

In the daily rituals

1st Sarga

Sri Vasista

1. O Rama! After 'Sthithi' Prakarana, listen to the discourse on 'Upasma'.
Knowing about the way to tranquility and peace lead to Nirvana.

Sri Valmiki

2. The assembly of great people was silent and still while Sri Vasista gave his delightful discourse.
3. The Kings present in the hall were attentive and silent. They were like the lotuses in a still pond, full of lotuses.
4. Coquettish women were like sanyasins of long experience, with their subdued and satisfied voluptuousness and tranquil hearts.
5. Absorbed in the discourse, the graceful lotus hands closed on to themselves and the bangles on the still hands were silent without making any jingling sounds.
6. With their fingers on the nose, the kings were absorbed in comprehending the truths given out in the discourse.
7. Rama's (mind) was opening out (with the absorption of knowledge) and blossoming like the lotuses in the morning He was like the sky becoming bright as darkness gets dispelled on the rise of morning sun.
8. King Dasartha was keenly listening to the words of wisdom given by enjoying Vasista. He was like a peacock enjoying the loud sounds from the clouds.
9. Ministers were trying to leash the unstable monkey of mind which was seized by the immense pleasures (that were available to them) and listen to the great discourse.
10. The great Laksmana who knew the strength of disciplined learning and who knew his goal, was shining like a pure moon-beam, with knowledge given by Vasista internalised in full.
11. Satrugna, the vanquisher of enemies sat like full moon with a mind full with knowledge. He reached a state of bliss.
12. The grieving mind of (minister) Sumitra became extremely friendly to him. His heart opened out like a lotus.
13. The minds of all others, the kings and saints, were like pearls, cleansed white.
- 14-17. As Vasista went on with his discourse, the sun rose in the sky and the thunderous sounds of the time- indicating trumpets flew across the space of assembly. They drowned the smooth sounds of words of Vasista which were like the cooings of 'Koyal'. Sage Vasista stopped his discourse, unable to beat the thunderous sounds with his smooth singing voice. He stopped for a while and a little later told Rama thus.
- 18-20. O Rama, the vanquisher of enemies, today I have come up to this point. The rest I will tell you tomorrow morning. Like other brahmins, I also have to perform the rituals laid down by the scriptures. My child, you also get up and

perform the traditional rituals like bathing & worshipping.

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21-23. Saying this, Sage Vasista rose from his seat. Along with him rose king Dasaratha and the rest of the assembly. It was like the sun rising in the morning with the moon leading the trail. The entire assembly with people moving looked like a lotus pond with mild breeze blowing over, gently quivering the lotuses.

24-31. Elbowing out and brushing at each other, the bracelets on the upper arm got powdered. The reflections from the pearl studded (walls and pillars) of the hall made it look like a red coloured cloud during dusk The light falling on the head - laces and crown jewels created rainbow formations. The place looked like a garden full of creepers called women. The light reflecting from the many crowns daubed the sky with yellowish tinge. It was shining like a new creation.

32-36. Then the kings bowed to Dasaratha and departed. Minister Sumantra bowed to Vasista and Dasaratha and left. Then Vamadeva, Viswamithra and Vasista were worshipped by Dasaratha. All of them left, followed by the other citizens who left to return the next morning

37-41. At the request of Dasaratha and Vasista, Viswamitra agreed to spend the night as Vasista's guest After being duly worshipped the assembled people, Rama and his brothers, and Vasista left for his hermitage like Brahma going to Brahma Loka Vasista performed the necessary evening rituals as per the scriptures.

On the way of teachings 2nd sarga

Sri Valmiki

1. The Kings, shining like moon, went to their houses/palaces and performed the daily ablutions and rituals.
2. Similarly Vasista, Rama, the munis and Brahmins performed the rituals prescribed by scriptures
- 3-6. They bathed in beautiful lakes full of birds like 'sarasa', 'hamsa', 'chakrawaka' and lotuses of blue and blood red colours. They gifted cows, lands, gold and house appliances to brahmins. They later worshipped Vishnu, Sun, Agni, Maheswara and such gods. And later they partook of appropriate meals in the company of their family members, friends and servants.
- 7-12. By that time only the eight part of the day remained. Then they engaged themselves in listening to the discourses on scriptures and puranas By this time the sun went down in the west. They performed the evening ritual, and sang in praise of their gods. Then it became night. Then all the members of

the Raghu family took to their beds and slowly sank into sleep. Except Sri Rama the rest were in deep sleep.

13-17. Sri Rama started ruminating about the discourse of Sage Vasista. He thought- what is this cycle of existence? Who are these human beings? Why do they come and go (vanish)? What is the configuration of mind? How does it get

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quietened? Where from did this 'maya' arise? How can this be avoided? If it is not avoided, what is the problem? How did the Self fall into this narrow, shrivelling kind of context? What did the Sage say about conquering senses, annihilation of mind and realising self?

18-19. Self alone is fostering the emergence and growth of Jiva, mind, maya and this mutable world. If mind, which is binding them with a string, can be conquered and annihilated, all grief will disappear. What is the best way to effect this annihilation?

20. How can I wean away and separate the intellect encaged by the clouds of sensuous pleasures, like a swan which separates water from milk?

21. It is almost impossible to get away from pleasures But without casting them off, calamities cannot be avoided. What distress (I am in)?

22. This world is mind only. whatever benefit accrues in this world is no big deal. It is merely like a Yaksha (imagined by) a child.

23. When one attains perfect peace, with the delusion of the mutable world fleeing away, he will not think of anything else, like a lady who gets her beloved.

24. When will my mind be purified, with all agitation quietened and the endless inquisitiveness moving out (of me) and I rest in peace?

25. When will I wander in this world after ascending to that full moon - cool state?

26. When will I merge in my Self, discarding the mind of useless imagination? When will I attain that peace? It will be like waves slipping into their waters.

27. This world is agitated by the waves of desire. It is polluted by the crocodiles of expectations and hopes. When will I cross this and be without any fever (of agitation)?

28. When will I become pure with quietitude and attain the state of discrimination like the seekers and become free from sorrow and develop attitude of equality?

29. This world is gilded with all minerals and elements. It is thus fearful. It is beset with continuous movement. When will this fever vanish (from me)?

30. O discriminating intelligence, when will you make this mind free of anguish and distress, like a lamp in still atmosphere, and make it totally quiet?

31. When will these sorrow - ridden senses, which burn the beings, cross the ocean of 'samsara', like Garuda crossing the oceans with ease?

32. 'I am this body' - foolish people worry with such useless thoughts. When will such autumn clouds disperse and disappear?

33. Even the garlands of 'mandara' flowers appear like garlands of grass to me. I

am now awaiting the attainment of that Supreme Self.

34. Oh mind! tell me when you will arrive at the high state of Truth perception, leaving aside attachments and delusions.
35. Alas! this mind is fit to be the feast of a python. I will not again talk of son, father and mother. This mind feeds on griefs.
36. Oh my dear sister, 'Buddhi'! listen to this prayer of your brother (myself). Deliberate on the words of sage Vasista. Both of us will then be liberated.

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37. Oh my good daughter (-like) mind! I beseech you. Steady yourself to cut asunder this mutable, mundane world.
- 38-39. Oh mind, sage Vasista told (us) about dispassion and later on about the behavior of a seeker. Then he dwelt upon creation and its beginnings. He talked about 'Sthiti' (the survival) of creation with beautiful illustrations and examples. They are all full of knowledge and experience, easy for those who are equipped for it. Recall, recollect and muse about them.
40. If one's intellect does not accept what is deliberated upon by mind, then no useful result will ensue from such inquiry. It will be like the autumn clouds which fritter away (with the least breeze around). Mind and intellect should act together to become fruitful.

Description of the assembly
3rd Sarga

Sri Valmiki

1. Night passed off as Sri Rama was reflecting on the words of Vasista. It was as if a lotus was waiting for the arrival of sun.
- 2-4. As darkness receded and the sky assumed a reddish tinge, the stars also grew paler and paler. The quarters became gradually brigher and brighter. Sri Rama rose to perform his morning ablutions. After that, accompanied by his brothers, he reached the assembly house, heralded by his servants.
- 5-6. He saw Sage Vasista in Samadhi state, completely absorbed in his Self. He bowed to him from a distance. All of them stayed in the courtyand of the hermitage till the twilight passed off.
- 7-8. Then the other kings, princes, rishis and brahmins arrived. It was as if the gods were arriving in Brahmaloaka The hermitage of sage Vasista appeared like a palace with all the customary observances and practices appropriate to kingdom.
- 9-10. Sage Vasista, awakened from Samadhi, greeted all of them appropriately with blessings and sweet words. Then he got into the waiting chariot along with Sage Viswamitra. It was like Brahma ascending his lotus throne.
- 11-12. After that he entered the place of Dasaratha, like Brahma, who, accompanied by a huge entourage, entered the palace of Indra. It was as if a King swan

was entering a lake.

13-18. Dasaratha rose from his seat and led Vasista, Viswamitra and other kings into the assembly hall. Following them, other princes, Sri Rama and his brothers, ministers, and prominent citizens entered. They took their appropriate seats. At the sign of Sage Vasista, the entire assembly fell silent.

19-27. Then mild winds which surfed over lotus ponds entered the hall. When the breeze touched them, the pearl necklaces moved mildly over the bodies of the people. The breeze was fragrant, loaded with the scents of the flowers of the flower- bedecked swings. Seated on the high ground, spread with flowers,

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ladies watched the assembly through well-placed windows. All in the assembly felt that they were fortunate to be able to listen to the wise words and teachings of Sri Vasista. Everyone awaited the profound words of the Sage.

On the questions by Rama

4th sarga

Sri Valmiki

1. Then Dasartha spoke thus to Vasista in a majestic tone.
2. O Bhagwan, are you now relieved of the pain caused by the extraordinary effort to speak to us?
3. We are deeply gratified by the rain of nectar-like words poured on us yesterday.
4. Pure and clear speech of the wise and noble souls cools the hearts of people like moon - beams which drive away darkness and make the night clear and bright.
These words cause great delight, leading one to the supreme state. They steal away the deep delusions of people.
6. Full of essence, these words are like a lamp that lead to the light of Self.
From such a tree of good words sprouts the creeper of reason and right strategy (for spiritual growth)
7. The words of good and noble people cleanse people of all bad and evil thoughts and desires. They are like cool moon-beams driving away darkness.
8. O sage, all desires, avarice and greed, which bind one to the world, are reduced by your words.
9. We, who are engrossed in the world, are now able to perceive the pure Self.
10. The fog of vasana of the world in our hearts, which is active in us, is (fast) disappearing with your words like the autumn clouds.
11. O Sage, neither the sea of nectar nor the 'Kalpa' tree can give joy to our hearts as the words of wise people.
12. O Raghava, that day when we can serve great people, is the brightest. The rest (of the days) are dark.

13. O Rama, my lotus eyed son, please pray to the sage that he should give us again the light about the Imperishable.
14. When Dasaratha said thus, Sage Vasista looked at Sri Rama, who was seated in front of him, and spoke thus.

Sri Vasista

15. O Raghava, the moon of your dynasty, and of great intellect, have you deliberated - reflected on what I told you earlier?
16. The genesis of the many living beings is interesting due to the differentiation by qualities. Did you recall and reflect on that part of our scriptural teaching?

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17. Only by reflecting on the shape of the finite, the infinite, the existent and non existent that arise/emerge out of that pure Existent, one can know the Paramatman.
18. O gentle one, who is worthy of the blessings of saints, do you remember the process of the emergence of the Universe from and due to the Lord of the Universe?
19. All this visible world is due to ignorance. It is fragile like a water bubble. All this perishable and finite configuration (that is visible) is that Infinite alone. Do you remember this integrated perception?
20. 'This (wavering) mind-stuff alone is the human being, nothing else.' This was formulated and espoused. By deliberating on its characteristics, do you remember the proposition?
21. O Rama, have you firmly imbibed what I said yesterday by reflecting upon that during the night?
22. By reflecting again and again repeatedly alone, something gets established in the heart. There will not be any use if things are taken lightly.
23. O Raghava, you are worthy of wise words which can cleanse a person, like one who has a wide neck is fit to wear a necklace of pearls.

Sri Valmiki

24. When the great Vasista, the son of Brahma, the sage with spiritual vigor and energy, asked thus, Sri Rama seized the opportunity and said thus.

Sri Rama

25. O all knowing Bhagwan, even my ability to understand your great teaching is the result of your grace.
26. I have acted according to your instructions. I have thought about your teaching, casting away my sleep.
27. O Lord, the sun of your words has decimated the darkness of this mutable world and spread the sunbeams of delight (in me).
28. I have internalised all that beautiful and sacred teaching and preserved it in me like a pearl casket.
29. Who will not preserve that charming, wholesome teaching which causes joy? Even the accomplished must follow that as a command.

30. Due to your grace, we stay propitiated, with the fog of 'samsara' driven away by the imbibing of your teaching.
31. Your teaching is dripping with sweetness right from the beginning. (When reflected upon) it increases delight and prosperity. It gives the highest fruits.
32. It is like a blossom, fully blown, pure and delightful, and auspicious. For us this flower of your teaching is like a perennial flower.
33. You are accomplished in all scriptures and sciences. You are like a lake of virtuous waters. You are a man of many vows. Please reveal to us more of that knowledge.

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Teaching on peace

5th Sarga

Sri Vasista

1. O Rama of attractive form, now listen to the discourse on tranquility, full of elegant propositions and proofs.
2. O Rama, this long deception (maya) of cyclical and mutable existence of the world is sustained and kept moving by beings with 'rajasic' and 'tamasic' qualities. They are like the strong and stable pillars of a hall.
3. People like you who are of the 'sattwic' nature, having a mature perception, discard such a world with ease, like a snake which sheds its skin (periodically).
4. Those among the 'rajasic and tamasic' types, who are wise like the 'sattwic' people reflect upon the origins and nature of the worlds.
5. These people acquire a sense of discrimination, which makes them perceive the essence (of existence), by association with wise people, study of scriptures and performance of good works. With the latter activity all delusions will decline and subside (ultimately). Such discriminatory intelligence is like a lamp (which leads one on the path).
6. As long as one does not rise beyond these qualities, by reflection and analysis of Self by oneself, the truth to be known will not be attained.
7. O son of Raghu dynasty, you are the best of those 'rajasic' high-born men of intelligence, wisdom, rectitude and courage.
8. O man of wisdom and intelligence, reflect and muse on the inner luminous seizings of consciousness about the genesis of the world. Then determine/realize what is truth and what is untruth. Become thus a person devoted to truth.
9. How can one attribute any truth to something that does not exist at all, right at the beginning? What is eternal right from the beginning is one that is true and real. Nothing else.
10. How can 'viveka' (discrimination) arise in a stupid (person) whose mind is seized by reality of nonexistent objects right from the beginning?
11. World is born of this mind and mind alone is grown by this world. Only by an integral perception is mind freed (from this world).

Sri Rama

12. O Bhagawan, I understand that mind alone is this worldly being, afflicted by aging and death.
13. Please tell me a certain way of crossing this ocean of world. You alone can pull, like a sun, the Raghus from this darkness.

Sri Vasista

14. O Raghava, at the outset one should orient the mind towards virtue by study of scriptures, association with wise people and practice of detachment.
15. Touched by wisdom and goodness, when the mind arrives at detachment and dispassion, one should seek a guru. He should be one with idealism and with a knowledge of truth.

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16. Under the guru's guidance, one should undertake worship and meditation. In course of time, one will reach that high state of purity.
17. One will be able to perceive the Self by inquiry into Self by the self. It will be like a sky brightened by cool moon-beams. Inquiry will light the internal universe of a person.
18. People swing like straws afloat on the waters of this ocean of a mutable world, so long as mind does not attain repose and stability on the shores of inquiry (into Self)
19. Inquiry will lead the mind of a person to the thing to be known, by making it easy (to move towards truth). It is like water which can move easily when the (obstructing) sand is removed (or parted).
20. It is like the clean knowledge of a goldsmith that 'this is gold, this is ash or not ash.' (On inquiry a seeker will get such a power of discrimination)
21. 'This Self never perishes; it is imperishable' - when one realizes this within himself, where is the opportunity for any delusion about this world?
22. When one is not aware (of the truth), his mind wavers and falls under delusion. When the Self is known without any doubt and vagueness, how can stupidity survive?
23. O folks, all sorrow is when Self is not known. When the Self is known (realized), there will be only endless joy, happiness and peace.
24. Through inquiry bring out to the surface the Self that is smitten by the five elements which are totally blended with it. Become happy, residing in the Self for ever.
25. In fact this body has no relationship with the Self. It is like gold which has fallen into mire.
26. Self is separate. Body is separate. They are like a lotus and water. Even when I thunder about this fact with raised hands, no one is listening to it.
27. Mind is stupid, inert, and inconscient as long as it stays like a turtle in a deep hole/ditch. Forgetting about Self and the search for it, mind runs after pleasures with all stupidity.

28. And the darkness and deep blindness about the mutable world can not be rent even by moon or fire of the twelve suns.
29. When the mind is awakened and enlightened and understands the real state, only then darkness (of ignorance) takes flight, like night flying away on the arrival of sun.
30. Mind gets into the path of 'yoga' by constant instruction teaching about truth. Then it understands the schism of the world, that this world is the source of all sorrow.
31. Just like sky which is untouched by dust, just like a lily/lotus which is unaffected by water, in the same way is the connection between body and Self.
32. Gold remains untouched by the mud (in which it may find itself). Similar is the relationship between the stupid body and the Self. They do not grow into each other.

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33. To think that Self experiences joy and sorrow is untrue. It is like a sky being stained.
34. Happiness and grief are not for the body nor for the Self which is beyond everything. They are due to ignorance. And so there is no harm ever (for anyone).
35. O Raghava, there is in fact neither happiness nor grief. All is full of Self. All is quiet and infinite peace. View all from that point of view.
36. All these widely-held perceptions about the world are like waves in water, like peacock feathers seen in the sky.
37. A lustrous diamond flashes light rays from itself without any (perceptible) reason. Similarly the splendorous Self sends out these creations (without any obvious reason).
38. O good natured Rama, Self and this mutable world are neither one nor separate as two. This world is a mere swollen reflection of the Self.
39. All is, indeed, Brahman. All is the spread of Self. Leave/Discard the illusion that 'I am one and the world is another'.
40. In this majestic, eternal Brahman, imaginations, inventions and fancies are impossible. In this pure existence divisions and disjoints are not possible as in a body of water.
41. In the one Paramatman, there is no room for any second fabrication. There can be no snowflake in fire.
42. The Self contemplates the transcendental forms within itself and swells out. These are radiant, luminous, honest and truthful transcendence itself.
43. O Raghava, there is neither delusion, nor sorrow, neither birth nor anything that is born. Whatever 'is' that alone exists. Be free from anguish and fever.
44. O Raghava, become one without any duality, eternally established in bliss of Self, without any concern for security of what you have and with no concern

for any welfare. Be one free of sorrow and anguish.

45. O Raghava, be one equal in attitude with a stable and steady mind. With all sorrow quietened, be a man of silence in mind. Be free from fever and be pure and transparent like the best of gems.
46. Wise without any mental resolves, be courageous, having conquered all desires. Acting on what comes to you, be one without fever and anguish.
47. Without any attachment become one with pure and unstained mind. Without accepting or rejecting anything, become one free of anguish and fever.
48. Attaining that state beyond the universe, be like a full, unperturbed ocean, having obtained that which is to be obtained. Thus be one free of fever and anguish.
49. Freed of all modifications and deformations, with no deceptive illusions, be one satisfied with the Self by the Self. Thus become one without fever or anguish.
50. O best of the knowers of Self, O Rama, with a vast and wide spread of body, be one like a majestic mountain, steadfast and stable, wise and noble. Thus become one without fever or anguish.

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51. Without desiring anything, enjoying what comes to you, become one without fever and anguish, neither receiving nor rejecting anything.
52. Worship and adore with self the magnanimity of Self like an ocean that is full. Worship and adore bliss of Self by the self like the disc of full moon.
53. This manifest form of the Universe of phenomena is unreal. O Rama, those who are aware of this do not run after such unreality. Be one aware of this. Be free of imagination and fancy. Be always one freshly born. Be one beautiful with all grief subdued and quietened.
54. Rule this kingdom, guided by your teacher. Give good holistic governance with equal attitude, giving delight to everyone. Do not have any attitude of attachment or renunciation in any of your actions.

The first teaching
6th Sarga

Sri Vasista

1. O Rama, in my opinion, the liberated one is he who engages himself in wordly works with a feeling 'I am the one who is activating and running the entire universe', with all his vasanas totally annihilated.
2. Some people depend on their body and get involved in wordly works. Such people oscillate between heaven and hell.
3. Some people perform prohibited actions and (sometimes) act with disinterest and disgust. Such people go from one hell to another, from fear to fear, and from one grief to another grief.

4. Some people are bound by their vasanas and destiny, and take animal bodies after taking an immobile body (like tree)
5. Some people are blessed. They inquire into mind, rent the net of desires and reach the Supreme state.
6. Some of them are 'rajasa sattwic'. They go through several births (of a high order) and in the present one get liberated.
7. Such people grow like full moon even from the time of their birth. Prosperity chases them like the charm of wild jasmines during rainy season.
8. O Rama of mighty mind, all kinds of arts, sciences and learnings come to them with ease like pearls gathering in a bamboo.
9. Honor, veneration, friendliness, charm, generosity, gentleness, compassion, learning - all these qualities take refuge in them like ladies who seek refuge in their chambers.
10. Whatever works they do, whether profitable or not, they go about them with an attitude of equality. They neither grieve nor feel joyful.
11. All divisions decline in them like darkness which departs on the arrival of day. All qualities attain purity in them like autumn clouds.
12. Such people of elegant behavior are sought by everyone. It is like the sweet tunes of flute attracting the wild animals.

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13. Good qualities follow such people from birth like cranes crave and follow a cloud.
14. Even gurus seek such people of good qualities and set them on the sacred path of spiritual discrimination.
15. A person of such qualities will realise the one imperishable Self on enquiry and development of dispassion.
16. With a quiet mind he grows on the path with beautiful inquiry (into Self). To enlighten himself he starts reflecting (on truth) within his mind.
17. Such people put to sleep the wild animal of mind and set it later on the path of the quality-less Supreme
18. These men of high qualities reach the perfect state from their human state by developing the gem of mind through their effort on the path set by their teachers. They shine in that state for a long time.

Sequence in gaining knowledge

7th Sarga

Sri Vasista

1. O Rama, what I said till now is for all embodied beings. I shall now tell something special for some people.
2. For beings embodied in this flurry of mutable world, there are two kinds of spiritual paths.

3. One is the slow path of following a guru. One grows steadily in this way. This way leads to accomplishment in one or many births.
4. The second is for those with a mature mind and understanding. For these knowledge accrues very fast like a fruit in the sky.
5. To establish the fact that knowledge accrues like a fruit in the sky, listen to a story from the ancient times.
6. O Rama of good character, listen to this story to know how men of great experiences reach the ultimate fruit by wiping out all good and bad destiny.

The song of the Siddha
8th Sarga

Sri Vasista

1. O Rama, there existed a king called Janaka, a man of noble and generous temperament. He was a man of great fortune and a warrior of fame. He ruled over Videha.
- 2-3. He was like a wish - fulfilling - tree (kalpa vriksha) for all who came to him for help. He was like a sun to his lotus - like friends. For the flowers, called friends, he was like spring season. For ladies he was like cupid. For the lotuses, called brahmins, he was like a moon.

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For the darkness, called enemies, he was like a sun. He was like an ocean full of gems and precious stones. He was ruling over his kingdom like Vishnu over the three worlds.

- 4-5. One day he went to his forest garden for amusement and fun. The garden was full of creepers laden with charming flowers. The cooings of 'koyals' were like dance - tunes. It was as if spring was in an enchanting mood of dance, swinging to their tunes. He entered the garden like Indra entering his celestial garden 'Nandana'.
6. He kept his entourage at a distance and started rambling among the arbours which were charming. The air was enhanced with fragrance from the flowers.
- 7-8. Then he heard some seminal voices of siddhas coming out of the 'tamala' creeper arbours. The siddhas could not be seen. They were engaged / immersed in their own conversation. They live sequestered lives moving around hills and caves. They live in the thoughts about Self and sing about them.

Siddhas

9. By the union of the seen and seer, one can definitely experience bliss. We deeply contemplate in silence on the essential nature of Self.

The others

10. Discarding the seen, the seer and seeing, and the associated vasanas, we contemplate deeply on the luminous Self which is prior (to all manifestation)

Some others

11. We deeply contemplate upon that Self, the light which is between the two perceptions 'this exists' and 'this does not exist' and that which shines on everything.

Some others

12. We deeply contemplate upon that which is everything, by which everything exists, because of which all is here, because of which all is emerging. That truth we contemplate upon.

Some others

13. We deeply contemplate on that Self, which abides in all the letters which span from 'Aa' to 'Ha' We unseasingly repeat 'soham' .

14. Those who ignore the Self that is the lord of our heart and take refuge in another, are like one who goes after a gem, ignoring the precious stone (Kaustubha) in his hand.

Some others

15. By the reward that is obtained by giving up all desires, all creepers, called desires, can be uprooted.

Some others

16. One who gets bound by objects, knowing that they are sapless, is an ass/donkey, not a human being.

Some others

17. When the serpents of senses get aggressive again and again, one should strike them with the stick of 'viveka' like Indra striking with 'Vajra' weapon.

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Some others

18. Control of senses makes one pure. Mind of such a person becomes quiet and tranquil. One whose mind is tranquil abides in that blissful state of one's own Self for a long time.

Deliberation by Janaka

9th Sarga

Sri Vasista

1. O Rama, when the king heard these Sama - like chants of the Siddhas, he shivered like one who had heard a great thunder.

2. He proceeded towards his home accompanied by his entourage like a river flowing toward the ocean following the banks studded with trees.

3-4. At his house he went up alone to the top floor of his palace, leaving the servants behind. He was like the sun rising up the morning - mountain. He observed the flying birds flapping their wings. The unstable ways of the world came to his mind. He felt sad in his mind (and said to himself).

5. Alas! What a miserable thing is this state of wavering and instability. I am rolling like a stone on a stone helplessly in a compulsive manner.

6. In this infinite time, my life time is for a little while. Even so I am gripped by the feeling for life. Fie unto me! What a lowly mind is mine!
7. This kingship of mine is for much less time. Why then am I stuck with the feeling that there will be only grief without it (the kingdom)?
8. This life is an interlude in the infinite existence of mine. Why then am I foolishly losing my confidence and courage when this 'I' is merely like a moon in a painting by a child?
9. I am (in fact) free from this world magic by the magician. By what, then, am I enticed and infatuated?
10. There is nothing in this world that is beautiful that is not artificial, that is generous. Why then am I devoted to this world?
11. 'What is far away is not (really) far. It is in my mind' - with this belief and determination, I am throwing away the feeling of anything being external (to me)
12. The sense of speed in the world - movement is momentary and transient. The very perception of such movement is grief causing. How can one look for joy in that?
13. Every year, every month, every day and even every instant of this movement is solid grief. Even joys are forms of sorrow.
14. Even the best of things is ruinous to think of. What seems to exist will soon disappear. All that exists will (soom) die.
15. What is today at the peak, falls into the deeps in no time. How can one place faith in such a smitten mind?
16. Alas! I am bound by a nonexistent rope! I am stained without any mud. Staying on top, I am fallen. Oh! what a state of destitution is mine!

13

17. How did this delusion overwhelm me in spite of my intelligence? The golden - rayed sun has been hidden by a dark cloud.
18. What are these immense pleasures of mine? Who are these relatives of mine? Like a child whose imagination is full of demons, my mind is disturbed by these symbolic things.
19. Why am I binding myself with these death and time bound things which cause anguish and cowardice?
20. All these joys are born of untruth and illusion. What does it matter to me whether they come or go away?
21. All those great good friends and wealth, immense pleasures, all are now part of memory. What do they mean today?
22. Where are those ancient kings, brahmins and worlds? Where have they gone? Of what concern are they to me now?
23. Millions of Indras have gone before (swallowed by time). It is like bubbles breaking into waters. I am limited by this short span of life (and attached to it). Will not wise people laugh at me?

24. Innumerable Brahmas and their creations have come and gone. Millions of kings were swept away like dust particles. What then of me with this short life?
25. If I remain in the illusion of a body and the bad dream of this world and remain bound by them, fie unto me!
26. 'I am this body, this being' - thinking thus, why am I am living in this stupid illusion, struck by the demon of ego like an ignorant person?
27. I see that this life is damaged and destroyed minute by minute. Why am I remaining like one who is blind even though I notice this?
28. Struck by the 'Kapalika' of Time, Brahma and Vishnu and such are kicked around like dolls and sporting balls. Why am I slipping into that state?
29. Unceasingly days are coming and going. I have not seen a single day when the 'real' thing is seen.
30. Only pleasures are flashing in the minds of people like scores of birds flying near a lake. The Self is not coming into their view.
31. From difficulties and afflictions, greater difficulties and afflictions emerge. From sorrow emerges greater sorrow. Even so, I am not disgusted with them. Fie unto my lowly state!
32. Whatever I thought of as good things turned out to be injurious (to me). What, then, is good in this world?
33. What is enchanting and beautiful in youth turns out in the end to be depressing. All is impure. If it perishes, there is nothing improper.
34. What one believes in, those things are grief-causing only. This is clearly seen.
35. These stupid people are slowly moving into sin, cruelty and sorrow.
36. They are hurt by ignorance in child hood. They are struck by cupid in youth. The rest of the time they are worried about family. When will they come out of these?

14

37. Sapless and corrupted by these states, this world is uninteresting. Even so why are these foolish people unable to see this (truth)?
- 38-39. Even great sacrifices like 'Aswamedha' bring only celestial heavens as boons - nothing else. But which is this heaven? - not on the earth, not in the nether worlds.
40. Mental and physical diseases are respectively like serpents in the tunnel of mind and leaves on the surface of earth, called body. How to avoid these?
41. Non-being rests on top of existence. Ugliness stands on top of beauty. Sorrow stands on top of joy. What should I choose among these?
42. Plebian beings are born and they die (in course of time). Earth is full of such people. It is difficult to find saints and truth seekers.
43. Women of grace with lotus eyes and who are fond of jewels are to be pitied since they too are transient.

44. Worlds are born and dissolutions take place when some great beings open their eyes a little. Even these are prone to perish. If so, what to talk of people like us!
45. Even the most beautiful of the beautiful, the steadiest of the steady perish. The ultimate result/ fate of things is grief. Then why want them?
46. In my opinion, all varieties of wealth and riches are calamitous.
47. Some calamities cause equilibrium of our mind. Such, in my opinion, are real riches.
48. This world of ours is a mere modification of the mind. It is as unstable as the moon reflected in waters. If so, where from did this 'I and mine' arise?
49. This world has come into being due to an accident in a casual manner. In such a context, mind has created the feelings of agreeable and disagreeable in a purposeless manner.
50. The perceptions about joys and happiness are pure differentiated afflictions. Why am I interested in them?
51. It is better to jump into fire or fall into the "Raurawa" fires than bend and pass through the tunnel of worldly affairs.
52. This mutable world is the last word/acme of all sorrows. When one is stuck in the middle of that, where is the question of happiness?
53. When a person is established in the world of unadulterated sorrows, lesser griefs sound and feel nice and sweet.
54. Alas, I also, am like a foolish person whose state is that of a stone, bereft of any inquiry into truth.
55. This tree of world, which is laden with millions of branches, fruits and leaves, has its roots in the mind.
56. I think, mind is 'sankalpa' (mental resolutions). By quietening this 'sankalpa' mind will wither away. And there -upon this tree of world will wither away.
57. The ways of the monkey of mind are graceful only in form. Knowing this (fact), I shall not take any more interest in them.

15

58. These worldly activities are woven around by the ropes of desires and calamities with ups and downs. I have experienced all these in good measure. I shall now take rest from them.
59. The times have gone when I lamented - 'I am dead and gone, I am finished' and such. I will no longer bemoan like that.
60. I am awakened (now). I am delighted. I have seen the enemy, the thief. Mind is that thief.
61. All these days my mind is unpierced. Now it is pierced and has become one of quality.
62. The fog and dew of mind is melted by the sun of discrimination. What was prevailing for long will now be dissolved soon.
63. Enlightened by many great saints and siddhas, I shall go on the trail of Self.

It shall take me to that ultimate bliss.

64. I shall acquire that gem of Self. Looking at that to the exclusion of all activities, I shall be like the autumn clouds on high mountains.
65. 'I am this body. All is mine' - I shall discard all such thoughts and cast away the mind by force, annihilate it with all my might and abide in tranquil peace. O discrimination, O intelligence, my salutations to you (for such enlightenment).

Determination of Janaka
10th Sarga

Sri Vasista

1. O Rama, while king Janaka was reflecting thus, the keeper of the door appeared before him. He was like Aruna standing before Sun. He said :
Pratihari (Gate keeper)
- 2-9. O my lord, you bear the burden of this world on your shoulders. Please wake up. It is time for your morning rituals appropriate to a king. Women are ready with fragrant waters, like rivers, near the bath-house. The entire area has been decorated with gold-laced fabrics and appropriate rooms have been created. Everything is ready for the morning worship including the foods to be offered to gods. Brahmins are waiting for your arrival. They are chanting mantras and are scholars eligible for gifts. The places of worship and dining have been cooled by the right kind of pastes like sandal wood and such. May the gods bless you with auspicious things! Please rise. Great people never violate the discipline of time.
10. Even as his door keeper said these words, King Janaka continued his reflection on the state of this phenomenal world.
- 11-13. What is this thing called kingdom? Of what happiness is it for me? What use is this transient thing for me? Discarding all this a vain unreal mirage, I shall sit in solitude, like a quiet sea. What use is all this pleasure for me? I shall renounce all action and abide in the delight of the Absolute.
- 14-17. Oh Mind, you are vile and cunning. And so you indulge in this pomp of pleasure. Shake off all this mire of aging, death and disease. Be peaceful.

16

You are thinking and perceiving pleasure and happiness in all the phases of life. But only sorrow is written all over. You will never be satisfied or satiated with these pleasures. Whatever satisfaction you get from them, all that is contemptible. Turn towards that which gives you real happiness.

- 18-20. After this contemplation, King Janaka fell silent in mind and sat still like an immobile picture. Due to fear and respect, the door keeper kept mum. After a little while the king recovered and started contemplating about the state of the people in the world.
21. What is it that I can take up to be accomplished and achieved by human

effort? What imperishable thing should I hold on to with firm belief?

22. What is the use or purpose served for me by action or inaction? What is born perishes. And so it is to be discarded.
23. Whether active or inactive this body is nonexistent. What harm occurs to me by the pure consciousness which abides in a state of equality?
24. I do not desire what is not available to me. I do not reject what comes to me. I am established in my Self. I shall be that which I am.
25. Now there is nothing achieved for me by action or inaction. Whatever is obtained by action or inaction is pure nonexistence.
26. There is nothing that is desired by me that is possible by action or inaction or by appropriate or inappropriate actions.
27. I shall do what naturally arises out of this body. Why should I tire the body with things for which it will not respond?
28. When the mind is free from desire, free from attachment and is in a state of equality, the result of all the actions will be same whether the actions born out of the body are in response or without response (to the external stimuli).
29. If the mind delights in the results of the actions, if the mind achieves tranquility by such delight, then it is as if these actions are not done even if the works are performed.
30. Whatever resolve one makes in his mind, if it gets settled firmly in mind, any action that flows out of that resolve will lead to complete identification with the action (and he becomes that)

Disciplining mind 11th Sarga

Sri Vasista

1. Thinking thus king Janaka was doing whatever came to him in a dispassionate manner like Sun who goes through his daily duties.
2. He was like one who was asleep to what was awake (and living), performing works that occurred to him with a mind that is bereft of vasanas and devoid of any likes and dislikes.
3. After finishing all daily duties and worshipping wise people, one night in autumn he was engaged in meditation during the night.

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4. Getting the mind to a state of equilibrium, pacifying all orientations towards sensual objects, he exhorted his mind to awareness during the dying moments of night.
5. O mind (of sensuous thinking), there is no joy for me in this unstable, shaky mutable world. Peace and joy can be gained only from the divine quiet.
6. As the modificatory resolutions and determinations take birth in you, accordingly this world-sense spreads wide in you.

7. A forest increases thousand fold during rainy season (due to vast availability of water.) In the same way you shall be subject to untold miseries and diseases due to desires for pleasures.
8. The dalliance and sport of thoughts is responsible for all infinite creations. And so discard all thinking and move towards quieting all thinking.
9. O mind, put this unstable world and peace in balance. Whatever looks charming to you, take refuge in it.
10. Give up all inclinations towards indulgence in the visible scenes (world) and move about in all freedom.
11. O gentle mind, all phenomena, whether real or unreal, move towards vexatious pain and misery depending on their qualities.
12. O mind, there is no relationship with phenomenon to you. (In fact) how can there be a relationship with something that is nonexistent?
13. You are in fact non existent. Surprisingly you are considered both existing and non existing. Strange are words (which try to describe somethings)
14. Even if you are both real and unreal, how can there be association between the two (opposites)? How can you be both living and dead?
15. O mind, if you and phenomenon are real and existing always together, where is the question of joy and grief?
16. O mind, you are drowned in a turbulent sea and are leaving aside the great sea of peace. Be liberated from this state.
17. Do not burn yourself away like a torch. Do not indulge in infatuation and delusion. You will become dull.
18. There is nothing here which is lofty and perfect. Move towards that high state with courage and determination, discarding all shakiness and stupidity.

The glory of Intelligence and knowledge

12th Sarga

Sri Vasista

1. With such contemplation and reflection, King Janaka started performing all his kingly duties without any attachment and with steadfast and wise understanding.
2. His mind was never enticed into sensuous pleasures. He was always like a person asleep to worldly things.
3. He was indifferent to the manifest phenomenon, neither accepting nor casting it off. He was always living in the present without any hesitation (completely).

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4. By constant discernment, the present was like the eternal for him (the present and eternal were same). Impurity never came on to him.
5. Due to such constant union with his discerning self, his integral knowledge of the infinite became increasingly clear and pure.

6. The undifferentiated infallible Self of consciousness started rising in his heart-space like sun in sky.
7. The King, who was enlightened about the self-existent infinite self, the self of all existences, saw clearly that all states of existences and becomings are embedded in consciousness - force.
8. And so Janaka was always of equal mind and attitude without being affected by the movements of the world and nature. He remained unmoved without joy or sorrow.
9. The worship - worthy man of great wisdom and the best of the knowers of both the worlds, King Janaka become a Jivanmukta, one liberated while in life.
10. Janaka never came under the grip of joy or grief while ruling over the lives of his people of Videha.
11. In him the viles of qualities were inactive. They never arose nor were they absent. The miseries and achievements that are part of ruling over a kingdom never caused either sorrow or joy in him.
12. Even while performing works, he did not have the sense of ownership. And so, he was always established in his consciousness of Self.
13. Janaka was always in a state of sleep towards the mutable world. And so all thoughts about the various states of existence were absent in him.
14. He was never relating himself to the future, nor was he thinking of the past. He was committed to the present moment with a sense of elation.
15. O lotus - eyed Rama, Janaka achieved the infinite by his own inquiry, not though any other activity.
16. One should continue inquiry into self to the extent one can pursue that - almost till one realizes Self.
17. Whatever can not be obtained through association with wise and noble people and inquiry along with them, cannot be obtained through a teacher or though study of scriptures or by any kind of meritorious work.
18. The all-wise, discerning Intelligence is like a charming woman - companion. Through such a companion alone the absolute state can be attained, not by any other means.
19. The night of ignorance will not harass one who has the torch of the subtle and sharp intelligence, capable of discerning right and wrong, pros and cons.
20. O man of intelligence, through the ship of prajna, the all - wise intelligence, one can cross mighty calamities and turbulent perplexities and griefs.
21. Even a simple waft can unsettle a leaf of grass. Similarly a stupid person, lacking any intelligence, can be shaken by simple adversity.
- 22-23. O slayer of foes, a man of wisdom and intelligence can easily cross the ocean of the mutable world on his own strength even without any knowledge of scriptures. He will achieve his purpose. Not so a person without intelligence.

24. And so one has to increase his intellectual abilities and wisdom (prajna) through association with men of knowledge and scriptural studies. It is like watering a creeper for its proper growth.
25. Prajana (all-wise intelligence) is the massive root of the time - bound tree of virtuous actions. It gives sweet fruits (because of its roots). Prajana energises those actions like Sun who makes Moon shine as his reflection.
26. People should make the same effort, as a duty, to increase their 'prajna' as they make to increase their worldly possessions.
27. Sluggishness in 'prajna' should be wiped out. Otherwise it will cause untold misery and lead to enormous calamities. It is the very seed of the tree of 'samsara'.
28. Whatever is obtained in celestial heavens and the pleasures that are available in nether worlds - all that is gained by wise and noble souls by their treasure of 'prajna'.
29. O Raghava, gift-giving, pilgrimages etc., cannot carry a person over the fearsome ocean of 'samsara', the way 'prajna' can ferry a person.
30. Whatever providential prosperity is gained by human beings, is in fact the sweet fruit born out of the creeper of 'prajna'.
31. With the claws, called prajna, one can bite away even wild elephants, vily foxes and lions. It is like a deer clawing away a lion.
32. Kingship can be gained even by a common man with 'prajna'. Eligibility for life in celestial regions is also due to one's 'prajna'.
33. Those endowed with 'prajna' can (easily) defeat in debates those who gloat in their own mental modifications. Even cowardly kings who pretend to be warriors can be defeated by people with 'prajna'.
34. Prajna is like the diamond, called Chintamani, ensconced in the casket of the heart. Like 'kalpa' tree 'prajna' delivers/grants/yields all kinds of fruits one desires.
35. Wise and noble people with 'prajna' can safely cross the ocean of samsara. Lowly and unwise ones keep floating on the ocean. Only those who are well-trained (in prajna) can navigate to the end. Others can not.
36. The boat will merely keep swinging on the ocean of samsara if the intellect is not properly employed and directed or if employed in an unholy manner.
37. Desires will not harass the discerning and intelligent who are like warriors, ready with their arrows.
38. The world looks integrated and well knit because of 'prajna'. Those who have this integrated perception will not be affected by either calamities or riches.
39. The dark cloud of ego that covers the Supreme can be blown away by the strong winds of 'prajna'.
40. One who desires that incomparable state of Supreme should first coax and nourish his Intelligence, the 'prajna'. A farmer who desires good yield of crop should first prepare the soil.

Warding off the mind

13th Sarga

Sri Vasista

1. O Rama, if you reflect about Self by yourself, you can reach that supreme state without any hurdle.
2. Those 'sattwic - rajasicas' who are in their last (penultimate) birth get their high state in the manner of Janaka.
3. Till that stage, when one delights in his Self, by self effort, he will have to bring the senses under control again and again.
- 4-5. When that all pervading lord of all gods, the supreme Self is directly seen, all perceptions of sorrow will vanish. All causes of delusion and calamities and wrong or evil perceptions will (totally) decline when the Supreme is directly seen.
6. O Rama, like Janaka, perceive in all your actions and in all the creation that Absolute Self with your wisdom and intelligence. Become, thus, a person of perfect (highest) prosperity and fortune.
7. Whoever perceives this world as unstable, (unsteady) through internal inquiry, such a person will, in course of time, delight in his Self like Janaka.
8. Neither money, nor providence, nor relatives, nor works can provide refuge to one who is afraid of this mutable world, the way his own effort (towards realizing self) can.
9. Those who depend on destiny and such distorted notions (for achieving the perfect purpose) are mere dull heads. Do not follow such destructive ways.
10. Depend on your intelligence and discrimination and realize the Self yourself. Increase your detachment and dispassion with your own intelligence and thus cross the ocean of 'samsara'.
11. O Rama, this is the essence of the story I told you. I said that delight - giving knowledge is like a fruit falling from the sky. It will shear away the tree of ignorance.
12. One who is wise and intelligent like Janaka, who beheld his own Self, will blossom into a divine man. He will be like a lotus blossoming in the morning (with the morning light)
13. Like snow which melts with the touch of heat (of sun) thoughts about 'samsara' will decline with inquiry (into Self).
- 14-15. (With inquiry) the thought that 'I am this body' will pass away like night. And the wide, broad light of that all-immanent self-perception (realization) will prevail (come into being). The expansion of the Self into self will start.
16. Like Janaka, you also discard the 'ego sense' with your intelligent inquiry.
17. As the cloud of ego disperses, the consciousness - sky becomes clearer and clearer and the sun of self-observation acquires more and more strength and sound.

18. On the whole, the sense and feeling of ego is the highest and deepest darkness. When that starts declining, the light (of knowledge of Self) begins.

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19. 'I am not. The others are not. All this is not' - when one thinks thus, mind becomes quiet and does not drown itself in objects.
20. When such withdrawal from objects takes place mind also falls and thus all bonds. There is nothing else.
21. Do not worship sorrow and lowly and undesirable things. Do not get into the grip of objects. Reject the perceptions of agreeable and disagreeable. Be steady in what remains and move into the state of purity.
22. Those in whom likes and dislikes are totally eliminated will neither want anything or reject anything.
23. As long as such a state is not reached, equality will not arise. It will be like moonlight shadowed by clouds.
24. If the mind is tossed around by feelings like 'this world is unreal; (may be) it is real', it will never achieve equilibrium. A creeper will not sprout out of the 'sakhota' tree.
25. How can detachment and dispassion, equality and purity dwell in a mind which indulges in the pastime of making choices between proper and improper desires and estimations of profit and loss?
26. Where are (considerations of) proper and improper when the the flawless Brahman - spirit is clearly visible?
27. How can there be gentleness and equality when likes and dislikes spring up like the fickle feet of a monkey?
- 28-29. Desirelessness, fearlessness, eternity, equality, knowledge orientation, lack of indulgences, desisting from works, changelessness, gentleness, courage, firmness, friendliness, contentment, pleasing speech, lack of likes and dislikes, freedom from the sense of agreeable and disagreeable - these are the characteristics of a Jnani who is free from vasanas.
30. One should withdraw his senses from the objects when the mind is sliding towards the lowly paths.
31. In such a state of withdrawal, one should engage in internal reflection while eating, walking, sitting, dreaming etc., always and in all ways.
32. This (fisherman's) net of vasanas is woven by the strings of griefs and sorrows. It holds the fish of desires and is shaken in the waters of 'samsara' (to shake the water off the fish).
33. My child, shear (the net) off with the sharp arrow of discriminatory intelligence. And then move along in the vastness of Brahman - state.
34. O beautiful and righteous Rama, cut asunder with courage and unrestrained intelligence, the roots of this tree of samsara, which is the very refuge of all sprouts of sins, criminalities and blemishes.
- 35-36. Shear away this tree with the axe of your mind with a forceful will. Attain

then that perfect state of purity. Abide and be stable in that state. Wipe out even the last vestiges of mind. Shake off even the sense of 'present' and move into immutability.

22

37. When infatuation and deluge are shaken off into oblivion this mutable world will never again overwhelm you. When mind is thrown off into oblivion this mutable world will never arise.
38. Whether sleeping, waking, eating, running, sitting or doing anything, do not deviate from your internal firm conviction that this world is unreal.
39. O Rama, move around in this world doing works as they come to you, taking refuge in that equal and pure One.
40. Lords Vishnu and Siva wear/ bear symbols and attributes without really having none. In the same way perform works in this world without the sense of performing (without ownership).
41. You are the knower. You are that unborn. You are the self. You are the supreme Lord. You are the one manifesting this vast universe without any inconsistency and incoherence with the Self.
42. Whoever discards the sense and feeling of individualised finiteness and looks upon everything from the perception of Self is not touched by the blemishes of joy or sorrow.
43. Whoever is liberated from attachment and jealousy, for whom gold and wood are same, is called a yogi, the one who is yoked (to the Supreme), a 'yukta', with all vasanas being shaken off.
44. Such a person no matter what he does - whether eating, whether giving, whether killing - shall be with a sense of equality towards the consequential joys or sorrows.
45. He treats everything that comes to him as his duty without any likes or dislikes. He does his duty without involving himself even a bit (ie in a detached manner)
46. O Rama of mighty intelligence, such a yogi is firm in his mental conviction that 'all this is consciousness - existence only'. He is free of any thought of indulgence in pleasure. And so his mind is peaceful.
47. Mind is stupid by nature. It tries to chase and imitate some elemental mental consciousness. It is like a cat trying to chase a lion with a greed for the lion's flesh.
48. The cat can eat the flesh that has been obtained by the might of a lion. Similarly mind attaches itself to the phenomena manifest by the face of consciousness.
49. Mind is a creation of illusion and unreality. It sustains itself due to the grace of consciousness. In spite of this support from consciousness, it thinks of this universe only.
50. How can such a mind exist without the light of consciousness? Without that light it is like a lifeless, dead thing.
51. Mind is a force of resonance to the consciousness force. People with scriptural

knowledge call this a fabrication of such a force.

52. All imaginations and fancies are the hissings of that serpent of mind. When it realizes that 'I am consciousness itself' it attains the original consciousness - nature.

23

53. When the consciousness is without objects (and phenomena) it is the eternal Brahman. When it is with objects, the same consciousness is called as 'one that is seized' (kalana), a put-on.

54. When Brahman wears a touch of form, that settles in mind as an image or idea or imagination. That unreality then settles forever in the heart as real.

55. When the consciousness gets firm in such imagination and idea as 'I am this mind - stuff ', consciousness forgets its original nature and settles as an insouciant and stupid (entity)

56. (Then) endowed with such apprehension and understanding, and guided by determinations and resolutions (by itself), mind starts making distinctions such as agreeable and disagreeable. Such an attitude becomes its nature.

57. Mind is consciousness alone. Even so it cannot move by its own power. Till it gets enlightened about its nature, it can not know its original state.

58-59. It can realize its own nature by scriptural inquiry, detachment and dispassion and control of senses. Otherwise it revolves in the delusion of this world.

60. One should be awakened from this sleep of Self and the fall into the chasm of senses.

61. The mind of ideas and imagination will not be aware of its original nature as long as it is not awakened. This mental apprehension, even though clear, is still illusory and is only an imagination or an idea.

62. Objects (in this world) shine due to the apprehensions and understandings which abide inside as images of the Supreme perceptions.

63. These three worlds are the embodiments of such ideas and imaginations which itself is a reflection of a certain elementary aspect of that (consciousness) whose nature is Truth and Knowledge

64. This 'kalana', apprehension, which is insouciant like a stone, is enlightened by consciousness like a lotus by sun.

65. Just like a girl in a sculpture who cannot dance even when driven or provoked, these understandings and ideas can never be endowed with light by an ordinary embodied being.

66-69. Can kings in a sculpture fight, making shrill noises? Can moon-beams cause blossoming of flowers like lotuses? Can blood - soaked dead warriors thunder about? Can stones in forests sing sweet songs? Can suns carved in stones dispel darkness? Can imaginary sky gardens cause shadows? Can minds which are stone-stupid and are products of illusion and delusion and are mirage-like, be activated without the aid of consciousness?

70. Just like mirages which are caused by hot sun, ideas and apprehensions sparkle

in the Self,

71. Such sparklings and vibrations have been perversely attributed and assumed to be from mind by perverse people. Know that the energy prevailing inside (a body) is that of vital body (of pranic airs)
72. Such resolves which are not fully endowed/seized with understanding and are with very little of 'sankalpa' are the glowings or flashes of the Supreme the flawless essence, the 'rasa'

24

73. The Self of the vital (prana) is agitated by feelings like 'I am this body; all this is mine', The, symbolic name / appellation of such pranic Self is 'Jiva'.
74. O Rama, wise men have named/called this unreality (falsehood) by various names like intellect (buddhi), mind, Jiva and such. In the Absolute there are no such (divisions)
75. For, in the Supreme there is neither body, nor mind, nor intellect. All is Self only, always and ever.
76. All this here is Self and self alone. Time and its course is Self. It appears to be 'not' though existing since it is subtler than the subtle space.
77. Because of pure transparency, the Self resembles unreality (as if not existing). However because of it being the form of truth, it is real and existing. Self is beyond everything, beyond time. It can be experienced (only) by self-perience.
78. Where Self is acquired (realized), mind dissolves. Where sun is, there can be no darkness.
79. Where Self-knowledge goes under cover/goes into a shadow, and various thoughts, ideas and considerations arise due to will and volition (of mind), there Self is forgotten and mind comes to the fore (only those mental formations are noticed).
80. Mind is the Will - content of the Supreme. Lack of will and volition implies lack of mind. And from such a state of absence of mind, liberation is achieved.
81. Inclination towards will and volition generates relative character in the Self. This is at the root of mind and all that is the mutable world.
82. When the changeless Consciousness is tainted by will and volition, it is called 'kalana', a put-on of apprehensions and understandings. And through that a power of virile procreative power, that is mind, sprouts up.
83. O Rama, when 'pranasakti' the power of vital airs is controlled, mind dissolves. Mind is a form of the vital air (Prana). The shadow of a material object follows the object.
84. The experience about an object which is far away cannot be obtained without a vibration in one's heart. Such a vibration is called mind.
85. When vasanas dissolve through practice of detachment, inquiry into cause-effect relationships and by such strategies, the awareness of the highest spiritual truth arises. Then the vital airs will be controlled and restrained.

86. It is possible that a stone manifests energy and sometimes even an ability to move. But mind will not have any vitality and power when its nature of vibration is realized.
87. The energy of vital airs is in its vibration. In spite of such vibratory movement vital airs are inconscient. The consciousness -energy of one's self is pure. It is always so and is so in all things.
88. Mind invents a relationship between its vibratory power and consciousness - energy / power. This is (mere) illusion. The knowledge born out of such illusion is called false knowledge.

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89. Such false knowledge is known as ignorance. Plainly it is 'maya' (deception). Such intense ignorance yields the poison of this mutable world.
90. The association of vibratory power with consciousness-power is a concoction of mental fabrication and determination. If such a concoction disappears, then with that the fears of and about this world decline and disappear.
91. When the vibrations of air get energised by consciousness, then that energised thing is mind (chitta). When internal will and volitions arrive into that mind, then it acquires the (full) character of mind (Cittatva)
92. This 'Cittatva' is, in fact, a delusory design like the 'yaksa' of a child's imagination. However, the tremor-form as the vast seamless universe, is consciousness only.
93. By what and by whom can this mind stuff be crowded out? Who can battle the immense power of Indra?
94. When a relationship does not exist, then a relationship cannot be manifest or be visible. When relationship does not exist, how can something like mind arise?
95. What can be called mind, when consciousness and vibration become one?
Can there be an army without elephants and horses?
96. And so, O Rama, there is nothing like this wily mind in all the three worlds. Such a mind will vanish by an integral understanding and knowledge about mind (cetas)
97. O sinless one, the concept of mind is wasteful, purposeless and calamitous. It is a product of delusion. It does not exist from the point of view of the Supreme truth.
98. Do not, O one of mighty intelligence, conceive this mind even a trifle at any time. Mind is full of wills and volitions, O Rama. It does not exist anywhere.
99. O Rama of reflecting nature, this mind is a mirage of fabrications. It is born out of incomplete and incoherent knowledge. Pacify and quieten the desert of your heart with a holistic, integrated perception.
100. This mind is forever dead because of its inconstancy and lack of any form and shape. This world is plagued by such a dead one. What a wonder is this world (made by) a foolish potter!

101. Oh what a wonder! This world is a foolish snare and noose. This world is consumed by a thing which has neither a soul, nor a body, nor a support, nor a shape!
- 102-103. This mind has no means or weapons to kill anyone. If some one is hurt or killed by such a mind, he will be decimated even by a petal of a blue lotus. He will be killed even by a moon-beam.
104. Even the warrior like (people with knowledge) get defeated by the visible world. Such a situation arises out of artless simplicity about the unreal world.
105. (This mind) is a concoction of delusion and abides as an illusion. It cannot be seen even on searching. How can such (a mind) be powerful?
106. Oh, this is a wonder! This world is being beaten by a deceitful operator like mind!

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107. Foolish and stupid! when something is full of catastrophies, how can calamities desist without coming up? Look! this stupid creation is born out of ignorance only.
108. Oh what a calamity! gripped by the stupidity about creation, unreal nonexistent mind is being justified by a Jiva!
109. I feel that this stupid and false creation is extermely delicate and fragile and can be shred into atoms by a (sharp) stream of waves of perfume.
110. It is so fragile that a machine made by bits of antimony can reduce it to powder. It can be put into a swoon by a simple and pleasant ray of moon.
111. This creation is as illusory as an army of warriors mentally imagined defeating an enemy.
112. Thus this world is being overwhelmed by a mind whose existence is in doubt.
113. O Rama, one who cannot take hold of this stupid and inconscient creation which is an unreality born of mind, is not eligible for any instruction and teaching.
114. One may be of noble birth. But if his intelligence and judgement are shapeless and dissipated, such a person is not eligible for any teaching. He may, of course, consider himself as perfect.
115. Even a fine sound from veena will scare him. He will be scared by even the faces of his sleeping relatives.
116. He will run away from a nonexisting loud sound. Why talk of many things! he will be in the grip of his mind.
117. A simple joy will overwhelm him. Distressed by his own mind, he will not comprehend reality. He will be deluded purposelessly and wastefully.

Configmation of one's mind-stuff

14th Sarga

Sri Vasista

1. O respect - worthy Rama, people become mute and dumb to the knowledge of spirit, being swayed by the agitations of the sea of 'samsara'.
2. In my opinion such people can not be (easily) taught this knowledge about gaining the spirit, a great art of munificent benefits.
3. Which demented fool can attempt to show a picture of a beautiful creeper - filled garden to one who cannot see?
4. Who will go to a fellow with a leprosy-eaten nose to distinguish between fragrances? It is foolish to attempt spiritual teaching to one bereft of any discrimination and intelligence.
5. Which idiot will expect an ability for judgement in Self-knowledge instruction from one whose senses have become perverse with the intoxication of spirits?
6. Who will try to clear his doubts from a dead body or those gathered in a cemetery? Who can teach a fool?
7. How can one teach a man of folly who cannot conquer /vanquish a blind and dumb serpent of mind taking refuge in the cave of his heart?

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8. Consider that a non existent mind is conquered. A stone that is not near you is equivalent to a stone that is thrown away.
9. O Rama, if one cannot conquer a non existent mind because of false comprehension he is similar to one who is dead due to a poison -swoon.
10. A man of knowledge perceives the vital energies as the vibrations of Self, and senses as the laws of their inner movements and actions. O Rama, what then do you call as mind?
11. The energy and power of the pranic vibrations, the knowledge power of the Self and the inherent power of the senses - all these are one and the same Among these, who becomes bound? (Who fetters whom?)
12. All are the aspects (and parts) of the Self. By talking of them independently and separately, where from have the names sprung up?
13. What is this so called Jiva? Mind has blinded the entire world. Both are unreal and nonexistent. What then is their power and force? You (better) understand.
14. O Rama, my mind becomes anguished with compassion, like that of a young tender-hearted lady, when I witness the endless sequences of sorrows of people with a mind - free perception.
15. Where and what is that grief by which a fool /stupid is distressed / consumed? Donkeys and fools are born only to grieve.
16. Stupid and ignorant people become embodied only to die. These babes arise incessantly like bubbles in a sea.
- 17-20. Don't you see that hundreds of animals are slaughtered day in and day out in slaughter houses? Why grieve for them? Millions of mosquitoes are blown to death by winds (how) can one grieve for them? Millions of barbarians, living on high mountains, kill every day millions of animals. How can one

grieve for them? Big fish swallow small fish to quench their hunger. Why grieve for them?

- 21-27. A fly eats lice. A spider gobbles that fly. That spider is consumed by a wild fly. That wild fly is swallowed by a frog. Both are lapped up by a serpent. Even poisonous serpents are hunted down as food by eagles and mongooses. A cat eats that mongoose. A dog hunts down a cat and the dog is chased and killed by a bear. A bear is torn down by a tiger. A tiger is killed by a lion. In turn a tiger kills a lion. Even that tiger falls to death in its eagerness to jump across a cloud. That cloud is blown off by winds. That wind is obstructed by high mountains. Mountains are powdered by thunderbolts. That thunderbolt is in the grip of Indra. Indra is created by Vishnu. Vishnu takes all kinds of animal forms which are beset with joys and sorrows and aging and death. Even big animals and beings are becoming food for simple, tiny mosquitoes.
28. This cycle goes on without respite. Slaughtering and shredding goes on in this jungle of elemental existences. Mutual attractions and infatuations, killings and exploitations go on endlessly.
- 29-33. Multitudes of various species are born and are dying, starting from ants and lice. Huge elephant-like whales and crocodiles are being born in lakes.

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Scorpions and serpents, mosquitoes and mice are being born on earth. Birds and wild animals are being born in wooded forests. Even on the bodies and in the bodies many insects and bacilli born. Even inside a stone frogs are born. Many insect-like creatures are born in slush and garbage.

34. One may grieve out of compassion for such creatures. But it is better to be indifferent to such happenings.
35. It is not proper to either enjoy or grieve for a mutable world which is beset with unceasing births and deaths.
- 36-37. These are like leaves which appear on a tree and fall off it. To grieve for them and to wipe out the tears of wicked people is like trying to prevent the heat of sun from the entire sky by one's umbrella.
38. What is the purpose and point in trying to teach (spiritual things) to people with the nature of animals? It is like planting a stump in a garden.
39. What is the distinction between animals and people with vast mind? Animals are dragged by a rope. And stupid people are pushed by mind.
40. Even stones weep, looking at people who are sunk in the mire of their own minds and are involved in actions leading to self - destruction.
41. People who have not conquered their minds will always be struck by sorrow. A jnani will not attempt to relieve them of their sorrows.
42. O Raghava, it is simple to relieve people of their sorrows if they have conquered their minds. A jnani will attempt to relieve such people of their sorrows.
43. O mighty, armed Rama, mind does not exist. Why invent it purposelessly? If you invent it, you will also be hurt by that child's demon.

44. As long as you forget the nature of Self, you will remain a stupid fool. The serpent of mind will appear again and again (and envelop you).
45. O slayer of foes, you have now become a knower of Self. Mind will grow because of your own volition and will. You discard that immediately.
46. If you depend on phenomena, you will be bound by that phenomena. By discarding that, you shall be liberated from mind and become a liberated one.
47. You shall become bound when you take refuge in 'gunas' (qualities). If you cast them off, you shall become liberated. Do whatever you like.
48. 'I am not, nor is this world' - thinking thus, stay steadfast and unmoved. The heart space of the Lord of heart is effulgent and vast.
49. World is only an aspect of that pure Self. O Rama, leave aside the duality perception. Be firm and stable in what remains, (ie) the Self.
50. Between Self and world the internal vision and viewer, there is a middle state called seeing. In this always think of Self.
51. The enjoyable and the enjoyer-there is a middle state, that is enjoying. Always think of Self as enjoying and become filled with Self.
52. O Rama, there is a middle state between experience and experiencer. Think of an unsupported Self as experiencing (in this state) and abide in it.
53. Bereft of the idea of a mutable world and with the ideas of existence and lack of it being cast away, only contemplate on Self by self. Abide in that and become that Self.

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54. When discarding the existence of Self and thinking of only objects, you shall become that mind - stuff which is very sorrowful.
55. O mighty armed one, cut asunder the chain of mind-stuff and free the lion of Self from the cave of mind.
56. The moment you fall prey to the sense of objects, leaving the Self state, you will reach the state of wills and volitions. Then you will see only objects and phenomena.
57. Then arises mind, with all its aspects of basic mind-stuff of consciousness, passive memory and such, negating the Self. When this condition of (mental consciousness) is thrown off, mind ceases to exist.
58. When realization internally occurs that 'all this phenomenal world is Self alone', then where is mind, where is that mind-stuff, where is the sensuousness and where is that relative sentience?
59. The sense - mind and its relative sentience is nothing but the feeling 'I am this body. I am that being with that body'. When such a feeling arises, grief gets expanded/increased.
- 60-61. 'I am the Self. I am not the one called 'jiva'. There is nothing else beyond this.' Such (an experience) is called the quieting of mind. It is perfect happiness. This is true without doubt, O Rama.
62. With such enlightenment, the person will reach a state of experience where

the world is Self alone. Then mind will fall off like darkness which is chased away by sunlight.

63. As long as the serpent of mind stays in one's body, there will be tremendous fear. When this serpent is shaken off through yoga, where then is the need for fear?
64. O sinless one, destroy and decimate with the force of integral knowledge this demon of sentient mind, which is a product of illusion and delusion.
65. Settle then peacefully without anguish and affliction, after ejecting this 'yaksa' from your body. You can then be without any fear.
66. 'I have no attachment. I have nothing to acquire. I am in that conditon' -with such feeling, with the mind stripped out of you, attain that perfect state of quiet and calm. Have only that ultimate desire for the supreme in your heart.

On intense desire
15th Sarga

Sri Vasista

1. O Rama, such is the movement of this sentient mind, the 'citta', the spurious and impure one. It is the seed for all this relativistic world, the binding net for the 'Jiva'.
2. 'Citta' is a mere likeness of Self, which has discarded the essential nature of Self. Such a mind connects itself with a perversion of truth and wears masks of knowledge.

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3. It is a progenitor and increasor of delusion; the cause of all kinds of fears. It is the very form of the poisonous creeper of desire. It leads one to a swoon (of delusion)
4. Whenever this delusory sentience enters /arises, darkness of desire arrives and causes perverse changes in the Self.
5. Hari and other great gods may tolerate the heat of the 'pralaya' fires. But no one can tolerate the heat of desire.
6. The fearful sword of desire is sharp, dark and long. It shreds its own limbs, giving a cold comfort sometime in the future.
7. O Raghava, all sorrows are the fruits of the infinitely long creeper of desire.
8. The wild dog of desire hides incognitoin the cave of mind and bites away the flesh and bones of a person.
9. This desire is like a river in the rainy season. At times it gushes, at times it ebbs in flood. At times it empties (to the level of its bed).
10. A person struck by greed and desire will exhibit poverty and misery in perceptions. He will have always a wounded heart with loss of energy. He can descend to low levels (of behaviour). He will always act under illusion and develops a cynical nature.

11. The vital airs of one who does not harbour the most poisonous cobra in his heart will be healthy and clear.
12. Where the night of greed is not, there merit will accrue like moon light on the white half of a month.
13. If the tree called 'purusha' is not ridden by the insects called greed, then that tree will shine brightly with flowers called 'dharma'.
14. The river of greed will be flowing though the troubled forests called hearts of people, blinded by greed.
15. Greed wheels people around like a bird being revolved in circles by a machine to which it is bound.
16. The axe of greed cuts to the roots the soft and tender values (of a being) without any consideration or compassion.
17. A fellow who chases greed will slip into hell like a deer which wants to eat the grass in a well.
18. Even old age can not blind one's sight with the speed that greed and desire can blind a person.
19. Even Lord Vishnu became a dwarf because of the owl of desire that had settled in his heart.
20. Sun is constantly moving around in the sky due to some desire in his heart, provoked by gods.
21. One should eschew desire and greed like a serpent. It is full of sorrows. In fact it is the very shape of sorrow. It breaks the life of people.
22. Wind blows because of desire. Hill stays firm due to desire. Earth bears all the species driven by desire. All three worlds are held by desire.
23. Desire holds together all the three worlds. One can escape from the bondage of a rope. But none can escape the bondage and grip of greed and desire.

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24. And so, O Rama, you give up desire by discarding all wills and volitions. It is already known that there is no mind when there are no wills and volitions.
25. O Rama of mighty shoulders, cast aside the feelings like 'I and you' Give up all ugly desires which are full of darkness.
26. O Rama, if you give up such unspiritual feelings and ideas, you shall be counted as one among jnanis.
27. O auspicious Rama, cut this ego-full desire with the scissors of egolessness. Discard all opulences and superhuman powers and abide in that Supreme state.

On curing desire
16th sarga

Sri Rama

1. O Bhagawan, you told me in your natural, majestic, imposing and impressive

style that I should not admit ego and desire.

2. O Lord, if I discard ego, I shall be giving up this house of body (Both are equivalent)
3. A big tree is held aloft by its massive trunk. In the same way, ego holds up this body in position.
4. When ego vanishes where is the need for body? When the roots of tree are sawed away, the tree falls (never to grow).
5. And so tell me, O lord of munis, how do I get rid of ego? How do I continue my life after that? Please tell me, O best of teachers, in a definitive manner.

Sri Vasista

6. O lotus eyed, respect - worthy Rama, knowers of truth say that giving up vasanas is of two kinds; one, giving up the knowable and two giving up practices (towards a good).
7. 'I am these material things. My life is with these things. If I am not, they are not. If they are not, I am not'.
8. With such a conviction, proceed to inquire into that with the help of your mind. You will then understand that neither are you of this physical materials nor does your ego belong to those materials.
9. Then, becoming cool and quiet inside, perform your works with a sense of sport. Such kind of giving up of vasanas is called 'the goal' type (dheya).
10. The 'knowable' (jneya) type is one in which one gets rid of vasanas, considers all (creation) as equal and casts off this body without any attachment to it.
11. Vasanas are full of ego. One who gives them up and lives with a sense of pastime and play is called 'dhyeya tyagi' (one who has renounced his goals) and 'Jivanmukta' (liberated while in life)
12. One who attains quiet and peace by giving up vasanas, which are the cause of all apprehensions and illusions, is a 'jneyatyagi' (one who has given up the knowable) and is a liberated one.

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- 13-14. Janaka and such belong to the class of 'dheyatyagis'. The 'jneyatyagi' are the videha muktas (liberated while disembodied). They abide in Brahman alone.
15. Both renunciations are equal, O Rama. Both take one to the highest state of liberation. Both relieve one of all anguish and feverishness.
16. Both are aware of what is right and what is not right Both attain that Supreme, the Pure. One is with a gleaming body (Jivanmukta) one is bodiless (Videha mukta).
17. One is with body, completely liberated, with all anxieties banished. (The other) One will be disembodied or without body. Being liberated, he abides in the Supreme, giving up all need to know (Jneyatyagi).
18. A Jivanmukta will neither be happy nor aggrieved by the sorrows and joys that come to him during his life (as consequences of his activity).
19. He will not have any likes or dislikes. He will perform works as they come to

him. It is as if he is asleep to the goings on in the world.

- 20-21. A Jivan mukta will never entertain the ideas 'I am this or this is mine'. He has nothing called agreeable or disagreeable. All such feelings are totally absent in his heart. He is not touched by joy, sorrow, desire, anger, fear or dejection.
22. A liberated person moves about in the world in a passive mood like one asleep. He is always like a full moon with all his aspects in full bloom like moon light.

Sri Valmiki

23. As sage Vasista uttered these words, it became evening and people left for thier homes. After due rest, they returned next day to the assembly

On cutting away desire

17th Sarga

Sri vasista

1. O Rama, the videha muktas do not move in the world. And so there is no point in talking about them. Listen to what I say about liberation - while - in life.
2. Wise men call that desire as liberation-while-in life by which works are done as they come naturally without any craving or longing.
3. Bondage is that state of desire with which people feel bound by a purpose external (to them and their nature) Wise men say that desire binds one to the phenomenal world firmly.
4. Jivanmuktas move in this world with their hearts free from wills and volitions. The desire (for action) is not born out of any vasana.
5. O Raghava, whoever is attached to external purposes is bound by desire. One who is liberated from all attachments is one who is free of all desire. It is said so.
6. Because of avid desire some action has been done in the past. Because of that even in the present there is no sorrow; there is no anugish. Such avidity (trishna) is called as liberation by wise people.

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7. O Rama of great intelligence, feelings such as 'this is and it is mine' are chains and fetters of avid desire and are deceptive apprehensions and comprehension. Know this.
8. O man of great reflection, noble-minded people reach/attain the perfect/ supreme by discarding all apprehensions and comprehensions about existence and non existence, reality and nonreality at all times.
9. Settle and abide like a passive, unruffled ocean disregarding and discarding all feelings and states of sorrows, joys, bondages and liberation.
10. Self is immortal without aging and death. Know this, O best of intellegent people. Do not pollute your mind with worries and doubts about old age and

death.

11. O Raghava, you are neither this physical material essence or principle, nor are they you. Never is any thing like thus. All this is something other than this (what is visible). Be that other thing.
12. This universe is born out of untruth and yet it abides as true. You are beyond this. How and where is desire possible in you?
13. O Rama, on reflection and enquiry through one's mind four other wide issues arise.
14. O Rama, first one is 'From head to foot I am built by my parents'. This conviction will surely lead one to bondage.
15. 'I am beyond all feelings and states. I am subtler than the tip of a hair' - this second conviction will surely lead one to liberation.
16. 'I am the Self of all this net of worldly things. I am inperishable'. This third conviction too results in liberation.
17. 'I and all this world are all a void and same as ether' - this fourth conviction is definitely liberating.
18. Among all these the first one causes bondage. The other three lead to liberation, being a product of pure feelings and ideas.
19. The first one can be said to be bondage causing desire and avidity. The remaining three are pure avidities of a 'Jivanmukta'.
20. O great intellect! my conviction is that 'I am this all-Self'. And so distress and dejection never seize my mind.
21. 'In all things and species only the Self is immanent. Its glory, power and grandeur are present.' One never gets bound by such a conviction.
22. This self is called by several names: void, Nature, deception (maya), Brahman, Vijnana (gnosis), purusha, Ishana and Nitya (the eternal).
23. All this world is Pure Existence. There is no other thing. There is no duality. This entire world is pervaded by truth, not by anything else.
24. Like a sea completely and totally full with water, this world, from Brahma to a pillar, is pervaded by the Infinite Self.
25. And so Truth is immortal and eternal. Never is untruth seen or manifest. An ocean is only water, not waves.
26. Bracelets and anklets are no different from gold. Similarly trees, grass and such are not different from the earth.

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27. The energy of non-dual Paramatman swells and overwhelms in constructing the world with a sportive division as dual and non-dual.
28. O Rama, do not accept joy or grief in all the activities of the world, whether yours or of others. They always accumulate harm and injury.
29. Be non-dual in mind. Be full with non-duality in your existence. Disregard nonduality in action. Thus be both dual and nondual.
30. The fields of the world are fierce due to the dispositions of mind and ideas

and fantasies. Do not fall into that portentous and calamitous, phenomenal world. It will be like an elephant falling into a pit.

31. O great soul, duality is full of sentient mental consciousness. And so it is not possible. Otherwise Self is one. There are no two conditions like one and two in the Self. There is no form other than that of Self.
32. There is nothing called world here. All is the manifestation of the changeless one. Only the gnosis the Divine Truth shines quietly and passively. All is pure existence. Know this (truth).
33. (The supreme Brahman) is perfect, immortal, with no beginning. It is the light of all light, the effulgence of all effulgences. It is beyond thought and is changeless. It is free of any instruments. It is the life Energy of Life. It is free of all masks and putting-ons. It is the great cause of all causes.
34. The Lord is always in delight. The consciousness - effulgence is all pervading. It is stable and steady and is the seed of all experiences. It is worthy of being taught (and learnt). This bliss of Brahman is always immanent in the world of 'you and I'. Be firm in this conviction.

On Jivanmukti (liberation while in life)
18th Sarga

Sri Vasista

1. O mighty, armed Rama, great people who are united in their hearts with the Ultimate, move in this world with a sense of spirit as their very nature.
2. A 'Jivanmukta', even though moving in this world, laughs (within himself) at the sapless existence of this world. This world is uninteresting at the beginning, middle and end.
3. Engaging himself in the works that come to him naturally he is neutral and equal in all his perceptions. He renounces all the goals and abides in this world.
4. A Jivanmukta is free from anguish and excitement in all contexts and conditions. He cherishes and nourishes all (accepted) purposes of a being. His perceptions are embellished by discriminatory intelligence. He is stationed in the garden of enlightenment.
5. He seeks asylum in that Supreme state. His heart is cool like a moon beam. He is neither excited nor contented. And so he does not suffer any sorrow.
6. He is neutral to even enemies and is full of compassion. This world will not break or destroy such people who are in front to do the works that come to them.

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7. He neither rejoices nor grieves. He neither hates nor desires. Silently he goes about the works that come to him naturally. This world will not fatigue him.
8. When questioned he gives a proper, right reply. If not questioned, he remains

silent. He is liberated from desires and goals. The world will not exhaust him.

9. He talks what is good and in a pleasing manner. He is soft spoken. He knows the minds and hearts of people. The world will never exhaust him.
10. Being fully aware of what is right, appropriate and inappropriate, he is fully conscious of the worldly ways, guided by desire-ridden actions.
11. Stationed in the highest state, he looks at the transient, bubble - like condition of the world with a cool heart which is enlightened. He smiles at the world.
12. This is the nature of the great souls who have conquered their mind and are Truth - conscious. I have now acquainted you with that.
13. I do not know what to tell about those fools who are slaves to their senses and are immersed in the mire of pleasures. I do not know what they want.
14. Such people are like women whose embellishment is sensuousness. These ladies are like golden colour of the flames of Naraka (hell).
15. Wealth and riches are like a forest of calamities. They are wasteful and meaningless. They throw one into catastrophic initiatives and thus throw him into dangers.
16. Even the fruit - yielding works of various traditions are full of happiness and sorrows. And so we cannot say very much about them.
17. O Raghava, adopt an integrated perception and renounce practices and goals with abandon. Achieve thus liberation while in life and move about in the world.
18. Internally give up all desires and hopes. Be without vasanas and attachments. Externally participate in all worldly activities.
19. Follow all traditional practices very generously But internally be a renouncer of all and every thing. Thus move around in the world.
20. O Raghava, reflect thoroughly and clearly on everything from the secular to the spiritual. Depending, then, on that Supreme, act in the world.
21. O Raghava, be free from desires and hopes internally. Externally appear to be full of desires. Be cool internally. Externally appear to be excited. Thus move about in the world.
22. O Raghava, externally appear to be full of agitation and hurry. Internally be free of all agitation. Be a doer externally. Internally be a non-doer. Thus move around in the world.
23. Internally you know, O Rama, all truth about all dispositions and state of existence. Adopt whatever view point you prefer and act in the world.
24. Externally put on artificial airs of happiness and anguish. Appear to be agitated by activities. Thus, O Rama, move around in the world.
25. O Raghava, give up all ego. Shine effulgently with a passive and cool heart. Without accepting or acquiring any stain, move around in the world.

26. Being liberated from many ropes of desires, be equal in all your mental and

physical actions and functionings. Externally involve yourself in works that come naturally to you. Thus move around in the world.

27. From the point of view of supreme truth, there is neither bondage nor liberation. This world is moved by illusion and jugglery.
28. This world is an error and falsehood. O Rama, it appears to be (what it is) because of delusion / self-delusion (of the viewer). It is a large, concocted belief like water which becomes (steam) due to heat.
29. How can the Self, the one immanent in all, the unbound one become bound? If bondage is absent, then, where is the question of liberation?
30. All this arises due to ignorance about the nature of Truth. When the latter is known this falsehood disappears, like the feeling of serpent in a rope.
31. O Rama, you have now learnt about the nature of Self with your intelligence. You are now without any ego. Settle down as one who is pure like sky.
32. Now give up all considerations and concerns about friends and relatives. Why think about those who do not exist?
33. Even so, you can consider yourself as existing. This world happened due to some reasons from the Supreme.
34. Relational feelings like relatives, ideas of pleasure, and the sense of world and good and bad arising out of actions do not exist in Self. They have nothing to do with Self. Why worry about them?
35. Only Self is of essence, O Rama. The feeling that 'I am that essence' is a terror created by mind. Why fear such delusion about the world when you have no relationship with it?
36. Relatives and their joys and sorrows are false, erroneous ideas. Why worry about such falsities with which you have no relationship?
37. If you are now here, you were there earlier. You will be there in the future. You know this without doubt.
38. You are then near to many people, other than those ones near to you. There are thus innumerable relatives (over the births). Why are you not grieving for them?
39. The ancient ones are different from you now. The same is true of the relatives of the present and future. If all this is so, why are you then bewildered about the consciousness - form?
40. Those who were earlier are not now. Those who are now will not be there in future. Why worry and grieve about such a world which declines (continuously)?
41. And so it is not proper to worry about something that is natural. It is good to engage pleasantly in works.
42. O Rama, do not sink into sorrow or chase happiness. Be equal in all states and conditions. The Supreme Self alone is present in everything.
43. You are that infinite existence. You are all-pervading. You are eternally pure effulgence like a flame illuminating the entire cave.

44. In the physical matter of this world your immanence is not seen. You are settled in the heart and are like a string in a pearl necklace. Your subtle presence is all pervading.
45. What is born continues to be born again and again. This is the condition and state of this mutable world which only an ignorant person suffers. A jnani does not suffer this. O Rama, you are a jnani. Be happy.
46. O Rama of virtuous mind, this sorrow filled world keeps expanding due to ignorance. Know this and become a jnani.
47. Delusion respects delusion. Dream respects dream. One form cannot become another.
48. And so, O Rama, this energy and force of delusion (and error) is part of the All-energy. The phenomenality of this world is only a reflection of the most effulgent One.
49. In this world no one is either a relative or friend of anyone. All is the will of the Lord of lords, always and ever.
50. Due to mutuality of dependences, everything in this universe declines and decays.
51. In this world, what is at a low point moves to the top and vice versa. Like a wheel it rotates continuously.
52. Beings move from heaven to hell and vice versa. They move from one island to another.
53. People with courage turn cowards and vice versa. People shake out into hundreds of such high-low-high movements.
54. This wheel of work will never stay steady in one form or movement which is pure and sorrow-free. It is like a drop of dew falling into a flame.
55. We are witness to the occurrence that many great men and relatives vanish from the world.
56. O Rama of mighty arms, there is nothing like ours, theirs and of others. There is nothing like yours and mine. All are like seeing the two moons.
57. O Rama, may the feeling and attitude, 'he is my relative, this is mine, this is yours' subside in you right now.
58. Move about in this world with a sense of sport and pastime. Let your heart be totally free of thoughts of you and I.
59. O Rama of good vows, move about in the world like a traveller with out any load of vasanas.
60. As inquiry that leads to decline of vasanas increases, activities also will become more and more passive.
61. Only small minds have the feelings of 'my relations, and your people'. Noble and wise people are free from such limitations and boundaries.
62. 'There is nothing where I am not, there is nothing which is not mine' - with such a mental resolve and belief, strong and wise souls remove the limitations on their intellect and discrimination.

63. A great soul perceives everything as in a good state of existence and in a right condition. It has the conviction that everything is like the pure subtle consciousness ether with neither birth nor death.
64. All are your relatives O Rama. Due to the relationships during millions of births, there is no species which is not related to you.
65. To look upon people as relatives and otherwise is an error. All in the three words are your relatives since long, due to the millions of births over the acons. They may not be your relatives in this birth.

On purity
19th Sarga

Sri Vasista

1. O Rama, in this regard there is a nice example of a conversation between two brothers who were the sons of a sage in ancient times.
2. In this story a surprising controversy arises about 'this is a relative, this is not a relative'. Listen to this story.
- 3-11. There was a mountain range on the island of Jambu. In that there was a lofty mountain called 'Mahendra giri', full of trees and creepers. Munis and kinnaras were taking shelter under the shade of 'kalpa' trees. The sounds made by the people in the caves on that high mountain peaks rang like the sound of Samaveda. The creepers adorning those peaks and the lightning in the clouds encircling them appeared like flowing hairs (of a lady) flying around (due to winds). The cascading streams made musical sounds as they rolled down through the stones. River 'Mandakini' was flowing down the slopes of one of the peaks. This was (arranged) for the convenience of the people living around. On that golden peak lived a generous, noble seer called 'Dinghatapa'.
- 12-13. He lived on the banks of 'Mandakini' with his wife and two sons. The latter were beautiful like moon. They were very virtuous. They were named Punya (the elder) and Pavana (the younger).
- 14-15. In course of time Punya became a knower of Truth, a jnani, while Pavana was partly enlightened. The latter was like a half-blossomed lotus. He was not able to overcome his ignorance completely and was, therefore, in a state of confusion and uncertainty.
- 16-19. Meanwhile time passed. Dinghatapa attained the age of hundred. His body became emaciated. And so he lost interest in life. He passed away like a petty pedlar who keeps unloading for rest. He reached the Brahman state like fragrance penetrating the atmospheric air.
- 20-22. His wife saw the lifeless body lying on the ground, like a lotus separated from its feeder cord, the tubular stalk. She also left her body with the help of her well-practised yogic ability. She followed her husband and disappeared

from the view of people like moonlight which vanishes on the setting of moon.

23-25. The two sons performed the funeral rites as prescribed by the scriptures.

While Punya was undisturbed by the death of the parents, Pavana was seized by grief. He started wandering about in the forest (without finishing the rites).

Punya finished the rites and went to Pavana.

He said to Pavana.

Punya

26-28. O my brother, why are you in tears? Your eyes are like lotuses with rain-water drops. Your father has departed along with mother to the supreme state which is called liberation. Brahman is the refuge of all people. That is the nature of all knowers of truth. Why are you grieving for such parents?

29. Such feelings are born out of delusory attachment. You are grieving for things which are not worthy of sorrow.

30. These are not your only parents. Nor are you their only son. These parents had hundreds of sons.

31. O my brother, you had many parents who passed away. In many forests, there are many slopes down which waters flow.

32. You are one of the innumerable sons (of innumerable parents) These sons are like waves which rise and fall in a river.

33. Our parents had many children (over many births) They are like a number of flowers on a creeper.

34. For a being there will be relatives and friends in each birth. It is like fruits and flowers on a tree changing every season.

35. If you think you should grieve for our parents now, why not grieve for all those millions of parents over millions of births?

36. O fortunate one, this world that we see is all a delusion. From the point of view of the supreme truth, there are no relatives or friends.

37. There will not be a drop of water in a mirage in a desert that is scorched over a long time. Similarly from the point of view of the supreme truth, there is nothing that gets destroyed.

38. O great intellect, all this wealth, pompously showing up with glittering adornments, is a transient thing for two or three days.

39. My brother, perceive and inquire from the point of view of truth. Cast aside the false notion of 'I and you.'

40. 'This is destroyed, that is dead' - such feelings are the products of your own mental conception and belief. While they are visible before you, they are not real, not true.

41. This infinite form (of world) is a vast desert spread with ignorance. Good and bad are the waves in the 'vasana'- filled waters of a mirage in the desert.

On purity
20th Sarga

Punya

1. My dear brother, who is (your) mother? Who is father? Who is friend? Who are relatives? All these are shaken out of one's mind like dust particles blown up by air.
2. Relatives, friends, children, friendship, jealousy, delusion, attachment - all these are signature - like of the Self. This world grows and expands out of these symbols.
3. A relative is because of the feeling of relationship. Enemy is because of feeling of enmity. Poison and nectar are mere states and dispositions of mind.
4. For the One, all-pervading, immanent Self where are the apprehensions like friend and enemy?
5. O my brother, this body is a mere collection of skeleton, bones, blood and flesh. You reflect on 'who am I' in your mind.
6. When you perceive from the point of view of Truth, neither you nor I exist. To think as Pavana and Punya in an error, a misconception.
7. Who is your father? Who is your mother? Who is friend? Who is enemy? All are the sportive delight of the Consciousness - ether. There is nothing called I and not I for Brahman.
8. You were there and others too since and during millions of births. Why are you not grieving for all of them?
- 9-22. You were born in the wombs of wild animals in flower-filled forests. You had many relatives then. Why are you not weeping for them? You were born as a swan in a lotus-filled lake. You had many swans as friends. Why are you not weeping for them?
You were a tree in a forest and you had many tree friends. Why are you not weeping for them? You were a lion on the peaks of high mountains and you had many lions as friends. Why are you not weeping for them? You were a fish in many rivers. You had many fish friends. Why are you not weeping for them? You were a monkey in the Kapila garden in Dasarna country. You were a prince in Tushara country. You were a crow in Punya country, an elephant in Haihaya region, a donkey in Trigarta region, a dog in Salwa kingdom, an aswatha tree on Vindhya Hill, a mosquito on a banyan tree, a hen on Mandara mountain. And now you are born as a brahmin on this hill 'Meru'. You were a brahmin in Kosala country, a tittitri bird in Vanga, a horse in Tushara region, a crane on the Mandara hill. You were an ant for six months in a leaf nest on Himalayas. You were a scorpion in cowdung for nearly one and half years. You were also living inside the breast of a tribal girl. You were born in many wombs in this Jambu Island. Now you are born as my brother.

23. Thus I am seeing many of our births in the bygone times. Based upon our vasanas. I am seeing many of my own births which I spent in ignorance. I am able to see them with divine vision. I was a frog on the banks of 'suka' river in Trigarta and a bird in forests. I was a lowly tribal on Vindhya hill. I was a tree in Vanga, a camel in the Vindhyas. I was a chataka bird on Himalaya, a king in Pundra country, a tiger on seven hills. For ten years I was an eagle, and for six months I was a crocodile and was a lion for hundred years. In the Andhra country I was a chakora bird. I was a son of Acharya of Srisaila.
- 31-33. As such we had millions of parents and relatives. For whom shall we weep? This is the way of the world. Thus we will have uncountable parents like leaves of a tree.
- 34-35. So, my brother, where is the measure and limit for these sorrows and joys? (The best way) is to forget everything and attain purity. Leave out the feeling of 'Samsara' in your mind, which lives as ego, and follow the secure path followed by the knowers of Self.
36. This world gallops on, rising and falling, sometimes at high speed and sometimes slowly. Wise people do not worry about it.
37. Think of that eternal that is free from death and aging, like and dislikes, with a peaceful mind. Do not become a thoughtless, stupid person.
38. You are in truth Self. You have no parents, no sorrow, no birth. You are never anything else.
39. Ignorant people get along this journey through this world in a guileless mood and manner.
40. But those who are aware of Truth go about in this world performing the works that come to them, with a settled and healthy mind, like witnesses to the phenomenal happenings.
41. They abide in the world like a lamp at night. They never claim any ownership for the works they perform. Like lamps they work in this world.
42. They do not acquire the images and impressions of the works even though they perform the work. They are like a mirror which does not acquire the characteristics of the images it reflects.
43. My dear brother, leave aside all impurities of desires. Live in your heart - lotus like a sage of sages. Give up all falsity and perplexity and be happy always.

On getting rid of intense desire

21st Sarga

Sri Vasista

1. When Punya exhorted Pavana in words of enlightenment, Pavana received the light of knowledge like earth which receives the early morning light of sun.

2-3. Then both of them moved about in the forest, having accomplished the goal of liberation. In course of time they attained Nirvana.

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4. O sinless one, thus for any being there are innumerable relatives and friends across the many births that he goes through. Who is to be rejected or accepted among them?
5. O son of Raghu dynasty, thus the best way is to somehow get rid of the infinite number of cravings and avidities and not to preserve and protect them.
6. Anxiety (and anxious thinking) increases anxiety like fuel which increases the lord of fire. When fuel is withdrawn from fire, fire subsides. Likewise by not having anxiety, anxiety can be totally annihilated.
7. By renouncing 'dheya vasana' (the tendency to reflect on everything) move around and act in this world with compassion.
8. O Rama of mighty arms, such is Brahmic state, the pure state of desireless action. When one attains this state, even a stupid (in wordly conduct) will never again be deluded.
9. When one moves around in the world in the company of friend called 'viveka' and beloved called rich understanding, he will never be confused or perplexed even in great distress and affliction.
10. Nothing can pull a person out of distress like one's own courage. Even giving up all of one's riches and relatives can not relieve one of distress as one's own courage and firmness can.
11. One should break the back of calamities through detachment, study of scriptures and great qualities. The effort should be by oneself with the head high.
12. The fruits that can be gained by an enlightened and chastened mind can not be gained even by all riches in all the three worlds and caskets of gems and diamonds.
13. Mind of a person dips into a state of feverishness due to the shaking and trembling that one undergoes in the belly of the world.
14. For one who is of an integrated and perfect mind, the entire world looks like a nectar-filled object. For one who wears a shoe, the entire earth appears to be skin - clad.
15. A mind that does not admit desire becomes perfect with dispassion and detachment. Mind becomes poor and void when desires enter, like a dry lake during autumn.
16. Heart becomes a void revealing a hole when it is seized by desires. It becomes like a sea with all the water emptied by Agastya.
17. The garden of heart will shine bright and look charming when the monkey of craving does not jump about the tree of mind.
18. To knowers of Truth, whose minds are desire free the world appears to be of

the size of a cow's foot. An aeon of time feels like half a minute.

19-20. The coolness of a desire - free mind cannot be felt even in a Himalayan cave or a moon bean. The charm and grace visible in the face of a desire-free mind can not be seen even in full moon.

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21. Desire pollutes the mind. It is like moon covered by a cloud.
- 22-24. The desire - shaped branches of the tree of mind stretch far into the quarters. If they are cut, the tree will acquire the shape of Brahman. Then what little courage there is in a person will enlarge hundred-fold. With such courage, the mind will decline and the person will achieve Brahmanhood which is imperishable.
25. If one has a pure heart and does not yield place to any mental movements, then there will not be any fear of repeated births.
26. When mind is devoid of any thought movements, a person arrives at the state of 'no-mind'. Then one can attain liberation.
27. O Rama, when the owl of craving shapes and disturbs your mind, only misery and unhappiness will be your lot.
28. Thinking (reflection) is called a movement of mind. This movement is driven by desire. Such a desire - driven movement should be stopped. And thus become free of mind.
29. Whatever is associated with a movement will be annihilated by the cessation of that movement. And so for quietening the mind, one should stop all mind-movements.
30. O high-souled one, cease all desires and become free of mind. It is only the desires that bind one like chains and ropes. Without shaking them off, one can never be liberated.

Recollecting the words of virochana
22nd Sarga

Sri Vasista

1. O best of Raghus, moon of the dynasty, if not in the above manner, acquire the knowledge of Self by (instant) change of perception like Bali.

Sri Rama

- 2-4. O Bhagawan, knower of all dharmas, my heart is at peace because of your grace. Attaining what is to be attained I am in repose in the Self - state. My mind is clear like autumn sky. O Lord, with all cravings pushed out, I am like one filled with nectar, with a cool self and great light shining in my heart. I am settled in my heart like full moon in the sky.
5. Even so I am not yet fully satisfied /satiated with your doubt - breaking words. You are like autumn sky for the clouds of doubts.
6. O Lord, for the sake of increasing and improving my knowledge please narrate

for me the way Bali got his knowledge. Generous gurus do not displease a humble dsiciple.

Sri Vasista

7. O Raghava, listen to the great story of Bali. Hearing this you will be enlightened about Self for ever.

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8-16. There was a region called Patala on one side of this universe, below the earth. There lived many 'danava' women who were born from the ocean of milk. In another part of the region there were hydra headed serpents hissing loudly. In another were adepts in antidharmic activities. There were many high peaked mountains in the middle part. The lowers parts were occupied by foul-smelling lowly beings who scared people with their presence. There were seven distinct areas in that region. The great sage Kapila sanctified the place by his presence in that region in ancient times. That region was always ruled by some one who was a great devotee of Lord Shiva.

17-24. That Patala was once ruled by king Bali, son of Virochana. Uragas, Vidytharas, and even Indra were afraid of his valour and were eager to serve him. Lord Vishnu, who was the protector of all creation and Brahma and such propitiators of the world, was Bali's protector. Even the great elephant, Iravata (of Indra) trembled on hearing his name. The fire of his might was such that even the seven seas went dry by his very touch. The smoke that rose from his sacrificial fires was so huge that the consequent clouds enveloped and enclosed the whole world.

His angry look was so sharp and powerful that it shattered mighty mountains. All the beings within the empire simply bowed on seeing him like a fruit-laden creeper. Such a mighty emperor was he that Indra, worshipped by people in all worlds (regions), was vanquished by him with little effort, like sport.

Bali, the king or Danavas, ruled Patala for hundred million years.

25-27. After several aeons passed thus, having enjoyed in full all kinds of pleasures, Bali became tired of them and became detached. He then reflected thus sitting in his palace on the Meru mountain.

28-38. 'I am a person of great, invincible might. Even so how long should I rule over this empire and roam around these three worlds? What is the use of enjoying all the pleasures in my kingdom and performing great, wonderous deeds in the three worlds? All these pleasure are bristling with pleasure. But they are destined to subside. What does this happpiness mean to me? Every thing repeats - the same day, the same night, the same apprehension and comprehension, the same feeling, the same works. Shameful! This is not satisfying.

The same embrace to the same woman, the same loveplay! All this is like a child playing. Shameful and disgraceful to any great and wise person! Why not wise people feel shame repeating such useless actions dayin and dayout.

In the eyes of an intelligent man all this must be some kind of a mockery and vexations imitation. Waves rise and fall. The waters remain the same. This is the way of beings. What is the purpose of all this ceaseless and feverish activity? It is not ending the works. How long does this meaningless pomposity continue? When does this end?

39-42. In reality there is no substance in this child's play. (It looks as though people go on doing things repeatedly for the sake of calamities. I do not see any

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great, noble result coming out of all this activity. Is there no other non perishing, eternal fruit that is possible (from an activity)? I shall deeply reflect on this problem. Bali immediately concentrated his mind on that question. While he was contemplating bringing together his eyes, he suddenly exclaimed ' I remember now. I am aware of the answer in my own Self'.

43-44. I asked long ago my father Virochana who was a great philosopher and was a knower of Truth. 'My father of great intelligence, what is the boundary of the world in which all pleasures and sorrows subside? Where will all illusions end?

45. 'Where will the preplexities of mind disappear? Where will one go beyond all desires? Where will one obtain uninterrupted peace?

46. 'What is that when agined all are gained and man becomes satisfied? By seeing which all other visions will not be useful?

47. 'All these infinite pleasures do not yield any happiness. They confuse and cause anguish even to good people with their capacity for delusion.'

48. 'My dear father, please tell me of that which gives me eternal peace'.

49. 'My father heard all that I said. He was sitting under the 'kalpa' tree which was brought from Indras garden by force. I recollect all those enchanting sweet, nectar-like words now.

Words of Virochana

23rd Sarga

Virochana

1-6. My child, There was once a vast region/ country which could hold millions of triune worlds within its expanse. In that vast region there were no oceans, no mountains, no forests, no holy places, no earth, no sky, no atmosphere no sun, no moon. There were no Indras, Haris and Haras, no beings of any kind or species, no movable or immovable nature, no fire, no quarters, not even heavens, or hells. There was only one being. He was most effulgent. He was everything, in everything. He is the action, every action and work. He was lying in a state of complete silence.

7-9. There was a minister, who was killed by him. This minister is open to all deliberations and was ready to accomplish them. He could make possible the

impossible. He could break that which was in position. He could not experience /enjoy anything nor does he question anything. He did not know anything. He did everything for the king and at all times. He was the only executor of all decisions and doer of all works. The king lay in comfort all alone.

Bali

10-12. O father, where is that country which is free of all kinds of physical and mental illnesses? How did such a condition happen? By whom was such a state attained? Who was that minister who was stronger than his king? Who

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is that whom even we, who could bring into our hold all the three worlds, can not vanquish? This story is unusual and strange. Please tell me the story and blow away the cloud of doubts in my mind.

Virochana

13-16. My son, that minister cannot be vanquished even by an army of the size million times larger than ours and that of (present) gods and danavas. Neither Indra of thousand eyes, nor Kubera, nor Yama, nor any god can overwhelm him. All kinds of weapons will get blunted before him. None of the weapons that can subjugate gods and danavas can even approach him.

17-22. Barring Vishnu, all other gods and danava warriors like Hiranyaksha had fallen to him like mountains cracking under the force of the winds at the time of dissolution. He threw even the great Narayana and such into chasms. Cupid is able to seize all the three worlds by five flower arrows, because of his mighty support. Deep anger and resentment which keeps gripping the gods and asuras is extant and virulent in the worlds because of him (this minister). Frequent war between the two groups (gods and asuras) is totally a pastime of this minister : My son, this minister can be vanquished only by his Lord, none else. For all others he is like an invincible mountain.

23. In course of time, when his Lord feels that he should be vanquished, the Lord then wills so. The minister surrenders without any protest.

24. If you have that strength to overwhelm that minister, who is the better of the best of all warriors in all the three worlds, you will be a great warrior.

25. This minister is the sun for the lotuses called the three worlds. When he is bright, the worlds will bloom. When he sets, the worlds will fade away.

26. O one of good vows, if you can overcome this minister with single minded effort, then you are really a wise and courageous person.

27. If he is vanquished all worlds present and future will be conquered. Otherwise, whatever countries have been conquered by you can be deemed to be unconquered.

28. So, for the sake of eternal happiness, attempt to conquer him even if it is difficult.

29. This minister of immense might has kept all the beings in the three worlds,

without exception, in his hold.

On remedying the mind-stuff

24th sarga

Bali

1. My son, by proper strategy one can vanquish this invincible minister. I shall tell you now about such a strategy. He will come into your hold almost instantly. Without right approach, he will turn into an angry cobra and will burn you with his poison.
- 4-5. You must coax him like you do a child and get him into your control. Then you can get an audience with the king. One can then attain his status and

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state. If one gets to see the king, the minister will come under one's control and vice versa.

- 6-8. As long as one does not get to see the king, the minister will not be tamed. Unless the minister is defeated, the king will not be seen. This is because, as long as the King is not seen, the minister creates all kinds of difficulties and sorrows. If the minister is not vanquished, the king will not be seen. And so by practice, one should develop the ability to see the king and vanquish the minister simultaneously (at the same time)
- 9-11. This is possible by practice. Slowly one gets to achieve both. You can then possess the entire country (of the king). When this is achieved, you will attain that state where you are never in grief. All exertion and fatigue will ease out. You will be in a state of delight. You will abide in that state in which all doubts are wiped out.
- 12-15. My son, I shall tell you all about that region. That region is liberation, where all sorrows are absent. The king is Lord Self, immanent in all states. His minister is the all-wise intelligence, called mind. Because of the perseverance and devotion of mind, this universe came into settled existence. It is like mud making itself visible through a pot. If this minister, called mind, is conquered, all is conquered. All is obtained. He is invincible. He can be subdued only by right strategy.

Bali

16. O Bhagavan, please tell me of that right strategy which will enable clear victory. Then I shall vanquish that enemy.

Virochana

17. My son, the best strategy to vanquish mind is to give up all desire for sensuous pleasure for ever.
18. This is the best method. With this the wild elephant of mind will quickly come under control.
19. This method is not easy. Without practice it can never be possible. When

practiced it will give great happiness.

20. Due and sustained practice will result in disgust for sensuous objects. This disgust will spread like a well watered, nourished creeper.
21. Even though a wicked fellow wants control of mind, he will not get it due to lack of practice. If a seed is not sown how can the crop come up? My son, you try to ready yourself to get that control.
22. These right and apt dwellers in this world keep wheeling and turning in sorrows. Till they become disgusted and disinterested in the sensuous pleasures, they can never arrive at or reach the goal (of Truth).
23. Without personal and sustained effort (practice) no one can achieve disinterest in sensuous pleasures. It is like a person, who is very strong alone can go to far off places.
24. Every person should cease contemplating and dwelling upon vasanas and thus rejecting them. This he should develop with practice unrelentingly. Then only disinterest in sensuous things will increase.

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25. By respecting the purusharthas and leading one's life, all good will happen. Such a reward for action will be devoid of grief or joy.
26. People talk of destiny (daivam). This is not related to man and god. This refers to what inevitably will happen in the future according to the law of existence (niyati)
27. Whatever happens without any bias (towards the doer or any other) (or distinctions between the stakeholders in a work) as a result of effort put in by a person / group is called as 'daivam' by human and not others.
28. 'Daivam' is the form of law of existence (niyati). It totally depends on one's own effort. 'Daivam' annihilates joy, impatience and anger. This is what wise men say.
29. By right understanding and knowledge, the illusion about a mirage will disappear. In the same way, what one conceives or wills, that (is possible) happens through personal exertion and effort.
30. If something/ some work is taken as successful, (to that extent) it will give joy and happiness. Mind is the conceiver. What it conceives is what happens.
31. One should conceive or will in accordance with the law of existence (niyati). When conceived thus, it may happen according to what was conceived or willed. Sometimes something else (unexpected) can happen.
32. Mind tries to do what it self-mandates as 'niyati'. After missioning or mandating, if mind does something, that something is called 'swartham' (self-interest).
33. Like air in sky (which appears from nowhere) jiva flashes into the body of the world. Generally this Jiva behaves in ways not enjoined by 'Niyati'. Now and then it will be as per 'Niyati'.
34. For him 'Niyati' is an accepted word and he (obeys it) in a token manner.

(Niyati for him is a kind standard hint about right behavior). Because of such (behavior) all worry and sorrow arise; not because of 'daivam' (god) or 'Niyati' (law of existence).

35. When mind dissolves /disappears, Jiva remains the way he was brought into existence. He is 'Purusha' alone. All this happens though personal effort only.
36. My son, whatever is willed, that happens in this world, nothing else. There is nothing else in this world that is not 'purusha'.
37. With the best of personal effort (and exertion) one should develop disinterest (and disgust) for pleasures. Without that, this mutable world will not dissolve.
38. As long as fondness and passion for sensuous pleasures remains, the highest Nirvana can not be obtained.
- 39-40. So long as interest and desire for pleasures continues, the net of pleasures and enjoyer can not be broken. The grief causing state (of mind) persists. Only through persistent practice can this be achieved.

Bali

41. O Lord of danavas, how can one achieve the decimation/cessation of deep fondness for pleasures and reach the state of immortality?

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Virochana

42. My child, when a person develops disinterest in worldly pleasures, the fruit bearing-tree called 'Seeing the Self' yields the best of fruits.
43. With such 'seeing', dispassion gets settled in the heart, like goddess Lakshmi sitting in a lotus.
44. And so one should unceasingly carry on inquiry (into Self) embellished by 'prajna' (the all-wise Intelligence). While 'seeing the self', disinterest in worldly pleasures should simultaneously be pursued relentlessly.
45. One should divide the mind into two portions. One should be occupied with reflections on scriptural teaching. The other somewhat unregenerate part should be devoted to the service of 'Guru'.
46. If a part is slightly regenerate and learned, that should be used to the nourishment (of body). A part of that part dedicated to 'service to Guru', should be involved in deliberation of scriptures.
47. When one becomes learned, two parts of the mind should be devoted to scriptural learning and dispassion. The other two parts should be devoted to contemplation and worship of Guru.
48. When perfection in these is achieved, one becomes holy, wise and saintly. He then becomes eligible for the knowledge about Truth. It is like a clean cloth, being fit for colouring.
49. (Thus) The child of mind. should be coaxed and cajoled with right strategies and right words, and feeding with scriptural learning.
50. As one becomes mature in the knowledge (of Self), the evil part of mind gets feebler and feebler. It will be like an unclean crystal which can not reflect

moonlight. Mind will become cool and bright.

51. With Intelligence that is perfect and upright, one can look upon, pleasures, the enjoyer of pleasures, the body and one who embodies it - all of them as equal and same.
52. From the point of view of 'Prajna' (the all wise intelligence), 'Seeing the Self' and 'giving up desires' are always same. They should be accomplished and acquired simultaneously.
53. 'Seeing the Self' is total desirelessness and lack of craving. Absence of desire is 'Seeing the Self'. They exist simultaneously like lamp and light (fire and brightness).
54. With fondness for pleasures totally eliminated and the vision of the Divine Self achieved, one can achieve repose in that absolute Brahman for ever.
55. From the point of view of repose in Self, infinite peace and happiness can be achieved only by seizure of the sensuous things. (cessation of desires), not otherwise.
56. (Such peace of the Absolute) can not be gained by 'tapas' or giving of gifts or pilgrimages. By the latter only (ordinary) happiness is gained.
57. 'Seeing', perceiving from the point of view of Self becomes a natural habit, when one develops disinterest in sensuous things. No intellectual artifice or strategy can lead a person to the vision of Self.

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58. My child, when one achieves renunciation of pleasures by self - effort and good behavior, the highest Truth can be achieved and he conducts himself in accordance with it.
59. Without renunciation of sensuous pleasures, the most perfect delight of repose in the Absolute is not possible in this entire universe.
60. So long as that cessation of desires acts as the principal cause, depend on your personal effort and strength. Keep 'daivam' at a distance.
61. Thus relying on personal effort, wise and intelligent people reject all pleasures which close the doors of all good. When all pleasures are rejected in a dextrous way, (right) reflection and inquiry will be generated.
62. After rainy season, autumn arrives bringing with it clean and pure atmosphere. Similarly with proper reflection and deliberation, rejection of pleasures occurs. And with such rejection, better reflection and deliberation begin.
63. Sea and clouds keep filling each other. Similarly disgust for pleasures, inquiry into Truth and seeing the Self have a permanent mutuality. They enhance each other.
64. These three should be practised with a pure heart and cohesive mutuality. First disregard the idea of 'daivam' (providence) and put all labour into personal effort.
65. Disinterest in pleasures should be achieved with the grit and grind of one's teeth. This should be done without violating traditions and with the general

consent of one's people.

66. One should earn money with one's efforts. Good people should earn money.

They should use it to achieve disgust for pleasures.

67-68. With that, inquiry and reflection into Self should follow with the help of scriptural learning. In course of time the Supreme State can be attained.

69. When the Supreme State is achieved, repose and rest in the Self will be achieved in all its fullness.

70. One will never slip again into the mire of fancy, fabrication and delusion.

You may not be there now. But you will be. To such you, the Sadasiva, I bow.

71. My son, in the beginning earn money without any love for it. (with a little disgust for it). With that, serve the saints and such people. In their association, conduct your inquiry into Self with the rich reflection. Gain the Self.

On Bali's thinking

25th Sarga

Bali

1-3. I thus recollected what my great learned and wise father told me. With that I am enlightened. Now I am clearly not inclined towards pleasures. I have a (growing) disgust for them. I seem to enter into a state of ambrosian coolness. I have deprived myself of the rich state (of peace) with my fascination to acquire wealth again and again.

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4. Oh, how delightful is this quiet land. With my inside cool, all is quiet. Sorrow and joy seem to be alike.

5. I am finally liberated. I am quietened. I am settled in a state of equality. I am delighted like a full moon with my heart dedicated (to truth)

6. Alas! Acquiring riches and wealth is distressful with mind seized by a maddening anguish and with body hotted up. (by wandering) abroad, there is constant excitement and agitation.

7. The pleasure and joy (I thought) I got by pressing and squeezing limb against limb and flesh with flesh of women earlier is really a delusory infatuation. It is not happiness. There is nothing sweet about them.

8-10. I have seen many fortunes. I have enjoyed everything that is to be enjoyed. I have seized all the world. What great consummating happiness did I get out of all these? Same things are being enjoyed again and again. There is nothing new or novel in these. I shall give up everything. I shall give up my intellect. I shall settle with ease in the Self like a fulfilled perfect being.

11-16. Women, gems and such which are considered valuable are really contemptible. With time they fade out. All these years I behaved like a child. Unnecessarily I have nursed jealousy for the celestial denizens. What is lost by giving up this world which is a fabrication of the mind? What use is it to great souls?

What attachment can such souls have to such a world? Fie unto me! all these years I have served catastrophic purposes, considering them as purposeful under the intoxicating influence of ignorance. what did I not do in these three world driven by shining desires. All that led me only to repentance and remorse. Enough of these worthless triflings of old thoughts. I shall achieve the ends (of human life) with power and vigor of human effort in the present.

17-19. Nectar was obtained by churning the ocean of milk. Likewise all - inclusive happiness can be gained by achieving that supreme orgin/source, the immense Self. I shall beseech my guru. (Sukra) about the way to know the answers for the questions: 'What is the world?' 'what is this I', 'how can I get a vision of the Self?'. Then I shall abide in the infinite glory of the Supreme. The teachings of great souls will yield great fruit.

Teaching of Bali 26th Sarga

Sri Vasista

1. Thinking thus, the mighty Bali contemplated sage Sukra, who was settled in his celestial abode.
2. While Bali thus contemplated, Sukra realized with his Divine vision about the disciple who was praying for him.
3. Then Sukra, who was the consciousness - Self of that Infinite, descended with body into the bejewelled window of Bali's room.
4. Bali shined bright with the effulgence from the great Sukra. It was like a lotus blooming when the morning rays touch the petals.

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5-6. Bali greeted his guru with all due formalities and made him sit on a diamond - studded throne - like chair. He then addressed Sukra thus.

Bali

7-9. O, Bhagawan, all my genins and intelligence are due to your grace. Your presence provokes me to say the following words. Is it not that the very appearance of sun motivates poeple to work? I am now greatly interested in acquiring the essential knowledge. O lord, what are the limits to these pleasures? Who am I and who are you? What is this world? Please give me the answers to these.

Sukra

10-16. O Lord of all danavas, I am now in a hurry, So there is no time for many words. I shall tell you in brief what you wanted to know. This world is a form of consciousness. Since all phenomena are dependent on consciousness, all that you see is also consciousness. Since everything is presided by consciousness, all is consciousness and transcendental. You and I are transcendental beings. All these worlds are consciousness alone, This is the

essence of all knowledge. With discrimination and determination you can achieve everything. If you are not so, anything that is said will be useless. 'The apprehension of relative existence and sensuous things is bondage. To be free from such apprehension is liberation - this is the essence of all teachings. With such an understanding, if you persevere in your effort, you shall gain the Absolute. I am now on my celestial journey. The seven sages are also with me. We are travelling on a celestial mission. O king, as long as one is with body, even Jivanmuktas can not abandon the works that come to them.

17. Saying this, sage Sukra flew back to the sky.

On the repose of Bali
27th Sarga

Sri Vasista

1. O best of people, as soon as sage Sukra left King Bali started reflecting thus.
- 2-3. What Bhagawan said is true. These three worlds are consciousness alone. I am consciousness. My worlds are consciousness. The quarters are consciousness. The works are consciousness. All that is outside and that is inside is consciousness. There is nothing that can exist contrary to consciousness.
- 4-8. If sun is not activated as light where is the distinction between light and darkness? If earth is not made by consciousness to exhibit solidity, where is that distinctive earthness? If quarters are not objectified as quarters, how can they be different from the character of mountain? If the world is not activated as the mutable one, how can it be different from sky? If body is not made to exhibit the characteristic bodiness by consciousness, then what is the individuality of their existence?

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- 9-12. Senses are consciousness. Sky is consciousness. All is consciousness. I am the one who feel all the sense responses, not the body. This body is stupid, inconscient and is of no use to me. All this immense, infinite world is one with Self. I am consciousness - ether. I am the cage of all consciousness - elements. I am the consciousness in gods, asuras, mobile and immobile things.
13. There is only consciousness in the universe. Nothing else can even be imagined. Then who is friend and who is enemy?
14. If the body called Bali is shattered, nothing of consciousness is shattered.
15. Only when hate is activated by consciousness can hate become hatred, not otherwise. And so all such emotions are mere forms of consciousness.
16. To think of it, there is nothing that is contrary to consciousness in these three worlds.

17. There is no hatred. There is no fondness. There are no mental movements.

Where are the movements which are not that pure transcendent consciousness?

18. I am consciousness. I am in everything, everywhere. I am full of bliss eternally.

I am beyond all modifications and apprehensions. I have no second.

19. There is nothing like a symbol for consciousness (to say that this is the name, this is the form). Consciousness - energy flashes and sparkles as sound in all.

20-22. I am the witness free from sight and seeing. I am the pure, ever born, self-luminous Parameswara. I am the eternal myself without any resemblances or reflections. I merely enjoy any self reflection. I am time. I am all the Self contrived shapes and forms. I am the light. I am free from all stain of objects. I am that great Soul.

23-24. I am the self, the individual self without any object sense. I am good and bad. Salutations to such you, my Self. I am the lamp that lights all. I am the all pervading, filling the whole universe. To such I, I bow.

25. I am the transcendent, pure Existence. I am the Vast, the infinite, like sky. I am subtler than the subtle atom. I am the most peaceful, with all experiences quelled.

26. Nothing like joy and sorrow, touches me. I am the changeless truth. I am the all pervading objectless consciousness.

27-29. Becomings and nonbecomings, which are characteristic of this world movement cannot break me. If they try to divide me, I do not oppose it. I shall treat them as the outcome of my Self - nature. What does it matter to me if something is taken away or something is given. I am always and ever everything, every action and work. I am with everything, united with everything.

30-31. I am the object I am all modifications. In fact there is nothing that is produced or born. What and which will and volition, resolution and determination is

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separate from consciousness? I am (unnecessarily) troubled, tormented and perplexed when I am that most sacred Self'.

Thus thought Bali, the great knower of the Perfect.

32-35. With all his mental wills completely subsided (and eliminated) he sat silent contemplating on 'Om'. He was free from doubt. Object sense was thrown afar (out of him). He was (completely) devoid of the sense of meditator - meditation - ultimate goal. He attained the Brahmic state and the light on his face revealed it clearly. His mind was quiet. Bali sat still in his gem-studded room like a stone. All his desires disappeared. He was perfect and pure. The blemish of thought and thinking were cast away. He was effulgent like autumn sky.

On the equanimity of Bali
28th Sarga

Sri Vasista

- 1-9. O Rama, When the servants of Bali noticed that king Bali was still without any movement, they ascended to the top of the palace where Bali was in samadhi. Ministers like Dhira, feudatories like Kumuda, kings like Sura, soldiers and warriors like Hayagriva, many relatives, friends, Indra and gods, siddhas and other celestial denizens came to see him. They bowed to emperor Bali who was in samadhi. They were all shaken by fear, delight and sorrow. Then they all went into a conference and thought of their guru Sukra, the great Sage.
- 10-13. On their meditation. they saw the effulgent sage revealing himself before them. They worshipped him. Sage Sukra saw the King Bali in a state of Samadhi. He reflected for a little while and realized that Bali was in a perfect state free of all illusions. He was moved with intense love for him. He then turned to the assembled people and said with a smile. The rays emerging from his body illumined the faces of people around.
- 14-19. O Danavas, surprising and wonderful! Bali has become Bhagawan by mere contemplation and inquiry into Self. He attained that pure state. He is now settled in his Self. He is witnessing that Stainless One. He is now reposed in his Self with all his mental delusions completely annihilated. The fog of the world is cleared. All perplexities are quietened. All afflictions of ignorance have disappeared and he is witness to the Self. He will awaken himself in course of time, like a sprout coming out of a seed. Meanwhile you look after the duties of the king and go back to your respective duties. Bali will come out of samadhi after thousand years.
- 20-22. When guru Sukra told thus, they all felt comfortable. All grief left them like a dried creeper falling off a tree. They went about their duties of administering the kingdom. All left for the earth. their respective planets and places.

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Gaining of knowledge by Bali
29th Sarga

Sri Vasista

- 1-3. O Rama, after thousand years Bali woke up from Samadhi hearing the celestial trumpets. His entire city looked splendid with his enlightenment. Bali waited till all his people reached him. Meanwhile he mused about his experiences while in samadhi.
- 4-8. 'Oh what a delightful and attractive state is that perfect state! How quiet and peaceful! I have obtained great peace by staying there for a moment. I shall hereafter take refuge in it. What is the use of all these external pleasures and enjoyments? What I enjoyed in the Self can not be obtained even inside a moon' As he was recollecting thus, all his people arrived and surrounded

him. Looking at them his eyes became sorrowful and he once again fell into a musing mood.

9-18. 'What is there for me that is acceptable (or otherwise). My mind has no options or alternatives. (Earlier) my mind felt that something is good or bad because I got attracted to it. Why should I seek liberation? By what am I bound? When I am not bound, why should I want liberation? All is like a child's inagination I am neither bound nor liberated. My stupidity is gone. Why should I engage in meditation and not meditating, I shall (engage myself) in witnessing that Self. Let things come when they come. Nothing is lost or gained. I am not interested in meditation nor am I interested in not meditating. I neither want pleasures nor am I interested in lack of them. I shall abide in all equally without any feverishness. I do not desire that Supreme State. Nor do I desire the wordly state. I have no use for being inactive sitting in meditation. I have no desire for plenitude of action. I am neither dead nor alive. I am neither existent nor nonexistent. I am not this worlds, nor other worlds. I am that Vast. To that I bow.If this worldly kingdom exists, I shall abide in in it. If it does not, I shall coolly settle in my Self. What is there for me in meditation. or in the glory of an empire? Whatever comes and whatever goes, I have nothing in anything. I have no duty for me now. Why not then I perform a little of the worldly act of ruling over this kingdom?

19-20. Having decided thus, the great Bali, the best of knowers of Truth, looked at his danava people, like sun looking at lotuses. He received all their greetings like breeze receiving the fragrance of a flower.

21.23. With his 'dheyavasana' discarded, he started performing the duties of the state. He worshipped brahmins, gurus. He treated his relatives and friends with gifts and pleasantries. He gave away many gifts to his servants. He entertained women with interesting pleasantries.

24-25. While he was ruling over the kingdom with success and prosperity, he wanted to perform a sacrifice. He invited the poeple of all worlds and made them happy. He performed the sacrifice in the presence of great sages like Sukra and other celestial sages.

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26. Lord Vishnu also attended the sacrifice to give Bali what was good for him. He knew that Bali was not interested in any pleasures or riches.

27-28. Lord Vishnu wanted to give this jungle of world to the avaricious Indra. He then deceived Bali into incarceration in Patala. It was like chasing a monkey into a cellar.

29. O Rama, from that time onwards, Bali, the 'Jivan mukta' was staying there engaged in 'dhyam'. He is to become an Indra. in future.

30-34. Living in that netherworld, Bali is leading his life as a Jivanmukta looking upon prosperity and calamity as equal. His intelligence remains steadfast both in joy and sorow. It never reduces or increases. Having been through

many lives, his mind has become strongly disgusted and disinterested (in worldly engagements / pleasure. Having ruled over the three worlds for ten crores of years, his mind was totally detached and is now composed. He had seen many ups and downs. He engaged himself in millions of dreams and fancies. He did not find any comfort or consolation in them.

35-38. Bali is fully relieved of all desire for pleasures. He is abiding in the delight of his Self with a perfect mind. He shall rule over the three worlds as Indra in the future. He will neither be excited with that nor will he grieve for the loss of his empire. He is equal in all dispositions and states of existences. He will enjoy whatever comes to him. He will abide as consciousness - pure and clear.

39-40. O Rama, I have now related to you every thing about the acquisition of knowledge by Bali. You also adopt the same attitude and rise. With discrimination, resolve that 'I am the Eternal' and arrive at that nondual state with your personal effort.

41-42. O Rama, King Bali ruled over the three worlds for ten crore years. At the end he developed a disgust for all that. And so O Rama, disgust and dispassion is a necessary condition. Relieve yourself of the load of pleasures. Ascend to that state of truth, bliss and harmony.

43-44. O Rama, all this visible phenomena will give you only ugliness. There is nothing worthy of knowing or charming in this. It is like a boulder at a distance. Stay the chase and pursuit of your mind towards worldly movements. And establish it steadfast in the cave of your heart.

45-46. When you become that consciousness-sun and pervade all over the world, who is your dear ones, who is your enemy? Why are you slipping wastefully from your high state? You are the Infinite. You are the primordial one. You are the supreme Divine Being. You are the one who is sparkling as these many bodies and material things.

47-48. All this mobile and immobile creation is woven into you. You are the string binding all the gems. You are neither born nor dead. You are the ever born Vast Being. Do not get into the delusion of death and birth.

49-50. Come to think of it, death and birth are diseases which increase and decrease depending upon the intensity of desire. Discard desire and pleasures. Be a witness to all. All this world abides in you, the Lord of the world, the

consciousness - sun, the ever born. All this is a mere reflection, a universe of dream sequence.

51-53. Do not grieve wastefully. you have no desire for joy or grief. You are the Pure mind. You are the All-self. You are the illuminator of all things. Imagine that all that was not dear and not likable to you, and make it likeable by practice. And then throw they off. By that you shall gain permanent equality. When that equality settles down in your heart, a person will not be born again.

- 54-55. Pull out the mind from wherever it gets entangled like a child, and establish and engage it in the perfect divine principle. Practicing thus, the wild elephant of mind can be tamed and restrained in all aspects. Thus one can attain the prosperity of the perfect.
56. Do not get into the false perception of the body being real. Escaping from the deceptive play of 'sankalpas', ascend into the state of equality.
- 57-58. There is nothing foolish in this world more than the poverty of determinations which are far away from truth. They lead one to immense grief. O, Rama of great intelligence, blow off the clouds of nondiscrimination from the sky of your heart with the winds of discrimination.
- 59-60. Seeing the Self can not arise as long as one does not strive for it with one's own effort. This does not happen so long as inquiry into Self does not arise in a person.
61. O Rama, you have acquired the wide knowledge and enlightenment due to my teaching.
62. Because of the consciousness - sun, there is no modification or deformation in you. you have learnt that Supreme Self is widely pervading.
63. O Rama, you are now free of anguish with the fog of all curiosity dispelled with the perplexity of doubt subsided, and with all wills and volutions demolished.
64. Rama, whatever you find or attain, enjoy. With wonder and surprise it will increase. So destroy and move forward. Whatever then remains, that knowledge will be free of any stain and doubt.

The killing of Hiranyakasipa
30th Sarga

Sri Vasista

1. O Rama, hear, now, about king Prahlada, King of danavas, and the way he gained the experience of truth and became a 'Siddha'.
- 2-4. There was a King called Hiranyakasipu, a king of might and valour equal to that of Narayana. He vanquished both gods and asuras and ruled over them from Patala. He snatched from Indra the riches of the three worlds, like a King-swan which roots out a lotus which was the residence of a bee. Like a wild elephant which scares away both bees and swans, he struck fear in both gods and 'asuras' and seized their lands in the three worlds.
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- 5-7. In course of time many sons were born to him. They were very valourous even as children. Their intention and goal was to seize all the lands of gods. They grew up like the rays of sun, bright and sharp. Among them Prahlada was like 'Kaustubha' among gems.. He became the prince, the successor son of the King.
- 8-12. Prahlada was like spring among the seasons. With his presence and help,

Hiranyakasipu became strong and splendid. He became extremely arrogant. Aided by his vast armies, he became a tyrant causing immense grief to the people of three worlds. Gods including sun and moon were also harassed. (Unable to tolerate the harassment) gods prayed to Lord Vishnu for relief from the tyrant king. Even the most tolerant great souls can not ignore repeated crimes.

13-19. Lord Vishnu in his great compassion, took body as Narasimha, man-lion. In that form he made deep heart-rending 'ghur, ghur' sounds, shaking his body violently. His teeth and nails were like the tusks of the massive elephants of the quarters. His body was brilliant and effulgent like diamond. The ear rings were like glowing fires. He was like a massive mountain. His shoulders were like trees which could shake out universes with a little tremble. The fiery breath issuing out of his mouth could root out great mountains. His neck was big with the prowess of throwing up wild fire of anger which could turn, all the three worlds into ashes. The roots of the hairs were like pits of fire. He bore on him a variety of weapons. Lord Vishnu in such body of Narasimha, killed Hiranyakasipu like a wild elephant mutilating a horse.

20-24. In that fiery, uncontrollable anger, Narasimha burnt down the cities of danavas to ashes. The denizens of the cities took flight and became invisible, being unable to tolerate the fierce flames. At that time danavas were leaderless and patala looked like a world burnt down by deluge-fires. After the holocaust, Lord Vishnu was worshipped by gods. He asked them to be courageous and to live without fear and left for his abode.

25-28. After that prince Prahlada took charge of the situation. He along with his relatives performed the necessary rites for all the deceased. He consoled the people that survived the holocaust. Everyone was taken by total surprise by the events and were dumb-struck. They looked like a tree burnt out of its leaves and branches.

His becoming Narayana

31st Sarga

Sri Vasista

1. O Rama, sunk into grief by the disaster perpetrated by Hari, and with his danavas almost annihilated, Prahalada started ruminating about the event.

He mused:

2-11. 'Now who is our saviour and protector? Every time the sprout, called asuras, is growing strong with flowers, fruits and leaves, it is being eaten away by a

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monkey called Vishnu. The valourous danavas are unable to settle down (undisturbed) in their own land Patala! They are getting decimated, almost as soon as they are born. with all their brilliant forms like waves in a sea

which rise and fall in a transient manner. What an unusual darkness (that has overtaken us)! Enemies have become strong now. We are beaten both internally and externally. My friends are like shrivelled lotuses of the night with all their riches plundered. Their hearts are full of grief. These gods were touching the feet of my father. Such polluted minds - they have now occupied all our lands. It is like a deer occupying a whole forest. My people are now like burnt lotuses. They have lost their splendour. Their houses are now full of smoke and darkish winds. My people are miserable like the gods of earlier days (when they were vanquished and ruled by us).

12-22. Our women are scared even by a little quiver of a leaf. Trees which were bearing charming flower bunches, which were worn as ear rings by the danava ladies are now totally shattered to pieces by Narasimha. On the otherhand, all the 'kalpa' trees in the Nandana gardens are now revived to green grandeur and flowerfull opulence. Earlier the danavas were staring into the faces of heavenly damsels. Now the reverse is happening. Now the elephants in heaven must be shedding virile flows down their cheeks, while ashcoloured watery flows must be slipping down the faces of our elephants. Rare now are the asuras bodies enjoying the fragrant breeze flowing past their enormous bodies. Oh what a misery! Now the celestial dancers are threatening to beat my father's courtesans in the dance competitions. All the fans that were used to fan my father are now, perhaps, being used to fan Indra. All this catastrophe, holocaust and misery occurred because of the mighty Vishnu.

23-30. Gods are taking refuge in the shade of that tree like shoulders of Vishnu. And so they are never grieved. Like Himalayas they always stay aloft and high. Suras are always throwing and chasing asuras into Patala like monkeys which chase dogs away. Because of Vishnu's valour, tears flow down the cheeks of lotus-like faces of asura women. This great palace of world, which has been continuously struck by the might of asuras, is lifted into position on the shoulders of Vishnu. Vishnu is lifting the celestial armies to their spirits like the way he lifted the Mandara mountain from sinking into the ocean of milk. All my people, including my father have been killed by Vishnu. Vishnu is the best of warriors. He is invincible. Indra and others are harassing asuras because of Vishnu's backing.

31-36. The lotus - eyed Vishnu is invincible even without his carrying any arms. He is hard to break. No mantric arrow can shatter him. He is well trained and practiced in throwing even great mountains (against enemies). He was a match to my ancestors in all the fierce wars fought with him. Why should he be scared of any such war now? The only way to seize him. is to yield to him. I do not see any other strategy. To seek refuge in him in all actions is the only way. It must be total in all aspects. There is no one greater

and destructions.

37. All is pervaded by Narayana, From this moment, I shall take refuge in Narayana.
38. From now onwards the mantra 'Namo Narayanaya' shall not leave the cave of my heart. It will be like air which never leaves space.
39. Hari is the quarters. Hari is sky. Hari is earth. Hari is this world. I am Hari, the infinite Self. I have become Hari.
40. Without being Vishnu, if one worships Vishnu, the fruits of worship will not accrue. I should become a Vishnu and worship. Then I will be filled by Vishnu and shall abide as Vishnu.
- 41-48. 'Hari has taken the name - 'Prahlada'. There is no separate Hari'. Since I have resolved so, I am now all-pervading. I have filled this entire sky. The golden eagle Garuda is my vehicle. My limbs are like great emerald trees glowing with the bright beams of light 'called nails'. On the branches, called my shoulders, the birds, called weapons, are resting. My arms are decorated with bracelets that are rubbed by the Mandara mountain during the churning of milk ocean.
- Lakshmi is near me with a fan which is white like moon beam. The fame of Vishnu, which is spread all over universe and is blemishless, is near me in an embodied form. Similarly Vishnu maya, which is the cause of all creation, is near me. Jaya, the companion of Lakshmi who spreads her presence all over the forests and gardens in a mood of play is near me.
- 49-56. Moon and sun are gods whose nature is to be cold and hot respectively. They are now liminously shining as my eyes. My body halo is blue like a beautiful cloud. It is spread all over tinging the space and quarters blue. In my hand is the conch 'Panchajanya' which is spotlessly white like the milk ocean. This conch is the very embodiment of sound with glorious vibrations. In my hand is the lotus sprouting from my deep navel. In it is Brahma seated like a bee. This is my mace which is like the great 'sumeru' mountain. It is studded with diamonds and is gold coloured. This is effective in shattering the gods and Titans. This is my 'sudarsana' disc which is like the Sun-disc and full of luminous rays shining the quarters. It's sheen makes the quarters look bloody red. This is my sword 'Nandaka' which works like a menacing axe to the trees, called demons, and delightful to gods. It is like a flame surrounded. Here is my bow, called 'Sarngna', which is beautiful like a rainbow and luminous like 'sesha'.
- 57-58. I am holding all these universes in me for a long time. This earth is my two feet. This sky is my head The three worlds are my body. The quarters are my stomach.
- 59-66. I am now, indeed, Lord Vishnu, of cloud -halo, mounted on the mountain-sized bird, Garuda, and holding the conch sword and bow. All these villanous creatures Rakshasas, are fleeing away from me. I am the Achyuta in silken

robes of yellow glow. I am capable of dissolving all the worlds. Who can dare me? If he dares, he invites total decimation. People with belmished eye sight cannot tolerate the glare of light. Similarly all these gods and demons cannot withstand the brilliance of my luminosity. Brahma, Kubera, Rudra, Agni and Indra are now singing praises of me the, lord of the hordes, the great Vishnu. I now resemble the great Vishnu of all powers and plenitudes. The one beyond dualities, I salute to myself - the Vishnu.

The words of the enlightened ones

32nd Sarga

Sri Vasista

1. Thus Prahlada made his body filled (mentally) with the attributes of Vishnu. He then proceeded to worship Vishnu.
2. (Now) This Vishnu form is in me totally. I shall now bring it out with the power of my prana airs and establish him outside (for worship).
- 3-4. He is mounted on 'Vinateya'. He is powered with the four powers (will, knowledge, action and grace). He holds in his hands conch, mace, and disc. He has a body with blue halo and four hands. Sun and moon are his eyes. He is prosperous and wide-eyed. He holds the bow called 'sarangna' and looks brilliant and splendorous.
- 15-16. 'I shall worship, him mentally and with all the necessary paraphernalia. Deciding thus, Prahlada worshipped Lord Vishnu with varieties of flowers and river waters. He rendered unto him all that is his and worshipped him mentally, increasingly.
- 17-20. This became his daily routine and major occupation. Since then all his people and subjects became devotees of Lord Vishnu. People follow the king!
- 21-24. O Rama, the news that all 'daityas' had become devotees of Vishnu, spread in the heaven. Then Indra and other gods started wondering why the 'daityas' had become devotees of Vishnu. Then they rushed to Lord Vishnu, seated on the great Sesa in the milk ocean, and informed him thus of the strange transformation of 'daityas'.

The Celestial Beings

- 25-33. O Lord, what is the reason for the strange behaviour of the 'daityas' who normally hate you? Where are these killers and destroyers of 'rishis' and their hermitages and where is devotion to you which is worthy of great brahmins? It is creating fear in us to hear that a stupid has become a learned person. A diamond is out of place in a heap of glass pieces. A dog can not romance with a goat. The qualities of a being determine the actions. What is happening is improper. The grief caused by such union of incongruencies is worse than pain caused by a diamond needle when it pierces a limb. A lotus can not thrive on land. Every thing will be proper only in its proper environment.

Where is devotion to Lord Vishnu and where are these people who constantly

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indulge in worldly things, who are lowly in behavior? O Lord, it is like an oasis being surrounded by bad people. The devotion of daityas to you is not giving us any comfort or happiness.

Arrival of Narayana

33rd Sarga

Sri Vasista

1. O Rama, when the celestials spoke thus in an agitated voice, Madhava replied with a voice like that of a peacock responding to the thunder of a cloud.

Sri Bhagawan

2. Oh gods, do not become depressed. Prahlada is my devotee. This is his penultimate birth before liberation. He is qualified now for his liberation.
3. Then there will not be any reason for him to take birth in a womb. When a seed is burnt, there will not be any sprout out of it.
4. It is calamitous for a man of character to become one without any character. On the other hand for a person without character to turn out to be a person of character is proper achievement, So say the wise.
5. So, go back to your interesting worlds. Prahlada will not be a threat to you.

Sri Vasista

- 6-7. Speaking thus, Lord Vishnu vanished into the waves of the milk ocean like a flower bunch sinking into the ocean waters. Gods too flew skyward to their respective Worlds. They were like bubbles emerging out of the ocean when churned by Mandara mountain.
8. From then on the gods were friendly towards Prahalda. When great people do not feel any anguish about something, they will put their trust into that.
9. Prahlada started worshipping the lord of gods, Vishnu in all the three way mentally, verbally and in action - everyday.
10. In course of time his devotion developed in him discernment, detachment, delight and spiritual power.
- 11-14. All enjoyment looked tasteless to him. They appeared like dried up trees. He was not interested in women. Worldly affairs could not give him joy. He became interested in scriptural study. The visible phenomena were like a lotus on the ground to him. His mind could not dwell on any pleasures. His mind remained unsettled between lack of desire for pleasures and state which was yet not settled in calm.
- 15-18. Lord Vishnu came to know of this bewildered state with his universally spread mind of intelligence. He entered the hall of worship of Prahalada in Patala. The visit of Lord Vishnu gave immense pleasure to Prahlada and he received the Lord with all devotion and worship. He then started singing his praises in

ecstasy.

Prahlada

19. O Lord, you are the charming abode of the three worlds. You are the remover of all defects and blemishes. You are the supreme splendour and light. You

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are the refuge of the helpless and for lorn. You are the Lord and the refuge of all. O Lord Vishnu, the unborn, the unperturbed Lord. I seek refuge in you.

20. You (look) are like the blue waterlily. You resemble the pure autumn sky. (with your ability to create illusions) you are like the magic ointment of the eyes. You hold the lotus, mace and disc (in your hands). I seek refuge in you.

21. Your limbs are soft, delicate and beautiful. They are like assemblages of glistening, pure bees. The conch that you hold is like a pure white bud of a lotus. Brahma, whose very sound is 'sruti' is held by you in lotus (springing from your heart) like a bee. I seek refuge in you.

22. Your nails are like scattered stars. Your face with a big smile is like a moon. The bright luminous rays of light diffusing from the diamond on your chest are like celestial Ganga (mandakini) flowing over the entire autumn sky. O Lord Vishnu, I seek refuge in you.

23. O Lord, you absorb in you (draw into you) all the creation created without respite. You are the vast, neverborn and eternal. Your body emerged out of the decay of all qualities. O child resting on a banyan leaf, I seek refuge in you.

24. You are rosyred (smeared) by the pollen of a freshly blossomed lotus. Goddess Lakshmi adorns your heart. Your limbs are red like the colour of the setting sun. It is like a golden hued sky. O Lord I seek refuge in you.

25. You are like snowfall to the lotuses called 'daityas'. You are like sun to the lotuses called 'gods'. You are like a body of water to the lotus called Brahma. You are eternal essence pervading all the universe (vibhu). I seek refuge in you.

26. You are sun to the lotus of three worlds. You are the light that dispels the darkness of delusion. You are essence of the Self of consciousness. You are that perfectly manifest super-conscious being. You are the reliever of all distress in the universe. O Hari, I seek refuge in you.

Sri Vasista

27. Having been praised by such eulogies, Lord Vishnu spoke to Prahlada thus.

On Prahlada's deliberation about self

34th Sarga

Sri Bhagawan

1. O Prahlada, O man of great virtue, O gem of the dynasty of danavas, choose a boon of your choice to quell the sorrow of another birth.

Prahlada

2. O Lord, you are the one who makes all mental wills and desires fruitful. Whatever you think in your generosity as the best, please give me that.

Sri Bhagawan

3. O sinless one, to pacify all bewilderingments and perplexions and to gain the perfect fruit, you engage yourself in (Self) inquiry till you achieve repose in Brahman.

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Sri Vasista

4. Saying thus, Lord Vishnu disappeared making loud noise like a tide breaking into ocean - waters.
5. After the vanishing of Lord Vishnu, Prahlada made his last flower offering with cupped palms.
6. Then he sat in the lotus pose on a good seat and started contemplating thus.
7. 'The reliever of worldly grief told me. 'Become an inquirer (into Self). I shall become one. I shall now inquire into Self.
8. 'Who am I who is participating in this pompous show called world by talking, walking and moving?'
9. 'I am not all this world of trees, grass and hills. How can I be what is outside of me?'
10. 'I am not this dumb, stupid body, which is transient and kept alive by vital airs.'
11. 'I am not the inanimate sound created in the ear channel. It is transient, without form and is born out of nothing (void).
12. 'I am not the insensitive skin - born touch, which is a mere grace of that consciousness. It (this touch sense) is transient and is never constant.'
13. 'I am not the taste, that is an attribute of physical things. It can be known only by tongue. It is repulsive and is inconstant.'
14. 'I am not the form, which resides only in a seer. It is totally bound inside a vision, a sight. It vanishes with the seer.'
15. 'I am not the smell which is without any clear shape or form. It is a mere creation of the nose.'
16. 'I am the pure consciousness, without any attachments, any thinking. This consciousness is tranquil without any perplexities of the five senses. It is free of all mental wills and volitions.
17. 'I am the objectless transcendence. I am the transcendent which is all pervading both inside and outside (of things). I am the pure existence'.
18. 'All things gleam and remain luminous because of this consciousness. It is like a great light.'
19. 'Oh, I contemplate on that truth that is everything. I am that all immanent consciousness -light'.
- 20-21. 'All my senses pulsate because of its power and they are activated by its

internal light.'

22. 'Because of this consciousness all materials get their attribute and essence of materiality. It is like the whiteness of a cloth being revealed by a lighted lamp.'
23. 'All beings are awakened by this consciousness alone. All experiences abide like birds in it.'
24. 'The heat of sun, the coolness of moon, the solidity of mountains are due to the grace of this consciousness -light. They are its modifications.'
25. 'This world is abiding the way that consciousness experiences it. That is the primordial cause. No other cause is evident'.

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26. 'All material existence is as experienced by that. Materiality arises out of that like heat out of the sun.'
27. 'All this manifest world is born out of the formless (That) which is the cause of all causes, like coldness out of snow'
28. 'The cause of Brahma, Vishnu and Rudra and the causes for the existence and survival of this world is That. It is the primordial cause. No other reason for their existence is evident'.
29. 'I bow to this Self of mine which is self luminous which repulses all names like object, mind, seer, seen and such.'
30. 'All beings, qualities enter and abide in the changeless Self of consciousness.'
31. 'Whatever is conceived inside of that soul arises everywhere and nothing else can exist.'
32. 'Whatever is contemplated/willed by that consciousness will happen and come into existence. Whatever is not conceived by it will not last.'
33. 'Many things (in thousands) of pot and cloth shapes are existing as reflections in the vast mirror of consciousness - sky.'
34. 'The growth and decay of things, whether true or illusory, abide like reflections in sun.'
35. 'This consciousness - Self which is to be gained, is invisible to fallen minds. Only jnanis can gain it. The perfect consciousness -ether is extremely pure.'
36. 'All manifestation grows out of the tree of primordial cause (the consciousness-ether)'
37. 'All creation is architected out of the Supreme Self. It is like the multicoloured and interesting variety of trees growing out of a mountain.'
38. 'All that is active in the womb of the universe, starting from Brahma to a tender leaf of grass is illumined by the consciousness -self.'
- 39-40. 'I am one who has no beginning and end. I am the form of all mobile and immobile creation. All beings stay in me as my experience. Innumerable forms of these are in such of me.'
41. 'Because of such experience (in me) because of such, all such seeing, seer and seen in me, I am one with infinite hands, feet and eyes.'

42. I move about in sky-space as sun with a beautiful body. I move about as 'Vayu' (air) everywhere else.
43. My blue-haloed body, holding conch, mace and disc, gallops around the world in all splendour.
44. Born myself in this world, I remain in 'Nirvikalpa' 'samadhi' always seated in a lotus posture. I thus abide in supreme peace and quiet.
45. I am the three-eyed. In that form I am the bee in the lotus -like face of Gauri. As Siva I withdraw all creation (into me) at the end like a tortoise which draws all its limbs inside.
46. I protect all the three worlds in the form of Indra. Then I am like a hermit who protects his hermitage.
47. I am the male and female and their offspring. When embodied, I decay over time. I am all pervading (with infinite faces)

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48. Abiding as (life giving) essence, I generate all the vegetation from the consciousness - soil, like creepers sprouting in a well.
49. Like children who play ball, I have created all this pomposity of world for my own gameful entertainment.
50. All this world comes into existence because of me. When this existence loses me it also gets destroyed.
51. Whatever gets reflected in my consciousness - mirror that alone exists, nothing else.
52. I am the fragrance of flowers. I am the brilliant colourful lustre of leaves and flowers. I am the luminous light of the graces in form. I am also the enjoyer of all those graces.
53. Whatever is manifest as world of nature, all is I, the Supreme who has no wills or volitions.
54. What was originally the power of called 'liquidity' has expanded into several multitudes and varieties of liquids. Similarly wood has become things like walls. In the same way, I have expanded as many objects.
55. Immanent and active within objects and things, I, the Supreme, am assuming the relative consciousness condition and am becoming into several variety of forms, by my self-will.
56. I am inside everything like ghee in milk, liquidity in water and consciousness - energy in all thoughts and states (of existence).
57. Like all objects which are existing on the earth without any sense of consciousness, this world is abiding in the supreme consciousness in all the three times.
58. I am abiding as the all -doer and inside of all in the womb of the quarters without any bewilderment or hesitation.
59. This empire of world accrued to me without any prayer from me and without any need to vanquish Indra.

60. Oh, what a vast Self and I am not able to contain my self within myself. It is unlike the oceans which are contained in one agitated ocean at the time of deluge.
61. A lame serpent cannot reach the shores of the milk-ocean. Similarly I am not able to reach my Self and enjoy the supreme felicity of Self.
62. An elephant cannot fit into a small 'bilwa' fruit. Similarly my vast body is unable to fit into the small heritage, called world, built by Brahma.
63. My form is crossing the precincts of this Brahma-created vast world. It has crossed the limitations of all 'tatwas' Yet I am not able to reverse the flow of form.
64. How did this feeling that 'I am this body arise in me? When I am the boundaryless Infinite, how did this smallness arise in me?
65. You and I are mere illusory myths. Who is this body? Who is one without body? Who is dead? Who is alive?

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66. My ancestors were men of lowest mind. Throwing away this empire (of Self), they romanced in the earthly fiedls.
67. Where is the mighty exuberance of Brahman - perception and where is the kingdom of terrible serpent - like desires?
68. The transcendental perception, which is blissful and full of perfect peace, is the greatest of all perceptions. It is best of all.
69. I am that objectless consciousness - Self; I am that One who is immanent in all. I am the very embodiment of all consciousness. Salutations to me.
70. I have achieved what I should get and attain. I have conquered the decaying world into which I was born and lived. I have become birthless. I have become a great soul.
71. Casting aside the great empire of knowledge, I shall not indulge in the worrisome pleasures of the kingdom.
72. Fie unto the insects, called danavas, who indulge is untruth and ignorance, swayed by the material world of this earth.
73. Feeding his limbs (and senses) in an ignorant fashion what has my father achieved?
74. Acquiring lordship over this world for years, what did my father, king Hiranyakasipu achieve?
75. By tasting a little of the bliss (of Brahman), all enjoyments are expereined. Such a joy can not be experienced by even lordship over hundreds of empires.
76. Even if many pleasures are not obtained, if one becomes a man of perfetion, it is as if he got everything.
77. Only fools will go after things other than the perfect state, not jnanis. It is like a camel which goes after thorny bushes leaving the grape bunches (which are within reach).
78. Whoever will direct his gaze at worrisome kingdoms turning away from that

great sight towards the Truth. Which intelligent person will prefer neem juice to sugarcane juice?

79. My ancestors are indeed ignorant and foolish people. They turned all their attention to indulgence in the worries of empire, abandoning the perception of Self.
80. Where are gardens in full bloom? And where are the sunburnt deserts? Where is the comparison between sensuous pleasures and knowledge of Self?
81. There is nothing in these three worlds that is to be desired. All is in that consciousness-stuff. Why not experience that?
82. All good things are possible and can be obtained, from the all pervading, all-immanent, deformationless Consciousness at all times and everywhere.
- 83-90. All things originate and emerge from that perfect, the Best of all deformationless changeless consciousness - the luminosity of light, the ambrosia of moon, the vast cosmic nature of Brahma, the lordship of Indra over the three worlds, the Divine perfection of Lord Siva, the winsome glory of Lord Vishnu, the stupendous movement of wind, the burning nature of

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Fire, fluidity of water, the asceticism and accomplishments of great sages, the spiritual knowledge of Bruhaspati, the ability of aeroplanes to move across the skies, the solidity and stability of mountains, the awesome appearance of oceans, the heights of Meru, the magnificence of divine peace, the fickleness and intoxicating power of alcohol, the flowering nature of spring, the cloud - threatening nature of rainy season, the deceitful nature and magical powers of Yaksas, the purity of sky, the coolness of snow, the heat of the summer season - all these and many other things bound by space, time and action are born out of the One who lives within himself.

91. The changeless consciousness devolves on all physical/material things in an equitable measure. It is like light which illumines (every thing that it falls on).
- 92-95. The time and space bound physical /material things are experienced by the consciousness at the same time/simultaneously. Thus this entire vast complex of phenomena is activated by consciousness in all the three times. And yet it is complete and pure within itself. It remains equal and retains its infinitude.
- 96-98. Both sweet and pungent are same in comparable times. They are like the experiences of honey and neem. This is because of the consciousness immanent in the variety of material objects which envelop and surround each other mutually. This consciousness is subtle, has no wills or mental determinations. It is etheric in nature and is spread in all moods and states of existence. It is one and nondual.
99. Supported by the conclusion that nothing exists, mind throws away all grief. In the absence of anything deserving notice or observation, mind rejects all evil and depravity.

100. When one does not recognise the three times (past, present and future) objects will not be any bondage (to them). When objects are disregarded, only equality remains in consciousness.
101. The eternal appears to be nonexistent because of its being beyond description. This leads to the thesis of non existence of Self.
102. And so Self becomes (creator) Brahma - which is not the infinite - Because of perfect tranquility, the state of absorption is called 'Moksha' (liberation).
103. When possessed by 'Willing', consciousness -perception cannot see the dull coloured world.
104. When consciousness is muddied by likes and dislikes, it cannot pervade the space like a bound -bird which can not fly.
- 105-108. Men fall into the net of delusions because of the tendency for mental resolutions and volitions. They are like birds flying into the hunters net. My ancestors could not recognize Self, slipping into the chasm of griefs created by their mental resolutions and volitions, which enveloped them. And so, they got destroyed like insects living for a short while on this earth. If they could only understand this, they would not have slipped into the dark wells of ignorance.

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109. Because of jealousies and volitional endeavours men are becoming like insects in holes.
110. When the cloud of knowledge erases the message of likes and dislikes, such a person is one who is really alive.
111. How can there be the stain of comprehensions and designs (kalana) in the pure, undifferentiated consciousness? It is like moon being hot.
112. Salutations to that Self of mine, the undifferentiated one. the jewel that illumines the whole creation. Oh, after a long time I have arrived at you.
113. I have thought and inquired fully and well, I have accomplished (mygoal) You are now with me after a long time. you are now lifted from all modifications (in my mind). You are what you are. Salutations to you (O, Self)
114. Salutations to you O infinite; salutations to you O auspicious one; salutations O Lord of lords, the Perfect, the Supreme Self
115. Salutations to my Self which is like the full moon, which is 'ananda', which is beyond all supports, which is self luminous.

Thinking about the Supreme self

35th Sarga

Prahlada

1. All that is in this world is Self alone. Om is its unique and proper form. It is devoid of all modifications

2. This consciousness (self) is immanent in brain, bones, flesh and marrow. It illumines these and the sun and such by abiding inside of these like a lamp.
3. This Self makes Fire hot; makes nectar tasty. Like a King, it enjoys (everything) through the senses.
4. Sitting it is not seated. Moving, it is not moving. Though calm, it is engaged in worldly activities. Though active, it is not touched (by actions)
5. It is now as it was. It is the same in both the worlds (earth and heaven). It is the same in ordained and non-ordained activities.
6. It generates a feeling of security everywhere with worlds. It keeps the world wheeling and turning (from Brahma to the a leaf of grass).
7. It is always vibrating. It can move like the god of air. Yet it is static and immobile. It is purer than sky.
8. It disturbs and agitates the people like wind which shakes the leaves. It steers and drives the senses like a charioteer who steers the horses.
9. It is always engaged in action situated in the body-house. Abiding like an emperor in itself, it (the Self) stays as the lord of all enjoyment.
10. This self is to be searched for. It should be praised and worshipped. It should be contemplated upon. It is only thus one can get over the delusion of old age and death.
11. He is easily attainable. He is like a confidant and close friend. He is like a bee in lotus in the hearts of all people.

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12. He can be attained in one's own body. A little call to him will bring him to one's fore.
13. If one serves and worships the most opulent and rich Self, one does not feel the arrogance that an ordinary man of wealth feels.
14. God abides in all bodies the way fragrance resides in flowers, the way oil stays in oilseeds.
15. When a person relative is away (from sight) for a long time, it becomes difficult to recognise him when he is in front of us. Similarly Self is forgotten due to lack of inquiry.
- 16-18. When we meet the Lord as a result of inquiry. it gives great pleasure like meeting dear ones. Then because of discovery of Self, even death and birth will pass away (for mind). All desires will subside. All enemies will decline. Intense desires will not devour mind like house rats (devouring house things)
19. When Self is seen, the whole world is seen. When it is heard all is heard. When it is touched, the entire creation is touched. Because of the existence of Self, the entire world is existing.
20. This self is awake and will shake foolish, unintelligent people from their sleep - It will pull people out of their miseries - It will be charitable towards ordinary people.
21. This Self moves around in the world as 'Siva'. It delights itself abiding in the

world. It sparkles things as enjoyable.

22. This Self enjoys peace within itself and abides in all like pungency in pepper.

23. This Self is the support of inside and outside of things as sentient consciousness and its varying comprehensions.

24-28. This Self is the void of the sky. It is the vibratious of all movement. It is the luminosity of all light. It is the fluidity of water. It is the solidity of earth. It is the heat in fire. It is the coolness of moon. It is the existence of all worlds. It is the blackness of soot. It is the coolness of snow flakes. It is the fragrance of flowers. It is the lord of all bodies. Just like time is in all movement and existence in all things, this Lord of power is in all bodies. It is in all forms and appearances. It is united with mind. This eternal Self is the supreme Lord, the teacher of Gods.

29. I 'am'. I have nothing to do with any apprehension or comprehensions. It is like a water drop which has nothing do with the lotus leaf on which it stays.

30. A stone is not shaken by any perplexities. Like so, all sorrows and joys are for body, not for me.

31-34. When water falls on 'tumhara' fruit, the fruit does not get hurt. How can a rope tie up the illumination from a lamp? Similarly I, the Self, am and can not be, not bound by anything. I have no relationship with any states of mind, existence or nonexistence or any senses. Who can bind sky? Who can bind the mind? Even if body is broken to pieces, how can Self be cut? When a pot breaks, nothing happend to the sky inside of it. Only mind is getting deluded unnecessarily.

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35-37. What is the harm if due to self-knowledge, this stupid mind comes to naught?

My vasana - ridden mind was full of joys and sorrows. That was before I attained the unity of Self. I am now in a state of beatitude. What is seeing is other than me. What is enjoying is other than me. What is suffering is something other than me. Oh what stupidity! Whose magic is this? The enjoyer is 'prakriti'. The affections of body are honoured by mind!

38. Stupidity and ignorance lie in a depraved self. By this, he Alone does not come to any hurt. There is no desire in me for pleasures nor have I renounced joys and pleasures.

39. Whatever comes, let it come. Whatever goes off, let it go. I have no expectation for comforts and pleasures, Neither have I any desire for sorrows.

40-41. Let joys and pleasures, sorrows and griefs come and go. What have I got to do with them? Many many vassanas arise and perish in my body. I have nothing to do with them. All the while I am hurt by the enemy of ignorance.

42-44. This ignorance has stolen all my discrimination. Due to the grace of Lord Vishnu, I have recovered all of it. Having known the Truth, I have driven out the demon of ego from my body. The tree, called my body, is now purified by this supreme knowledge.

45. I am now abiding as Lord of lords, having annihilated the blemish of wild desires and having acquired the wealth of discrimination and thus removing the poverty, called delusion.
46. I know what is to be known. I have seen what is to be seen. Having obtained these, nothing else remains to be achieved or attained.
- 47-49. I have ascended the supreme space on the high lands spread with trees which are free of serpents, called affilctious, which are cool with subsided delusions. This land has no mirages, called hopes and desires. I have attained this land by worship, prayer, adoration and control of senses.
50. With these the Lord has appeared before in clean form. I now recall the eternal, the great Vishnu who is beyond all ego.
- 51-56. I have been harassed for long by enemies like - ego, serpent like senses in the chasms and holes, called death; by thorny bushes called intense desires; loud and confusing noises of sex; the weeds, called vasanas, in the deep wells called births; the intense heat of sorrows; swing and sinkings millions of times in (the sea of) calamities; bound and being unbound by ropes of deisres. I have suffered from all these little demons and ghouls of little power. However I have gained my own power of action and by the grace of Lord Vishnu the opulence of discrimination. The Rakshasa of ego has been vanquished by the lord called awakening and enlightenment.
57. I do not see the Yaksha of ego, who takes refuge in the hole of mind. When light shines, darkness flees.
- 58-59. O Lord, a thief takes to his flight on the arrival of morning sun. Similarly my ego has fled on your direct vision by me.
60. I am established firmly like a tree free of a python. I am rested and quiet. I am perfectly egoless due to the enlightenment about the world.

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61. I am now liberated from the thieves. I am peaceful without desires. Coolness has arrived in me now. The mirages of desires are erased.
62. When ego is washed out with self -inquiry, where is delusion? Where are sorrows? Where is mental distress?
63. The perplexities of hell and heaven exist because of ego. It is like a wall (on which these are painted). How can there be pictures in sky (which is void)?
64. As long as ego persists, skillful inquiry into Truth and (consequent) depth of Self-knowledge will not be lustrously evident. Vermilioin shade does not show up on a stained cloth.
65. When the cloud of ego and fog of desire are blown off, mind will shine, like the sky in autumn, pure and luminous.
66. My salutations to you O Self, Who is free of the mire of ego, who is blissful inside, and who is swinging in a sea of bliss.
67. O Self, you are like a lake of bliss which is free of wild crocodiles, and in which the fire of mind is quenched.

68. Clouds of ego are dissipated. The forest fire of desires is quenched. My salutations to such a mountain of bliss.
69. My salutations to that pure lake - like Self, which is full of lotus blooms and is free of ripples of sorrow.
70. Salutations to Self which is luminous with truth and which is the swan of mind of all beings.
71. O infinite Self, my salutations to you. You are the embodiment of all digits (kalas). You are the self of nectar. You are ever born.
72. O self, salutations to you. You are everborn and peaceful. You are the dispeller of all darkness of ignorance. You are all pervading and yet unseen. You are the consciousness - sun.
73. My salutations to the consciousness - flame / light which is luminous with love and blazes without oil, which is active without action, which is the support of all self-becomings and states of existence and which is strong and steadfast.
74. I have demolished that (part of) mind which is burning with sensuous passion with the strength of a cool mind.
75. I have emerged victorious by cutting senses with (the same) senses and mind with mind. I have cut through the separative ego sense (ahamkara) to render it into the I-consciousness of Self (Aham) (and thus became victorious).
76. You have put a lid of becoming on your non-becoming. You have removed desire though desirelessness. You have driven away stupidity through all wise intelligence. You have driven away ignorance though knowledge. O, such you, the Self, I salute you.
77. I am abiding as that Alone and Absolute by shattering mind with mind leading to egolessness, vanquishing feelings with all feelings and thus becoming pure.
78. Without any passion or feeling, without any sense of ego, with a desire-free mind, my body is now in the pure and active Self.

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79. I have obtained that happiness which is greater than the great lords of the infinite universe. It is moved by compassion. It is full of great tranquility.
80. I am now free of any anguish or fever with the departure of demon of ego and with the 'vetala' of delusion completely silenced.
81. The bird of egotism has fled somewhere from the case of my body after shaking off the rope of desire.
82. I do not know where the bird of ego has fled from the hollow of ignorance in the tree of my body, whisked far by the cultivation of jnana.
83. Due to my good luck, all the vasanas which are beneficial to the serpents of fear - have declined. They are dirty, covered with the ash of pleasures and vile desires.
84. Oh! How strange that I remained all this time embedded in this untruth of

egotistic existence.

85. I am now my Self. I am now the most intelligent one. I am now free from the (dark) thick cloud of ego after casting away all vily desires.
86. Bhagwan, I have seen my Self. I have commissioned it to work for the self-experience of that which is beyond itself.
87. My mind is free from desiring. Thinking has gone. Its support is gone. The delusion of ego has been skillfully rejected. It has no wishing or willing. All stain of attachment is gone There is no curiosity. With the mind gone, I am now completely peaceful.
88. All the calamitous unbearable defects and blemishes have been decimated. O supreme Lord my internal consciousness is devoid of duality. I have now the state of equilibruim.

In praise of Self
36th Sarga

Prahlada

1. O Bhagawan, supreme soul, salutations to you. I am fortunate. After a long time, the Self, which is beyond all states, is once again revealed.
2. O Bhagavan, who else is a greater friend than you in the three worlds?
3. You are the one who gives, protects, moves about and also destroys. Now that this Self is gained, it is clear why you do something and where and why you go.
4. With your enormous power you are spread all over the universe. You are the benefactor of all in the universe. You are thus seen everywhere. Where then can you flee!
5. Because of many births there was considerable distance between us. Now all that is wiped. Fortunately you are my dear one.
- 6-10. Salutations to you. You are the doer. You are the lord. You are the one who fulfills. You are the foots talk of this mustable world. You are eternal and pure. Salutations to the One with lotus -like hands. Salutations to the One

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who wears the crown of moon. Salutations to the lord of the knowers of Truth. Salutations to the lotus -born. All differences are in terms of semantics. They are untrue. It is like the difference between waves and waters of sea. You are the multitudinous, multifarious variety of objects and things. The eternal swells as existence and non-existence being and non-being. Salutations O witness, O creator, O, the luminous Infinite, the All-Natures, O immanent in all existence.

11. All my births are long and grief ridden. By being in me you have nullified all those births (the vasanas).
12. Considering critically, all these are mere illustratious of the worldly existence.

They could not give me more than a small taste (of your nature)

13. O Lord, all this world is mere mud, wood, water and stone. Nothing else. Nothing exists like you. If I get you, I do not want anything else.
14. O Lord, I have now got you, seen you. I have received (your grace). Salutation to you. I am no longer deluded.
15. Lord, who is seated as the light of the eye, can never be away from one's sight. How can he escape?
16. What touches the skin, touches everything as fragrance. When it touches the inside, how can one not experience it?
17. When one hears a sound, the hairs stand on end due to its sound-power. How can such a thing be called as distant?
18. One who eats with his tongue with joy, how can he be without enjoyment of eating?
19. If one looks with indulgence at a flower in his hand and enjoys its fragrance holding against his nose, how can one say, 'He does not exist?'
20. If one becomes enlightened by the hymns of Veda and becomes a jnani, how can those hymns be forgotten?
21. O Lord, after seeing you, I am not able to relish any of the earlier pleasurable things.
- 22-23. Sun is shining because of you. Because of you moon is cool. Because of you the mountains are high and steady. It is because of you this earth is carrying all its burden with steadiness.
24. O Lord, you are I and I am you. There is no difference between us.
25. I and you are synonyms of great souls. Salutations to all aspects of you and me.
26. My salutation to myself who am infinite, the very embodiment of egolessness, the One without form and the Self in total equality.
27. You are in my Self which is equal, pure and One in witness mode, and which is formless and undifferentiated.
- 28-30. Mind becomes turbulent. Sense activities sparkle. The vital airs flow far and wide with power the chariot of body with its senses and drawn by desires is charioteered by mind. I am the body of knowledge. I have nothing to do with the (former) mind. What does it matter to me whether body falls or stays. Let it be as it wants.

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31. After a long time I have gained my Self. Peace and tranquility have arrived. The illusion about the world has blown off.
32. Having lived and moved about in this world I am tired. Now I am relieved and rested. It is like the quenched fire at deluge.
33. Salutations to you who is beyond all, who is all. Salutations to those who have and disclosed and taught this knowledge.
34. Victory and glory to the Supreme Self who is like a witness to all activity,

and who is untouched by the corruptions inspite of enjoying all the infinite kinds of pleasures.

35. O Supreme Self, you abide in all like oil in sesame seed, fragrance in flower and air in bellows.
36. Your maya is intriguing. You kill, hurt and save. You give. You fight. You are greatly mobile.
37. O Lord, I have been successful in unfolding the world with my flaming luminoisty (at the time of creation and later). Afterwards when the cessation started, I am successful in closing up the world.
38. This world is indeed inside an atom like a banyan tree which resides in its seed.
39. O Lord, you appear in myriad forms like a cloud which takes several shapes like horse, chariot etc.
40. By breaking up moods and passions, become One who is without them. Expelling them, become liberated from them.
41. Casting off pride, anger, cruelty and prestige and such pollutants, great people do not get immersed in lowly dangers and problems.
42. Recollecting repeatedly the earlier foolish and evil actions and inquiring 'who I am' why I am born', develop a pearly smile.
43. The kind of things that burnt up all your initiations and action with the fire of sorrow, are gone and will not arise again.
44. You are now the king of the city of your body with all your aims and desires fulfilled. No grief seizes you. No happiness grips you. It is like sky which cannot be held in one's fist.
45. Today you have overwhelmed the wild house of senses. You have vanquished the mind-elephant. You have conquered the enemies called pleasures. Thus you have ascended the throne of (spiritual) empire.
46. You are a traveller in the skyways, you have both rising and setting. You are the Sun inside, illuminating both.
47. You are constantly in tranquil state (asleep). But all your powers are awakening you to the play in the world. It is like a lustful woman awakening her lover.
48. You are drinking the honey brought by the fly of sight through the windows of your eyes.
49. You are seeking the way to Brahmapuri in the movements of prana and apana through the halls of the universe.

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50. You are the fragrance of the flower of body. You are the ambrosia of the body-moon. You are the sap running through the body-tree. You are the coolness of the body-snow.
51. You are the wonderful oiliness of the ghee from the milk called body. You abide inside as the bright fire of the wood called body.
52. You are perfect nectar. You are luminoity of all light. You are the knower of

all purposes. You are the light in all lights.

53. You are the vibration in all winds. You are the arrogance of all mind-elephants. You are luminosity of all Intelligence. You are the sharp intensity in all brightness.
54. Because of you this body loses its ability to speak (during death). It again revives like a lamp in another body.
55. Like many kinds of jewels which are formed out of gold, many kinds of things and beings in this world are formed and become active because of you.
56. You create, become and play-on in dalliance, with names like 'I, you, this, that' etc. You then sing praises of them.
57. Just like wind which drives the clouds into several formations and shapes like elephants, horses etc, you also form and appear in several shapes like beings.
58. Just like a flame which takes different kinds of shapes like horse, elephant etc, You appear in different kinds of forms on the earth's creation.
59. You are like the running thread through the pearl of universe. You are the field of the crop of beings which is wetted by the water called 'Chit'.
60. Your essence and nature illumine the nonexistent and unmanifest things (into existence and manifestation). It is like cooking which gives taste to flesh.
61. Without you, all existence is as if non-existent. Before a blind man, the beauty of a woman has no meaning.
62. Without your energy, manifest things do not have any energy. Beauty reflected in a mirror is not useful to quench the desire.
63. Without you this body is like a piece of wood. Without illuminating light even a mountain cannot show up its height and magnitude.
64. When you are gained, all griefs and happinesses will get destroyed. When light arrives, darkness is chased away and snow melts.
65. When morning sun appears everything acquires a white sheen. Similarly, when you are seen then all joys acquire meaning.
66. When the Self is gained, all bondages get destroyed in a trice. When light appears all darkness vanishes.
67. Darkness clearly persists in the absence of light. The moment it comes into contact with a lamp, it gets destroyed.
68. In the same way joys and sorrows are chased away by your very sight.
69. Because of the tendency for transience, time is existent. Not even a nano-second can exist without the time-aspect of years.

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70. The feelings about joys and sorrows are like a 'A Gandharva City'. They sparkle because of your grace and dissolve on gaining you.
71. Whoever cares for those which die being born and be born when dead?
72. How can anything be of some use and purpose, if it is not stable even for a

moment? How can one form a garland with waves which look like lotuses?

73. If something that dies as soon as it is born becomes purposefully active, then one can be happy with a garland made out of lightnings.
74. You are making even discriminating people receive both sorrows and joys without discarding their state of equilibrium.
75. O, One who dwells in the highest state, I am too small and incapable of describing the way you deal with stupids.
76. You accept ownership for everything existent and non existent with your desirelessness, holistic unity and egolessness.
- 77-79. Victory unto you the Vast, the one who is all peace, one who is beyond all Vedas, who is the refuge of all Vedas, who is born and who is unborn, who is hurt and who is unhurt, who is all mind and who is without mind, who is defeat and who is victory. I am delighted and am established in peace. I am (finally) victorious and so I am alive. Salutations to you and (also) to me.
80. Established in you, I am free from all disease. Established in myself all attachments and delusions are gone. Where then is bondage for me? Where is danger? Where is wealth, becoming and nonbecoming? I am eternally tranquil and peaceful.

On the bewilderment of the Asura group

37th Sarga

Sri Vasista

- 1-2. Thinking thus, Prahlada settled in 'nirvikalpa samadhi'. Attaining the Brahman-state, he looked like a statue.
- 3-11. Prahlada spent thousand years in this state. Then he looked like the sacred 'Meru'. His ministers could not awaken him. Because of the death of Hiranyakasipu and Prahlada's 'samadhi' state, there was anarchy in the kingdom. Since nothing entered Prahlada's mind, the ministers and 'asura' leaders could not wake him up.
- 12-18. The kingdom moved into a state of anarchy with the mighty exploiting the weak. Even good people started behaving like wicked people. All traditions and proper tenets of behaviour were thrown to winds. Women were assaulted. The oppressed started weeping for their state. People of good character were robbed by evil minded people. Everyone was stupefied by the state of the kingdom. Children of gods came and humiliated the 'asuras'. It was like the happenings in Kaliyuga.

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On arguments about Parameswara

38th Sarga

Sri Vasista

- 1-3. Then Hari, the one who resides in the milk ocean, woke up from his aeonic

sleep. He wanted know the state of the gods and cast his divine sight over the worlds. He looked at heaven and then at earth. Then he looked at the nether worlds.

4-6. Prahalda was in a state of samadhi. Indra was freely enjoying his lordship of heaven. Then Hari started thinking thus.

7-14. 'Because Prahlada is in a state of Samadhi, there is no leader in Patala. My creation is without any 'daityas'. Since there are no 'daityas', the gods have lost their interest in waging wars. In course of time these gods also will become quiet like a river in times of drought, Then because of their state of stillness, they will attain the Brahman - state, They will become absolutely disinterested in all celeshial pleasures. When gods become tranquil, all sacrificial activity will come to a stop. Human beings will then stop their traditional ritual activity. Then the inactive earth will almost die. Then the whole world will become disorganised. Prematurely all my creation will get dissolved. If all this universe is destroyed, what will I do without my play? Then I will also give up this incarnation and abide in the Supreme State.

15-24. There is no point in this creation coming to a premature end. And so let the 'danavas' live properly. When they acquire might, gods will become active. Then all traditional sacrificial rituals will be revived. This world will continue. I shall therefore go to Patala and anoint Prahlada as king again. Prahalada's body is extremely sacred. He has no rebirth. He will remain till the end of the 'kalpa'. This is the law of the Lord. There can be no violation of that Law. I shall therefore go to Patala and wake up Prahlada. He shall rule ever Patala. Then all my divine play will remain intact. The growth and death of this universe are same to me. May this world get dissolved in the normal way as planned!

25-27. I shall go there now. Since I am beyond everything, my journey to 'Patala' will not disturb my 'yogamudra'. I shall awaken the king of asuras. This is no ordinary task. The city of daityas is now disorderly and anarchic and fearful. I shall try to stablise it.

Discourse on the words of Narayana 39th Sarga

Sri Vasista

1. Thinking thus Hari, the all-soul, came out of the white island inside the milk ocean, like the winged mountain, Mandara.
2. Through a tunnel Hari entered Patala and reached the heaven -like city of Prahlada.

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3-7. There in the interior of his golden palace, Prahlada was in samadhi. The demons there departed unable to tolerate the intense brilliance of Vishnu's

effulgence. Vishnu, accompanied by his entourage, entered the palace guided by two prominent rakshasas. Hari took seat near Prahalada with all his armour and surrounded by his entourage. Lakshmi was fanning him. Maharshis and Devarshis were prostrating. Vishnu blew his conch Panchajanya and shouted loudly 'O Great soul, awake'.

8-12. The sound emanating from his conch shook the entire region. It was like a thunder from clouds. Many demons swooned hearing that fearsome sound, while Vishnu's followers enjoyed the music of the sound. Prahlada heard the sound and started gaining awareness of the surroundings. Then the life-force entered the whole of Prahlada's body.

13-21. In an instant the vital force occupied every limb of Prahlada. Consciousness revived in the subtle body. His consciousness became oriented towards the externals and assumed the form of mind. Then his eyes became half opened. They were like blossoming blue lotuses. Prahalad's body started quivering. When the vital airs filled the whole body, mind became fully conscious when the eyes, mind and vital air opened fully Prahlada looked like a morning lotus. Then when Prahlada responded to the repeated call of Vishnu to become awakened, Vishnu started talking to Prahlada thus.

22-30. O gentle Prahlada, think of the kingdom of Rakshasas and of your own self once and reflect on the causes of your giving up the body. Now you do not have likes and dislikes or desires. You are without any mental imaginations or resolutions or wills. And so you will not suffer from any kind of sorrows or joys. Get up. You will bear the same body till the end of this aeon. I know the law guiding this and so I am telling you this. You are a Jivanmukta. Rule your kingdom without any anguish or worry. At the end of aeon, attain that supreme state and abide in it. The twelve suns (required for dissolution) are not yet born. The mountains have not yet sunk into the earth. The world is not in flames. Even so why are you thinking of leaving your body? The time of dissolution has not yet arrived.

31-36. Mountains are not yet shattered to pieces due to the vibrations of a burning earth. The walls of the universe are not shattered to pieces. The Trinity have not yet left this world. Why are you intent on shedding the body? I am still moving around the universe on my Garuda chariot. The time of dissolution has not yet started. Do not shed your body. All these beings, hills, you and the sky are still extant.

37-44. Only that one who is shaken by ignorance, who is beset with joys and sorrows should shed his body. Only a fellow who feels deeply aggrieved and is foolish deserves death. One who is torn by desires deserves death. Whoever is beset by the poisonous wine of hurt and desire is worthy of death.

45-54. In this world giving up body is called death. Death is for the body, not for the Self. The illusion about body will persist till one does not acquire knowledge

One who sees truth will have bright life. One who is egoless and possesses equality will thrive in life. One whose mind assumes the role of a witness will enjoy life. One whose mind is yoked to Brahman in preference with enjoyments of the world will thrive in life. One who is devoid of vasanas and looks upon life as divine play will have good life.

55. The life of one whose birth makes the lives of others blossom, such a person will shine like full moon, not that of others.

Enlightenment of Prahlada 40th Sarga

Sri Bhagawan

1. People say that durability and steadiness of this body is life. And the casting off this body, far beyond body, is death.
2. O man of great intellect, you are free from both these opinions. Where then is death for you? Where then is life for you?
3. O slayer of foes, what I said (earlier) is purely for the sake of illustration. O knower of everything, there is neither death nor life for you.
4. Wind / air is in space and sky. Yet it is untouched by sky. Similarly even though you are in body, you are like one who is without body.
5. O man of good vows, this body exists because of its response to touch. Sky does not prevent any heightening of anything. (And so it is recognised as sky, (Akasa)
6. You know what is to be known. Where then does the body exist? The differentiation of One (into many) is the distressful state of (only) the ignorant.
7. Always and in everything you exist as the light of consciousness. Your mind abides always in the Supreme. Where then is body? Even if it exists, there is nothing to be taken or given up by you.
8. Let spring arrive or let there be winds of dissolution. For the Self there is neither becoming nor nonbecoming.
9. Let mountains disintegrate. Let the fires of dissolution blaze and burn. Let the winds of dissolution and deluge blow. You abide in your Self.
10. Let all beings stay or get destroyed or increase. You abide in your Self alone.
11. The Self, that is the Lord, does not decline when body declines. It does not increase when body increases. It does not resonate when body vibrates.
12. 'I am this body, I am the embodied one', - when such illusions and deformations of the mind decline, then 'I am giving up, I am not giving up' - such fabrications are in vain.
13. My child, for those who know the truth, ideas and mental formations like "after I do this, this I shall do then; I shall give this up and do the other,' are totally absent do not exist.
14. The enlightened ones do everything and yet they are not doing anything. Their non-involvement in action is also not binding on them.

15. By their non-action, they also become non-enjoyers. In all the three worlds who gets any crop without sowing?
16. When ownership of action and enjoyment of action are missing, only peace and calm remain. If this becomes stabilized, then it is called liberation.
17. The enlightened men of transcendental consciousness and men of great purity are beyond everything. For them what is there that they have taken to announce it and vice versa?
18. For those who have no strong measurable/quantified / finite parts what can they give? What can they take?
19. When the relationship like 'given and taken' is absent, then peace abounds. When such a state arises, it is called liberation.
20. Best of people like you abide in such a state of calmness. They move about like the limbs during state of sleep.
21. You are established in this world with all your vasanas totally eliminated and with the light about the Supreme. With your intelligence firmly established in the Self, move about in this world like one who is half-asleep.
22. With all attention drawn inwards and enjoying in own Self, they do not play with the world outside. Rejoicing in the Self, they do not get anguished about the sorrows (of the world)
23. Just like a mirror which accepts all reflections (in it), the eternally awakened ones take things as they come and perform the works that come to them.
24. They are awake to the selves. They are asleep to the world. They are prompted like children and act like one in sleep (in the world)
25. O Mahatma, Internally you are like Brahma (and so you shall live for a whole kalpa, aeon.) Enjoy here itself (in your Kingdom) all prosperity and attain that infallible state of the Supreme.

The coronation of Prahlada

41st Sarga

Sri Vasista

- 1-2. When the great lord of the marvellous three worlds, Vishnu, with lotus in his navel, spoke thus in the tones of moon like coolness, the eyes of the embodied one called Prahlada opened like lotus blooms. Hearing these words Prahlada started thinking and spoke thus:

Prahlada

3. O Lord, I tried to rest for a moment having got tired of kingly duties and inquiries into good and bad.
4. O Bhagawan, Due to your grace I have arrived at a state of equality. I am disposed equally to samadhi and no-samadhi.
5. For a long time I have seen you in my mind. Now O, Lord, I am able to see

you even with my external eyes.

6. O great Lord, I am relieved of all wills and mental resolutions. I am ether pure like the sky.

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7. (I have not gone into samadhi) because of any grief; not out of any attraction for it; not out of any disillusionment or detachment; not out of any desire to leave my body.

8. When there is only One, where is grief? Where is loss or hurt? Where is body? Where is world? Where is existence? Where is fear or favour.

9. I have gone into this wide state of sacred supreme on my own will and desire.

10. 'Oh I am disgusted with this world; Lord, I want to leave it'- such grief will occur only to ignorant people.

11. 'This body is (all) sorrow. It is the cause of all sorrow. This in my belief' - such poisonous snakes envelop only the foolish.

12. 'This is happiness; this is sorrow, this exists; this does not exist such wavering mind occurs only to fools and not for wise people

13. 'I am, he is different from me' - such a tendency will occur to only to the ignorant who do not know the Self.

14-16. 'This is to be rejected, this can be accepted' - such mental thoughts can overwhelm only the ignorant people, not intelligent people. O Lotus eyed one! While you are there, how can such distinctions arise? This whole world is only a reflection of the consciousness of Self. There is nothing in this that is either acceptable or rejectable.

17-18. Because of my nature, I have inquired into sight and the seen. Then becoming the supreme Self, I reposed in the Self for a moment. Totally liberated from becoming and nonbecoming and giving up likes and dislikes, I have been remaining in that state till now.

19-20. O great Lord, I have now attained my real Self. All your commands are now my duties. I shall follow your will. O lotus eyed one, you are worshipped by all the three worlds. Now let me worship you in the proper way.

21-23. Then Prahlada worshipped according to the rites was with his entourage and in full armour. Prahlada sat after worshipping the One around whom all the worlds rotate. To him Vishnu spoke thus.

Sri Bhagawan

24-26. 'O king of Danavas, rise and be seated on the throne, I shall anoint you. All the celestial beings and gods, who arrived there on hearing the sound of my panchajanya, shall bless you.' Saying this, Lord Vishnu led Prahlada to the throne and seated him on that.

27-30. He poured the waters of sacred rivers on Prahlada. All gods started singing praises of Prahlada, the way they used to sing the praises of Indra. Then Madhusudana said thus to Prahlada.

Sri Bhagawan

31-41. O sinless one, rule over your kingdom with all praise worthy qualities till the end of time. Rule over the kingdom with a sense of equality without any likes or dislikes, without fears and favours, without any anger or malice (towards anyone). You have achieved the supreme state of bliss. So do not neglect this kingdom which is full of enjoyment. Do not cause any irritation or anguish to the other worlds like your fathers. Perform all your duties in

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consonance with the times and contexts. Do not exhibit any attachments or partialities. Be equal in your attitude. You are now in 'atideha' (extended body) Cast off all attachments. Be equal and perform all works. You know the ways of the world. You have attained the Brahma state. What else is there to teach you? You have no interest in sensuous things. You have neither fear nor anger. If you are the king, 'asuras' will not be beset by sorrows. From today, the conflicts and wars between gods and daityas will cease. All can live in happiness. Enjoy the splendour of kingly pleasures and duties.

On the rule by Prahlada
42nd Sarga

Sri Vasista

1-6. Saying thus, Lord Vishnu left for his abode in the milk ocean. After all his entourage and the gods have left, he settled on his seat of 'Seshasana'. Indra and Prahlada settled in their respective places.

O Rama, I have narrated to you the story of the enlightenment of Prahlada.

Whoever studies this story with a sense of inquiry shall soon attain liberation.

7. By simple, ordinary inquiry all sin gets erased, Why, then, can attainment of supreme state not possible with the study and inquiry of yogic knowledge?

8. Ignorance is sin. It gets eliminated by inquiry. And so one should not give up inquiry into the origin of sin.

9. People should keenly deliberate on this great attainment of Prahlada. With that all sin accumulated over seven births will get erased without doubt.

Sri Rama

10. O sage, the mind of the great Prahlada grew fully into the supreme state.

How did he get awakened by the sound of panchajanya? Please tell me O Lord.

Sri Vasista

11. O embodiment of sinlessness, liberation from this world is of two types. (i) while in body (sadeha) and (ii) while out of body ('videha')

12. Desirelessness, disinterest and detachment in all activities of giving up or receiving (gifts) : such a state is called state of liberation while in life (Jivanmuktata)

13. When the same state, O Rama, occurs after leaving the body, (thus leading

to) absence of further births, is called liberation without body (vidhehamukti) Such people do not come into the sight of anybody.

14. It is like a spoilt seed which can never germinate again. The vasanas in the heart of a Jivanmukta will be cleansed pure.

15. Such a vasana will be sacred, noble and is of the pure 'sattwic' character. Absorbed in the contemplation of Self, it remains dormant in the heart.

16-17. Even after thousands of years it remains in the same state in a Jivanmukta. And so they are awakened through this 'vasana'. Prahlada was awakened through this pure sattwic vasana.

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18. Moreover, Hari is the self of all beings. He is the cause of all selves, And so whatever he illuminates, so becomes that being.

19. Whatever Vasudeva contemplates or resolves, instantly that comes into being/existence. He said 'Prahlada, wake up' (and so it happened).

20. Self is causeless while all beings are because of (some) reason. For the sake of creation, Vasudeva embodied himself by himself.

21. When Self is seen, Madhava is seen. By worshipping Madhava, one can see his Self.

22. O Raghava, adopting such a view, you attempt to see the Self and ascend to the highest state through inquiry.

23. O Rama, the rainy season, called the mutable world, pours unceasingly waters of sorrow. If the sun of inquiry does not appear, it causes the worst inertia and stupidity.

24. People of intelligence and courage will not be harassed by brilliant 'maya' by the grace of Vishnu, the Self. Adepts in the art of 'mantra magic' (tantra) are not tormented by demons.

25. This net of world is architected by the infinite Maya. It increases and solidifies by the desire of a person like fires and flames are fanned by wind. In course of time this starts decreasing due to the will the Self inside.

The repose of Prahlada 43rd Sarga

Sri Rama

1-2. O Bhagavan, O knower of all dharmas, I am delighted by your sacred words like herbs which become happy with the touch of moon beams. I have received your earfilling and soft words like flowers.

3. If nothing accrues without personal effort, how is it that Prahlada could not be awakened without the blessing of Madhava?

Sri Vasista

4. O Raghava, Whatever was obtained by the great Prahlada was achieved only by personal effort and by nothing else.

5. Self and Narayana are like sesame seed and oil, like fragrance and flower. They are the same.
6. What is Vishnu, that is Self. What is Self, that is Janardana. These two words are synonymous. They are like 'vitapi' and 'padapa', -the two words referring to a tree.
7. What is called Prahlada is primarily Self alone. This Self with its great force has commissioned him to be a devotic a vishnu.
8. Prahalda had earned the grace and gift by himself. By inquiring himself with his mind he gained knowledge himself.
9. Once in a while one gets awakened by his own force and strength. Once in a while one becomes elightened by devotion to Vishnu.

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10. Madhava cannot give knowledge to one, even to his own most liked one, even if he worships him with perfect devotion, if he is not inquiring into truth himself.
11. To find one's soul, the most important is one's personal effort. All the rest, like boons etc, are secondary. So follow the best way.
12. At first bring all the five senses under your control. Then practice in all possible ways and make your inquiry practice in all possible ways and make yourself inquiry-oriented. (interested in inquiry)
13. Whatever is gained by a person at any time or place, is obtained through personal effort only, not by any other way.
14. Jump over the hill of senses depending on your personal effort. Thus cross over the ocean of this mutable world. Then reach the perfect state.
15. If one can see Janardana with out any personal effort, then beasts and birds would have seen the perfect one.
16. If a Guru can lift a loved one out of ignorance to the hight state without personal effort by that person, then even a camel or buffalo can be lifted to the heights.
17. Neither Hari, nor guru, nor any rishis can bring the supreme state. With a mind that is under control by personal effort, one can attain the Self.
18. There is nothing that cannot be obtained in the three worlds, if one develops detachment and brings the serpents of senses under control through practice.
19. Adore the Self with Self. Worship the Self ceremonially by self. See the Self yourself. Abide then in the Self.
20. Devotion to Vishnu has been designed (and introduced) for those stupid people who are unable to engage in inquiring into scriptures.
21. Foremost and important are practice and personal effort. When these are absent (or not possible) worship-routine of rituals is presented as next lower way.
22. If one's senses are under strict seige, what is to be obtained through 'puja' (worship)? If senses are not in one's control what can worship give?
23. Without inquiry and calmness, Hari cannot be gained. Even Hari can not

help one who is devoid of the two.

24. Adore the Self with a mind that is equipped with inquiry and peace. Become a 'siddha', the accomplished one. Otherwise you are like a wild ass.
25. Pray for the grace of Madhava yourself, if you want it, with your own mind.
26. Vishnu abides in all people in their hearts. Leaving him aside, those who seek him outside are lowly beings.
27. The fundamental consciousness principle and essence that resides in the cave of one's heart is the real eternal body (of Vishnu) The conch-disc-mace decorated Vishnu form is the lower form.
28. One who ignores and rejects the most important real form and pursues the the unimportant, lower form is like one who discards sweet ambrosia in preference to growing something by some means (and eating it)
- 29-30. O son of the Raghu dynasty, one who is enchanted and enamoured of his own mind cannot attain the state of perfect knowledge without achieving

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discrimination. He will remain in the grip of his ignorant mind. He should worship in the ritualistic way the secondary (human-like) form of Vishnu.

31. O Raghava, Such ritualistic worship is laborious. In course of time his mind becomes pure and leads to dispassion.
32. By constant practice of such worship, discrimination arises in the mind, At the proper time, mango grows out of the mango flowers slowly and showly.
- 33-34. Even in this case Hari worship is personal effort. The fruit of gift from Hari is also the fruit of the tree of personal effort.
- 35-36. Restriant and control of mind is the source of all riches like soil which is the source of all crops. There is no other way.
37. So long as the tubulent ocean of mind quietens, human beings revolve about in the cycle of hundreds of births and deaths.
38. Even the Trinity of Hari, Rudra and Brahma, can not get one out of the catastrophe of mental sickness, inspite of their love and being worshipped intensely.
39. Discard the attraction for the outer brilliances of forms. Concentrate and contemplate on that transcendent one and decimate the birth sequence.
40. Be free from all outer visible things. Drink on the infinite form, the transcendent truth. Experience and enjoy the pure Existence, the essence of every thing and thus gain the Supreme State, crossing the river of births.

The destruction of Gaadhi

44th Sarga

Sri Vasista

1. O Rama, the conclusion from the above is that Maya, the name of the world movement and existence will not decline or cease without the conquest of

one's mind.

2. I shall now tell you a story to establish the myriad surprises and strangenesses of the maya of the world. Listen to this for your good, O Sinless one.

3-5. There was once on this earth, a country called Kosala. It was full of riches. In that, there lived a brahmin called Gadhi. He was well versed in Vedas and is a picture of dharma. Right from his childhood, he was disinterested in worldly things.

6-10. Gadhi wanted to know something and for that he left all his people and left for a forest to do penance for the purpose. He reached a lake which is full of lotuses and was shining like a starfilled sky in the night. Gadhi entered the lake and dipped himself upto his neck. In this posture he did penance for eight months with a desire to have the 'darshan' of Lord Vishnu. One day Sri Hari appeared before him.

Sri Bhagawan

11. O wise brahmin! Rise from the waters! Ask for the boon you like. The time of flowering of the tree of your 'tapas' has arrived.

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Gadhi, the brahmin

12. O Lord, you are the bee residing in the heart - lotus of all the beings in the world. You are the lake in which the lotus of worlds is located. Salutations to you O Vishnu.

13. O Bhagawan, I have a desire to see the 'maya' which is the cause of the darkness called 'samsara' which you have created/designed in the supreme Self.

Sri Vasista

14. 'You shall have a view of it. After that you shall discard it.' - saying this Lord Vishnu vanished like a city in the sky.

15-17. After Lord Narayana left, Gadhi rose from the waters. Being cool and clean, he appeared to be a moon who rose from the milk ocean. He was absolutely pleased and felt contented with the sight of Vishnu. It was like lotuses which bloom on seeing the sun and the touch of his rays. After that he spent a few days in the forest musing on the delightful meeting with Vishnu.

18. One day while bathing in the lake, he recollected and reflected on the words of Vishnu, like a great seer.

19-20. After finishing his bath, he started chanting a 'mantra' in praise of Lord Surya in order to get rid of all his sins. He suddenly forgot the mantra. Another mantra was coming up into his consciousness. He saw the following vision.

21. He saw in the waters that he was dead in his house and fell sharply down with great speed like a tree into a cave.

22-24. With flow of vital airs in the body coming to a standstill, all his limbs were still and quiet. His face turned pale and was like a ripe leaf. His body was like a lotus without stalk and so completely withered. It was like the sky

without stars at the turn of night. It was like a dustladen village.

25-32. His relatives surrounded the body with tear-filled eyes. His wife sat at his feet with dimmed eyes and grief stricken face like a tank which lost waters due to a burst in the bank. His mother was crying in varying tones looking at his young son with a youthful moustache. All were like dried leaves under a tree with dew on them. His limbs looked as if scared of losing their togetherness. With the lips staying apart, his teeth, which were white, looked luminous. The body looked as if it was pretending to be still, with a desire to test the affinity and love that each one of his relatives had for him.

33-40. After all the weeping, the relatives took the body to the cremation ground. It was full of flesh and bones. There were many bodies waiting to be cremated. There were eagles flying above (awaiting an instant when they can swoop down on the bodies). The cremation fires were all over illuminating the whole place. Gadhi's relatives started cremating the corpse. The corpse started blowing up into peices due to the intense heat of the fire. The sound emanating was as if an elephant was breaking down bamboo bushes. The smoke from the fire travelled up into the sky. The fire finally burnt up the entire body into ashes.

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Gaining the king dom of the most degraded outcaste

45th Sarga

Sri Vasista

1-10. Gadhi became distressed to see all that. Even so, he saw the following scene.

His disembodied soul entered the womb of a woman of very low caste. The soul suffered the incubation in the womb. In course of time the woman delivered a baby with dark complexion. The child, the embodied soul of Gadhi - grew into a beautiful young man with heavy and muscled shoulders. He used to go for hunting along with some hounds and thus was responsible for the killing of thousands of wild animals and beasts. At appropriate time he married a young woman of the same caste. She was youthful and dalliant with boquet-like breasts, delicate hands and dark teeth. She decorated herself with flowers. They moved together in youthful joy all over the forest like bees around flowers.

11-19. In course of time, they developed a family of several sons. As age advanced, Gaadhi, as the 'chandala', became decrepit. Then he took his family to a remote place and lived like a hermit. However he became cruel in temperament. [All this was beeing seen by Gaadhi, the brahmin, who was standing in the river water]

20-23. In course of time, the chandala, lost his wife and family. He was left alone like a deer which stayed out of its herd. He felt totally desolate and started weeping. He spent some time there and left the place like birds which fly away from a dried lake.

- 24-31. The grief stricken 'chandala' wandered aimlessly like a cloud driven by winds. In these wanderings he reached the 'Keera' country and its capital. The city was grand with well laid streets. The road leading to the palace was like a celestial path. It was full of kneedeep layer of flowers giving out enhancing fragrance. The road was crowded with nobles who trod on the path. There was a highly decorated elephant which was moving about like a mountain. It was set free in search of a successor to the king of 'Keera' who passed away recently. Gaadhi, the Chandala stood staring at the elephant in utter wonder at the majesty of the elephant. As he was staring, the elephant came near him and lifted him up with its trunk and put him on its back.
- 32-34. Immediately cries of victory and glory rent the skies like huge clouds sending out thunder. People cried 'Glory unto the King.' The courtiers sang praises of the new 'King'. Women surrounded him to decorate him appropriately. With due decoration Gaadhi, the Chandala, looked glorious and enchanted the citizens. They led the elephant to the palace and enthroned him as king. The chandala became king out of sheer luck,
- 45-48. With beautiful women performing all services, the chandala looked brilliant with his anointments like an evening cloud of red hue. He started ruling the kingdom with the ministers in attendance. All grief of the earlier days left him. His law prevailed all over the kingdom. He became famous as king 'Gavala'.

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Loss of the kingdom

46th Sarga

Sri Vasista

- 1-7. O Rama, thus Gaadhi, the Chandala, ascended the throne, acquired many queens, and the ministers looked upon him with great regard and respect. He established the rule of law all through the Kingdom and thus endeared himself to his people. They lived in peace without any fear or hardship. In this process, Gaadhi, the chandala, forgot his caste origins completely. With compassion and concern he ruled over the kingdom for eight years in full zest. One day he simply removed all the decorative jewellery from his body. He was no longer in those symbols of lordship. He felt that these decorations are of no significance. In such a simple attire, he moved into the balcony of his palace.
- 8-16. From there he saw a group of chandalas singing in lovely tones, tuned to some stringed instruments. Then one old man, one of their chiefs, got up and said. 'Oh, Katariya, (this is name of gadhi, the chandala), does the king here, recognise you as a good musician and honour you? Does he offer gifts to you? We are very happy to see you here. It is really a joy to meet one's relatives and friends'. This the old man addressed to the bare chested king. The king did not reply to these queries in spite of repetition of the questions From this the women in the palace and the people around came to the conclusion that their king was a 'chandala'.

17-31. Ignoring the singers, the king entered his palace, By now the palace - residents were stunned that their king was a chandala and so ignored his presence. In fact they treated him like an untouchable corpse. The servants, in spite of their devotion to him, did not come near to serve him. The citizens avoided him. The courtiers did not pay any attention to his orders. All felt that his presence was inauspicious. People started running away from him as if a demon was approaching them. Thus he became like a stranger among his own people. People, and the ministers took to the extreme step of purifying themselves through religious rites as redemption from the associations with a chandala for several years.

32-41. They raised fires to enter into them and thus purify themselves. As the fires were lit, they blazed high into the skies. People started crying hoarse at their fate. Women poured out in wailing. Men lost their sense of discrimination. As the ministers entered the fires. their trusted followers broke into loud wailings. The city was full of the smell of burnt flesh. Winds carried the smell far and wide. Sparks flew out creating an illusion of a canopy of stars. The entire city was thus devastated. Thieves had a field day. Looking at this, the kindly king Gavala (Gadhi, the chandala) became distressed. He thought thus.

42-45. 'All this calamity is due to me. What is the use of this life of mine which is cataclysmic to my people. I shall now invite death' and jumped into fire. As Gavala jumped into fire, Gadhi, the brahmin who was offering worship to sun felt deep burning sensation in his throat and woke up.

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Sri Valmiki

48. As Vasista narrated this, sun entered the horizon and all the assembled people rose to leave for their evening rituals. Next day as the sun rose, they came back to the assembly.

Seeing in person (what all happened in the story)

47th Sarga

Sri Vasista

1. O Rama, in a short while, the illusion about 'samsara' that arose in Gaadhi subsided like a vortex merging back into ocean.
2. The mentally constructed bewilderment vanished and Gaadhi was like Brahma who became rested from the act of creation on the advent of deluge.
3. He became aware of himself like one who has woken up from sleep. He was like one who was freed from the intoxication of a drink.
4. As darkness dissolves, people can see the world clearly. Similarly Gaadhi realised that what he saw was not really there.
5. As autumn finishes and spring enters, the lotus buds start opening. Similarly as he realised his real nature, Gaadhi moved out of the waters of lake.

6. He was surprised seeing the sky and quarters and earth. They looked as something different (from all that he had seen)
- 7-8. His brows clinched at this. He started musing: 'Who am I? What have I seen? What have I done?' He felt that what all he had seen was due to tiresomeness.
9. Where were my mother and other women on the banks of this lake when I died?
- 10-15. 'My parents died when I was an infant. I am unmarried. I have no knowledge of women. My relatives live far away. Then among whose midst have I left my body? Then how did I see all these various activities? It looks more like a city in the skies, All this seems to be a delusion. There seems to be no truth in this. People's minds roam around in delusions like a lion which wanders about in a forest'.
- 16-21. Thus Gaadhi considered this whole episode as delusion of mind. He stayed back in the hermitage for some time. During this period a guest arrived. He was like Durbasa and looked very tired. Gaadhi entertained the guest with food and in other appropriate ways. Both of them retired after due performance of evening rituals. A conversation started between them. During the conversation Gaadhi asked the guest. 'O brahmin, Why are you looking so famished? Why are you so tired?'

Guest

- 22-29. O Gaadhi, please listen to the reason for my state of tiredness. I do not tell any untruth, There is a country called 'Keera' on the northern side of this earth. I stayed in that country for a month impressed by the regard shown by the people and the gifts of money and food they gave me. One day a person

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told me that this country was ruled for the last eight years by a chandala. Knowing this, hundreds of brahmins, living in that country entered fire and killed themselves. Seeing that, the king also killed himself by entering fire. And so I performed the 'chandrayana' ritual and came here. Because of these rites. I look famished and tired.'

Sri Vasista

- 30-38. Gaadhi was taken aback listening to the story. Night passed and as the sun rose, the guest left after performing all the morning rites. Wonderstruck Gaadhi started thinking thus: 'What the guest told is exactly what I saw in my delusion. But he told as if all is real. Is this also 'maya'? There is no doubt at all about my death among relatives being completely illusory. Let me find out about the rest. I shall go to that village to verify the truth about my becoming a chandala.' He rose immediately to start on the task. Intelligent people acquire a sway over their mental empires through effort. There is nothing that can not be achieved through effort. Gaadhi tried to explore the entire field of 'maya of the world'.

- 39-51. He proceeded then to the 'Keera' country at great speed like the movement of

flood waters. Like a cloud driven by winds, he reached the 'keera' country and the village therein. He recollected the village and saw the village. He saw the area where 'chandalas' live. He noticed all the features which he saw earlier. He saw his house, where he lived as a chandla. It was devastated by rain waters. The entire place looked like a picture of poverty and dilapidation. It was full of bones and skeletons of cows, buffaloes and horses and craniums - there were remnants of the utensils which he used. Gaadhi left that place and came back to the village center.

52-56. He asked a villager : Sir, on the outskirts of this village there lived a chandala. Do you remember? There was an old chandala who was the very picture of grief. Do you remember? Please tell me if you remember'. Gaadhi asked every one whom he saw in the same way.

The villagers

57-62. 'Yes, there was a 'chandala' alled 'Katarya' in the outskirts, He was ghoulish looking. He had a big family. In his old age, his entire family fell to death. He then moved out of this village and became the king of 'Keera' and ruled it for eight years. Then the people came to know that he was a 'chandala' and abandoned him like an untouchable poisonous tree. They threw themselves into fire as a reprieve. 'Katarya' also felt bad and left his body by throwing himself into fire.

63-66. 'But O Lord, why are you so curious about 'Katarya'? Is he your relative? While the villagers asked him repeatedly these questions, Gaadhi made further inquiries in other parts of the village. He spent a month thus. All of them confirmed his experiences as a chandala. He was tremendoulsy surprised at these confirmations and remained there incognito.

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On the power of 'Maya'
48th Sarga

Sri Vasista

1-12. Gaadhi roamed around the places and spots familiar to him as a 'chandala'. That area was like a cremation ground full of skeletons and dilapidated houses. While living there for a while Gaadhi thought thus.'this is the garland of tusks which is huge. I was sitting here along with my drunken friends and children eating monkey meat. Here I was lying on lion's skin in the embrace of a chandala woman both of us being totally inebriated. Here I was singing to the accompaniment of flutes by young boys. Here they were dancing making ocean-like noises during marriages. Here I was catching flying birds for my evening meal.

Sri Vasista

13-18. After verifying the 'chandala' part of his life, Gaadhi moved out of the place and travelled towards Himalayas. He reached the capital city. He then questioned the citizens about the things that he saw and experienced as a

king.

The citizens

19-21. O brahmin, here a 'chandala' ruled for eight years. The sacred elephant gave him the kingdom. After he was recognised as a 'chandala', he fell into fire and lost his life. This incident took place about twelve years ago.

22-23. They replied the same to his repeated questioning. He saw Vishnu, the king coming out of the palace in all regalia. He then recollected and remembered his experiences as a king.

24-30. 'Yes these are the golden hued queens of the king. Their skin is extremely tender like petals of a flower. Their blue eyes always were casting glances. The women fanning the king are using new fans. These royal elephants are like mountains. I have seen everything in this city. I can recognise it. This is my old kingdom. I am witnessing my past life.

31-35. 'Surprising. It is like a dream coming true. Wherefrom did this 'maya' come. I am tired like a bird caught in a net. My mind is hurt by vasanas, and is ignorant. It is witnessing the widespread 'maya' like a child. Lord Vishnu is showing me all this great 'maya' I shall now park myself in this mountain 'cave' and try to investigate the nature of this 'maya'.

36-39. Having decided so, he reached a mountain cave and did penance for a year thinking of Vishnu. During this period he survived on a cup-full of water every day. After an year Lord Vishnu appeared before him.

Sri Bhagawan

40-41. O Gaadhi, have you now appreciated 'maya' of this world? You have seen what you wanted. Now you are purified with your penance. What do you want now?

Sri Vasista

42-44. Gaadhi looked at Hari with worshipful eyes and laid flowers at his feet. He then prayed to Vishnu thus

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Gaadhi

45-47. O Lord, please elaborate for me all about 'maya'. It will be like the sun dispelling all darkness on his arrival in the morning. My mind is impure with all the vasanas. What it has seen in a dream - like state is coming out to be true in the waking state. Why is it so? Whatever I saw while inside the waters does not amount to more than an instant. Why did this experience reappear in reality? The time span of my illusions as a 'chandala' is much longer. Why did not the birth and death of that body remain in my mind without projecting itself outside.

Sri Bhagawan

48. O Gaadhi, the great stirring and shaking delusion that you have witnessed is nothing but a form of the consciousness.

49. There is nothing outside of the consciousness. There are no mountains or

sky, or earth outside. They are all in the mind like a sprout in a seed.

50. Just like a sprout swelling out of a seed, all things like earth etc reveal and manifest out of mental consciousness.
51. Truth is that earth and such are in the mind and not outside of it. Leaves and fruits are in sprout and manifest out of it.
52. Name, form and sight which consist of time and space are creations of mind. They are destroyed by mind only. It is like pots made by a potter (out of mud).
53. All people starting from children to men experience states of dream delusion, arrogance, anguish, attachment, disease.
54. Millions of whirls and movements abide in mind which is infected with vasanas. It is like millions of leaves, fruits and flowers embedded in a tree which is rooted in a soil .
55. When a tree is uprooted from the soil, flowers and fruits and leaves cease to appear. Similarly if the mind is liberated/free from vasanas, there will not be any rebirth.
56. In the luminous mental consciousness infinite number of worlds abide. Where then is the wonder if 'Chandala nature' is manifest in it?
57. The appearance/manifestation of 'chandala nature' is due to a (strange) awakening. It is like many unusual things resulting out of a simple insignificant occurrence.
58. In a similar way are the occurrences like the arrival of a guest and other incidents. Whatever you experienced are such mental creations.
59. In the same way your feelings 'I have come, I have reached the ghost country. These are the people' etc. and all that you have seen.
- 60-62. O brahmin, whatever you thought as real and true, whatever you considered as unreal, whatever you considered as delusion are delusion alone.
63. What can a vasana - infected mind see within itself! Even impossible things are achieved in a dream.
64. That guest, that lowly people, those citizens of 'Keera' country are all illusions. O man of great intellect, all that you have seen is because of our delusion.

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- 65-66. Because you were tired you have seen everything as you rested in that mountain cave. But they are not real.
- 67-69. Please get up. Go and perform all your rites. People who do not perform scripture - ordained rites will not prosper.

Sri Vasista

70. After these words the great Padmanabha went away to his milk ocean accompanied by gods and munis.

Enlightenment of Gaadhi

49th Sarga

Sri Vasista

1. After Lord Vishnu left, Gaadhi wandered about the 'bhuta' region again to know about the 'maya' that gripped him.
2. People told him the same things again. Then he entered the mountain cave once again to do penance to get the audience of Lord Vishnu.
3. Within a short time Vishnu appeared before him. Vishnu becomes a relative even if one prays to him once.
4. Bhagavan asked him 'you have done penance again. What do you want from me?'

Gaadhi

5. O Lord, I have wandered about the 'bhuta' region and the 'keera' country again. There is no difference between people about my life.
6. You have told me that what all I saw was due to 'maya' (Even after I listened to you the same thing was said) Why is it so? 'Maya' should have been destroyed after talking to you. This is natural when one hears the words from great people.

Sri Bhagawan

7. O best of Brahmins, by some chance/accident, your state of being a chandala has got impressed upon the minds of the people of 'keera' country.
8. And so they were recounting the story again as it was what gets reflected can not be easily erased.
9. Near that village, some 'chandala' erected his house you have seen that in a dilapidated condition. You thought that that house was the same as you built.
10. Sometimes the same thought /illusion occurs to many people. The ways of mind are strange.
11. Similarly many people can see the same dream. It is like giddiness experienced by mind in several states like sleep, dream and intoxication.
12. Many children participate in one play and enjoy. In one pasture many deer graze.
13. Many people engage themselves in works at the same time and strive to achieve a united aim.
14. People say that time is obstructionist. O learned one, all time determinations occur only in the Self.

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15. Bhagawan, time has no form. He is the never born Brahma himself. Where is the question of anything being taken or thrown away at any time or place?
16. Time in the world consists of years, aeons and ages. It conceives matter and things and so out of that arise things.
17. Confused minds with the same luminosity see a thing with the same confusion. Similar was the case with the citizens of the 'Keera' country.
18. O gentle one, I am now going. You remain here inquiring into the Self and get

rid of all delusions.

19. Saying this Vishnu vanished. Gaadhi remained in the cave still pressured by mental delusions.

20-21. After some months, he once again started worshipping Lord Vishnu again. After a great effort Lord Vishnu appeared again to him Gaadhi spoke this after due worship.

Gaadhi

22-23. O Lord, I am still deluded in my mind about the 'chandla' state of mine. To get rid of this enormous delusion, please set me into some action.

Sri Bhagavan

24-27. O best of brahmins, this world is all maya. It is like the arrogant and pompous show of Sambara (the Rakshasa king). Due to forgetting of Self, all kinds of surprising mental imagery and imaginations come forth. What you have seen in the 'bhuta' mandala and 'Keera' country is possible. It is caused by perplexions of people. The people of 'keera' country have seen the same things as you have seen due to perplexion. Even though all is unreal, since all of it has happened at the same time, the whole thing appeared real. I shall now tell you the truth which will dispel all your grief.

28-30. There was in ancient times of person called 'Katarya' in the same place with all the things that you have seen. After he lost all his family, he became the king of 'Keera'. After sometime, when it came to be known that he was a 'chandala', he entered fire and killed himself. While you were offering worship to me in the morning, while in waters, I caused it to make you feel that you were Katarya. You immediately thought so.

31. Just as mind forgets what it has seen, sometimes it can see what it has not physically seen.

32. This mind can see in the waking state some images just as in dream, and delirium states.

33. Some people can recall and see the present part and future happenings. In a similar way, Gaadhi, you could visualise 'Katarya's' story.

34. A jnani will not get under the illusions like 'I am this body' etc, while the reverse is the case with an ignorant person.

35. Those who know that 'I am everything, the Self' do not degrade to see things in parts and pieces, which is calamitous.

36. A jnani, who is aware of the truth, may engage in joys and sorrows and allow illusions. Even so he will never be drowned by it, like a 'tumbi' fruit which does not sink in water.

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37. There is a residue of ignorance in you as you are still beset with vasanas. And so you are not able to steady your mind.

38. You are not able to overcome mental delusions due to your incomplete knowledge. Unless you are prepared, you can not avoid the consequences of rain and cloud.

39. You are overwhelmed by whatever comes into your mind. You are like a tree which comes within the reach of a tall person.
40. Mind is the centre and hub of the cycle of 'maya'. If this can be restrained, then no harm will come to such a person.
41. O Gaadhi, rise and perform penance for ten years sitting in this mountain cave. You will then attain that infinite wisdom/knowledge.
42. Saying thus, Lord Vishnu vanished like a cloud diffusing into winds.
- 43-47. Gaadhi became disenchanted and dispassionate. He blamed himself for the strange bewilderment into which he had slipped. Then he moved upto the peak of 'Rishyamuka' mountain. Casting off all wills and mental determinations, he did penance for ten years and attained the perfect knowledge. The high souled Gaadhi was relieved of all sense of joy and grief. He was always in a mood of delight. As one liberated while in life, he was like a full moon in the infinite sky of consciousness.

On the feelings of Raghava
50th Sarga

Sri Vasista

- 1-3. Thus, O Rama, this maya is vast and most bewildering, very hard to understand and of evil content. It is extremely deceiving. It is based in the Supreme. Where is a dream seen in a single instant and the agitations and excitements seen during that time? Where is the kingship of a chandala? Where is mere excitement? Where is the light of actual reality? Where is truth without any confusion? Where is excitement and confusion?
4. O mighty Rama, it is for this reason I have been saying that 'maya' is very difficult to understand. It will land on unguarded, inattentive person and he is in great calamity.

Sri Rama

5. O sage, how can one restrain and control the speed of this revolving wheel of maya? It breaks all limbs of person.

Sri Vasista

6. O Raghava, realize that the centre and hub of this wheel of maya, which appears in the shape of 'samsara', is 'mind' alone. While turning around, it creates perplexities.
- 7-8. There are two ways of restraining this movement: by personal effort and by strong and wise (application of) mind /intelligence. When the very hub and centre are restrained, the wheel cannot move forward. It is like some thing on leash.

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9. O sinless one, you are an adept in the wielding of a disc. Why don't you realise that a disc comes into one's control by holding its centre?

- 10-12. And so, O Raghava, restrain your mind and thus bring the disc/wheel of maya under control. With such strategy unhappiness can be dispelled in a trice. Otherwise it becomes endless. Conquest of mind is the best medicine for the disease of 'samsara' It will not cease by any other intervention.
13. And so, O Rama, give up all these activities like pilgrimages. For your good, get the mind under your control.
14. The entire 'samasara' is embedded in the mind like the space inside a pot is enclosed by the pot. When mind is annihilated, 'samasara' disappears like the sky in a pot when pot is broken.
15. The space in mind - pot is a hollow in the eternal space. The unequalled formless space takes a form.
16. Mind sheds its nature when the past and future do not possess it and when the present (above) participates in the external activity at a given instant.
17. You will acquire the sacred freedom from mind if association with all mental wills is abandoned at any given moment.
18. Mind prospers to the extent mental willing and resolutions are engaged in. So long as clouds exist there will be drops of water.
19. So long as mental consciousness exists, wills and determinations, imaginations and designs exist. As long as moon-beams exist there will be dew.
20. If consciousness is free of mental aberrations, then all imaginations, and movements will simply be burnt off. Know this clearly.
21. Consciousness that is free of mind-stuff is called inward consciousness (pratyak-chetana). Its nature is free of mind and as such is free of the impurity of imagination.
22. Where mind is not, that is the state of truthfulness, state of auspiciousness of the Supreme Self. That is the all knowing state and perfect vision.
23. Where mind is, there surely is desire; joy and sorrow. Like crows which crowd on to a cremation ground, they flow out (from the mind)
24. When the essential nature of things is understood, the very seed of all wills and imaginations, -which is the cause of all mutable states and existence, - does not arise.
25. The essential nature of things will be revealed and known by scriptural studies along with wise people and unrelenting practice of yoga (of mental control)
26. Thus the mind stuff should be seized only of non-discrimination, by which mind is damaged/struck. And reunited with Self compulsively.
27. Individual self alone can cause the vision of Paramatama. It is like a pearl which is lost into an abyss. It can be located only with the help of another luminous pearl.
28. Self alone wants to cast off the self -experienced joys and sorrows. In the same way only a Self can cause the knowledge of Self.

29. And so become the possessor of transcendent knowledge by rejecting all thinking whether you are talking, giving or taking, whether eyes are closed

or open.

30. One that is born is destined to die and should indulge in action. Even so making yourself pure, become stable in that transcendent state.
31. Discard all vasanas, the mental tendencies like 'I am this body, this is mine, that is theirs'. And thus become focussed on to that transcendent state with a single minded attention.
- 32-33. Always be united with your transcendent Self whether it is present or future. With such single mindedness, be in a state of equality. Be in that state in all conditions of childhood, old age, youth, dream state, waking state and deep sleep.
34. Dissolve your mind into Self. Be rid of the impurity of dualities and desires. Be directed to the Transcendent.
35. Be rid of the poisonous fever of good or bad, profitable or non profitable. Avoid classification as happy or unhappy. Be directed and devoted to the transcendent.
36. Without your actions, the (idea) of ownership of actions touching your internal self, be devoted to the self-transcendent, being deformationless and (seeking) no support (from anything).
37. Think that you are in the most stable state of deep sleep even while in the waking state. And think that 'Everything is'. Thus become the embodiment of all existence.
38. Become liberated from all states (of existence) and thus become one with the light of integral understanding and comprehension. Thus become focused on the Transcendent.
39. Discard the distinctions and divisions like 'mine and yours or theirs'. Thus abide in the world devoid of divisions. Become steadfast and stable holding on to the diamond -hard. pillar of Self.
40. Even while in the midst of net of desires and hopes maintain a courageous, generous and noble conduct. Thus go beyond 'dharma' and 'adharma'.
41. When one has absorbed the nature of Self with a sense of equality, even poison assumes the quality of nectar.
- 42-43. When one forgets or is unmindful of the divisionless and pure transcendent, grand delusion, which is the cause of all mutuality and illusion, arises. The reverse happens when one is conscious of the Transcendent.
44. When one crosses the great ocean of desires and hopes, one's own nature and stature will come to the fore. Then the rays of knowledge will spread on him like sunshine on a mountain.
- 45-47. When once the nature of Self is comprehended and appreciated, the state of nonduality will abide. Then even the most relishing nectar will taste like poison. We worship such people. The rest are like asses in human form. To such realised souls people flock in hundreds, like herds of elephants which move from one hill to the other.

48. The brilliant lights of millions of suns will not be useful in revealing the internal unseen invisible regions that can be revealed by the eyes of Self knowledge.
49. Before one who has attained self-knowledge even the great sunworlds are like tiny lamps in midday. They look non existent.
50. One who is aware of Truth and its nature is the best among all who are strong and great under the influence of the rays of luminous soulforces.
51. The entire world stays luminous because of the great jnanis who know what is to be known. It is like the suns and stars which shine because of the luminous Lord.
52. Those who are ignorant of the nature of truth are worse than donkeys, the mosquitoes in the holes in earth and animals.
- 53-54. As long as one does not possess his Self (does not understand), he will be ensnared by the ghoul of delusion. Only the one with knowledge of Self is one with consciousness. The next are unconscious. The latter alone are struck by sorrow. They move around like corpses.
55. Greater the distance from knowledge, stronger becomes the mind. Light reduces as a cloud spreads.
56. One should sink and shrivel the mind by rejecting all enjoyments and non-enjoyments in a gradual manner, like a leaf which shrivels in time.
57. By getting a feeling of Self in things which are not self, like body, family, wife and children, one's mind becomes stronger and stronger.
- 58-63. Egotism, attachment and such feelings mind becomes stronger and stronger. Same thing happens due to worrying aging, death, physical and mental ailments, by feelings like acceptable and unacceptable. Friendships, greed for money and diamonds, interest in women, all of which appear attractive for a short while - mind becomes strengthened. The serpent of mind grows strong by drinking the milk of greed, breathing the air of pleasure, Mind breaths divisions and duality. It entertains birth and death. Such a one gets stronger and stronger by enjoyments.
- 64-65. This mind stuff is like a tree nourished in the abyss of body. It is enveloped by creepers called sorrows. It is laden with fruits called aging, death and disease. It is full of flowers called lust. Desires are its long branches. Modifications and deformations are its leaves. Uproot this with the axe of inquiry without any hesitation.
- 66-67. This mind is like an elephant. Its looks are intoxicated. It is very efficient in enjoyments, laziness. It is very secretive with doubting looks. It is very excreted and angry. It lives in the terrible and fearsome forest called body. Its tusks are long and represent lust and intense desire. Tear this away like a lion with its sharp nails.

- 68-69. This mind is like a crow. It is always interested in places where it can get the flesh called lust. It indulges in evil deeds. It has eyes called selfishness. Its

voice is loud and intolerable. Throw this out of the nest called body.

70-71. This mind is like a ghou, always served by intense desire. This ghou rests on a tree called ignorance. This ghou wanders about in a forest called millions of bodies. By discrimination, dispassion and varieties of intense effort chase this ghou out of the body. Otherwise there will be no liberation for Self.

72-73. This mind is a serpent. It has two poisonous fangs called good and bad actions. It kills humans with its poison called grief. It dresses itself in the castable skin called body. It scares people with death. It nests in the hollow of the heart - tree. Kill this dangerous serpent with the Garudamantra called 'consciousness'.

74-75. This mind is like an eagle. It is inauspicious with its penchant for feeding on dead bodies. It is tired with constant tendency to wander about. It hovers around cremation grounds. It feeds on flesh called pleasures. It is a coward though flying about with uplifted neck. Skillfully drive this away from the tree called body where it nests.

76-77. Mind is like a monkey. It is gluttonous and is fickle and unsteady. It jumps about field called births. It makes faces at people (without realising its fickle nature). Drive this monkey out.

78-79. This mind is like a cloud which arrives untimely to destroy, ripe fruits, called happiness. It is always thundering and sending out lightnings. It rains water called catastrophe. It makes people shiver with huge winds called vasanas. This cloud called mind strays in the heart -space. Shake this off and obtain the great fruit of liberation.

80-81. This mind is like a rope. This rope is strengthened with threads called good and bad actions. It can not be loosened by mantras. Nor can it be burnt by fire. It harasses the self. It binds and runs through millions of bodies. With the arrow called non-willing, cut this asunder, and move about in happiness without any hesitations.

82-83. That will of mind is like a python. It blows off travellers called beings with its hissings called anger and such. It has no understanding, called Self-knowledge. It holds poison called sense objects. It opens its mouth called desire to swallow flesh called objects. Burn this fearsome python, called will, with the fire of dispassion and become master (of knowledge).

84. O Rama, quieten the mind with the help of mind, like one weapon overwhelming another weapon. Discard fickleness forever. Become like a tree without monkeys.

85. O Rama, Thus make the mind tranquil and silent. Treat this entire body and the world as a play (of the Lord). Consider this whole affair of mind as undesirable. Reaching the ends of this ocean of mutable world, enjoy this play of world.

Sri Vasista

1-5. O Rama, do not engage in the activities of the mind. They are sharp bright and cutting. Their influence is very enduring and delicate. The creeper of 'buddhi' (discriminating intelligence) has grown in the field of mind after a long lapse of time. Nourish it carefully with all discrimination and intelligence. You are an adept in such things. As long as this body does not fall off due to the advent of age, keep nourishing the creeper. You are a knower of the nature and essence of my teaching. If you contemplate on it, you shall be happy. Uddalaka had analysed in great detail the nature of the five elements (to know the nature of the Truth). You also do so. Inquire repeatedly with intelligence and courage.

Sri Rama

6. O Sage, how did muni Uddalaka conduct the inquiry into the nature of the five elements in his mind and heart.

Sri Vasista

7-13. Listen O Rama, the story of how Uddalaka inquired into the five elements and gained the supreme knowledge, which is sealed to ordinary perception. There was a forest on the Gandhmadana mountain, which was situated in the north western part of this world. That place was full of vast pure water lakes. On one of the peaks, which was full of flower-laden trees, there lived a boy, in his teens He was doing great penance with the hope of achieving liberation. He was noble and generous and believed in success of his venturesome effort. 14. Initially he was of low intelligence. But he was with an inquiring nature. He was very much interested in repose in the perfect state. His goal was laudable and noble.

15. After due penance following the ordinances laid out by scriptures, discrimination blossomed in him like spring on the earth.

16. After this he was afraid of the disease of 'samsara'. Living in isolation he thought once with his enlightened mind thus.

17-25. 'What is that by obtaining which one does not grieve? What is that by obtaining which one does not have to be born again? When will I repose in that most auspicious state for ever, like a cloud on the peak of Meru? When will the sensual consciousness subside like turbulent waves dissolving into the ocean? When will I ridicule the thoughts like 'after finishing this work, I shall take up the other', with intelligence abiding in the highest state? When will my mind be like a drop of water on a lotus leaf, without getting entangled in modifications and deformations? When will I cross the river of desire increased by ignorance, with the help of the boat of perfect understanding? When will I smile at the unreal activities of the world which are like the unreal play of a child? When will the fickleness of my mind cease like the

ridicule at the ways of the world, with perfect intellect like the 'Virat Purusha' and with a fulfilled heart?

- 26-32. 'When will I become tranquil in heart, free from desire for all things and with a calm heart? When will I be able to look at all desire-filled external world of objects and scenes with a sense of deep sleep in my heart? With all imaginations subsided in the mind/intellect, when will I perceive this entire manifestation as transcendent. When will I attain that supreme light with all mental consciousness dissolved like a person born blind getting rid of his blindness? When will I see the delicate woman, called time, being far way in distance with the light of consciousness obtained with constant practice? When will I abide in that self-luminous state, liberated from good and bad, likes and dislikes? When will this dark fortnight which is filled with owls of desire and disease-decayed heart, end for me?
- 33-37. When will I be in Nirvikalpa Samadhi, remaining like a stone in this mountain cave with all thinking quietened? When will this elephant of ego be killed by the lion of knowledge? When will I remain in totally attentive contemplation and the birds build nests on my head? When will the birds take rest in the nests built on my chest? when will I depart from this lake of 'samasara' which is infested with the movements of wild animals called desires?
- 38-44. Uddalaka was immersed in such thoughts. And so he could not restrain the wandering monkey like mind in spite of repeated attempts at meditation. He could not establish himself in a state of attention. Sometimes he could turn himself inward. No sooner could he do that, the monkey of mind became active and disturbed that sattwic state. Sometimes when he touched the heart, the monkey of mind turned him towards external objects. Sometimes he saw the brilliant luminosity which was a form of Brahman. Mind, however, drew him back to the external things. When he saw the light, his mind became relieved of the darkness of ignorance. But when he turned to the external objects, his mind flew away like a tortured bird. Sometimes his mind discarded both the joy of the external world and the happiness of the light and strayed into the state of sleep.
- 45-48. Thus Uddalaka fell into a state of disorder like a typhoon shaken tree. Uddalaka started wandering about on the mountain, being unable to tolerate this state of turbulent mind. He was like the lonely sun shining on Meru. During these wanderings he found a cave which seemed perfect for his meditation.
- 49-54. That cave was free of all birds and breezes. It was invisible even to Gandharvas. It was hidden behind many flower laden creepers. It was like a palace chamber guarded by the gods of the forest. It was like a princess holding a garland in a 'swayamvara', trying to choose a bridegroom for herself. Uddalaka occupied that cave.

On the imagination of Uddalaka

52nd Sarga

Sri Vasista

- 1-5. Then Uddalaka entered that cave like a tired bee which found a lotus after long whirling. When he entered the cave with the intention of doing penance, it appeared as though Brahma entered his city in Satyaloka, being vexed with the act of creation. Uddalaka prepared his seat for penance with tender flowers and leaves. It was like Indra gathering and arranging his cloud crowds into a formation. He spread his deer skin on it. He sat on that, gathered his mind, attempted to reduce mental movements and thus make his heart pure and clean.
- 6-7. He sat in the lotus posture like the great enlightened souls. He pressed his toes with his heels. He sat facing the northerly direction. He then mentally prostrated to all teachers starting from Brahma. He started musing thus to restrain the wild beast of mind from running towards external objects as a first step towards attaining 'Nirvikalpa samadhi'.
- 8-14. 'O foolish mind! what is the use for you with the worldly activities? Intelligent people do not pursue any activity which ends in grief. One who chases pleasures rejecting the nectar of peace is like one who goes to a poisonous forest in preference to a beautiful flower garden. Whether you go to nether worlds or Brahma world, you cannot attain nirvana without the nectar of peace and ealm. You are the cause of grief to all people due to your unfulfilled desires, which are in millions. Dsicard this condition and attain the most beautiful and auspicious supreme state. With all these multitudes of strange imaginations and feeling of having and not having you will only land in great calamities. No happiness will accrue to you.
O foolish mind, why are you wasting your time with all the croaking like a frog without end? What have you gained by moving about in this world all this time like a croaking frog?
- 15-23. 'O foolish fickle mind! Why are you not trying for something that calms you and leads you on to (undiluted) happiness? You are prone to following the lead of sound like a wild beast, which follows sound ending in death. This pursuit of sound leads to swelling of external things in you wastefully. Do not identify yourself with the skin. With that you will get bound to the external world through the sense of touch. Do not identify yourself with tongue. You will be bound to food through the sense of taste. You will then become like a fish entangled in a bait . Do not identify yourself with eyes. Through the sense of sight and form, you will be chasing all forms and will die like a beatle (in fire). Do not identify yourself with nose. The sense of smell then becomes like a bee and get bound to the world. O foolish mind, each one of these animals and insects get attached to one sense and die as a consequence. Where is happiness to an ignorant person? A silkworm secreets fluids which binds it in its own cocoon. Similarly you are binding yourself in a net of

vasanas. If you can cure yourself of this great disease, you will become victorious.

- 24-30. O fickle mind, you know that this world is beset by birth and death. Even after knowing this, you are not rejecting it. You will be destroyed. Why am I wasting this good advice on you? This advice is good for those people who are of inquiring nature not for sinful people. So long as there is solid ignorance, there will be grand mental consciousness. When clouds are strong, fog and snow will also be great. When ignorance is thin, then mind also is thin. When rain clouds decrease, snow also becomes less. Through inquiry mind can become pure. Trying to command or order something that does not exist is like beating the air and water in the sky. And so O mind, I am casting you off. You are non-existent and is of declining nature. It is the height of foolishness to teach something which is worthy of rejection.
31. 'I am without any modifications. I am that consciousness-light. I have no tendency for ego. you are the very seed of ego. There is no relationship between you and me'.
32. 'I am this, I am that' - such unfortunate perceptions are purposeless. You have adopted this because of your foolish urge to destroy yourself with the poisonous fever of doubt.'
33. "In the infinite nature and body of the Self mind can not exist. How can an elephant stay inside a (small) bilwa fruit?"
34. 'O mind, you have taken refuge in the great charm of vasana of sorrow. Tell me, how can I follow such a one like you?'
35. 'Why this wasteful attachment to feelings like 'I am this and I am that'? It is worthy of a noninquiring child. All this illusion is created to kill oneself.'
36. 'I have investigated every cell of my body from head to foot. I have not got even one cell worthy of the title 'I'.'
37. I am the one who fills all the quarters, who unites all the three worlds, who is without any division, the One that is not relative (consciousness)'
38. 'I am that which is undifferentiated, which is without name or form, which is neither one nor many, which is neither atomic nor enormous'.
39. 'By the knowledge generated by discrimination, the thing that is immensely responsible for grief is destroyed by me (mind is destroyed)
40. 'This is flesh; this is blood; these are bones; these are vital airs' among these which is the 'I'?
41. The vital airs which vibrate in the death bound body are known to be of that great consciousness. What in this is 'I'?
- 42-52. Flesh is not I. Bones are not I. knowledge is not I. Mind is not I. Then what is I? Nose is not I. Tongue is not I. Ears are not I. Skin is not I. Then what is I? Vasana is not I. Only, that Self which is the self-luminous transcendent only is 'I'. I is everywhere; 'I' am not in the least I. This is the real perception.

There is no other perception that is possible. I have been plundered by the thief of ignorance all this time, like a cowherd boy being harassed by a fox.

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Fortunately I have now discovered the thief. I shall not harbour him any more. I am without grief. And so I have no relationship with that 'I' which is grief bound. What relationship does a cloud have with the mountain on which it hovers? Since I have discovered Self, I will not get into that 'ego' sense. I am indeed all the senses. If they are different from me, they must be inconscient. I have no worry whether such senses stay with me or leave me. Oh! what a problem? Who is this 'I'? Whoever conceived this? How was this conceived? This is taller than a plam tree. And for a child, this world appears to be a ghou. All these days I have fallen into the chasm and am rolling in this like a deer on bare ground.

53-57. Eyes are engaged in seeing form. Then who else is the grief-ridden 'I'? Skin is engaged in looking for 'touch' sense. Then who else is this demon of I? Taste is engaged in looking for things that are relishing. Then where from did this feeling 'that I am tasting' arise? Ears are engaged in receiving sound. Then what else is 'I'? Nose is engaged in smelling. Then what else is I? I am not able to identify this thief 'I'.

58-68. Thus even in the case of a body which is free from vasanas, these senses engage themselves in their special interest in the external world. So vasana is not the cause for the activities of a body. When vasana - free activities are done, there will not be any experience of sorrow or joy. So O foolish senses, give up your interests and tendencies. Then no grief will come to you. A child makes a doll and destroys it and cries. you are also like that. Shed that tendency. For a jnani all these perceptions are not different from Self. It is like waves not being different from water. O child like senses! You are like those silkworms which get caught in their own webs. Do not get destroyed by the desires. You are rolling on this thorny floor of 'Samasara'. A string is responsible for binding the pearls together. You are also thus bound by vasana. This vasana is a mere fabrication and concoction. It does not really exist. It can easily be cut by the weapon of non-willing. This vasana is like breeze which puts off a light /lamp. It is the cause of your delusion and destruction.

69-70. O mind, you are the holding chest for all senses. Realise that you are the very embodiment of all non-existence. Thus become pure comprehension and understanding. Get rid of the poisonous disease of sensuousness with skill and effort. Become thus fearless and splendorous.

On the flights of imagination of Uddalaka

53rd Sarga

Uddalaka

1. The objectless consciousness is vast and wide. It is also as small like an atom. Vasanas cannot overwhelm and grip That.
2. The senses are inconscient. They are the reflections of the intellect and ego of mind. Vasanas are (really) nothing. They are like a demon trying to cause fear /dread (in mind)

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3. Whatever it (the mind) does, think and experience in plenty, it recalls and experiences inside it. But I am untouched by it.
4. I have no concern whether this body accepts or rejects the mutable world which is built by itself. It does not touch me.
5. Consciousness has neither death nor birth. It is immanent in all. Then by what does a person die and why?
6. Consciousness has no purpose with life (only living). It is the life of all selves. Then what does it gain from life?
7. 'This is living, this is dying' - all such are mere fabrications and wrong imaginations of the mind. Self is pure.
8. Whatever occurred or is gained due to the sense of 'I' is subject to phases of existence and non existence. Self is free from ego. How can then such existence and nonexistence arise?
9. 'I' ness is a wasteful delusion similar to a mirage. All matter is dull and inconscient. Then why should one feel ego about it?
10. Body is full of blood and flesh. Mind gets annihilated by (proper) inquiry. Sense mind and such are stupid. Where is the scope for ego?
11. Senses are engaged with themselves. Matter is occupied with itself. Where is this feeling of ego?
12. Qualities work for themselves. Nature abides in itself. Pure existence reposes in it self. Then where is this 'I' ness?
13. The Transcendent is immanent in all, in all bodies. It is all of Time. The Absolute, Paramatma abides in Consciousness - self.
14. Then what is form? Whose is it? who made that? What is 'I' ness? What can I accept and what can I reject and why?
- 15-16. When there is neither form nor anything else, who is that who has the feelings of having and not having? Where then can be relationship between me and such which are not 'I'? When 'I' ness is unreal, there can be no feeling of duality.
17. Thus whatever exists, all of it is Brahman. I am That. Why am I wastefully grieving?
18. When all is That pure and immanent One, where from did this ego arise?
19. There is no Matter. There is only Self. At no time can there be relationship between Matter and Truth.
20. Mind swaggers with mind. Senses swagger with themselves. Body is not smeared with consciousness. Then who is related to whom and how and

why?

21. There is no relationship between the various darts made out of stone. Similarly there is no relationship between body, mind and senses, even though they are at one place.
22. In vain occurs this great delusion of 'I-ness' out of unreality. This world exists because of perversities like 'this is mine, this is his'.
23. This ingenuous irony of ego arises out of falsehood. When Truth is perceived, this ego sense dissolves like snow by heat.

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24. There is nothing other than Self. All is Brahman. That is philosophy. And so I contemplate as such.
25. The delusion of ego is like the illusory colour of sky. I feel that it should be wiped out of memory so that it does not arise again.
26. Rooting out this illusion of ego for ever, I shall abide in the Self peacefully.
- 27-28. This ego yields hordes of calamities, increases sins and sorrows. When this thick cloud of ego spreads in the heart-space, creepers of vices and errors blossom in the tree of body.
- 29-30. Death at the end of life and life after death -difficult indeed is the harassment of sorrow with all its pullings between having and not having. It burns away people with feelings and expectations like 'I have this, I will get this'. It never subsides like the burning heat of sun.
31. 'I have this, I do not have this' - such thoughts lead one to ego. It is like the rain filled clouds running from lakes towards hills.
32. When ego declines, the tree of 'samsara' gets dried up. Never again the sap rises up to feed it. On stony soil, plants will not sprout.
33. The serpent of desire, will flee away from the body which is its resting place, when the Garuda of inquiry into Self approaches.
34. This universe arises out of unreality /falsehood. Out of that arises the sense of reality of illusion. When this fact is realized where is the problem of I and you.
35. This world arises without any perceivable reason. How can one say that it exists when its birth is without a cause.?
36. Since infinite time this body was like a pot in mud. Now it will remain the same in future.
37. Water is always still in the beginning and through to the end. In the middle, it loses its calm and becomes a wave for a while. Even so, it is water alone.
38. This body vibrates for a little while and moves towards destruction. One who believes in this little ripple is a fool with depraved intelligence.
39. All things never existed earlier nor will endure later. Why believe such death-bound things which quiver for a little while?
40. Mind is a body (subtle body) of consciousness. It is transcendent before and after it was born. Why then should it be different in between?
- 41-43. Form is transitory like in dreams, in perplexed perceptions, like in the swinging

of boats, like in transcient lusty cohabitations and like in the visions of diseased eyes. The joy in these excitements is highly transient. Form develops and declines in great haste in these circumstances and conditions. Similar is the transience in these feelings about you and I.

44-45. Similar are the hapinesses and sorrows created by you. Similar are the unions and separations. They hurt you with their delusory attachments.

O Fickle mind, there is no fault of yours in this. You appear to be real to me even though you are nonexistent due to my constant perceptions as such.

What you are doing, I think that I am doing that.

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46-48. When it is fully realized (with determination) that all the visible world is nothing, then mind reaches the state of being without mind (Supreme State). Then all vasanas of pleasure decline and get decimated like flower boughs during autumn, when they fall off. Thinking will cease with the perception guided by Self. Mind gets liberated from all diseases of attachments and becomes healthy.

49. Mind -stuff becomes pure by throwing itself into the fire called Paramatma. It loses its instruments of external movements. Forever thus, it becomes pure.

50. Mind wins like a warrior by casting away its interest in objects and senses and by perceiving itself as separate from body and accepting its own annihilation.

51-53. Mind is the enemy of body and body is the enemy of mind. If one dies, the other perishes because of the support and supported relationship. Attachment and hatred are mutually enemies. By their uprooting and destruction to the roots there will be perfect happiness. To think that even if one of them remains, there can be happiness is to imagine that a lady wandering in the sky will swallow the entire earth.

54-55. Wherever these two, mind and body, are together, there will be endless sequence of calamities. When these two of opposite natures mate, it is like jumping into fire.

56-57. Mind fabricates by its resolve, like a child who imagines a demon; It nourishes the body. And body beset by sorrows, tries to hurt the mind from which it is born. If a villianous desparado of a son tires to kill his father, there is no surprise.

58. By nature there is neither a friend nor an enemy. One who causes grief is called an enemy.

59-60. Experiencing all sorrows, body desires to annihilate mind. On the other hand, in a trice mind makes the body a symbol of its sorrows. When such opposing elements mingle in a being, where is happiness for him?

61. When mind declines, body will cease to be a vessel of sorrows. And so body always tries to kill mind or work for its destruction.

62. An unintelligent mind will cause calamities and a body, whether deceased or not, will be a stable for those calamities.

63. These stupid mind and body increase mutually like a cloud and a tank.
64. These two are together as one in their sorrows. They act together in the world. They are like fire and water.
65. When mind declines or gets annihilated, body declines to its roots. When mind thrives, body also thrives like a tree with its branches and leaves.
66. When mind dies, body also becomes free of vasanas and declines But when body declines, mind does not (or need not).
67. I shall wander about in joy by cutting asunder the tree of mental resolves and willings and creepers of desires in the forest of mind. I shall be tasting the spiritual ether.

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68. A declining mind will not retain its qualities of mind. The vasanas will get quietened like clouds at the end of rainy season.
69. This body, consisting of elements like flesh, blood, marrow and such, is my enemy. It drops off when my mind is destroyed.
70. I have nothing to do with those pleasures that my body desires. What purpose or use are those little joys for me?
71. 'I am not this body' - hear why I say this. Even with all those limbs intact why not a corpse gallop?
72. And so, I am beyond this body. I am eternal. I shine with never declining light, with such luminosity I am the very sun in the sky.
73. I am not an ignorant person. I have no sorrow. I have no calamities. Whether this body is or is not, I remain without any anguish or fever.
- 74-76. Where there is Self, there can be no mind, no senses, no vasanas. Commoners can not live by the side of kings. I have attained the Supreme State. I am the Absolute. I am victorious. I am Nirvana. I have no aspects or parts. I have no desires and aspirations. I have no relationship with mind and body.
77. I get only good from these separated mind and body. They are with me for my play.
- 78-80. Purity, strong self - existence, charm and cordiality, truthfulness, knowledge, delight, quietude, soft speech generosity, completeness, unity of all, fearlessness, nonduality, equality, beauty, prosperity-all these are my friends.
81. Always everything arises from me. All these are destroyed in me due to declining desires and joys and sorrows.
82. With all attachments gone, with no mind (of mine), with all willings destroyed, I abide in the cool state of my Self. I am like a small cloud in the autumn sky.

On the repose of Uddalaka

54th Sarga

Sri Vasista

1. Having decided thus with a pure and clean mind, the muni sat in a lotus posture with half closed eyes.

2. OM is the transcendent Supreme - by uttering it I shall attain the Supreme State' - thus decided the 'muni'
3. He started uttering the word with the sound directed upward like a long beaten, straightened tail-like streak. The sound was like that given out by a huge bell.
4. He continued uttering OM till he felt that that sound is directed towards that pure transcendent consciousness
- 5-7. OM consists of three 'matras' (A,U,M) With the lean and distinct sound of the first 'matra, the body resonated. The body became a vacuum with all the vital air thrown out with this 'Kriya' called 'Rechaka'. It was like Agastya sucking into him a whole ocean of water. The vital air that left the body
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stayed in the space filled with Consciousness-essence. It was like an eagle staying in the sky leaving its place of rest.
- 8-9. Then the brilliant heart -fire within him burnt his body with its flames. It was like a tree being burnt by alighting. This entire thing happened because of the first matra of 'pranava' being uttered in the right way. It was not because of Hatha yoga. Hathayoga is very dangerous. It causes distress.
- 10-11. Then he entered the second 'matra' (U) in a balanced manner. This led to 'kumbhaka' in which the vital air is restrained to remain still without any movement inside, outside, up or down. The entire operation of breathing came to a stupor-like stop.
- 12-13. Then the fire in the burnt body cooled down in an instant. The body appeared transparent, snow-white and ash-smeared. The bones of the body appeared as if they were lying in comfort on a camphor-bed without any movement.
- 14-16. The ash from the bones rose out in plenty (since all was empty and vacuous). The ash occupied the sky-space in no time.
All this was due to 'Pranava' and not because of Hatha yoga. Hatha yoga is distressing.
It was like autumn frost, though from the bone-ash.
17. Then entered the third phase, (ie) the matra (M) which is quietening. It leads to the 'kriya' of 'Puraka' (filling) in the sequence of uttering 'OM'. In this phase the vital air fills the body.
- 18-27. At that time, the consciousness of the vital air grows nectar like and becomes cool like sky with the touch of frost and snow. It becomes like the moon-region. The vital airs become like oceans of nectar. These vital airs rain nectar and drench the bones. Then the body resembles that of Lord Vishnu. The body of Uddalaka looked luminous and brilliant at that time. The nectar-like vital airs filled the body of Uddalaka. These airs filled the 'kundalini' and all its 'chakras'. Now Uddalaka's body became perfectly pure and fit for samadhi.
- 28-31. He sat in lotus posture, made his body steady and restrained his five senses. It was like an elephant bound by chains. He tried to make his mind pure like autumn sky to enable the attainment of 'nirvikalpa samadhi'. However the

heart was troubled and it was dragged by desires like a deer running after cool breeze. He restrained the movement by force by making his sense-chased mind pure and free from agitation.

32-33. He made his eyebrows still then his half shut eyes looked beautiful like a still evening. With control of breath, the muni looked perfectly peaceful like a place when it is prosperous.

34. By repeated efforts, he could draw his senses away from external objects. It was like a tortoise withdrawing his limbs into a shell.

35-36. When a diamond is enclosed in a pot, the brilliant rays from the diamond are stopped from travelling beyond the inside of the pot. Similarly his mind is now kept away from engagement with the external world. All the senses were then liquidated into the inside (the heart) like all sap which is absorbed by the tree in the month of 'margasirsha.'

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37. When a pot (filled with water) is sealed, that water seals the rest of the small holes (because of pressure). In the same way, he closed all the nine holes giving entry into the body by tightly closing the anus hole with his heel.

38-40. He held his head and neck straight. It was like a peak of Meru which is brilliant with all its diamonds dispersed around. He held his mind in his heart space. It was like a wild elephant chained in a valley of Meru. The splendour of the muni in the posture is way beyond even the grandeur of an absolutely still vast ocean.

41-42. When he pushed away all mental aberrations (which come in the way of self realisation), it was like some breeze driving away the mosquitoes and insects. He was cutting asunder all desires, which were returning into his mind repeatedly, like a warrior killing his enemies with his sword.

43-46. When all the aberrations and deformations were leashed, the sun of 'viveka' (discrimination) came out into the sky of his heart, piercing the collyreum-dark 'tamasic' cloud. The darkness of the 'tamasic' cloud too washed away due to the integrally quietened sun of integral knowledge that arose in him. He then had a vision of brilliant effulgence. With all veils removed, he was like a lotus brightened by the morning sun after the pitch darkness of an autumn night. That brilliant effulgence had swallowed the flow of 'rajas' like a vetala drinking blood.

47-48. Engaged and hit by the brilliant effulgence his mind whirled around and was lulled to sleep like a drunken person. With effort he overcame that state of sleep.

49-50. After expelling sleep, he started seeing in his mind-space several sights like a peacock tail. He dismissed all of them and cleaned his mind like wind blowing off fog and light dispelling darkness.

51-52. When this sense of space and sky was dispelled, and with sleep also merged, he felt like a foolish person as if he lost his mind. He was like one with a hangover after an intoxicating drink. But he washed away that deluding feeling

like sun washing away darkness.

53-54. With the discarding of the effulgence, darkness, sleep and delusion, his mind attained for an instant a state of repose. In a trice, his mind slipped into the relative consciousness of the world. It was like a lake whose banks are breached with waters frushing out.

55-57. After long effort he arrived at transcendence like gold which gets the shape of an anklet after considerable working. Discarding the mind nature and principle, mind took another shape like mud taking the shape of a pot. Relieved of the sentient consciousness, the mental consciousness became pure and acquired the generic pure nature of consciousness. It was like waves falling into the ocean-waters and acquiring the normal characteristics of water.

58-60. Leaving the engagement with the being-filled earth and thinking about it, he became That, the Consciousness-ether, having acquired Self knowledge. Then he attained that state of bliss, which was free of all phenomena, that perfect

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and infinite condition. It was like being in a sea of nectar. With a purified body, he was like an ocean of bliss, who came to the earth as the pure Existence of the Self.

61-62. He was shining brilliant like consciousness-swan, a full moon in the autumn sky. He was splendidous like a lamp in a windless environment, a wave-free ocean, and a picture painted on a wall. He was still like a cloud in autumn sky.

63-65. In that state, many accomplishments and powers (siddhis) came to his fore. He saw angels, gods and many celestial beings. He rejected all of them as play, worthy of children.

66-68. Rejecting all powers, he remained for six months in that state of stillness. He then established himself in that high state of 'jivanmukti' which was the state characteristic of siddhas, gods, Brahma and Siva. There was nothing trivial in that bliss. It was self-lumionous.

69-74. If one attains that state even for a minute or for millions of years, he will never engage himself in ordinary pleasures. That state of supreme bliss is the most auspicious, most restfull and most peaceful. Such a one will never be harassed again by delusions. Such people will never enter the thorny fields of this world. Such people are like kings who can never think of misery. They will never regard this phenomenal world as worth while. Such a person who is reposed in that state will not easily return to the ordinary state. Uddalaka, who rejected all powers, remained in that high state of bliss for six months and awakened himself after that.

75-82. The awakened Uddalaka saw once again beings with splendidous effulgence, many celestial ladies bedecked with white 'mandara' flowers, moon-like gods, many rishis and Vidyadharas. They all prostrated before him and said. "O Lord, please take cognizance of us. Come with us to the heaven ascending

this celestial flying vehicle. After all, the ultimate goal of all this effort is heaven only. You can enjoy all the pleasures till the end of the aeon. Look at all these celestial women who are ready and anxious to serve you. O Lord, the best of all 'purusharthas' is 'Kama'. The generic essence of 'Kama' is a woman of high accomplishments. Such women you can find only in heaven.

83-85. Uddalaka duly worshipped all those people without any regard or concern for their words. He was unmoved by their pleadings and merely told them 'please depart'. Those heavenly beings waited for a few days and left.

86-92. Since then, that liberated Uddalaka, roamed around freely among woods, maintains, forests and many such places. He remained at some places for a month, at some for an year and at some for many years. All the while he continued his meditational practices. He always remained in a state of 'samadhi' even while he was engaged worldly activities. He looked upon all world and all beings with sense of equality. Having attained the capability of being in a witness state regarding phenomenal world, he was like a sun who never rose nor set.

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93. Because of attaining the state of bliss, he was in a state of peace all the time. He wore a new body which was truth conscious (in every cell).

On the Nirvana of Uddalaka 55th Sarga

Sri Rama

1. O Lord, you are like sun for the day called Self-knowledge. You are like fire for my tender grass leaf called doubt. You are like moon to the heat called ignorance. Please tell me : What is 'satta samanya' (generic or pure existence)?

Sri Vasista

2. When 'citta' (the thinking mind) declines, all imaginations, thoughts and ideas cease/disappear. Such a state of basic consciousness is called 'satta samanya' (pure/generic existence).

3. When consciousness is relieved of all its aspects and parts and dissolves into Self, that unmanifest existence is called pure state of existence.

4. When all that is in this world, which consists of external and internal things, is withdrawn into consciousness, that consciousness is said to be in a state of pure existence.

5. When all phenomena exist with a knowledge of their real nature and form, such state of existence is called state of pure existence.

6. When all phenomena dissolve themselves into the Self-like a tortoise withdrawing its limbs into a shell- then that state is called state of pure existence. But this withdrawal should be not in imagination.

7. This is the perfect perception. Such people, whether they are with or without

body, are always liberated. This is similar to/equal to the state beyond 'turya' (the three states).

8. Such a state can occur to a person in 'samadhi' state. For jnanis only this state persists even after awakening from 'samadhi'. This state will never occur to an ignorant person.
9. All great liberated souls abide in such a state and live in this world unaffected and untouched by the happenings in the world. They are like mercury on the ground or like sky untouched by the winds blowing in it.
- 10-11. O Raghava, people like me, Brahma, Vishnu, Iswara, Narada and such live in this world and abide with this perception. Uddalaka lived in this world-home adopting this attitude.
12. In course of time, he developed a desire to leave his body and exist as one liberated after life.
- 13-14. Having decided so, he sat in the lotus posture on a leaf-bed in the mountain cave. His eyes were half shut. He closed all the nine holes (of senses) in the body by keeping his heel on the anus. He stifled all senses and started imagining that he was that dense luminous consciousness.
- 15-16. He restrained the vital airs, put his neck in a straight position, and folded the tongue to reach the root of the palate. His face became luminous and shining.

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He kept his upper and lower portions of the teeth slightly apart. His mind was not united with anything outside, inside, up or down.

- 17-18. With such restraint on breathing and flow of vital airs, his mind and body became tranquil and his face looked pure and shining. Every part of his body became conscious and the hairs stood on end. Because of constant practice of making every limb conscious, he attained the state of pure consciousness existence. This resulted in perfect bliss.
- 19-23. His face revealed perfect repose and manifested a delicate, soft and suffused luminousness. In that state of ecstasy all thoughts and illusions about and of the world completely declined/subsided. He became a man of immense peace, poise and harmony. (In that posture and state) he appeared to be a still painting/sculpture. He was like full moon on an autumn day. In few days life left his body.
24. Relieved of all mutabilities and deformations, liberated from all impurities, the body sat unperturbed. He was established in that supreme happiness before which even Indrahood was trivial.
25. He became that infinite, boundless space, which holds all the universes, on which everything survived, which is beyond all qualities, that blissful truth, that infinite and perfect happiness.
26. His (lifeless) body stayed thus for six months. In that state his body was like a 'veena' responding to the flowing winds with soulful tunes.
27. After sometime a group of 'matru' women arrived there to bless a devotee.

- 28-29. Among them, there was one angel called 'Khinkini'. She looked at the beautiful, lifeless body of Uddalaka, and made it part of her crown.
30. Thus the mental activity of Uddalaka blossomed into a bouquet of blissful flowers due to discrimination, engendered in him. Anyone whose heart becomes vast with discrimination, he shall attain liberation.

Inquiry into the meditation of Uddalaka 56th Sarga

Sri Vasista

1. O lotus-eyed Rama, inquiring into Self by yourself pleasantly, relax and repose in that high state of Supreme.
2. So long as the entire phenomena does not completely dissolve and disappear (from one's perception) through inquiry with the help of scriptures and teachers, that Supreme State can not be attained.
3. Practice of dispassion, understanding of scriptures, (teaching) by a wise teacher- these can lead to that perfect state. Even discernment and Intelligence can achieve that state.
4. Even if all the above equipment is not available, a pure, unsullied and sharp mind which is prepared to be enlightened and awakened can lead one to that eternal state.

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Sri Rama

5. O Bhagawan, knower of the three times, is there any one who can remain in a state of repose while being active in the world
6. O Bhagawan, someone decides to be alone and stay in a state of samadhi. One is active in the world and continues to be in a state of repose. Between the two who is the better one?

Sri Vasista

7. O Rama, Samadhi can be defined as the coolness in the heart which is caused by the perception that all phenomena are a mere collection of qualities which are not Self.
8. Some people decide that 'all these phenomena are association of mind' and operate in this world in a tranquil and cool manner. Some people sit in meditation (with the same decision).
9. O Rama, both are happy if there is internal coolness. Internal coolness is the fruit of constant 'tapas'.
10. If the internal instrument (ie mind, heart etc) of a person in samadhi is still wavering and fickle, the 'samadhi' state of that person is like the dance of a person who is insane.
11. Even so, if the mind of such insane person is free of vasanas, such frenzy or madness in action is equivalent to 'samadhi' of an enlightened person.
12. An enlightened activist and an enlightened one in a forest are both equal.

Both of them will attain the supreme state without doubt.

13. When one's mind is free of vasanas, he will be like one inactive even though active. When one hears a story he is not involved in it, if his mind is away (not listening).
14. When one's mind is full of vasanas, he will be like one active, even though he is inactive. In a dream, one's limbs do not get damaged even if he falls into a chasm.
15. When mind is inactive, that is the best samadhi. Know that, that state is Absolute state. That will be most joyful state.
16. Memory is the great reason for the stability and instability of mind. They are similar to dhyana and not dhyaana. By such (proper) means make the mind free of any sprouts (of memory).
17. Mind that is free of vasanas is stable. That alone is dhyaana. That is the state of absoluteness. That is eternal peace.
18. Attempt at the highest state is to reduce vasanas. A mind that is free of vasanas attains the state of nonownership of action.
19. When mind is dense with vasanas, it is a vessel of ownership. Such a mind yields only sorrows. So reduce vasanas.
20. When the phenomenal world is quietened (declines), the inside of a person becomes free of attachment, fear and desire. It becomes steady and healthy. Such a state is called the state of 'samadhi'.

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21. Give up all moods, feelings and imaginations of your mind and abide in that condition. Then that will be like being on the top of a mountain (unconcerned about the world) or in a house (fully active).
22. A house is like a desolate forest for a householder whose mind is fully gathered (and integrated) being free of the blemish of ego.
23. For those with an integrated and gathered mental perception house and forest become the same.
24. O prince, when the mental sky is quiet and peaceful, even crowd ridden cities appear like desolate forests.
25. O slayer of foes, when the mind is full of thoughts and activities even desolate forests appear like crowd-filled cities.
26. In an enlightened mind, all delusions lie dormant as if asleep. If they are extinct, then one attains liberation. (knowing this) do as you please.
27. Who even perceives himself as beyond all manifestations and states of existence or as consisting of all states of existence, such a one is called as 'samahita' (gathered or united).
28. With all desires and likings subsided, whoever looks at all states of existence with attitude of equality and is expansive in his inside, such a one is called 'Samahita'.
29. O lord of people, such a one looks at all world as manifestation of Self and

not with his mind. For him sleep and waking states are same.

30. For him both village and forest are same. He has no relation with either. He is like one who shops in a street without any relationship with the shops.
31. He is always directed inward whether awake, walking or sleeping. He looks at a city or habitation as if it is a forest.
32. Everything assumes the character of ether for one who is always directed inwards. Since nothing in this world is of use to him, for him this world is afflicted with beings.
33. Since he is internally cool, this world also appears to be cool like one without fever. People appear to be lifeless (to him).
34. As long as one is burnt by desires inside, this world is full of fire. For all people whatever is inside, the same is the condition outside.
35. Earth, air, sky, the mid region, rivers, mountains and quarters are parts of the inside (of one). They appear to be outside.
36. Whatever is inside the Self, that shines outside. It is like a banyan tree in its seed. It is like fragrance in a flower.
37. In fact there is nothing inside or outside. Whatever sparkles in one due to the nature and principle of mental consciousness, accordingly it arises and manifests.
38. The fundamental principle and nature of Self manifests luminously externally as world. It is like a small lump of camphor which manifests as its fragrance outside.

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39. Self alone sparkles widely as world outside and as 'I' inside. Even so the connecting, ruling principle in both is Self alone.
40. When Self manifests the inside it is external. When it abides inside it is internal. Whatever way Self reveals itself, mind aggravates that revelation (and stresses it).
41. When the division between external and internal subsides, Self and world become the same. When the sense of 'I' remains, the fear about this division increases immensely.
42. For one who is beset with affliction of mind, the division into elements like air, water, fire, quarters persists feverishly throughout the aeon.
43. One who takes delight in Self, he will never come under the control of joy or grief even when he is involved in worldly activity. Such a one is a man of equilibrium (a samahita).
44. One who perceives Self in all with a quiet and calm mind, he will never grieve nor even think of grief. Such a one is a man of equilibrium (a samahita).
45. He is a 'samahita' who laughs (indulgently) at one who can not perceive and understand the prologue and epilogue of the movements of this world.
46. In him there is no 'mine or theirs', no 'I-ness'. In him there is no birth of a world. It is like bright waves appearing in a hot atmosphere.
47. He is the only one who (is said to) exist, who has no conscious or unconscious

states, who has no such divisions as mind and external and internal states (phenomena), not others.

48. He is the one who can be said to be divinely quiet, calm and peaceful, who is as pure as sky, who looks at stone and wood as same and who acts in the world in a holistic and integral manner without any distortions or deformations.

49. He alone perceives who by dint of his nature, - and not out of fear - other things as a lump of earth and regards all beings as he regards himself.

50. A seeker of material things does not consider neither big nor small things as non-existent. This ignorance is due to lack of experience of the really existent one. Only a jnani can understand reality.

51-56. Whoever is endowed with the above perception attains the highest state of equilibrium, light and great poise (mahasattwa). He lives without worrying about death and birth. It does not matter to him whether he lives among hordes of people prosperously endowed or in a forest devoid of all comforts. He may get intoxicated with the rush of cupid into him. He may dance in utter drunkenness. He may renounce everything and take residence on a hill. He may smear his body with all kinds of unguents. He may jump into rousing flames. He may sin uninhibitedly. He may be extremely virtuous. He may die now or at the end of an age; - a jnani will never be touched by anything that he does, no corruption or guilt accrues to him. He will remain (himself) like gold which is dipped in mud.

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57. 'Samvit purusha' implies that he is with impurities. 'I and you' feelings pollute such a person assuming the shape of vasanas. It is like a pearl looking like silver.

58. When all object sense subsides, one gets established in integral knowledge. Then all impurities die away (by compulsion of nonexistence) by themselves.

59. The detestable 'I and you' sense arises in a man with relative understanding. Then a variety of sorrows and joys take birth in him.

60. When the illusion of serpent in a rope subsides, peace comes to a person. Similarly when the sense of 'I and you' subsides, equilibrium gets established in a person.

61. A 'jnani' does not have any relationship with whatever he does, whatever he eats, whatever he gives away. Neither these actions have anything to do with him. It is the same whether he does these things or not.

62. Such a jnani has no use for action or inaction, Always he abides in his own Self.

63. A creeper cannot emerge out of a stone. Similarly desire will not arise in a 'jnani'. If any such thing arises, it will be of his own form like a wave being water alone (from which it springs).

64. This entire world is He. The world is His form. There is no division whatsoever between the two. He is the perfect person, an embodiment of purity. He exists.

There is nothing that exists that is not he.

Refutation of duality by Uddalaka
57th Sarga

Sri Vasista

1-10. When the Self conceives itself as pepper, the quality of pungency emerges.

Thus by relative sentient consciousness all divisions like 'I' arise. When the Self conceives of salt, then sensation/quality of salt-ness arises. When the Self conceives in itself of sugarcane, the sense of sweetness arises. When the Self conceives itself as stone, the character of hardness emerges. When the Self conceives within itself as mountain, the sense of heaviness arises. When the Self conceives itself as water, the sense of fluidity arises along with phenomena of vortex etc. When the Self conceives itself as tree, the sense of treeness along with its branches arises. Thus arise the divisions as worlds and such. When the Self conceives itself as sky, the sense of emptiness and voidness arise. -And also the sense of holes etc. Thus the divisions as bodies arise. Then arise the sense of separation as inside and outside of Self.

11-12. When Self conceives itself of its Existence, then all existences and dimensions like 'I', come into being. These divided existences reflect the light of the self-luminous Self.

13-15. The Self enjoys the consciousness-nectar of the consciousness-form of the moon abiding within the Self. And because of that arise 'I' and such. The sparkling of the diamond within the Self becomes the experience 'I' and such.

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16. In fact, there is nothing like conception or understanding (separate) within the Self. It is impossible. There is nothing like sweetness to be relished. Such a thing is impossible.

17. There is nothing like internal sentience within the Self. There is nothing to be attained within itself (since there is nothing other than Self that can be attained).

18. Nonbeing is a mere reflection of the infinite form of Self. That form abides inside Self as solid mountain.

19. I have, however, proved by some mutually contradicting statements, that there is no difference between 'I-ness' and the world.

20. (Infact) there is no mind, no relative knowledge, and no perplexities like world. Like a cloud which becomes calm after raining, Absolute too quietyens the deformations (if any).

21. Just like water which develops vorticity due to its fluidity, truth remains as memory in one's Self when the sense of ego develops in the Self.

22. Just like fluidity which resides in water, and vibrating nature in air, I-ness, space and time reside in truth as mere memory or understanding.

23. Because of Truth -consciousness, Self knowledge swells in a 'jnani' and thus

- he comprehends the auspicious knowledge. Because (of the same) Truth-consciousness 'I and such' remember/understand that a Jiva is also Self.
24. Satisfaction occurs to an ignorant person essentially due to Self-knowledge. In the same way whatever the One without second conceives in his wisdom, the same swells in him.
25. Knowing truth is life. Life with knowledge is (real) living of a being. There is absolutely no difference between the transcendent form and a wise being.
26. There is no difference between truth and a Jiva (a being). Similarly there is no difference between Jiva and truth. Know that perfect peace is indivisible.
27. All is perfect peace, unborn. All is one only without any end, middle or beginning. It is totally luminous. It is all delight only. It is objectless. That 'the all peaceful and quiet one is full of sound' is merely for the sake of teaching. 'That is OM' - is a vain expression only.

Teaching by Mandavya
58th Sarga

Sri Vasista

1. O Rama, I shall illustrate (the above statement) with the ancient story of Suraghu, the king of 'kiratas'. It is most wonderful and baffling.
- 2-8. On the northern side, there was the Himalayan range which looks like a mass of camphor and laughter of the Lord. On this range, existed a peak called Kailasa. It was the best among the peaks. It was the abode of Lord Sankara. It was splendid with the 'apsaras' swinging on the swings formed by the branches of 'Rudraksa' trees. Amorous men were enjoying when struck by the feet of beautiful 'pramatha' women intoxicated with the promptings of

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- cupid for romantic dalliances. Whenever Bhagawan Sankara roamed around there, the cascades rushed down glowing with liquid flows from 'Chandrakanta' stones (of precious kind). In one of the corners of that Kailasa, there lived a 'Kirata' called 'Hemajata'.
- 10-14. Kiratas living on the slopes of the peak subsisted on the fruits and Rudrakshas available in the forests. Suraghu was the king of those kiratas. He was of generous disposition. He was skilled in the art of governance and looked after his people well. He was a man of sun-like valour, and possessed wealth equal to the great Kubera. He was wise like Brihaspati. He was like Sukra in his interest in literature. He was ruling over his kingdom with compassion and restraint in a highly disciplined manner like sun (who keeps time with extreme precision).
- 15-20. In course of time, he felt very much bound by the joys and sorrows generated by his disciplined rule. He felt literally entrapped as if in a net. Then he started thinking thus.

'I am causing immense grief to people by my might. They are like oilseeds in an oilmill. The sorrow of any person is like mine. To relieve their sorrow, I shall give them some money. With that all my people will be happy. What is the use of rigorous punishment. I shall, of course punish them appropriately. Otherwise there will be no law and order in society. Oh! what a problem! one day I am happy and another day I am unhappy will all this maintenance of law and order'. With such thoughts his mind was shaken and became restless.

21-22. At such time sage Mandavya reached his place like Narada reaching Indra.

The king worshipped the sage and asked him :

23-28. 'O Lord, people in this world are happy with the advent of spring. Similarly I feel delighted with your arrival. A lotus blossoms when sunrays fall on it. In the same way I feel fulfilled with your spiritual light falling on me. You are compassionate. O knower of all knowledge! if you please, kindly relieve me of my doubts. O Lord, people say that having doubts itself is cause of unhappiness. My deeds of compassion and punishment and the consequent thoughts arising in my mind are harassing me like an elephant being harassed by a lion. Please grant that I achieve a sense of equilibrium without all this uneven, vicious state of mind.

Mandavya

29-34. O king, by self-effort in an appropriate manner such tenderness of mind can be overcome. It will vanish like fog. Only by Self inquiry will the mental fever subside, like fog which disappears on the arrival of autumn. You inquire with you mind into your senses and other personal relationships as to 'why they are as they are.' And also inquire as 'Who am I? What is this birth and death?' Then you will attain the supreme greatness. When you clearly understand your nature and existence through that inquiry your mind will then stand stable like a rock against the rockings by joys and sorrows. Then your mind will shake off its fickle form and will be quiet. It will acquire its

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original form (as consciousness-Self). It will be like waves merging into their original waters.

35. O sinless one, with such abandonment of its form, mind will abide pure. It will be like the times that get purified when reign of one Manu passes into the hands of another.

36. Even wealthy and pompous people will become fit for your compassion when you have realized the essential nature and principle of self. It will be like people who are happy with their king (who rules well).

37. O king, One who has realized Self with the help of the lamp of discrimination (viveka), makes even Meru and oceans less in majesty and wideness. Such realization is the best of all human purposes.

38. Having attained such heights, your mind does not dwell or sink into worldly affairs. An elephant can not fit into the foot print space of a cow.

39. A lowly and vily mind drowns itself in ordinary and simple things like a

mosquito falling into slimy waters.

40. A vasana-ridden mind wallows in mud like an insect due to its engagement with phenomena and consequent distress and wretched state.
41. O mighty one, till nothing but Self remains, one should continue giving up everything.
42. A metal is as pure as the extent of its dressing. Similarly till all is inquired into, Self is not attained.
43. One should abandon and discard everything, everywhere and at all times then only Self is obtained.
44. Till all is given up, Self is not obtained. That state which remains when all states are given up, is called the Self.
45. When even ordinary things are not obtained if the other (irrelevant) things are not given up, what to talk of attaining Self?
46. O king, when a person tries hard for Self abandoning everything else, then Self only will be gained, nothing else.
47. And so to realize Self everything else has to be given up. When there is nothing else to give up, that which remains is the Supreme State.
48. The things in this world are swelling with cause-effect logics and algorithms. When the mind (involved in these) gives up its nature and form, what remains is that Absolute.

Repose of Suraghu 59th Sarga

Sri Vasista

1. O Raghava, after saying thus, Mandavya returned to his beautiful hermitage in the land of munis.
- 2-8. After the departure of the sage, king Suraghu found an isolated place and started contemplating on the question : 'who am I?'

'I am not Meru neither is Meru mine. I am not this world nor is the world

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mine. I am not a maintain nor is the mountain mine, I am not earth, nor is the earth mine. This kirata region in not I, nor is the region mine. It is purely symbolic it is mine.

If I give up this symbol (of king) I am not the region nor is the region Meru. Even this city is not mine nor am I the city. I am not the army and the forests and the animals there in. This is a purely a symbolic relationship. This will go away with the symbol. I am not the pleasures and family nor are they mine. I am not the kingdom nor is the kingdom mine. All are purely symbolic relationships.

- 9-13. This body with all its limbs may be considered as mine. Let me examine the implications of this. I am not the flesh, bones and nerves because they are inconscient. The organs of actions are not I, nor are they mine, because they

are inconscient and I am conscious. I am not these buddhi and such senses.

They are also inconscient.

14-15. Because of the blemish of unsteadiness I am not mind; mind is stupid. Then 'Buddhi and Ahamkara' : these two are constituents of mind. And so not mine. Thus it is clear that I am not mind and buddhi and such senses. Let me inquire into the rest.

16-18. What remains is the conscious Jiva, who is activated by object (and phenomena). It has to be awakened and enlightened by something other than itself. And so it can not form the body of the principle of Self. I reject this as 'not I'. What remains then is the pure changeless consciousness. And that is 'I'. What a wonder I was in possession of the Self for all the time. I was active as one possessing Self. I am that infinite Self not the finite being. I belong to the Paramatman.

19-25. This Lord, the Self abides in all the elements, Brahma, Indra, air and all beings like a string running through pearls (in a necklace). Consciousness-force is immaculately pure. It is devoid of all phenomena. It fills all the quarters with its (massive) Bhairava form. It is immanent in all states of existence. It is subtle and is devoid of becomings and non-becomings. It is in all the worlds. It is a storehouse of all power. It is splendorously beautiful. It is the lamp that illumines everything. It is the string holding together all mutable worlds. It is full of all forms and deformations. It is free of all form. It multiplies into innumerable beings and is immanent in all. It holds the fourteen species in the fourteen worlds in its womb. It holds the experience of this world in itself. All movements of joy and sorrow are its illusory reflections alone. The supreme consciousness reflects as multitude of forms. All these forms are Self alone.

26. Such Self of mine is spread all over. Shining with its Self conceived divisions, it causes the perplexity and falsehood of kingship (in me).

27. By the grace of this consciousness mind sits in the chariot of body and moves into this play of 'samsara' and gallops, leaps and dances.

28. In fact, there is nothing like body and mind and such. If they are destroyed, no damage ensues to anyone.

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29. All this world net is purely a drama of mind. Consciousness intelligence reveals this clearly like a lamp.

30. What a problem! vainly I am thinking of law and order and compassion. When there is no body, I am devoted to the idea of body.

31. Oh! I am now enlightened about 'I and you'. The bad perceptions of mine have vanished. I have seen all that is to be seen. Whatever is mine I have gained.

32. Whatever is visible here is all that belongs to the world. There is nothing eternal in this.

33. Where are the two perceptions of restraint and compassion? What is there

content? They are like joy and sorrow (which do not exist).

34. What is happiness and what is sorrow? All is that vast Brahman. Unnecessarily I remained a fool and stupid.
35. Having seen the supreme light, what for should I grieve and by what for should I be deluded? What should I see? What should I do? Where should I reach and where should I stay?
36. Nothing else other than the consciousness-ether is effulgent and radiant. Salutations to you O Supreme Self. You look majestic and splendid.
37. Oh! I am now enlightened. I am the knower of all. Salutations to my all knowing Self.
38. I abide in my Self as one in equilibrium. I am in that state of constant 'sushupti' (deep sleep). I am free from all illusions about the mutable world. I have no attachments or delusions. I am free of all sentience.

Nirvana of Suraghu 60th Sarga

Sri Vasista

1. O Rama, thus the king (Hemajata) attained the supreme state (from his 'kirata' condition) with his inquiry into Self with discrimination, like the son of Gaadhi (Viswamitra) who attained the state of Brahman.
- 2-6. Since then he did not slip into regret and grief with the many actions that he had to do as a king. He was like a rock unmoved by the consequences of his compassionate and sometimes severe judgments that he had to dole out as part of his state related duties. With such an attitude of generosity and equanimity he appeared majestic like an ocean. He was like a steady lamp illuminating an area without flicker. He was neither merciful nor merciless. He was never stupid nor totally understanding (according to the receiver). He was never demanding nor lax. He performed all works as they came to him.
- 7-13. He was radiant with equilibrium, steadiness, courage, and always cool and calm inside. With such mental attitude he was resplendent like full moon and vast ocean. He looked upon this world as a fabrication of mind. And so his

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mind was integrated and gathered. He was relaxed in body and mind. His mind was expansive. He was merged in Self while sleeping, walking, sitting and in all movements. Thus he was always in a state of 'samadhi'. He ruled his kingdom for thousands of years remaining in that state of equilibrium and equanimity. After some time he left his body like a flake of snow melting due to the touch of sunrays. He entered that supreme state, the cause of all causes, like the waters of rivers flowing into the waters of an ocean. Thus Suraghu, the great man he was, attained that Self with his own intelligence.

He merged in Brahman like the space-in-pot merging into the open space.

Meeting of abhudeon by Suraghu

61st Sarga

Sri Vasista

1. O lotus-eyed Rama, become one without grief by attaining the supreme state of oneness overcoming all sins.
2. By adopting the attitude of Suraghu, mind will not suffer any anguish. One does not plunge into darkness (of ignorance) like a child who holds a lamp in hand.
3. Through discrimination mind arrives at a state of peace. It will be like one who climbs out of an abyss by holding on to a piece of grass on the brim.
4. Now adopt the sacred attitude of Suraghu and remain always in a state of equilibrium. Become the jewel of example on the earth.

Sri Rama

5. O Lord of the munis, tell me how this mind, which wobbles like a wind-shaken peacock tail, can become one of tranquil attention?

Sri Vasista

- 6-7. O Rama, (to appreciate this) listen to the conversation between the enlightened Suraghu and 'rajishi' Parigha. These two have attained Self and are constantly endowed with tranquil attention. I shall now describe to you their fascinating conversation.
- 8-14. There was once a famous king called Parigha, ruling over the Parasika region. He was a great support to his people, like axle to a chariot. He was a great friend of Suraghu. Because of the sinful deeds of his people, a drought visited the land of Parigha. Many suffered from hunger and died. Parigha could not witness this calamity and left his kingdom like one who leaves a burning village. He wore the robes of a muni and left for a forest to do penance. He started living at a place which was beyond the notice of his people. He was completely dejected with himself and with the calamity that visited his people.
- 15-19. Living in that forest, he survived on dry leaves which fell off the trees. He was reduced to the bones. He did penance with such a seriousness. Because of his using dry leaves for his food, he came to be known as 'Parnada' (leaf

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eater) among the sages in the neighbourhood. Thus he continued his penance for thousand years and gained Self-knowledge. He became peaceful without any desires, a jivanmukta, without the sense of duality. He was devoid of sorrows and attachments.

- 20-24. O Rama, having attained liberation, he started to roam around the three worlds with abandon in the company of 'siddhas' and 'sadhyas'. In such wanderings,

once he arrived at the palace of Suraghu, the kirata king'. It was a meeting between two liberated souls who emerged successfully out of the womb of ignorance. Pleased with the encounter, they worshipped each other. 'Oh, what a pleasure! it is due to the great merit acquired earlier that we are meeting' - they said to each other. They embraced each other and took seats side by side on the same chair.

Parigha

25-29. My friend, my mind is in ecstasy with meeting you here. My mind is cool like moon. Pure love is like a tree on a tank bund with numerous branches. It increases by separation. I still remember our conventions at our earlier meetings. You have attained liberation due to the grace of sage Mandavya. I too have attained liberation after years of hard 'tapas'. You are now reposed in that supreme state of Brahman.

30-39. O king, you are established in Self. Do you feel the delight of Self? Are you active with a sense of equality, joy and majesty, doing good to the people? Are your people free from physical and mental diseases? Are they prosperous? Are they living happily without grief in their habitations? Is the soil in your country yielding good fruits and giving sustenance to the people? Is your fame spreading to all quarters? Like water in a lake which fills the cells in the lotus stalk with itself, are you spreading your qualities to the ends of your kingdom? Are the village women singing your praises during harvesting? Is your family safe and healthy? Are your servants happy? Is your body free of physical and mental ailments and yielding fruits that ensure merit in both here and heaven? Is your mind detached from the vicious serpent like sensuousness?

40-42. Oh, we are separated for a long time. Now, due to the grace of god, we are meeting. My friend, there is nothing that a jiva will not suffer. Joys and sorrows are generated by separations and unions. Likewise we are now meeting after many such joys and sorrows. Oh! God's play is very strange, surprising and unexpected. It flows from the operation of his law.

Suraghu

43-48. O great soul, the play of the Divine is like the movement of a serpent. No one can know it. Look, what it has done- after a long separation, his play has brought us together. Oh, what is not possible for the divine will? O Lord, we are now established in a state of bliss. We have been blessed with your visit. Look, we are now free of any agitation. With your visit all aims have vanished and the tree of merit has yielded fruits. O Rajarshi, my cities are endowed

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fully with prosperity. With your arrival that prosperity has magnified manyfold. O mahatma, your words are like rain of nectar all over the place. Because, the arrival of and meeting with saints is like attaining liberation. So say wise people.

On real 'samadhi'
62nd Sarga

Sri Vasista

1. O Rama, thus after hearing from his friend Suraghu, Parigha said after a while in friendly tone thus.

Parighu

2. O king, only for a 'samahita' minded (gathered mind) can worldly actions be joyful, not for others.
3. Are you abiding in 'samadhi', which is the most reposeful state and one which is free of all willings and initiatives?

Suraghu

4. O Bhagawan, please tell me. Who will leave the most reposeful, peaceful and that which is free of all willings and initiatives?
5. Will any great soul be able to work in this world ever if he is not a man of 'gathered' (or equal) mind? Is there any one like that?
6. Enlightened people (who have Self knowledge) will remain in a state of 'samadhi' always even when they are engaged in worldly activity.
7. Where is the question of 'samadhi' for one who is restless even if he sits in a lotus posture or even if he is offering prayers to Brahman?
8. Enlightenment about Self (its nature and essential principle) is like fire to the tender grass of desires. Such a state is referred to by the word 'samadhi' not the state of taciturnity.
9. The Supreme all-wise intelligence (para prajna), is 'samahita' (always gathered), is always satisfied and can perceive the supreme purpose of a jiva. Such intelligence is called as 'samadhi' by wise people.
10. The word 'samadhi' refers to the unagitated, egoless state which never slips into duality. It is steady and still like 'Meru'.
11. That perfect state of mind, which is silent and thought free, in which there is nothing like likes and dislikes, is referred by the word 'samadhi'.
12. From the time mind becomes always united with Self-knowledge, one can be said to be in unbroken 'samadhi'.
13. When a Jnani attains 'samadhi', it will never be broken. It is not like the thread stressed by a child who is playing.
14. Sun illumines the world relentlessly and without any tiresomeness. Similarly a 'jnani' is never tired of inquiring into the nature of Self.
15. Just like a river full of water which will never stop flowing, the perception and aspiration for enlightenment will not cease even for a moment.

16-17. Time does not forget to move continuously without any respite. Similarly the intelligent wise man will never forget his Self. He does not forget the

transcendent Self.

18. Time continues its journey for ever. Similarly consciousness which is free of sentience will continue its way of working with Self brought to the surface.
19. There is no matter without existence principle. One can never find such matter. Similarly a 'jnani' will never find an instant when he is not with Self knowledge.
20. In this world a man of good qualities and character will never become one without character. Similarly a 'jnani' will never find himself ignorant of Self knowledge.
21. I am always enlightened. I am always pure. I am always peaceful. I am always a 'samahita'.
22. How can I be separated from samadhi? I always remain in union with my Self.
23. And so my mind is always in a state of samadhi. It is always in a 'samahita' condition, since I am always one with the essential principle of Self.
24. Self is in all, everywhere and is every thing. Then where is the question of being in samadhi and being away from it.
25. Those, who are liberated from the cause effect condition, always abide with a 'samahita' mind. Then where is the question of being in 'samahita' condition or not being visit, when the division between the two has been completely destroyed?

Suraghu's knowledge about the bludgeon

63rd Sarga

Parigha

- 1-4. You are indeed an enlightened person. You have attained that supreme state. you are with a cool and tranquil inside. You are shining like full moon. You are the perfect retreat of that Laksmi of bliss. You are resplendent like a lotus which is delicate, of soft beauty and cool. You are shining like a vast, and grand ocean which is full with pure waters and which is a playfield of the coastal winds. You are like an ocean of pearls. You are pure, full of joy and happiness with all the clouds of ego shaken off. You are shining like a vast clear and grand cloud in autumn sky.
- 5-8. O king, you look at everything with a steady and healthy perception. You are contented everywhere and with everything. You have no attachment with anything. With your great discrimination, you decide the essential and the nonessential. You know that whatever is manifest is all one.
O knower of the beginnings and ends of (of every thing)! You have a transparent and delightful mind. You are free of what comes to you and what does not. Your body is resplendent O beautiful one! You are like an ocean of nectar. You are totally contented in your absolute state.

Suraghu

9-17. O sage, there is nothing material. There is nothing to be accepted. Whatever is visible is really 'not'. And so where is the question of accepting or rejecting anything? All considerations of low and high are caused by the division between time and space. Such a division has vanished in my mind long ago. All is because of division between time and space. And so there is no question of blaming or praising. This is the view of wise people. All such emotions arise due to attachment. Attachment arises out of desire. And so a real human being desires only that Absolute state. All that is in the three worlds - women, mountains, oceans, forests, all beings and elements etc - are devoid of essential truth. there is no essence or sense in them. Where is a thing in this world of bones and skeletons which is worthy of any desire? When desire for them vanishes all attachments and jealousies and rejections will disappear. My friend! there is no use of any further verbose discussion. If one's mind resides happily in that calm, peaceful self, that is the best repose. That alone is the best state and perception.

On the teaching/instruction
64th Sarga

Sri Vasista

1. O Rama, after conversing about the illusory nature of world, Suraghu and Parigha worshipped each other appropriately and departed to pursue their activities.
2. O Raghava, Having heard this conversation, you also become the gainer of that great supreme state without any doubt.
- 3-6. The clouds of ego in the heart will disappear by the sharpness of intelligent inquiry into Self. Mind will become pure and expansive, like autumn which is pleasant to the entire world. One abides, then in the delightful consciousness - ether which is the goal and refuge of every one and abides in that supreme Self happily. That state is all-bliss. A person who is always directed inward, who is always full of spirituality, who is united with the (supreme) consciousness, will never grieve.
7. Even if he is immersed in worldly activity, even if he is full of attachment and repulsion, no impurity comes to him. He will be like a lotus in water.
8. Mind will never harass a person who is totally enlightened and who is cool and quiet in his mind. He will be like a lion who is not troubled by an elephant.
9. The mind of a 'jnani' is a vast form of great beauty. His mind is never miserable. It never seeks pleasures. Celestial garden cannot have thorny bushes.
10. One who is dispassionate will never grieve about birth and death. Similarly a mind that is knowledgeable, which is aware of what is ignorance - will never slip into grief.
11. O gentle one, dust can not stain/touch sky. Similarly an enlightened mind

will never be touched by the delusion of world sense.

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- 12-13. A total and thorough knowledge and comprehension of this world is the best medicine for ignorance. It is like a lamp chasing out the darkness of ignorance. When ignorance is completely comprehended, then itself ignorance gets destroyed. It is like the pleasure fields in a dream which vanish the moment they are known as such.
14. The eyes of fish are untouched by water. Similarly even if one is involved in worldly activities, they will not touch one who is totally disinterested in them in his mind.
15. When the effulgence of consciousness is gained, the night of ignorance vanishes. Jnani's intellect attains that supreme delight and shines.
16. When the stupor of ignorance is assauged the sun of knowledge will enlighten people. Then ignorance will never delude them again.
17. Only those days are really alive (in the life of a person) when the consciousness moon light arises out of the moon of Self in the heart sky. There will not be any joy in the sequences of activities otherwise.
18. Moon is cool because of the nectar in him. Similarly one who is immersed in inquiry into his Self will cross the ocean of delusion and attain tranquility and coolness inside him.
19. They are really friends who help in detachment of the mind. Those are really the scriptures which help attaining such a mind. Those are really the days when one obtains the delight of detachment (of mind).
20. Those whose mind stays away from the delight of seeing the Self, are miserable and afflicted. They are like trees in the forest of births and will grieve for a long time (because of their condition).
- 21-22. Life in the forest of births is full of pastures of pleasures spread with nets and webs of ropes of desire, of decayed form with old age, loaded with multitudes of sorrows, breathes grief always.
- 23-29. It is bitten by the mosquitoes called attachment. It is pulled by the rope of desire. Such life lives only in mind pushed and pulled by the leash called relatives. It declines with family of wife, children and such. It is always smeared by the cowering of bad and evil actions, gets early tired without any respite. There is no shade in that jungle. Life in the forest of births is heated up by mental distress and affliction. It is fire outside. But internally it is miserable. It is constantly changing with works of desire. It is constantly engaged with its own destruction. This bull of life is in anguish due to the load of fate and work. This should be pulled out of the mire of world with (the ropes) knowledge.
30. When 'that' fundamental cosmic principle (tatwa) is perceived (and comprehended), mind declines and never rises again. When that happens, a Jiva becomes one who has crossed the ocean of 'samsara'.
31. O Rama, the way to jump over the ocean of 'samsara' will be gained when

one meets a person of great experiences. It is like a boat which is obtained through (the expertise of) a navigator.

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32. That land is like a desert where there are no jnanis. Wise people will not live in a place which does not have trees called virtuous people which yield good fruits and restful shade.
33. Virtuous people are like 'champaka' trees whose leaves are like comforting words, whose shadow is their righteousness, whose flowers are their smiles. Under such a tree, rest will ensure in a minute.
34. Absence of understanding of Self-nature causes immense delusion. Under such circumstances, an intelligent person should not sleep over even the slightest discrimination (that is gained).
35. Self alone is the friend of Self. One should emancipate and elevate himself. One gets drowned in the mine of births by self-aggrandisement and haughtiness.
36. 'What is this body? What is this world? How did it happen? What is its origin? What is (its) elimination? What is this sorrow of body?' - Intelligent and wise people should examine these questions with effort.
37. Riches, friends, scriptures, relatives - none of these are useful in lifting oneself (who is immersed in ignorance).
38. It is possible by making friends with friend 'mind'. A little (intelligent) discussion will elevate the Self.
39. Intense personal efforts through practices and dispassion one should inquire into oneself and one's birth. Then the perception about the fundamental cosmic nature will arise and one can cross the ocean of 'samsara'.
40. One should not insult the (little) self which is beset with evil desires and prone to grief. One should lift (it) out of the condition with a generous attitude.
41. The elephant, called Jiva, should be emancipated. It is anchored to ego and leashed with the rope of mental arrogance. It is sunk in the mine of births.
- 42-43. O Raghava, such is the Self. It will be rescued if a little washing and cleaning of stupidity and ego is done with the waters (of knowledge). It moves into proper behaviour when mind-web and ego subside.
44. When body is perceived as equivalent to wood and stone, one arrives at the Lord, the Paramatma.
45. When the cloud of ego declines (gets shattered) the sun of consciousness will come into view. Such a development will lead to the gaining of the Supreme State.
46. When darkness is dispelled, the awareness of light occurs. Similarly when ego is destroyed one gets the view of Self.
47. The state that is attained when ego dies, creates happiness and delight. That state is enduring. It is worthy of worship with all effort.
48. Such is our state (of existence). It is like full majestic and grand ocean. It is

beyond sentient perception. There is nothing similar to it. It never sinks into or runs after pleasures (of sense).

49. If the 'turya' state, which is a blossom of consciousness, is obtained, that state is steady. It is comparable with itself.

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50. Such a state may be available to one in deep sleep due to its being near. Such a state is enduring (can be sustained), like the vastness of the sky.

51. When ego and mind melt away, supreme bliss, which is at the core of all states of existence and which is the very body of the Lord - arises.

52. O Rama, such a state can be attained by yoga. It is also not very far from the state of deep sleep. It is beyond verbal discription. It can be only experienced in one's heart.

53. The nature of sugar and sugarcane cannot be known without experiencing it. Similarly the nature and form of Self can not be known without experience.

54. All this world is that essential, fundamental nature and principle of Self. Mind which is established in change, movement (and transformation) abides in it. When the external world of mobile and immobile nature quietens, then the Self can be experienced.

55. After destruction of sentience, the most auspicious luminous effulgence will be revealed. After that due to the state of equality attained the supreme changeless, indescribable Self will be revealed.

Description of Sahya mountain

65th Sarga

Sri Vasista

1-4. O lotus eyed Rama, this sorrow of the world will not cease till one gets to see his Self. This is posible only by shattering the mind with the help of mind and should abandon the feeling 'this is mine'. One lands in a sea of catastrophies. They occur again and again repeatedly like rains from the dark clouds in a rainy season. To illustrate this, I shall narrate to you the dialogue between two friends, Bhasa and Vilasa, who lived on the Sahya maintains.

5-10. There was a mountain called Sahya which was very high reaching the sky and very deep reaching the nether worlds. It was full of flowers and innumerable cascades. Its slopes were glistening with golden sheen. It displayed heaps of pearls and 'chandrakanta' marbles which were gleaming. The plateaus on it were filled with lakes. Apsaras were singing while wandering in its beautiful fields and high peaks.

The peaks looked romantic with huge black clouds sending out thunders.

11-18. Vidyadharas lived in the Sahya mountain caves. Those caves were covered by lilies around which the bees breezed around making soulful tunes. The hilltops were visited by celestial beings. In the middle lived human beings

and in the deep depths lived the nagas. There were many mines on it. Lions and serpents were freely roaming around in the forests. Masses of flowers were flying around wafted by great winds across the mountain. The forests were full with mango trees.

19-21. Sun was hidden by the large number of creepers on the slopes. Sage Atri's hermitage was in the northern part of the mountain. It resembled Brahmaloaka.

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There were two 'tapaswis' who resembled Sukra and Brihaspati in their knowledge.

22-26. Two sons were born to the two sages. They were like twins and grew up together like leaves on a creeper. They were like sesame seed and the oil inside. They became such dear friends with great love for each other. It looked as though one mind has become two. They were happy in each other's company and lived in the hermitage like two bees hovering around a lotus.

27-31. Leaving their boyhood, they entered the stage of youth. They were like sun and moon. In course of time, their fathers left their bodies due to old age like two birds leaving their nest. When their fathers died, the two sons felt like lotuses plucked out of their water-homes. They felt miserable and dejected. They duly performed the funeral rites. After that they were struck still like images in a picture. The only difference is that they had life still in them.

On the impermanence (of the world)

66th Sarga

Sri Vasista

1-4. O Rama, thus the two great 'tapaswis' were like two dried trees in a forest. They developed intense hatred for all worldly things and departed in their separate ways. After a long time, in their old age, they met. They did not attain knowledge even after several years of penance. They conversed thus.

Vilasa

5-7. O my friend, you are the fruit of a great tree called excellent life. You are my best friend in this world. Welcome to you. O gentle friend, where did you live all these days? Did your penance bear fruit? Is your intelligence free of grief? Have you realised the Self? Are you happy?

Sri Vasista

8. Bhasa then spoke to Vilasa, who was troubled by the world and who was yet unrealized.

Bhasa

9-12. My venerable friend, greetings and welcome to you. It is my good fortune that I could meet you. Where is happiness for us who are entangled in this 'samsara'? Where is happiness till one gets to realize the truth, till the mind is destroyed and till one crosses the ocean of samsara? Where is happiness till

one axes out all the desires that arise out of mind? Where is happiness till one develops equality and attains enlightenment?

13-16. O gentle one, this fatal disease of 'samsara' will attack again and again till one gets the medicine of knowledge and attains the Self. This tree of 'samsara' grows from the sprout called childhood, develops leaves called youth, and blossoms into flowers called old age. It comes out again and again. The grief of relatives is like the buzzing of bees. From this tree arises the bouquet of flowers called death. After living elsewhere in other worlds for a while till

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the acquired fate is dissolved, one is born again. The result of good 'Karma' will pass away soon. Many years thus are spent in vain.

17. This mountain called body, is full of thorns called desires. Even so one repeatedly slips into the serpents called fruits of activities of the world.
18. Sorrows are in the shape of (some) little joy. They are (sometimes) short-lived and (sometimes) long standing. Some are good and some are bad. These are bound by beginning and end. They come and go like nights.
19. Lowly beings reduce the span of their lives with insincere initiatives, extensive evil desires and ugly actions.
20. The arrogant elephant, called mind, pulls away from its anchor and suffers from loss of sleep due to the fear of female elephant called desire.
21. The eagle, called desire, dwells in the big hollow of tree called body. With its inconsiderate yielding to the palate, it drops even a diamond (from its beak).
22. Days go by without any interesting feeling, without any joy. These are of light and fragile content. They are like dried leaves (without any life).
23. Our faces are like shrunken lotus hit by dew. It has lost its lustre due to the hits by the 'rajoguna' called humiliation by children.
24. The body is like a dried tank with the waters of youth having evaporated. And so the king swan, called life span, flies away to some unknown destination without returning back.
25. This tree of life is shaken by wind of time, then flowers, called pleasures, and leaves, called days, fall off the tree.
26. Mind is drowned in the wells of delusion and attachment. These wells are full of serpents, called pleasures, and frogs called sorrows.
27. Desire is vily. It drags one into attachments. It is fickle. It is like the flag fluttering atop a pillar in a temple.
28. Desire to live long is like a thread which is bitten by a rat called death living in a hole called 'mahakaal'.
29. Life is like a wild river which is full of waves called youth, foam called desire, anger etc, and vortices called desires.
30. The impetus for action is like a river without limits. It is full of waves called worldly activities.
31. Numerous are relatives and friends. They are like big rivers flowing towards

the ocean of time.

32. One does not know why this diamond dart, called body dives into the deeps of ocean of destruction birth after birth.
33. Mind is encircled in grief for long. It is famous for evil activities. It is whirling like a tender leaf in the vortex in a deep abyss.
34. Mind is not at rest even for a moment with its engagement with dance called grievous thinking. It is floating and swinging infinitely on the waves, called activities.
35. 'I have done this, I will do that' - bound by the net of such thoughts, the bird called discrimination is sinking in a swoon.

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36. 'This one is my friend, that one is my enemy' - with these thoughts, the elephant of mind is hitting my vitals.
37. Mind is fickle like a fish. It grows in the vortex of thoughts.
38. People sink into such misery, the identifying themselves with body, ignoring Self, and suffer from (non-self) sorrows.
39. These people are hit by the winds of aging and death and are struck with many kinds of joys and sorrows. They are rolling on the slopes of the hill of this world and are decaying like dry leaves.

Deliberation on touching the Inside 67th Sarga

Sri Vasista

1. O Rama, thus they conversed. After a while, in course of time they obtained the pure knowledge and attained liberation.
2. And so, O mighty Rama, there is no other way to cross the ocean of 'samsara' except attainment of knowledge through mind.
3. Thus it is simple for a person of intelligence and discrimination to overcome the grief (of this world). For a large eagle it is easy to cross the ocean while for a small bird, it is almost impossible.
4. Those great people who have gone beyond their bodies and who are abiding in the transcendent Self look at (their bodies) from a distance like a spectator looking at a mass of people.
5. What does it matter to us even if body is damaged? If a chariot is broken what is the harm to the charioteer?
6. If mind is troubled what does it matter to consciousness. A sea is not bothered by the waves generated in it.
7. In what way water is related to a swan or a stone? Similarly what relationship does the Supreme Self have with pleasures?
8. O prosperous Rama! there may be many mountains in the wide spread of an ocean. But the ocean does not have any relationship with them. Similarly

consciousness is not bound by any of the hill-size trouble inside a person.

9. A lotus is held in water. Yet it has no relationship with lotus. Similarly Self does not have anything to do with body.
10. When water is beaten by a log of wood, large number of water bubbles arise. Similarly when body appoints itself as Self, all kinds of thoughts and mental activities arise.
11. When a piece of wood touches water (or comes near water) the reflection of the piece appears in water. Similarly bodies appear in Self.
12. When reflections appear in a mirror or in the ripples of water, these reflections are neither real nor unreal. Similarly bodies, which are reflections in Self, are neither real nor unreal.
13. When wood is split, it does not grieve. Similarly water and stone do not grieve when they are split. In the same way the five elements do not feel any damage by separation or union.

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14. When water is beaten by a piece of wood, waves will be created in water and sound emanates. Similarly when a body is enlightened by consciousness, both sound and movement are created in the body.
15. Such movements or sound do not occur to pure Self or inconscient body. They belong to ignorance only. When ignorance is destroyed, all is consciousness.
16. A piece of wood and water do not feel the embrace or union when they meet. Similarly a body and the embodied soul do not experience any union.
17. This world appears real and true to an ignorant person, not to a jnani (who understands truth).
18. When stone and water come together, there is no (real) contact inside. Similarly for one whose mind is detached, pleasures are not experienced.
- 19-20. A piece of wood and water (on which piece of wood floats) have no internal union. Similarly a body and the soul embodying it do not have any internal union. However a piece of wood is reflected in water. Similarly the body is reflected in the embodying soul.
21. Pure consciousness is all pervading. It has no sentience (feelings or sensuousness). There is nothing like bad or impure consciousness unless it is touched by duality.
22. This (consciousness) is sorrowless till it conceives of sorrow internally. A demon will expansively arise when the nature of demon is imagined.
23. Even if there is no external relationship, a relationship arises if it is decided so in the mind. It is like cohabiting with a lady-in-dream.
24. Relationship between water and piece of wood is improbable. Similar is the relationship between body and self.
25. Water will not receive the fall of a piece of wood into it (as anything worthwhile or difficult) due to lack of internal union. Similarly, Self does

not feel or is warmed up by any of body's woes.

26. Self comes under the grip of body's woes due to identification with body. If such identification is abandoned, Self is liberated from sorrows. This is the opinion of wise people.
- 27-28. Because of lack of internal affinity or union, pieces of wood, leaves, garbage do not feel any sorrow from each other. Similarly body, mind and Self do not feel each other's sorrows in spite of being together.
29. O Rama, old age, death and such delusions are due to the internal union of the beings (the embodied ones) with the world. Seed is the cause of trees.
30. A being who feels the relationship inside drowns himself in the ocean of 'samsara'. One who overcomes the internal union becomes liberated.
31. A mind that is internally attached spreads wild into multitude of branches. A mind that is detached vanishes.
32. O Rama, please know that an attached mind is impure like a broken crystal 'linga'. A detached mind is pure like a whole 'linga'.
33. A detached, pure mind is liberated even if it is active in the world. A sensuous mind is bound even if it is involved in long penance.

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34. An attached mind is bound (to this world). A detached mind is liberated. And so internal union (with world) is the cause for bondage and liberation.
35. One who is detached (internally) is not active even if performs works. Water is not associated with the qualities of things that it carries (that float on it).
36. When a person is internally attached, even if he is inactive, he is considered active. A person is perplexed by the happenings in a dream and feels the consequent sorrows and joys.
37. If mind is active, body acquires that activity even if it does not do anything by itself. It is like carrying the feelings in a dream to the waking state.
38. If mind is inactive, there is clearly no ownership of action (for a person). One with an empty mind is as if inactive even if he is performing works.
39. Whatever you do with your mind, you will get only that. You will not get anything that is not done by the mind. Body is not the reason for activity.
40. A detached mind is deemed to be inactive even if it is active. Even the consequent fruits of action do not reach it.
41. A person, who is immersed in the thoughts about a lady far away, does not notice or get touched by what is before him or the actions before him. Similarly a detached person is not touched even by sins and merits accounting from killing a brahmin or performing an Aswamedha sacrifice.
- 42-43. A person who is free of internal attachments is a person of sweet disposition and activity. Whatever he may do or does not do, he is neither the enjoyer nor the owner of that action. Such a mind is liberated, peaceful and united (with the Absolute).
44. And so all internal union with all worldly/ external things is cruelly sorrow-

causing. It should be given up.

45. Relinquish all evil internal union with the external impurities Peace will then ensue and the mind will be like a luminous sky. Free from all impurities, mind will become one with the Self. It will be like the luminously white waters joining the blue sea.

Inquiry into Union (with the Self)

68th Sarga

Sri Rama

1. O Bhagavan, what is attachment like? How does it bind? Who is called liberated? How is attachment cured?

Sri Vasista

2. O Rama, to place complete faith in body, abandoning the idea of the division between body and the embodied soul, is called appropriately as bondage due to attachment.
3. To come to a firm conviction that the infiniteness of the fundamental Self principle as finite and crave for joys and happinesses internally, is called bondage due to attachment.

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4. 'All this visible' world is Self. What do I desire and what do I reject'- such an attitude of detachment is the state of a liberated person (a jivanmukta).
5. 'Neither am I nor others are. I am not concerned whether pleasures occur to me or not'- one who tells himself internally is worthy of liberation.
6. One who neither rejoices at nor welcomes inactivity and does not invite activity himself and is of equal attitude and renounces all consequent fruits is called a detached person.
7. One who is single mindedly devoted to Self and whose mind never comes into the grip of joys and sorrows, such a detached person is called a liberated one (a jivanmukta).
8. A person is called detached when he rejects and renounces all fruits of action with his mind and not through actions in a skillful manner.
9. All undesirable actions will remain under control because of detachment. They will be cured and good accrues.
10. All sorrows will be let loose wild and wide because of attachment. They will develop many branches like wild growth in a deep chasm.
11. A donkey in journey will be pulled by a nose rope. Attachment will swell in that poor, timid and frightened animal which is carrying heavy load.
12. What flows inside a stationary tree that is shaken by cold winds blowing across it is a swell of attachment.
13. An insect living inside a hole in earth decays in time with pain harassed limbs. What it suffers is a swell of attachment.
14. What goes on inside a frightened bird suffering from hunger and spending

days with fear (of death) is a swell of attachment.

15. (What goes on inside a) tender grass-eating deer which dies due to the pain caused by a hunter's arrow is a swell of attachment.
16. People are born again and again as insects. This is due to excessive attachment.
17. People take birth and die again and again like waves in a river. This is due to excessive attachment.
18. People lose their ability to move on by taking birth as grass and creepers. Such a sorrowful state is due to excessive attachment.
19. Creepers and grass thrive on the waters from soil. The forms that they acquire in the process are also due to excessive attachment.
20. This mutable world is full of calamities. All this is the fruit of excessive attachment.
21. O Raghava, attachment is said to be of two kinds : one praiseworthy and two barren (without fruits of the right kind). The former refers to that of knowers of truth and the latter refers to fools and stupids.
22. Firm attachment to the world without any knowledge of truth is called 'barren' (vandhya) attachment.
- 23-29. Attachment which is the result of knowledge and discrimination is called 'praiseworthy' attachment. Lord Vishnu is ruling over the three worlds involving himself in all kinds of activity. Sun is continuously and relentlessly

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journeying across the skies due to such attachment. Brahma is engaged in acts of creation due to such attachment. Because of the power of such attachment Lord Siva is sustaining himself in body and sporting with his consort Gauri. It is because of the immense power of such attachment, all the celestial worlds are staying steady and steadfast in Brahman. And worlds like Maha, Jana, and Tapa are wearing the bodies which are free from aging and death.

30. Mind falls/swoops on pleasures like an eagle on a piece of flesh. This is due to the grip of attachment of a 'barren' type (vandhya) to pleasures with a (false) feeling that they are delightful.
- 31-38. Because of closeness (with the world) (and consequent attachment) air is blowing in the world regions. The five elements are sustaining each other and surviving. The world is actively moving. Because of the power of togetherness, the celestial beings in the heavens, humans on the earth, serpents and 'asuras' in the neitherwolds - are surviving in the universe like mosquitos in a 'medi' fruit. Because of the power of play of this 'samsakti' (attachment/ togetherness) all the beings in this world are dying and reincarnating like waves in a lake. Because of this 'samsakti', the disease- stricken beings are swallowing each other's limbs. They are whirling around like dried leaves. The stars are rotating in space like mosquitoes which move around a tree. Because of 'samsakti' moon has become like a football in the hands of time. Indra and his celestial beings have been hardened by many calamities during

the aeons. Yet they are not abandoning their mind, the cause of their sorrows, due to attachment to it.

39. O Raghava, look at this wonder someone has sculpted this world in the consciousness ether due to some vasana.
40. This figure of the world has been drawn in the void of sky with the paint called 'union with mind'. This figure can never be real.
41. Those who move actively in the world with an attached mind are burnt by the fire of desire like a grass leaf which is swallowed by tongues of flame.
42. One can not count the water drops in an ocean. Similarly, one can not count the number of incarnations a person with attachment ridden mind will have to go through.
43. One can count the waves in the waters of river Ganga flowing down the slopes of 'Meru'. But one can never count the number of bodies that a person will have with an attachment ridden mind.
44. There are many hells that are designed and constructed for the residence of people who are deeply interested and attached to the world.
45. O Rama, a person with attachments will wither away due to sorrows. Such people will become firewood to the flames of hell. These fires will burn bright due to such people.

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- 46-47. All the sorrows in the world are created for people with attachment ridden minds. Sorrows seek such people like rivers seeking an ocean.
48. Mind is the very embodiment of attachment. It has a heavy body. It goes through phases of growth and decline. All this is vast ignorance
49. O Rama, when attachment is absent, all divine powers manifested in the world will increase.
- 50-51. When attachment takes position inside, it scorches a person like herbs being burnt by fire. Attachment that resides inside is fire. Abandoning this is nectar-like. Know this.
- 52-53. A detached mind is peaceful like the infinite sky. Such a mind is like one which is 'not' and is always luminous. It always gives happiness only. One with truth consciousness is a liberated being.

On the Movement towards peace

69th Sarga

Sri Vasista

1. O Rama, a person who knows the reality should keep his mind (in the following state) when he is engaged in activities in the world, mixing with people of all types and in association with many kinds of institutions.
- 2-7. He should not be attached to actions. He should not be involved with things and thoughts. He should not be worried about anything around him (be it earth, sky or quarters), neither external or internal. He should not be united

with the movements of the senses, not even with the vital airs. He should not be worried about his face, nose or the space between the eyebrows. He should not be united with darkness, or light or waking or deep sleep. Neither steadiness nor movement should engage his attention. He should not be attentive to sensual activities, nor should he be concerned with delusion or joy and not even time should be of his interest.

8. He should be reposed in the absolute consciousness. Even a little dependence on external objects will lead to weakness and debility. Always mind should abide in the essential nature of Self.

9-11. Devoid of attachment, when a person is established in Brahman, realizing that he is really non-existent, it does not matter whether he is engaged in worldly activities or not. He will not have any relationship with the fruits of action. If he abandons involvement in the outer world, he abides in perfect peace in the majesty of consciousness. He will be like an effulgent diamond in Self.

12. O Rama, with constant awareness of Self and having attained Nirvana a being does not get touched or stained by activity because of his lack of interest in them. With such detachment he does not care for the fruits of action. He merely tolerates the burden of his body till the end of his destiny.

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On the Confusion due to lack of Union with the Self

70th Sarga

Sri Vasista

1. O Rama, 'asanga' (nonattachment) yields happiness. Active people who abide in that 'asanga' due to intense practice will be expansive in their heart and will be free of fear and grief.
2. Wise people, who know the truth, display brilliant faces since they are totally contented inside. They are not deceived by any turbulence or lack of it in their body.
3. People are propitiated by the people whose mind is free from any feverishness, whose mind rests on consciousness and is object-free.
4. A 'jnani' who is always steeped in Self-knowledge is healthy indeed even if looks fickle. He merely looks agitated like a reflected sun (in water).
5. Great people of experience, wisdom and awakening who delight in their Self may look externally, shaking like a peacock tail. They are, however, steadfast like 'Meru' mountain.
6. When mind attains Selfhood, it is not stained by joys and sorrows. It is like a clear and smooth crystal which is not amenable to colouring.
7. The mind of a person who knows (the truth about) the worlds far and near will not be stained by anything in the mutable world. It is like a lotus which is not touched by the water (in which it stays)
8. One is said to be united with himself, when he is totally free from all apprehensions and seizings and when he is vigilant about the Supreme Self

whether immersed in contemplation of the Self or not.

9. Because of delight in Self a being attains total detachment. Because of knowledge of Self, attachment thins away, not otherwise.
10. O Raghava, when one becomes like one in deep sleep even when he is awake, such a person attains nonduality and becomes eternal with birth and death.
11. When one attains such maturity, he achieves self-luminosity like sun. It is like a moon on an 'amavasya' day when moon changes into sun.
12. The state of immense peace is called the deep sleep state while in waking state when mind ceases its mental (consciousness) state.
- 13-14. A person who has attained such deep sleep state is never pulled by happiness or grief even while being active in the world. He is like a robot without any idea of joy or grief.
15. The tormenter of mind is the feeling about existence and nonexistence, (of having or not having etc). When one attains Self why is mind harrassed by such feeling?
16. One who is in the state of deep sleep does works with a sense of contempt and desire. And so a being is not bound by actions. He abides as one liberated while in life.
17. O sinless one, be in such a state of deep sleep (while in waking) and perform or not works that arise out of nature and fate.

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18. A jnani does not relish either performing of works or not performing works. He performs works as they come, being established in the knowledge of Self.
19. If your mind abides in the deep sleep state, you are as if not acting even though you are active. Even if you are not active you are as if active. Do as you please.
20. O Raghava, a child is vibrant with action without understanding or comprehending the fruits of his action. You also act like him without any thought of fruits of action.
21. One who is happily settled in the state of objectless state of the supreme, his mind is in a state of deep sleep even in the waking state. Whatever such a person, who has gained the Self, has done, he has no ownership of it. It is as if he has not done it.
22. A jnani, who is free of vasanas and has reached the state of deep sleep in his mind, will attain coolness in his heart resembling the nectar of moon.
23. A person who abides in the deep sleep state shines with great effulgence. He is fulfilled and perfect. He is like the full moon. He is equal in all states of existence. He is like a mountain steady and still in all seasons.
24. A strong and wise soul (dhiratma) may appear externally to be unsteady and wavering. He does not shake or quiver in his actions. He remains steady like a mountain (in his heart).

25. Establishing yourself in that deep sleep state, make your body free of all impurity and pollution. Then either abandon it or stay for long like a steadfast mountain.
26. O Rama, such is the state of deep sleep which can be gained by practice. Knowers of truth call this the 'turiya' state when it is fully developed.
27. A jnani will experience beatitude with his mind fully dissolved, with all diseases completely eliminated. He will be full of bliss in his heart.
28. A jnani who is established in that (turiya) state will reverberate with supreme bliss and delight. For him all this world will appear to be a play.
- 29-31. He will never fall from that state, free of all attachments and sorrows and free of all perplexities of this mutable world. He will smile at this world like one who looks at the world from the peak of a mountain. This state is indestructible. A person in 'turiya' state is always immersed in a state of bliss. That state is incomparable.
32. One who has crossed even this state of high bliss is called a yogi, one who is in the state beyond the 'turiya'.
33. Such a great soul has shed all ropes of births. All darkness of attachments is dissolved. He attains a state of supreme enjoyment. He will then live like a salt piece dissolved water in completely united with the Absolute.

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On 'Samsara'

71st Sarga

Sri Vasista

1. O best of Raghus, to whatever extent 'turya' state is investigated, to that extent will be the experience of the Absolute state. That will be the subject of concern to a jivanmukta (liberated while in life).
2. O mighty one, beyond this state is not the subject of concern to a liberated one like sky which is not of concern to a human being.
3. That (supreme) state of repose is far away from everything. It is indeed the goal of those liberated after life. It is like sky which is of concern to winds.
4. Jnani spends sometime in the deep sleep state staying in the world. After whirling in the state of bliss for a while he attains the 'turya' state.
5. O best of Raghu dynasty, you attain state of nonduality the way knowers of Self reach the state beyond 'turya'.
6. O slayer of foes, if you perform works remaining in a state of deep sleep you will not experience anguish and decline like a still moon in a picture.
7. Do not be under the confusion that knowledge will follow the states of decline and steadiness of a body. These latter states are only of a body.
8. What does it matter to you whether the body stays or dies. You try to be established firmly in the state of knowledge.
9. You know the truth. You are aware of the supreme state. You have gained the knowledge of its shape and form. Become liberated from sorrow.
10. O Rama, casting away likes and dislikes you are shining radiant in the cool

effulgence (of Self). You are radiant like sky which is free of dark clouds.

11. A yogi who can travel across in the sky with his 'mantric' attainment/ accomplishment will never take the land routes. Similarly your mind which is in possession Self will never chase lowly objects.
12. This entire world is the infinite consciousness alone. Do not be deluded that 'I am this world'.
13. The name 'Atma' (Self) is given to the infinite expansive, all-pervading Paramatma for purposes of work. There is really no name or form to it.
14. Waves and such are no different from ocean waters. All is one water only. Similarly all here is 'Atma', the Self. Nothing exists separately from it.
15. In the entire sea, nothing else exists except water. Similarly in this extensive world, there is nothing else other than Self.
16. O wise Rama, where is the place in the world for such statements as 'I am this body'. Who are you in these (numerous) bodies?
What is yours and what is not yours among these bodies?
17. In reality there is no duality. There are no bodies. Self does not have connection with them. Can sun relate himself to darkness?

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18. Even if it is accepted that duality exists, even if bodies exist, there can be no relationship of them with the all-pervading Lord, the Paramatma.
19. Shadow and sunshine, light and darkness are not related. Similarly body and soul can not have any relationship.
20. O Rama, coolness and heat are not related. They are opposite of each other. Similarly body and soul.
- 21-23. Even if it is said that there is an inseparable connection, how can an unconscious body experience a conscious Self. To say that the transcendent Self is related to body is to say that a conflagration in a forest is in a sea. This is pure false understanding. Such a false perception will be destroyed by seeing the truth.
24. Self of consciousness (chidatma) is pure, eternal, self luminous and infallible. On the contrary, body is transient and impure. How can there be relationship between the two?
25. Body quivers and shivers due to wind. Elements make it grow. How can such a one be related, even a little, with the Self?
26. Even if duality occurs, there can be no possible relationship between the two. When there is no duality how can a wise mind even think of a relationship?
27. If duality exists, each one will be in its separate states. There can be no relationship. And so there can be no bondage or liberation for each one.
28. O Rama, it is clear without doubt that all is pervaded by Self, full of peace. Be with this firm belief always and under all circumstances.
29. 'I am happy, I am unhappy' - These are false and unfortunate perceptions. If you entertain them, you will suffer with such feelings for a long time.
30. The similarity between body and soul is like the similarity between a grass

leaf and a mountain, between a silk fabric and a stone.

31. Light and darkness are neither related nor are they comparable. They are totally and infinitely different. Similar is the case with soul and body.
32. Coolness and heat never appear together. Dullness and brilliance can not appear together. Similarly body and soul are never related.
- 33-35. Body becomes mobile because of vital air (prana). This vital air makes sound, while it moves through the nerves. At the end it emerges out as ka, cha, ta, tha, pa- the alphabet - through the throat. The same air moves the eyes and eyelashes. The knowledge behind all this is only that of Self and nothing else.
36. In all things like sky, stone and wall only the aspects of Self abide. Only the reflections of those aspects are seen in mind like in a mirror.
37. Self is experienced at such place where the bird of mind flies to after leaving its nest of body.
38. Where a flower is there its fragrance also stays. Similarly where mind is, there will be a signature of Self.
39. The sky which is wide and everywhere reflects only in a mirror. Similarly Self is all-pervading. Yet it is perceived only by mind.

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40. Water resides in a place which is at a low elevation. Similarly mind, the inner instrument is the place where self-knowledge resides.
41. The real and unreal aspects of the world are reflected in the mind. This is enhanced by the Self knowledge like sunshine increasing the light.
42. And so 'antahkarana' the internal instrument, the mind (and vital) is responsible for creation of the world of beings. Since Self is immanent in all, it can be said as the cause. Really it is not the cause.
43. Lack of inquiry, ignorance and stupidity are said to be causes of the mutable world and even of the internal instrument. Thus say the wise men.
44. Because of improper and unwholesome perception, the seeds of delusion are accepted. It is like seeing darkness in sun.
45. O Raghava, mind loses its existence once the oneness of the Self and the beings is realized. It is like darkness being dissolved by a lamp instantly.
46. (The finding) that mind is responsible for all this world should be investigated and inquired into. Jiva, 'antahkarana' (internal instrument) 'chittam' - all these are synonyms of mind.

Sri Rama

47. O Lord, please elaborate for me how all these synonyms for mind got firmly established, to enable my comprehension of whatever you have said.

Sri Vasista

48. O Rama, all states of existence, feelings and emotions are merely various forms of the Self principle. They arise in the mind like ripples in water.
49. At some places the forms of quiverings of self get established like waves in a disturbed sea of water.

50. Where the Self does not vibrate into a form, it abides as the Lord (quiet and tranquil). It is like the water where there are no ripples.
51. However, states of existence like stone etc remain inside the Self without any movement, while beings like humans are like foam which is the consequence of intense shaking of waters.
52. In all these forms the energy and force of the Self abide. Self abides in these wearing the mask of ignorance.
53. The Self bedecked by such ignorance is called 'Jiva' (being). He is like an elephant in the cage of great deception (Maya) in this world.
- 54-55. This (Maya) Jiva is Jiva because it is living. Because of ego, it is called 'ahamkara'. Because of decisiveness it is called 'Buddhi' (intelligence). Because of apprehensions and comprehensions, it is called 'sankalpa' (mental resolves). It is called Nature because of the nature of working with its force of execution. By anointment as such, it firms up as body. Because of primitive character it is inconscient. By its own self existence it is consciousness.
56. Between existence and nonexistence, consciousness and inconscience, the Self principle assumes many forms and symbols widely and extensively.
57. This is the shape and form of a Jiva as stated and proclaimed by Brihadaranyaka and such Vedantic scriptures.

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58. Fools who do not have any knowledge stay firm in fabrications and concoctions out of pure delusion.
59. O mighty Rama, thus Jiva is the cause of all world, not the body, which is dumb and miserable.
60. Between supporter and supported, if one is lost or destroyed, nothing happens to the other. Similarly if body is lost nothing happens to the soul.
- 61-62. If sap in a leaf is dried up, the sap is found in sun's rays. Similarly if body is lost, no harm comes to the soul. If it is ridden with vasanas, it stays in a body. If not, it stays in consciousness - ether.
63. If a lunatic thinks that when body is lost, the soul too is lost, he is like one who thinks that a vetala may appear even in a mother's breast.
64. When the deception disappears, a Jiva recollects his original nature as Self. Similarly dissolution of mind is real destruction. This is liberation. So it is said.
65. 'He is dead and so he is destroyed' - such a statement, in my opinion, is false and erroneous. As time passes a Jiva takes body again and again (and appears on the world scene).
66. Thus people float on the river of life like a blade of grass on its waves. The fraud of death is hidden in time - space continuum.
67. A monkey jumps one tree to another. Similarly a vasana - ridden Jiva changes bodies.
68. O Raghava, he casts one body for another. Thus he is born (again and again) in wide - ranging space - time continua.

69. Jiva is thus dragged across births by vasanas and mind. Thus he lives long.

He is like a child who is moved around by a cunning wetnurse.

70-71. Beings are tied up by the ropes of vasanas. Such ropes can wear away mighty mountains. They then spend their lives in deep difficulties and sorrows. They wear out into decay of old age and innumerable reincarnations. They slip into hell as a consequence.

Sri Valmiki

72. As the sage gave out his speech, day passed by. Sun had set in the west.

People departed to their respective home and duties. They reassembled on the next day morning.

13th day of the dialogue

On liberation

72nd Sarga

Sri Vasista

1. O Rama, you are not born because body is born. You are not gone because body is gone. You are the pure Self. There is no relationship between body and you

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2-6. It is unwise imagination to say that when a pot breaks the space inside is also lost. Body is transient. When it breaks, it recovers its original state. To think that 'I am gone' is foolish. May such people be damned! What is the relationship between the leash of a rope and the chariot? Similar is the relationship between consciousness, and body and the senses. The relationship between body, the senses and Self/soul is the same as between water and a lotus in it. A traveller and the path on which he travels have no mutual feelings between them, like uniting and separating. There is no love lost between them. Similar is the relationship between body and soul.

7-10. Ugliness is imagined about a demon. Similarly sorrow and joys are imagined for a soul. All beings are composed out of the five elements individually. It is like many different kinds of figures being carved out of the same trunk of a tree. In all bodies only the five elements are seen - nothing else. Like in a bundle of sticks, there will only be sticks and nothing else. O beings, why are you worried about the destruction of the five elements (that consists of a body)?

11-15. What excites men in what are called women? The latter is a mere pale collection of the five elements. Such collection will interest only a bunch of foolish people. For jnanis a woman is a mere collection (or putting together) of five elements. When two images are separately sculpted from a single stone, they do not have any love lost between them. Similar is the relationship

between buddhi, the senses and the soul. Why grieve about them?

16-18. Waves of water wash many blades of grass floating on water into one place. Similarly a soul brings the five elements together to make up a body for it. These elements come together and part company in the time - space continu unlike blades of grass floating on water coming together and getting separated. Vortices perform these functions for blades of grass. Similarly mind performs these functions for a soul.

19-23. A soul recovers back its character of Self by casting away the subjective nature through awakening and enlightenment. At that time people see their separted body like people flying in the sky who see the earth regions (as separate). A drunken person recalls/ remembers his antecedents after the intoxication slips off him. Similarly a Jiva witnesses his soul when he is free of all modifications and deformations. Self sparkles out this universe and the many things of matter in it.

24-25. Thus many great souls, teachers and jivanmuktas are active in this world. They have no interest in this world, being free from vasanas like waves in a sea which carry many gems without being interested in them.

26-27. Sky is not affected by the dust particles. Similiarly one who possesses Self does not get affected by worldly affairs. A sea is not attached or is it jealous of the movements of the waves. Their purity or impurity, their steadiness or otherwise, Similarly one who has attained Self is neither attached by pompous pleasures or sensuous enjoyments.

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28. Wise people know that world abides because of the ideation of mind and that it is a play of the object-oriented consciousness.

29. All the time bound sensuous objects, the ego and the phenomena are the swellings of the mind.

30. Whether what is visible (in this world) is existent or non existent depends upon one's perception. Where is the possiblity for joy or sorrow?

31. Truth is always truth. Untruth is always untruth. Truth and untruth cannot exist together. Why do you get deluded by such a thing?

32. O perfect-eyed one! give up unwholesome perception. Perceive in an integral and holistic manner. When you mature with such perception, you will never be deluded.

33. When observer, observed and observation get widely related the soul comes into play in a swell manner. The happiness that arises out of it is supreme.

34-37. And so the essence of all expereince is called Brahman. The relationship between observer, object and observation is the best of all knowledge of happiness. For ignorant people this gives the world and for 'jnanis' it gives liberation. The experience of such happiness is the very body of soul /self. If this joy is associated with phenomena, it is binding/bondage. Otherwise ir is liberating/liberation. If suh happiness (caused by the relationship between

observer and observed) is deformation free and is changeless, then that is called liberation. Such experience reveals the Self.

38-39. Acquire such happiness that arises out of rejection of phenomena. Then the deep sleep kind of perception will be gained and then the Jiva will become Self perceiving. Thus the 'turya' state arrives. This is liberation. Mind will be united with the Absolute.

40-44. O Rama, in the liberated state Self is neither gross nor subtle, neither direct (visible) nor indirect, neither conscious, nor inconscient, neither existent nor nonexistent, neither with ego, nor egoless, neither unique nor many, neither near nor far away, neither gainable nor nongainable, neither all pervasive, nor immanent in all, neither material nor nonmaterial, neither the five elements nor their essence. However, whatever is captured in a phenomenon is mind which is the refuge of the six senses. To say that the Self, which is supreme, has no relationship with mind is not right. For one who knows the truth, all this world is Self only.

45. This world is Self. World is pervaded by Self. There is nothing that is not Self. Hardness, fluidity, vibration, emptiness, luminosity, the earth, the waters, fire, and air all are Self alone.

46. O great soul, O Rama, only one thing moves everything, keeps things alive all times, the aeons, the ages, what is gone and what is to go - and that is Self. There is no other aspect or fabrications or concoctions. Be with that realization and with that reach the Supreme.

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Inquiry into individual self

73rd Sarga

Sri Vasista

1. O Rama, With such thinking and inquiry, discarding duality, people naturally attain liberation, like gods obtaining 'Chintamani' (the wish - fulfilling diamond of the gods)
2. O Rama, listen. I shall now elaborate upon that kind of perception of phenomena, with which you will possess divine sight
- 3-5. (Meditate. Think like this) ' I am sky. I am sun. I am the quarters. I am up. I am down. I am 'daitya'. I am god. I am the world. I am day. I am darkness. I am clouds. I am the oceans. I am Agni. I am vayu (wind). I am all this world. I am the three worlds. I am everywhere. I abide as Self. How can there be bodies other than me? When I am only one how can there be duality of any kind?'
6. Thus determined, with the world seen abiding inside Self, sorrows and joys will never go out of control. They will not arise again.
7. O lotus eyed Rama, When all this world is pervaded with Self in such a way, tell me what is yours and what is others?
8. If something appears on the scene that is against truth, a 'Jnani' need not feel

- either sorry or happy. It is sorrowful only to an ignorant person who is full of this world.
9. There are two perceptions which look like egoistic perceptions. They are pure and sattwic (Harmonising). They are driven by a knowledge of Truth. They yield liberation and are highly spiritual.
 10. O best of Raghus, the first one is. 'I am that indivisible ultimate, infinitesimal particle. I am the that form of consciousness which is beyond all forms.' The second one is : ' I am every thing.'
 11. O sinless one; there is a third one which yields only grief and never peace. That is 'I am this body'.
 12. Now giving up all these three egoistic perceptions, adopt whatever accomplishing perceptions remain, (ie) nonegoistic perception and abide in the Supreme.
 13. This world, which is full of nonbeing and non existence, is illumined by the Self which is beyond all forms and all existences.
 14. O best of knowers of cosmic nature, realize this through your own self-experience and leave the heart node (which is the seat of all vasanas).
 15. Self is gained neither by credible and authoritative words nor by logical inferences. It should be directly experienced always and ever.
 16. What can be touched and heard in this phenomenal world is due to a little of that knowledge (of truth). However what is devoid of the triune of observation, observer and observed only is that supreme Self.
 17. That Lord Self is neither existent nor nonexistent. It is neither an atom nor the biggest (thing), nor is it anything in between the two. It is all and everything.

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18. O my dear Rama, people say 'That is self'. But it is not amenable to any such verbal description. Since there is nothing else other than that in this world, see that infallible Self only everywhere.
19. 'This is Self, this is not Self' - such kinds of symbols and denominations are self-created by Self only with its power of being immanent in all.
20. Self abides everywhere radiantly in all the three times. It does not shine because of smallness or largeness
21. Self resides in all matter and objects, By its very nature it reflects as life in the mirror of 'puryashtaka' (the subtle body)
22. Even though Self is immanent in all, it is experienced only when it is reflected in 'puryastaka' the subtle body. It is like wind being experienced in the sky when the clouds move.
23. Consciousness - Self is all pervading. However it is not known by any particular name. Only when it abides in all matter, it is known as the supreme Lord.
24. Dust exists when wind blows. Light occurs when a lamp 'is'. Similarly when

there is a subtle body, then there exists a Jiva. Life or Jiva can not sparkle in a stone.

25. When the sun appears, desire to perform works arises in people. Similarly when the Self descends into the subtle body (the puryastaka), the desires that exist in it become active.

26-27. If the works/ activities indulged in by people while sun is up, are damaged or hurt, no harm comes to sun. Similarly when the Lord Self abides in the body, all that is gained by the body due to such abiding is lost. What is the loss for Self?

28. This Self is never born. It never dies. It never gives nor takes. It is neither bound nor free.

29. If what is not Self acquires the status of Self due to lack of enlightenment, it is same as the illusion of a rope being taken for a serpent. Such illusion is clearly grief-causing.

30. Soul/self has no beginning and so it is never born. Since it is not born, it cannot be destroyed. It never desires anything that is contrary to it since there is nothing other than Self.

31. Self is never bound since it is never differentiated into time and space. When bondage is not, where is the question of liberation? And so it abides as it is, as unliberated.

32. O Rama, such is the Self in all with such attributes. People cry foolishly without understanding this.

33. O man of good mind, think integrally, all the pros and cons of this movement of the world. Do not then grieve like the foolish people of this world.

34. A wise man should abandon the thoughts about both bondage and liberation and abide in his Self. He should act in silene like a robot.

35. Liberation is neither in sky, nor in the neither world, nor on earth. A pure mind enlightened by knowledge of Truth is liberation.

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36. Wise people say that liberation is the Self-destruction of mind which occurs when mind loses all interest in and attachment to things desired.

37. O Rama, one attempts for liberation through devotion and such so long as he does not gain Knowledge of Self.

38. When he gains perfect knowledge and mind acquires the consciousness state, he will not desire even ten liberations: what to talk of liberation once!

39. O Rama, abandon the feelings 'this is liberation, this is bondage.' These are useless apprehensions. Become a 'maha tyagi', great sacrificer and become liberation itself, the very form of Existence.

40. O Rama, with all the deformations dissolved, without any attachments, rule over this entire earth which is encircled by the seas that have been dug by the sons of king Sagara

On dispassion
74th Sarga

Sri Vasista

1. O Rama, (When differentiation takes place) and time appears (as an individual dimension), in course of time, Self sees (in itself) in playful amusement a body - like form. Like a double faced, capricious and quarrelsome mistress, this body reveals out of delight the two (part of it) face and heart.
2. Even a small gulp of alcohol makes one dizzy. Similarly, out of this sportive play (of Self) - emerges the great tender - bellied 'Maya' (force of deception), an arrogant, virile lascivious force of enormous conceit and pride.
3. Because of this force or vast number of modifications and deformations and becomings of such kind emerge. And arises all this world of phenomenal opulence. It is like water in a desert due to heat.
4. Mind, Buddhi, ego, vasanas, senses and such - all these that bear names and forms sparkle/spring in the waters of sea of Self.
- 5-7. In reality, there is nothing like mind and ego division. What is mind, that is ego. What is ego, that is mind alone. These are purposeless fabrications. Whiteness is not separate from snow! One protects the other. When mind subsides, ego disappears. When a fabric is wornout along with it its colour too disappears.
8. Give up fascination for liberation, which is lowly and along with it the sense of bondage and other desires. Destroy the mind purely by dispassion and discrimination.
9. When the thought that ' I would like to be liberated' occurs then mind arises in all force. With that emerges all problems, weaknesses and blemishes of a body.
10. O Rama, Self is beyond everything and consequently immanent in all beings. And so what is bondage and what is liberation. Root out all thinking.
- 11-13. Air is of vibrating nature. And so when it enters the body, it shakes and quivers all the limbs like it shakes the branches of a tree. Self, however, is

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subtle. It does neither move anything nor will get moved by anything. It is like a steadfast mountain.

14. Self abides in itself and is reflected in all objects and things. It illumines all the world, like a lamp, through enlightenment
15. If this is so, how did you slip into the delusion that 'this body is mine; these limbs are mine'? Such delusion is surely sorrow-causing
- 16-17. Hit by such confusion and perplexity like transience and eternality, one gets ownership and enjoyment of actions. Such confusion is a deluding vasana. It occurs because of ignorance about the laws of existence like the illusion about a mirage which occurs due to lack of knowledge about the properties of

heat.

18. A mirage attracts a thirsty deer. Similarly this ignorance is pulling and dragging the animal of mind.
- 19-20. A low caste woman runs away when she realizes that she is in the midst of brahmins. Similarly when real knowledge is gained, ignorance takes flight. Mind will then not be pulled by ignorance.
- 21-22. Like light from a lamp which dispells darkness, enlightenment about the supreme goal roots out all ignorance. When it is confirmed that there is no ignorance through the teachings of scriptures, then ignorance too melts away like snow before heat.
23. 'This body is stupid and inconscient. What is the use of pleasures for this body?' This kind of a determination of mind will destroy all impurities of desires like a caged lion breaking away the cage.
24. O Rama, when the burdensome equipment, called desires is abandoned/ lifted out of the heart, then a person becomes beautiful. Like moon he delights people.
25. Such a person becomes very cool like a rain - washed mountain. His happiness reaches to heights like that of a common man when he gains a kingdom.
26. He shines radiantly gaining the wealth, called the Absolute. He springs high within himself like the sea at the time of the aeonic end.
27. He will be quiet without any turbulence like an autumn cloud which is quiet after draining off the water. He abides in his Self peacefully like a calm ocean.
28. He becomes immensely courageous and remains steady and steadfast like a 'Meru' mountain. He shines with opulence of wealth (of liberation).
29. He become quiet in his Self like a steady lamp. He becomes contented like one who has sipped nectar.
30. He becomes internally luminous like a lamp placed in a pot, like the middle flame of fire.
31. He sees his Self as all abiding, as immanent in all, as lord of all, as leader of everything, as all - form, and as formless
32. He smiles at the days that were spent purposelessly (before enlightenment). During those days his mind was fickle and was shaken by cupid's arrows.

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33. The mind of such a person will be utterly pure and holy with all attachments expelled, with all anguish and fevers queitened and abiding in spiritual delight.
- 34-36. A knower of Self does not want or desire anything. For he has washed away the dirt of lust; he has rooted out all illusions; he is liberated from feelings like hot and cold; he has crossed the ocean of 'samasara', he has attained the supreme repose; he has gained the state beyond all states; he will never be born again; he is respected by all in thought word and deed. Everyone takes delight in his life. But he does not take delight in his life.

37. Such a person will not give anything nor does he take anything. He does not praise anything nor does he blame anything. He does not bother about rise or fall of himself. He is neither happy nor sorry for anything.
38. He gives up all initiations. He is free of all distinctive attributes. He renounces all desires. Such a person is called a 'jivanmukta' (liberated while in life).
39. Giving up all desires, he becomes silent in his mind. He is like a cloud which has shed all its waters.
- 40-41. One's heart becomes so happy by the coolness generated by desirelessness that even the joy that is caused by uniting limb to limb with the best of women is uninteresting. Even if moon enters the throat, that coolness will be no where near the coolness generated by desirelessness.
42. A generous sage will have a mind which will not hope for anything. His mind will be like spring which is full of blossoms and lovely creepers.
43. The coolness or a hope - free mind can not be matched by snow-covered Himalaya or by moon.
44. Freedom from expectation and hope is extremely delightful. It is greater than heaven, than kingdom, than moon, than Lord Vishnu, than cohabitation with a woman.
45. O gentle Rama, before the great peace that is gained by freedom from hope and expectation even the lordship of three worlds is trivial.
- 46-48. O Rama, freedom from hope or expectation is like an axe that fells a thorny bush. It causes absolute peace. It is a bouquet of flowers on the tree called peace and quietude. For one who is embellished by freedom from hope the world is small like a cow's foot and the three worlds are trifle. Such a person smiles indulgently at actions like giving, taking, acquiring riches, sons, eating, drinking and dressing beautifully.
49. With whom can a person, not bound by desire and expectation, be compared in all three worlds?
50. How can people estimate the greatness of a person, who is in complete control of himself. and in whose heart there is no feeling like 'I want this, I do not want this'?
51. O Rama, freedom from hope and expectation is the most radiant form of intelligence. It is free from all calamities and a great form of happiness.
52. O Rama, you are not desire nor desire is yours. If world is all illusion like the trees that appear to be moving when a chariot is moving.
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53. O mighty Rama, Why are you deluded with thoughts like 'this is mine, this body is I' etc, in spite of enlightenment.
54. All this world is Self alone. There is no multiplicity in this. Knowing that this world and Self are one, intelligent people will not grieve.
55. O Raghava, knowing the real nature of material things will be extremely consoling to discriminating intelligence. That intelligence will attain complete freedom from expectation.

56. Abide in the state free from becoming and non becoming and end and beginning. From that state understand the nature of matter.
57. The temptress, the demon of 'Maya' (deception) flees away from the courageous mind with dispassion, like a deer which flees away from a lion.
- 58-60. A steadfast and wise person of knowledge will look at a woman of unrestrained lasciviousness as a sculpture in stone. Pleasure will not give joy to him nor calamities will make him grieve. The opulence of phenomena will not entice him. He will be like a mountain which is not humbled by winds. His mind will shatter the arrows of Cupid even if it is a young lady who is interested in him.
- 61-63. One who knows truth will not be dragged by attachment and hatred. When he is unmoved by them, how can they overwhelm him? For him a creeper and a fickle woman are same. They are like stones in a hill. He will never amorously unite with pleasures. A traveller cannot take delight in deserts. Whatever occurs to a jnani without his effort will be enjoyed by him as a sport. It is like an eye which enjoys light.
- 64-65. Whatever happens to a steadfast and wise person in a chance way like women and such enjoyment - will not cause any grief. Lashing waves can not move or shake a mountain. Similarly joys and sorrows cannot cause any anguish to him.
- 66-67. A jnani who is established in the state of the all-immanent Self, and who is self restrained, looks at all pleasures with a sense of indulgent sportiveness, without any anguish or hurry. He abides free of any bewilderment. Even if he is eagerly intent upon something, he approaches those actions with a collected mind. He is like Brahma who is zealously engaged with his Self (in spite of incessant creation - related activities).
68. He remains like a rock, unmoved by changing seasons, with out being excited or agitated by the calamities that roll out in a sequence according to this (assigned) times and places.
69. O Rama, a Jnani may be deeply involved in the world with his organs of action. He, however, does not drown himself in those actions since his mind is detached.
70. When gold is impure inside, it is called impure (otherwise not). Similarly only when one is attached emotionally, a person can be called 'attached', not otherwise.
71. When the limbs of a person, who perceives his body as separate from himself, are cut, it is as if they are not (since he does not feel the cuts).

72. When one knows about Self, he will never slip into ignorance. Whatever is known remains known as knowledge for ever.
73. When the illusion of serpent in a rope is gone, how can that illusion return again? When rain water flows down the slopes of a hill, it will never go up.

74. Gold that has been purified in fire, will never acquire (internal) impurity even if it is buried in mire.
75. When one's heart is freed from ignorance, it will never again be bound by the qualities. A fruit that has slipped off a tree can never be reattached to the tree.
76. When a diamond is separated from its mineral state after due investigation, it can never be passed back to the mineral state.
77. When ignorance is understood and recognised, who will again drown himself in it? When a brahmin recognises that he is in the company of low caste people, why will he try to continue in their company?
78. One can remove the mistaken notion of water being treated as milk on inquiry. Similarly the vasana of world can be removed through inquiry.
79. Wise people may drink wine by mistake. Once the mistake is realized, they will not touch that wine.
80. A lady may be beautiful and lovely. But she is made of mere matter. Such will be the perception of wise people.
81. A lady in a painting is made up of colours. So is a living woman with hair and lips which are made of fire elements. Why then one gets interested in a living woman only (when there is no real difference between the two)
82. The taste of jaggery can not be reversed by things like thirst and such. So is the understanding of the nature of Self and experience of it. They can never be reversed by any other (experience)
- 83-84. When a lady is interested in a person, she will experience the joy of union with him (in her mind) even if she is engaged in her duties. Similarly one who is reposed in Brahman will always be experiencing the bliss of that repose. Even celestial beings can not shake him out of that.
85. If a lady is amorously involved with another person, which husband can pull her out of that memory? She will be constantly engaged with the memory of amorous union with her lover.
86. The mind of wise man who knows the truth, can never be turned from the memory of that bliss, which is the very essence of all happiness and joy in the world.
- 87-89. A lady who is interested in a lover will never be bothered about the sufferings or harassments caused on that account by her husband and other relatives. She will be dreaming about her happy union with her lover. Similarly a 'jnani', who is free of ignorance, will be blissfully united with his Self, even while he is engaged in worldly activities.
90. A 'jnani' will never be completely lost or destroyed even if his limbs are cut off or even if his body is burnt.

91. Free and unconscious of all joys and sorrows due to calamities and destiny, a 'jnani' shines bright whether living in a palace or hermitage or on a hill or a forest.

Deliberation on liberated and nouliberated

75th sarga

Sri Vasista

1-8. O Rama, king Janaka was never bewildered or anguished. He was ruling his kingdom happily. Your grandfather, Dilipa, was free of all attachments in his heart and ruled the earth for a long time. Enlightened Manu ruled over his people while being liberated while in life. Mandhata participated in many battles and engaged himself in many activities for his people. At the end he reached the supreme state. Bali is living like a 'jivanmukta', while being engaged in the activities of the nether world. Nanuchi, the King of danavas was constantly involved in wars with gods. Even so he was never unhappy in his heart. Vritrasura was fighting battles with gods. Even so he was always peaceful inside. Prahlada obtained the indescribable supreme state.

9-10. O Rama, Sambara was constantly engaged in battle with Lord Vishnu on behalf of Danavas' He was always using the tricks of 'maya' to win his wars. Even so he remained totally detached. And so he acquired the highest knowledge of Self and attained unity with the supreme Consciousness-ether. He was enjoying the offerings in the sacrificial offerings for a long time. Moon has the life-giving nectar in himself and is abiding without any link with anyone. Brihaspati, the Guru of gods fought with Chandra, the moon, for regaining his life. He performs all the rites for the gods. (Even with such activity) he remains liberated. Sukra is the teacher of 'Danavas'. He is a 'jnani' and has written treatises on morality and ethics. He remains unattached to anything and is biding his time. Vayu, the god of wind, is responsible for all movements in the world. He is incesantly active. Yet he remains liberated. Brahma is a knower of time in all the three phases. He is liberated even being active in the activities of creation.

18-25. Lord Vishnu is engaged in the sustenance of this world. He is constantly engaged in wars, death and old age. Yet he remains liberated. The three-eyed Maheswara holds his lovely wife in left half of his body like a lover who is extremely enamoured of his lady. Know that he is a liberated being. Goddess Parvati is a liberated lady. And yet She holds her husband in her neck like a pearl necklace. Kartikeya is a great jnani, a ocean of knowledge. Yet he engages himself in battles. Bhringiruta offered his body with its flesh and blood to his mother Parvati. Narada is a great liberated Sage. He is a man of peace and action. He roams around the world performing various works. This great sage Viswamitra is a liberated one yet he performs scripture-ordained rites and sacrifices. Lord Sesha bears the burden of the world on his

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head. Lord Yama distributes justice to people. Lord Sun constantly gives light to the world. All these are liberated people.

- 26-31. Some Jivanmuktas are engaged in a variety of strange activities and pursuits. Even so they are internally very peaceful. Some Jivanmuktas live inactive. Bhṛigu, Bharadwaja, Viswamitra, Suka and some others took to forests after gaining the perfect knowledge. Janaka, Saryati, Mandhata, Sagara and some others engaged themselves in the duties of the state. Brihaspati, Chandra, Surya and the Seven Rishis and some others stationed themselves in the bright starry sky. Agni, Vayu, Varuna, Yama, Tumbura, Narada and some others wandered around in the celestial flying vehicles. Bali, Suhotra, Andha, Prahlada, Alhada and some other jivanmuktas took residence in the nether world.
- 32-34. Jnanis can be seen among animal species too. While in the celestial kind, there can be foolish people. In the all pervading, all-form Self everything of every kind is possible everywhere and anywhere. The law of that infinite supreme Self is extremely strange and wonderful. All is possible because of the immense variety in its design capability.
35. Self is said to wear names like Brahma, Vishnu, Fate, Dhata, Sarveswara, Siva, Iswara as individual consciousness entities.
36. There is substance in something that is really not existing. It is like gold in gold dust. There is nothing real in a something that is with substance. It is like impurity in gold.
37. There can be something improper in a thing that is proper. One can notice something proper even in something improper if observed with skill and logic. Dharma which is proper is extant in the world due to the fear the improper 'sin'.
38. In untruth, eternal truth is observed. Through void and meditation one is attaining the eternal state.
39. Through magic, it can be shown that a rabbit has horns. Similarly by the mere play of time and space, something that is nonexistent is being born.
40. At the end of an aeon moon, sun, earth, oceans, gods all are vanishing/getting destroyed. Thus even a diamond, which is the hardest, gets destroyed.
- 41-42. O mighty Rama, knowing all this about becomings and nonbecomings, reject all sorrows and joys. Move towards equality. In this world the nonexistent appears as existent and vice versa. And so abandon all likes and dislikes. Move towards equality.
- 43-46. O Rama, discrimination (viveka) is most important. Without that one can never get liberation. Millions of people are remaining in a state of ignorance due to lack of discrimination. Liberation is easily possible with discrimination. Otherwise it is impossible. Develop this discrimination through extinction of mind. Effort to achieve this is very essential for all seekers of liberation. Perceiving Self leads to uprooting of all sorrows.
- 47-49. Great and courageous, steadfast, wise souls like Janaka and Suhotra are living even now as jivanmuktas. You also develop steadfast intelligence and move

towards equality and act in the world. In this world there are two kinds of liberation, liberation while in body and liberation while out of body.

50-52. O sinless one, the peace that is caused by disinterest in and detachment for all things will occur whether while in body and while disembodied. To quell the love for body is the best way to eternal union with the Absolute-say the wise. Such a union can occur while in body or out of it. One who has no interest in or passion for body is called a Jivanmukta. To have passion for body is bondage.

53-55. One should strive for liberation. With effort through appropriate practices one can achieve the goal of liberation. Without proper practices even an inch of progress is impossible. Abandoning practice, one should not get into self-deception and delusion. O Rama, there is nothing impossible for a man of courage and determination. Engage in self-inquiry with a steadfast mind till you reach your goal.

56. Buddha attained the supreme state through effort. Some people could not reach the goal due to slippage in their effort. Many a great soul gained the supreme state as fruit of the tree of effort.

The simile between 'samura' and ocean 76th Sarga

Sri Vasista

1. O Raghava, all these worlds are presents (gifts) from Brahman. They acquire firmness and stability due to lack of discrimination. They are destroyed through discrimination.
 2. Who can even enumerate the waves, called worlds in the sea of Brahman? Who can count the photons in the light rays?
 3. Know that the reason for the existence of world is nonintegral, nonholistic perception. The only reason for the destruction of the mutable world is holistic perception.
- 4-7. O Rama, this ocean of 'samsara' is very difficult and fearful to cross without right effort and right strategy. This ocean is full of waters, called delusion. It has fiendish vortices, called death. Its waves are high and wide. Virtue is its foam. Ocean fire is its hell. It has many ripples, called desires. It has a water elephant, called mind. Rivers, called lives, flow into it. Pleasures are the pearl caskets hidden in it. Senses are crocodiles and diseases are huge serpents slithering in it.
- 8-12. O Rama, look at the ocean. There are waves, called beautiful, charming women who can delude even the most steadfast of men. Their lips are like rubies (hidden in the ocean). Their eyes are like lotuses spread on the waters. Their smile is like foam. Hairs are like 'Indranila' diamonds. The eye brows are like a row of waves. Their hips are like sand dunes. Their throats are like conches. Their glances are shattering. Their skin has the sheen of gold. If

anyone can dare to cross such a ocean that is a great person with enormous capability.

- 13-14. Fie upon him who cannot cross the 'samsara' ocean when equipped with a ship, called intelligence and navigator, called discrimination! Overwhelming this sea with knowledge of Brahman and making that knowledge pervade the entire world, one should (once again) dive into it. Such a one is worthy of being called a 'purusha'.
15. O Rama, it will be splendorous to cross this ocean of world in the company of knowers of Self whose perception of the world is same and then play in the world-field; It not otherwise.
- 16-17. O gentle Rama, you are fulfilled. You are inquiring into the nature of this world even at an young age. Anyone, like you, who inquires into this world-nature with perfect intelligence will never get drowned in it again.
- 18-19. O Rama, first understand the nature of the serpents, called pleasures, And then, like Garuda swallowing serpents, enjoy those pleasures. Such riches and pleasures will yield good fruits in later times.
20. In spring trees increase in grace and attraction. Similarly strength, intelligence and radiance increase in a man who knows the nature of Self.
21. O Rama, you have comprehended the essence of Self with ease. And so you are shining brilliant with the lustre of bliss, which is pure and cool.

On the attributes of a Jivanmukta
77th Sarga

Sri Rama

1. O sage, please tell me again about that noble and magnanimous 'jivanmukta' who has grasped and perceived the essential nature and splendour of Self. Who can be satiated with your great teaching?

Sri Vasista

2. O mighty Rama, I have elaborated several times and in many ways on the attributes of a Jivanmukta. Even so, I shall repeat. Listen.
3. A jivanmukta is totally desireless. He appears always as one in deep sleep (while being active in the world). As one who knows the Self everything is non existent for him (And so he is disinterested in the world).
4. A knower of Self abides as one who is eternally emancipated, whose mind is completely asleep (silenced) and who is lost in the beatitude of the infinite.
- 5-6. With a noble and equal mind, he is directed inwards. Even if he takes something (from anyone) with his hands, it is as if he has not taken. He looks at the ways of the people and smiles thinking that they are moving like robots.
7. He does not bother about future nor does he recollect the bygones. Without even worrying about the present, he does everything, merged in his Self.

8. Even during sleep he is awake. He is asleep while being awake. He does every work. Even so internally he is inactive (as if not active).

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9. Inside he has renounced everything. All the time he is internally desireless. Externally he is active in works. Even so he abides in equality.
10. Externally he performs all works that come to him. He performs those works that come to him as tradition and those of friends and relatives.
11. He enjoys all pleasures completely as if they are blessings (of the Self). He does all works without falling into the confusion of self ownership.
12. He looks indifferent and unconcerned. However he does all works as they come to him in a perfect manner. He does neither desire anything nor reject anything. He never grieves nor feels happy.
- 13-14. He acts as if he has relationship and attachment to people but with a detached mind. He behaves like a devotee with a man of devotion. He behaves like a depraved person with a depraved person. He behaves like a child with children, like an old man with old men, like a young man with young people, like a man of sorrow with grieving people and like a courageous person with the courageous.
- 15-17. His speech is always about stories about merit and virtue. His mind is free of misery-causing ideas. He is full of delight caused by steadfast wisdom. He is tender in behaviour always singing sacred songs. He is wise and intelligent, softly sweet and fulfilled due to Self enlightenment. Misery and grief are expelled from him. He is a loving and affectionate friend of all. He is the very embodiment of nobility. He is equal. He is an ocean of gentleness. He is cool like a moon.
- 18-19. He has no use for either merit or sin, pleasures or renunciation of pleasures, inaction or action, bondage or liberation, heaven or netherworld.
20. When things are seen in their reality, when the reality of what is visible is clear, when the entire world is perceived as pervaded with Self, where is the misery in mind about bondage and liberation?
21. The bird, called mind, will fly out of the cage of doubt when the cage is burnt by the fire of complete knowledge.
- 22-27. When mind is liberated from bewilderment, it will abide in a state of equality. It neither subsides nor rises up. It will be like sky from all perceptions, same everywhere. The limbs of a knower of Self move like those of a child without any (seeming) coordination. He is ecstatic with bliss. He has no fear of reincarnation. His intelligence does not accept or receive anything; and so he never recollects anything done or not done. He will receive and cast away everything in all manners. For him it makes no difference since mentally he has not received anything of them. He acts like a child (with a sense of sport). He engages himself in works as they occur in time and space. Even so, not a little of the consequent joys and sorrows are accepted by him. Externally he

is engaged in all actions and purposes. But inside he is free of all desire. He never unites either with the works or with the fruits of works. He never chases either of them.

28-35. He neither disregards the states of sorrow nor does he invite happy conditions. When work done by him yields good fruit, he does not become joyful nor

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does he grieve at a failure. A knower of Self is not surprised if the sun cools down, if the moon regions get hot and if flames fly down. Even the firm belief that all these are mere sparklings from consciousness-Self does not surprise him. He does not feel distressed if some compassion is shown to him. He never follows the path of cruelty. He is neither modest nor immodest. He is neither miserable nor elated. He is never careless. He is never sorrowful nor very agitated, nor extremely joyful. His mind is wide and expansive like an autumn sky. Anger and such emotions never arise in him. How can there be a sense of sorrow or joy with a world constantly beset with births and deaths? This world of five elements is like a foam on the sea. How can one talk of joy and sorrow with such a fickle form?

36-44. These innumerable beings are constantly becoming and moving into nonbecoming. Those jivanmuktas, who are capable of perceptions and creations will neither break down nor make efforts (for further activity). In one instant many things occur in a dream. Similarly this world of perceptions arise and set in a trice. Where is the question of joy or sorrow with reference to such occurrences? (For a jivanmukta) good is nonexistent; and so happiness consequent to it does not exist. How can anyother different feeling like sorrow exist? When the sense of happiness is annihilated to the roots, when sense of happiness is quelled, how can there be an embedded sense of sorrow? With both senses rooted out, there can neither be something acceptable nor something disagreeable. And so the idea of good and bad also dies away. Consequently the desire for pleasure vanishes. Then follow the extinction of thoughts about hope and expectation. And so the mind gets dissolved. When mind dissolves, where is the question of mental resolves and determinations? When sesame seeds are burnt, the oil within vanishes. O great soul, liberated from such mental determinations, remain delighted in your own Self. Live as a 'jnani', contented always.

On Yoga
78th Sarga

Sri Vasista

1-3. O Rama, when a firebrand is rotated, an (illusory) disc of light appears. Similarly a nonexistent world makes its appearance as real as the mind throbs and quivers. When water rotates, a vortex appears as a separate entity in the

same waters. Similarly a world appears when mind vibrates. It is the same as the appearance of peacock tail in the sky due to reflections of sun's light.

Sri Rama

4. O great soul, by what does a mind shake? By what does it not shake? Please tell me since we have to cure that movement.

Sri Vasista

5-8. O Rama, shaking is nature of mind. They are not two different things. It is like snow and its whiteness, flower and its fragrance and fire and its heat.

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They are like a quality and one having that quality. One will disappear if the other disappears or destroyed. To destroy mind there are two ways; one is through yoga and the other is through knowledge. Yoga is conquest of the waves in the mind. 'Jnana' is holistic and integral perception.

Sri Rama

9. O Lord of the sages, please tell me the way to restrict and control the in and out movement of vital air (prana). How can one achieve mental peace through that method?

Sri Vasista

10. O Rama, there are several tubular structures (like arteries and veins) in a body. Through them the vital air (prana) moves around. This air is called 'Prana'. It is like water flowing through tubes.

11-16. Because of its nature of vibration and movement, this air performs many interesting and surprising actions. For these many names like 'apana' and such are given by accomplished people. Flower is the source and support (also a reservoir) of fragrance. Snow is the support for its whiteness. Similarly this fluid (of air) is the support for mind with which the air becomes integral. Because of the movements and vibrations inside (a being), a consciousness, which is oriented towards ideations and determinations (sankalpa kalana), is generated. This, O Raghava, know is mind. Thus because of vibrations and movements of air (vital) arise movements in consciousness. Because of such movements, arise the sentient/relative perceptions and knowledge (samvit). It is similar to the generation of waves and vortices in water due to fluidic movements of water. The knowers of Veda call this vital air movements as 'chitta', mind. So when this movement of air (prana) is controlled and restrained, mind will become quiet. When mental movements subside, this world also dissolves. It is like people retiring to inaction after the disappearance of sunshine.

Sri Rama

17. O Sage, this 'prana' moves relentlessly inside the body-house space. How can one restrain and control such an air?

Sri Vasista

18-20. O Rama, this can be done by association with scriptures and learned people

and by practicing dispassion. Through this one has to develop disinterest and disregard for old activities and habits. By practising the kind of meditation, suitable to them, concentration can be achieved. And by intense practice of such meditation, control of prana (breath) can be achieved.

21. Utter 'OM' and (try to) experience the meaning and essence of its last 'matra'. A feeling of deep sleep will then arise and breath will be controlled.
22. When 'rechaka' (outflow of prana) is practised properly and with vigour 'prana' will assume the form of expansive sky. And so it will not touch the holes in the limbs. Then 'prana' will be controlled and restrained.
23. When 'puraka' (inflow of prana) is practised properly and vigorously, the entire inside will be filled. The inside will be like a solid mountain. Prana

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movement will be extinguished completely. Then 'prana' can be controlled and restrained.

24. Then when breath is suspended during 'kumbhaka' phase of breathing, the body become still like a pot (as long as the breath is held). When 'prana' is held inside through practice, prana can be controlled and restrained.
25. Prana also can be restrained and controlled by redirecting Prana towards 'braharandhra' (the hole at the top of head) by closing the entrance to the throat by folding the tongue and touching the valve at the beginning of the throat.
- 26-31. Abandoning all comprehensions and apprehensions and merge all perceptions and consciousness in the subtle ether, through meditation, then prana will be controlled and restrained. This can be done even by dissolving all perceptions in the pure space within a span of twelve inches from the tip of nose, prana can be controlled and restrained. The latter can be done by restraining prana movement in the tube from tongue to the space on the head (brahma randra) with the help of tongue. This same can be done by concentrating sight on the space between the eyebrows for a longtime. This happens by the discriminating awareness that consciousness is located in the space. If by chance, knowledge is gained (through some means) and is established firmly in a person, prana is restrained due to nonunion with any modifying aspects. Breath control and restraint can happen even by long practice of meditation when vasanas get dissolved.

Sri Rama

32. O knower of truth, what is it that is called heart in a person, in which the entire world reflects as in a mirror?

Sri Vasista

33. O Rama, there are two kinds of hearts of people in this world. One is agreeable and one is detestable. Listen.
- 34-35. In the time and space based body there is a heart inside the chest. It is a piece of flesh. This a detestable one. The other is full of knowledge. This is an

agreeable one. This is both in the inside and outside of everyone. In fact it is neither outside nor inside. This is the most important heart. This entire world is in this heart. This is the mirror for all things and is the receptacle for all knowledge and perceptions.

37-39. The knowledge that is in everyone is called 'heart', not the flesh ball which is like an unconscious stone. If mind is forcefully attached to this heart by removing all vasanas, then prana can be controlled and restrained. This can be done by many more such methods designed and articulated by many masters.

40-41. For one who is in the yoga mode, all methods of Yoga can yield fruit through (proper) practice. When practice becomes firm and established and is marked by dispassion, prana control becomes fruitful as the vasanas come under control.

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42. As a cascade flows down, it becomes lean with distance and gets extinguished. Similarly the space in the span starting from nose, eyebrows and tongue can be quietened with practice.

43. If the tongue can be folded to touch the valve at the root of the tongue, prana can be restrained and controlled.

44. There are many modifications of 'samadhi' depending on type of practice. However perfect quietitude without deformation can be gained (with all these practices).

45. O Rama, only by practice can one become sorrowless and happy inside and delighted in Self. There is no other way. So take to practice.

46. Through practice, vibrations in prana will completely subside. Mind will be perfectly calm. Only Nirvana remains.

47. Vasana-ridden mind takes body, birth and prana. Vasana free mind takes to liberation. O Rama, do as you please.

48. Vibration of prana is a form of mind. Consequent on this is the illusion and perplexity of world. When these vibrations are quelled, the fever of mutable world is gone.

49. When modifications and deformations die down what remains is the supreme state. This state is where all verbal descriptions and ideas become purposeless.

50. Whenever the 'All' is, everything there emerges out of it. Since 'All' is everywhere, everything everywhere emerges out of it in all ways. Because the world is not, it can never be anywhere. And so it can never be like the all.

51. Because of tendency to decay and modification, there can be nothing in the world comparable to attributelessness in the world. There is nothing in the world to serve as an illustration for attributelessness.

52. The moon of consciousness that arises inside a 'jivanmukta' is sweet with all dispositions and natures, is like an effulgent lamp. It puts on apprehensions and comprehensions of all kinds of desires.

- 53-54. O great intellect Rama, He is called a 'jivanmukta' who abides with steadfast wisdom in that highest state, which is the very end of all regions. From that state of Absolute arise in a great procession numerous worlds like juicy fruits of wide variety flowing out of a 'wish fulfilling' tree called 'kalpa' tree. These worlds rise and fall/grow and decay/ are born and are dead.
55. A jivanmukta becomes the best of people, 'Purushottama', being liberated from mind, devoid of all normal curiosities, with all good and bad ideations totally dissolved. He will be a person of equal mind in all activities.

Attributes of integral knowledge

79th Sarga

Sri Rama

1. O great Lord, you have defined and proved that annihilation of mind is the only way for one who is tuned to 'yoga'. Now instruct me, with compassion, on integral and complete knowledge.

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Sri Vasista

2. 'In this world only one is evident and is seen, that is the beginning and endless 'Paramatma' (the Supreme Self)' - such a great, positive and firm conviction is called integral and complete knowledge by wise people.
- 3-4. The firm conviction that 'all the visible forms like pots and such millions of things are nothing but Self' - is integral and complete knowledge. Nonholistic, incomplete knowledge causes reincarnations. Complete knowledge leads to liberation. Because of incomplete knowledge something is rope (or serpent) -not because of complete knowledge.
5. What is celebrated as pearl of knowledge is free of any kind of ideation and sentient knowledge perception; not anything else.
6. That which is known in its pure form is Paramatma. In that pure form anything that is of impure form is called as ignorance by wise people.
7. O Rama, true knowledge alone can be relative and sentient (knowledge). There is no division or duality between the two. Self alone differentiates itself. Thus there is nothing else.
8. 'In the three worlds Self is seen. This world is Self alone' - fulfillment will come by such a firm conviction.
9. O Rama, when all is Self where is the question of becomings and nonbecomings? Where can they abide? Why ideas like bondage and liberation? Why are people unhappy?
10. There is nothing like object or mind other than Self. Brahman only is in ostentatous and splendid manifestation and display everywhere. All is one, the supreme consciousness-ether. Who is bound and who is liberated?
11. World is the vast, and swell form of Brahman. He abides as the largest of the

large. Annihilate duality with knowledge and become that Self in your self.

12. If one perceives with a holistic vision, there is not even the least difference between a log of wood, a stone and a fabric, then why are you directing yourself towards ideations and resolves?
13. The name 'Self' is for that which is tranquil all the time and whose form is never destroyed. Be full of and ecstatic about it, O Rama.
14. This world of movables and immovables is that Supreme Consciousness-ether. Where is the question of joy and sorrow? O Raghava, become feverless.
15. This Self sparkles itself with illusions and perplexities like oneness and duality. And thus springs out multitudes of surprises and wonders like waves in a sea.
16. How can pleasures have the strength and ability to bind a person who always abides in his pure Self with an intellect staying constantly on Self inside?
- 17-18. Winds cannot destabilize a mountain. Similarly the mind of a 'jnani', who has done vast inquiry into Self, can not be shaken even a little by pleasures. On the other hand, sorrows will swallow an ignorant person who is a stupid without any inclination for Self inquiry.

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- 19-20. This entire world is Self alone. There is nothing like ignorance - adopt this perception and settle in your Self. 'Multiplicity is because of apprehensions and (false) understandings. It is really not existing. It is like money lakes in which only water is there'. With such simple belief a person becomes liberated. This is integral perception and integral knowledge.

On the Relationship between observation and observed

80th Sarga

Sri Vasista

1. O Rama, if one makes the inquiry (I am going to suggest), people with discrimination will never be attracted to pleasures even when they come before them.
2. Bullocks bear the burden. But the owner gets the fruits of the labour. Eyes see. But a Jiva suffers sorrows and joys.
3. When eyes get enchanted by form, why should the Self be troubled? If a donkey drowns itself in a pond? Why should the commander be worried?
- 4-7. O foolish eye, do not delight in the mire of form. It will ruin itself soon and will destroy you too. Wise people restrain quickly cruel people with actions driven by discrimination. O eye, Form is prone to destruction. It is unreal and tentatively charming. You will get destroyed if you take refuge in it. You look at form like a witness. Why do get troubled by uniting with something that is under the control of time?
8. Sight is fickle like quivering waters. It can see peacock tail in a sky. Form is

a mere sparkle. Oh mind, what use is such a sight for you?

9. O ego, this world is a sparkle in mind. May be so, but wherefrom have you come?

10. O mind, visible form is always inert. It springs out purposelessly. Why worry about it?

11-12. Form, sight and mind are not mutually related. Yet they give the feeling that they are related. It is like a face and its reflection in a mirror. This kind of feeling occurs only to ignorant persons, not for 'jnani's'. For him they are separate and so remain separate.

13-16. Form, sight and mental movement - these get united due to mind. It is like a resin bonding the limbs of a doll. By mulling over with effort, these irrational feelings can be shattered. When mind itself declines, the union of the three things will not occur. Since mind is the inciter of all such emotions and senses, mind itself has to be demolished.

17. O mind, you are pompously displaying yourself. Now I have discovered your nature. You are always nonexistent. You shall be annihilated even now, in the present.

18-24. O mind, you are the very embodiment of the five elements. Why are you leaping and galloping inside the body? You are perhaps doing this for some

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one who thinks that you are his. I am a wicked person. I am not satisfied even a little by you. Maya is deceitful. You are unnecessarily, purposelessly responding to its vibrations and are getting burnt by it. You may persist or depart. You are not living. You are, infact, not there. You are by nature dead. By inquiring into your nature one can realize that you are dead. You have no principle of living. You are inert. You are confused and bewildered. You are obstinate. You look eternally dead. You harass only the ignorant, not a thinking person. Due to our foolishness, we did not realize soon that you are dead. We have now realized that you are dead due to our awakening to light. Our darkness is dispelled. You could obstinately persist in the house of (my) body for a long time due to our lack of association with noble and wise people. With your departure, my house of body can welcome good quests like selfcontrol and dispassion.

25-32. O demon-like mind, you were never existing, neither in the past nor in the present and will never be in the future. You obstinately let the world persist. Are you not ashamed of such an action? Leave my house of body along with your friends, desire, anger and such emotions. Fortunately, due to the mantric effect of 'viveka' (discrimination), thoughts, feelings and perceptions have left my house of body like a fox which leaves its cave residence. Oh! What a surprise, this mind, which is arrogant and stupid has cast a spell on people! What is your intrepidity and prowess? What is your strength? Who is your support? On whom do you depend? (Because of such support) you are perhaps

harassing people to death with your leaps and gallops. My miserable thinking made me feel that you are always existing. Now I know that you are dead. I was absolutely ignorant. All these days I felt that you were alive and spent innumerable nights with you. Now that I know that you are not, I shall abide in the Self with delight.

33-39. Now it is realised by me, by myself that 'mind is dead'. I should not spend my life purposelessly now. With the demon inside thrown out from the house of body, I must abide in myself at ease. I smile at all the ugly things and actions that I did while I was possessed by the demon of mind. Realizing this, I have cut asunder this connection with the sword of inquiry and pushed it out of the house of body. With the demon of mind slayed, I have attained the sacred state. I am fortunately sitting at ease in the city of body. Mind is dead. Thinking and worry are gone. The rakshasa of ego is dead. All this due to the 'mantra' of inquiry. I am now abiding at ease in a state of absolute equality. What is this mind for me? What is this desire of mine? Why am I becoming egoistic? Fortunately, I have realized that wife and such are enormously damaging.

40-49. Salutations to me who am fulfilled, eternal, pure and changeless consciousness. There is no grief in me; no delusion in me, no egoism. I am not anything else other than Self. To such I, my salutations. There are no desires in me, no works, no mutable world, no ownership of work, no enjoyment of pleasure, no body. To such I, my salutations. I am not, I am not

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even Self, not anyother, I am all and primordial one. I am the creator. I am consciousness. I am the worlds. There is no differentiation in me. Salutations to such I. I am changeless. I am eternal. I have no parts. I am in all. I am all times. To such I salutations. I have no form, no name. I am self-luminous. I abide as Self. Salutations to such I. I am equal. I am immanent in all. I am subtle. I shine all the world. I have attained that state. Salutations to such I. I am not this world with all its rivers, hills and such. Even so I am this world with all the plenitude of matter and objects. Salutation to such I. With thinking departed, radiant with equality, being infinite even after the manifested universe I am beyond qualities, I am that Lord, who never is ephemeral. Salutations to such I.

Establishing the nonexistence of mind stuff

81st Sarga

Sri Vasista

1. O mighty Rama, after inquiring thus about mind, knowers of truth, mull about Self which is to be comprehended.
2. 'This world is Self alone' - this truth is realized through mind. Oh! mind is not real (and yet it has helped in the understanding of truth). How did this

happen?

3. Mind is nonexistent since it is inconscient. It has no knowledge by itself. By the very nature of 'Maya', mind is nonexistent. That it is 'not' is confirmed. It is an illusion like a tree in the sky.
4. For a child in a moving boat, a tree on the coast appears to be moving. Similarly for an unenlightened person mind is real. But for an awakened person mind is completely nonexistent.
5. A person moving on a merry go - round feels that a stable hill is moving. Similarly, mind exists as long as stupid ignorance and delusion persist. Once they disappear, mind ceases to shine.
6. Thus, mind is definitely not existent. Only Brahman exists. Mind exists because of apprehending of material objects. This untruth has been cast away by me.
7. I am now free of all doubts. I am abiding free of fever. I am free of all desires.
8. Because of absence of mind, desire and such childish instincts and qualities have declined. I am perceiving the Perfect and the Supreme. My knowledge is free of all colours.
- 9-11. Mind is dead. Desires have fled. Delusion has declined. I have grown free of ego. I have now awakened into enlightenment. There is no multiplicity. There is only the one. Why should I worry about anything else? What use is such a worry to me? I have attained that supreme state which is eternal and has no reflections. I am that Self which is equal, all pervading, subtle and eternal. I am abiding in That.

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- 12-14. Whether there is mind in me or not is of no concern to me now. Self is equal eternally. All this time I have not inquired into my Self and so remained ignorant. I now know that I am that Infinite. What meaning does 'I have' for me?
- 15-16. When mind is dead, why am I engaging in these deforming inquiries? Why am I trying to rejuvenate the demon of mind? I am now casting off all mental fabrications and apprehensions. I shall abide peacefully in my Self like a person observing silence.
- 17-19. O Rama, knowers of truth should relentlessly use their intelligence to inquire into truth, whether sitting, sleeping, eating, or moving. Great souls engage themselves in works suitable to their nature (and dharma) after knowing truth and abiding in the Self. With the arrogance of mind gone, delighting in their attained state, men of attainment engage themselves in their natural duties.

The Yoga of controlling senses
82nd Sarga

Sri Vasista

1-3. O Rama, Samvarta, the brother of Brihaspati, made such a type of inquiry. He himself told me so while he was staying on the Vindhya mountain. And so, you also adopt this attitude with your intelligent mind and inquire. Thus you shall cross this ocean of 'samsara'. Now listen to the way of enlightenment with which sage Vitahavya attained the supreme state.

4-11. In olden days the effulgent sage Vitahavya searched among the forests of Vindhya for a place to conduct his 'tapas' leading to samadhi. He became dejected with the ways of the world and his activities in it which were the cause of physical and mental diseases. He developed an intense desire to reach the Supreme State through 'Nirvikalpa samadhi'. With that intention he gave up all his interests in the works of the world. He built a hermitage with banana pillars and decorated it with white flowers. He entered that and took rest on a deer skin (to relieve himself of the tiresomeness of the long search for a suitable place). After that he sat erect in a lotus posture. In that he looked like a small hill. Just like sun who withdraws his rays into himself at the time of setting, he slowly withdrew his rays into himself at the time of setting, he slowly withdrew his mind from all the sense borne phenomena, through appropriate methods. Soon his mind became free and pure. Then he started musing like thus.

12-16. Oh, what a fickle one is this mind ? In spite of great effort to control, this mind is unstable like a leaf floating on waves. It is dancing like a ball hit by legs, called mind, which is roaming around worldly phenomena prompted by senses. This mind is taking on fresh sense prompted movements even after rejecting the (old) movements. It is running after those movements which are prevented with effort. It jumps from pot to fabric and from fabric to a cart

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at a racy speed. This mind is chasing and moving among worldly purposes like a monkey which jumps from branch to branch. I shall now contemplate about the five doors, like eyes etc.

17-25. O senses, who are struck and smitten, you are fickle and unstable like waves in a sea. Are you not interested in my enlightenment? You are unstable and are full of fickleness. Do not hurt. Do not cause catastrophes. Remember your sorrowful movements and activities all the time. You bring phenomena into a mind saturated with them. What is the use of pouring water over waves of water? You are swelling like mirages. You are unable to recognize and realize the essential nature of Self. You are moving like a blind person. I am the lord, the consciousness Self. I am doing everything with a sense of witness. Why are you, who are already smitten, unnecessarily getting agitated? You are unreal and nonexistent. You are leaping around inside me in an illusory manner, like a rope-snake illusion. There is no relationship between heaven and nether world. Similarly there is no relationship between the all-knowing Self and unenlightened eyes and such senses. The transcendent Self stays

away from senses, like a pilgrim who avoids serpents and like a brahmin who stays away from low caste people. Sun stays away (from the world) even though he does the duties of the day. You are unnecessarily bewildered and perplexed in spite of the nearness of consciousness-existence to you.

26-36. O mind, O dancer and actor, O Charvaka, the materialist, O sceptic atheist, O beggar wandering around the four quarters, you are roaming around this world like a day without purpose and calamitously. 'I am consciousness' - such assertion on your part is untrue, purposeless. It is only a vasana. You are totally different from the One. There is no relationship of unity between mind, which is inconscient and consciousness. 'I am living' - this assertion by you is also untrue and of evil import. It shows your egoism. It is born of an illusion and so will cause grief. Abandon the arrogance that 'I will be there when ego is born.' O fool, you are really nonexistent. Why wobble purposelessly? Consciousness is knowledge. It is eternal. There is nothing other than that. O great fool, who are you in this body bearing the name 'mind'? Your desire for ownership and enjoyership of works is wasteful since what is born as nectar turns into poison at the end. Do not become a butt of ridicule depending upon the senses. You are neither a owner nor an enjoyer. You are inconscient. And so you have to be tutored by others. What is your relationship with pleasures and how are pleasures related to you. When, in reality, you have no shape or form, wherefrom have these relatives arisen? What is inconscient is not existent. If it exists it will be full of nonexistence. Because in the Self there can be no knowing, owning, enjoying or any other principle. All are impossible. If you are a witness-consciousness, then you will be the Self itself. Then you will be deprived of your state as mind which is full of becomings and nonbecomings. Listen now about the way I will wash off your illusory nature of ownership and enjoyership.

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37-41. By your nature you are inconscient. There is no doubt in this. How can there be ownership of action? It will be like a stone dancing. If you want to really live become pure and take refuge in the lord. Why suffer the agony of coming and going? If someone does something with his own power, then it can be said that he has done it. A sickle is cutting because of the force of the person holding it. And so that person is cutting, not the sickle. If something is destroyed by someone's power, that someone will become the killer. Similarly if someone drinks from a pot, he is drinking, not the pot.

42-46. O mind, you are inconscient by nature. You are enlightened by that all-knowing, all-wise Supreme. Supreme Self has brought this world out by itself as one of itself. Otherwise you cannot happen. Supreme Lord is relentlessly teaching you in many ways. Fools have to be taught in multiple ways. You are sparkling because of the power and existence attribute of Self. You are staying because of the meaning given to the word 'citta'. Thus the

mindstuff has emerged from the power of Self due to ignorance. However, you are getting destroyed by knowledge. You are melting away like snow by hot sunlight. And so, O mind, you are a fool. You are dead. You are nonexistent from the point of view of self perception. And so do not create unhappiness by your arrogant assertion that you are the Self.

47-50. The fabrication by mind and of mind are untrue. They are like creepers created by magic. The principle of Self is widely abroad all over this world. Humans, immortal celestials and world forms emerge out of the prowess of Brahman. O foolish mind, if you are transcendent, you would have been constantly united with the Supreme State. If that is true, why are you grieving for anything else? That Supreme is immanent in all, is evident in all states of existence. He is all-form. Once that state is gained all is gained.

51-54. In fact, neither you nor this body exist. Only that great Brahman sparkles everywhere in this world. 'You and I' feelings are arising in that calm, vibrationless Self. If so, where is the grief for anyone? If you are the consciousness-Self, it is there everywhere. There is nothing like inconscience in Self. Everything is Self itself. All the three worlds are Self. There is nothing other than That. If you are separate from Self, then you are devoid of the Self principle. How can something that is nonexistent emerge out of Self. Can anyone be hurt by the horn of a rabbit?

55-57. There is nothing other than consciousness and inconscience. Can there be anything other third which is between shade and heat? When truth is perceived this division will die off. Only the Self remains and you are that Self. And so O mind, you are neither the owner nor the enjoyer of action. You are Brahman alone. Abandon your foolishness and become the possessor of Self.

58-63. You are created to teach and make people aware of knowledge. You are an instrument. How can mind, which is vibrationless, nonexistent, and inconscient perform works without some kind of prompting by the real owner of works and action? Without a owner, the instrument cannot get power for

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doing something. A sickle cannot cut without the owner of sickle. The power to cut and kill are lodged in the swordsman and not in the sword. And so, O my friend mind, you are not the actor nor owner of action. Do not purposelessly worry. It is not proper to grieve about natural works for the sake of others. You must grieve for another inconscient thing. not for a conscient one. Lord Iswara is unlike you. He has no use for anything that is done or not done in this world.

64-69. 'I am doing a favour (to Self)' - you are perhaps thinking like this. It is pure arrogance and shallowness to think so. You are only afflicting (the Self). Your purposeless existence is of no use. If, on the other hand, you feel that 'I am active for the sake of the Lord who is the enjoyer of every thing' - you are mistaken. Lord is always contented. There is nothing in this world that he

desires. Consciousness- Self is self luminous. It is all pervading. This world is full of it. There is no design other than that. What is there that should be desired by it? Looking at you only, O mind, (people) get agitated. It is like youth who get amorously harassed seeing a queen? Only association with Self will make you beautiful. Only when a fruit is related with a flower, the fruit will come out.

- 70-72. When two things are similar, there can be a relationship and can move towards a relationship. Then what were two can become one. But you can not be a reason for such oneness. you are prone to multiple kinds of designs and appear in many forms. You are the cause of sorrows and joys. There must some similarity even partially between two things to have a relationship otherwise one of them will get destroyed (by developing a relationship).
73. The qualities of a material object depend upon the material (and not on any other thing). If you stay away from truth, you will get destroyed. Do not slip away from it, O mind.
74. To the extent you engage in meditation, the phenomenal world, which is grief-causing, will move out of you and you will be looking inwards. Engage yourself always in meditation and develop a self-perception.
75. O Rama, know that it is grief-causing to direct attention towards inconscient things like stones and such and body and mind and such.
76. How can there be ownership of action for mind? It will be like a flower blooming in the sky. Expel the mud of ideations and fabrications. Destroy all forms of thinking.
77. Even Self does not have any responsibility for or ownership of action. Self displays itself as many selves.
78. Sea springs out of itself waves, ripples and foam. Similarly the Self sparkles everything as its reflections (and in its likeness).
- 79-80. There can be no sparks of fire in water. Similarly there can be no second comprehension in the Self other than itself. In a stainless Self there can be no inconscient body or mind. In a perception-free Self, the essential (nature) is beauty only, nothing else. There can be nothing like this or that, auspicious or inauspicious.

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- 81-82. Thus there is no fiction like nonexistence. It will be like a forest in the sky. Devoid of all sentience, all is wide and expansive truth alone. As such, how can there be any comprehension or contradiction like 'I and something else', in the eternal formless, all-pervading Self? How can anybody write Rigveda in the sky?
83. Sorrows and joys are my (Vitahavya's) mistakes and confusions. They are now declined due to the purity attained by me. Self is eternal. It is the essence of everything. It is all-pervading. I have known this truth.

The Yoga of inquiry into the nonexistence of mind stuff

83rd Sarga

Sri Vasista

- 1-2. O Rama, Vitahavya, the best of munis, sat alone and once again started addressing the senses (strengthened) by his newly acquired all-wise intelligence. I shall narrate all that to you in clear terms. Listen and move towards the state of Absolute and become sorrowless.
3. O senses, your existence is unreal and yields only sorrows at the end. Give up such existence.
4. Your former existence must have decayed (by now) as a result of my teaching. Since your birth is due to ignorance it is not possible to decay without losing that ignorance.
5. O mind, your self-existence leads to you to grief. If one plays with hot gold, it surely burns the person.
6. Look, your existence whirls water into confusion. And all the world - rivers flow into the sea of time.
- 7-14. Your presence causes the vortices of sorrows due to conflicting egoistic concerns. Many heart-rending and cruel and poisonous states, of having and not having, are springing up without limits. In this ancient tree of body, which is full of the sound of breath, the creeper of aging and death is blossoming. Ficklesome desire -spider is moving around inside. The bird of covetousness and avarice is tearing away with its beak the fruits and flowers called good qualities. The hen, called sensuous desire, is enveloping the heart and widening it with its feet. The owl, called ignorance, is fiercely wandering through the tree, called heart, on the dark night, called delusion. O senses, all these are happening due to your presence. Many other sinful things are happening like a demon in a night.
- 15-22. O my gentle mind, if you are not, all will be auspicious. The entire world will be greatly delighted like a lotus which blossoms in the morning sun. The dew and fog of delusion will disappear. The heart-sky will be free of the dust of 'rajoguna'. Doubts, indecisions and uncertainties will not occur. Friendship, which causes joy to everyone, which is sacred and peace-causing, will arise in all hearts. It will be like tender sprouts emerging on a tree. Worry-

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which breaks one's heart and is unaware of proprieties, which enthuses only fools-will fade and vanish like lotuses which shrivel due to deep fog. When ignorance declines and knowledge increases like sun coming out of clouds which are shattered by winds. Heart emerges tender and soft like a sea which becomes calm when winds stop flowing across it. Then a person becomes full of the nectar of bliss. He will shine radiant like a cool moon.

- 23-26. Knowledge becomes clear as ignorance declines, gets annihilated. All world

of mobile and immobiles will subside. The full nature of Self of bliss will come into experience. This will not happen, however, to those attached to body. Leaves dry up and fall during autumn. But they reappear on the arrival of spring. People will get rejuvenated after the great trouble-ridden road of 'samsara' comes to an end. An intelligent person stations himself on the tree, called Self, to avoid falling into the mutable world. Many riches of good qualities also are obtained.

27-31. O mind, choose whichever states you want : existence or nonexistence.

Whatever you consider beneficial, stay in that for a little while. O mind, worthy of respect, I think existence in Self is good for you. You contemplate within yourself what you want to be. It is foolish to discard happiness. You will become what you want by internal contemplation. Whoever will wish for your absence (if you choose to be in the Self)? However, you are (now) not in that state. You are in a state of untruth. O beautiful one, I am telling this truth (out of knowledge). And so, do not gloat in the belief that you are alive. That is false. You are in a contrived form. In fact you are 'not'.

32-39. O gentle one, what you believe you are, is purely due to lack of informed understanding. Now that belief is totally demolished after inquiry. By proper understanding (with effort) you can abide in an equal and proper form and state. You are like darkness due to lack of radiant light. You are the product of lack of understanding and inquiry. But, my friend, if investigated you will die/vanish. All these days I am with insignificant discrimination. And because of that I was like a child who imagines a demon. And you have firmly got established (in me). When my sense of duality vanished and you are gone. My salutations to that discriminating intelligence, due to whose grace, my earlier ignorance vanished. O mind, you are by yourself awakened. If your mind - consciousness vanishes, you will become Lord Parameswara like you were earlier. Even now due to enlightenment you have regained your original form. You are the desire free Parameswara. Whatever emerges due to nondiscrimination, gets destroyed by discrimination. When light arrives, darkness will vanish.

40-48. O gentle mind, whether you like if or not, inquiry into Self leads to your destruction. And this yields happiness (to people). All scriptures have established that you are non-existent. O mind, you were once the lord of senses. You have now crossed the mutable world. You were never existing earlier. Now also you are not. May happiness be to you! You will not be in the future. May you be happy! Fortunately I am now fully contented,

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sorrowless and peaceful. I am abiding in the 'turya' state in my Self. Since there is no abidance, mind does not exist in this world. Only Self exists and I am that Self. There is nothing other than me anywhere. I am the Self, the very embodiment of truth and knowledge. In this pure consciousness, there

can not be even the comprehension that 'I am the Self'. And what to talk of other ideations and concoctions? And so I am silent without thinking of any imaginations or inventions. I am free of vasanas. I am free of all blemishes. I am free of all movements of 'prana' (except proper breathing). I am free of all movements of mind. I am free of desires. I am reposed (in my Self).

On the mental world of Vitahavya
84th Sarga

Sri Vasista

1-8. O Rama, having decided thus, the vasana-free sage Vitahavya sat in 'samadhi' in his cave in Vindhya mountain. He was still like an ocean. He was totally inactive. He looked beautiful with beatitude in his Self. The movement of breath came to a standstill inside him. It was like the upward movement of flames subsiding as the firewood feeding them get burnt. His eyes are not aware of the external world and they were half-shut. The open part was directed inside. His eyes looked like semi-open lotuses. His head, spine and throat were erect in a straight line. In such a posture that wise sage appeared like a statue carved on the slopes of a mountain. Thus three hundred years passed as if in a trice. He was a 'jivanmukta' and so during all this period, he neither cast off his body nor did he rise up from his samadhi.

9-13. During this period that beautiful and blessed sage was never shaken either by thunders from clouds, or by the low rumbling sounds of falling rain water, or by the hubab and uproar of hunting squads of kings and princes or by the noises of monkeys or by the roars of elephants or by the roars of angry lions, or by the hissing sound from the cascades on the slopes, or by fierce thunders, or by the loud noises of people moving around, or by the sounds from arrogant 'Sarabha' animals, or by the heart-rending sounds from earth quakes or by the forest fires or by the heat of fiery summers.

14-15. Time passed in its own course. Many rainy seasons passed and Vitahavya's cave got filled by mud that flowed in. Vitahavya who was unaware of any happenings, got enveloped by mud. Even so he was unmoved like a stone.

16-19. After three hundred years, he got up from samadhi by himself being squeezed out by the mud. His mud-harassed body was saved by consciousness only and not by the movement of 'prana'. His body was subtle filled with the vital airs. To complete the grandeur of creation (of him by the Supreme) he conceived in his heart his own mind and started experiencing the grandeur in his heart.

20-21. He spent hundred years as a muni under a 'kadamba' tree in 'kailasa' mountain. This was possible because of his Jivanmukta state and absolute purity. Then

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he spent another hundred years as a Vidyadhara without any mental afflictions. For five yugas, he enjoyed as Indra, revered and adored by gods and

'Charanas'.

Sri Rama

22. O Sage, all these Indrahood etc were because of his great capability and genius. But what about the laws of time and space? They seem to be simultaneously both obeying and violating law.

Sri Vasista

23-24. All manifest forms are born out of the consciousness-form. This manifestation of the power will be according to the form and nature of manifestations at a place, its context and time. It will be as per the law that is conceived by the intelligence. The entire manifestation will be according to space time laws, regulations and order.

25. And so the vasana free Vitahavya saw in his heart-space of consciousness many kinds of creations.

26. Vasana of 'jnani' is not really vasana. When vasana was burnt by the fire of knowledge where is even a seed of vasana?

27. After that Vitahavya acquired skill of many 'vidyas' and was with pure knowledge in the three times. He experienced the commandership of the armies of Lord Maheswara.

28. Whatever is the 'samskara' of a person, he will see everything through that. Vitahavya experienced all the above according to his firm mental conceptions (sanskara).

Sri Rama

29. O sage, can there be/will there be perceptions like bondage and liberation even for 'jnanmuktas' like Vitahavya?

Sri Vasista

30. O Rama, for jivanmuktas, all this world is that pure and peaceful Brahman alone. Where is the question of bondage and liberation for them?

31-32. The way consciousness- ether manifests radiantly at any place that way it exists at that place. Vitahavya is Brahman-form in all aspects. So he experienced all the forms of Brahman manifestation. He still continues to experience them.

33-36. The consciousness of Vitahavya is the same as the consciousness in us. And so all our experiences will be the experience of Vitahavya. He was Indra, earlier, now he is the king of 'Dina' kingdom. He is now ready to hunt in a forest. When he was in kailasa as Ganapati during the 'Padma' aeon of Brahma, he had a swan as his pet. That swan is now king of 'Nishadas' (a hunting tribe). Similarly, a former king of Saurashtra is now living in a village in Andhrapradesh.

Sri Rama

37. O sage, all creations of Vitahavya are mental. And so Indra and swan are also in that mental creation. How can they be living with bodies (and remain active)?

Sri Vasista

38-40. O Rama, you are saying that Vitahavya's mental worlds are illusory. If so, this world of ours should also be illusory. This world of yours is an aspect of the Transcendent, similar to being mental illusion. Similar is the world of Vitahavya. In fact his world is neither similar, nor special. Even this world will be illusory. Only Brahman is shining in the shape of world.

41-44. Even the future worlds will be mere illusions. All visible, phenomenal worlds are only full of sentient mind. As long as this world is not known as such, it will be firmly known as consciousness-ether alone. Just as waves that rise in a sea, this world which is a mental creation will be expansive and wide with change and evolution. World sprouts in consciousness-ether through what bears the name, 'mind' and all worlds are made thus. There is nothing other than Brahman.

Teaching on the samadhi of Vitahavya
85th Sarga

Sri Rama

1. O sage, how did the great Vitahavya pull his body out of the earth? How did he stay there? What did he do? Please tell me.

Sri Vasista

2. O Rama, after that the infinite Self, bearing the name Vitahavya, knew through the mind of his, the surprising spectacle (created by the elements).

3-7. When Vitahavya was part of Iswara's troops/tribe, he desired to know all about his previous bodies while he was meditating. He saw all the bodies that got annihilated and those that are still extant. Among the latter he saw his body in the cave buried under the earth. That body was pulled aside by flowing rain waters. The back was smeared with mud. The skin was full of grass.

8-10. The he started musing about his body with his all wise intelligence. 'This body is pressured by limbs and so there is no movement of vital airs inside. It has no energy to either walk or work. I shall try to know a way of resurrecting this body. For this I shall enter the body of sun. Then 'Pingala', one of Sun's assistants can ressurect my body. Why an I worried about all this? I am a 'jivanmukta.' What is the use for me with this body- sport?

11-27. O great Rama, Vitahavya thought so for a while and fell silent for a while. He started to muse again. 'I have no interest like taking up or giving up, or residing in this body. For me all are same. So I shall amuse myself by wandering around in this body till it becomes an atom. As conceived earlier I shall now enter the sun and get the body activated by Pingala. Having decided so, he entered the sun regions with his subtle body. Then the generous and intelligent Sun recognized that Vitahavya had entered his heart. He

understood the reason for his entry and his intentions to get his body revived.

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He saw the mud smeared body of Vitahavya lying in a cave of Vindhya mountain. He then commanded his assistant Pingala and his tribe to do the needful. Then the subtle-bodied Vitahavya, knowing all this, made his obeissance to god Sun. Then Vitahavya thought that he should personally accomplish the work and for that purpose entered the body of Pingala. Then Pingala entered the Vindhya mountain. He scraped the earth over the corporeal body of Vitahavya, with his nails and pulled out the body. Then Vitahavya left Pingala's body and entered that pulled-out body like a bird entering its nest. Then the alive Vitahavya and Pingala greeted each other. Pingala left for his abode in the Sun-regions. Vitahavya then bathed in the lake nearby which is filled with lotuses. He swam for a while and then cleaned his body of all the mud, worshipped Sun god. He then shone in his body as earlier.

28. Then Vitahavya spent a whole day on the mountain sporting around like a 'jivanmukta' whose mind is delivered of all attachments. Like a 'jivanmukta', he was equal, calm and full of compassion.

Teaching on the way to rejeat the senses

86th Sarga

Sri Vasista

1-8. O Rama, at the end of the day, the muni felt like entering 'samadhi' once again. Then he looked for a suitable cave and entered one on the slopes of Vindhya mountain. Without giving up his earlier attainment of unity with Self he mused about his senses. 'I have already investigated thoroughly about the senses earlier. What is the use of my further inquiry into them?' I shall tear off all fabrications about existence and nonexistence and sit steadfast like a mountain in lotus posture. I shall abide in a state of equality. If alive it is as if dead and if dead it is as if alive - I shall abide as such till the end of my life in the 'turya' state. I shall abide in the state of pure existence spreading myself all over like an Immobile. Alone and in myself without any modifications or deformations.' Thinking thus he remained in samadhi for six days and woke up like a traveller who wakes up after a little nap.

9-11. After that Bhagawan Vitahavya, the great 'tapasvi' stayed on for a long time on the earth. He was free of happiness and sorrow. He did neither blame nor praise anything. Whether walking or sitting, there was an inquiry going on in his mind about mind.

12-15. O Lord of the senses, which are immutable, O mind, by quietening yourself, you will appreciate the happiness of bliss. It is not possible to do so if you remain the way you are. Remain the way you are (in me) without any attachments. Cast off your fickleness. Oh senses, you are robbers. Oh desire,

you are disappointed. Your name is deprivation, depravity. This Self is not yours, nor do you belong to Self. Failed in your attempts, you are destroyed (in me). You are incapable of overwhelming and so you have lost your refuge.

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- 16-21. 'We are Self' - this kind of your feeling has arisen due to forgetting of the nature and principle of Self. It is like seeing a snake in a rope. This is the Self-nature attributed to something that is nonSelf, existence attributed to something that is nonexistent. You are different from us. Other than Brahman who is the owner of action? Other than Brahman who is the enjoyer? Then whose fault is this (on the question existence and nonexistence)? Wood is coming from forests. A rope is made out of bamboo to tie this wood. Axe and such instruments are made out of iron. Carpenter is engaged in making things out of wood for his own livelihood and not for the purpose of house - building. Thus all these, which have their own purposes, are brought together by chance and a house is built. Similar is the case of this body. Senses have their own powers and purposes. By chance they are brought together and some action is done and a work is accomplished. Similar is the swaying of a bud in wind. Whose assemblage is this? What is there to refute in this?
22. Now all that is to be forgotten has been cast off to a distance. What is to be remembered or recollected is recollected single mindedly. What is real is clearly coming out as real. What is unreal is dissolved/destroyed in a trice. What is to abide is abiding.
- 23-26. O Rama, the great Vitahavya spent many years in this world ruminating like above. Afterwards he suspended all thinking and attained the Brahman state, having been delivered of all ignorance. He was constantly in meditation to avoid even the slightest evil influence of the phenomenal world. Vitahavya's mind was beyond all likes and dislikes.
- 27-28. He developed a wish to see the shape of the Absolute after being disembodied and leaving the association with the mutable world, the 'samsara.' He wanted to enjoy the resulting happiness and joy. He sat in lotus pose and started thinking within himself thus. He wanted to avoid even the sight of the world.
- 29-30. O attachment, please dissolve yourself. O hate, become your opposite. I have sported with you too long. O pleasures, salutations to you. I have been ruled by you over millions of births. You have lulled me into obedience like a boy by his parents.
- 31-37. Salutations to sensuous pleasures which made me forget the great state of Nirvana. O grief, I have been pained by you and I reached for my Self. You have set me on the path of the Self. So my salutations to you. It is by your grace that I attained the supreme state of Self, O essential nature of grief, you give happiness (at the end). Salutations to you. O my friend body, may you be blessed. You live a sapless life in this world. I am now on the way to Brahman state. This separation between you and me is natural. Oh, the 'jivas'

are really selfish! I have lived with you for millions of births and now I am separating from you. My friend, to leave you/ abandon you is really selfish. You have brought this on yourself. Because of knowledge of Self you have destroyed yourself. You have not been destroyed by anybody, you did it yourself.

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38-40. O mother dear, desire, when I attain peace and quiet, you will be left alone. Do not shrivel and grieve. I am leaving. O Lord lust, to destroy you I adopted the ways of dispassion. Pardon me for any guilt of mine. O my mother desire, this is my last salutation to you. We are now parting ways permanently due to your wily nature.

41-43. O Lord merit, salutations to you. At one time you have lifted me from hell and put me in heaven. My salutations to the tree called sin. You are born in the soil of bad deeds. You have developed huge branches called hells. You are bearing flowers called hellish griefs. Because of association with you I have suffered many heinous and lowly births.

44-46. Salutations to bewilderingments and delusions! From today these are vanishing. Salutations to the mediator, the Cave. The sounds of flute are its speech. Fallen leaves are its clothes. It is a fine companion during 'samadhi'. Because of your generous friendship, I could attain repose in the Absolute. I have been many times liquidated by the many calamities during samadhi. I have taken refuge in you and you have protected me.

47-49. Salutations to my staff. You have protected me by supporting in forests and slopes. O body, depart to your place of origin, the great Nature. Take with you the skeleton, the blood, the flesh, the intestines. These are your main equipment. Salutations to the many baths, which I did to purify you from all impurities and smells. Salutations to all the actions like eating, bedding and all the movements to accomplish them.

50-55. O pranas (vital airs), you are my natural friends. You have been honoured sufficiently during the sequence of these salutations. May you be blessed! I am now departing. I have rested with you in millions of wombs. I have roamed around many forests and hills. There is nothing in this world that I did in your company. Please, my dear pranas, depart to your Nature. I am leaving for the Absolute state. Oh my pranas, in this world everything has to go. High things will reach a low place. Things that are together will be separated.

56-60. Let my lustre in the eyes join the Sun's effulgence. Let my nose join the earth. Let the pranas and their vibrations mix with the great space. Let the ear join the womb of space/sky. Let the taste of tongue enter the waters of moon. I am the Self. I am like the ocean without the Mandara mountain. I am like the day without Sun. I am like the creation at the end of aeon. I am like fire without wood. I am like a lamp without oil. I am in repose in the Brahmic state. I am delivered of all actions and works. I am beyond all phenomena.

Uttering Om, I am following the sound through the Brahmastrandha, (the hole on the head) and I am becoming Brahman. I am now fully in repose in my Self.

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On the Nirvana of Vitahavya

87th Sarga

Sri Vasista

1. O Rama, as one who in possession of his Self and with all thinking completely subsided, he started slowly uttering 'Om' and attaining the various 'bhūmikas' (stages) in sequence.
- 2-7. The sage uttered 'Om' with clearly partitioning it into its parts. While uttering in this way he attributed to each phase appropriately the forms of the pure, immutable Eternal. He started discarding the external and internal causes for the subtle and gross formations in the three worlds. He then abided in the Self which was like pure transparent crystal. He was like a Mandara maintain fully in a rest position. He was like a still potter's wheel. He was like the dust free clear sky in autumn. He cast off the fundamental elements composing the senses along with the long thread like sound of 'Om', like wind shedding the fragrance it was bearing.
- 8-14. He then shed the element composing 'tamas' qualities. Then there was light. He shed that also in a trice. Then there was neither darkness nor light. Then he divested himself of the shred of mind still remaining. Then he shed the sentient consciousness still extant a little like the knowledge of an infant. This is the giving up of the objective state of consciousness. Then he attained the state of witness- perception (capability) and became pure existence. Then he entered the deep sleep state and remained still like a mountain. Abiding in that state, he achieved stability in that state. Later he gained the 'turya' state.
- 15-17. In that state he was without joy and yet he was with bliss. He had no existence yet he was existing in his Self. He had no form yet he was in his own form of Self. He was not transcendent and yet he was transcendent. He attained that indescribable state where it is said 'this is not, this is not'. He became that equal Brahman, the Vast.
- 18-20. He attained that Supreme State which is described severally by several philosophical streams. For advocates of 'Sunyavada', that state is 'void' state. For some it is Brahmic state. For Vijnana protagonists it is vijnana state. For sankhyas it is Purusha state. For yoga philosophers it is the state of Iswara. For 'jivanmuktas' it is all-form.
- 21-23. He was splendourously radiant in that all immanent, all-Self and enunciated by all scriptures and 'sastras'. That state was always inactive, self-luminous and illuminates all light giving objects like Sun etc. He was in that state of Alone but multiple depending on the support characteristics. Due to Maya it was full of attachment and was free of it as pure state.

24. Thus Vitahavya was in that supreme state which is free of all birth cycles and impurities. He was in the form of consciousness - ether. Even so in a trice he could become Iswara, the Lord.

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On the repose of Vitahavya
88th Sarga

Sri Vasista

1-6. O Rama, thus Vitahavya reached the end of the world region and crossed the ocean of sorrow. All thinking has totally subsided. He merged into consciousness like a drop of water in sea. Then his body withered like lotus in water. Then the bird of life left the nest of his body. All the five elements in his body merged in their respective universal pools. His skeleton lay on the ground. His consciousness entered the universal consciousness. All the seven dhatus, like blood etc, merged in the universal dhatus. Thus each one entered their universal pools.

7-12. O Rama, I have now narrated all about Vitahavya's repose (in Brahman). Now you should muse about it. With proper inquiry, perceive the cosmic and fundamental nature of Self and ascend to that essence. Whatever I have told you, telling you and will tell you is what I have seen and experienced. I am a 'Chiranjeevi' (an immortal) and knower of all the three times. You also adopt the same perception and acquire knowledge. Only from knowledge can one attain liberation. With knowledge you will be delivered of grief and all ignorance will subside. Only through knowledge can the perfect state be attained.

13-16. With knowledge alone Vitahavya razed to the ground the mountain of mind. All desires have been made powerless. He could conceive all this world in his heart and experienced it as simple phenomenon. Vitahavya is mind alone. The 'I ness' of mind is senses. Mind is world as whole. What else and who else is all this? Vitahavya achieved the Absolute with all the blemishes like attachment cast away, all the impurities washed off, abandoning gross and subtle bodies, and delivered of all grief.

On the Yoga of dalliance of manifestation
89th Sarga

Sri Vasista

1-7. O Rama, become a 'jnani' like Vitahavya, knowing what is to be known and casting off attachment, fear and anguish. Abide as such always. Vitahavya sauntered about with joy in this world for thirty thousand years. In the same way you also live and ramble along in this world. Many kings and sages lived in the same way. You also follow their way. Self will never come into the grip of joys and sorrows. Being such Self yourself, why are you grieving?

Many knowers of Self are living in this world. But none of them are crying like you. Be at ease. Become a generous person of equal nature. Be happy. You are the all immanent Self. There is no rebirth for you. None of the 'jivanmuktas' will ever submit to the influence of joys and sorrows like you.

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Sri Rama

- 8-9. O great soul, I have one doubt. You have to wipe it out. Why are the powers like ability to move across the skies, not evident in jivanmuktas?
- 10-18. O light of the Raghu dynasty, such accomplishments are natural to material things. They are like flames of fire which blow upwards. Such powers are natural properties of living bodies like the ability of mosquitoes, flies etc. Even a person without knowledge of Self or without liberation can acquire these powers through 'mantric' practices or through some herbal potions, or yoga practices. These are not to be desired by knowers of Self. A knower of Self delights in his Self. He does not run after ignorance. All objects and things associated with this world are full of ignorance. When one has abandoned the latter, why will he drown himself again in it? Since all the powers, like flying in the sky, are ignorance - ridden, knowers of Self do not run after them. Everyone can acquire these powers, provided he follows the rules and practices of matter and time. A knower of Self is beyond all these things. He has no use for these powers.
- 19-24. A knower of Self is always contented. He is always calm and composed. He is free of attachment. He is delivered of all vasanas. He is as expansive as sky. He always abides in his Self. He will never leave his state of contentment even when joys and sorrows stop on him suddenly without notice. He respects both good and bad things that come to him, like rivers into sea, and abides in his Self. He has no use for (the fruits of) any work he does. Nor does he get worried about any work he does not do. He has no necessity to seek refuge in anything for the sake of any gain. If he wants any 'siddhis', he can get them through effort. These efforts have to follow a law and sequence laid out for them. Even great gods cannot violate them.
- 25-30. These laws are natural. They are like coolness to man. Whether one is all-knowing, or multifaceted or whether he is Vishnu or Maheswara, these laws cannot be violated. These powers are natural to 'mantras', matter, time and works. Poison kills animals and humans. Liquor causes intoxication. Honey causes vomiting. People who are skilled in mantras, yoga and such practices involving time and space can acquire these powers. O Rama, all these belong to the realm of ignorance. For a knower of Self, there is no need of these things.
- 31-38. These powers, which are dependent on matter, time and space, are not useful in attaining the supreme state. Whoever is with desire for these powers, can acquire them. A knower of Self has no desire of any type. How can such a desire arise in a person in whom all desires have subsided. When a desire

arises in a 'jnani' or 'ajnani', he works for the fulfilment of that desire and he will get it fulfilled in course of time. Vitahavya always strove for the Absolute and accordingly he proceeded to the forest. O Rama, what you call 'siddhis' are the ultimate fruits of the tree of effort. For those great souls, who are always contented, these powers have no purpose and use.

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Sri Rama

39-40. O Bhagawan, I have one doubt. How is it that Vitahavya's corporeal body was not eaten away by insects? It was not even worn out by mud and such. Why is it that Vitahavya did not get liberation after life even when his body was enveloped by mud and slush?

Sri Vasista

41-43. O gentle Rama, one who is enveloped by sentient consciousness is bound by ropes of vasana. That experiences all joys and sorrows. When one is delivered of all vasanas, his body is full of pure consciousness. No one can cut or incise such a body. Now listen. I shall tell you what yogic device prevents the body of 'jivanmukta' from decay even for hundreds of years.

44-51. As and when a mind fixes itself upon something, it becomes that soon. It is the experience of everyone that this mind becomes happy when it sees a friend and becomes angry/feels nausea when it meets an enemy. It is also the experience of everyone that when a person, free of attachments and hate, sees a mountain or tree he does not feel any hate or attachment. It is also the experience of everyone, that his mouth waters when he sees something he relishes and he does not like a pungent eatable. When the consciousness of a yogi falls on an insect, the insects consciousness will be overpowered and it cannot do any harm to the body of a yogi. Even those violent insects acquire the characteristic of equality when they are overpowered by the consciousness of a yogi. And so the violent beings lose their violent character for the time being. When a yogi leaves his body, then the insects will get back to their violent ways. Because of these reasons, Vitahavya's body was not attacked by the insects and wild animals.

52-56. Consciousness is all pervasive. It abides in wood, stone and such, as pure existence like a dumb child. Only in 'puryastaka' (consisting of five sense organs of knowledge, five organs of actions, five pranas, mind and intellect) the consciousness-power abides as a reflection in water which is shaking, moving and trembling. And so the body of Vitahavya, who has attained the perfect state, did not get deformed by the consciousness of earth, water and such which are in the same state of pure existence-consciousness. Listen O Rama, of another reason for destruction. Vibration is a cause of destruction. Such vibration is present in the wordly activities which emerge out of mind and prana. Vibration is the movement of 'prana'. When that prana is stilled like a stone, they abide firm. And so Vitahavya's body remained unaffected and without decay.

57-61. When there is no such vibration generated by mind or vital airs, either externally or internally, then the body of such a person will neither decay nor grow. Even the 'dhatus', like skin and such do not change their state. These dhatus, which are stilled by yoga, remain firm and steadfast like Meru mountain. This is seen in the world about the bodies of great yogis. The bodies of such yogis are preserved even for thousands of years.

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62-68. Now listen to the reasons for preservation of Vitahavya's body. Men of great intellect, who are delivered of attachments, who are knowers of what is to be known abide independent of their bodies. The mind of yogis, who have come into the world to live out their past destiny, can not be shaken by any disturbance. Jnanis choose to go through their destiny in a programmed manner and they 'will' it as such. They start living out the fruit of that Will. In a casual manner, Vitahavya's consciousness mused about life. And it happened so. When his genius got directed to liberation after life, he became liberated in that way. He could leave his body at his will. When his jiva, emerged as Self, he was Maheswara himself. What he wanted or willed, he got it as such immediately.

On the yoga of deliberation on the mind stuff
90th Sarga

Sri Vasista

1. O Rama, when his mind vanished, compassion and friendliness (maitri) and such qualities came up in Vitahavya.

Sri Rama

2-3. O sage, when Vitahavya's mind vanished, how can you say that some qualities like compassion sprouted in him? When mind merged in Brahman, to whom these qualities apply? How did they spring up? Please tell me, O best of orators.

Sri Vasista

4-9. O Rama, there are two kinds of destruction of mind : with form and without form; with form is that of jivanmukta's; and without form is that of one liberated after life. In this world, the existence of mind causes grief. Destruction of mind yields happiness. So one has to destroy the existence of mind and achieve the vanishing of mind. Know that mind is spread with a net of vasanas. This is the cause of recurrence of births and consequently grief 'this load of qualities is mine' - so think many people. This kind of ignorant mind is called 'jiva', the being. As long as mind is existing, there is no question of decline of sorrow. When mind in people vanishes, then this mutable world also vanishes. Know that mind is at the root of all sorrow in the world.

Sri Rama

10. O sage, whose mind is damaged? How does the destruction occur? What is the form of that destruction?

Sri Vasista

11-15. O best of questioners, the light of Raghu dynasty, till now I have told you about the existence of mind. Now I shall tell you about its destruction. Listen, Just like breath, which can not stir a mountain, a wise man of steadfast nature will not be shaken by happinesses or sorrows. Then it is said that his mind

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has vanished. The mind of such a person is said to be destroyed, who is not mutilated by the thought 'I am this body, I am nothing other than That'. If a person is not convulsed by calamity, misery, excitement, arrogance, greatness, and ecstatic jubilation, then his mind is said to be destroyed. this is destruction of mind. Such a mind is called destroyed mind/injured mind. Such a state is called the 'jivanmukta' state.

16-17. O sinless one, when mind loses its stupidity, know that it is called destruction of mind. Then 'sattwa', the quality of goodness, harmony, happiness and light, arises. Some people call this emergence of 'sattwa' and its elegance the destruction of mind, which is the very nature of a 'jivanmukta', as 'chitta', the mind, (the general stuff of mental consciousness).

18-22. O sinless Rama, the mind of 'jivanmukta' will be endowed with qualities like compassion and friendliness. It will be full of excellent and highly virtuous vasanas. It will be free of any rebirth. Such mind of a 'jivanmukta' is called 'sattwa' (quality). This is experienced while in life and is unrelated to body. And so it is said to be without form. Such destruction of mind is seen in 'jivnmuktas'. These resultant qualities like friendliness are very delightful and shine like moon in a 'jivanmukta'. These are like sprouts in spring.

23-29. O Rama, one who is liberated after life (videhamukta) will display destruction of formless mind. Even 'sattwa', which is the best of all qualities, will be dissolved in that most sacred 'videha mukti'. In this kind of mind destruction, there will not be any phenomenon. In the formless mind destruction, there will neither be quality nor qualitylessness, wealth or poverty, nor fickleness neither morning nor evening, neither happiness nor sorrow, neither light nor darkness, neither day nor night, neither sky nor quarters, neither calamity nor vasana, neither desire nor desirelessness, neither attachment nor existence nor non-existence, not even their conjunction. It is a kind of pure and clear autumn-sky state.

30-31. For great souls 'videhamukti' is the foundation and support like sky for air. These souls abide in that state of consciousness, delivered of all sorrows, with all qualities subsided, expansive and vast like sky, devoid of even a little of mind.

Teaching on inquiry into the seed of 'samsara'

91st Sarga

Sri Rama

1-5. O Bhagawan, this mutable world is like a forest full of trees, called universes. These trees are full of varieties of flowers called stars. Many kinds, called gods and asuras, rest on it. It has creepers, called lightnings, and leaves, called bluetinted clouds. It is beautiful and charming in all seasons. It is surrounded by deep wells, called seven seas. It is graceful with flowing rivers. It is the support of fourteen worlds (lokas) and all the living species. This

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mutable world, 'samsara' is vast, expansive and full of nodes called aging and death. It is full of sorrows and joys. It is firmly rooted in delusion and is watered by it.

6-7. What is the seed of this? What is the seed of that seed? What is the seed of that seed of that seed? O, best of orators, enlighten me on this for the sake of increase of my knowledge.

Sri Vasista

8-9. O Rama, this body is the seed of this creeper of 'samsara'. It conceals in itself the sprout of grand, splendid good and bad initiatives and initiations. It is thick with foliage, flowers and fruits. Like crops which increase in autumn, all this 'samsara' sprouts and increases from this body alone.

10-13. The seed of this body is 'chitta', the fundamental, basic mental consciousness. This chitta, the mind is a repository of becomings and nonbecomings. It is a chestfull of pearls called sorrows. This mind is in the grip of desires, hopes and expectations. From this mind arise/emerge all existences and nonexistences. And it experiences all these as if in a dream. Just like a 'gandharva city' which is imagined by mind, this body is also conceived/willed by mind. Just like pots which belong to mud, this world form, which is unreal and phenomenon based, belongs to 'chitta', the mind consciousness.

14-20. There are two seeds for the tree of 'chitta', which bears what are called 'vrittis', actions, movements and states of existence. One, the throbbings of prana, vital airs, and two, firm ideations. When prana starts vibrating in its attempt to flow through the centers, then mind emerges with all its sensations, feelings and griefs. If it does not try to flow through the nerves, then there is no mind since there are no inputs from external phenomena. This movement of prana is perceived through the medium of mind and this perception is called as world. It is like seeing blue colour in the sky. The peace and quiet that occurs when the movement of prana subsides, is called peace. However when the movement is restored, mental movements return like a ball that jumps back from ground. The perceptions and sensations that are generated spring around

in body, like a ball which moves around in the field when struck by a stick. In fact consciousness exists everywhere. However it gets activated when stirred by prana. It is like smell/fragrance, which is subtle, spreads on being touched and borne by breeze.

21-27. O Rama, to restrain prana is very good. It yields the highest fruit. Know that where prana is restrained there will be no turbulence or confusion. Where pranic movement occurs there sensations emerge. Sensations cause sorrows. When this internal awareness (of external phenomena) cease, then whatever is to be gained is gained, which is that perfect state. Thus if you do not promote the increase of pranic movements driven by vasanas, then there will be no rebirth.

O Rama, know that increase of sentient knowledge and movements is mind, 'chitta'. This world is spread with such calamitous movements of 'chitta'. O

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Rama, yogis restrain these pranic movements through yogic methods of meditation etc. It is said that this leads to attitude of equality and causes greatest happiness.

29-35. O Rama, I shall now tell you of another way by which mind is generated. This is the experienced even by Jnanis. This is sustained by vasanas. Abandoning all pros and cons, if material objects are accepted in firm faith (in them that they are what they appear), such an acceptance is called vasana. When something is conceived with great seriousness, haste and excitement, the Self immediately becomes that, leaving aside all other ideas. When a person is beset with vasanas, whatever that vasana perceives, he will perceive that only. Then in that ecstasy and excitement a being abandons his real form and nature. He perceives the entire world like a person who is drunk. He will then be full of mental worries. Such non holistic and partial perception, which attributes Self status to something that is non-Self is called 'mind'. Know this. Thus mind emerges due to vasanas and firm faith in matter. This is the cause of birth and death.

36-40. When consciousness abandons the perception of something to be rejected and something to be accepted, then mind does not emerge. When mind does not muse even a little due to absence of vasanas, then one becomes free of mind which is the most peaceful condition. When nothing sparkles in consciousness, then mind does not emerge in it. In a clear sky, one can not see a lotus. When none of the phenomena matter is not apprehended or thought about, how can mind arise? O Rama, to think of an object as real due to attachment is to have mind. This, in my opinion, is the shape and form of mind.

41-43. When it is realized that none of the phenomena deserve to be even imagined or thought about, wherefrom can mind arise? Developing great love for absence of imagination and ideation, if a thing is perceived, such a state is

called absence of mind /mind stuff state. Abandoning everything internally, if one is like a cool lake, such a mind is called non existent even if there are movements in it.

44-47. If objects are not apprehended out of attachment to them, then such a state of mind is said to have reached the state of absence/nonexistence of mind. Such a condition is called 'sattwa'. A 'jivanmukta' is in 'sattwa' even when he is very active in the world without any firm vasana, which is the cause of rebirths. Such people who have no firm vasana are living in this world as 'jivanmukta'. The vasana in them is like a burnt seed without the ability to sprout. Such vasana cannot cause rebirths. Those knowers of truth in whom the mind has reached the form of 'sattwa' are considered to be great souls without any mental consciousness/mind stuff. Such people will attain the consciousness-ether form when they leave their body.

48-53. O Rama, there are two seeds for 'chitta', the mind/ mind stuff: one vasana, and two the throbbing of prana. When one declines the other follows. In fact

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both vasana and throbbing of prana are both together causes of mind. For a pot, both water and mud are causes. If one does not have a firm vasana, then both causes will be like oil in a oilseed. Both go together. In course of time both causes lead to senses and joys and sorrows. In a proper sequence, this mind stuff causes prana, senses, sensuous feelings, pleasures respectively. Pranic vibration/movements and vasana are like flower and fragrance, oil and oilseed. Vasana is caused by pranic movements and vice versa.

54-59. The chitta-seed sequence is similar to seed sprout sequence. Vasana causes perceptual confusion, and thus the movement of prana. From the latter arises chitta, the mind/mind stuff. Attachment and such qualities of heart are motivating characteristics of prana. And this motivation causes pranic movements and perceptual confusion and sentient knowledge. And so arises mind. Thus both vasana and pranic movements cause mind/mind-stuff. When one declines/ vanishes, the other too vanishes. The tree of mind is shaken by the breeze called thinking. This thinking is at the back of the feelings like happiness and joy. This tree bears a great fruit, called body. Works are its leaves. This tree is enveloped by a serpent called desire. It provides residence to cranes called attachments and discases. This tree is rooted in ignorance. It harbours birds called senses. This tree can be uprooted in a trice if vasana vanishes.

60-62. This dust of chitta can be worked off/blown off if pranic movements are controlled and restrained. This dust smears all quarters and hides the consciousness. It has the shape of a shattered cloud. It consists of particles called desires. It settles on the pillar called body. It veils the light of Brahman that abides inside a being.

63-66. The pranic movements and senses of awareness, like sound and touch can

also be considered as seeds of mind/mind stuff. These two move inside one's heart. When sensations are suppressed, these two will decline to their roots.

67-70. If movements are absent, then awareness due to senses will be absent. There will be no external or internal awareness or perceptions which will be different from each other. All these perceptions are due to movements. One sees things like death in dream. What is perceived and what is sentient knowledge - all are due to skilful self-willing. A child sees a demon due to his imagination. Similarly all this world arises out of sentient knowledge.

71-73. Just like the essential being (supporting the play of 'prakriti', nature who is immortal sentient knowledge is related to the perceivable. It is like the sun and moon lights which assume the shape of shaft of light and the photon particles that compose the shaft. The relationship is like the false movement of trees as they appear to one located on a moving ship. The erroneous perception of a rope as snake will vanish with integral knowledge. All these three worlds are pure knowledge. There is nothing sensuously perceivable in them.

74-77. To have such firm belief internally, in one's heart, is called integral knowledge by wise people. Whatever was seen earlier and whatever was not seen - all

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should be wiped out by proper effort through knowledge. Not wiping out such visions and perceptions is to attach oneself to this great mutable world. The wiping out and cleansing is experienced as liberation. Sensuous perception is the cause of all cycles of birth and death. Absence of sensuous knowledge leads to consciousness -Self. Leave away the sensuous perceptions and absorb yourself in that infinite beatitude. You are that enlightened Self.

Sri Rama

78. O sage, In what way absence of inconscience becomes knowledge? How can absence of knowledge cease inconscience?

Sri Vasista

79-84. O Rama, one, who does not attain the state of repose and who is not aware of the one who is all pervading is not even a little free of sentient knowledge and not a conscient person. Sentient knowledge is to depend on phenomena. Whoever does not depend on such knowledge, he is 'asamvida' free of sentient knowledge, and 'ajada', free of inconscience, even though he is engaged in works in the world.

He is a 'jivanmukta' since he is not touched in his heart even a little by sensuous perceptions. When he does not muse about anything in his Self, which is free of vasanas, he abides steadfast like a dumb child in his knowledge. He is thus delivered of all anguish and abides in his all-wise intelligence. He will never be touched by sensuous things. He will then attain 'nirvikalpa samadhi'.

85-91. Yogis abide in that state free of all sentience. They are absorbed in themselves in their Self. He will be happy whatever he is doing, walking, eating, sleeping

etc. O Rama, adopt this attitude and cross the boundless ocean of 'samsara'. This sentient world is unreal. It has arisen in time out of one's own will like a huge tree spread wide, sprouting from a small seed. Sentient knowledge takes firm shape and root when one keeps on continuously willing and ideating. Then that knowledge becomes the seed of all cycles of birth and death. O Rama, this sentient knowledge creates itself, deludes one repeatedly and vanishes by itself when the real is recognized and attained. It thus liberates itself. Whatever this sentient knowledge wills, it happens so. If it does not get liberated in stages (attaining the bhūmikas) it will never reach the Truth.

92-97. These people, the gods, the 'senas', the 'yakṣas', the 'kinnaras' - all are really not existing. Only the Self is playing the drama of this world. This sensuous knowledge (the samvit) is binding itself and grieving. By itself it will get liberated. It is pervading as water in the ocean of world. Midregion, earth, air, sky, mountains, rivers, quarters etc are merely waves in the ocean of sentient knowledge. This entire world is only sentient knowledge. There is no other design. This sentient knowledge will move towards truth through integral perception and consequent knowledge. When this sentient knowledge settles down firmly in Self, then it will abide in truth without being touched by anything.

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98-104. O Rama, now I shall elaborate on the seed of the sentient knowledge. It is said that Pure Existence (sanmatra) is the seed of this sentience. It arises out of that (the Brahman) like light from Sun. There are two forms for this Existence : one has many forms and the other is one and only form. Listen to those aspects. Pot, fabric, I and you - what is said like this is the many-form existence. Without all these divisions, that which is common to all existences/ or the totality is the other one-form existence. The latter is the Pure Existence of the supreme Absolute. Because of the multiplicity of forms/manifold appearance, they can not be perceived at a single time. And so they are not real. The one form existence is pure and never comes to any decline or destruction. It can never be forgotten.

105-111. O Rama, Discard all divisions in existence like time and object and be directed to the single one-form existence. Existence of time can exist by itself without any device or masking. Even so because of division it is unreal. Something that is divisive can never be sacred. O Rama, consider all forms as one whole Existence and abide in that perfect beatitude of the Supreme. O man of knowledge, the climax of all this totality of existence is the seed of this world. And it is the impetus for movement in the world. In the ultimate, this totality of Existence is free of all designs and ideations. In that beginningless and endless state of Infinity, this seed is not perceived. When one reaches the abode of Existence, there 'nirvikaram', deformation-free existence abides. When once this state is achieved, there is no return to the

condition of sorrow.

112-116. That state is the cause of all causes. There is no cause for that state. It is the essence of all essences. There is no other essence. In such mirror of consciousness all things/objects are reflected like trees on the bank of a lake which are reflected in the waters of the lake. All states of existence are in this state. In that state all things are sweet and delightful. Those that are not pleasant become pleasant with its association. And so that consciousness ether is the most delightful of all delightful things. From That alone all universes emerge, abide in That and increase in That, They are touched by it and dissolve in it.

117-120. That (the supreme Self) is bigger than the biggest, lighter than the lightest, smaller than the smallest, grosser than the grossest, more atomic than the most atomic, more distant than the most distant, nearer than the nearest, lower than the lowest, greater than the greatest, more effulgent than the most effulgent, darker than the darkest, object of the objects, neither something (famous) nor something unknown. It does not exist even though pure existence. It is neither visible nor invisible. It is I and not I.

121-122. O Rama, with all the effort (at your command) by whatever way, try to attain that most sacred perfect state. That state is absolutely pure, never aging. If one knows that nature of Self, he attains quietitude. If one knows that all pervading, expansive, vast form, he will be delivered of all fear of 'samsara' and will abide eternally in that state.

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On Yoga of refuting 'Samsara'

92nd Sarga

Sri Rama

1. Oh revered sage, you have told about the seed. Tell me the way by practising which one can attain that supreme state in the quickest time.

Sri Vasista

2. O Rama, I have told about the seeds of sorrow. By following those of my answers, one can attain the supreme state in the quickest possible time.

3-6. By casting off all the vasanas with effort in a compulsive manner, one can reach the ultimate of that pure Existence, (the totality of existence). Even if you can stay even for a minute in that state, you would achieve that state immediately. A little extra effort and enlightenment is enough to attain the Self-state. Again if you meditate on the nature of sentient knowledge, by some determined effort, you shall attain the supreme state.

7-8. Meditation on pure sentient knowledge or object is not capable of achieving the goal of reaching the supreme state. Because everywhere what is available is only sentient consciousness. Whatever you think, see and do - all are sentient alone.

9-10. If you can try to discard vasanas, then, all your mental and physical ailments and disabilities will vanish. But this discarding of vasanas is extremely

difficult. It is like uprooting Sumeru mountain.

11-14. As long as mind does not dissolve, vasanas will not die. As long as vasanas remain, mind will not quieten. As long as one does not acquire knowledge of truth, mind will not quieten and vanish. As long as mind does not quieten, it is not possible to get to know the fundamental cosmic principle. Where is the question of knowing the cosmic nature as long as vasanas remain undissolved? As long as vasanas remain, there is no question of knowledge. Dissolution of mind, knowledge of cosmic nature, and dissolution of vasanas : these three are mutually causing. And so very difficult to handle.

15-21. O Raghava, because of such inter dependence one has to distance himself from pleasures with intelligent discrimination with human effort. All the three must be attempted together, again and again. This effort can be for a long time. Even if they are practiced individually, they can not yield the desired fruit. A soldier can not try to face the enemy individually one by one. Only when they are practiced together with a feeling of detachment, the supreme state of Brahman can be achieved.

22-26. When all these three are practiced together for a long time then all the nodes in the heart will be loosened. O Rama, this state of 'samsara' has been practiced through millions of births. And so unless the effort is continued for a long time, this 'samsara' will not dissolve. Whateven one is doing - whether eating, walking, sitting or sleeping etc- one has to continue his practice unceasingly. Along with discarding of vasanas, wise men say that 'pranayama' should be

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practiced. With this mind reaches the state 'absence of mind.' Do as you please.

27-32. Prana can be controlled by practising a Guru-given system. (astanga yoga too can be helpful). Vasana will not be active if one can see the reality behind phenomena. Then from the very beginning things will appear non-material, real and non-sentient. If form is recognized, then knowledge will not increase while vasana increases. Leaving aside the thoughts about the world, if one works in the world with detachment, then vasana will decline. If one can recognize the nature of body as something that wears out and decays, then vasana will not be active. When the lordship and powers of vasana decrease/ completely destroyed, then mind will become inactive. When wind ceases to blow, dust in space settles down without flying around. Similarly when prana ceases, becomes calm, mind also quietens or ceases its activity. Because mind is movement of prana alone. And so world arises like sweepings of dust. Therefore the best effort of a person is to conquer the movements of prana. In fact it is his duty. This must be done repeatedly.

33-38. O Rama, in case you are not enthused by this kind of sequence and are interested in the way of overwhelming mind, you will achieve your goal after a very long time. Mind can not be vanquished without some strategy

and skilful plan/device. A wild and arrogant elephant can not be brought under control without an elephant goad. Spiritual knowledge, association with wise people, control of prana and rejection of vasanas - these are essential devices/ways to vanquish mind. When such powerful ways are available, if people adopt 'Hatha yoga' (which harasses the body) and other such ways, they are like people who try to dispel darkness through some unguents leaving the lamp in their hands. How can one bind a wild elephant with the stalks of a lotus?

39-43. Those who attempt to steady mind and its near neighbour, the body, leaving aside skilful devices one is called perverse and depraved being by wise men. Such people proceed from fear to fear and calamity to calamity. They are wandering around hill slopes eating fruits and leaves like smitten animals, losing all courage and faith. They are scared like deer and are not able to place faith in anything. Their mind is agitated and is dragged away by attachments and such.

44-47. They are in the whirl of rites and activities like sacrifice, gifts, pilgrimages, worships and such agonizing activities. They are living in forests for long times like deer. They are consumed by considerations like heaven, hell, humans, celestials, rises and falls and such divisive ideas. They are being kicked like a playball. They are like vortices in water, journeying between earth, heaven and hell.

48-50. O Rama, therefore leave aside such faulty perceptions and take refuge in pure knowledge. Become steady, delivered of all attachments. The happiest man is one with knowledge. He alone really lives. He alone is a man of

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power and prowess. And so become a 'jnani'. O great soul, abide in that heart-space, the Brahman space, without any apprehensions or maskings. Even when you perform works that come to you, you will not be the doer. Abide in that consequent Supreme peace.

All are equal every where
93rd Sarga

Sri Vasista

1. O Rama, if a person can restrain his mind even a little by even a little inquiry, he will get the fruit of his birth.
- 2-3. Even if an iota of inquiry springs up in the heart of a person, by practice, it will spread its branches wide and far. Fish and birds take refuge in a full and grand lake. Similarly pure qualities take refuge in a person of mature inquiry and detachment.
- 4-11. An intelligent and wise man, who can see the reality behind matter and phenomena through integral and holistic perception, will never be attracted

by the enormous (seeming) wealth due to ignorance. What can objects, mental movements, and harassments and afflictions do to a man of wisdom? Can the huge aeonic clouds be held in the fist of a child? Could a lovely lady hold the moon in the sky in a pearl chest fearing that he is competing with her lotus like eyes? Could tiny mosquitoes, which are more tender than the breath of a lovely young lady, kill a wild elephant? Could deer kill a lion? Could small frogs swallow a python which could burn a huge tree by its poisonous droppings from its fangs? Could senses at any time vanquish or overwhelm a 'jnani' who has attained many stages in his journey towards the supreme goal?

12-15. Sensuous things overwhelm a person who is not skilled or mature in inquiry. It is like a tender creeper being dragged along by strong and furious winds. Mature intelligence and discrimination can never be pulled along by movements of attachment. Meru mountain can not be unsettled even by aeonic winds. The typhoon of worry can root out a creeper that is not well rooted in soil. It can never uproot a great tree. He is dead whose mind is not constantly engaged in understanding the nature of mind even while he is walking, sleeping eating or doing anything.

16-21. O Rama, engage yourself in spiritual inquiry into questions like- 'What is this world? What is this body?' Do it along with good people. Pure, unadulterated inquiry reveals the supreme truth like a luminous lamp which dispels darkness. All sorrows will decline through knowledge. Because of the mirthful play of sunlight all darkness vanishes. When knowledge is evident, then truth, the thing to be known, will emerge into perception. Jnana is inquiry into scriptures which are same as truth to be known and which reveal the Brahman principle (through their revealing statements). Wise men

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call the knowledge of Self gained through inquiry as jnana, (tribe) knowledge. That which is to be known, 'the jneya' is embedded in jnana, like sweetness in milk.

22-24. Persons who are luminous with integral and holistic inquiry are full of that 'jneya' (that which is to be known). One who is drunk fully is always intoxicated. 'Jneya' is Brahman, the Supreme, the Pure and the Equal. This Brahman pours grace itself by the very approach made to know it. A 'jnani' is always in his beatitude. He will never attach himself to anything/will hence drown himself in anything (other than jnana). He will be like an emperor without any attachments.

25-28. A 'jnani' will not be interested even in the soulful tones and tunes coming out of instruments like flute, veena and the voices of amorous and lovely ladies, indulging in romantic activities. He will not take interest in the dance of peacocks or cloud-thundering. Moon is not interested in lotuses. Similarly a jnani is disinterested in sounds and music whether pleasant or unpleasant.

- 30-39. He will not be enticed by the lovely limbs of celestial women who sport in the heavenly play fields. He will not be interested even in those things which are in his possession and control. He is disinterested in all eatables and fruits. He will not be interested in the residential places of Yama, Moon, Rudra, Sun, Vayu and such gods. Nor is he interested in the enchanting flora and fauna on the slopes of hills. He is always with a fulfilled mind, silent and unmoved even by enemies.
- 40-45. A wise man detests the smell of liquor. A 'jnani' is disinterested in all kinds and species of flowers and trees of wide variety. He never gets interested in aromatics like sandalwood, camphor kasturi etc. He is unmoved by any loud sounds. He is not afraid of any violent noises.
- 46-49. He is unmoved by the loud roars of elephants, lions and cries from pisachas and demons. He will remain calm even when he hears thundering sounds, or the rough rumbling sound from saws. He will neither be joyful nor grieving in either garden or cremation grounds.
- 50-55. He will be always directed inwards. He will be delighting in his Self and will always abide in repose. He will remain so whether in scorching sands and ashes of crematoriums or green pastures strewn with lovely flowers or while receiving hard slashes from swords or while lying on lotus spread beds or while on the peaks of mountains or while sitting on sun scorched stones. He will be equal with joy or sorrow when struck by calamities or loaded with riches. He will be always like one who is delivered of his burden, happy and rested. He will remain silent and courageous in fighting fields filled with rain of sharp arrows and killing weapons. He remains still like a mountain.
- 56-58. He can with ease cook and eat foods which are impure, unrelishing and poisonous. He will remain equal in all these situations. He is neither happy nor angry with wine, milk, dried bones, hair and intestines.

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- 59-60. He will look at a person who saves his life and a person who wants to take his life with equal tenderness and sweet demeanour. He derives neither pleasure nor pain from the immortal bodies of gods or corporeal bodies of mortals. He remains equal in all these conditions.
- 61-62. Because he is liberated, he never stays on the world form. He is without mind due to his non attachment and knowing what is to be known. He never lays his eyes on sensuous objects. He always displays an affliction-free mind and intelligence.
- 63-64. Senses will devour a person who is without knowledge of Self and who is not reposed in Self. It is as simple as deer eating the tender grass. Senses are like crocodiles, which are eager to swallow a person who is enmeshed by vasanas and is weeping furiously.
- 65-70. One who is full of inquiry and who is stationed in that glorious state of Self will not be seized by willings and mental resolves and determinations. A

mountain can not be displaced by mere floods. One who abides in that infinite state which is the end of all region of willing will consider ever a Meru as a trifle. This world is like a piece of tender leaf for him. An instant is like eternity and eternity is like a moment. Poison and nectar are same. Jnanis wander and ramble in this world with a delightful mind/consciousness knowing that all this world is mere sentient consciousness. They look at this world as a witness. There is nothing to be taken or rejected for them in this world so, O Rama, discard all illusions. There is nothing to reject or receive in this sentient world.

71-76. Sprouts emerge out of soil. Similarly all sentient things come out of the principle of sentience and the associated consciousness. What was not existing from the beginning will not exist even now. Whatever exists for a short time is only an illusion coming out of sentient consciousness. With such a firm belief, discard all becomings and nonbecomings, reach the end of all states and dispositions. Become the very embodiment of detachment. Because of such detachment, whatever you do with mind, body or intelligence will not touch you or stain you, unlike the situation when you were desiring with your mind.

77-82. When a child is looking at something, he is not aware of it if he is not interested in it. This is known even to a child. A person who is detached is as if he is not seeing even if he is seeing. It is as if he is not touching even if he is touching. It is as if he is not smelling even if he is smelling. Thus even though senses fall on their familiar objects of their interest (as determined by their nature), his Self will remain unconcerned. This is known even to immature stupid. Attachment is the cause of all phenomena and material objects and hence the world. It is the cause of all desires and calamities. To be free of attachment is liberation. And so O Rama, discard all attachment and become a 'jivanmukta'.

Sri Rama

83. O great sage, who is like the breeze in autumn which chases away all fog of doubts, tell me, O revered lord, in short 'what is attachment'?

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Sri Vasista

84. O Rama, the impure vasana, the deformation of joy and sorrow generated by becomings and nonbecomings of material things, is called attachment.

85. A pure vasana is what resides in a 'jivan mukta'. It is free of all sorrows and joys.

86. This pure vasana remains till the decay of fate or destiny. This is called detachment. Any work done due to this does not create any bondage.

87. The vasana of people who are not 'jivanmuktas', who are stupid and miserable, will cause bondage and is full of joys and sorrows.

88. The vasana which causes rebirth is called attachment. Whatever work is done prompted by such vasana causes bondage.

- 89-90. O Rama, discard all attachment of that kind which causes modifications of Self. Then even if you perform works you will not be stained. Be detached without joys and sorrows.
- 91-94. O Raghava, when you do not decline due to sorrow and do not feel delighted with happiness, you will be considered detached. Cast off all grip of desire over you. If you do not free yourself from association with the Supreme, even when you are engaged in worldly affairs and in states of joy and grief, you will be considered detached. When your mind is conscious of the knowable and perceives everything as equal, you will be detached performing works that come to you. That state of detachment, which comes easy and is steady, is the firm state of 'jivanmukta'. O sinless one, take refuge in such a state and be at ease. Become detached.
- 95-99. A revered 'jnani' has the nature of a jivanmukta. He is a 'muni' who has ceased thinking. He has restrained his senses. He will be free of arrogance and sense of respect (for him by other). He may have everything in plenty. But he is equal and free of sense of misery. He will not do anything other than what is appropriate and natural to him. He will always remain in beatitude of Self. He will never leave his accomplished nature even if he is prosperous and is facing calamities. Milk ocean will never lose its whiteness even when churned by Mandara mountain. A 'jnani' will be unmoved even when he gets lordship of heaven, or becomes an insect. He will be radiant and luminous like moon under all circumstances.
- 100-101. O Rama, discard all differentiations like setting and rising. Be settled in that highest work of liberation being free of myriad forms. Be devoted to the best of works. Engage yourself in inquiry into Self. With the 'samadhi' that comes out of such inquiry all vasanas will decay. It will lead you to that highest state. Then abide in that in nonecstatic beatitude and bliss. You will never be smitten by the cycle of rebirths.

End of Book of Upasama