely listening to these words, you experience an apparent duality or diversity in what is in fact non-dual Brahman.

VI.2 - 213 - My son, this does not perish and, hence, it is said that 'It is not seen'. It is said that the unreal has no being, and the real has no non-being.

VI.2 - 213 - In each of all these things, the Lord himself is the doer and the enjoyer or experiencer. For, everything is Brahman, who is beginningless and endless, and the ordainer of everything.

VI.2 - 214 - By your grace, O lord among sages, my delusion has gone, and I have attained the supreme state. I am now fully accomplished, with my intelligence perfectly clear. I am freed of doubts. I rest in my own natural natural state, as Brahman, or in the knowledge of nirvana. I shall do as you have said.

VI.2 - 215 216 - Even the ignorant ones, in whose hearts the bondage caused by cravings, is strong and persistent, rise beyond the state of division, by a study of this scripture that deals with liberation, even as young boys become mature men (non-boys).

nirvana - prakaranam - This is the conclusion of all scriptures dealing with self-knowledge: that there is no such thing as ignorance or maya. Whatever is seen in front of you, is the pure ever-peacefull Brahman,

nirvana - prakaranam - By the practice of the teachings of holy ones and scriptures, and by doing good actions, he attains right perception of what is.

nirvana - prakaranam - In one who practises these, there arises a nobility of being, seeing which even ignorant and foolish people wish to attain liberation.

nirvana - prakaranam - The elephant is desire, and her form is the wish 'May I attain this'. It roams in the forest known as this body, playing havoc in various ways.

stithi - prakaranam - The wise man should engage himself in the enquiry into the nature of the reality, in the company of holy ones. He should not be involved in unworthy company or conduct, nor in inactivity.

upasana - prakaranam - One who is ignorant of the self and who is not liberated can, with the help of certain substances, spells (mantras), practices, and in course of time, attain powers such as levitation.

upasana - prakaranam - The mind of a hero is not swayed in the least from its utter equanimity by any kind of pleasure or pain, any more than a great mountain is blown away by someone blowing it with his breath; that mind is considered dead.

upasana - prakaranam - Pranayama confers upon one peace of mind, supreme equanimity, happiness or blessedness, and healthy experience or awareness.

upasana - prakaranam - There is nothing either within or without which is distinct from consciousness, known as the object of consciousness. There is a notion or a movement in consciousness itself, which is known as the object of that very consciousness.

upasana - prakaranam - That is the cause of all; but that itself has no cause. It is the essence of all; other than that, there is no essence at all.

upasana - prakaranam - Study of scriptures dealing with self-knowledge, company of holy ones, the abandonment of mental conditioning, and also the control of prana - these are the methods for the control of the mind.

upatti - prakaranam - O Rama, what is done by the mind, alone is action; and what is abandoned or renounced by the mind, alone is renunciation.

upatti - prakaranam - The restlessness of the mind itself is known as ignorance; vasana (mental conditioning) is yet another name for it. Destroy it by vicara (inquiry).

upatti - prakaranam - since the mind was created by a concept, it is destroyed by a concept, just as fire generated by wind is also quelled by it.

upatti - prakaranam - I shall now describe to you the seven states of ignorance, as well as the seven states of knowledge or wisdom.

upatti - prakaranam - Now listen to these seven steps of jnana or wisdom; one who has ascended them, does no once again get caught in the mire of delusion.

upatti - prakaranam - The goal of all these states is known as Brahman in which there is no 'I' or 'you' of 'the other', no vision or division, or notions or being and non-being.

---