

YOGA VASISTHA IN POEM

CHAPTER VI



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3. Bhusunda's Story: The Way of Yoga

THE TWO PATHS

Yoga is the way of mind's transcendence
Crossing over the cycles of birth and death
Two main approaches comprise the means
Self-knowledge and restraint of life-force

Yoga has somehow come to be associated
With restraint of life-force or prana
The path of self-knowledge is difficult for some
Similarly, yoga's path is difficult for others

My conviction is that inquiry is easy for all
Because truth inquired into is ever-present
Let me first shed light on the yoga path
Restraint of life-force to transcend mind

BHUSUNDA - THE LONG LIVED

In one corner of infinite consciousness
A mirage-like world appears, so to say
I once heard a great sage's discussion
On an ancient story of long-lived beings

On a tree in a far away distant land
Dwells a crow known as Bhusunda
Free from attraction and aversion
He has lived longer than any I know

Inspired at hearing Bhusunda's story
I set out to meet him personally

Knowing sages can assume any form
Bhusunda had lived many world-cycles

It was tremendous to be in his presence
He had perfect memory of ages gone by
Free from 'I-ness', friend to all was he
Remaining silent unless he needed to speak

MEETING BHUSUNDA

I humbly approached this ancient one
He recognized me instantly as sage Vasistha
Explaining the purpose of my visit
I asked for his wisdom to my questions

I asked to know a little more about him
How long he had lived and its secret
Important things about ages past
And what was ordained about his life

BHUSUNDA'S REPLY

Listen attentively to the story I narrate
It will destroy the sins of all who listen
Very long ago a female deity existed
Who had for her vehicle a powerful crow

The crow mated and had many offspring
I was born as one of the little crows
We approached our wise father one day
For his sagacious council and guidance

The female deity had already instructed us
On self-knowledge and the way to liberation

We practiced and attained both of them
And wished to know where best to dwell

In accordance with our father's instructions
We came here, making this our abode to dwell
Ages have passed, my brothers have left
All ascending to the heavenly realm

BHUSUNDA'S TIMELESS WISDOM

Through ages of time I continue to dwell here
Though life as a crow is held in contempt by most
The creator provides for even this lone crow
Allowing survival through time and calamities

I remain established and immersed in the self
Ever content with whatever comes naturally
Cheerful under all conditions or calamities
Having abandoned vain self-centered activity

Useless activities drain body and mind
Anxiety is a great drain—abandon it
You can do this if you avoid seeking
Anything but that which comes naturally

Mentally abandon body identification
Establish yourself in self-knowledge
Remain where you are, rise above time
Through the practice of pranayama

Great peace you will know in the heart
Events in the world will not affect you

Things and people will come and go
To and fro into the ocean of time

Standing on the shore you are ever dry
The shore is the changeless, steady state
You remain calm—ever unaffected
Untouched by the splashing waves of change

Engage yourself in diverse activities
In doing the needful there can be no harm
Avoid drowning in mental modifications
And never lose contact with reality

When one is firmly rooted in truth
Time and tide lose their strength
Changes come and changes go
You continue to exist as truth

During the great cosmic dissolution
I meditated on firmness as a mountain
When creation resumed in a new age
I meditated on water and flowed with it

Thus meditating differently in midst of change
I was perfectly adapted to all change
One cannot survive winds of change
If one adamantly resists the new winds

During the dawn of new creation
I meditated as wind and gently flowed
When nature gradually matured to shape
I resumed my abode in this very nest

The supreme being cannot be transgressed
One must align himself with his will
It is his will that things should be one way
Discover how to be one with everything

BHUSUNDA: MEMORIES OF AGES

I remember earth without much at all
No trees, plants or even mountains
Covered in lava, only partly illumined
Inhabited by all sorts of strange beings

Waters covered vast areas of earth
Then emerged forests and great mountains
Humans appeared after quite some time
What is now has appeared in many cycles

BHUSUNDA: ON PRANAYAMA

Death does not wish to kill those souls
Who are free from attraction and aversion
False notions, mental habits and perversions
Desires, hopes, greed, lust and hate

If you are established in pure awareness
Undistracted by the mind and at peace
Untouched by the evils of lust and hate
You are inseparable with the natural order

Meditation on the infinite consciousness
Eliminates sorrow and ignorance its cause
Purifying and restoring the heart of one
Who experiences self directly in meditation

One can also meditate on the life-force
This is the secret of longevity—my way
This too bestows self-knowledge and freedom
And overcomes all delusion permanently

This body is supported by three pillars
The three sheaths or the three nadis
It is endowed with nine gates or openings
Protected vehemently by the ego-sense

Body is an assemblage of the elements
The inner instrument or antahkarna
In the middle are subtle ida and pingala
Left and right subtle energy channels

There are three lotus-like wheels
Vital airs can cause them to vibrate
Two vital airs are especially important
Prana is above and apana below

I'm completely dedicated to these two
They are free from fatigue and tiredness
In the heart they shine like sun and moon
They are like the cartwheels of the mind

Prana is established in the upper part
Apana dwells in the lower portion
Both constantly move in and out
With practice they can be controlled

When the apana has ceased to move
And prana arises not from the heart

Both these must begin to happen
It is called retention or kumbhaka

Three points are there for the three
Inhalation, retention and exhalation
In front of the forehead; outside the nose;
And in the heart-lotus—prana's source

By devoted practice gradually restrain
The vital airs which are restless naturally
Restraint or kumbhaka brings about
Rest in the mind's ceaseless activity

When the heart's impurities are cleansed
By sincere devotion to prana and apana
One is freed from the grip of delusion
Attaining awakening and inner peace

If you are able to reach that space
Where apana and prana do unite
You will soar high beyond all grief
Transcending samsara—never born again

Prana modifies itself to apana
After abandoning its burning heat
Then abandons its coolness
Rising upward as prana again

One must know the truth directly
About energies inner movements
The same energy animates everything
Including thoughts that agitate the mind

Control of the inner vital airs
Destroys darkness of ignorance
As ignorance loses its fuel source
And cannot operate as delusion

While inner darkness continues
One sees things under its influence
When the heart is thoroughly purified
Self-knowledge is experienced

BHUSUNDA: OBSERVING ENERGY

If one keenly observes the exact spot
Where prana is consumed by apana
Where in turn apana consumes prana
The mind becomes peaceful, free of grief

Behold within yourself directly
Where inhalation turns to exhalation
Where exhalation turns to inhalation
The precise location and moment of change

The wise regard this place and time
Of energy's change as most important
Right there between that change
Is pure infinite consciousness

Infinite consciousness indwells
Prana and apana as with all else
It not only animates prana and apana
It is the substratum of both and all

All things abide in that consciousness
All things and beings does it animate
All power and energy is consciousness
Infinite consciousness is the only reality

BHUSUNDA CONCLUDES

I salute both prana and apana
Appearing as energy movement
Animated and indwelt by consciousness
I take refuge in infinite consciousness

By regular and systematic practice
Of pranayama described by me
You too can reach total equanimity
And attain happiness and immortality

Contemplation on the movement
Of the union of prana and apana
Confers the highest good on one
Total freedom from all conditioning

You'll be free of the body's clutches
And the mind's relentless tyranny
You'll rejoice with the great one's
Who have crossed samsara's shores

I rejoice in the state of pure bliss
Friend of all—belonging to none
None belong to me as I now know
I am the world and its inner intelligence

VASISTHA CONCLUDES

I lauded the great Bhusunda
Who humbly praised me in return
Thanking me for the great blessing
Of visiting him after so very long

Such is the nature of great ones
For all their great accomplishments
They feel it is nothing special really
As all can and should attain to it

Practice pranayama with devotion
If you want to bring peace in the mind
It is a simple way to end the delusion
That has caused much suffering and grief

4. The Way of Wisdom and Meditation

APPEARANCE AND REALITY

If one seriously seeks the sources
Of notions—sources of world-appearance
Its insubstantiability will be known
Like discovering a mirage's illusion

When one knows this world seemingly so real
Is an appearance of one's own self
By relentless inquiry of mind made pure
Fear and delusion vanish permanently

Realizing death is inevitable to all
Why grieve over the death of kith and kin

Or even one's own approaching death
Beings appear and disappear continually

What is true is always true
What is unreal is always unreal
What exists always exists
Where is cause for sorrow in this

Do not put hope or faith in the unreal
It is willing subscription to bondage
Live in this world free of all hope
Doing what needs to be done naturally

Avoid what seems to be inappropriate
Be free of the desirable and undesirable
These chords bind you and bring sorrow
You can live happily without these notions

Infinite consciousness alone exists
What appears is but an appearance
Know that either experiences are not yours
Or that you are the all and be free

Attraction and aversion are the chords
Twin forces with which one ties oneself
Whatever is attained in any realm
Is attained by abandoning both of them

Ignorant fools live prompted by these forces
They think it is choice but it is not so
Being learned does not mean much at all
The strength to abandon these is what counts

Again and again I declare the truth
World-appearance is but a long dream
Wake up, wake up now, dear one
Behold the self and shine like the sun

Awaken thoroughly by self-knowledge
Live in this world fully enlightened
Without getting trapped in world-appearance
Without being subjected to suffering

The ignorant suffer unnecessarily in life
Always subject to the effects of change
Breaking up as things in their life break up
Being shattered as things shatter naturally

In changing appearance there is no loss
Changeless is what animates all change
That changelessness is the substance of all
Everything exists in and from changelessness

Infinite consciousness cannot be destroyed
It does not undergo any change at all
Illusion is like the experience in a Ferris Wheel
Feeling things are moving in the opposite way

The spiritual hero boldly rejects appearance
Knowing it to be a product of thought
Ignorant notions that exist in the mind
Eternally vigilant he avoids ignorance's grasp

The inert body does not entertain desires
It does not have any motivation to act

Self is all, what motivation can it have
It is the inner witnessing intelligence

The mind is itself ignorance and delusion
It is all bark, it has not bite at all
Fools are frightened by it unnecessarily
They run this way and that way for help

Gird up your loins for the real task on hand
Withdraw the senses and gather the rays
Plunge yourself now in deep meditation
Slay this ghost—the noise-making machine

Strip the ego-sense of all coverings
It hides behind what does not belong to it
Strip it bare and ruthlessly and abandon it
Make it incapable of doing any further harm

Whatever is done through the body usually
Is done by the ego-sense with energy's help
Rein in energy by pranayama and inquiry
An oilless lamp must give up its flame

It is the self that acts indirectly in all
Allowing experience for one's evolution
The price tag for heedlessness is yourself
Hence avoid all impulsive experiments

What have you to do with the mind
You are the self, not the fickle mind
It has foolishly assumed itself as self
Riding the waves of silence's consent

This foolishness is the cause of all
Birth, suffering and death its effects
Ruthlessly abandon this inner imposter
None can protect one who does not do this

Neither scriptures, guru or relatives
Can help one enslaved by the mind
Aid does come to one taking up the task
Of slaying the mind beyond resurrection

They are 'good people' who exert hard
To slay the mind... to have succeeded
Freely, they render real service to all
By remaining free and guiding others

Uplift yourself by the real self
All have access to immeasurable help
People wallow and wail waiting for help
While all help that can be resides in them

Do not wander in samsara aimlessly
Caught up in family, friends and career
These will be soon wiped out completely
It does not matter what you feel about it

Impermanence must go by its very nature
Why do you foolishly feel it should stay
People enter the world stage at one point
And leave the stage without any approval

As long as ego-sense protects the body
It will invite a host of pain and suffering

It is ignorant—what else can it do
Arise now and complete your real task

ASKING LORD SIVA

Once while living in the abode of Lord Siva
I asked him the best way of worshipping
How by worship does one destroy all sins
And thereby promote auspiciousness

LORD SIVA'S REPLY

God is not all these deities people worship
Nor the sun, moon or so-called holy people
God is formless, indivisible and eternal
This infinite consciousness is called Siva

That is the all—fit to be worshipped
However all are not able to do so
Feeling the necessity for a concrete form
Which naturally bestow finite results

Ignoring the infinite for the sake of the finite
One discards a garden for a bush
Sages do worship forms sometimes
But just for the sheer joy of worship

Wisdom, self-control and recognition
Of the divine omnipresence or God
Flowers of wisdom and dedication
These are the articles for worship

Infinite consciousness alone exists
Even now, utterly devoid of objectivity

The mountains and everything you see
All are naught but pure consciousness

The words and terms we use to discuss
Theories about creation and dissolution
Are only to show the interconnectedness of all
Through the limitations of verbal expression

The duality we seem to experience in life
Is like the experience of the dream state
Subject, object and witness seem distinct
But all happen in the field of the mind

Waking and dream state are similar
Both are similar in characteristics
Consciousness is the substance of both
Nothing really happens in either of them

Pure consciousness is the only substance
That is the Lord—the supreme truth
That I am, that you are—that is the all
There is naught else—realize this directly

Worship of that Lord is true worship
In it all desires come to an end
He is undivided, indivisible and non-dual
His adoration is the fountain-source of joy

Some find external worship necessary
Finding unbroken inner worship difficult
As it requires tremendous self-control
And inner purity to be fixed in non-duality

But those seeking release from samsara
The vicious circle of birth and death
Worship the divine omnipresence
Undivided, indivisible—He alone is God

Hidden in all beings—the indweller
He veils the truth though omnipresent
In the middle between being and non-being
Is God—the supreme truth indicated by OM

Existing everywhere—the essence of life
In plants, in you, me and everything
Existing in gods and goddesses too
All forms indicate its presence only

This entire universe is pervaded by Him
Holy One—not distant from anyone
Not difficult to attain if one is sincere
As he indwells all bodies including yours

He does everything, knows everything
He is the light by which all things function
Diverse activities take place in him only
The omnipresent indweller—the only God

Transcending the intellect, mind and senses
He cannot be known by these finite means
Seemingly doing everything—he does nothing
As spring does in the flowering of trees

Functioning differently he appears different
Like different oceans of one water's mass

The experiencer in the lotus-like body
Gathering honey with the bee of the mind

Everything flows from infinite consciousness
As rivers and rivulets from the ocean
The wheel of ignorance sustains life
Through the energy inherent in consciousness

Like a mirror reflecting within itself
Without undergoing any change at all
Appearing as different beings and things
All and everything is infinite consciousness

Like a creeper it grows within itself
Sprinkled with latent tendencies
Desiring its buds, all beings its parts
Appearing as many while remaining one

Consciousness alone shines like the sun
By this is all thought of, expressed and done
Appearing as many, remaining one
Casting shadows in itself as it were

Actions generated by thoughts and notions
Are possible because of its omnipresence
The body can do nothing without its light
Consciousness alone arises in itself

Unseen in itself, it makes all appear
Immovable, it moves great distances
Indivisible, it appears as this world
Consciousness alone exists—naught else

Any distinctions that seem to appear
Are verbal, just for communication
Quickly disappearing when inquired into
Consciousness alone steadily remains

It cannot be modified or made impure
Eternal, ever-present and devoid of mind
The reality in all forms and experiences
All rise, appear and subside in it only

Mind is conditioned consciousness
But consciousness remains unconditioned
The individual is a vehicle of consciousness
Consciousness's inherent energy sustains it

Life-force or prana is mind's vehicle
When the mind merges into the spiritual heart
Prana does not move, it stands ever still
The mind attains a quiescent state

All things appear in consciousness
As multiple reflections within itself
Ignorance sustains apparent individuality
Quelling ignorance quiescence is regained

As long as mind's conditioning functions
One continues revolving in samsara's cycle
Impure tendencies are itself conditioning
Obstructing peace, happiness and liberation

When the heart fills with pure tendencies
Based on indivisibility as the truth of things

All conflicts cease and there is harmony
Improved health, longevity and liberation

If one continues to nourish division within
One writes his own order for experience
Necessitating rebirth one or more rounds
In situations over which one has no sway

Belief in diversity must be abandoned
It is in one's own very best interests
It brings supreme blessedness and peace
Beyond all experiences imaginable

Invocations to worship the supreme being
Are unnecessary as it is omnipresent
Closer than one's breath or heartbeat
Realization of its omnipresence is its worship

Subtler than sub-atomic particles
Yet pervading the universe and beyond
Time and space are contained in it
Yet it is beyond eternity and infinity

It does nothing, remaining ever unchanged
Yet the universe has been fashioned by it
Staying the same non-dual substance
Yet all this diversity appears so very real

FORMLESS BUT WITH FIVE ASPECTS

Though formless, five are its aspects
Will, space, time, order and manifest nature

Countless powers and potencies too
Like knowledge, action and non-action

But these are pure consciousness only
They're called potencies for communication's sake
All of creation is consciousness's stage
In which these potencies manifest creation

Natural order of things is foremost of all
It ordains that all should have a characteristic
From a blade of grass to the creator Brahma
Each has their inherent unique characteristic

Free from excitement but not limitation
As impurities are what really limit one
It is this that keeps up the world-appearance
The drama of life in this grand creation

It is this that produces and removes
Rearranging all on the world stage
The sun, moon, stars and galaxies too
Are all controlled by its sheer presence

Infinite consciousness is the only God
Ever alert—the eternal silent witness
Non-different from the dance is the dancer
The happenings and the cosmic order

MEDITATION (WITH ATTRIBUTES)

Such is the Lord—worthy of adoration
Constantly worshipped by holy ones

The same lord is approached in different ways
Hear now some ways for his worship

First you must abandon the body-idea
The notion that you are 'this body'
Meditation alone is the truest worship
Hence meditate constantly without break

He is pure intelligence, most radiant
More effulgent than a thousand suns
The light that illumines all lights
The inner light of all and everything

Limitless space is his throat
Firmament his feet, directions his arms
The worlds his weapons held in his hands
The entire universe is hidden in his heart

The gods and deities are his body hairs
Cosmic potencies are his energy
Time stands watch as his gatekeeper
Thousands of heads and limbs has he

Eyes and ears everywhere he has
Touching, tasting and hearing all
Thinker of all thoughts he is
Bestower of all thoughts is he

He dwells in all as the indweller
The unseen innermost self of all is he
All beings and things—he is the all
Thus meditate ceaselessly and realize

External materials are not required
Worship Him by your own consciousness
Thus he is attained by the least effort
Worship by self-realization alone

This is supreme meditation and worship
Continuous unbroken awareness
Of the indwelling presence, consciousness
Realize oneness and attain liberation

Meditation is the highest offering
You yourself are water, flower and fruit
The self is not realized by other means
Meditation is the pathway to liberation

Even a few seconds of real meditation
Bestows more than rites or rituals
'Tis the supreme yoga—highest action
Meditation unfolds divinity from within

MEDITATION (WITHOUT ATTRIBUTES)

Internal worship of the self
Is the greatest of all purifiers
It destroys darkness immediately
It is perpetual unbroken meditation

Whether walking, standing or asleep
Through all actions, thoughts and speech
Contemplate without break in activity
The indwelling divine omnipresence

First discover and establish in inner self
The manifest consciousness or self-awareness
This is what comes, goes through the body
Engaging in diverse external activities

This inner intelligence is a divine ray
Light illumined by pure intelligence
Eternally hidden in all substances
As extroverted awareness it stays unseen

As prana he moves the vital airs
Sense contact is rendered to experience
Dwelling within as the innermost self
He alone is knower and experiencer

Though without parts he is the all
Dwelling within he is omnipresent
He is the intelligence in every limb
The thinking faculty of the mind is he

Between inhalation and exhalation
Between the eye-brows is he as well
In the throat, palate and in the heart
The prompter of all thoughts is he

He is the reality in the imagined
And in the unimagined as well
Dwelling in all as oil in the seed
He indwells throughout the body

He alone shines as pure consciousness
Immediately everywhere is his presence

Pure experiencing in all experiences
He alone appears as every object

Indweller of the body as pure intelligence
Thus should one contemplate the Lord
The body's functions and faculties
Serve that intelligence as his companions

The mind is the Lord's messenger
Energy of knowing and action his consorts
Diverse aspects of knowledge his ornaments
The organs of action are his gateways of travel

Feel that you are the indivisible self
Unchanging, ever full and infinite
The indwelling intelligence in the body
Thus contemplate and reach goodness

Thus you will thoroughly purify self
Of all conditioning and limitation
Hence worship the Lord indwelling all
As intelligence pervading the entire body

This worship is performed perpetually
Without special materials to be obtained
Offer all that is obtained without effort
Offer all that is attained quite naturally

Your every action should be worship
Eating, drinking and every experience
Including life, death, joys and sorrows
Poverty, prosperity and noble qualities

Everything that comes to you naturally
Are articles for worship and adoration
Never think about what is lost or has gone
Worship the Lord with all that has come

Worship is unbroken abidance in truth
Being established in supreme equanimity
Regarding everything as good and auspicious
Realizing everything is the one self only

To pleasant and unpleasant be equal-minded
Recognizing the same beauty animates both
Abandon notions of 'this I am' and 'this I am not'
All is one indivisible pure consciousness

In all forms and their modifications
The same self indwells and animates
Inner distinctions are walls that separate
Worship the self in all appearing forms

Without clinging and without rejecting
Enjoy what comes naturally to you
When things change, do not interfere
Enjoy the change as—'this has now come'

Soar beyond mind's insistence on division
See that all walls are in the mind only
See that they do not exist in what is seen
Act in accordance with the unity of things

Whatever comes naturally—unsought
Are the best articles for worship

The goodness in you is the best of sweets
It is the very best offering in worship

Worship is not just in the prayer area
Just like breathing—it stays unbroken
The mind must thus always be balanced
Quiescent, in equal vision—free of division

Established in this inner equanimity
Sincerely seek the inner intelligence
This inner intelligence is the master key
Flowing from and into infinite consciousness

Those who worship the inner intelligence
Are free from perversion and conceit
As the same inner intelligence is in all
Verily masquerading in different forms

Those who worship the inner intelligence
Are free from desires, craving and rejecting
How can you desire or reject anything
When the same self is known as the self of all

All that you do from morning 'til night
Offer all as worship unto the Lord
Pure consciousness, indwelling presence
Second to Him—none can exist

Likes, dislikes, pleasure and pain
All these are seen as concepts only
When worshipping the indwelling light
The best worship of the cosmic being

This cosmic consciousness is what is seen
As the world outside of people and things
What a wonder it is—such forgetfulness
Appearances masking the unchanging reality

Words cannot describe the grand mystery
It is not possible to teach another of it
Those who consider God to be someplace
Worship a creation of thought only

Beginningless and endless is the supreme Lord
Only existence and indwelling presence
The mind and senses can never experience
Rise beyond all limitations and faculties

The sincere seeker striving to attain
Freedom from bondage of ignorance
Is equipped with subtle ignorance
With this as soap he cleanses the rest

Soap too is an composite of substances
But it can wash the dirt as it washes out
So too with this catalytic subtle ignorance
It washes the coarse and itself out too

The goodness within must make all good
Rise above conditioning by aspiration and effort
You must raise the self by the self alone
And discover your true self-luminous nature

Handling charcoal turns the hands black
Washing the hands renders them clean

But playing again will blacken them again
So best not to play with charcoal at all

The world appears diverse in perception
Our ignorant reactions confirm it as real
The flame of self-inquiry says it is not
So best to live a life of unbroken inquiry

Reject appearance and inner conditioning
Life is an opportunity for unbroken inquiry
The self is roused by the self this way
Gradually the self becomes aware of itself

Self-knowledge is not the result of anything
Not the guru, not even the instruction
It is attained when you abandon ignorance
By the fire of self-effort based on guidance

The guru, teaching and sacred scriptures
Are all means to realize the self
But you have to do what has to be done
And realize the truth for your own self

The self is not revealed by guru or scriptures
But without them, realization cannot be had
You must exert for yourself to really know
These factors melt together into realization

That which IS after senses cease functioning
After like, dislike and such notions vanish
That is the Self—indicated by truth and reality
Existing even when ignorance is center stage

Gods, sages, saints and enlightened ones
Have appeared to awaken the ignorant
Scriptures are written out of compassion
So teachings and words may be of help

But these gods, sages and enlightened ones
Different scriptures and different religions
Are not different—there is no diversity
Though it appears so even in this somehow

There is no difference in true religion
The journey to be traveled is the same
Words and languages are what differs
But these are not the truth they point to

Pure consciousness alone appears as all
It is this we call Brahman the absolute
Appearing as this subject-object tangle
Giving rise to delusion though not deluded

The knower, the known and knowing
All occur within pure consciousness
The innermost self stays unknown
As it can never be an object of knowledge

Time and space are self creations
Put together by the ego-sense only
Vital energy assembles the individual
To experience what is felt to be experienced

The individual follows the inner urges
Responding as he does and results follow

Giving in to ignorance he feels delusion
Facing the light he realizes the self

If ignorance remains at the time of death
One reincarnates again to work it out
And realize the truth for one's own self
For this one comes, for this one lives

The elements and substances seem so real
They are modifications of pure consciousness
Just as people and things appear in dream
Does all of this appear as solid reality

The dream is real to the dreamer
This world is real to the ignorant
He will continue from dream to dream
Till he awakens and realizes the self

The Lord alone shines as all you see
There is naught else, never has been
'Tis your notions that suggest otherwise
Abandon these ruthlessly and be free

Why do you defend these vile notions
They bring untold suffering and pain
Conditioning itself is great sorrow
It is based on ignorance—abandon it!

The mind goes where the heart wishes
The heart is wedded to habit and hope
Both are like waters in a desert mirage
Both bring suffering and never cool water

Conditioning itself does not really exist
But it still continues to wreak great havoc
Like a ghost it dances on the mind's stage
Slay this by the sword of self-inquiry

Without conditioning the illusion vanishes
One beholds the self everywhere as all
Preceptors instruct only the awakened
'Tis foolish to teach those who wish to sleep

Those wishing to sleep must be left alone
Life will teach them lessons quite sternly
They will be made to abandon foolishness
And will have to exert as others have done

Mountains seen in a dream appear to exist
Without really occupying any space at all
Even so this world only appears to exist
Thought-forms perceiving each other

The unreal perceives the unreal
The unreal experiences the unreal
Due to the unreal influence of unreality
Mere imagination imagining within itself

As liquidity exists in liquids
As motion exists in the wind
As emptiness exists in space
So does omnipresence exist in the self

Early on when I was first instructed
By the Lord himself—on these truths

I have constantly engaged myself in this worship
Of the undivided self with natural means

Common it is to all embodied beings
To come into and stay in relationship
But the yogi is eternally vigilant
This vigilance is itself worship of self

Adopt the yogic inner attitude
Be devoid of any and all attachment
Roam free in this forest of samsara
You will not suffer in the least bit

When any great sorrow befalls you
Such as death of relatives or loss of wealth
Inquire as described into the nature of truth
You will never be affected by joy or sorrow

Circumstances change and change they must
People and things come and go
They do not belong to you at all
And you do not belong to them either

You are pure unaffected consciousness
Illusory perception cannot touch you
Find out how these notions exist within
Abandon them and realize the true self

Unattached mentally do what needs be done
The organs of action will act naturally
Delight from sensual pleasure is deceptive
A fleeting promise which leads one to great peril

Abandon desires, hopes and expectations
These are the seeds of great sorrow
They blossom into thorny entanglements
Destroying peace and joy that come naturally

In time you will attain experience of self
Do not store it in the mind as a memory
Avoid making it an object of desire
Live in the light of self's omnipresence

Do not make self an object of hope
Do not make it an expectation of sorts
Strive instead to be eternally vigilant
Inquiring relentlessly into the self

When you stop pursuing sensual pleasures
Experiencing only what comes unsought
You are in a state of perfect equanimity
Free from latent tendencies and memory

Like the sky you will remain untainted
Let clouds come and go as they may
Knower, known and knowledge merge
In the one self—the divisionless experiencer

With the slightest movement in the mind
This world-appearance is roused into action
Make the mind unwinking by prana's restraint
Destroy latent tendencies by inquiry's flame

Be diligent in pranayama practice
Observe the mind without remission

Relentlessly inquire into the self
Ignorance and delusion will cease to be

Ignorance and its effects are self-binding
Be self-disciplined—do not cooperate
Follow the instruction of the preceptor
And the teachings contained in scriptures

Movement of thought in the mind
Is the root cause of world-illusion
Without the cause there is no effect
Still the mind—realize pure consciousness

The mind has to be made 'no-mind'
It has to be drained of all its energy
Pranayama is vitally important in this
Inquiry restores the natural state

Reach that state of supreme bliss
Indescribable—the heavens do not compare
You have wandered and suffered for so long
Come now and lay claim to your heritage