

IMPORTANT VERSES FROM
The Yoga Vāsiṣṭha



Swami Suryadevananda

suryadevananda.org

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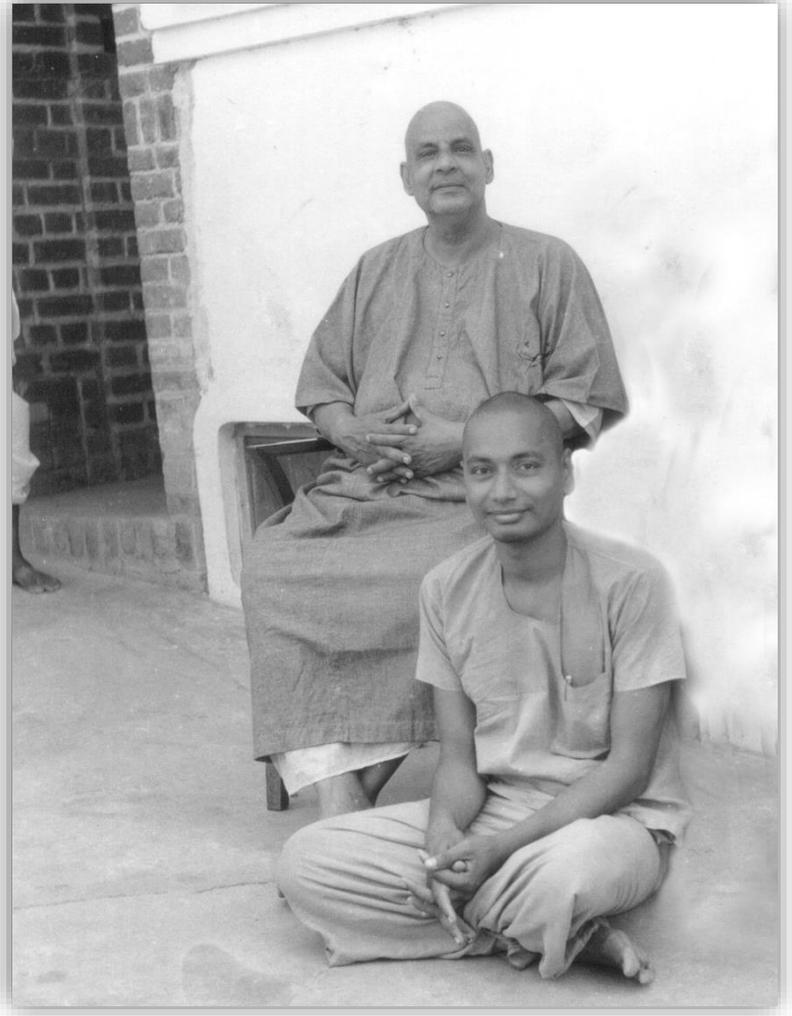
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Dedicated to
Gurudev Swami Sivananda
and
Swami Venkatesananda

Preface

The Yoga Vasistha is a very important scripture for spiritual seekers. The wisdom and teachings are in the backdrop of Vasistha's teachings to Rama. Vasistha uses many stories or illustrations to bring out the subtle teachings.

This is a very compact version with focus on the important teachings of the great Sage. For reference, I have included the different stories these teachings have been culled from as footnotes. I have used page breaks to keep verse integrity during study.

Titles that best suggest the theme covered in the teachings have been used. If there are several verses under the same title, the number is indicated in parenthesis.

I have divided these essential verses of the Yoga Vasistha into four parts and included the prayer before reading before each of these four parts.

- First Part: Chapters I, II & III
- Second Part: Chapters IV & V
- Third Part: Chapter VI, Part I
- Fourth Part: Chapter VI, Part II

These parts are not balanced in length but feel to contain tighter groups of teachings. The fourth part is longer than the other parts.

I have also modified some of the translations to be relevant to the present times as literal translations include 'kings' and other social orders which are not relevant today. This essential verse translation is for the sincere seeker who is interested in what the teachings point to. Scholars would do best with other works.

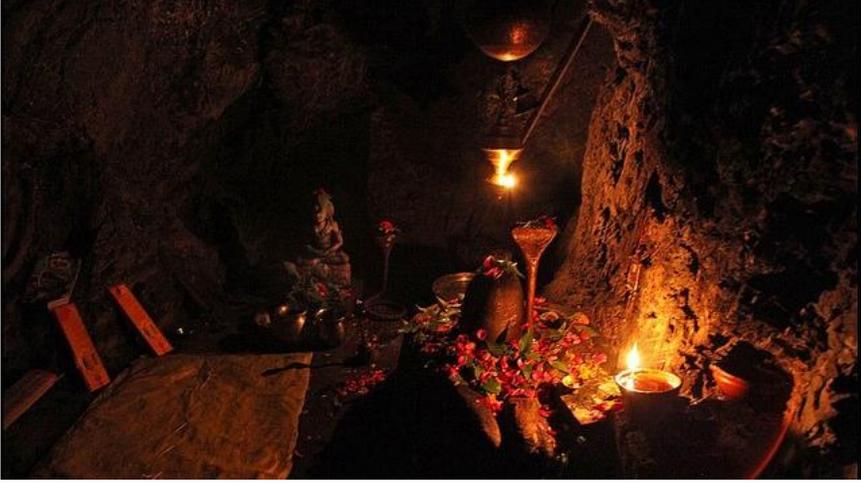
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PRAYER BEFORE STUDY

OM TAT SAT

yataḥ sarvāṇi bhūtāni pratibhānti sthitāni ca
yatrayi 'vo paśamaṁ yānti tasmai satyātmane namaḥ

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

jñātā jñānaṁ tāthā jñeyam draṣṭā darśana drśyabhūḥ
kartā hetuḥ kriyā yasmāt tasmai jñāptyātmane namaḥ

Salutations to that consciousness which is the source of the apparently distinct threefold divisions of: knower, knowledge and known; seer, sight and seen; doer, doing and deed.

sphuranti sīkarā yasmād ānandasyā 'mbare 'vanau
sarveṣāṁ jīvanaṁ tasmai brahmānandātmane namaḥ

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

I. ON DISPASSION

(Vairāgya Prakaraṇam)

ubhābhyām eva pakṣābhyām yathā khe pakṣiṇaḥ gatiḥ
tathai 'va jñāna karmābhyām jāyate paramaṁ padaṁ (I.1.7)

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

ahaṁ baddho vimuktaḥ syām iti yasyā 'sti niścayaḥ
nā 'tyantam ajñō no taj jñāḥ so 'smiñ chāstre 'dhikāravān (I.2.2)

He is qualified to study this scripture, the dialogue between Rāma and Vasiṣṭha, who feels “I am bound, I should be liberated”, who is neither totally ignorant nor enlightened.

bhramasya jāgatasyā 'sya jātasyā 'kāśavarṇavat
apunaḥ smarāṇaṁ manye sādho vismaraṇaṁ varaṁ (I.3.2)

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.

kopaṁ viśāda kalanām vitataṁ ca harṣaṁ
nā 'lpena kāraṇavaśena vahanti santaḥ
sargeṇa samhṛtijavena vinā jagatyām
bhūtāni bhūpa na mahānti vikāravanti (I.5.15)

Even as, in this world, no great changes take place before the coming into being of their cause like the cosmic elements—changes like anger, despondency and joy do not manifest in the behavior of noble ones without proper cause.

Rāma's father's logic

kāle kāle pṛthag brahman bhūri vīrya vibhūtayaḥ
bhūteṣv abhyudayaṁ yānti praliyante ca kālataḥ (I.8.29)

Time and again, such powerful beings are born on this earth; and in time, they leave the stage of this world.

nirastā 'stho nirāśo 'sau nirīho 'sau nirā 'spadaḥ
na mūdho na ca muktto 'sau tena tapyāmahe bhṛśaṁ (I.10.45)

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.

Rāma's observations (13)

kiṁ nāme 'daṁ bata sukhaṁ yeyaṁ saṁsārasantatiḥ
jāyate mṛtaye loko mriyate jananāya ca (I.12.7)

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.

bhāro 'vivekinaḥ śāstraṁ bhāro jñānaṁ ca rāgiṇaḥ
aśāntasya mano bhāro bhāro 'nātmavido vapuḥ (I.14.13)

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 or life-span is a burden.

cittaṁ kāraṇam arthānām tasmin sati jagat trayam
tasmin kṣiṇe jagat kṣiṇaṁ tac cikitsyaṁ prayatnataḥ (I.16.25)

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.

bhīṣayaty api dhīraṁ mām andhayaty api sekṣaṇaṁ
khedayaty api sānandaṁ tṛṣṇā kṛṣṇeva śarvarī (I.17.16)

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.

baddhāsthā ye śarīreṣu baddhāsthā ye jagatsthitau
tān moha madironmattān dhigdhiḥ astu punaḥ punaḥ (I.18.52)

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.

aśakttir āpadas tṛṣṇā mūkatā mūḍhabuddhitā
grdhnutā lolatā dainyaṃ sarvaṃ bālye pravartate (I.19.2)

Helplessness, mishaps, cravings, inability to express oneself, utter foolishness, playfulness, instability, weakness—all these characterize childhood.

udbodhayati doṣāliṃ nikṛntati guṇāvaliṃ
narāṇāṃ yauvanollāso vilāso duṣkṛtaśriyāṃ (I.20.29)

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.

na jitāḥ śatrubhiḥ saṃkhye praviṣṭā ye 'drikoṭare
te jarā jīrṇa rākṣasyā paśyā ' 'śu vijitā mune (I.22.31)

They who have not been overcome by enemies and who have taken their abode in inaccessible mountain-peaks—even they have been afflicted by the demoness known as senility and degeneracy.

yuga vatsara kalpākhyaiḥ kiñcit prakāṣatām gataḥ
rūpair alakṣya rūpātmā sarvaṃ ākramya tiṣṭhati (I.23.7)

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.

dānavā api dīryante dhruvā 'py adhruva jīvitāḥ
amarā api māryante kaivā ' 'sthā mādrśe jane (I.26.26)

Holy one, this mysterious power that governs this creation 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?

taranti mātāṅga ghaṭā taraṅgaṁ
raṅāmbudhim ye mayi te na śūrāḥ
śūrāsta eve manastaraṅgaṁ dehe
'ndriyāmbodhim imaṁ taranti (I.27.9)

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.

iti me doṣadāvāgni dagdhe mahati cetasi
prasphuranti na bhogāsā mṛgatṛṣṇā saraḥsv iva (I.29.1)

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.¹

apahastita sarvārtham anavasthitir āsthitā
grhītvoṣṭṛjya cā ' 'tmānaṁ bhavasthitir avasthitā (I.30.8)

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

Collective feelings of all who witnessed

sakala loka camatkṛti kāriṇo 'py
abhimataṁ yadi rāghavacetasaḥ
phalati no tad ime vayam eva hi
sphuṭataraṁ munayo hatabuddhayaḥ (I.33.46)

Surely, if in our hearts the lofty wisdom of Rāma 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.

End of the First Chapter: Vairāgya Prakaraṇaṁ

Important Verses of the Yoga Vāsiṣṭha

¹ This is not so much the defects in the world as in our conditioned way of perception and its resulting action—these give rise to ‘desire for sense-pleasure’.

II. ON THE BEHAVIOUR OF THE SEEKER

(Mumukṣu Vyavahara Prakaraṇam)

Diversity & the liberated sage (2)

yaśāḥ 'yaṁ svavikalpottaḥ svavikalpa parikṣayāt
kṣīyate dagdha saṁsāro niḥsāra iti niścayaḥ (II.1.33)

This diversity arises on account of mental modifications and it will cease when they cease.^{2,3,4}

yaśāḥ prabhṛtinā yasmai hetunai 'va vinā punaḥ
bhuvī bhogā na rocante sa jīvanmukta ucyate (II.2.8)

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

Self-effort (4)

param pauṣaṁ āśṛitya dantair dantān vicūrṇayan
śubhenā 'śubham udyuktam prāktanam pauṣam jayet (II.5.9)

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

² The Story of Suka (II.1 – II.3)

³ **Yoga Sutra:** yogaś citta vṛtti nirodhaḥ (I.2): Yoga happens when there is stilling (in the sense of continual and vigilant watchfulness) of the movement of thought – without expression or suppression – in the indivisible intelligence in which there is no movement. —*Swami Venkatesananda*

⁴ **Yoga Sutra:** tadā draṣṭuḥ svarūpe 'vasthānam (I.3): In the light of non-volitional, non-moving and therefore spontaneous and choiceless awareness the undivided intelligence with its apparent and passing modifications or movements of thought within itself is not confused with nor confined to any of these. Then (when yoga thus happens), the seer or the homogeneous intelligence which is ignorantly regarded as the separate experiencer of sensations and emotions, and the separate performer of actions, is not split up into one or the other of the states or modifications of the mind, and exists by itself and as itself. —*Swami Venkatesananda*

⁵ Self-Effort (II.4 – II.20)

śāstraiḥ sadācara vijr̥mbhita deśadharmair
yatkalpitaṁ phalam atīva cira prarūḍhaṁ
tasmin hṛdi sphurati copanam eti cittam
aṅgāvalī tad anu pauraṣam etad āhuḥ (II.6.40)

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.

aśubheṣu samāviṣṭaṁ śubheṣv evā 'vatārayet
prayatnāc cittam ity eṣa sarva śāstrā 'rtha saṁgrahaḥ (II.7.12)

Hence, he who desires salvation, should divert the impure mind to pure endeavor by persistent effort—this is the very essence of all scriptures.

evaṁ karmasthakarmāṇi karma prauḍhā svavāsānā
vāsānā manaso nā 'nyā mano hi puruṣaḥ smṛtaḥ (II.9.17)

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.

imām mokṣa kathām śrutvā saha sarvair vivekibhiḥ
paraṁ yāsyasi nirduḥkhaṁ nāśo yatra na vidyate (II.10.8)

This narrative deals with liberation; listening to it with other wise seekers who are assembled here, you will realize that supreme being where there is no sorrow nor destruction.

Four gatekeepers to mokṣa (5)

mokṣadvāre dvārapālāś catvāraḥ parikīrtitāḥ
śamo vicāraḥ santoṣaś caturthaḥ sādhusaṅgamaḥ (II.11.59)

There are four gate-keepers at the entrance to the Realm of Freedom or mokṣa. They are self-control, spirit of inquiry, contentment and good company.

prasanne cittatve hṛdi śamabhava valgati pare
śamā bhogī bhūtāsv akhila kalanā dṛṣṭiṣu puraḥ
samaṁ yāti svāntaḥkaraṇa ghaṭanāsvādita rasaṁ
dhiyā dṛṣṭe tattve ramaṇamaṇanaṁ jāgatam idaṁ (II.12.21)

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.

sthito 'pi na sthita iva na hṛṣyati na kupyati
yaḥ suṣuptasamaḥ svasthaḥ sa śānta iti kathyate (II.13.76)

He who, though living amongst all is unaffected by them, does not feel elated nor hates, even as one is during sleep—he is self-controlled.

vicārāj jñāyate tattvaṁ tattvād viśrāntir ātmani
ato manasi śāntatvaṁ sarva duḥkha parikṣayaḥ (II.14.53)

Knowledge of truth arises from such inquiry; from such knowledge there follows tranquility in oneself; and then there arises the supreme peace that passeth understanding and the ending of all sorrow.

santoṣaḥ paramo lābhaḥ satsaṅgaḥ paramā gatiḥ
vicāraḥ paramaṁ jñānaṁ śamo hi paramaṁ sukhaṁ (II.16.19)

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

dīpe yathā vinidrasya jvalite saṁpravartate
āloko 'nicchato 'py evaṁ nirvāṇam anayā bhavet (II.17.7)

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.

yuktti yukttam upādeyaṁ vacanaṁ bālakād api
anyat tṛṇam iva tyājyam apy ukttam padmajanmanā (II.18.3)

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 Brahmā the creator.

vicārayā 'cāryaparamparāṇām
matena satyena sitena tātvat
yāvad viśuddham svayam eva hy
anantarūpaṁ param abhyupaiṣi (II.19.35)

O Rāma, till such time as this wisdom arises directly in you, take recourse to the knowledge transmitted by the great teachers.

End of the Second Chapter: Mumukṣu Vyavahara Prakaraṇam
Important Verses of the Yoga Vāsiṣṭha

III. ON CREATION (Utpatti Prakaraṇam)

yathā rasaḥ padārtheṣu yathā tailam tilādiṣu
kusumeṣu yathā ' 'modas tathā draṣṭari dṛśyadhīḥ (III.1.43)

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.

prāṇaspando 'sya yatkarma lakṣyate cā 'smadādibhiḥ
dṛśyate 'smābhir evai 'tan na tv asyā 'sty atra karmadhīḥ (III.2.25)

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.

ātivāhikam evā 'ntar vismṛtyā dṛḍharūpayā
ādhibhautikabodhena mudhā bhāti piśācavat (III.3.22)

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.

na dṛśyam asti sadrūpaṁ na draṣṭā na ca darśanaṁ
na śūnyaṁ na jaḍaṁ no cic chāntam evedam ātataṁ (III.4.70)

In reality; neither the objective universe, nor the perceiving self, nor perception as such, nor void nor inertness, exists—only one is, cosmic consciousness or *śit*.⁶

yasmād viṣṇvādayo devāḥ sūryādiva marīcayaḥ
yasmāj jaganty anantāni budbudā jaladher iva (III.5.9)

From him emerge countless divinities like lord Viṣṇu, even as countless rays emerge from the sun; from him emerge infinite worlds as ripples arise from the surface of the ocean.

⁶ Ref: Similar teaching in the Bṛhadāraṇyaka Upaniṣhad, Yājñavalkya and Maitreyī dialog.

draṣṭṛ dṛśya kramo yatra sthito 'py astamayaṅgataḥ
yad anākāśam ākāśam tad rūpaṁ paramātmanaḥ (III.7.21)

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

yo jāgarti suṣuptastho yasya jāgran na vidyate
yasya nirvāsano bodhaḥ sa jīvanmuktaḥ ucyate (III.9.7)

He is awake in deep sleep; but he is never awake to this world. His wisdom is unclouded by latent tendencies.

draṣṭṛ darśana dṛśyānām madhye yad darśanam sthitam
sādho tad avadhānena svātmānam avabuddhyase (III.9.75)

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

This creation (6)

pūrṇāt pūrṇam prasaratī samsthitam pūrṇam eva tat
ato viśvam anutpannam yac cotpannam tad eva tat (III.10.29)

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

ādāv eva hi yan nā 'sti kāraṇāsambhavāt svayam
vartamāne 'pi tan nā 'sti nāśaḥ syāt tatra kīdrśaḥ (III.11.13)

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?

vivarttam eva dhāvanti nirvivarttāni santi ca
cidvedhitāni sarvāṇi kṣaṇāt piṇḍībhavanti ca (III.12.30)

These material appearances are ever changing, and the reality exists unchanged; since these are all linked with consciousness, they instantly become gross physical substance, though all these are the infinite consciousness alone, which has undergone no change whatsoever.

jagataḥ pañcakaṁ bījaṁ pañcakasya cid avyayā
yad bījaṁ tat phalaṁ viddhi tasmād brahmamayaṁ jagat (III.13.9)

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 tree. Therefore, the world is nothing but Brahman the absolute.

asatyām satyasamkāsām brahmā ' 'ste jīvaśabdavat
itthaṁ sa jīvaśabdārthaḥ kalanākulatām gataḥ (III.13.33)

Thus, resting in the unreal which however appears to be real, Brahman, now appearing to be jīva, becomes confused.

evaṁ brahma mahājīvo vidyate 'ntādivarjitaḥ
jīvakoṭi mahākoṭi bhavaty atha na kiñcana (III.14.35)

Brahman alone is the cosmic soul or mahājīva and the millions of jīvas. There is naught else.

Appearance and reality (3)

cetya samvedanāt jīvo bhavatyāyāti saṁsṛtiṁ
tad asaṁvedanād rūpaṁ samāyāti samaṁ punaḥ (III.14.36)

By the apprehension of the perceived or the knowable, consciousness becomes jīva or the living soul and is apparently involved in repetitive history or saṁsāra. When the false notion of a knowable apart from the knower or consciousness ceases—it regains its equilibrium.

svayam astaṁ gate bāhye svajñānād uditā citiḥ
svayam jaḍeṣu jāḍyena padaṁ sauṣuptam āgatā (III.14.67)

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.⁷

⁷ Ref: Similar teaching in the Māṇḍūkya Upaniṣhad.

varjayitvā 'jñavijñānaṃ jagac chabdārtha bhājanam
jagad brahma sva śabdānāmarthe nā 'styeva bhinnatā (III.15.10)

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'.⁸

tapo japa yamair devi samastāḥ siddhasiddhayaḥ
saṃprāpyante 'maratvaṃ tu na kadācana labhyate (III.16.24)

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.⁹

Ākaśa—space or dimension (5)

cittākāśaṃ cidākāśaṃ ākāśaṃ ca tṛṭiyakaṃ
dvābhyāṃ sūnyataraṃ viddhi cidākāśaṃ varānane (III.17.10)

There are three types of space: psychological space, physical space and the infinite space of consciousness. Of these the most subtle, is the infinite space of consciousness.

Note: Ākaśa – space or dimension: Three important words occur in the text, which are: cidākāśa, cittākāśa, and bhūtākāśa. Literally, ākāśa means space, and hence cidākāśa means consciousness-space, cittākāśa means mind-space and bhūtākāśa means element-space. These three concepts are thus beautifully explained by Ramaṇa Maḥarṣi.

“It is said that cidākāśa itself is ātma svarūpa or image of ātmā and that we can view it only with the help of the mind. How can we see it, if the mind has subsided?” someone asked. Bhagavān said: “If the sky is taken as an illustration it must be stated to be of three varieties, cidākāśa, cittākāśa, and bhūtākāśa. The natural state is called cidākāśa, the I-feeling that is born from cidākāśa is cittākāśa. As that cittākāśa expands and takes the shape of all the bhūtas (elements) this is all bhūtākāśa. When the cittākāśa which is consciousness of the self ('I') does not see the cidākāśa but sees the bhūtākāśa it is said to be mano ākāśa and when it leaves mano ākāśa and sees cidākāśa it is said to be cinmaya

⁸ The Story of Līlā (III.15 – III.67)

⁹ Ref: In the Bṛhadāraṇyaka Upaniṣhad, Yājñavalkya tells Maitreyī that wealth and property can only give some physical comfort but not self-knowledge or liberation.

or pure consciousness. The subsiding of the mind means that the idea of multiplicity of objects vanishes and the idea of oneness of objects appears. When that is achieved, everything appears natural.” —*Ramaṇa Maḥarṣi*

“Perhaps, a better translation for the word ākāśa is ‘dimension’. The same infinite consciousness is known as cidākāśa, cittākāśa, and bhūtākāśa, viewed from the spiritual, mental (conceptual) and physical dimension respectively.”
—*Swami Venkatesananda*

ādarśe 'ntarbahīścaiva yathā śailo 'nubhūyate
bahirantaś cid ādarśe tathā sargo 'nubhūyate (III.18.5)

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

prāktanī sā smṛtir luṭṭā yuvayor uditā 'nyathā
svapne jāgrat smṛtir yadvad etan maraṇam aṅgane (III.20.16)

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

yathaitat pratibhāmātraṁ jagat sargāvabhāsanam
tathaitat pratibhāmātraṁ kṣaṇakalpāvabhāsanam (III.20.29)

Just as the world and its creation are mere appearances, a moment and an epoch are also imaginary.

mahācidrūpam eva tvam smaraṇam viddhi vedanam
kāryakāraṇatā tena sa śabda na ca vāstavaḥ (III.21.23)

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.

taccintanaṃ tatkathanaṃ anyonyaṃ tat prabodhanaṃ
etad eka paratvaṃ ca tad abhyāsaṃ vidur budhāḥ (III.22.24)

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

iti jaladhi mahādri lokapāla tridaśa
purāṃbara bhūtalaiḥ parītaṃ
jagadudaram avekṣya mānuṣī drāgbhuvī
nijamandirakoṭaṃ dadarśa (III.25.35)

Having thus seen the oceans, mountains, protectors of the universe, kingdom of the gods, the sky and the very bowels of the earth—Līlā saw her own house.

brahmātmaika cidākāśamātra bodhavato muneḥ
putra mitra kalatrāṇi kathaṃ kāni kadā kutaḥ (III.26.54)

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

Beautiful vision

paramāṇau paramāṇau sargavargā nirargalaṃ
mahāciteḥ sphuranty arkarucīva trasareṇavaḥ (III.27.29)

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.

haivā 'ṅguṣṭamātrānte tad vyomny eva padaṃ sthitaṃ
mad bhartṛ rājya samavagataṃ yojanakoṭibhāk (III.29.36)

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

utpadyotpadyate tatra svayaṃ saṃvit svabhāvataḥ
svasaṅkalpaiḥ śamaṃ yāti bālasaṅkalpajālavat (III.30.8)

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 tranquility—all this is like the spontaneous play of a child.

prajopadravaniṣṭhasya rājño 'rājño 'thavā prabhoh
arthena ye mṛtā yuddhe te vai nirayagāminah (III.31.30)

Those who work for an employer who delights in harassing or taking advantage of people (*whether he be in the private or public sector*), —they go to hell.¹⁰

yathā saṁvit tathā cittaṁ sā tathā 'vasthitiṁ gatā
paramēṇa prayatnena nīyate 'nyadaśāṁ punaḥ (III.40.13)

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.

sukṛtaṁ duṣkṛtaṁ ce 'daṁ mameti kṛtakalpanaṁ
bālo 'bhūvam ahaṁ tv adya yuveti vilasadd hṛdi (III.40.50)

He thinks, “He is my father, she is my mother, this is my wealth, 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.

paśyasīvaitad akhilaṁ na ca paśyasi kiñcana
sarvātmakatayā nityaṁ prakacasyātmanā ' 'tmani (III.41.55)

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

dīrgha svapnam idaṁ visvaṁ viddhy ahantādi saṁyutaṁ
atrā'nye svapna puruṣā yathā satyās tathā śruṇu (III.42.8)

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

ka ivā 'smin paritrātā syād ityādīnavīkṣitaiḥ
utpalānīva varṣadbhiḥ parirodita sainikāḥ (III.43.59)

They cried: “Alas, who will help us in this terrible situation?” —and they were surrounded by soldiers.

¹⁰ Reinterpreted for the present times as we do not have kings and emperors as in earlier times.

mṛtir janmany asadrūpā mṛtyām janmā 'py asanmayam
viśared viśārārutvād anubhūteś ca rāghava (III.44.26)

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.

tapo vā devatā vā 'pi bhūtvā svaiva cid anyathā
phalaṁ dadāty atha svairam nabhaḥ phala nipātavat (III.45.19)

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.

yo yathā prerayati mām tasya tiṣṭhāmi tat phalā
na svabhāvo 'nyatām dhatte vahner auṣṇyamivaīṣa me (III.47.5)

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

trijagac cid aṅv antar asti svapnapuram yathā
tasyā 'py antaś cid aṅv asteṣvapy ekaikaśo jagat (III.52.20)

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.

mahācit pratibhā satvān mahā niyati niścayāt
anyonyam eva paśyanti mithāḥ sampratibimbitāt (III.53.25)

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 recognize one another.

tasmin prathamataḥ sarge yā yathā yatra samvidaḥ
kacitās tās tathā tatra sthitā adyā 'pi niścalāḥ (III.54.13)

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.

ko 'dya yāvanmṛtaṁ brūhi cetanaṁ kasya kiṁ kathaṁ
mriyante dehalakṣāṇī cetanaṁ sthitam akṣayaṁ (III.54.69)

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

jīva ity ucyate tasya nāmā 'ḥor vāsanāvataḥ
tatraivā ' 'ste sa ca śavāgāre gaganake tathā (III.55.6)

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

iti sarvaśarīreṇa jaṅgamatvena jaṅgamaṁ
sthāvaram sthāvaratvena sarvātmā bhāvayan sthitaḥ (III.55.54)

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.

na tu jāḍyaṁ pṛthak kiñcid asti nā 'pi ca cetanaṁ
nā 'tra bhedo 'sti sargādau sattā sāmānyake na ca (III.55.57)

There is no distinction between the sentient and insentient, between inert and intelligent—there is no difference at all in the essence of substances.

yathā vāsanayā jantor viṣam apy amṛtāyate
asatyaḥ satyatām eti padārtho bhāvanāt tathā (III.56.31)

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.

dehād dehāntara prāptiḥ pūrva dehaṁ vinā sadā
ātivāhika dehe 'smin svapneṣv iva vinaśvarī (III.57.22)

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.

Live towards this (3)

sad vāsanasya rūḍhāyām ātivāhika saṁvidi
deho vismṛtim āyāti garbhasaṁstheva yauvane (III.58.16)

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 fetus.

duḥkhitasya niśā kalpaḥ sukhitasyaiva ca kṣaṇaḥ
kṣaṇaḥ svapne bhavet kalpaḥ kalpaś ca bhavati kṣaṇaḥ (III.60.22)

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.

tīvra vegavatī yā syāt tatra saṁvid akampitā
saivā ' 'yāti paraṁ sthairyam āmokṣam tv eka rūpiṇī (III.60.53)

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

Brahman (5)

samastāḥ samataivā 'ntāḥ saṁvido buddhyate yataḥ
sarvathā sarvadā sarvaṁ sarvātmakam ajas tataḥ (III.61.2)

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

nā 'stameti na codeti kvacit kiñcit kadācana
sarvaṁ śāntam ajaṁ brahma cidghanaṁ suśilāghanaṁ (III.61.31)

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.

astīha niyatir brāhmī cic chakktiḥ spandarūpiṇi
avaśya bhavitavyaika sattā sakala kalpagā (III.62.8)

There does exist, O Rāma, 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.

brahmaṇaḥ sphuraṇam kiñcid yad avātāmbudher iva
dīpasyevā 'py avātasya taṁ jīvaṁ viddhi rāghava (III.64.8)

Jīva is likened 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.

cidghanenaikatām etya yadā tiṣṭhati niścalaḥ
śāmyan vyavaharan vā 'pi tadā saṁśānta ucyate (III.66.12)

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

Insight into karma (3)

yathā saṁpadyate brahmā kīṭaḥ saṁpadyate tathā
kīṭastu rūḍhabhūtaugha valanāt tucchakarmakaḥ (III.67.69)

Just as the creator Brahmā was willed into being, even so is a worm brought into being—because the latter is caught up in impurity, its action is trivial.

atha varṣa sahasreṇa tām pitāmaha āyayau
dāruṇam hi tapaḥ siddhyai viṣāgnir api śītaḥ (III.68.1)

After a thousand years had passed, the creator Brahmā appeared before her, pleased with her penance; by intense penance, one can attain anything—even poisonous fumes are extinguished.¹¹

¹¹ Story of Karkaṭi (III.68 – III.85)

svārtha kriyogra sāmartyād yāti bhāvanayā 'nyatām
padārtho 'bhimatāmśāḍhyo niḥśvāseneva darpaṇaḥ (III.70.19)

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.

vinā parāpakāreṇa tīkṣṇā maraṇam ihate
vedanād rodhitā sūcī karmaṇāśe pralāmbate (III.70.66)

Unharméd and unprovoked by others, Sūcīkā works for the destruction and death of others: bound by this thread, she is dangling perilously.

The mind heading towards destruction

āpatadd hi mano moham pūrvamāpat prayacchati
paścād anartha vistāra rūpeṇa pariḥbhate (III.71.12)

The mind that is heading towards calamity first creates delusion and wickedness—and these themselves later expand into misfortune and sorrow.

sati dharmiṇi dharmā hi sambhavantīha nā 'sati
śarīram vidyate yasya tasya tat kila trpyati (III.73.32)

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

vidita parama karaṇā 'dya jātā
svayam anucetana saṁvidam vicārya
svamanana kalanānusāra ekastviha hi
guruḥ paramo na rāghavā 'nyaḥ (III.74.28)

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 inquiry into the movements of thought in one's own consciousness—is the supreme guru or preceptor, O Rāma, and no one else.

akṛtrimam sukham kīrtim āyus caivā 'bhivāñchatā
sarvābhimatadānena pūjanīyā gunānvitāḥ (III.77.26)

Whoever wishes to enjoy unalloyed happiness, fame and long life, should by all means, honor and worship good men by giving them all that they might wish to have.

samrambha dvāram utsṛjya samatā svacchayā dhiyā
yuktyā ca vyavahāriṇyā svārthaḥ prājñena sādhyate (III.78.25)

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

ekasyā 'neka saṅkhyasya kasyā 'ṅor aṁbudher iva
antar brahmāṇḍa lakṣaṇi līyante budbudā iva (III.79.2)

What is it that is one and yet is many, and in which millions of universes merge even as ripples in an ocean?¹²

sarvātmakatvān naivā 'sau śūnyo bhavati karhicit
yad asti na tad astīti vaktā mantā iti smṛtaḥ (III.80.10)

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.

Appearance and reality (4)

yāvat kaṭakasamvittis tāvan nā 'stīva hematā
yāvac ca dṛśyatāpattis tāvan nā 'stīva sā kalā (III.80.48)

As long as one sees the bracelet as a bracelet, it is not seen as gold; when the world is assumed to be real, the self is not seen.

ātmā yatnaśataprāpyo labdhe 'smin na ca kiñcana
labdham bhavati tac caitat paramam vā na kiñcana (III.81.9)

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.

¹² Suchika and the king

cid aṇor antare santi samagrānubhavāṇavaḥ
yathā madhurasasyā 'ntaḥ puṣpa patra phalaśriyaḥ (III.81.35)

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 fruit.

draṣṭā drśyatayā tiṣṭhan draṣṭṛtām upajīvati
satyām kaṭakasamvittau hema kāñcanatām iva (III.81.80)

Just as because of consciousness in the bracelet, gold realizes its goldness, the subject or seer, manifesting as the object or the seen, realizes subjectivity or consciousness.

Satsang (2)

mahatām eva saṁparkāt punar duḥkhaṁ na bādhate
ko hi dīpa śikhā hastas tamasā paribhūyate (III.82.8)

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.

avibodhād ayaṁ vādo jñāte dvaitaṁ na vidyate
jñāte saṁśāntakalanam maunam evā 'vaśiṣyate (III.84.25)

All this discussion and argumentation takes 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.

sad asaditi kalābhirātataṁ
yat sadasadabodha vimohadāyinībhiḥ
avirataracanābhir īśvarātman
pravilasatīha mano mahan mahātman (III.85.39)

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 ignorance, deludes one into thinking that it is real or that it is unreal.

aśvaryaṇām hi sarveṣām ākalpaṁ na vināśi yat
rocate bhrātaras tan me brahmatvam iha netarat (III.86.31)

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.¹³

tathaiva karmakaraṇe kāmanā nāsti dhīmatām
tathaiva karmasaṁtyāge kāmanā nāsti dhīmatām (III.88.12)

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

Mind and reflections or appearances (2)

mano hi jagatām kartṛ mano hi puruṣaḥ paraḥ
manaḥ kṛtaṁ kṛtaṁ loke na śarīrakṛtaṁ kṛtaṁ (III.89.1)

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.¹⁴

pratibhāsam upāyāti yadyad asya hi cetasaḥ
tattat prakaṣatām eti sthairyam saphalatām api (III.91.17)

Whatever appears in one's consciousness, that seems to come into being, gets established, and even bears fruit.

Jiva

kathyate jīva nāmnaitac cittam pratanuvāsanam
śānta deha camatkāram jīvam viddhi kramāt param (III.91.23)

That individualized consciousness itself is known as the jīva, or the individual soul—when the potentialities are in an extremely subtle state. And when all this jugglery of the jīva ceases—that itself shines as the Supreme Being.

¹³ The Story of the Sons of Indu [Ten Young Men] (III.86 – III.88)

¹⁴ The Story of Ahalyā (III.89 – III.97)

manasaiva manas tasmāt pauruṣeṇa pumān iha
svakam eva svakenaiva yojayet pāvane pathi (III.92.28)

One should endeavor with the mind to make the mind take to the pure path, with the self make the self tread the path of purity.

eṣā jagaj jāṅgala jīrṇavallī saṁyak samāloka kuṭhārakṛttā
vallīva vikṣubdha manaḥśarīrā bhūyo na saṁrohati rāmabhadra (III.93.24)

Rāma, such is this forest known as world-appearance; he who cuts its very root with the axe of investigation or inquiry—is freed from it.

sarvā etāḥ samāyānti brahmaṇo bhūtajātayaḥ
kiñcit pracalitābhogāt payorāśer ivormayaḥ (III.94.19)

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.

karmanāśe manonāśo manonāśo hy akarmatā
mukttasyaiṣa bhavatyeva nā 'mukttasya kadācana (III.95.36)

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 others.

Accidental coincidence

kākatāliya yogena tyaktta sphāradṛgākṛteḥ
cites cetyānupātinyāḥ kṛtāḥ paryāyavṛttayaḥ (III.96.15)

All these concepts have arisen when, by accidental coincidence (*like the crow alighting on the palm tree and dislodging the coconut*), infinite consciousness in a moment of self-forgetfulness, viewed itself as the object of perception.

mana eva vicāreṇa manye vilayam eṣyati
manovilayamātreṇa tataḥ śreyo bhaviṣyati (III.97.10)

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

yataḥ kutaścid utpannam cittaṁ yat kiñcid eva hi
nityam ātma vimokṣāya yojayed yatnato 'nagha (III.98.1)

O Rāma, whatever might have been the origin of the mind and whatever it might be, one should constantly direct it towards liberation, through self-effort.¹⁵

svayaṁ praharati svāntaṁ svayam eva svayecchayā
palāyate svayaṁ caiva paśyā 'jñāna vijr̥mbhitaṁ (III.99.36)

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.

karaṇaṁ karma kartā ca jananaṁ maraṇaṁ sthitiḥ
sarvaṁ brahmaiva nahyasti tadvinā kalpanetarā (III.100.30)

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

saṅkalpajālakalanaiva jagatsamagram
saṅkalpameva nanu viddhi vilāsacetyaṁ
saṅkalpamātramalam utsrjya nirvikalpa
māśritya niścayam avāpnuhi rāma śāntiṁ (III.101.39)

O Rāma, this world is nothing more than an idea; all the objects of consciousness in this world are just an idea; reject the error or dirt of ideation and be free of ideas—remain rooted in truth and attain peace.¹⁶

¹⁵ The Story of the Great Forest (III.98 – III.100)

¹⁶ The Story of the Three Non-Existent Princes (III.101 – III-102)

abaddho baddha ity uktvā kiṃ śocasi mudhaiva hi
anantasyā 'tmatattvasya kiṃ kathaṃ kena badhyate (III.102.9)

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?

tīvramandatva saṃvegād bahutvālpatva bhedataḥ
vilāmbanena ca ciraṃ na tu śaktim aśaktitaḥ (III.103.15)

Depending upon its intensity or dullness, and upon the size, which is 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.¹⁷

anabhyasta vivekaṃ hi deśakālavaśānugaṃ
mantrauśadhivaśaṃ yāti mano nodāravṛttimat (III.105.15)

Only he who has not cultivated wisdom is adversely affected by spells, drugs, etc., not one whose mind is fully developed.

Bad tendencies are misfortunes

ākruṣṭamuddharataraṃ ruditaṃ vipatsu
bhuktaṃ kadannamuṣitaṃ hatapakvaṇeṣu
kālantaraṃ bahu mayopahatena tatra
durvāsanānigāḍa bandhagatena sabhyāḥ (III.107.48)

Bound by the ropes of evil tendencies, I grew wild with anger, used abusive words, wept in misfortune and ate rotten food—thus I lived for a long time in that place.

World-appearance and its transcendence (10)

manovilāsaḥ saṃsāra iti yasyāṃ pratīyate
sarvaśaktter anantasya vilāso hi mano jagat (III.109.25)

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.

¹⁷ The Story of Lavaṇa (III.103 – III.122)

manomātraṁ jagat kṛtsnaṁ manaḥ paryantamaṇḍalaṁ
mano vyoma mano bhūmir mano vāyur mano mahān (III.110.15)

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

na spandate mano yasya śastrastambha ivottamaḥ
sadvastuto 'sau puruṣaḥ śiṣṭāḥ kardamakiṭakāḥ (III.110.63)

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

sarvaṁ sarvagataṁ śāntaṁ brahma saṁpadyate tadā
asaṅkalpana śastreṇa chinnaṁ cittaṁ gataṁ yadā (III.111.15)

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

yat tu cañcalatāhīnaṁ tan mano mṛtam ucyate
tad eva ca tapaḥ śāstra siddhānto mokṣa ucyate (III.112.8)

When the mind is deprived of its restlessness, it is referred to as the dead mind; and that itself is penance or tapas, as also the verification of the scriptures and liberation.

mā vā 'kartā bhava prājña kim akartṛtayahite
sādhyam sādhyam upādeyam tasmāt svastho bhavā 'nagha (III.113.7)

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.

sanitambastanī citre na strī strīdharmiṇī yathā
tathaivākāracinteyam kartum योग्या na kiñcana (III.113.32)

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.

nā 'hām brahmeti saṅkalpāt sudṛḍhād badhyate manaḥ
sarvaṁ brahmeti saṅkalpāt sudṛḍhānmucyate manaḥ (III.114.23)

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'.

tasmān manonusandhānaṁ bhāveṣu na karoti yaḥ
antaś cetana yatnena sa śāntim adhigacchati (III.114.48)

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

sarveṣu sukhaduḥkheṣu sarvāsu kalanāsu ca
manaḥ kartṛ mano bhoktṛ mānasaṁ viddhi mānavaṁ (III.115.24)

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.

Seven descending steps of ignorance

bījajāgrat tathā jāgran mahājāgrat tathaiva ca
jāgrat svapnaḥ tathā svapnaḥ svapna jāgrat suṣuptakaṁ
iti saptavidho mohaḥ punareva parasparaṁ (III.117.12)

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

Seven states or planes of wisdom

jñānabhūmiḥ śubhecchākhyā prathamā samudāhṛtā
vicāraṇā dvitīyā tu ṛtīyā tanumānasā (III.118.5)
sattvāpattīś caturthī syāt tato 'samsaktināmikā
padārthābhāvanī ṣaṣṭī saptamī turyagā smṛtā (III.118.6)

There are seven states or planes of wisdom, knowing them, you will not be caught in delusion. Pure wish or intention is the first; inquiry 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.

tvattā 'hantā ' 'tmatā tattā sattā 'sattā na kācana
na kvacid bhedakalanā na bhāvo na ca rañjanā (III.119.21)

In the infinite self there is no creator, no creation, no worlds, no heaven, no humans, no demons, no bodies, no elements, no time, no existence, no destruction, no 'you', no 'I', no self, no that, no truth, no falsehood (none of these), no notion of diversity, no contemplation and no enjoyment.¹⁸

The power of ignorance (2)

ityevaṁ rāghavā 'vidyā mahatī bhramadāyini
asa sattāṁ nayatyāśu saccā 'sattāṁ nayatyalaṁ (III.121.10)

O Rāma, thus the power of ignorance is capable of creating total confusion between the real and the unreal.

avidyayā ' 'tmatattvasya sambandho nopapadyate
sambandhaḥ sadṛśānām ca yaḥ sphuṭaḥ svānubhūtiḥ (III.121.33)

Ignorance 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.

¹⁸ **Bṛhadāraṇyaka Upaniṣhad, Maitreyī Brāhmaṇa:** yatra hi dvaitam iva bhavati, tad itara itaraṁ jighrati, tad itara itaram paśyati, tad itara itaram śṛṇoti, tad itara itaram abhivadati, tad itara itaram manute, tad itara itaraṁ vijānāti. yatra tv asya sarvam ātmāivābhūt, tat kena kaṁ jighret, tat kena kam paśyet, tat kena kaṁ śṛṇuyat, tat kena kam abhivadet, tat kena kam manvīta, tat kena kaṁ vijāniyāt? yenedam sarvaṁ vijānāti, taṁ kena vijāniyāt, vijñātāram are kena vijāniyād iti. (Chapter II, Fourth Brahmana, Verse 14)

Yājñavalkya: For, where there is duality, as it were, there one sees another, there one smells another, there one tastes another, there one speaks with another, there one hears another, there one thinks of another, there one touches another, there one knows another; but wherein everything has become his Self alone, there whereby and what would one see, there whereby and what would one smell, there whereby and what would one taste, there whereby and whom would one speak with, there whereby and whom would one hear, there whereby and what would one think of, there whereby and what would one touch, there whereby and what would one know? Whereby would one know Him by whom one knows all this? This Self is indicated by 'Not this, Not this'. It is imperceptible, for it is not perceived. It is unshrinking, for it does not shrink. It is unattached, for it is not attached to anything. It is untrammled, it does not suffer, does not perish. Whereby would one know the Knower.

Thus, O Maitreyī, have you been instructed, so much indeed is Immortality. Having said thus, Yājñavalkya went away.

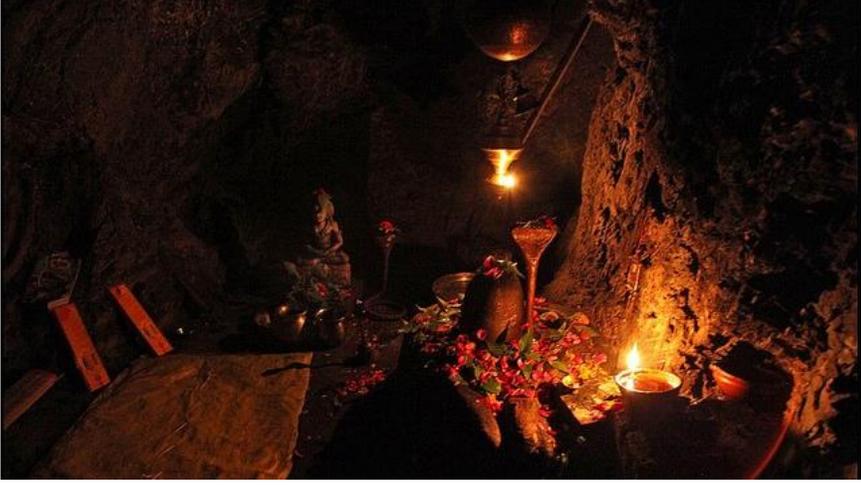
sāmbandhe dṛśyadr̥ṣṭīnām madhye draṣṭur hi yad vapuḥ
draṣṭṛ darśana dṛśyādivarjitaṁ tad idaṁ paraṁ (III.121.53)

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

aparijñāyamānaiṣā mahāmohapradāyinī
parijñātā tv anantākhyā sukhadā brahmadāyinī (III.122.29)

It is only as long as this illusion or māyā 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 realization of the absolute Brahman.

End of the Third Chapter: Utpatti Prakaraṇam
Important Verses of the Yoga Vāsiṣṭha



PRAYER BEFORE STUDY

OM TAT SAT

yataḥ sarvāṇi bhūtāni pratibhānti sthitāni ca
yatrayi 'vo paśamaṁ yānti tasmai satyātmane namaḥ

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

jñātā jñānaṁ tāthā jñeyaṁ draṣṭā darśana drśyabhūḥ
kartā hetuḥ kriyā yasmāt tasmai jñāptyātmane namaḥ

Salutations to that consciousness which is the source of the apparently distinct threefold divisions of: knower, knowledge and known; seer, sight and seen; doer, doing and deed.

sphuranti sīkarā yasmād ānandasyā 'mbare 'vanau
sarveṣāṁ jīvanaṁ tasmai brahmānandātmane namaḥ

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

IV. ON EXISTENCE

(Sthiti Prakaraṇam)

sākāra baṭa dhānādāvaṅkurāḥ santi yukttimat
nākāre tanmahākāraṁ jagadastīty ayukttikaṁ (IV.1.33)

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.

ityasyanto na saddrṣṭer asaddrṣṭeś ca vā kvacit
asyāstvabhyuditaṁ buddhaṁ nābuddhaṁ prati vā 'nagha (IV.3.15)

Hence, O Rāma, 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.

manaḥ sarvam idaṁ rāma tasmin antaś cikitsite
cikitsito vai sakalo jagaj jālamayo bhavet (IV.4.5)

Rāma, mind alone is all this: and when that is healed, this jugglery of world-appearance is also healed.¹⁹

vividha janmadaśāṁ vividhāśayaḥ
samanubhūya śarīraparaṁparāḥ
sukham atiṣṭhad asau bhṛgunandano
varanadīsutaṭe dṛḍhavṛkṣavat (IV.8.29)

Thus, after passing from one embodiment to another and enduring all manner of destinies, Śukra practiced intense austerity standing firm on the bank of a river.

svayam ūrdhvaṁ prayāty agniḥ svayaṁ yānti payāmsy adhaḥ
bhoktāraṁ bhojanaṁ yāti sṛṣṭīm cā 'py antakaḥ svayaṁ (IV.10.29)

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

¹⁹ The Story of Śukra (IV.4 – IV.23)

kartavyam eva niyataṁ kevalaṁ kāryakovidaiḥ
suṣuptivṛttim āśritya kadācittvaṁ na nāśaya (IV.10.39)

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.

nanu vijñāta saṁsāra gatayo vayoṁ āpadāṁ
saṁpadāṁ caiva gacchāmo harṣāmarṣa vaśaṁ vibho (IV.11.13)

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.

na 'sti bandho na mokṣo 'sti tanmayastviva lakṣyate
grastaṁ nityam anityena māyāmayam aho jagat (IV.11.63)

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.

Karma

svayā vāsanayā loko yad yat karma karoti yaḥ
sa tathaiva tad āpnoti netarasyeha kartṛtā (IV.13.11)

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.

yo na śāstreṇa tapasā na jñānenā 'pi vidyayā
vinaṣṭo me manomohaḥ kṣīṇo 'sau darśanena vāṁ (IV.14.31)

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 austerity, wisdom or knowledge.

jñasyā 'jñasyā ca dehasya yāvad dehamayaṁ kramaḥ
lokavad vyavahāro 'yaṁ sakttyā 'sakttyā 'thavā sadā (IV.15.35)

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.

matputro 'yam iti sneho bhṛgum apy aharat tadā
paramātmīyatā dehe yāvad ākr̥tibhāvinī (IV.16.18)

The feeling of affection at the thought, 'This is my son' overcame even the sage Bhr̥gu; this is natural as long as there is body-consciousness.

World appearance

pratibhāśavaśād asti nā 'sti vastv avalokanāt
dīrghasvapno jagajjālamālānaṁ cittadantinaḥ (IV.17.18)

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.

Focus for inquiry

na 'kāraṇe kāraṇādi pare vastvādi kāraṇe
vicāraṇīyaḥ sāro hi kim asāra vicāraṇaiḥ (IV.18.23)

One should inquire into that which is truly the uncaused cause of all substances, which is yet beyond all such causation—this alone is worth inquiring into, for this alone is the essential. Why inquire into the non-essential?

Wake-up call & serious reminder

dr̥śyaṁ paśyan svamātmānaṁ na draṣṭā saṁprapaśyati
papañcākrānta saṁvitteḥ kasyodeti nijā sthitiḥ (IV.18.27)

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

citrāmṛtaṁ nāmṛtameva viddhi citrānalaṁ nānalameva viddhi
citrāṅganā nūnamanaṅganeti vācā vivekastv aviveka eva (IV.18.69)

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 or ignorance, not wisdom— unless they are substantiated by the absence of desire and anger.

devān devayajo yānti yakṣā yakṣān vrajanti hi
brahma brahmayajo yānti yad atucchaṁ tad āśrayet (IV.19.5)

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

śūnya eva kusūle tu simho 'stīti bhayaṁ yathā
śūnya eva śarīre 'ntar baddho 'smīti bhayaṁ tathā (IV.21.49)

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.

vicāraṇā parijñāta svabhāvasyoditātmanaḥ
anukāmpyā bhavantīha brahma viṣṇu indra śaṅkarāḥ (IV.22.16)

Even the gods: Brahmā, Viṣṇu, Indra and Śiva are sympathized with and assisted, by the holy ones in whom self-knowledge has arisen through self-inquiry or direct observation.

sarvam idaṁ protaṁ sūtre maṇigaṇā iva
cittaṁ tu nā 'ham eveti yaḥ paśyati sa paśyati (IV.22.31)

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'.

ajñasyeyam anantānāṁ dukkhānāṁ kośamālikā
jñasya tviyam anantānāṁ sukhānāṁ kośamālikā (IV.23.18)

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

mahā naraka sāmṛājye matta duṣkṛta vāraṇāḥ
āśā śara śalākāḍhyā durjayā hīndriyārayaḥ (IV.24.1)

O Rāma, 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.²⁰

yasyā 'ntar vāsanā rajjvā grathibandhaḥ śarīriṇaḥ
mahānapi bahujño 'pi sa bālenā 'pi jīyate (IV.27.20)

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

naikaṭhyātīśayād yad vad darpaṇam bimbavad bhavet
abhyāsātīśayāt tadvat te sāhānkāratām gatāḥ (IV.29.6)

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

ahaṅkāram ato rāma mārjayā 'ntaḥ prayatnataḥ
ahaṁ na kiñciveveti bhāvayitvā sukhī bhava (IV.31.7)

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

cidākāśo 'ham ityeva rajasā rañjītaprabhaḥ
svarūpam atyajanneva virūpam api buddhyate (IV.32.31)

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.

²⁰ The Story of Dāma, Vyāla and Kaṭa (IV.24 – IV.33)

ācāracārucaritasya vivikttavrteḥ
saṁsārasaukhyaphaladuḥkhadaśāsvagrđnoḥ
āyuryaśāṁsi ca guṇāś ca sahaiva lakṣmyā
phullanti mādhalatā iva satphalāya (IV.32.60)

Life, honor and noble qualities blossom and attain fruition to one whose conduct and behavior are good and pleasant, who is devoted to seclusion and who does not crave for the pleasures of the world, which lead to suffering.

sarvātīśaya sāphalyāt sarvaṁ sarvatra sarvadā
saṁbhavatyeva tasmāt tvam śubhodyogaṁ na saṁtyaja (IV.33.1)

Every zealous effort is always crowned with fruition. Hence, do not abandon right effort.

aham artho 'parijñātaḥ paramārthāmbare malam
parijñāto 'ham arthas tu paramātmāmbaram bhavet (IV.33.24)

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.

saṁyag ālokanāt satyād vāsanā pravilīyate
vāsanāvilaye cetaḥ śamam āyāti dīpavat (IV.34.28)

The conditioning of the mind drops away when the truth is clearly seen and realized; and when the conditioning has ceased, one's consciousness is made supremely peaceful, as when the flame of a lamp is put out.²¹

Quintessence of all wisdom & its attainment (2)

śrūyatām jñānasarvasvaṁ śrutvā caivā 'vadhāryatām
bhogecchāmātrako bandhas tattyāgo mokṣa ucyate (IV.35.3)

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.

²¹ The Story of Bhīma, Bhāsa and Dṛḍha (IV.34 – IV.47)

vicāraṇāsamadhigatātma dīpako
manasyalaṃ parigalite 'vadhīradhīḥ
vilokayan kṣayabhavanīrasā gatīr
gatajvaro vilasati dehapattane (IV.35.69)

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 inquiry into the self; seeing the worthlessness of birth and death—he dwells without fear or anxiety in the city which is the body.

Consciousness, the self & the supreme (4)

cic cinoti citaṃ cetyaṃ tenedaṃ sthitam ātmani
ajñe jñe tv anyadāyātam anyad astīti kalpanā (IV.36.11)

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.

yena śabdaṃ rasaṃ rūpaṃ gandhaṃ jānāsi rāghava
so 'yamātmā paraṃ brahma sarvaṃ āpūrya saṃsthitahaḥ (IV.37.7)

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

nā 'nandaṃ na nirānandaṃ na calaṃ nā 'calaṃ sthiraṃ
na sannā 'sanna caiteṣāṃ madhyaṃ jñānimano viduḥ (IV.38.10)

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.

ajñasyā 'rdhabuddhasya sarvaṃ brahmeti yo vadet
mahānarakajāleṣu sa tena viniyojitaḥ (IV.39.24)

He who declares “All this is Brahman” to one who is ignorant or half awakened—goes to hell.

brahma cid brahma ca mano brahma vijñānavastu ca
brahmārtho brahma śabdaś ca brahma cid brahma dhātavaḥ (IV.40.29)

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.

Focus of inquiry

kuto jāteyam iti te rāma mā 'stu vicāraṇā
imām katham ahaṁ hanmītyesā te 'stu vicāraṇā (IV.41.32)

O Rāma, do not inquire into, “How has this ignorance arisen”—but inquire into, “How shall I get rid of it”.

Human birth; its disuse & use (13)

śubhāśubha prasara parāhatākṛtau
jvalaj jarāmaraṇa viśādamūrchite
vyatheha yasya manasi bho na jāyate
narākṛtir jagati sa rāma rākṣasaḥ (IV.42.52)

O Rāma, 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 subject to old age, death and despair.

viharanti jagat kecin nipatanty utpatanti ca
kandukā iva hastena mṛtyunā 'viratam hataḥ (IV.43.25)

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

svabhāva kalpito rāma jīvānām sarvadaiva hi
āmokṣapada samprāpti samśāro 'styātmano 'ntare (IV.44.6)

This world-appearance is naturally conceived of in all the jīvas at all times, till the jīva attains liberation.

asadidam akhilaṁ mayā sametaṁ

tviti viṅaṇayya viṣāditā 'stu mā te

sadiha hi sakalaṁ mayā sametaṁ

tviti ca vilokya viṣāditā 'stu mā te (IV.45.50)

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.

anāgatānām bhogānām avāñchanam akṛtrimam

āgatānām ca sambhoga iti paṇḍita lakṣaṇam (IV.46.8)

Not to desire for those experiences which one does not effortlessly obtain, and to experience those which have already arrived—such is the nature of the wise person.

nidarśanārtham sṛṣṭestu mayaikasya prajāpateḥ

bhavate kathitotpattir na tatra niyamaḥ kvacit (IV.47.47)

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.

kriyāviśeṣabahulā bhogaiśvarya hatāśayaḥ

nā 'pekṣante yadā satyaṁ na paśyanti śaṭhās tadā (IV.48.1)

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 do not see.²²

jñānam tvam evā 'sya vibho kṛpayopadiśā 'dhunā

ko hi nāma kule jātam putram maurkhyeṇa yojayet (IV.51.28)

I pray that you may instruct him in self-knowledge: for who will let one's son grow into a fool?²³

²² The Story of Dāśūra (IV.48 – IV.57)

²³ In much earlier times, knowing that the goal of life was self-realization was clear and parents considered it most important to get children instructed in self-knowledge and its attainment which was taught along with secular subjects of vocation by teachers who had attained self-knowledge if they were fortunate. Not to lay this important foundation was not considered foolish and a dereliction of the parent's most important duty.

jayati gacchati valgati jr̥mbhate sphurati bhāti na bhāti bhāsurah
suta mahāmahimā sa mahīpatiḥ patirapāmiva vātarayākulaḥ (IV.52.29)

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.

asat sat sadasat sarvaṁ saṅkalpādeva nā 'nyataḥ
saṅkalpaṁ sadasaccaivamiha satyaṁ kimucyatām (IV.53.45)

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?

mā saṅkalpaya saṅkalpaṁ bhāvaṁ bhāvaya mā sthitau
etāvataiva bhāvena bhavyo bhavati bhūtaye (IV.54.12)

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.

kartā nā 'smi na cā 'hamasmi sa iti jñātvaivamantaḥ sphuṭaṁ
kartā cā 'smi samagramasmi taditi jñātvā 'thavā niścayaṁ
ko 'pyevā 'smi na kiñcidevamiti vā nirṇīya sarvottame
tiṣṭha tvaṁ svapade sthitāḥ padavido yatrottamaḥ sādharmaḥ (IV.56.49)

O Rāma, you may feel, 'I am not the doer, I do not exist' or 'I am the doer, and I
am everything': or inquire into the nature of the self ('Who am I?') and realize '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 holy men who know
of this state ever dwell.

yadi tvam ātmanā ' 'tmānam adhigacchasi taṁ svayaṁ
etat praśnottaraṁ sādhu jānāsyatra na saṁśayaḥ (IV.57.15)

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

In this connection, O Rāma, I remember an inspiring song sung by the son of the preceptor of the gods, Kaca. This Kaca was established in self-knowledge. He lived in a cave on Mount Meru. His mind was saturated with the highest wisdom and hence it was not attracted by any of the objects of the world composed of the five elements. Feigning despair, Kaca sang this meaningful song. Pray listen to this.²⁴

kiṃ karomi kva gacchāmi kiṃ gr̥hṇāmi tyājami kiṃ
 ātmanā pūritaṃ viśvaṃ mahākālpāmbunā yathā (IV.58.5)
 duḥkhamātmā sukhaṃ caiva khamāsāsumahattayā
 sarvamātmamayaṃ jñātaṃ naṣṭakaṣṭo 'hamātmanā (IV.58.6)
 sabāhyābhyantare dehe adhaścordhvaṃ ca dikṣu ca
 ita ātmā tataścā ' 'tmā nā 'styanātmamayaṃ kvacit (IV.58.7)
 sarvatraiva sthito hyātmā sarvamātmamayaṃ sthitaṃ
 sarvamevedamātmavaṃ ātmanyeva bhavāmyahaṃ (IV.58.8)
 yannāma nāma tatkiñcit sarvamevā 'hamāntaraḥ
 āpūritāpāranabhaḥ sarvatra sanmayaḥ sthitaḥ (IV.58.9)
 pūrṇastiṣṭhāmi modātmā sukhamekārṇavopamaḥ
 ityevaṃ bhāvayaṃstatra kanakācalakuñjake (IV.58.10)
 uccārayannoṅkāraṃ ca ghaṇṭāsvanamiva kramāt
 oṅkārasya kalāmātraṃ pāścātyaṃ bālakomalaṃ
 nā ' 'ntarastho na bāhyastho bhāvayan parame hṛdi (IV.58.11)

KACA sang: What shall I do? Where shall I go? What shall I try to hold? What shall I renounce? This entire universe is permeated by the one self. Unhappiness or sorrow is the self. Happiness is the self, too. For, all desires are but empty void. Having known that all this is the self, I am freed from all travail. In this body, within and without, above and below, everywhere—here and there—is only the self and self alone and there is no non-self. The self alone is everywhere; everything exists as the self. All this, is truly the self. I exist in the self as the self. I exist as all this, as the reality in all, everywhere. I am the fullness. I am the self-bliss. I fill the entire universe like the cosmic ocean.

²⁴ Kaca's Song (IV.58 – IV.62)

moha evaṁmayo mithyā jāgataḥ sthiratām gataḥ
saṅkalpanena manasā kalpito 'cirataḥ svayaṁ (IV.59.31)

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

yaiva cid bhuvanābhogabhūṣaṇe vyomni bhāskare
dharāvivarakośasthe saiva citkīṭakodare (IV.61.18)

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

Entitlement to Vāsiṣṭha's vision

tava tulyamatiryaḥ syāt sujanaḥ samadarśanaḥ
yogyo 'sau jñānadṛṣṭīnām mayoktānām sudṛṣṭimān (IV.62.9)

Only a person who is intelligent like you, who is good-natured and equal-visioned like you, and who sees only what is good—is entitled to the vision of wisdom which I have described here.

End of the Fourth Chapter: Sthiti Prakaraṇam
Important Verses of the Yoga Vāsiṣṭha

V. ON DISSOLUTION

(Upaśama Prakaraṇam)

bhogās tyakttuṃ na śakyante tat tyāgena vinā vyaṃ
prabhavāmo na vipadām aho saṅkaṭam āgataṃ (V.2.21)

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.

yad yad rāghava saṃyāti mahājana saparyayā
dinaṃ tad iha sālōkaṃ śeṣāstv andhā dinālayaḥ (V.4.12)

O Rāma, only that day on which sages are worshipped can be regarded as fruitful; the other days are of darkness.

he janā aparijñāta ātmā vo duḥkhasiddhaye
parijñāstav anantāya sukhāyopaśamāya ca (V.5.23)

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

yathā rajobhir gaganam yathā kamalam āmbubhiḥ
na lipyate hi saṃśliṣṭair dehair ātmā tathaiva ca (V.5.31)

Even as the sky is not affected by the dust-particles floating in it, and as the lotus is not affected by water—the self is unaffected by the body.

kecittvakarmaṇi ratā viratā api karmaṇaḥ
narakānnarakaṃ yānti duḥkhād duḥkhaṃ bhayādbhayaṃ (V.6.3)

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.

upaśamasukhamāharet pavitraṃ
suśamavataḥ śamameti sādhu cetāḥ
praśamitamanaśḥ svake svarūpe bhavati
sukhe sthithiruttamā cirāya (V.8.18)

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 arises the pure bliss of the self without delay.²⁵

arajjureva baddho 'ham apaṅko 'smi kalaṅkitaḥ
patito 'smyupariṣṭho 'pi hā mamātman hatā sthitiḥ (V.9.16)

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!

kākatāliya yogena saṃpannāyāṃ jagatsthitau
dhūrtena kalpitā vyartham heyopādeyabhāvanā (V.9.49)

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’.

Conquest of mind (15)

sthite manasi niṣkāme same vigatarañjane
kāyāvayavajau kāryau spandāspandau phale samau (V.10.28)

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.

citta cañcala saṃsāra ātmano na sukhāya te
śamamehi śamāc chāntaṃ sukhaṃ sāram avāpyate (V.11.5)

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.

²⁵ The Story of King Janaka (V.8 – V.18)

anāmr̥ṣṭavikalpāmśúś cidātmā vigatāmayah
udiyāya hṛdākāśe tasya vyomnīva bhāskaraḥ (V.12.6)

The light of self-knowledge or cid-ātmā arose in his heart, free from the least taint of impurity and sorrow, even as the sun rises on the horizon.

praññayeha jagat sarvaṁ saṁyagevā 'ṅga dr̥śyate
saṁyag darśanamāyānti nā ' 'pado na ca saṁpadaḥ (V.12.38)

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.

ayamevā 'hamityasmin saṅkoce vilayaṁ gate
anantabhuvanavyapī vistāra upajāyate (V.13.15)

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

dhāvamānam adhobhāge cittaṁ pratyāhared balāt
pratyāhāreṇa patitam adho vārīva setunā (V.13.30)

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

cetyena rahitā yaiṣā cit tad brahma sanātanaṁ
cetyena sahitā yaiṣā cit seyaṁ kalanocyate (V.13.53)

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

yathā śīlāmayī kanyā coditā 'pi na nṛtyati
tatheyaṁ kalanā dehe na kiñcid avabudhyate (V.13.65)

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.

prāṇaśaktau niruddhāyām mano rāma vilīyate
dravyacchāyā 'nu tad dravyam prāṇarūpam hi mānasam (V.13.83)

O Rāma, 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.

jaḍatvān niḥsvarūpatvāt sarvadaiva mṛtaṃ manaḥ
mṛtena māryate lokaś citreyaṃ maurkhyacakrikā (V.13.100)

This mind is inert and not a real entity; hence, it is forever dead. Yet, beings in this world are killed by this dead thing—how mysterious is this stupidity.

na paśyatyeva yo 'tyarthaṃ tasya kaḥ khalu durmatiḥ
vicitramañjarīcitram saṃdarśayati kānanaṃ (V.14.3)

What foolish man will endeavor to show a colorful forest to one who refuses to see?

ātmano jagataścā 'ntar draṣṭṛ dṛśya daśāntare
darśanākhye svam ātmānam sarvadā bhāvayan bhava (V.14.50)

In the middle between the self as the seer and the world as the seen, you are the seeing or sight—always remain in this realization.

adṛśyaivā 'tti māmsāsthirudhirādi śarīrakāt
manobilavilīnaiṣā tṛṣṇā vanaśunī nṛṇām (V.15.8)

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

sarvatra vāsanātyāgo rāma rājīvalocana
dvidvidhaḥ kathyate tajjñair jñeyo dhyeyaś ca mānada (V.16.6)

Rāma, the abandonment of all notions, conditioning and conceptualization is said to be of two kinds: one is based on knowledge or direct realization and the other, is based on contemplation.

bhāvādvaitam upāśritya sattādvaitamayātmakaḥ
karmādvaitamanāḍṛtya dvaitādvaitamayo bhava (V.17.29)

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.

vayaṁ tu vakttuṁ mūrkhāṇāṁ ajitātmīyacetasāṁ
bhogakarddamamagnānāṁ na vidmo 'bhimataṁ mataṁ (V.18.13)

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

All are all to all at all times

subandhuḥ kasyacit kaḥ syād iha no kaścidadyariḥ
sadā sarve ca sarvasya sarvaṁ sarveśvarecchayā (V.18.49)

Who is a relation 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.

Bringing sorrow upon ourselves (3)

kiṁ putra ghanatām śokaṁ nayasyāndhyaika kāraṇaṁ
bāṣpadhārādharmaṁ ghoram prāvṛṭkāla ivā ' 'mbujaṁ (V.19.26)

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.²⁶

madhyasthadṛṣṭayaḥ svasthā yathāprāptārtha darśinaḥ
tajjñāstu preṣakā eva sākṣidharme vyavasthitāḥ (V.20.40)

The sages perceive the middle path, they see what is at the moment, they are at peace, they are established in witness consciousness.

²⁶ The Story of Puṇya and Pāvana (V.19 – V.21)

tasmād āsāmanantānām tṛṣṇānām raghunandana
upāyastyāga evaiko na nāma paripālanam (V.21.5)

Craving is the root of all sorrow, O Rāma, and the only intelligent way—is to renounce all cravings completely and not to indulge them.

tameva bhukttavirasaṁ vyāpāraughaṁ punaḥ punaḥ
divase divase kurvan prājñāḥ kasmāna lajjate (V.22.33)

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?²⁷

Only one there is

eka evā 'sti sumahāms tatra rājā mahādyutiḥ
sarvakṛt sarvagaḥ sarvaḥ sa ca tūṣṇīm vyavasthitaḥ (V.23.6)

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

viṣayān prati bhoḥ putra sarvāneva hi sarvathā
anāsthā paramā hyeṣā sā yukttir manaso jaye (V.24.17)

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.²⁸

²⁷ The Story of Bali (V.22 – V.29)

²⁸ **Brother Lawrence, Fourth Conversation:** He told me, that all consists in one hearty renunciation of everything which we are sensible does not lead to GOD; that we might accustom ourselves to a continual conversation with Him, with freedom and in simplicity. That we need only to recognize GOD intimately present with us, to address ourselves to Him every moment, that we may beg His assistance for knowing His will in things doubtful, and for rightly performing those which we plainly see He requires of us, offering them to Him before we do them, and giving Him thanks when we have done. That in this conversation with GOD, we are also employed in praising, adoring, and loving him incessantly, for His infinite goodness and perfection. That, without being discouraged on account of our sins, we should pray for His grace with a perfect confidence, as relying upon the infinite merits of our LORD.

avaśyaṃ bhavitavyākhyā sveha yā niyatikriyā
ucyate daivaśabdena sā naraireva netaraiḥ (V.24.27)

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

Spiritual approach to life

deśakrameṇa dhanam alpavigarhaṇeṇa
tenā 'ṅga sādhujanamarjaya mānapūrvaṃ
tatsaṅgamottha viśayādyavahelaneṇa
saṃyag vicāravibhavana tavā ' 'tmalābhaḥ (V.24.51)

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 inquiry—you will gain self-knowledge.

bhavyo 'si cettadetasmāt sarvamāpnoṣi niścayāt
no cettad bahvapi proktaṃ tvayi bhasmani hūyate (V.26.12)

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.

Without division, quieten & establish

dhyātṛdhyeyadhyānahīno nirmalaḥ śāntavāśanaḥ
babhūvā 'vātadīpābho baliḥ prāptamahāpadaḥ (V.27.33)

Without the division between thinker, thought and thinking; meditator, the object of meditation and 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.

na kiñcidapi kartavyaṃ yadi nāma maya 'dhunā
tat kasmāna karomīdaṃ kiñcit prakṛtakarma vai (V.29.19)

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?

yeṣu yeṣu pradeṣeṣu mano majjati bālavat
tebhyas tebhyaḥ samāhṛtya taddhi tattve niyojayet (V.29.54)

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

manākalati parṇe 'pi dṛṣṭāribhayabhīṭayaḥ
vadhvastrasyanti vidhvastā mṛgyo grāmagatā iva (V.31.12)

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 valor of the enemy, panic at anything.²⁹

aviṣṇuḥ pūjayan viṣṇuṁ na pūjāphalabhāgbhavet
viṣṇurbhūtvā yajed viṣṇumayaṁ viṣṇurahaṁ sthitaḥ (V.31.40)

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

guṇavānnirguṇo jāta ityanarthakramaṁ viduḥ
nirguṇo guṇavān jāta ityāhuḥ siddhidaṁ kramaṁ (V.33.4)

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.

²⁹ The Story of Prahlāda (V.30 – V.43)

tribhuvanabhavanābhirāmaśaṁ
sakalakalaṅkaharam param prakāśaṁ
aśaraṇaśaraṇaṁ śaraṇyamīśaṁ
harimajamacyutamīśvaram prapadye (V.33.19)

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.

sarvasambhramasaṁśāntyai paramāya phalāya ca
brahmaviśrāntiparyanto vicāro 'stu tavā 'nagha (V.34.3)

Prahlāda, may you be endowed with the spirit of inquiry till you rest in the infinite Brahman, so that all your delusions might come to an end and you may attain the highest fruit or blessing.

ā idānīm smṛtaṁ satyam etattad akhilaṁ mayā
nirvikalpacidābhāsa eṣa ātmā 'smi sarvagaḥ (V.34.19)

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

ghṛtaṁ yathā 'ntaḥ payaso rasaśaktir yathā jale
cicchakṭtiḥ sarvabhāveṣu tathā 'ntarahamāsthitaḥ (V.34.56)

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.

sarvabhāvāntarasthāya cetyamukttacidātmane
pratyakcetanarūpāya mahyameva namo namaḥ (V.34.69)

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

bhāvenā 'bhāvamāśritya bhāvastyajati duḥkhatām
prekṣya bhāvamabhāvena bhāvastyajati duṣṭatām (V.34.99)

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.

vicaratyeṣa lokeṣu jīva eva jagatsthītau
vilasatyeva bhogeṣu prasphuratyeva vastuṣu (V.35.21)

In this creation, it exists as if it is a jīva or living entity; it appears to enjoy the pleasures; and it seems to expand in the objects of this world.

saṁbandhaḥ ko 'stu naḥ kāmair bhāvābhāvairathendriyaiḥ
kena saṁbadhyate vyoma kena saṁbādhyate manaḥ (V.35.32)

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?

stutyā praṇatyā vijñāptyā śamena niyamena ca
labdho 'yaṁ bhagavān ātmā dṛṣṭaścā 'dhigataḥ sphuṭaṁ (V.35.49)

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

Prayer to the Self (3)

vācyavācakadrṣṭyaiva bhedo yo 'yamihā ' 'vayoḥ
asatyā kalpanaiveṣā vīcivīcyambhasoriva (V.36.8)

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.

haṁsi pāsi dadāsi tvam avasphūrjasi valgasi
anahaṁkṛtirūpo 'pi citreyam tava māyita (V.36.36)

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.

bhavānayamayam cā 'haṁ tvarṁ śabdairevamādibhiḥ
svayamevātmanā ' 'tmānaṁ līlārthaṁ stauṣi vakṣi ca (V.36.56)

‘This is you’, ‘This is I’—such expressions are used when you yourself adore yourself or describe yourself for your own delight.

Meditation

tvadālokekṣaṇodbhūtā tvadālokekṣaṇakṣayā
mṛteva jātā jāteva mṛtā kenopalakṣyate (V.36.71)

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

Conditions, natural order & us (4)

daityodyogena vibudhāstato yajñatapaḥkriyāḥ
tena saṁsārasaṁsthānaṁ na saṁsārakramo 'nyathā (V.38.16)

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.

sthātavyamiha dehena kalpaṁ yāvadanena te
vayaṁ hi niyatim vidmo yathābhūtāmaninditām (V.39.24)

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.

dehasaṁstho 'pyadehatvād adeho 'si videhadṛk
vyomasāṁstho 'pyasakttatvād avyomeva hi mārutaḥ (V.40.4)

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.

idaṁ sukhamidaṁ duḥkhamidaṁ nā 'stīdamasti me
iti dolāyitaṁ ceta mūḍhameva na paṇḍitaṁ (V.41.12)

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

Self-effort and Grace (4)

ātmāvalokanenā ' 'śu mādhaveḥ paridṛśyate
mādhavārādhanenā ' 'śu svayamātmā 'valokyate (V.42.21)

By the attainment of self-knowledge, lord Viṣṇu is realized; and by the adoration of lord Viṣṇu, self-realization is attained.

ārādhayā ' 'tmanā ' 'tmānamātmanā ' 'tmānamarcaya
ātmanā ' 'tmānamālokyā saṁtiṣṭhavsā ' 'tmanā ' 'tmani (V.43.19)

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.³⁰

etadapyātmanaivā ' 'tmā phalamāpnoti bhāṣitam
haripūjākramākhyaena nimittenā 'risūdana (V.43.33)

This fruition that I have mentioned is derived from the self: the worship of lord Viṣṇu, as it is called—is but an excuse for it.

³⁰ Similar teaching in the Bhagavad Gītā.

rāmā 'paryavasāneyaṁ māyā saṁsṛtināmikā
ātmacittajayenaiva kṣayamāyāti nā 'nyathā (V.44.1)

O Rāma, this cycle of birth and death is an interminable one; this māyā ceases only by the mastery of one's own heart or mind—not otherwise.³¹

manorājyamapi prājñā labhante vyavasāyinaḥ
gādhinā svapnasamdr̥ṣṭaṁ gatvā labdhamakhaṇḍitaṁ (V.47.37)

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

gādhe svādhividhūtasya svarūpasyaitadātmakaṁ
cetaso 'dr̥ṣṭatattvasya yatpaśyatyuruvibhramaṁ (V.48.48)

O Gādhī, 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 realized the truth.

tathāhi bahavaḥ svapnamekaṁ paśyanti mānavāḥ
svāpabhramada maireyamada manthara cittavat (V.49.11)

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

Mind to no-mind (4)

vartamānamanāyāsaṁ bhajad bāhyadhiyā kṣaṇaṁ
bhūtaṁ bhaviṣyadabhajad yāti cittamacittatāṁ (V.50.16)

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

³¹ The Story of Gādhī (V.44 – V.50)

cetanaṃ cittarikṭtaṃ hi pratyakcetanamucyate
nirmanaskasvabhāvaṃ tanna tatra kalanāmaḥ (V.50.21)

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.

bhogābhogatiraskāraiḥ kāśyaṃ neyaṃ śanairmanaḥ
rasāpahārais tajjñena kālenā 'jīrṇaparṇavat (V.50.56)

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.

citena cetaḥ śamamāśu nītvā śuddhena ghorāstramivā śtrayukṭtyā
cirāya sādho tyaja cañcalatvaṃ vimarkaṭo vṛkṣa ivā 'kṣataśrīḥ (V.50.84)

Even as a terrible weapon is encountered and destroyed by a more powerful weapon, tranquillize the mind with the help of the mind itself. Forever abandon every form of mental agitation. Remain at peace within yourself like a tree, freed from the disturbance caused by monkeys.³²

kadopaśāntamanano dharmīdharakandare
sameṣyāmi śilāsāmyaṃ nirvikalpasamādhinā (V.51.33)

When will I, living in a cave with a mind in utter tranquility, remain like a rock in a state in which there is no movement of thought at all?³³

³² Once again, it is worth remembering the example of Brother Lawrence and his immediate renunciation of all that was not-supportive of his aspiration.

³³ The Story of Uddālaka (V.51 – V.57)

kuraṅgālipataṅgebhamīnāstvekaikaśo hatāḥ
sarvair yuktair anarthais tu vyāptasyā 'jña kutaḥ sukhaṁ (V.52.21)

O foolish mind, all these perish being subject to just one sense-craving... (*the deer by the sense of hearing, the bee by the sense of smell, the moth by the sense of sight, the elephant by the sense of touch, and the fish by the sense of taste*) ...but you, you are victim to all the five temptations—how can you have happiness?

pādāṅguṣṭha chiro yāvat kaṇaśaḥ pravacāritam
na labdho 'sāvahaṁ nāma kaḥ syād ahamiti sthitaḥ (V.52.36)

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'?

tenā 'haṁ nāma nehā 'sti bhāvābhāvopapattimān
anahaṅkārārūpasya saṁbandhaḥ kena me kathaṁ (V.53.15)

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?

ahaṅkārabhramasyā 'sya jātasyākāśavarṇavat
apunaḥ smaraṇaṁ manye nūnaṁ vismaraṇaṁ varaṁ (V.53.25)

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.

kṣīyate manasi kṣīṇe dehaḥ prakṣīṇavāśanaḥ
mano na kṣīyate kṣīṇe dehe tat kṣāpayen manaḥ (V.53.66)

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.

antaḥ kuṇḍalinīm prāṇāḥ pūrayāmāsurāḍṛtāḥ
cakrānuvartaprasṛtām payāmsīva saridvarām (V.54.26)

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

ānande pariṇāmitvādanānandapadaṁ gataḥ
nā 'nande na nirānande tatastaṁvidā babhau (V.54.68)

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

Quiescence or Samādhi (5)

upaśāśāma śanair divasairasau katipayaiḥ svapade vimalātmani
tarurasāḥ śaradanta ivā 'male ravikaraujasi janmadaśātigaḥ (V.55.23)

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.

praśāntajagadāsthō 'ntarvītaśokabhayaiṣaṇaḥ
svastho bhavati yenā 'tmā sa samādhiriti smṛtaḥ (V.56.20)

That is known as samādhi—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.

dyauḥ kṣamā vāyurākāśaṁ parvatāḥ sarito dīśaḥ
antaḥkaraṇatattvasya bhāgā bahiriva sthitāḥ (V.56.35)

The sky, earth, air, space, mountains and rivers—are all parts of the inner instrument or mind—they only appear to be outside.

paramātmamaṇeścittvād yad antaḥ kaccanaṁ svayaṁ
cetanātmapade cā 'ntar ahamityādi vettyasau (V.57.15)

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.

yāvatsarvaṃ na saṃtyakttaṃ tāvadātmā na labhyate
sarvāvasthāparityāge śeṣa ātmeti kathyate (V.58.44)

Not till one renounces everything is self-knowledge gained—when all points of view are abandoned, what remains is the self.³⁴

śeṣastu cetano jīvaḥ sa ceccetyena cetati
anyena bodhyamāno 'sau nā ' 'tmatattvavapur bhavet (V.59.16)

What remains is the sentient jīva. But it is involved in subject-object relationship. That which is the object of knowledge of comprehension—is not the self.

na nirghṛṇo dayāvān no na dvandvī nā 'tha matsarī
na sudhīr nā sudhīr nā 'rthī nā 'narthī sa babhūva ha (V.60.6)

Compassionate, yet not uncontentious; not avoiding the pairs of opposites and not jealous; neither intelligent nor non-intelligent; neither motivated nor non-motivated—thus he lived.

tattvābodho bhagavan sarvāśātrṇapāvakaḥ
proktaḥ samādhiśabdena na tu tūṣṇīmavasthitiḥ (V.62.8)

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 samādhi—not simply remaining silent.

tāni mitrāṇi śāstrāṇi tāni tāni dināni ca
virāgollāsavān yebhya ātmacittodayaḥ sphuṭaṃ (V.64.19)

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

³⁴ The Story of Suraghu (V.58 – V.64)

āśā yāvadaśeṣeṇa na lūnāś cittasaṁbhavāḥ
vīrudho dātrakeṇeva tāvannaḥ kuśalam kutaḥ (V.66.11)

Until the hopes and desires born of the mind have been completely destroyed, how can we be well and happy?³⁵

antaḥsakttaṁ mano baddhaṁ muktttaṁ sakttivivarjitaṁ
antaḥsaṁsakttirevaikaṁ kāraṇaṁ bandhamokṣayoḥ (V.67.34)

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

saṁsakttir dvidivhā proktā vandyā vandhyā ca rāghava
vandhyā sarvatra mūḍhānāṁ vandyā tattvavidāṁ nijā (V.68.21)

Conditioning, which is 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.

antaḥ saṁsaṅgamaṅgānāṁ aṅgāraṁ viddhi rāghava
anantaḥ saṅgamaṅgānāṁ viddhi rāma rasāyanaṁ (V.68.50)

Mental conditioning, which is attachment to the finite and perishable—is burning pain to the limbs O Rāma. But, infinite expansion or devotion to the infinite—is the magic cure for the burning pain.

eṣaiva rāma sauṣuptī sthitir abhyāsayogataḥ
praudhā satī turyamiti kathitā tattvakovidaiḥ (V.70.26)

When this same state of deep sleep in wakefulness, matures, it is known as turīya or the fourth state.

³⁵ The Story of Bhāsa and Vilāsa (V.65 – V.81)

cidātmā nirmalo nityaḥ svāvabhāso nirāmayah
dehastvanityo malavāmstena sambandhyate katham (V.71.24)

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?

jaḍājaḍādṛśormadhyam yattattvam pāramātmikam
tadetadeva nānātvaṁ nānāsamjñābhirātataṁ (V.71.56)

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.

dṛśyadarśanasambandha vistāraistad vijrmbhate
dṛśyadarśanasambhande yatsukham pāramātmikam
anubhūtimayaṁ tasmāt sāram brahmeti kathyate (V.72.33)

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.

paro 'ṇuḥ sakalātitarūpo 'ham cetyahaṅkṛtiḥ
prathamā sarvamevā 'hamityanyoktā raghūdvaha (V.73.10)

Both these attitudes are conducive to liberation: one is, 'I am the extremely subtle and transcendent self', and the other, 'I am all and everything'.

avidyā samparijñātā na cainaṁ parikarṣati
mṛgatṛṣṇā parijñātā tarṣulaṁ nā 'vakarṣati (V.74.20)

But if it is realized as an illusion, it does not attract the mind, even as mirage does not delude one who knows it to be a mirage.

goṣpadaṁ pṛthivī meruḥ sthānurāśāḥ samudgikāḥ
tṛṇam tribhuvanam rāma nairāśyālaṅkṛtākṛteḥ (V.74.47)

He who is endowed with desirelessness or 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.

tiryagyonīṣvapi sadā vidyante kṛtabuddhayaḥ

devayoniṣvapi prājñā vidyante mūrkhabuddhayaḥ (V.75.32)

sarvaṁ sarvena sarvatra sarvathā sarvadaiva hi

saṁbhavatyeva sarvātmanyātmanyātatarūpiṇī (V.75.33)

O Rāma, 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.

cidātmana imā itthaṁ prasphurantīha śakttayaḥ

ityasyā ' 'ścaryajāleṣu nā 'bhyudeti kutūhalaṁ (V.76.30)

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

Cycle of mutual dependence

prāṇaspandāccitaḥ spandas tatspandādeva saṁvidyaḥ

cakrāvartavidhāyinyo jalaspandādivormayaḥ (V.78.14)

Movement of thought in the mind arises from the movement of prāṇa; and movement of prāṇa 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.

Heart

saṁvinmātraṁ tu hṛdayamupādeyaṁ sthitaṁ smṛtaṁ

tadantare ca bāhye ca na ca bāhye na cā ' 'ntare (V.78.35)

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.

Mantra & inquiry (2)

mṛtaṁ mano mṛtā cintā mṛto 'haṅkārarakṣasaḥ

vicāramantreṇa samaḥ svasthastiṣṭhāmi kevalaṁ (V.80.38)

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 inquiry or inquiry into the mantra. I am free and happy now.

vicārākārako maurkhyādahamāsaṁ mitasthitiḥ

vicāreṇā 'mitākāraḥ kva nāmā 'haṁ vicāraḥ (V.81.14)

I remained in a conditioned state as long as I was foolishly engaged in this inquiry. Now that through this inquiry, I have reached the unconditioned being—who is the inquirer?

tyajadevā 'nugrṇāti vṛttīrindriyavardhitāḥ
yasmānnivāryate tasmīnpronmatta iva dhāvati (V.82.14)

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.³⁶

kriyate yattu yacchaktyā tattenaiḥ kṛtāṁ bhavet
lūṅāti dātraṁ puṁśaktyā lāvakaḥ procyate puṁān (V.82.39)

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.

To the mind

svātmabhāvastava sukhaṁ manye mānavatām vara
tameva bhāvayā 'bhāvaṁ sukhatyāgo hi mūḍhatā (V.83.28)

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

The sage's view of the world

yathāsthitamidaṁ viśvaṁ śāntamākāśanirmalaṁ
brahmaiva jīvanmukttānāṁ bandhamokṣadṛśaḥ kutaḥ (V.84.30)

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?

³⁶ The Story of Vīṭahavya (V.82 – V.93)

upādeyo hi dehasya na me tyāgo na saṁśrayaḥ
yādṛśo dehasaṁtyāgas tādṛśo dehasaṁśrayaḥ (V.85.12)

This body is neither worth reviving nor worth abandoning. It is the same to me, whether the body is abandoned or it is revived.

vismṛtir vismṛtā dūraṁ smṛtiḥ sphuṭamanusmṛtā
satsajjātam asaccā 'sat kṣataṁ kṣiṇaṁ sthitaṁ sthitaṁ (V.86.22)

When this truth is known³⁷—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.

To the body

mitrakāya mayā yattvaṁ tyajyase cirabāndhavaḥ
tvayaivā 'tmanyupānītā sātmajñānavaśāt kṣatiḥ (V.86.36)

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 realization of the self.

acinmayaṁ cinmayaṁ ca neti neti yaducyate
tatastat sambabhūvā 'sau yadgirāmapyagocaraḥ (V.87.16)

It is full of non-consciousness and objectless consciousness, it can be indicated by negation as in: 'not this, not this'. He became that, which is beyond description.

avidyāmapī ye yuktyā sādhaṇanti sukhātmikāṁ
te hyavidyāmayā eva na tvātmajñāstathākramāḥ (V.89.15)

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

³⁷ "It is like this: trees grow in the ofrest, ropes are made of other fibres with which the timber is bound together, the blacksmith fashions axe, etc.; with all these the carpenter builds a house for his own livelihood, not because he wants to build a house! Thus in this world all things happen independent of one another and their coincidence is accidental, like the ripe coconut falling... ..coincidentally when a crow alights on the palm tree, making ignorant people feel that the crow dislodged the coconut. Who is to blame for all these?"

manastām mūḍhatām viddhi yadā naśyati sā 'nagha
cittanāśābhīdhānam hi tadā sattvamudetyalam (V.90.16)

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

Bondage and liberation (7)

dve bīje cittavṛkṣasya vṛttivratatidhāriṇaḥ
ekaṁ prāṇaparispaṇdo dvitīyaṁ dṛḍhabhāvanā (V.91.14)

There are two seeds for the tree known as the mind which carries within it innumerable notions and ideas: first, movement of prāṇa or life force and second, obstinate fancy.

dṛḍhabhāvanayā tyakttapūrvāparavicāraṇam
yadādānam padārthasya vāsanā sa prakīrtitā (V.91.29)

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

hr̥di samvedyamāpyayva prāṇaspando 'tha vāsanā
udeti tasmāt samvedyam kathitam bījametayoḥ (V.91.64)

The notion of an object of knowledge of experience, is the seed for both movement of prāṇa and for the clinging to a fancy—for it is only when such desire for experience arises in the heart, that such movement of prāṇa and mental conditioning take place.

badhvā ' 'tmānam rudivā ca kośakāraḥmiryathā
cirāt kevalatāmeti svayam samvitsvabhāvataḥ (V.91.93)

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.

adhyātma vidyā dhigamaḥ sādhusaṅgama eva ca
vāsanāsaṃparityāgaḥ prāṇaspandanirodhanam (V.92.35)

Knowledge of the self, company of holy men, abandonment of conditioning and the restraint of prāṇa—these are the means to overcome the mind.

kiñcitprauḍhavicāram tu naram vairāgyapūrvakam
saṃśrayanti guṇāḥ śuddhāḥ saraḥ pūrṇamivā 'ṇḍajāḥ (V.93.3)

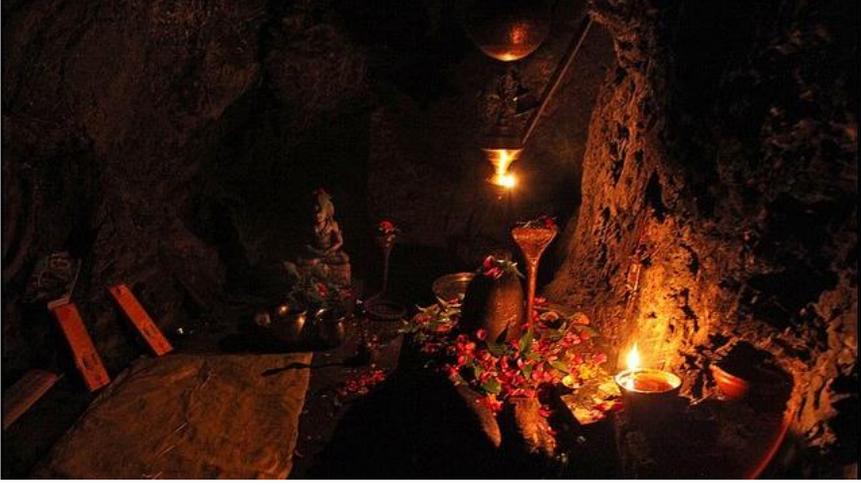
When such inquiry is preceded by dispassion and has attained stability by practice—all the noble qualities resort to it naturally.

bhāvābhāve padārthānām harṣāmarṣavikāradā
malinā vāsanā yaiṣā sā saṅga iti kathyate (V.93.84)

Attachment is that, 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 non-existence of the objects of pleasure.

End of the Fifth Chapter: Upaśama Prakaraṇam

Important Verses of the Yoga Vāsiṣṭha



PRAYER BEFORE STUDY

OM TAT SAT

yataḥ sarvāṇi bhūtāni pratibhānti sthitāni ca
yatrayi 'vo paśamaṁ yānti tasmai satyātmane namaḥ

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

jñātā jñānaṁ tāthā jñeyaṁ draṣṭā darśana drśyabhūḥ
kartā hetuḥ kriyā yasmāt tasmai jñāptyātmane namaḥ

Salutations to that consciousness which is the source of the apparently distinct threefold divisions of: knower, knowledge and known; seer, sight and seen; doer, doing and deed.

sphuranti sīkarā yasmād ānandasyā 'mbare 'vanau
sarveṣāṁ jīvanaṁ tasmai brahmānandātmane namaḥ

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

VI. ON LIBERATION

(Nirvāṇa Prakaraṇam)

PART I

A caution by Vāsiṣṭha

anayaiva dhiyā rāma viharannaiva badhyase
anyathā 'dhaḥ patasyāśu vindhyakhāte yathā gajaḥ (VI.1.1.26)

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.

Delusion, satva & equanimity (3)

dehe yāvad ahaṁbhāvo dṛśye 'smin yāvad ātmatā
yāvan mamedamityāsthā tāvac cittādivibhramaḥ (VI.1.2.39)

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 there will be delusion concerning mind, etc.

jīvanmuktā mahātmāno ye parāvaradarśinaḥ
teṣāṁ yā cittapadavī sā sattvamiti kathyate (VI.1.2.42)

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 or transparency.

Vāsiṣṭha's vision

mahātaraṅga gaṁbhīra bhāsurātma cidarṇavaḥ
rāmābhidhormistamitaḥ samaḥ saumyo 'si vyomavat (VI.1.3.4)

That which is known as Rāma 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.

adyā 'haṁ prakṛtistho 'smi svastho 'smi mudito 'smi ca
lokārāmo 'smi rāmo 'smi namo mahyaṁ namo 'stu te (VI.1.5.7)

I am established in nature, I am well or svastha: I rest in the self and I am happy.
I am Rāma in whom the worlds find their refuge. Salutations to me, salutations to
you.

Consciousness, ignorance & liberation (15)

bhedamabhyupagamyā 'pi śṛṇu buddhi vivṛddhaye
bhavedalpabuddhānām api no duḥkhitā yathā (VI.1.6.2)

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.

sarveṣāṁ eva caiteṣāṁ sthitaivaiṣā cid avyayā
kintvabodhavaśād asyāḥ parāṁ kṛpaṇatām gatā (VI.1.6.26)

Surely, the infinite and inexhaustible intelligence or 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.

janma bālyam vrajatyetaḍ yauvanaṁ yuvatā jarāṁ
jarā maraṇamabhyeti mūḍhasyaiva punaḥ punaḥ (VI.1.6.45)

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.

kālaḥ kavalitānantajagatpakvaphalo 'pyayaṁ
ghasmarācārajaṭharaḥ kalpair api na tṛpyati (VI.1.7.15)

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.

varākī sṛṣṭisapharī sphurantī bhavapalvale
kṛtāntavṛddhagrdhreṇa śaṭhena vinigrhyate (VI.1.7.32)

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 kṛtānta or the end or conclusion of action.

yāḥ saṃpado yaduta santatam āpadaś ca
yadbālya yauvana jarā maraṇopatāpaḥ
yan majjanam ca sukhaduḥkha paraṃparābhir
ajñānatīvratimirasya vibbūtayastāḥ (VI.1.7.47)

All prosperity, adversity, childhood, youth, old age, suffering, death, 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.

ajñānād vṛddhim āyāti tadeva syāt phalaṃ sphuṭaṃ
jñānenā ' 'yāti saṃvittis tāmevā 'nte prayacchati (VI.1.8.6)

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.

udetyavidyā vidyāyāḥ salilādiva budbudāḥ
vidyāyām līyate 'vidyā payasīva hi budbudāḥ (VI.1.9.16)

Avidyā arises in vidyā just as ripples arise in the ocean; and avidyā dissolves in vidyā just as ripples dissolve in water.

parijñāya parityāgo vāsanānām ya uttamaḥ
sattāsāmānyarūpatvaṃ tat kaivalyapadaṃ viduḥ (VI.1.10.14)

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

yatrā 'sti vāsanābījaṃ tat suṣuptaṃ na siddhaye
nirbīja vāsanā yatra tatturyaṃ siddhidaṃ smṛtaṃ (VI.1.10.20)

Where the seed of vāsanā, which is self-limitation, conditioning or tendency, exists—that state is like deep sleep; it is not perfection. When all vāsanā are destroyed and even the potentiality of the vāsanā does not exist—that state is known as the fourth, beyond waking, dream and deep sleep—the transcendental state which brings about perfection.

punaḥ punar idaṃ rāma prabodhārthaṃ mayocyate
abhyāsenā vinā sādho nā 'bhyudety ātmabhāvanā (VI.1.11.1)

Again and again I repeat all this, O Rāma, for the sake of your spiritual awakening; the realization of the self does not happen without such repetition or, spiritual practice.³⁸

mano buddhirahaṅkāras tanmātrāṅīndriyāṇi ca
brahmaiva sarvaṃ nānātmā sukhaṃ duḥkhaṃ na vidyate (VI.1.11.43)

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—words without substance.

svayaṃ prabhur mahātmaiva brahma brahavido viduḥ
aparijñātam ajñānam ajñānām iti kathyate (VI.1.11.47)

The knowers of Brahman declare that such a great one is himself the Lord and Brahman; in the case of the ignorant—the non-recognition of truth is known as ignorance.

cid ātmā brahma sat satyam ṛtaṃ jña iti nāmabhiḥ
procyate sarvagaṃ tattvaṃ cinmātraṃ cetyavarjitaṃ (VI.1.11.66)

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.

³⁸ Discourse on Brahman (VI.1.11 – VI.1.13)

akhilamidamaham mamaiva sarvam
tvahamapi nā 'hamathetaracca nā 'ham
iti viditavato jagatkṛtam me
sthiramathavā 'stu gatajvaro bhavāmi (VI.1.11.112)

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

Yoga (2)

saṁsārottaraṇe yukttir yogaśabdena kathyate
tām viddhi dviprakārām tvam cittopaśamadharmiṇīm (VI.1.13.3)

They call it yoga which is the method by which this cycle of birth and death ceases. It is utter transcendence of the mind and of two types.³⁹

sa yathā jīvati khagas tatheha yadi jīvyate
tadbhavej jīvitam puṇyam dīrgham codayameva ca (VI.1.14.11)

If any of you can live as he lives, that shall be regarded as a highly laudable and meritorious life.^{40,41}

abo bhagavatā 'smākaṁ prasādo darśitaś cirāt
darśanāmṛtasekena yat sikttāḥ saddrumā vayaṁ (VI.1.16.10)

I consider it a great blessing that after a long time you have given us your darśan or presence. Bathed in the nectar of your darśan, we have been renewed like a good tree.

³⁹ **Rāma asked:** Tell me how one reaches the state of liberation by restraint of the life-force (prāṇa) and by the annihilation of all self-limitations or psychological conditioning?. **Vasiṣṭha replied:** They call it yoga which is the method by which this cycle of birth and death ceases. It is utter transcendence of the mind and of two types. Self-knowledge is one type, restraint of the life-force is another. However, yoga has come to mean the latter. Yet, both methods lead to the same result. To some, self-knowledge through inquiry is difficult; to others, yoga is difficult.

⁴⁰ Story of Bhuśaṅḍa (VI.1.14 – VI.1.29)

⁴¹ Bhuśaṅḍa the long-lived: He lived utterly free from attraction and aversion. He never contemplated the past nor the future—his attention was constantly directed to the present.

tāta jñātamalaṁ jñeyaṁ brāhmyā devyāḥ prasādataḥ
kintv ekāntasthiteḥ sthānam abhivāñchāma uttamaṁ (VI.1.19.25)

Father, we have gained the knowledge that is worth gaining, by the grace of the goddess Brāhmī. We seek a secluded and excellent place to dwell.

tatastataśca paryastaṁ luṭhitaṁ na ca vṛttiṣu
nā 'parāmr̥ṣṭa tattvārthaṁ asmākaṁ bhagavan manaḥ (VI.1.20.35)

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

Let things be, stay rooted (2)

brahmanniyatireṣā hi durlaṅghyā pārameśvarī
mayedṛśena vai bhāvyaṁ bhāvyaṁ anyais tu tādṛśaiḥ (VI.1.21.23)

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.

andhīkṛtaḥḍākāśāḥ kāmakopavikārajāḥ
cintā na parihimsanti cittaṁ yasya samāhitaṁ (VI.1.23.16)

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

śarīrapurapālasya manaso rathacakrayoḥ
ahaṅkāraṅr̥pasyā 'sya praśasyeṣṭaturāṅgayoḥ (VI.1.24.34)

I am devoted to those who are free from fatigue, who shine like the sun and the moon in the heart, who are like the cart-wheels of the mind which is the guardian of the city known as the body, which are the favorite horses of the king known as ego-sense.

yatkaroti yad aśnāti buddhyaivā 'lam anusmaran
kumbhakādīn naraḥ svāntas tatra kartā na kiñcana (VI.1.25.22)

Whether one is going or standing, awake or asleep—these vital airs, which are naturally restless, are restrained by these kumbhakā practices. Then, whatever he does or eats, he who knows these kumbhakās—is not the doer of those actions.

bāhye tamasi saṁkṣīṇe lokālokaḥ prajāyate
hārde tu tamasi kṣīṇe svāloko jāyate mune (VI.1.25.44)

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.

Meditation

yatra prāṇo hy apānena prāṇenā 'pāna eva ca
nigīrṇau bahirantaś ca deśakālau ca paśya tau (VI.1.25.57)

Therefore, behold that place and that moment at which prāṇa is consumed by apāna and apāna is consumed by prāṇa—inside and outside the body.

Keep the attention in the present

na bhūtaṁ na bhaviṣyaṁ ca cintayāmi kadācana
drṣṭim ālambya tiṣṭhāmi vartamānāmihā ' 'tmanā (VI.1.26.8)

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

prabuddhāḥ smaḥ prahr̥ṣṭāḥ smaḥ praviṣṭāḥ smaḥ svamāspadam
sthitāḥ smo jñātavijñeyā bhavanto hy aparā iva (VI.1.28.7)

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.

dīrghasvapnaṁ imaṁ vidhi dīrghaṁ vā cittavibhramaṁ
dīrghaṁ vā 'pi manorājyaṁ saṁsāraṁ raghunandana (VI.1.28.28)

Know this to be a long dream, a longstanding hallucination, daydreaming or wishful thinking.

Self-control (4)

yatkiñcid uditam loke yannabhaspatha vā divi
tat sarvam prāpyate rāma rāgadveṣaparikṣayāt (VI.1.28.74)

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.

paraṁ pauraṁāsthāya balaṁ prajñāṁ ca yukttitaḥ
nābhiṁ saṁsāracakrasya cittameva nirodhayet (VI.1.29.7)

One should restrain the hub or the thoughts and notions—having resort to supreme self-effort, strength, wisdom and commonsense.

nirīho hi jaḍo deho nā ' 'tmano 'syā 'bhivāñchitaṁ
kartā na kaścidevā 'to draṣṭā kevalamasya saḥ (VI.1.29.35)

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—only the witnessing intelligence.

cittayakṣadṛḍhakraṁtaṁ na śāstrāṇi na bāndhavāḥ
śaknuvanti paritrātuṁ guravo na ca mānavaṁ (VI.1.29.68)

Neither scriptures nor relations nor even the gurus or preceptors can protect the man who is utterly overpowered by the ghost known as the mind.

te deśās te janapadās tā dīśas te ca parvatāḥ
tvad anusmaraṇaikāntadhiyo yatra sthitā janāḥ (VI.1.29.109)

Only they are countries, cities, directions and mountains—where people who are solely and wholeheartedly devoted to you dwell.⁴²

Description of the Lord (4)

ākārādi paricchinne mite vastuni tatkuṭaḥ
akṛtrimam anādyantaṁ devanaṁ cicchivaṁ viduḥ (VI.1.29.122)

God is without form and undivided or not in the objects; that splendor or devanam, which is not made and which has neither beginning nor end is known as god, deva or lord Śiva—which is pure consciousness.⁴³

⁴² Vāsiṣṭha narrated to Rāma an episode when he was steeped in worship of Lord Śiva a long time ago. Lord Śiva appeared before him and inquired about his austerities and practice. Vāsiṣṭha's intent was 'Only they deserve to be taken notice of as places like countries, cities etc., where the Lord's devotees dwell'.

⁴³ Description of the Lord (...VI.I.29 – VI.I.34)

na sa dūre sthito brahman na duṣprāpaḥ sa kasyacit
saṁsthitaḥ sa sadā dehe sarvatraiva ca khe tathā (VI.1.30.21)

That God is not distant from anyone, O Holy one, nor is he difficult to attain—he is forever seated in the body and he is everywhere like space.

śārīrapaṅkajabhrāntamanobhramarasāmbhṛtām
āsvādayati saṅkalpamadhusattām cidīśvarī (VI.1.30.34)

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 the bee.

cidasti hi śārīre ha sarvabhūtamayātmikā
calonmukhātmikaikā tu nirvikalpā parā smṛtā (VI.1.30.67)

The omnipresent consciousness which is all in all, exists in this body both as the changing and as the unchanging and unmodified one.

Conditioning distorts & brings sorrow (4)

amṛtā 'pi mṛtā 'smīti viparyastamatir vadhūḥ
yathā rodityanaṣṭaiva naṣṭā 'smīti tathaiva cit (VI.1.31.2)

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, consciousness falsely imagines it is miserable or limited.

yatra prāṇo marudyāti manas tatraiva tiṣṭhati
yutra yatrā 'nusrati rathas tatraiva sārathiḥ (VI.1.31.47)

Where the prāṇa goes the mind follows it, even as the rider goes where the vehicle goes.

vāsanā vimalā yeṣāṁ hṛdayān nā 'pasarpati
sthiraikarūpajīvās te jīvanmukttāś cirāyuṣaḥ (VI.1.32.35)

If only pure vāsanās or tendencies fill one’s heart—then all conflicts cease, there are harmony, liberation and longevity.

puṣṭasaṅkalpamātreṇa yadidaṁ duḥkhamāgataṁ
tadasaṅkalpamātreṇa kṣayi kā 'tra kadarthanā (VI.1.33.34)

It is feeding these thoughts and beliefs that has brought about this sorrow; and this comes to an end by not entertaining those thoughts and beliefs—where is the difficulty in this?

Description of the Lord (...continued 2)

samastaṁ suśivaṁ śāntam atītam vāgvilāsataḥ
omityasya ca tanmātrā turyā sa paramā gatiḥ (VI.1.34.30)

It is all, it is supreme blessedness and peace, it is beyond expression. It is purest OM. It is transcendent. It is supreme.

na tasyā 'hvānamantrādi kiñcidevopayujyate
nityāhūtaḥ sa sarvastho labhyate sarvataḥ svacit (VI.1.35.24)

That infinite consciousness alone is fit to be adored and worshipped. However, there is no use inviting it for the worship; no mantras are of any use in its worship for it is immediate or closest, one's own self and hence, does not need to be invited. It is the omnipresent self of all.⁴⁴

Internal worship & supreme meditation (7)

tataś cidrūpamevaikaṁ sarvasattāntarasthitaṁ
svānubhūtimayaṁ śuddhaṁ devaṁ rudreśvaraṁ viduḥ (VI.1.36.1)

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

niyatir nityamudvegavarjitā 'parimārijitā
eṣā nṛtyati vai nṛtyaṁ jagajjālananāṭakaṁ (VI.1.37.23)

This natural order is free from excitement but not purified of its limitation—this natural order, is what dances a dance-drama known as world-appearance.

⁴⁴ Deva Pūjā (VI.1.35 – VI.1.44)

etadeva paraṁ dhyānaṁ pūjaiṣaiva parā smṛtā
yadanāratamantaḥstha śuddhacinmātravedanaṁ (VI.1.38.25)

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

pāvanaṁ pāvanānāṁ yad yatsarvatamasāṁ kṣayaḥ
tad idānīm pravakṣye 'haṁ antaḥ pūjanam ātmanaḥ (VI.1.39.1)

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.

yathāprāptakṛmotthena sarvārthena samarcayet
manāgapi na kartavyo yatno 'trā 'pūrvavastuni (VI.1.39.31)

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.

samatākāśavadbhūtvā yattu syāllīnamānasaṁ
avikāraṁāyāsāṁ tadevā 'rcanamucyate (VI.1.39.58)

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 and when there is effortless absence of perversity.

Preceptor, student & instruction (6)

deśakālaparicchinno yeṣāṁ syāt parameśvaraḥ
asmākam upadeśyās te na vipaścid vipaścitām (VI.1.40.12)

We do not consider them worthy of being taught by us, who consider that god is limited by time and space.

akāraṇānyapi prāptā bhṛśāṁ kāraṇatām dvija
kramā gurūpadeśādyā ātmajñānasya siddhaye (VI.1.41.13)

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.

vāsanāvaśato duḥkhaṁ vidyamāne ca sā bhavet
avidyamānaṁ ca jagan mṛgatṛṣṇāmbubhaṅgavat (VI.1.41.52)

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

saṁpadyate yathā yo'sau puruṣaḥ sarvakāraḥ
anenaiva krameṇa kiṭaḥ saṁpadyate kṣaṇāt (VI.1.42.19)

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.

grāhyagrāhakaśāmbandhe sāmānye sarvadehinām
yoginah sāvadhānatvaṁ yattadarcanam ātmanaḥ (VI.1.43.8)

To come into relationship, which is to possess and to be possessed, is common to all embodied beings; but yogis are forever vigilant—and such vigilance is the worship of the self.

yadi tatpadamāpto 'si kadācit kālaparyayāt
tadahambhāvanārūpe na maṅktavyaṁ tvayā punaḥ (VI.1.44.5)

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

Reality and appearance (13)

eṣaikaiva vividheva vibhāvyamānā
naikātmikā na vividhā nanu saiva saiva
satyāsthītā sakalaśāntisamaikarūpā
sarvātmikā 'timahatī citirūpaśaktiḥ (VI.1.45.36)

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.⁴⁵

⁴⁵ The Story of the Wood-Apple (VI.1.45)

bījaṃ puṣpaphalāntasthaṃ bījāntar nā 'nyadātmakaṃ
yādṛśī bījasattā sa bhavanti yātyathottaraṃ (VI.1.46.30)

Since the seed does not contain anything other than the seed, even flowers and fruit are of the same nature as the seed—the substance of the seed, is the substance of subsequent effects, too.⁴⁶

sa nānāto 'pyanānāto yathā 'ṅḍarasabarhiṇaḥ
advaitādvaitasattātmā tathā brahmajagadbhramaḥ (VI.1.47.31)

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.

na dṛśyaṃ nopadeśārhaṃ nā 'tyāsannaṃ na dūragaṃ
kevalānubhavaprāpyaṃ cidrūpaṃ śuddhamātmanaḥ (VI.1.48.10)

Such a state of purity of the self, the true nature of infinite consciousness—is not a vision, which is an experience of the mind and the senses. It is incapable of being taught. It is not very easy nor difficult or impossible. It is attained by direct experience alone.

samasyā ' 'dyantayor yeyaṃ dṛśyate vikṛtiḥ kṣaṇāt
saṃvidaḥ saṃbramaṃ viddhi nā 'vikāre 'sti vikriyā (VI.1.49.5)

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.

pūrṇāt pūrṇamidaṃ pūrṇaṃ pūrṇāt pūrṇaṃ prasūyate
pūrṇenā ' 'pūritaṃ pūrṇaṃ sthitā pūrṇe ca pūrṇatā (VI.1.50.2)

This fullness is filled with fullness. Fullness is born from fullness. Fullness fills fullness. In fullness, fullness is ever established.

⁴⁶ The Story of the Rock (VI.1.46 – VI.1.50)

brahmapuryaṣṭakasyā ' 'dāvarthasaṁvidyathoditā
puraṣṭakasya sarvasya tathaivodeti sarvadā (VI.1.51.2)

Just as the cosmic body, composed of the intelligence-energy and the notion, all the other bodies or puryaṣṭaka—also arise in the same manner.⁴⁷

hematvakaṣakatve dve satyāsatyasvarūpiṇī
hemni bhāṇḍagate yadvaccittvācittve tathā ' 'tmani (VI.1.51.36)

In a golden bracelet, there are these two: gold and bracelet—one being the reality which is gold, and the other being the appearance of bracelet. Even so, in the self there are both consciousness and the notion of material or inert substantiality.

na puṁsa iva jīvasya svapnaḥ saṁbhavati kvacit
tenaite jāgrato bhāvā jāgratsvapnaḥtra hi (VI.1.52.2)

The dream of the jīva 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.

api kutsitam apyanyadapyadharmamayakramaṁ
śreṣṭhaṁ te svaṁ yathā karma tatthehā 'mṛtavān bhava (VI.1.53.14)

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

sāmānyāṁ paramaṁ caiva dve rūpe viddhi me 'nagha
pāṇyādiyuktaṁ sāmānyāṁ śaṅkacakraḡadādharmaṁ (VI.1.53.36)

I have two forms, O Arjuna: the ordinary and the supreme. The ordinary form is that which is endowed with hands, conch, discus and mace, etc.⁴⁸

⁴⁷ The Story of Arjuna (VI.I.51 – VI.I.62)

⁴⁸In the Lord's instruction to Arjuna. The second, "The supreme form is without beginning, without end and without a second. It is known variously as Brahman, self, supreme self, etc. As long as one is not fully awakened spiritually, one should worship the common form".

tad īṣat sphuritākāraṁ brahma brahmaiva tiṣṭhati
ahantādi jagattādi krameṇa bhramakāriṇā (VI.53.54)

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.

na kiñcīdeva dehādi na ca duḥkhādi vidyate
ātmano yat prthagbhūtam kiṁ kenā 'to nubhūyate (VI.1.54.12)

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?

The delusion (13)

sa jīvaḥ prāṇamūrṭiḥ khe yatra yatrā 'vatiṣṭhate
taṁ taṁ svavāsanābhyāsāt paśyatyākāramātaṁ (VI.55.27)

Wherever it roams in space, the jīva, which is of the nature of prāṇa or life-force, sees whatever forms are conjured up by its previous vāsanās or impressions.

kṣaṇaṁ kalpīkarotyetaṁ taccā 'lpaṁ kurute bahu
asat satkurute kṣipraṁ itīyaṁ bhrāntirutthitā (VI.1.56.23)

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.

pratibimbaṁ yathā ' 'darśe tathedaṁ brahmaṇi svayaṁ
agaṁyaṁ chedabhedāderādhārānanyatāvaśāt (VI.1.57.6)

It exists in Brahman as an image exists in a mirror—intangible and without holes, breaks and divisions—being non-different from Brahman.

ciccamatkr̥tireveyaṁ jagadityavabhāsate
nehā 'styaikeyaṁ na ca dvitvaṁ mamādeśo 'pi tanmayaḥ (VI.1.59.19)
vācyavācakaśiṣyehāguruvākyaiś camatkr̥taiḥ (VI.1.59.20)

What appears to be the world here is truly the magic or 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.

tat sarvagatam ādyantarāhitam sthitamūrjitaṃ
sattāsāmānyamakhilam vastutattvamihocyate (VI.1.60.8)

That which is omnipresent, without beginning and end, pure, unmodified and undifferentiated being—that is known as existence, vastu-tattvam or reality.

bhavatyātmani sargādi dṛḍhapratyayameva tat
nimeṣamātraḥ pauro 'yaṃ sargasvapnaḥ puraḥ sthitaḥ
tasminnimeṣa evā 'smin kalpatā parikalpyate (VI.1.61.11)

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. Creation then appears to be solidly real.

tiryānco 'pi prapaśyanti svapne cittasvabhāvataḥ
dṛṣṭānām ca śrutānām ca cetaḥ smaraṇamakṣataṃ (VI.1.62.18)

Even animals behold dreams, for such is the nature of the mind which can recollect what has been seen and what has been heard.

yadṛcchayā sthito jīvo bhūtatanmātrarañjitaḥ
kasminścidabhavat sarge bhikṣurakṣubhito 'bhitaḥ (VI.1.63.9)

Then accidentally I happened to be the jīva 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.⁴⁹

yo yo 'bhitaḥ sa jīvasya saṃsāraḥ samudeti hi
tatrā 'prabuddhā jīvaughāḥ paśyanti na parasparam (VI.1.63.60)

On account of the fact that the jīva is surrounded on all sides by the world that arises from it, the unawakened jīvas do not see one another, do not understand one another.

⁴⁹ The Story of the Hundreded Rudras (VI.I.63 – VI.I.69)

iha vidyādhara 'yaṁ syāmahaṁ syāmiha paṇḍitaḥ (VI.1.64.23)

ityekadhyānasāphalyaṁ dṛṣṭānto 'syāṁ kriyāsthitaḥ

ekatvaṁ ca bahutvaṁ ca maurkhyāṁ pāṇḍityameva vā (VI.1.64.24)

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 become one, many, an ignoramus or a man of knowledge.

sarvaśakttyaḥ svarūpatvājīvasyā 'styekaśaktitā

anantaścā 'ntapṛkṭtaśca svabhāvo 'sya svabhāvataḥ (VI.1.64.26)

Infinite consciousness, which is the true self of all is endowed with omnipotence, but the jīva, which is essentially non-different from the self, is endowed with one faculty appropriate to its notion. Hence, depending upon the nature of the jīva, it enjoys endless powers or limited powers.

pratyekamevamuditaḥ pratibhāsakhaṇḍaḥ

khaṇḍāntareṣvapi ca tasya vicitrakhaṇḍaḥ

sarve svayaṁ nanu ca te 'pi mitho na mithyā

sarvātmani sphurati kāraṇakāraṇe 'smin (VI.1.66.28)

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.

eṣā guṇamayī māyā durbodhena duratyayā

nityaṁ satyāvabodhena sukheṇaivā 'tivāhyate (VI.1.67.7)

This māyā, 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 knowledge of truth, it is easily crossed over.

ahamasmi jagatyasmin svasti śabdārthamātrakaṃ
sattāsāmānyameveti sauṣuptaṃ maunamucyate (VI.1.68.26)

That state in which one knows “There is no ‘I’, nor another, no mind nor anything derived from the mind”, in which one knows ‘I’ is but an idea in this universe, and it is really pure existence”—that is known as the silence of deep sleep.⁵⁰

Diversity & its need in evolution

ajñastu ditacittatvāt kriyāniyamaṇaṃ vinā
gacchannyāyena mātsyena paraṃ duḥkhaṃ prayāti hi (VI.1.69.9)

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.

⁵⁰ **Bṛhadāraṇyaka Upaniṣhad, Maitreyī Brāhmaṇa:** yatra hi dvaitam iva bhavati, tad itara itaraṃ jighrati, tad itara itaram paśyati, tad itara itaram śṛṇoti, tad itara itaram abhivadati, tad itara itaram manute, tad itara itaraṃ vijānāti. yatra tv asya sarvam ātmāivābhūt, tat kena kaṃ jighret, tat kena kam paśyet, tat kena kaṃ śṛṇuyat, tat kena kam abhivadet, tat kena kam manvīta, tat kena kaṃ vijāniyāt? yenedam sarvaṃ vijānāti, taṃ kena vijāniyāt, vijñātāram are kena vijāniyād iti. (Chapter II, Fourth Brahmana, Verse 14)

Yājñavalkya: For, where there is duality, as it were, there one sees another, there one smells another, there one tastes another, there one speaks with another, there one hears another, there one thinks of another, there one touches another, there one knows another; but wherein everything has become his Self alone, there whereby and what would one see, there whereby and what would one smell, there whereby and what would one taste, there whereby and whom would one speak with, there whereby and whom would one hear, there whereby and what would one think of, there whereby and what would one touch, there whereby and what would one know? Whereby would one know Him by whom one knows all this? This Self is indicated by ‘Not this, Not this’. It is imperceptible, for it is not perceived. It is unshrinking, for it does not shrink. It is unattached, for it is not attached to anything. It is untrammled, it does not suffer, does not perish. Whereby would one know the Knower.

Thus, O Maitreyī, have you been instructed, so much indeed is Immortality. Having said thus, Yājñavalkya went away.

ceto hi vāsanāmātram tadabhāve param padam
tattvam saṃpadyate jñānam jñānamāhur vicāraṇam (VI.1.69.38)

Mind is the aggregate of the vāsanās and naught else; if the latter cease, that itself is the supreme state. Knowledge is knowledge of reality. Vicāra or inquiry is itself knowledge.

jīvo 'jīvo bhavatyāśu yāti cittmacittatām
vicārādityavidyānto mokṣa ityabhidhīyate (VI.1.70.1)

That is known as mokṣa or liberation when ignorance ceases through self-inquiry, when the jīva becomes no-jīva instantly and when the mind becomes no-mind.⁵¹

kalāsattā nabhaḥsattā spandasattā ca cinmayī
śuddhacetanasattā ca sarvamityādi pāvanam
paramātmamahāvāyau rajaḥ sphurati cañcalaṃ (VI.1.72.1)

In the supreme self, shine as dust-particles—substances, which are concepts or relative realities, known as time, space, and motion—which are conscious or movement in and of consciousness and pure intelligence.⁵²

yena prāptena loke 'smin na prāpyam avaśīṣyate
tatkr̥tam sukr̥tam manye śeṣam karma viṣūcikā (VI.1.74.17)

I regard only that as proper action which leads to the attainment beyond which there is nothing to be gained; the rest, is repeated foul excretion as in cholera.

samaḥ śantamanā maunī vītarāgo vimatsaraḥ
prāptakāryaikakaraṇaḥ sa tirohitavismayaḥ (VI.1.76.10)

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.

⁵¹ The Story of the Vampire (VI.I.70 – VI.I.71)

⁵² The Story of Bhagiratha (VI.I.72 – VI.I.76)

yadanyadbahuśo bhūtvā punarbhavati bhūriśaḥ
abhūtvaiiva bhavatyanyaḥ punaśca na bhavatyalaṃ
anyatprākṣaṃniveśādhyam śādrśyena vivalgati (VI.1.77.7)

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.⁵³

asatyajaḍacetyāmśacayanāc cidvapurjaḍam
mahājalagato hyagniriva rūpaṃ svamujjati (VI.1.78.26)

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.

na tasya janmamarāṇe na tasya sadasadgatī
na nāśaḥ sambhavatasya cinmātranabhasaḥ kvacit (VI.1.78.43)

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

idaṃ cā 'hamidaṃ nā 'haṃ satyā cā 'haṃ na cāpyahaṃ
sarvamasmī na kiñcicca tenā 'haṃ śrīmatī sthitā (VI.1.79.28)

This I am, I am not, in truth I am nor am I; I am the all, I am naught. Hence, I am radiant.

⁵³ The Story of Śikhidcaja and Cūḍālā (Chapter VI.1.77 – VI.1.82)

jñāsyopekṣātmakam nāma mūḍhasyā ' 'deyatām gataṁ
heyaṁ sphāravirāgasya śṛṇu siddhikramaḥ kathaṁ (VI.1.80.24)

I shall now describe to you the method of gaining what is attainable like siddhi or psychic 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.

sā cokttā kuṇḍalīnāmnā kuṇḍalākāravāhinī
prāṇinām paramā śaktiḥ sarvaśaktijavapradā (VI.1.80.42)

It is known as kuṇḍalinī, because it is coiled in appearance. It is the supreme power in all beings and it is the prime mover of all power.

tatpañcadhā gataṁ dviṭvaṁ lakṣase tvaṁ svasaṁvidam
antarbhūtavikārādi dīpāddīpaśataṁ yathā (VI.1.80.56)

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

dehaduḥkhaṁ vidur vyādhiṁādhyākhyam vāsanāmayam
maurkhyamūle hi te vidyāttattvajñāne parikṣayaḥ (VI.1.81.14)

Physical malady is known as vyādhi, and psychic disturbance caused by psychological conditioning or neuroses, is known as ādhi. Both these, are rooted in ignorance and wickedness. They end when self-knowledge or knowledge of truth is attained.

ātmajñānam vinā sāro nā ' 'dhirnaśyati rāghava
bhūyo rajjvābodhena rajjusarpo hi naśyati (VI.1.81.25)

But the latter, which is 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.

yadacchaṁ śītalatvaṁ ca tadasyā ' 'tmendurucyate
itīndorutthitaḥ so 'gniragniṣomau hi dehakaḥ (VI.1.81.75)

Whatever is cool is the moon, the self; from this moon arises fire. The body is made of this moon and this fire.

pītvā 'mr̥topamaṁ śītaṁ prāṇaḥ somamukhāgame
abhrāgamātpūrayati śarīraṁ pīnatām gataḥ (VI.1.81.94)

The prāṇa or fire drinks the nectarine coolness at the mouth of the cool moon, filling the entire space within the body.⁵⁴

satyabhāvandr̥ṣṭo 'yaṁ deho deho bhavatyalaṁ
dr̥ṣṭastvasatyabhāvena vyomatām yāti dehakaḥ (VI.1.82.27)

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.

Preceptor's instruction & disciple's purity

upadeśakramo rāma vyavasthāmātrapālanam̐
jñaptestu kāraṇam̐ śuddha śiṣyaprajñaiḥ rāghava (VI.1.83.13)

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.⁵⁵

⁵⁴ **Swami Venkatesananda:** In this physical body, two forces come together in the abdomen. Together they form a hollow stick. In it rests the kuṇḍalinī. This kuṇḍalinī stands midway between heaven and earth and is ever vibrant with life-force. Dwelling in the heart it experiences all. It keeps all the psychic centres in a state of constant vibration or motion. It digests or devours everything. It makes the psychic centres tremble by the movement of prāṇa. It sustains the fire in the body till all the essences have been exhausted.

Yoga Vāsiṣṭha: By nature, it is cool, but because of it the body becomes warm. It is spread throughout the body, though it dwells in the heart where it is contemplated by the yogi. It is of the nature of jñāna or knowledge and in its light a distant object is seen as if near. The prāṇa or fire drinks the nectarine coolness at the mouth of the cool moon, filling the entire space within the body. In fact, the entire world is made of these two, the cool moon and the warm fire. Or, you may consider that this world is the creation of knowledge and ignorance, the real and the unreal. In which case, consciousness, light and knowledge are considered the sun or the fire and inertness, darkness and ignorance are considered as the moon.

⁵⁵ The Story of the Philosopher's Stone (VI.1.83 – VI.1.87)

prāptakālam kṛtaṁ kāryaṁ rājate nātha netarat
vasante rājate puṣpaṁ phalaṁ śaradi rājate (VI.1.84.22)

Lord, that action alone shines as appropriate which is done at the appropriate time—flowers are appropriate to spring and fruit to winter.

Worship of the guest (unsolicited)

jīvitaṁ yāti sāphalyaṁ svamabhyāgatapūjayā
devādapyadhikaṁ pūjyaḥ satāmabhyāgato janaḥ (VI.1.85.82)

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.⁵⁶

svarūpe nirmale satye niṁṣamapi vismṛte
dṛśyamullāsamāpnoti prāvṛṣīva payodharaḥ (VI.1.85.111)

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

imāmakhaṇḍitāṁ saṁyak kriyāṁ saṁpādayannapi
duḥkhād gacchāmi duḥkhaughamamṛtaṁ me viṣaṁ sthitaṁ (VI.1.87.14)

I have practiced all the kriyās or yogic methods uninterruptedly. But I only progress from sorrow to greater sorrow; and even nectar turns into poison for me.⁵⁷

⁵⁶ Guest is used here in context of ancient times when there were no means of communication to ask permission to visit. In those days, people did not just drop by as they respected others and their life. When people came home from work, they quickly organized for prayer in the home with the family. So, a guest was someone like a mendicant who happened to be passing by and stopped by for alms or such sort. This stopping by of such a guest was not seen as a mere coincidence but as the play of the divine. Taking it further, guest was not just a person but any incident that happened suddenly that was not foreseen – it was all taken as will of God and treated as such.

⁵⁷ Śikhidhvaja to the brāhmana (Cūḍālā) on being asked about who he was and what he was doing in the forest.

anupādeyavākyasya vaktuḥ pr̥ṣṭasya līlayā
vrajantyaphalatām vācastamasīvā 'kṣasam̐vidah̐ (VI.1.87.42)

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.

Foolishness (2)

duḥkhāni maurkhyavibhavena bhavanti yāni
naivā 'pado na ca jarāmarāṇena tāni
sarvāpadām śirasi tiṣṭhati maurkhyamekaṁ
kṛṣṇaṁ janasya vapuṣāmiva keśajālaṁ (VI.1.88.27)

Great calamities, old age and death are nothing in comparison to the suffering caused by foolishness. In fact, foolishness adorns the head of all suffering and calamities.⁵⁸

maurkhyam̐ hi bandhanamavehi param̐ mahātman
baddho na baddha iti cetasi tadvimuktyai
ātmodayaṁ trijagadātmamayaṁ samastaṁ
maurkhye sthitasya sahasā nanu sarvabhūmiḥ (VI.1.89.31)

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.⁵⁹

Renunciation (7)

tyāgitā syāt kutastasya cintāmapyāvṛṇoti yaḥ
pavanaspandayuktasya niḥspandatvaṁ kutastaroḥ (VI.1.90.14)

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

⁵⁸ The Story of Cintāmaṇi (VI.1.88)

⁵⁹ The Story of the Foolish Elephant (VI.I.89 – VI.I.109)

yadā vanam prayāstvam tadā 'jñānam kṣatam tvayā
patitam sanna nihataṁ manastyāgamahāsinā (VI.1.91.14)

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.

dhanam dārā gṛham rājyam bhūmiśchatram ca bāndhavāḥ
iti sarvam na te rājan sarvatyāgo hi kastava (VI.1.92.5)

Wealth, wife, palace, kingdom, the earth, royal umbrella and your relations—are not yours, O king—renouncing them does not constitute total renunciation.

tavā 'styevā 'parityaktaḥ sarvasmād bhāga uttamah
yam parityajya niḥśeṣam parāmāyasyaśokatām (VI.1.93.13)

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.

sthitam sarvam parityajya yaḥ śete 'snehadīpavat
sa rājate prakāśātmā samaḥ sasnehadīpavat (VI.1.93.52)

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

tyāgastasyā 'tisukaraḥ susādhyah spandanādapi
rājyādapyadhikānandaḥ kusumādapi sundarah (VI.1.94.6)

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

Delusion and reality

kāraṇam yasya kāryasya bhūmipāla na vidyate
vidyate neha tatkāryam tatsamvittistu vibhramah (VI.1.94.54)

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

evaṃ jagadbhramasyā 'sya bhāvanāṃ tāvadātataṃ
śīlībhūtasya śītena salilasyeva rūkṣatā (VI.1.95.2)

This delusion of the world-existence attains expansion by its repeated affirmation: when water is frozen into a block it serves as a seat.

tatsāramekameveha vidyate bhūpate tataṃ
ekamekāntacitkāntaṃ naikamapyadvitāvaśāt (VI.1.96.24)

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.

kevalaṃ paramevetthaṃ paramaṃ bhāsate śivaṃ
ato jagadahantādi praśna evātra nocitaḥ (VI.1.96.41)

It is that supreme self alone that shines here as the supreme being or Śivaṃ. Hence, the very questions concerning the world and the ego-sense are inappropriate.

upalambhastu yaścā 'yameṣā cittacamatkṛtiḥ
cittatvamāstrasattā 'sti dvitvamaikyaṃ ca nāstyalam (VI.1.97.15)

If such destruction can be comprehended, it is surely the trick of consciousness. Hence, consciousness alone exists, neither one nor many. No need for discussion.⁶⁰

yatkiñcitparamākāśa īṣatkacakacāyate
cidādarśena jātatvānna cittaṃ no jagatkriyā (VI.1.98.15)

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.

⁶⁰ Original: 'Enough of this discussion.'

aḥamityeva saṅkalpo bandhāyā 'tivināśīne
nā 'hamityeva saṅkalpo mokṣāya vimalātmane (VI.1.99.11)

The notion 'I am' gives rise to bondage and self-destruction. The realization 'I am, is not'—leads to freedom and purity.

cittaṁ nāśasvabhāvaṁ tadviddhi nāśātmakaṁ nṛpa
kṣaṇanāśo yataḥ kalpacittaśabdena kathyate (VI.1.100.11)

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

Purity before wisdom

vāsanātmasu yāteṣu maleṣu vimalaṁ sakhe
yadvakṭti gururantastadviśatīṣur yathā bise (VI.1.101.14)

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

brahmacinmātramamalaṁ sattvamityādi nāmakaṁ
yadgītaṁ tadidaṁ mūḍhāḥ paśyantyaṅga jagattayā (VI.1.101.55)

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

prabodhakāraṇaṁ yasya durlakṣyāṅuvapurhṛdi
vidyate satvaśeṣontarbīje puṣpaphalaṁ yathā (VI.1.103.24)

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

dehe yasminstu no cittaṁ nā 'pi satvaṁ ca vidyate
sa tāpe himavadrāma pañcatvena vilīyate (VI.1.103.33)

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.

yāvattilaṃ yathā tailaṃ yāvaddehaṃ tathā daśā
yo na dehadaśāmeti sacchinattyasinā 'm̐baram̐ (VI.1.104.42)

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

suhṛdyāveditaṃ duḥkhaṃ paramāyāti tānavaṃ
ghanaṃ jaḍaṃ kṛṣṇamapi mukttavr̥ṣṭirivā 'm̐budaḥ (VI.1.105.3)

If one confides his unhappiness to a friend, it is greatly ameliorated even as the heavy and dark cloud becomes light by shedding rain.

kṛtenā 'nena kāryeṇa na śubhaṃ nā 'śubhaṃ sakhe
paśyāmi tanmahābuddhe yathecchasi tathā kuru (VI.1.106.8)

O friend, I do not see either good or evil in doing this. Therefore, O wise one, do what you wish to do.

niyataṃ kiñcidekatra sthitaṃ svargakamīdṛśaṃ
śakra gantuṃ na jānāmi tvadājñāṃ na karomyahaṃ (VI.1.107.28)

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.

Letting things be

ahametena cā 'rthena nodvegaṃ yāmi mānini
yadyadiṣṭatamaṃ loke tattadevaṃ vijānatā (VI.1.108.22)

I am not agitated on this account for I know very well what people like very much in this world.

sakhā bhrātā suhṛdbhṛtyo gurur mitraṃ dhanam̐ sukham̐
sāstramāyatanam̐ dāsaḥ sarvaṃ bhartuḥ kulāṅganāḥ (VI.1.109.27)

The wife is everything to her husband—friend, brother, well-wisher, servant, guru, companion, wealth, happiness, scripture and abode or vessel.

na rājan mama bhogeṣu vāñchā nā 'pi vibhūtiṣu
svabhāvasya vaśādeva yathāprāptena me sthitiḥ (VI.1.109.68)

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

bhuktvā bhogānanekān bhuvī sakalamahīpālacūḍāmaṇitve
sthitvā vai dīrghakālaṁ paramamṛtapadaṁ prāptavān sattvaśeṣaḥ
evaṁ rāmā 'gataṁ tvaṁ prakṛtamanusaran kāryajātaṁ viśokas
tiṣṭhottīṣṭha svayaṁ vā prasabhamanubhavan bhogamokṣādilakṣmīḥ
(VI.1.110.30)

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 Rāma, engage yourself in spontaneous and natural activity, without grief. Arise. Enjoy the pleasures of the world and also final liberation.⁶¹

Mind & ego sense (2)

cittaṁ nijamaḥāṅkāraṁ viduścittavido janāḥ
antaryo 'yamahāmbhāvo jantostaccittamucaḥ (VI.1.111.28)

They who know the mind say that the mind is the 'I'. The ego-sense that arises within you is the mind.⁶²

⁶¹ The Story of Kaca (VI.1.110 – VI.1.111)

⁶² **Kaca asked his father Bṛhaspati:** "Please tell me what the mind is so I may renounce it?"

Bṛhaspati: "They who know the mind say that the mind is the 'I'. The ego-sense that arises within you is the mind."

Kaca: "But, that is difficult, if not impossible."

Bṛhaspati: "On the other hand, it is easier than crushing a flower which is in your hand, easier than closing your eyes! For that which appears to be because of ignorance perishes at the dawn of knowledge. In truth there is no ego-sense. It seems to exist on account of ignorance and delusion. Where is this ego-sense, how did it arise, what is it? In all beings at all times there is but the one pure consciousness! Hence, this ego-sense is but a word. Give it up, my son, and give up self-limitation or psychological conditioning. You are the unconditioned, never conditioned by time, space, etc."

ahaṅkāramasadviddhi mainamāśraya mā tyaja
asataḥ śaśaśṅgasya kila tyāgagrahau kutaḥ (VI.1.112.3)

The ego-sense is unreal. Do not trust it and do not abandon it. How can the unreal be grasped or renounced?⁶³

jantoryathā manorājyaṃ vividhāraṃbhabhāsuram
brāhmaṃ tathedaṃ vitataṃ manorājyaṃ virājate (VI.1.114.21)

Even as sentient beings, in their own daydreams, create and experience diverse objects, this world-appearance is the daydream of Brahman.

Often misunderstood

sarvāḥ śaṅkāḥ parityajya dhairyamālaṃbya śāśvataṃ
mahābhoktā mahākartā mahātyāgī bhavā 'nagha (VI.1.115.9)

Give up all your doubts. Resort to moral courage. Be a mahābhoktā or a great enjoyer of delight, a mahākartā or a great doer of actions, and a mahātyāgī or a perfect renouncer.⁶⁴

bhāvābhāvaviruddho 'pi vicitro 'pi mahānapi
nā ' 'nandāya na khedāya satāṃ saṃsṛtivibhramaḥ (VI.1.116.10)

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.

Free yourself, transcend & rest (4)

saṁsthāpa saṅkalpakalaṅkamukttaṃ
cittaṃ tvmātmanyupaśāntakalpaḥ
spande 'pyasaṃspandamiveha tiṣṭha
svasthaḥ sukhī rājyamidaṃ praśādhi (VI.1.118.18)

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.

⁶³ The Story of the Deluded Man (VI.1.112 – VI.1.114)

⁶⁴ The Story of Bhṛṅgiśa (VI.1.115 – VI.1.122)

varṇadharmāsramācāraśāstrayantraṇayoñjihitaḥ
nirgacchati jagajjālātpañjarādiva kesarī (VI.1.122.2)

He who has attained self-knowledge, goes beyond the caste system, regulations concerning the orders of life and the scriptural injunctions and prohibitions—even as the lion breaks out of its cage.

etāvadeva khalu liṅgamaliṅgamūrteḥ
saṁśāntasamsṛticirabrahmanirvṛtasya
tadjñāsya yanmadanakopaviṣādāmoha
lobhāpadāmanudinam nipuṇam tanutvam (VI.1.123.6)

The enlightened one is not characterized by characteristics. He is devoid of confusion and delusion. Saṁsāra has come to an end. And lust, anger, grief, delusion, greed and such disastrous qualities, are greatly weakened in him.⁶⁵

nirvāṇavānnirmananaḥ kṣīṇacittaḥ praśāntadhīḥ
ātmanyevā ' 'ssva śāntātmā mūkāndhavadhiropamaḥ (VI.1.125.4)

Rest in nirvāṇa without movement of thought, with the mind greatly ‘weakened’ and the intelligence at peace—rest in the self as if you are deaf, dumb and blind.

Wise are focussed

yataḥ kutaścidānīya jñānaśāstrāṇyavekṣate
evam vicāravānyaḥ syāt saṁsārottāraṇam prati (VI.1.126.13)

He gathers scriptures whenever and wherever he finds them and studies them. His constant quest is—crossing of the ocean of saṁsāra.

saṁsārāmbunidheḥ pāre sāre paramakāraṇe
ñāham karteśvaraḥ kartā karma vā prakṛtam mama (VI.1.126.32)

When thus one realizes the supreme—which is the only essence or truth beyond this ocean of saṁsāra, he realizes— ‘I am not the doer but god alone is the doer; not even in the past did I do anything’.

⁶⁵ The Story of Ikṣvāku (VI.I.123 – VI.II.80)

etāvāneva saṁsāra idamastviti yanmanaḥ
asya tūpaśamo mokṣa ityevaṁ jñānasaṅgrahaḥ (VI.1.126.85)

This alone is saṁsāra—the feeling ‘This is’. Its cessation is liberation or mokṣa. This is the essence of jñāna or wisdom.

bālānprati vivarto 'yaṁ brahmaṇaḥ sakalaṁ jagat
avivartitamānandamāsthītāḥ kṛtinaḥ sadā (VI.1.127.28)

The theory that Brahman appears as the world, just as: ‘*rope appears as a snake*’—is meant only for the entertainment of the childish and ignorant. The enlightened one’s rest forever in the truth, which does not even appear to be different.

Self-effort & grace

devadvijaguruśraddhābharabandhuracetasām
sadāgamaprāmāṇānām maheśānugraho bhavet (VI.1.127.58)

They who are devoted to the gods, to the holy ones and to the guru and who adhere to the tenets of the scriptures—earn the grace of the supreme Lord.

nāmarūpavinirmuktaṁ yasmin saṁtiṣṭhate jagat
tamāhuḥ prakṛtiṁ kecinmāyāmeke pare tvaṇūn (VI.1.128.21)

That in which this universe rests and which is devoid of name and form—is known as prakṛti or nature by some, as māyā or illusion by others and as sub-atom by still others.

Make an offering

yathā tṛṇādikaṁ kṣiptaṁ rumāyām lavaṇaṁ bhavet
acetanaṁ jagannyastaṁ caitanye cetanībhavet (VI.1.128.30)

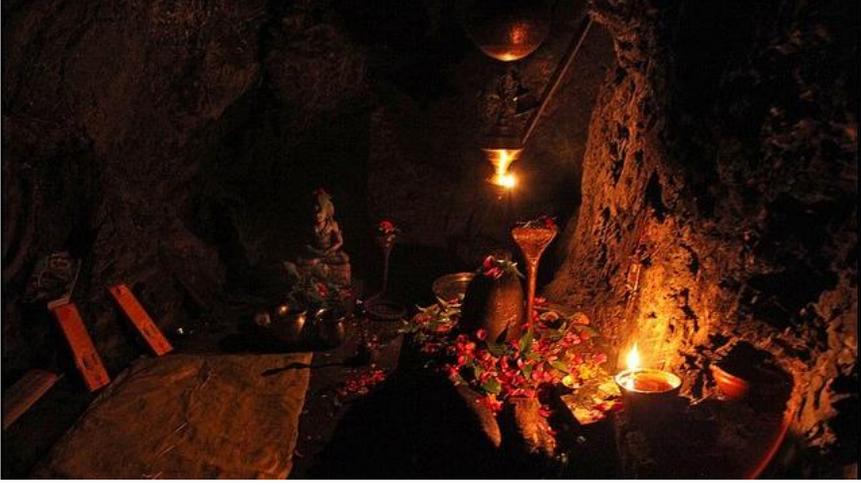
Just as fire thrown into fire becomes indistinguishably fire, just as straw thrown into the sea become salt—this insentient world when it is offered into the infinite consciousness becomes one with it.

darśanātsparśanācchabdātkṛpayā śiṣyadehake
janayedyah samāveśaṁ śāmbhavaṁ sa hi deśikaḥ (VI.1.128.61)

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.⁶⁶

End of the first part of the Sixth Chapter:
Nirvāṇa Prakaraṇaṁ
Important Verses of the Yoga Vāsiṣṭha

⁶⁶ The Story of Ikṣvāku (VI.I.123 – VI.II.80) continues in Chapter VI, Part II



PRAYER BEFORE STUDY

OM TAT SAT

yataḥ sarvāṇi bhūtāni pratibhānti sthitāni ca
yatrayi 'vo paśamaṁ yānti tasmai satyātmane namaḥ

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

jñātā jñānaṁ tāthā jñeyam draṣṭā darśana drśyabhūḥ
kartā hetuḥ kriyā yasmāt tasmai jñāptyātmane namaḥ

Salutations to that consciousness which is the source of the apparently distinct threefold divisions of: knower, knowledge and known; seer, sight and seen; doer, doing and deed.

sphuranti sīkarā yasmād ānandasyā 'mbare 'vanau
sarveṣāṁ jīvanaṁ tasmai brahmānandātmane namaḥ

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

VI. ON LIBERATION

(Nirvāṇa Prakaraṇam)

Part II

Direct action

gaṁyadeśaikaniṣṭhasya yathā pānthisya pādayoḥ
spando vīgatasāṅkalpastathā spandasva karmasu (VI.2.1.15)

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.⁶⁷

prabuddhasyā 'prabuddhasya dehino dehagehake
ādehaṁ vidyate cittaṁ tyāgastasya na vidyate (VI.2.2.35)

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

atyāge tyāgamiti ye kurvate vyarthabodhinaḥ
sā bhuṅkte tān paśūnajñān karmatyāgapiśācīkā (VI.2.3.26)

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.

Neti-neti – not this, not this

yo yo bhāva udetyantastvayi spanda ivā 'nile
nāhamasmīti cidvṛtṭyā tamanādhāratām naya (VI.2.4.20)

Whatever notion arises in you, even as movement arises in wind, realize that 'I am not this' and thus deprive it of support.

⁶⁷ ...The Story of Ikṣvāku continues from Chapter VI, Part I (VI.I.123 – VI.II.80)

nirvāṇa eva nirvāṇam sāṅtaṁ śānté śive śivam
nirvāṇamapyanirvāṇam sanabhortham na vāpi tat (VI.2.4.26)

Nirvāṇa or emancipation is nirvāṇa. In peace there is peace. In the divine there is divinity. Nirvāṇa or emancipation is also anirvāṇa or non-emancipation, when associated with space, and also not so associated.

Cure for sense-craving

indriyottamarogāṇām bhogāśāvarjanādṛte
nauśadhāni na tīrthāni na ca mantrāśca śāntaye (VI.2.6.45)

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.

kimajñatvājagajjātaṁ jagato 'tha kimajñatā
vicāryāpīti no vidma ekatvādalmetayoḥ (VI.2.7.8)

Even after considerable inquiry, 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.

brahmaṇyaśeṣaśaktitvādacittvaṁ vidyate tathā
akṣubdhe vimale toye bhāviphēnalavo yathā (VI.2.10.3)

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.

na kenacitkasyacideva kaściddoṣo na caiveha guṇaḥ kadācit
sukhena duḥkhena bhavābhavena na cāsti bhoktā na ca kartṛtā ca (VI.2.11.5)

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.

ardhaṁ sajjanasamparkāvidyāyā vinaśyati
caturbhāgastu śāstrārthaiścaturbhāgam svayatnataḥ (VI.2.12.37)

For, the very moment such a holy one is found, half the ignorance ceases in his company. Another one-fourth is dispelled by the study of scripture and the last part by self-effort.

Creation or maya (3)

yaṁ pratyudeti sargo 'yaṁ sa evainaṁ hi cetati
padārthaḥ sanniveśaṁ svamiva svapnaṁ pumāniva (VI.2.13.4)

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

iti māyeyamādīrghā prasṛtā pratyayonmukhī
satyāvalokamātrāvilayaikavilāsini (VI.2.14.26)

This māyā or world-appearance will continue to flow with ever-changing appearance until the truth is realized—and only then will māyā cease to operate.

jagadastyahamarthe 'ntarahamasti jagaddhṛdi
anyonyabhāvinī tvete ādhārādheyavatsthite (VI.2.15.12)

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.

Reflections & reality (3)

khavāte 'ntarmṛtaprāṇāḥ prāṇānāmantare manaḥ
manasā 'ntarjagadviddhi tile tailamiva sthitaṁ (VI.1.18.10)

The air in the entire space is filled with the prāṇas of departed ones. Mind exists in those prāṇas, and the world exists within the mind, like oil in seeds.

sacetano 'yaḥ piṇḍo 'ntaḥ kṣurasūcyādikaṁ yathā
buddhyate buddhyate tadvajjīvo 'jñāstrijagadbhramaṁ (VI.2.18.28)

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

svasaṅkalpena cetyoktāṁ cidityaparanāmakaṁ
anantaṁ cetanākāśaṁ jīvaśabdena kathyate (VI.2.19.2)

It is the infinite consciousness that is known as the jīva 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.

Dharma - life-formula for seekers

atrā ' 'hārārthaṁ karma kuryādanindyaṁ
kuryādāhāraṁ prāṇasaṁdhāraṇārthaṁ
prāṇāḥ saṁdhāryāstattvajjñāsanārthaṁ
tattvaṁ jijñāsyāṁ yena bhūyo na duḥkhaṁ (VI.2.21.10)

One should work in this world as much as is needed to earn an honest living. One should live or eat in order to sustain the life-force. One should sustain one's life-force only for the sake of acquiring knowledge. One should inquire into and know that which frees him from sorrow.

asataḥ śaśaśṅgādeḥ kāraṇaṁ mārgayanti ye
vandhyāputrasya pautrasya skandhamāsādayanti te (VI.2.22.9)

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

Ignorant & wise

tajjñāñāyoraśeṣeṣu bhāvābhāveṣu karmasu
ṛte nirvāsanatvāttu na viśeṣo 'sti kaścana (VI.2.22.53)

There is really no difference between the ignorant and the wise or the knower of the truth—except that the latter is free from the conditioned mind.

varamandhaguhāhitvaṁ śilāntaḥ kīṭatā varam
varam marau paṅgumṛgo na grāmyajanasāṅgamaḥ (VI.2.23.20)

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 or mirage—than to remain in the company of ignorant people.

Sorrow & pleasure

avaśyaṁ bhāviparyantaduḥkhatvātsakalānyapi
sukhānyevātiduḥkhāni varam duḥkhānyato mune (VI.2.24.5)

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

Saṁsāra – expansion of ignorance

vedanātmā na so 'styanya iti yā pratibhā sthirā
eṣā 'vidyā bhramastveṣa sa ca saṁsāra ātataḥ (VI.2.25.8)

That there is something known as experiencer other than this pure consciousness is ignorance whose expansion is this saṁsāra or world-appearance.

Attach & detach (2)

apekṣaiva ghano bandha upekṣaiva vimukttatā
sarvaśabdānvitā tasyāṁ viśrāntena kimīpsyate (VI.2.26.36)

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.

athavā vāsanotsāda evā 'saṅga iti smṛtaḥ
yayā kayācidyuktyā 'ntaḥ saṁpādāya tameva hi (VI.2.28.25)

Or, the uprooting of conditioning or vāsanā is known as non-attachment or freedom. Attain this freedom by any means.

yathākramaṃ yathādeśaṃ kuru duḥkhamaduḥkhiṭaḥ
bāṣpakrandādiparyantaṃ dvandvayukttasukhāni va (VI.2.29.4)

In sorrow and in calamity, in dire distress and in pain, 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.

dvididho bhavati praṣṭā tattvajño 'jño 'thavāpi ca
ajñasyā 'jñatayā deyo jñasya tu jñatayottaraḥ (VI.2.29.32)

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.

jñatvena jñatvamāsādyā munirbhavati mānavaḥ
ajñatvādajñatāmetya prayāti paśuvṛkṣatām (VI.2.29.66)

The wise muni or one who is inwardly silent, becomes a mānava or man by self-knowledge—or, man becomes muni. Being ignorant—the ignorant become animals and trees.

śrītrasaṅgarayuddhasya sainyasyā 'kṣubdhatā yathā
tathaiva samatā jñasya vyavahāravato 'pi ca (VI.2.30.5)

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.

Conditioning & it's transcendence (3)

vāsanaiveha puruṣaḥ prekṣitā sā na vidyate
tām ca na prekṣate kaścittataḥ saṃsāra āgataḥ (VI.2.31.13)

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

ko 'haṁ kathamidaṁ dṛśyaṁ ko jīvaḥ kiṁ ca jīvanaṁ
iti tattvajñasaṁyogādyāvajjīvaṁ vicārayet (VI.2.32.18)

One should inquire till the end of one's life: 'Who am I?', 'How did this world arise?', 'What is jīva or the individual personality?' and 'What is life?'—as instructed by knowers of the truth.

vacasā manasā cāntaḥ śabdārthāvavibhāvayan
ya āste vardhate tasya kalpanopaśamaḥ śanaīḥ (VI.2.33.4)

Notions and ideas gradually cease to arise and 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.

brahmaivā 'haṁ jagaccātra kuto nāsamudbhavau
ato harṣaviśādānāṁ kintveva kathamāspadaṁ (VI.2.34.22)

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?

Intention binds

udyatsvapi jagatsveṣa śāntamevā 'vatiṣṭhate
aniccha eva mukuraḥ pratibimbaśāteṣviva (VI.2.35.38)

Though thousands of worlds appear to rise 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.

Desires – the leak (5)

śāstropadeśaguravaḥ prekṣyante kimanarthakaṁ
kimicchānanusandhānasamādhirnādhigamya (VI.2.36.34)

Why does one vainly study the scriptures and hear the instructions of the preceptors? There is no samādhi without the cessation of desire.

grāhyagrāhakasambandhaḥ svaniṣṭho 'pi na labhyate
asatastu katham lābhaḥ kena labdho 'sitaḥ śaśī (VI.2.37.6)

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?

pratiṣedhavidhīnām tu tajjño na viśayaḥ kvacit
śāntasarvaiṣaṇecchasya ko 'sya kiṁ vakti kiṁkrte (VI.2.37.31)

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?

kālo jaganti bhuvanānyahamakṣavarga
svam tāni tatra ca tatheti ca sarvamekaṁ
cidvyoma śāntamajamavyayamīśvarātma
rāgādayaḥ khalu na kecana sambhavanti (VI.2.37.84)

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?

cinmayatvāccitau cetyaṁ jalamapsviva majjati
tenānubhūtirbhavati nānyathā kāṣṭhayoriva (VI.2.38.10)

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.

Different visions

taistu yo vyavahāro me tadbrahma brahmaṇi sthitam
te yatpaśyanti paśyantu tattairalamalaṁ mama (VI.2.39.29)

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.

yajjāgrati suṣuptatvaṁ bodhādarasavāsanam
taṁ svabhāvaṁ vidustajjñā muktistatpariṇāmītā (VI.2.41.14)

When one is spiritually awakened and when one lives with his wakeful state resembling deep sleep—the state is known as svabhāva or self-nature and this state leads one to liberation.

Inner worship

vicāraśamasatsaṅgabalipuṣpaikapūjitaḥ
sadyo mokṣaphalaḥ sādho svātmaiva parameśvaraḥ (VI.2.42.30)

The self which is the Lord immediately confers mokṣa or final liberation when worshipped with inquiry into the nature of the self, with self-control and satsaṅga or company of the wise.

ajñāvabuddhaḥ saṁsāraḥ sa hi nāsti manāgapi
avaśiṣṭam ca yatsatyam tasya nāma na vidyate (VI.2.43.21)

The ignorant regard this saṁsāra 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.

Unbroken living meditation (6)

yajjñasyākṛṣṭamuktasya samaṁ dhyānam vinā sthitiḥ
nimnam vinaiva toyasya na sambhavati kācana (VI.2.43.36)

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.

samādhībījaṁ saṁsāranirvedaḥ patati svayaṁ
cittabhūmau vivikṭtāyāṁ vivekijanakānane (VI.2.44.5)

On this field known as the mind, the seed known as samādhi, which is turning away from the world—falls of its own accord when one is alone in the forest known as wisdom.

kadācinnirvṛtiṁ yāti sa śamaṁ ca tarau kvacit
manohariṇako rājannājīvamiva bhāsvati (VI.2.44.49)

At some stage, this deer or mind turns away from all this and seeks the refuge of the tree of meditation and there—it shines brightly.

iti viśrāntavāneṣa manohariṇako 'rihan
tatraiva ratimāyāti na yāi viṭapāntaraṁ (VI.2.45.1)

Thus, having obtained rest, the deer or mind delights itself there and does not seek to go elsewhere.

bhedabuddhirvilīnārthā 'bheda evāvaśiṣyate
śuddhamekamanādyantaṁ tadbrahmeti vidurbudhāḥ (VI.2.45.30)

When all divisions are given up, the indivisible alone remains. It is pure, one, beginningless and endless—this, is known as Brahman.

kevalaṁ dṛśyate yogī gato dhyānaikaṇiṣṭhatāṁ
sthito vajrasamādhāne vipakṣa iva parvataḥ (VI.2.46.9)

The yogi is then seen to be in a state of continuous and unbroken meditation, firmly established in adamant meditation, samādhī or vajra-samādhāna—like a mountain.

Wealth & prosperity

nanvarthā vitatānarthāḥ saṁpadaḥ santatāpadaḥ
bhogā bhavamahārogā viparītena bhāvitāḥ (VI.2.47.39)

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.

pūrvam yathābhimatapūjanasuprasanno
 datvā vivekamiha pāvanadūtamātmā
 jīvam padam nayati nirmalamekamādyam
 satsaṅgaśāstraparamārthaparāvabodahaiḥ (VI.2.48.40)

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 or wisdom. By means of holy company, study of scriptural truth and illumination—it brings the jīva closer to the pure, primordial state of oneness.

ātivāhikadeho 'pi nītvā jīvapadam tathā
 dṛḍhena bodhābhyāsenā netavyo brahmatāmapi (VI.2.49.37)

One should lead even the subtle body, by persistent right contemplation, to its real state as the jīva and then to Brahman.

sarvajñatvāt sarvagasya sarvam sarvatra vidyate
 yena svapnavatām teṣām vyaṁ svapnanaṛḥ sthitāḥ (VI.2.50.9)

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

na kaścideva kurute śarīrāṇi kadācana
 na mohayati bhūtāni kaścideva kadācana (VI.2.51.6)

No one creates these bodies at any time and no one deludes beings at any time either.

iyam dṛśyabharabhrāntirnanavidyeti cocyate
 vastuto vidyate naiṣā tāpanadyām yathā payaḥ (VI.2.52.5)

This illusory apprehension of the objective world, which goes by the name avidyā or ignorance, does not in fact exist—it is as real was water in the mirage or sound without substance.

samudragirimeghorvīvisphoṭamayamapyajam
kāṣṭhamaunavadevedaṁ jagadbrahmāvatiṣṭhate (VI.2.54.3)

The ocean, the mountain, the clouds, earth, etc., are all the unborn and uncreated. This universe exists in Brahman as the Great Silence.

The states

ādisarge hi citśvapno jāgradityabhiśabdyate
ādyaṛātrau citeḥ śvapnaḥ śvapna ityapi śabdyate (VI.2.55.9)

In the original creation, the dream of the undivided consciousness is known as the wakeful state, which is 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.⁶⁸

tacchataṁ tatra varṣāṇām nimeṣamiva me gatam
bahvyo 'pi kālagatayo bhavantyekadhiyo manāk (VI.2.56.41)

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

ahambhāvaṁ vinā dehasthitistajñāññayoriha
ādheyasya nirādhārā na saṁsthehopapadyate (VI.2.57.2)

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 support.

⁶⁸ Similar teachings in the Mandukya Upanishad.

nirvāṇamevamakhilāṃ nabha eva dṛśyaṃ
tvaṃ cāhamadrinicayāśca surāsurāśca
tādṛg jagatsamavalokaya yādṛgaṅga
svapne 'tha jantumanasi vyavahārajālaṃ (VI.2.58.23)

Everything is nirvāṇa. The perceived creation is like the sky, a void though appearing to have a form and color. 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.

na vicetanti kalpāntān sarvāṅyeva parasparaṃ
ekamandirasam̐suptāḥ svapne raṅgarayāniva (VI.2.60.2)

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.

eṣa hi paramārthasam̐vidacchedyā adāhyā 'kledyā 'śoṣyā sā hyatadvidāma-
dṛśysā tasyā yaddhṛdayaṃ tattadeva bhavati yathā 'sau na naśyati tadantar-
vartijagadādyanubhavo na jāyate na naśyatyeveti kevalaṃ smaraṅnavisma-
raṅavaśena svabhāvarūpeṅānubhavānanubhavau kalpayatīva (VI.2.61.10)

The supreme truth or consciousness is indestructible by weapons, fire, wind and water. It is not realized by those who do not know it.⁶⁹ 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.

naikasthānasthitamayo nāhaṃ gatimayo 'bhavaṃ
tadanena sva evāsmiṃ dṛṣṭametanmayātmani (VI.2.62.3)

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.

⁶⁹ Similary teachings in the Bhagavad Gita.

teṣāmantarjanāḥ santi janam̐ prati punarmanah
punarmanah̐ prati jagajjagatprati punarjanah̐ (VI.2.63.33)

Within them are other people, within whom are minds; within those minds are worlds, in which there are more people.

Desire is sorrow

dr̥ṣṭāni kundamandāarakumudāni himāni ca
mayā kāmāgnidagdhānām̐ bhasmānīva dīśam̐ prati (VI.2.64.70)

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.

varam̐ vaidhavyamābālyād varam̐ maraṇameva ca
varam̐ vyādhirathāpadvā nāḥṛdyaprakṛtiḥ patiḥ (VI.2.65.3)

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.

Only path to salvation

iṣṭavastvarthinām̐ tajjñasūpadiṣṭena karmanā
paunaḥpuṇyena karaṇānnetaraccharaṇam̐ mune (VI.2.67.23)

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.

bodhaḥ kālena bhavati mahāmohavatāmapi
yasmāna kiñcanāpyasti brahma tattvādṛte 'kṣayam̐ (VI.2.68.12)

In course of time even they who are victims of the worst form of delusion are enlightened or awakened—because, there is nothing but the truth or Brahman, which is eternal.

yatra pratyakṣamevāsadanyat kiṃ tatra sadbhavet
kva tatsatyam bhavedvastu yadasiddhena sādhyate (VI.2.68.36)

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?

yadayam tvam mamāhante yadidaṃ kathanam mithaḥ
tattaraṅgāstaraṅgāgre raṇatīveti me matiḥ (VI.2.69.30)

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.

deśakālakriyādravyamanobuddhyādikaṃ tvidaṃ
cicchilāṅgakamevaikaṃ viddhyanastamayodayam (VI.2.70.20)

Time, space, matter, motion, mind, intellect, etc., are but parts of consciousness like parts of a rock.

yāvatsaṅkalpanam tasya virasībhavati kṣaṇāt
tathaivā 'śu tathavorvyāḥ sādridvīpapayonidheḥ (VI.2.71.5)

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

yadā vikṣubhitātmāsīttadā niyatilaṅghanāt
samutsāryāryamaryādāmaraṇavā vivṛtārṇasaḥ (VI.2.71.27)

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

athākṛṣṭavati prāṇān svayambhuvi nabhobhavaḥ
virāḍātmani tatyāja vātaskandhasthitaḥ sthitim (VI.2.72.1)

When the creator Brahmā withdrew his prāṇa or life-force, the air which moves in space abandoned its natural function of motion in space.

śailendrāpekṣayā sūkṣmā yatheme trasareṇavaḥ
tathā sūkṣmataram̐ sthūlam̐ brahmāṇḍam̐ yadapekṣayā (VI.2.73.9)

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.

Essential for equal vision

evaṁ saṁpadyate brahmā tathā saṁpadyate hariḥ
evaṁ saṁpadyate rudra evaṁ saṁpadyate kṛmiḥ (VI.2.73.37)

Even so does it become Brahmā the creator; even so does it attain to the state of Hari or Viṣṇu; even so does it attain or seemingly become Rudra or Śiva; even so does it seemingly become a worm.

jagadbrahma virāṭ ceti śabdāḥ paryāyavācakāḥ
saṅkalpamātramevaite śuddhadvyomarūpiṇaḥ (VI.2.74.25)

The world or creation, Brahmā the creator and virāṭ or the cosmic person—are figures of speech—they are but notions that arise in the pure, infinite consciousness.

ākrandarodanaśrāntamūrdhaniḥsaraṇāmaram̐
nākalokajvalajjālāpātālottaptabhūtalām̐ (VI.2.75.24)

At that time people were weeping and wailing aloud. 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.

Core

tasmātsvabhāvaḥ prathamam̐ prasphuranvetti saṁvidam̐
vāsanākāraṇam̐ paścādbuddhvā saṁpaśyati bhramam̐ (VI.2.79.33)

Therefore, in the first instance, self-nature knows itself as consciousness on account of its own inherent movement. Then, on account of mental conditioning or vāsanā—it experiences deluded perception.

kākutstharudranāmāsāvahaṅkāratayotthitaḥ
viṣamaikābhimānātmā mūrtirasyāmalaṁ nabhaḥ (VI.2.80.19)

O Rāma, 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.

sa eva vāḍavo bhūtvā vahnirākalpamaṇave
ahaṅkāraḥ pibatyaṁbu rudraḥ sarvaṁ tu tattadā (VI.2.80.35)

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.

cetanatvāttathābhūtasvabhāvavibhavādṛte
sthātuṁ na yujyate tasya yathā hemnā nirākṛti (VI.2.82.6)

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.⁷⁰

mayā dṛṣṭā tadākāśameva śāntaṁ tadākṛtiḥ
mayaiva tatparijñātaṁ nānyaḥ paśyati tattathā (VI.2.83.3)

I saw only that space or plane which was supreme peace; and experienced it in the form which I described. No one else saw it that way.

Shiva & Shakti

sa bhairavaścidākāśaḥ śiva ityabhidhīyate
ananyaṁ tasya tāṁ viddhi spandaśaktiṁ manomayīm (VI.2.84.2)

The plane or space of consciousness itself is known as Bhairava or Śiva. Inseparable and non-different from him is his dynamic energy, which is of the nature of the mind.

⁷⁰ The World Within the Rock (VI.II.81 – VI.II.92)

yad yathābhūtasarvārthakriyākārī pradrśyate
tatsatyamātmano 'nyasya naivā 'tattāmupeyuṣaḥ (VI.2.84.40)

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.

sādhurvasati coraughe tāvadyāvadasau na taṁ
parijānāti vijñāya na tatra ramate punaḥ (VI.2.85.24)

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

Vision of life

dūravatprekṣyate māṁsadrśā yadyeva sā śilā
drśyate tacchilaivaikā na tu sargādi kiñcana (VI.2.86.15)

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.

gataṁ svabhāvaṁ cidvyoma yathā tvaṁ rāma nidrayā
jāgradvā svapnalokaṁ vā viśanvetsi samaṁ ghanam (VI.2.87.10)

O Rāma, 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.

evaṁrūpamaḥaṁ jālaṁ bhāvayan yattadāsthitaḥ
tadahaṅkāra ityadya kathyate tvādrśairjanaiḥ (VI.2.87.35)

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.

idaṁ ca mānasaṁ cā 'haṁ saṁpannaḥ pṛthubhūtaṁ
nedaṁ na mānasaṁ naiva saṁpanno vastutastvahaṁ (VI.2.89.2)

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

sarvatraivā 'sti pṛthvyādi sthūlaṁ tacca na kiñcana
cidvyomaiva yathā svapnapuraṁ paramajātavat (VI.2.90.5)

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.

hemādiṣu suvarṇatvaṁ narādiṣu parākramaḥ
kācakacyaṁ ca ratnādau varṣādiṣvavabhāsanāṁ (VI.2.91.17)

I became the gold color or suvarṇa in gold, I became vitality and valour in men, in jewels I sparkled as their fire, in rainclouds I became the light of the lightning.

sarvapātālapādena bhūtalodaradhāriṇā
khamūrdhnā 'pi tadā rāma na tyakkā 'tha parāṇutā (VI.2.92.50)

Though the nether worlds were my feet, the earth my abdomen and the heavens my head—even then I did not abandon my subatomic nature.

Getting rid of conditioning

svapnasaṅkalpasamśāntau svapnasaṅkalpapattanaṁ
yadā sā sukuṭī naṣṭā matsaṅkalpopaśāntitaḥ (VI.2.93.15)

When one's thoughts or notions or concepts cease, that which those thoughts brought into being also ceases. When my wish for the hermitage ceased—it disappeared.⁷¹

Need for stages in life (2)

jīryante jīryataḥ keśā dantā jīryanti jīryataḥ
kṣīyate jīryate sarvaṁ tṛṣṇaivaikā na jīryate (VI.2.93.86)

With the advancing of age, hair turn grey and teeth and other faculties such as vitality decrease—only craving does not decrease.

⁷¹ The Story of the Sage from Outer Space (VI.II.93 – VI.II.106)

jano jaraṭhabhedatvānna saṅkalpārthabhājanam
sa eṣa jīrṇabhedatvāt satyakāmatvabhājanam (VI.2.94.22)

People in whom the perception of division has been deep-rooted, do not have the power to realize their wish; when one like the sage has weakened the perception of division, it is possible for him to realize his wish.

sattvāvaṣṭāmbhayantreṇamantreṇā 'rādhitena vā
drśyante 'pi ca grhyante kadācit kenacit kvacit (VI.2.94.39)

They are seen and also grasped if one rests on satva. Also, this can happen by the use of symbols or maṇḍalas, by formulas or mantras and by worship performed by someone at sometime and somewhere.⁷²

mokṣaḥ śītalacittatvam bandhaḥ santaptacittatā
etasminnapi nā 'rthitvam aho lokasya mūḍhatā (VI.2.95.29)

Liberation confers 'inner coolness' or peace on the mind; bondage promotes psychological distress or psychological scorching fire. Even after realizing this, one does not strive for liberation—how foolish are the people.

na cā 'dyāpi mṛtaṁ rāma cinmātraṁ kasyacitkvacit
na ca sūnyā sthitā bhūmistasmācchicitpuruṣo 'kṣayaḥ (VI.2.96.16)

O Rāma, 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.

Sincerity in practice

tasmātsvaniścaye yasmin yaḥ sthitaḥ sa tathā tataḥ
avaśyam phalamāpnoti na cedbālyānnivartate (VI.2.97.8)

Whatever be one's conviction, if one adheres to that conviction, one surely reaches the same goal or attains the same fruit—as long as he does not toy with these notions or realizations in a childish manner.

⁷² Uncommon today, as this worship required deep meditation while worshipping and is difficult for most.

sarva evā 'niśaṁ śreyo dhāvanti prāṇino balāt
parinimnaṁ payāmsīva tadvicārya samāśrayet (VI.2.97.22)

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.

na nāstikyāna cāstikyātkaṣṭhānuṣṭhānavaidikāḥ
manojñamadhurācārāḥ priyapeśalavādinaḥ (VI.2.98.3)

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 behavior are full of common-sense and sweetness—soft, gentle and affectionate.⁷³

ayaṁ so 'hamidaṁ tanma ityākālpitakalpanaṁ
jagadyathā nṛṇāṁ sphāraṁ tathavoccairguṇaiḥ kṛmeḥ (VI.2.99.9)

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

Appearance and reality

saṁvit satyā 'stvasatyā vā tāvanmātraḥ smṛtaḥ pumān
sa yathānīścayo nūnaṁ tat satyamiti niścayaḥ (VI.2.100.15)

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.

Transcending saṁsāra

mṛtaḥ sa saṁvidātmatvādbhūyo no vetti saṁsṛtiṁ
jñānadhautā na yā saṁvinna sā tiṣṭhatyasamsṛtiḥ (VI.2.100.30)

If one knows that the self is pure consciousness and not the physical body, then when he dies there is no saṁsāra or 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 saṁsāra.

⁷³ You see more of this today as people seek alternatives to main-stream religion.

cūrṇatām yāntu me 'ṅgāni santu merūpamāni ca
kā kṣatiḥ kā ca vā vṛddhiścidrūpavapuṣo mama (VI.2.101.14)

May my limbs be pulverized or may they become as powerful as Mount Meru.
What is lost and what is gained or increased—when it is realized that I am pure
consciousness?

upalā api mitrāṇi bandhavo vanapādapāḥ
vanamadhye sthitasya'pi svajanā mṛgapotakāḥ (VI.2.102.3)

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

asmācchāstrādṛte śreyo na bhūtaṁ na bhaviṣyati
tataḥ paramabodhārthamidameva vicāryatām (VI.2.103.25)

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

nā 'buddhipūrvaṁ tatkarma sambhavatyaṅga kasyacit
buddhipūrvaṁ tu yad vyarthaṁ kuryādunmattako hi kaḥ (VI.2.103.69)

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

Core teaching

mṛṇmayam tu yathā bhāṇḍam mṛcchuñyam nopalabhyate
cinmayam tu tathā cetyam cicchūnyam nopalabhyate (VI.2.105.38)

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.

tṛṇagulmalatādīnām vṛddhimāgacchatāmṛtau
yaḥ syādunmamato bhāvaḥ sa cidākāśa ucyate (VI.2.106.8)

That nature which exists in grass and creepers growing in their proper seasons
without the feeling of mine-ness—is pure consciousness.

ato jīvannapi mṛṭa iva sarvo 'vatiṣṭhate
asāvahaṁ ca tvaṁ ceti jīvanto 'pi mṛtā iva (VI.2.107.2)

Hence, though alive, everything is as if dead; even so you and I are as if dead though alive.⁷⁴

pāpā mlecchā dhanāḍhyās ca nānādeśyāḥ susaṁhatāḥ
bahavo labdharanandhrāśca sāmādernā ' 'spadaṁ dviṣaḥ (VI.2.109.4)

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.

praviṣṭā yācanaṁ sahye labdhāḥ surabilād dvayaṁ
anarthenā 'rtha āyāti kākatalīyataḥ kvacit (VI.2.112.30)

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 (*like the crow and the coconut*).

Space

ahni prakāśamasi rakttavapurdinānte
yāmāsu kṛṣṇamatha cā 'khilavasturikttaṁ
nityaṁ na kiñcidapi sadvahasīti māyāṁ
na vyoma veti viduṣo 'pi viceṣṭitaṁ te (VI.2.116.17)

O space, during the day you are bright, at dawn and dusk you are crimson and 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 māyā. No one, not even the learned and the wise, can truly understand you and your function.

⁷⁴ The Story of Vipascit (VI.II.107 – VI.II.134)

sphurati ca ghanam smṛtvā smṛtvā na cā 'pi vipadyate
guṇavati jane baddhāsānām śramo 'pi sukhāvahaḥ (VI.2.118.26)

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.

Life (3)

ekadeśagatā viṣvagyāpya karmāṇi kurvate
yoginastriṣu kāleṣu sarvāṇyanubhavantyapi (VI.2.124.8)

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

prabodhamanugacchantyā aprāptāyāḥ param̐ padam̐
ekasyā apyanekasyāḥ sarvam̐ sarvatra yujyate (VI.2.125.18)

The consciousness of Vipāścit had become awakened but it had not attained the supreme state. Hence, though it is one, it manifests as the all everywhere.

dhāraṇāyogino hyete vareṇa prāptasiddhayaḥ
avidyā vidyate teṣām tena te 'tadvicāriṇaḥ (VI.2.125.28)

The yogis who practice 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.

naiva tasya kṛtenā 'rtho nā 'kṛteneha kaścana
yadyathā nāma saṁpannam̐ tattathā 'stvitareṇa kiṁ (VI.2.125.46)

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?

ātivāhikasaṁvitteste 'vyomni vyomatātmakāḥ
ādhibhautikadehatvabhāvān dadṛśuragrataḥ (VI.2.126.12)

Endowed with the subtle or ātivāhika bodies, they saw in the space before them their own physical bodies.

sarvadikkam mahāgole nabhasi svarkatārakam
kimatrordhvamadhaḥ kim syātsarvamūrdhvamadhaśca vā (VI.2.127.22)

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

jagatsvapneṣu cā 'nyeṣu samsthānakathanena kim
nahyopayogikādanyā kathā bhavati dhīmatām (VI.2.128.3)

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.

Vāsanā and circumstances

deśakālakriyādyetadekatā vāsanaikatā
tayoryadeva balavattadeva jayati kṣaṇāt (VI.2.129.7)

On the one hand are the time, place and activity or repetition of the habit born of the vāsanā; on the other is the vāsanā or mental conditioning itself. The two, circumstances and conditioning act upon each other. Whichever be the stronger—wins instantly.

avayavānavayavī nityam vetti yathā 'khilān
tathā sarvānaham vedmi brahmaṇyātmanyavasthitān (VI.2.129.38)

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.

Way out of misfortune

yenaivā 'bhyuditā yasya tasya tena vinā gatiḥ
na śobhate na sukhadā na hitāya na satphalā (VI.2.130.2)

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

kalpanaṁ tatparaṁ brahma paraṁ brahmaiva kalpanaṁ
cidrūpaṁ nā 'nayorbhedaḥ śūnyatvākāśayoriva (VI.2.131.20)

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.

bahu dṛṣṭaṁ mayā dṛśyaṁ bahu bhrāntamakhedinā
bahveva bahudhā nūnamanubhūtaṁ smarāmyaharṁ (VI.2.131.30)

I saw many things and I wandered a lot without experiencing fatigue. I experienced many things in many different ways—all this I remember.

nedaṁ nedaṁ sadityeva vicārānubhave sthitaṁ
tathā 'pīdamidaṁ ceti durdṛṣṭirna nivartate (VI.2.132.17)

However well I realize 'This is not real', 'This is not real' after intense inquiry, the feeling 'This is' does not cease.

brahmādīnām tṛṇāntānām dvidhā bhavati sambhavaḥ
eko brahmamayo 'nyastu bhrāntijastāvimau śruṇu (VI.2.136.22)

Right from Brahmā down to the blade of grass, all beings are subject to two forms of birth: the first is Brahmā's creation and the other—illusory creation.^{75,76}

To study is to enter

viveśa manasā maunī tataḥ śāstravivekitāṁ
dinaireva yathā puṣpamāmodena narāśayaṁ (VI.2.137.4)

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.

⁷⁵ The Story of the Hunter and the Deer (VI.II.135 – VI.II.179)

⁷⁶ Similarity them: VI.2.56.41

svapnaḥ svapno jāgarāyāmeṣa svapne tu jāgarā
svapnastu jāgaraiveti jāgaraiva sthitā dvidhā (VI.2.137.38)

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.⁷⁷

yadā tadātmakātmaikaparo hṛdi sahashtitaṃ
apradhānīkarotyetcittaṃ svārthasvabhāvataḥ (VI.2.138.21)

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.⁷⁸

yadā svakarmaṇi spande vyagraḥ prāṇo bhṛśaṃ bhavet
tadā tadīhitavyagraḥ prāṇo nā 'tmodyamī bhavet (VI.2.139.12)

When the prāṇa or life-force is busily engaged in its own vigorous movement, then it is absorbed in its own movement and unable to exert in self-knowledge.⁷⁹

suṣupte tanutāṃ yāte hṛdayādiva nirgataṃ
apaśyamahamatraiva bhuvanaṃ bhāskarādimat (VI.2.139.23)

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.

⁷⁷ A person is but consciousness. Even if a hundred bodies perish, consciousness does not perish. Consciousness is like space, but it exists as if it is the body. The infinite appears to be divided into infinite objects, with and without form. This is because countless particles of experiences shine within the infinite consciousness. When the jīva turns away from the experiencing of the external world and towards the inner world in the heart, then dream arises. When the jīva has externalised consciousness, there is the waking state. When the same jīva turns its gaze upon itself, dream arises. The jīva itself is spread out as the space, the earth, the wind, the mountains and the oceans, whether they are seen outside or inside. When this truth is realised, one is freed from vāsanā or mental conditioning.

⁷⁸ The self is its own object now and there is no other externalising activity. Hence, it shines in itself as itself.

⁷⁹ The relationship between the mind and the prāṇa is that of a rider and the vehicle.

balaṁ buddhiśca tejaśca kṣayakāla upasthite
viparyasyati sarvatra sarvathā mahatāmapi (VI.2.140.6)

With the advent of adversity—strength, intelligence and vitality or radiance—are all adversely affected everywhere at all times, even in the case of the great ones.

When you are established

tatra daṁdahyamāno 'pi nā 'bhavaṁ duḥkhabhāgahaṁ
svapne svapno 'yamityeṣa jānanngnāvapi cyutaḥ (VI.2.141.1)

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.

yathā svapneṣu dṛṣṭānām na prākkarma nṛṇām bhavet
ādisargeṣu jīvānām tathā cinmātrarūpiṇām (VI.2.142.40)

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

That awareness—this creation

sargādāvatha dehānte bhātaṁ yadvedanaṁ yathā
tattathā ' 'mokṣamevā ' 'ste tadidaṁ sarga ucyate (VI.2.143.17)

That awareness or experience which arises in the beginning of creation or sargādi, and at the end of the life-span of the body or dehānta—that awareness or experience continues to exist till it ceases to be or till liberation is attained—and that, is known as creation.

On death

mṛtau na jāyate tasmācetasaiḥ sa kevalaṁ
ihā 'yamitthamityeva vetti khe vāsanātmakaṁ (VI.2.143.42)

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.⁸⁰

⁸⁰ When this experience is sustained for some time and it takes deep root, it takes on the quality of reality. The self which is but pure space sees a dream in that space itself; it remembers that dream

ekaṃ tathā ca cinmātraṃ svapne lakṣātma tiṣṭhati
punarlakṣātma tat svapnādekamāste suṣuptake (VI.2.143.58)

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.

svapne tu jāgratsaṃskāro yastajjāgratkṛtaṃ navam
ajāgrajjagradā ' 'bhāsaṃ kṛtamityeva tadvidah (VI.2.144.19)

In dream, the saṃskāras 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 it is not.

bhātyakāraṇakaṃ brahma sargātmā 'pyabudhaṃ prati
taṃ pratyeva ca bhātyeṣa kāryakāraṇadṛgbhramaḥ (VI.2.144.49)

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 the deluded notion that causality is inviolably real.

Busy mind

yadendriyāṇi tiṣṭhanti bāhyataśca samākulaṃ
tadā mlānānubhavanaḥ saṅkalpārtho 'nubhūyate (VI.2.145.2)

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

kṣubdhairantarabahiścaiva svalpaiḥ svalpaṃ prapaśyati
samaiḥ samamidaṃ dṛśyaṃ vātapittakaphādinā (VI.2.145.59)

When agitated or disturbed inside and outside, the jīva experiences a little disturbance if the disturbance of the vāta, pitta and kapha or śleṣma is slight, and he experiences equanimity, if they are in a state of balance or equilibrium.

again and again and thereby arise rebirth and another world. It then believes that world and that birth to be real and begins to function in that world as that jīva.

jāgratsvapnasuṣuptādi paramārthavidām vidām
na vidyate kiñcidapi yathāsthitamavasthitam (VI.2.146.21)

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.

yastu cinmātragaganam sarvamityeva bodhavān
dvaitena bādhyate neha so 'nga tiṣṭhati kevalaḥ (VI.2.147.21)

However, one who has realized that everything is the pure, infinite consciousness—is not affected by the apparent duality. He remains free, alone and unaffected.

ataḥ svapnaḥ kvacitsatyaḥ kvaciccā 'satya eva vā
abuddhānām prabuddhānām nā 'sadrūpo na sanmayaḥ (VI.2.148.14)

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.

Action and fruition

karmakalpanayā samvitsvakarmaphalabhāginī
karmakalpanayonmuktā na karmaphalabhāginī (VI.2.149.23)

Consciousness bestows reward on one, when the actions arise from one's own personal notion as 'I do this'; but when the consciousness is freed from such a notion, such action is not followed by its fruit.

āstāmetadavidyaiṣā vyartharūpā kimetayā
bhrāntyā bhrāntirasadrūpā tyakṭtaivaiṣā mayā 'dhunā (VI.2.150.20)

Let this illusion or ignorance remain: it is a vain appearance, what can it do? I have now given up delusion.

Dream materialized – waking state reality

tadevaṁ svapna evā 'yam jāgradbhāvamupāgataḥ
sarve vayamiha svapnapuruṣāstava suvrata (VI.2.151.9)

Thus, your dream has materialized into the waking state reality. All of us here, are your own dream-objects.

nā 'bhivāñchāmi maraṇaṃ nā 'bhivāñchāmi jīvitam
yathā sthito 'smi tiṣṭhāmi tathaiva vigatajvaram (VI.2.154.11)

I do not desire death nor do I wish to live. I am what I am, free from mental agitation.

jñānaṃ tadupadiṣṭam te jīrṇadārvalpakāgnivat
saṃsthitam hṛdaye kintu dāhyamākramya nocitam (VI.2.155.12)

The wisdom that I imparted to 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.

Karma cannot be averted

avaśyam bhavitavyo 'rtho na kadācana kenacit
vidhātumanyathā śakyastanna kṣarati yatnataḥ (VI.2.155.53)

That which is inevitable cannot be averted by anyone at any time. It is not altered by any amount of effort.

yena yena yathā ' 'tmīyā prārthyate svayameva sā
prayacchati tathaivā ' 'śu tasmāccidanubhūyate (VI.2.156.26)

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.

hyastanī duṣkriyā 'bhyeti śobhām satkriyayā yathā
adyaiva prakttanīm tasmādyatnātsatkāryavān bhava (VI.2.157.29)

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

aho nu viṣamā māyā manomohavidhāyinī
vidhayaḥ pratiṣedhāśca yadekatra sthitim gatāḥ (VI.2.159.41)

Strange and wonderful is this māyā which is perplexing and which gives rise to delusion in the mind and in which thesis and antithesis exist together—without conflict or contradiction.

Worlds within worlds (2)

sargādyā mṛtajīvānām sarvatraivā 'ṅgule 'ṅgule
asaṁkhyāḥ santyasāṁkhyānāmadrśyāpratighā mithaḥ (VI.2.159.63)

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

avidyeti dhṛtā saṁvid brahmaṇā ' 'tmani sattayā
tadbrahmeṇā 'sadapyasyāḥ sadrūpamiva lakṣyate (VI.2.160.11)

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

tanmaivaṁ kriyatāmetadabandhasyaiva bandhanaṁ
kā 'nyatā amalavyomnaścinmayasya nirākṛteḥ (VI.2.161.35)

Pray, do not bind one who is ever free. There does not exist 'another' except the one pure, formless consciousness.

ātmaiva hyātmano bandhurātmaiva ripurātmanaḥ
ātmā ' 'tmanā na cet trātastadupāyo 'sti netaraḥ (VI.2.162.18)

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.⁸¹

Appearance and reality (8)

cittamindriyasenāyā nāyakaṁ tajjayājjayāḥ
upānādgūḍhapādasya nanu carmāvṛtaiva bhūḥ (VI.2.163.6)

The mind or 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.

⁸¹ Similar verse in the Bhagavad Gita.

jāgrat svapnaḥ suṣuptaṁ ca sarvaṁ turyaṁ prabodhinaḥ
nā 'vidyā vidyate tasya dvayastho 'pyeva so 'dvayaḥ (VI.2.163.35)

To the enlightened—the waking, dreaming and deep sleep states are only the turīya, for in the turīya there is no ignorance. Therefore, though there appears to be diversity in it—it is non-dual.

sarvaṁ prāpya paraṁ bodhaṁ vastu svaṁ rūpamujjhati
punastadekavākyatvānna kiñcidvā 'paraṁ bhavet (VI.2.164.2)

The many abandons its diversity when it attains enlightenment. However, when the many is described as the one—it has not become something other than it was before.

ātmakhyātirasatkhyātirakhyātiḥ khyātiranyathā
ityetāściccamatkṛtyā ātmakhyātervibhūtaḥ (VI.2.166.9)

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 play of the infinite consciousness and the manifestations or expansions of self-knowledge.

ayamātmā tviyaṁ khyātirityantaḥkalanābhramah
na saṁbhavatyataścainaṁ śabdaṁ tyaktvā bhavā 'rthabhāk (VI.2.167.4)

‘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.

abuddhipūrvamevā 'go yathā śākhāvicitratrām
karotyevamajaścitraḥ sargābhāsaḥ kha eva kham (VI.2.168.1)

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

staṁbhe jaḍe na sâ vyakttimanutkîrṇeha gacchati
citi tvantargatâ cittvâdevâ ' 'tmanyeva bhâtyalam (VI.2.168.42)

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.

animîlitanetrasya yasya viśvaṁ praliyate
sa kṣîbaḥ paramârthena hâ śete sukhamâtmavân (VI.2.169.29)

He is truly intoxicated who does not see ‘the world’ even though his eyes are wide open. He enjoys the bliss of deep sleep.

Best friend – one’s own action

îdṛśen ' 'tmamitreṇa sakalatreṇa saṁyutaḥ
svakarmanâmnâ ramate svabhâvenaiva neritaḥ (VI.2.170.20)

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.

prabuddhânâṁ param brahma nirvibhâgamidaṁ jagat
dhîmanto 'pi na tadvidmo yadidaṁ tvaprabodhanaṁ (VI.2.171.15)

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 or ignorance is.

abrahmaṇyaṁ kva gacchâmi viparîtamato jagat
asaddṛśyaṁ sadityuktaṁ brahmaivaṁ nâma gamyate (VI.2.171.26)

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 or the object of perception to be real. Yet, they do reach the same Brahman.

kâkatâliyavadbhânti sarvâtmani susamvidaḥ
svâṅgabhûtâḥ svataḥ svasthâstâ eva smṛtayaḥ kṛtâḥ (VI.2.172.24)

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 coconut falls coincidentally when a crow happens to alight on it*). They are called memory.

śarīrasya yathā keśanakhādiṣu yathā grahaḥ
sarvātmanastathā kāṣṭadṛṣadādu tathā grahaḥ (VI.2.173.8)

In the same way as the body identifies itself with the nails and then hair, the omnipresent self identifies itself with rocks and wood, etc.

sargāstaraṅgā brahmābdhesteṣu samvedanaṁ dravaḥ
sargāntaraṁ sukhādyātma dvaitaikyādītaratkuṭaḥ (VI.2.174.2)

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

yato vāco nivartante tūṣṇīmbhāvo 'vaśiṣyate
vyavahāryapi khātmaiva tadvattiṣṭhathi mūkavat (VI.2.175.24)

It is beyond description. At the end of the investigation, utter silence alone remains. Though engaged in all activities, it remains unaffected like space, as if it were dumb.⁸²

⁸² **Bṛihadaranyaka Upanishad:** ātmāivābhūt, tat kena kaṁ jighret, tat kena kaṁ paśyet, tat kena kaṁ śṅṅuyat, tat kena kaṁ abhivadet, tat kena kaṁ manvīta, tat kena kaṁ vijānīyāt? yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt, vijñātāram are kena vijānīyād iti. (Chapter II, Fourth Brahmana, Verse 14)

Yājñavalkya: For, where there is duality, as it were, there one sees another, there one smells another, there one tastes another, there one speaks with another, there one hears another, there one thinks of another, there one touches another, there one knows another; but wherein everything has become his Self alone, there whereby and what would one see, there whereby and what would one smell, there whereby and what would one taste, there whereby and whom would one speak with, there whereby and whom would one hear, there whereby and what would one think of, there whereby and what would one touch, there whereby and what would one know? Whereby would one know Him by whom one knows all this? This Self is indicated by 'Not this, Not this'. It is imperceptible, for it is not perceived. It is unshrinking, for it does not shrink. It is unattached, for it is not attached to anything. It is untrammled, it does not suffer, does not perish. Whereby would one know the Knower.

Thus, O Maitreyī, have you been instructed, so much indeed is Immortality. Having said thus, Yājñavalkya went away.

pauruṣeyamidamiti pramādāccenna rocate
tadanyadātmavijñānaśāstraṃ kiñcidvicāryet (VI.2.175.76)

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 self-knowledge and final liberation.

avidyeyamananteyamavidyātvena cetitā
brahmatvena parijñātā bhavati brahma nirmalaṃ (VI.2.176.22)

Ignorance thinks of all this as ignorance and as limitless creation; but, when it is realized as Brahman, it itself becomes the pure Brahman.

svabhāvasya svabhāvo 'sau kila kāraṇamityapi
yaducyate svabhāvasya sā paryāyokttikalpanā (VI.2.177.29)

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.

Animation of appearance

antaḥ samvedanaṃ nāma cālayatyāntraveṣṭanaṃ
bahirbhastrāmayaskāra iva loke 'nuceṣṭanaṃ (VI.2.178.14)

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.

nehā ' 'kṛtirna ca bhavābhavajanmanāśāḥ
sattā na caiva na ca nāma tathā 'styasattā
śāntaṃ paraṃ kacati kevalamātmanītharaṃ
brahmā 'thavā kacanamapyalamatra nāsti (VI.2.178.62)

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?⁸³

⁸³ Similar theme in the Brhadāranyaka Upaniṣhad.

eka eva bhavatyabdhiḥ sravantīnām śatairapi
eka eva bhavetkāla ṛtusaṁvatsarotkaraiḥ (VI.2.179.14)

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

atha tenokttamarthaste ka ivā 'nena tāpasa
arthenā 'tivicitrā hi bhavantīcchāḥ śārīraṇām (VI.2.180.20)

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”.^{84,85}

bhrātaro 'ṣṭau vayamine jātānekatayā tayā
ekasaṁvinmayā jātā ekasaṁkalpaniścayāḥ (VI.2.181.11)

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.

vayaṁ kileme bhagavan varāḥ sāvāśca sarvadā
nanu saṁvinmayā eva deho 'nyo 'smākamasti no (VI.2.183.29)

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

varapradānaṁ varadairvaradānām varāhibhiḥ
yadā suciramabhyastaṁ varāṇām sārātā tadā (VI.2.183.33)

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

⁸⁴ The Story of Kundadanta (VI.II.180 – VI.II.216 – THE END)

⁸⁵ Kundadanta asked of the ascetic whom he encountered.

sañkalpasya vapurbrahma sañkalpakacidākṛteḥ
tadeva jagato rūpaṁ tasmād brahmātmakaṁ jagat (VI.2.184.19)

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.

apūrvam dr̥śyate sarvaṁ svapne svamaraṇam yathā
prāgdṛṣṭaṁ dr̥ṣṭamityeva tatraivā 'bhyāsataḥ smṛtiḥ (VI.2.184.40)

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.

kiledaṁ bhrāntimātrātma viśvaṁ brahmeti bhātyajaṁ
bhrāntirbrahmaiva ca brahma śāntamekamanāmayam (VI.2.186.3)

It is only through delusion that Brahman is seen as the world. But that delusion also is Brahman, which is supreme and infinite peace.

cinnidrāyāḥ svapnamayo bhāgaścittamudāhṛtaṁ
tadeva mucyate bhūtaṁ jīvo devāsuraḍidṛk (VI.2.186.28)

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 jīva sees itself as god, demon, etc., and also liberates all beings from such diversity.

śilāṅṛttaṁ yathā satyaṁ sañkalpanagare tathā
jagatsañkalpanagaraṁ satyaṁ brahmaṇa īpsitaṁ (VI.2.186.72)

When one indulges in daydreaming 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.

sargo 'yamiti tad buddhaṃ kṣaṇaṃ yatkacanaṃ citaḥ
kalpo 'yamiti tadbuddhaṃ kṣaṇaṃ tatkacanaṃ citaḥ (VI.2.187.10)

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'.

yathā 'vayavino nā 'ntaḥ sadaivā ' 'vayavāṇavaḥ
nā 'staṃ yānti na codyanti jagantyātmapade tathā (VI.2.187.33)

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

evamatyantavitate saṃpanne dṛśyavibhrame
na kiñcidapi saṃpannaṃ sarvaśūnyaṃ tataṃ yataḥ (VI.2.188.20)

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

asatyē satyabuddhyaiva baddho bhavati bhāvanāt
bahuśo bhāvayatyantarnānātvamanudhāvati (VI.2.189.13)

When there is the notion of reality in unreal phenomena, there is bondage. When many such notions arise—diversity is brought into being.

jñānasya jñeyatā nāsti kevalaṃ jñanamavyayaṃ
avācyamiti bodho 'ntaḥ samyajjñānamiti smṛtaṃ (VI.2.190.5)

Knowledge does not have an object to know. Knowledge is independent and eternal; it is beyond description and definition. When this truth is directly realized—there is perfect knowledge.

evaṃ cettanmahābāho jñaptireva jagattrayaṃ
viśuddhajñānadehasya kuto maraṇajanmanī (VI.2.190.21)

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 nor death.

kāraṇābhāvato rāma nāstyeva khalu vibhramaḥ
sarvaṁ tvamahamityādi śāntamekamanāmayam (VI.2.190.31)

O Rāma, 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.

Awakening to realization (4)

bodhena bodhatāmeti bodhaśabdastu bodhyatām
bhavadviṣayamevā 'yamucito nā 'smadādiṣu (VI.2.190.43)

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.

yathābhūtārhavijñānād bhrāntimātrātmani sthite
piṅḍagrahavimuktte 'smindṛśyacakre kramātkṣayaḥ (VI.2.190.61)

By the realization 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 saṁsāra stops by and by.

citaścetyonmukhatvaṁ yattaccittamiti kathyate
vicāra eṣa evā 'sya vāsanā 'nena śāmyati (VI.2.190.67)

Consciousness becoming aware of itself as an object is known as cittam or mind. Inquiry is what you are doing now. By this, mental conditioning comes to an end.

ekaiva cit trayam bhūtvā sargādau bhāti sargavat
eṣa eva svabhāvo 'sya yadevaṁ bhāti bhāsurā (VI.2.191.10)

The one consciousness shines as the three: subject, object and experience—and in the beginning of creation it appears to be creation. Such is its very nature that it shines as it shines.

Towards liberation (11)

kuta āsīditi mune nā 'tra praśno virājate
sata eva vicāreṇa lābho bhavati nā 'sataḥ (VI.2.192.15)

The question, "How has the unreal come into being?" is improper; there is meaning only in inquiry concerning reality, not the unreal.

na buddhyā buddhyate bodho bodhābuddherna bodhyate
na buddhyate vā tenā 'pi bodhyo bodhaḥ kathaṁ bhavet (VI.2.194.11)

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.

etāvadeva bodhasya bodhatvaṁ yadvitṛṣṇatā
pāṇḍityaṁ nāma tanmaurkhyam yatra nāsti vitṛṣṇatā (VI.2.194.34)

The hallmark of enlightenment is the cessation of craving. When the latter is absent, there is no enlightenment but scholasticity, which is in fact ignorance or viciousness.

prabuddhasyaiva yā puṁsah śilājaṭharavatsthiṭḥ
śāntau vyavahṛtau vā 'pi sā 'malā mukttatocyate (VI.2.195.4)

That state in which the enlightened one exists as if he lives in the very bowels 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.

brahmaṇo 'ntarjagattaivaṁ jagattaivopalabhyate
asti cettad bhavennityaṁ sa brahmaivā 'vikāri tat (VI.2.195.35)

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

dārvathamudyato bhāvī yathā saṁprāptavānmaṇim
bhogārthamāttaśāstro 'yaṁ tathā ' 'pnoti janaḥ padaṁ (VI.2.197.6)

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.

vargatrayopadeśo hi śāstrādiṣvasti rāghava
brahmaprāptistvavācyatvānnāsti tacchāsaneṣvapi (VI.2.197.15)

Among those who study scriptures, some attain pleasure, others wealth and yet others guidance in right conduct. Only these three are expounded in the scriptures—the attainment of the realization of Brahman, is beyond description and it is not found in the teachings of the scriptures.

yadyathā tattathā yena kriyate dṛśyate tayā
ānandodvegamukttena kastaṁ tolayitum kṣamaḥ (VI.2.198.19)

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

heyopādeyadr̥ṣṭī dve yasya kṣīṇe hi tasya vai
kriyātyāgena ko 'rthaḥ syātkriyāsamśrayaṇena vā (VI.2.199.2)

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.

ākālpaṁ siddhasaṅgheṣu mokṣopāyāḥ sahasraśaḥ
vyākhyātās ca śrutāścā 'lamīdr̥śāstu na kecana (VI.2.200.18)

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

bālo līlāmiva tyakttaśaṅkaṁ saṁsārasaṁsthitim
yāvaddehamimaṁ sādho pālayāmyamalaikadr̥k (VI.2.201.29)

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

Vāsiṣṭha concludes (11)

yathā mayopadiṣṭo 'si yathā paśyasi śāstrataḥ
yathā 'nubhvasi śreṣṭhamekavākyaṁ tathā kuru (VI.2.203.21)

What I have said to you and what you have studied in the scripture—now bring into harmony with your own direct experience.

yadapūrvamadṛṣṭaṁ vā nā 'nubhūtaṁ na vā śrutaṁ
tadvarṇyate sudṛṣṭāntairgr̥hyate ca tadūhyate (VI.2.205.18)

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.

yadakāraṇakaṁ bhāti bhānaṁ tannaiva kiñcana
tattathā paramārthena paramārthaḥ sthito 'nagha (VI.2.206.1)

That which appears to be without any cause, that is not: therefore—the reality which is, alone is.

vartamānānubhavanamātramohapramāṇakāḥ
śarīrakāraṇā saṁviditi mohamupāgatāḥ (VI.2.207.10)

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.

vidhīnām pratiṣedhānām lokasaṁsthāprayojanaṁ
saiva saṁvidi rūḍhatvātpreyāpi phaladā sthitā (VI.2.208.19)

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

idamapratighāraṁbhaṁ bhrāntimātraṁ jagattrayaṁ
na saṁbhavati ko nāma bhrāntau bhrāntiviparyayaḥ (VI.2.209.18)

The three worlds are illusory products of delusion—but in it, there are no divisions or contradictions. What is impossible in an illusion?

cidvyoma cā 'sti sarvatra sarvaṁ caitajjaganmayaṁ
sarvaṁ brahmamayaṁ śāntaṁ jagadityapi śabditaṁ (VI.2.210.31)

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.

itthamastu yadi vā 'nyathā 'stu vā
maiva bhūdbhavatu ko 'tra saṁbhramaḥ
muñca phalguni phale phalagrahaṁ
buddhavānasi kṛtaṁ pariśramaiḥ (VI.2.211.30)

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 fruit of actions. The enlightened do not exert in vain pursuit.

kevalam tvamabuddhatvācchabdaśravaṇabodhitaḥ
advaye brahmabodhe 'smindvitamabhyupagacchasi (VI.2.212.13)

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.

na vinaśyata etedaṁ tataḥ putra na vidyate
nā 'sato vidyate bhāvo nā 'bhāvo vidyate sataḥ (VI.2.213.11)

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.

pratyekaṁ sarvastūnām kartā bhoktā parātparaḥ
anādinidhano dhātā sarvaṁ brahmātmakaṁ yataḥ (VI.2.213.41)

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

Rāma's closing words

naṣṭo mohaḥ padaṁ prāptaṁ tvatprasādānmunīśvara
saṁpanno 'hamahaṁ satyamatyantamavadātadhīḥ (VI.2.214.14)
sthitosmi gatasamdehaḥ svabhāve brahmarūpiṇī
nirāvaraṇavijñānaḥ kariṣye vacanaṁ tava (VI.2.214.15)

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 state as Brahman or in the knowledge of nirvāṇa. I shall do as you have said.

tṛṣṇāvaratrādṛḍhabandhabaddhā
ye granthayo 'jñasya hṛdi prarūḍhāḥ
sarve hi te mokṣakathāvicārād
bālā hybālā iva yāntyabhedam (VI.2.215.9)

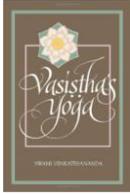
Even the ignorant ones, in whose hearts the bondage caused by cravings is strong and persistent, rise beyond the state of division by a study of this scripture that deals with liberation, even as young boys become mature men or non-boys.

End of the second part of the Sixth Chapter:
Nirvāṇa Prakaraṇam
Important Verses of the Yoga Vāsiṣṭha

OM TAT SAT

Recommended Reading

Vāsiṣṭha's Yoga by Swami Venkatesananda, Published by SUNY Press and available at Amazon.



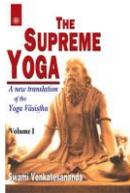
768 pages (Amazon)



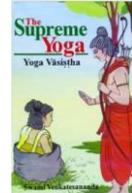
448 pages (Amazon)

There are two versions of this book available, a fuller version and a concise version which though half the size, has the most essential teachings as well. The sixth chapter is divided into two parts, the second part being the biggest chapter. Since much of the teachings have been addressed in earlier chapters, it has been omitted in the concise version. However, if you would really like to deepen your understanding of these magnificent teachings, I recommend the fuller version.

Daily Reading versions available in a two volume edition or a concise single volume edition.



761 pages in 2 volumes (MLBD.com)



382 pages single volume (Amazon)

There is also a 'Daily Reading' version of both available. First published in South Africa and later in Australia, the daily reading versions are available in two volumes with content reflecting the fuller version and as a single volume with content reflecting the concise version. I believe these are now published in India (*watch shipping costs*) and available through different sources including Amazon.



