

STEP THREE

*See how the impostor self perpetuates its imaginary self
and all illusion and suffering.*

SRI RAMANA MAHARSHI
(525 – 545)

525. So long as one retains a trace of individuality,
one is a seeker still, and not a true seer effort free,
even though one's penance and one's powers
may be wonderful indeed.

526. Poor fellow, you who are so proud of your
omniscience, when you are questioned,
"You who know all things, do you know who you are?"
you collapse disgraced, discomfited.
O man of genius, may this your ego-mind dry up as dust
and perish utterly.

527. Unless by one means or another mind dies out
and certitude from true Self-recognition comes,
the knowledge which mere learning brings
is like the horse's horn unreal.

528. When ego ends, then one becomes a devotee true;
when ego ends, one becomes a knower too;
when ego ends one becomes Being supreme.
When ego ends, grace fills all space.

529. Since every vice springs from the false pleasures
of swerving from the Self, the plentitude of virtue
is the perfect peace of pure awareness
following the end of the ego
which is by such false pleasures fed.

530. When ego goes, there is no loss of Being.
Hence be not afraid.

531. The separate ego wholly dead,
the indivisible Self as pure awareness brightly shines.
This I is not the false conceptual self
earth-bound and body-bound.

532. When the ego-life dissolves and dies in silence,
then one lives the life supreme of pure awareness.
When the false ego dream-like fades into its source,
the true Self rises of its own accord.

533. Great knowers recognize no other bondage
than the rising movements of the mind
and they find true release nowhere but in the total death,
leaving no trace behind, of every movement of the mind.

534. The false dream ends when we wake up.
Even so, the ego dies when the sun, the true I, rises.
Ego's destruction by strong Self-inquiry
is what is known as Self-attainment.

535. Only for those free from all sense of doership
the bliss of tranquil peace shines pure within.
For the ego proud is the sole evil seed
whence spring all known calamities.

536. Whether one is or one is not engaged in work,
one gains the state of non-action only when the ego
with its proud delusion "I am the doer"
has died and disappeared.

537. The bright Awareness, our true Being,
is the sole Truth the Heart should cherish. The
triads we perceive should be despised and driven away
as dreams created by the treacherous mind.

538. Beside the Self nothing in truth exists.
But then the deep delusion that the body is oneself
makes one let go the solid, non-dual bliss of immortality
and fall into birth and death.

539. Of all the demonic qualities the basis is the ego.

540. Those who have made the hardest sacrifice,
that of the ego, have nothing more to renounce.

541. Losing the false ego in awareness,
and firm abidance as awareness is true clarity.

542. Unlike the ego which rises and sets,
the true Self abides for ever the same.
Turn your back on the false ego, and so destroy it,
and then shine as the one Self alone.

543. Even as the ego does not die
unless the Self's glance falls on it, the painful dream
of this phenomenal world will never disappear
unless the mind meets glorious death.

544. The true light of Awareness pure, subtle, egoless,
non-objective, silent, which tires the mind
and baffles it till it admits "I know not",
this is Being-Awareness, this the Self.

545. Here in this earthly life there is no greater good
than gaining the grandeur of the Self supreme.
To gain it and enjoy it, search within
and first destroy the ego false and worthless.

SRI MURUGANAR
(546 – 559)

546. The nature of my realization was such that the 'I'
that asserts its own reality was revealed as false and
disappeared, but not the 'I' that is the unique, pure,
non-dual Self that exists permeating all things equally.

547. In the heart the absolute purity of imperishable
grace wells up as consciousness, the supreme,
so that the false deceitful mind that says 'I' is destroyed
and disappears, no longer having any duality whatsoever
to dwell upon. I exist in the heart,
with the heart itself as my real nature.

548. In the hearts of true devotees that are infused with the noble light of grace, the dark ignorance of the ghostly ego, unable to operate, will disappear. In the mind in which the delusive and destructive ego has completely died the glory of grace will spontaneously shine forth in abundance.

549. Other than being-consciousness there is no reliable support whatsoever for the soul. Grace itself is nothing less than this same being-consciousness. When the impetuous warring ego, which feeds on the mind's deceit, finally subsides in the heart, it is that same being-consciousness that manifests as the life of flooding grace.

550. Until we eliminate the ghost-like ego – the infatuation that arises through lack of Self-attention – the unified consciousness of the Real will not arise. Similarly, until that unified consciousness of the Real arises, the true love that is free of duality will not rise up in the heart.

551. As long as we do not free ourselves from the state of inattention in which the unified state of the Self – that exists as pure consciousness – is subverted through the ego, the state of love that is the fullness of the Real, free of all differentiation, will not be experienced in the heart.

552. The enlightened state, in which the grace and wisdom of the Self is directly experienced, will not come into being unless we separate ourselves from the illusory world of the divided mind so that it can no longer exist. Therefore we must thoroughly investigate and comprehend our own Self, so that the hostility of the ghost-like ego, that brings with it the torment of an understanding based on differentiation, may cease.

553. Through tenacious inquiry into the Self the pure 'I' springs forth, eliminating the false personal identity. We should realize that that true 'I', filled with the light of our own true nature, is the supreme reality itself.

554. Dualistic concepts such as 'I' and 'He' are a treacherous trick of the mind that assumes the form of the body. Eliminate therefore this powerful mental imagination and discern the Self.

555. Even now, if you entirely eradicate the personal ego based on the multifarious nature of the non-Self, you will experience an intense and limitless awakening, as your true nature, the supreme Self, shines out.

556. Realization in all its clarity flourished in the form of Self-consciousness, the light of Truth shining in the Heart as the vast expanse in which there is no arising of the contemptible ego.

557. The death of the ego, which arises as 'I' in conjunction with the body's physical form, is synonymous with a new existence in the luminous firmament of the supreme, free of the embodied mind's forgetfulness of the Self.

558. The ego self is like a poison which has its origin in and thrives upon a fundamental misapprehension. Here in the world it is an enemy masquerading as a friend and you should root up and cast out every last vestige of it.

559. Allow reality to shine as it truly is without any obstacle whatsoever by means of the destruction of the age-old deceit of the hostile ego.

SRI ANNAMALAI SWAMI
(560 – 564)

560. The substratum upon which the false idea of the mind has been superimposed is the Self. When you see the mind, the Self, the underlying substratum, is not seen. It is hidden by a false but persistent idea. And, conversely, when the Self is seen there is no mind.

561. Realizing the Self
is the only useful and worthy activity in this life,
so keep the body in good repair till that goal is achieved.
Afterwards, the Self will take care of everything
you won't have to worry about anything any more.
In fact, you won't be able to, because the mind that
previously did the worrying, the choosing
and the discriminating will no longer be there.
In that state you won't need it and you won't miss it.

562. Questioner:
So, you are saying that believing that I am a body and a
particular person is purely imagination. Or better still,
a bad habit that I should try to go get rid of?

Annamalai Swami: Correct.
This habit has become very strong because you have
reinforced and strengthened it over many lifetimes.
This will go if you meditate on your real Self.
The habit will melt away, like ice becoming water.

563. The mind only gets dissolved in the Self
by constant practice.
At that moment the 'I am the body' idea disappears,
just as darkness disappears when the sun rises.

564. The body is not the Self; the mind is not the Self.
The real 'I' is the Self,
and nothing ever happens to or affects the Self.

SRI SADHU OM
(565 – 567)

565. The happiness obtained through the second kind of absorption, the destruction of the mind, is eternal. It is the supreme bliss.

566. Temporary quiescence of the mind is temporary quiescence of misery, and permanent destruction of the mind is permanent destruction of misery; that is, the mind itself is misery! Hence let us find out what is to be done to destroy the mind.

567. When Self, our nature of existence-consciousness, instead of shining only as the pure consciousness 'I am', shines mixed with an adjunct as 'I am a man, I am Rama, I am so-and-so, I am this or that', then this mixed consciousness is the ego. This mixed consciousness can rise only by catching hold of a name and form. When we feel 'I am a man, I am Rama, I am sitting, I am lying', is it not clear that we have mistaken the body for 'I', and that we have assumed its name and postures as 'I am this and I am thus'?

SRI NISARGADATTA MAHARAJ
(568 – 628)

568. As to my mind, there is no such thing.

569. When you believe yourself to be a person, you see persons everywhere. In reality there are no persons, only threads of memories and habits. At the moment of realization the person ceases. Identity remains, but identity is not a person, it is inherent in the reality itself.

570. Of what use is the relative view to you? You are able to look from the absolute point of view – why go back to the relative? Are you afraid of the absolute?

571. Questioner: I am engaged in the study of philosophy, sociology and education. I think more mental development is needed before I can dream of Self-realization. Am I on the right track?

Maharaj: To earn a livelihood some specialized knowledge is needed. General knowledge develops the mind, no doubt. But if you are going to spend your life in amassing knowledge, you build a wall round yourself. To go beyond the mind, a well-furnished mind is not needed.

Questioner: Then what is needed?

Maharaj: Distrust your mind, and go beyond.

Questioner: What shall I find beyond the mind?

Maharaj: The direct experience of being, knowing and loving.

572. I take my stand where no difference exists, where things are not, nor the minds that create them. There I am at home.

573. As long as you do not see that it is mere habit, built on memory, prompted by desire, you will think yourself to be a person – living, feeling, thinking, active, passive, pleased or pained. Question yourself, ask yourself, ‘Is it so?’ ‘Who am I?’ ‘What is behind and beyond all this?’ And soon you will see your mistake.

574. There are so many who take the dawn for the noon, a momentary experience for full realization and destroy even the little they gain by excess of pride.

575. The sun of truth remains hidden behind the cloud of self-identification with the body.

576. The realized man is egoless; he has lost the capacity of identifying himself with anything. He is without location, placeless, beyond space and time, beyond the world. Beyond words and thoughts is he.

577. The false self must be abandoned before the real Self can be found.

578. Resolutely remind yourself that you are not the mind and that its problems are not yours.

579. That immovable state, which is not affected by the birth and death of a body or a mind, that state you must perceive.

580. Have your being outside of this body of birth and death and all your problems will be solved. They exist because you believe yourself born to die. Undeceive yourself and be free. You are not a person.

581. You have to be very alert, or else your mind will play false with you. It is like watching a thief – not that you expect anything from a thief, but you do not want to be robbed.

582. Your personality dissolves and only the witness remains.

583. Any name or shape you give yourself obscures your real nature.

584. All your problems arise because you have defined and therefore limited yourself. When you do not think yourself to be this or that, all conflict ceases.

585. There is no such thing as a person.

586. Don't ask the mind to confirm what is beyond the mind. Direct experience is the only valid confirmation.

587. Without Self-realization, no virtue is genuine.

588. By looking tirelessly, I became quite empty and with that emptiness all came back to me except the mind.

589. Beyond the mind all distinctions cease.

590. Questioner: How does one shape one's character?

Maharaj: By seeing it as it is, and being sincerely sorry. This integral seeing-feeling can work miracles.

591. The higher can be had only through freedom from the lower.

592. Insanity is universal. Sanity is rare. Yet there is hope, because the moment we perceive our insanity, we are on the way to sanity.

593. Questioner: Yet we are afraid of the better and cling to the worse.

Maharaj: This is our stupidity, verging on insanity.

594. The false self wants to continue – pleasantly.

595. The only radical solution is to dissolve the separate sense of 'I am such-and-such person' once and for good.

596. The mind is a cheat.

597. I know myself as I am in reality. I am neither the body, nor the mind, nor the mental faculties. I am beyond all these.

598. It is the 'I am the body' idea that is so calamitous. It blinds you completely to your real nature. Even for a moment do not think that you are the body.

599. Maharaj: When the mind is kept away from its preoccupations, it becomes quiet. If you do not disturb this quiet and stay in it, you find that it is permeated with a light and a love you have never known; and yet you recognize it at once as your own nature. Once you have passed through this experience, you will never be the same man again; the unruly mind may break its peace and obliterate its vision; but it is bound to return, provided the effort is sustained; until the day when all bonds are broken, delusions and attachments end and life becomes supremely concentrated in the present.

Questioner: What difference does it make?

Maharaj: The mind is no more.

There is only love in action.

600. Trace every action to its selfish motive and look at the motive intently till it dissolves.

601. Even the idea of being man or woman, or even human, should be discarded.

602. The person you became at birth and will cease to be at death is temporary and false. You are not the sensual, emotional and intellectual person, gripped by desires and fears. Find out your real being.

603. It is the mind that tells you that the mind is there. Don't be deceived. All the endless arguments about the mind are produced by the mind itself, for its own protection, continuation and expansion. It is the blank refusal to consider the convolutions and convulsions of the mind that can take you beyond it.

604. Keep on remembering: I am neither the mind nor its ideas. Do it patiently and with conviction and you will surely come to the direct vision of yourself as the source of being – knowing – loving, eternal, all-embracing, all-pervading. You are the infinite focused in a body. Now you see the body only. Try earnestly and you will come to see the infinite only.

605. You have never been, nor shall ever be a person.
Refuse to consider yourself as one.

606. The person
is merely the result of a misunderstanding.
In reality, there is no such thing.
Feelings, thoughts and actions race before the watcher
in endless succession, leaving traces in the brain
and creating an illusion of continuity.
A reflection of the watcher in the mind
creates the sense of 'I' and the person acquires
an apparently independent existence.
In reality there is no person, only the watcher
identifying himself with the 'I' and the 'mine.'

607. The sense of identity will remain,
but no longer identification with a particular body.
Being – awareness – love will shine in full splendor.
Liberation is never of the person,
it is always from the person.

608. The person is but a shell imprisoning you.
Break the shell.

609. The reward of Self-knowledge
is freedom from the personal self.

610. The death of the mind is the birth of wisdom.

611. I am not the mind, never was, nor shall be.

612. When you know that you are neither body
nor mind, you will not be swayed by them.

613. The dissolution of personality
is followed always by a sense of great relief,
as if a heavy burden has fallen off.

614. It is not you who desires, fears and suffers,
it is the person built on the foundation of your body by
circumstances and influences. You are not that person.

615. To know that you are a prisoner of your mind,
that you live in an imaginary world of your own creation,
is the dawn of wisdom.
To want nothing of it,
to be ready to abandon it entirely,
is earnestness.

616. You must be free from the person
you take yourself to be,
for it is the idea you have of yourself
that keeps you in bondage.

617. Get busy with your ego – leave me alone.
As long as you are locked up within your mind,
my state is beyond your grasp.

618. At present you are moved by
the pleasure-pain principle which is the ego.

619. The ego, like a crooked mirror, narrows down and
distorts. It is the worst of all the tyrants,
it dominates you absolutely.

620. Freedom from the ego-self
is the fruit of Self-inquiry.

621. To be a person is to be asleep.

622. What prevents you from knowing yourself as all
and beyond all is the mind based on memory.
It has power over you as long as you trust it;
don't struggle with it; just disregard it.
Deprived of attention, it will slow down
and reveal the mechanism of its working.
Once you know its nature and purpose,
you will not allow it to create imaginary problems.

623. Only when you know yourself as entirely alien to
and different from the body,
will you find respite from the mixture of fear and craving
inseparable from 'I-am-the-body' idea.

624. When the mind is quiet it reflects reality.
When it is motionless through and through,
it dissolves and only reality remains. This reality is so
concrete, so actual, so much more tangible than mind
and matter, that compared to it even diamond is soft like
butter. This overwhelming actuality makes the world
dreamlike, misty, irrelevant.

625. With the dissolution of the personal 'I',
personal suffering disappears.

626. It is only your mind that prevents Self-knowledge.

627. Rebel against your slavery to your mind,
see your bonds as self-created
and break the chains of attachment and revulsion.

628. To be what you are,
you must go beyond the mind, into your own being.
It is immaterial what is the mind that you leave behind,
provided you leave it behind for good.
This again is not possible without Self-realization.

THE SUPREME YOGA (629 – 768)

629. Spreading the net of worldly objects of pleasure,
it is this egotism that traps the living beings. Indeed, all
the terrible calamities in this world are born of egotism.
Egotism eclipses self-control, destroys virtue,
and dissipates equanimity.

630. It is this mind alone
which is the cause of all objects of the world;
the three worlds exist because of the mind-stuff;
when the mind vanishes, the worlds vanish too.

631. One's own mind has become one's worst enemy.
Egotism is the foremost cause for evil.

632. This diversity arises on account of mental modifications and it will cease when they cease.

633. As long as one clings to the notion of the reality of "you" and "I", there is no liberation. Not by merely verbally denying such a notion of existence is it obliterated.

634. Thought is mind;
there is no distinction between the two.

635. When the mind disintegrates, there is liberation, and there is no more rebirth; for it was mind alone that appeared to take birth and to die.

636. Only a fool, not a wise man,
is deluded by his own ideas; it is a fool who thinks that the imperishable is perishable and gets deluded. Egotism is but an idea, based on a false association of the Self with the physical elements.

637. Egotism promotes cravings;
without it they perish.

638. Abandon your reliance on fate or gods created by dull-witted people and by self-effort and Self-knowledge make the mind no-mind.

639. When the mind is absorbed
in the infinite consciousness there is supreme peace;
but when the mind is involved in thoughts
there is great sorrow.
The restlessness of the mind itself
is known as ignorance or nescience; it is the seat of
tendencies, predispositions or conditioning –
destroy this through inquiry,
as also by the firm abandonment
of contemplation of objects of sense-pleasure.

640. "I", "mine" etc. have no existence at all;
the one Self alone is the truth at all times.

641. Do not get tangled with the moods of your mind,
but be established in truth. Regard the mind
as a foreigner or a piece of wood or stone.
There is no mind in infinite consciousness; that
which is done by this non-existent mind is also unreal.
Be established in this realization.

642. That the mind is impure is the experience
of everyone who strives for liberation.

643. Be established in truth
and live in freedom in a mindless state.

644. The notions of "I" and "mine" are the eager
receptacles which receive sorrow and suffering.
He who identifies the body with the Self sinks in misery.

645. Worldliness
sprouts from the seed of the ego-sense.

646. Abandon this ego-sense
with all the strength that lies within.

647. The one infinite consciousness,
which is of the nature of pure bliss,
is eclipsed by the shadow of the ego-sense.

648. All these notions of 'I' and 'you' are unreal.

649. The practice of restraint
bestows great joy and auspiciousness upon you.
Hence, resort to self-restraint, give up ego-sense.

650. Only the supreme truth exists
and the individual personality is absorbed in it.

651. This notion of the "I"
cannot be got rid of except through Self-knowledge.

652. Pursuing the inquiry into its real nature,
the mind abandons its identification even with the body.

653. When the mind
gets involved in the external objective universe,
it moves away from the Self.
654. The mind is naught but ideas and notions.
655. Reality is veiled by the mind
and revealed when the mind ceases.
656. In this world the cause of all misfortunes
is only the mind which is full of sorrow and grief,
desire and delusion.
Forgetful of Self-knowledge,
it generates desire and anger, evil thoughts and cravings
which throw the person into the fire of sense-objects.
657. When
even the notion of the ego-sense has ceased,
you will be like the infinite space.
658. When the limited and conditioned feeling
“I am so-and-so” ceases,
there arises consciousness of the all-pervading infinite.
Hence, you too abandon the false and fanciful notion
of the ego-sense within your own heart.
When this ego-sense is dispelled,
the supreme light of Self-knowledge
will surely shine in your heart.
This ego-sense alone is the densest form of darkness:
when it is dispelled, the inner light shines by itself.
659. In truth, there is no mind.
660. When the inner light begins to shine,
the mind ceases to be,
even as when there is light, darkness vanishes.
661. Be firmly established in egolessness
and remain unpolluted like space.

662. The mind is the hub
around which this vicious cycle revolves,
creating delusion in the minds of the deluded.
It is by firmly restraining that hub
through intense self-effort and keen intelligence,
that the whole wheel is brought to a standstill. When
the hub's motion is stopped the wheel does not revolve:
when the mind is stilled, illusion ceases.
One who does not know this trick
and does not practice it, undergoes endless sorrow.

663. You will also enjoy freedom
when the mind ceases to be,
along with the world-illusion contained in it.

664. Consciousness free from the limitations
of the mind is known as the inner intelligence: it is the
essential nature of no-mind, and therefore it is not
tainted by the impurities of concepts and percepts.
That is the reality, that is supreme auspiciousness,
that is the state known as the supreme Self,
that is omniscience, and that vision is not had
when the wicked mind functions.

665. Be without the mind
and realize that you are pure consciousness.

666. Mind is like a tree which is firmly rooted in the
vicious field known as body. Worries and anxieties are
its blossoms; it is laden with the fruits of old age and
disease; it is adorned with the flowers of desires and
sense-enjoyments; hopes and longings are its branches;
and perversities are its leaves.

667. Mind is like a crow which dwells in the nest of this
body. It revels in filth; it waxes strong by consuming
flesh; it pierces the hearts of others; it knows only its
own point of view which it considers as the truth; it is
dark on account of its ever-growing stupidity; it is full of
evil tendencies; and it indulges in violent expressions. It
is a burden on earth; drive it far, far away from yourself.

668. Mind is like a monkey.
It roams from one place to another,
seeking fruits (rewards, pleasures, etc.);
bound to this world-cycle
it dances and entertains people.
Restrain it from all sides if you wish to attain perfection.

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

670. I am that which is indivisible, which has no name
nor change, which is beyond all concepts of unity and
diversity, which is beyond measure
and other than which naught else is. Hence, O mind,
I abandon you who are the source of sorrow.

671. Alas, for so long I have been victimized
by ignorance: but, luckily, I have discovered that
which robbed me of Self-knowledge!
I shall never more be the victim of ignorance.

672. In the absence of Self-knowledge,
there arose ego-sense: but now, I am free of ego-sense.

673. After having abandoned the very root of the ego-
sense, I rest in the Self which is of the nature of peace.

674. The ego-sense is the source of endless sorrow,
suffering and evil action.

675. If the ego-sense ceases to be,
then the illusory world-appearance
does not germinate again
and all cravings come to an end.

676. It is only a fool that entertains a feeling
"This I am" in relation to that temporary appearance
known as the body etc.

677. It is my fault that I still cling to the notion that you, my mind, is a real entity. When I realize that all these phenomena are illusory appearances, then you will become no-mind and all the memories of sense-experiences, etc. will come to an end.

678. It is by the destruction of the mind that there can be happiness.

679. Mind is like a forest with thought-forms for its trees and cravings for its creepers: by destroying these, I attain bliss.

680. Where there is Self-knowledge, there is neither mind nor the senses, nor the tendencies and habits (the concepts and percepts).

I have attained that supreme state.

I have emerged victorious. I have attained liberation.

681. Since all delusion has come to an end, since the mind has ceased to be and all evil thoughts have vanished, I rest peacefully in my own Self.

682. When the mind has ceased to be because of the total absence of the notions of material existence, consciousness exists in its own nature as consciousness: and that is known as pure being. When consciousness devoid of notions of objectivity merges in itself losing its separate identity as it were, it is pure being. When all objects, external (material) and internal (notional) merge in consciousness, there is pure being of consciousness. This is the supreme vision which happens to all liberated ones, whether they seem to have a body or they are without one. This vision is available to one who has been "awakened", to one who is in a state of deep contemplation, and to a man of Self-knowledge; it is not experienced by the ignorant person.

683. There is no such thing as "I" nor "the world." There is no mind, nor an object of knowledge, nor the world-illusion.

684. I am not the enjoyments,
nor do they belong to me;
this intellect and the sense-organs are not me,
nor are they mine – they are inert and I am sentient.
I am not the mind
which is the root-cause of this ignorant cycle
of birth and death.

685. The nature of enlightenment
is known only by direct experience.

686. So long as one does not subdue the mind
with the mind, one cannot attain Self-knowledge;
and as long as one entertains the false notions of “I”
and “mine”, so long sorrow does not come to an end.

687. In the twinkling of an eye,
this little ripple known as the mind
assumes terrible proportions.
Man foolishly ascribes to the Self
the sorrow and the sufferings
that do not touch it in the least and becomes miserable.

688. All these that constitute the world-illusion
come into being like a mirage in the desert.
This illusion spreads out like waves in the ocean,
assuming various names like mind, the faculty of
discrimination, the ego-sense, the latent tendencies and
the senses. The mind and the ego-sense are not in fact
two but one and the same: the distinction is verbal.
The mind is the ego-sense
and what is known as the ego-sense is the mind.

689. Bring about the cessation of the mind.

690. Mind and movement of thought are inseparable;
and the cessation of one is the cessation of both.

691. Mind should be destroyed.

692. You do not exist, O mind.

693. For a very long time, this ghost of a mind
generated countless evil notions like lust, anger, etc.
Now that that ghost has been laid,
I laugh at my own past foolishness.
The mind is dead; all my worries and anxieties are dead;
the demon known as ego-sense is dead.

694. When the mind ceases to be, the craving ceases to
be too. When the mind is dead and the craving is dead,
delusion has vanished and egolessness is born.
Hence, I am awakened in this state of wakefulness.

695. Thoughts are utterly useless,
now that the mind is dead.

696. O mind, when you cease to be, all the good and
noble qualities blossom. There is peace and
purity of heart. People do not fall into doubt and error.
There is friendship which promotes the happiness of all.
Worries and anxieties dry up. When the darkness of
ignorance is dispelled, the inner light shines brightly.
Mental distraction and distress cease, just as when the
wind ceases to agitate its surface, the ocean becomes
calm. There arises Self-knowledge within and the
realization of truth puts an end to the perception of the
world-illusion: the infinite consciousness alone shines.
There is an experience of bliss.

697. The existence of the mind causes misery;
and its cessation brings joy.

698. As long there is mind, there is no cessation of
sorrow. When the mind ceases, the world-appearance
also ceases to be. The mind is the seed for misery.

699. The very nature of the mind is stupidity.

700. It is not possible to "kill the mind"
without proper methods.

701. Be free of the ego-sense and rejoice in the Self.

702. As long as the concepts born of ignorance persist, as long as there is perception of that which is not the infinite and as long as there is hope in the trap known as the world, so long one entertains notions of mind, etc. As long as one considers the body as the "I" and as long as the Self is related to what is seen, as long as there is hope in objects with the feeling "this is mine", so long there will be delusion concerning mind, etc.

703. When incorrect perception has come to an end and when the sun of Self-knowledge arises in the heart, know that the mind is reduced to naught. It is not seen again.

704. The mental conditioning has vanished. The mind has come to an end.

705. The Self is not affected by the body, nor is the body in any way related to the Self.

706. The individual is nothing more than the personalized mind. Individuality ceases when that mind ceases.

707. This ignorance has become dense by having been expressed and experienced in thousands of incarnations, within and outside this body by the senses. But, Self-knowledge is not within the reach of the senses. It arises when the senses and the mind, which is the sixth sense, cease.

708. Give up this subservience to the ghost known as ego-sense and rest in the Self.

709. You are the Self, not the mind.

710. The goblin-mind residing in the body has nothing to do with the Self, yet it quietly assumes "I am the self." This is the cause of birth and death. This assumption robs you of courage.

711. If it is realized
that the perceived mind itself is unreal,
then it is clear that the perceived world is unreal too.
712. The mind of the knower of the truth is no-mind.
713. He who is polluted by the ego-sense, whether
he is a learned scholar or one superior even to that,
he indeed is a wicked man.
714. This creation is no doubt born of ignorance and
the belief in creation destroys true perception.
Though this creation is unreal, yet on account of the
emergence of the ego-sense, it appears to be solidly real.
715. The cause of this world-appearance and bondage
is indeed the mind.
716. The best method is by
inquiring into the nature of the Self which is infinite.
Your mind will be completely absorbed.
Then both the mind and the inquiry will cease.
Remain firmly established in what remains after that.
717. This supreme consciousness alone exists.
It is the supreme truth, untainted by any impurity,
for ever in a state of perfect equilibrium
and devoid of ego-sense. Once this truth is realized,
it shines constantly without setting.
718. I am pure consciousness,
devoid of ego-sense and all-pervading.
There is neither birth nor death for this consciousness.
719. One thing still remains to be renounced:
your ego-sense. If the heart abandons the mind,
there is realization of the absolute.
720. Worries (or movements of thought)
alone are known as mind. Thought (notion, concept)
is another name for the same thing.

721. The utter destruction or extinction of the mind is the extinction of the creation-cycle.

It is also known as the abandonment of the mind. Therefore, uproot this tree whose seed is the "I"-idea, with all its branches, fruits and leaves, and rest in the space in the heart.

722. Realize "I am not that ego-sense" and rest in pure awareness.

723. All notions cease.
The falsity which arose as the mind ceases when notions cease.

724. Ignorance lasts only so long as the mind functions.

725. There is no mind in the liberated ones.

726. Renunciation of the mind is total renunciation.

727. The ego-sense is unreal.
Do not trust it.

728. The ego-sense looks upon space around it as itself and its possession.

Thus it identifies itself with the body, etc. which it desires to protect.

The body, etc. exist and perish after some time.

On account of this delusion,

the ego-sense grieves repeatedly, thinking that the self is dead and lost.

When the pot, etc. are lost, the space remains unaffected.

Even so, when the bodies are lost,

the Self remains unaffected.

Self is pure consciousness, subtler than even space.

It is never destroyed. It is unborn. It does not perish.

729. Remain in the pure, egoless state.

730. The notion "I am the body" is bondage; the seeker should avoid it. "I am no-thing but pure consciousness" – such understanding when it is sustained is conducive to liberation. It is only when one does not realize the Self which is free from old age, death, etc. that one wails aloud, "Alas, I am dead or I am helpless." It is by such thoughts that ignorance is fortified. Free your mind from such impure thoughts and notions. Rest in the Self free from such notions.

731. When the ego-sense dies, ignorance perishes and that is known as liberation.

732. All these notions exist in the mind.
Subdue the mind by the mind.
Purify the mind by the mind.
Destroy the mind by the mind.

733. When the movement of the mind has ceased, the Self shines by its own light.
In that light all sorrow comes to an end
and there is the bliss which the Self experiences in itself.

734. I am THAT which is beyond the body, mind and senses.

735. The abandonment of notions is the supreme good.

736. The non-perception of objects and the non-arising of notions. This should be experienced.

737. When the mind abandons its conditioning, the objects lose their temptation.

738. One who has not abandoned the ego-sense and mine-ness
knows neither renunciation nor wisdom nor peace.

739. The supreme Self is in the supreme Self, the infinite in the infinite, the peace in peace. That is all there is, neither "I" nor "the world" nor "the mind."

740. When the seed for the world-appearance
(which is the ego-sense) has been destroyed, the world-
appearance goes with it. Even as the mirror gets misted
by moisture, the Self is veiled by the unreal ego-sense.
This ego-sense gives rise
to all the rest of this world-appearance.
When it goes, then the Self shines by its own light, even
as the sun shines when the veiling cloud is blown away.

741. Just as an object thrown into the ocean
dissolves in the ocean,
the ego-sense which enters the Self is dissolved in it.

742. Self-knowledge
is the realization of the unreality of the ego-sense.
Nothing else can ensure your true welfare.
Hence, first abandon the individualized ego-sense.

743. Know that all that you experience in the name of
mind, ego-sense, intellect, etc. is nothing but ignorance.
This ignorance vanishes through self-effort.

744. Wherever the ego-sense arises
there the world manifests itself.
The ego-sense is the first cause of this world-illusion.

745. If one is able to remove the ego-sense
by means of one's awakened intelligence,
he cleanses from his consciousness
the impurity known as world-appearance.

746. The men of wisdom perceive
that the entire creation is hidden in the ego-sense.

747. If the I-ness or ego-sense ceases in you,
you will remain like the space and there will be peace.

748. The ego-sense that perceives the diversity
is the creator of the division.
The ego-sense is bondage and its cessation is liberation.
It is so simple.

749. "I am the body" is delusion, not truth.
You are the pure Self or undivided consciousness.

750. The notion of "I" is utter ignorance;
it blocks the path to liberation.

751. When a dream-object perishes, nothing is lost:
when "the world" or "the I" is lost, nothing is lost.

752. The abandonment of ego-sense is the cessation
of ignorance; this and nothing else is liberation.

753. The ego-sense is unreal
though it appears to be real.

754. On examination, even the body, etc.
are seen to be unreal and false.
When even the mind has ceased with the cessation
of notions concerning the body and the world,
the Self or the infinite consciousness alone remains.

755. Matter and mind are identical; and both are false.
You are deluded by this false appearance.
Self-knowledge will dispel this delusion.
Both Self-knowledge and the cessation
of world-appearance are the characteristics of wisdom.

756. In the infinite and unmodified or unconditioned
consciousness modification is impossible;
the conditioning is but a false notion. Therefore,
it melts away in the heart of one who has Self-knowledge
and who is free from delusion and ego-sense.

757. To the wise there is neither ego-sense
nor the world.

758. The Self alone is real, devoid of the concepts of
time, space and such other notions; the Self is not a void.
This truth is realized
only by those who are established in the supreme state,
not by those who rest in the ego-sense.

759. Human beings are narrow-minded
and petty minded, interested in the trivia of life.
They spend most of their time in pursuit of evil desires.

760. They are tempted away from the path of order
and wisdom by their own vanities and desires.

761. Among human beings there are liberated ones.
But they are extremely rare.

762. Though the body is experienced to be real,
it does not exist in truth.

763. You are not this little personality.

764. Limitless is this ignorance
with countless branches in all directions;
it cannot come to an end
by any means other than Self-knowledge.

765. "I am not a wave, I am the ocean" –
when thus the truth is realized, the wave-ness ceases.

766. The mind itself appears
to be the objects of perception, just as in dream.

767. The physical or material universe
does not exist at any time anywhere.
The subtle body itself appears to be the solid body
on account of the notion of such solidity
arising in it repeatedly.
Its very source is unreal.

768. For one who rests in his own Self
and rejoices in the Self,
in whom cravings have ceased and ego-sense is absent,
life becomes non-volitional and there is perfect purity.
One in millions, however,
is able to reach this unconditioned state of pure being.

SRI SANKARA
(769 – 785)

769. This body is the product of food,
and constitutes the material sheath.
It depends on food and dies without it.
It is a mass of skin, flesh, blood, bones and uncleanness.
It is not fit to see as oneself, who is ever pure.

770. One's true Self shines forth again
when the contamination is removed.

771. Eliminate completely your self-identification
with this body,
and with determination see that your mind is devoted to
the removal of all ideas of additions to your true Self.

772. So long as even a dreamlike awareness
of yourself as an individual in the world remains,
as a wise person persistently see to the removal
of all ideas of additions to your true Self.

773. The tendency to see "me" and "mine"
in the body and the senses, which are not oneself,
must be done away with by the wise
by remaining identified with one's true Self.

774. The wise who have experienced reality
call the mind ignorance.

775. The sage who stands in the Eternal, the Self
of being, ever full, of the secondless bliss of the Self,
has none of the hopes fitted to time and space
that make for the formation of a body of skin, and flesh,
subject to dissolution.

776. Drawing near to the eternal, stainless awakening,
whose nature is bliss,
put very far away this disguise
whose nature is inert and foul.

777. Outward attachment arises through sensual objects; inward attachment, through personality. Only he who, resting in the Eternal, is free from passion, is able to give them up.

778. There is no other danger for him who knows, but this wavering as to the Self's real nature. Thence arises delusion, and thence selfish personality; thence comes bondage, and therefrom sorrow.

779. Bringing to an end the activity of the selfish personality, all passion being laid aside when the supreme object is gained, rest silent, enjoying the bliss of the Self, in the Eternal, through the perfect Self, from all doubt free.

780. When the false self ceases utterly, and the motions of the mind caused by it come to an end, then, by discerning the hidden Self, the real truth that "I AM THAT" is found.

781. When free from the grasp of selfish personality, he reaches his real nature; Bliss and Being shine forth by their own light.

782. Man's circle of birth and death comes through the fault of attributing reality to the unreal, but this false attribution is built up by mind; this is the effective cause of birth and death and sorrow.

783. Man's circle of birth and death is built by mind, and has no permanent reality.

784. There is no unwisdom, except in the mind, for the mind is unwisdom, the cause of the bondage to life; when this is destroyed, all is destroyed; when this dominates, the world dominates.

785. Thinking things not Self are "I" – this is bondage for a man; this, arising from unwisdom, is the cause of falling into the weariness of birth and dying.